

Review

NOVEMBER 4, 1976

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

The Fingerprints of God

By ADLAI ALBERT ESTEB

"The heavens declare the glory of God,"
And earth is singing His praises abroad!
That some seem dumb to His wonders is odd.

I thrill with delight,
By day or by night,
At each glorious sight.

While viewing the skies or searching earth's sod,
I find ev'rywhere, as onward I plod,
The fingerprints of our wonderful God.

O listen. Their marv'lous message is heard
Around the wide world, and, without a word,
They're telling His story. To doubt is absurd.

The stars are glowing,
The seeds are growing,
The earth is showing

In colorful beauty, exquisite design,
A craftsmanship that's truly divine.
This myst'ry of life moves this heart of mine!

F.Y.I.—3

We pointed out last week that in the pre-1888 period of the church some Adventists trusted in their own works for salvation, as had Charles Wesley and many Christians in other denominations. Thus the message of justification by faith, presented by Elders Waggoner and Jones at the 1888 General Conference, brought relief to conscientious souls who were laboring to be "saved." The message led them to place their trust in Christ, not in self.

But contrary to the impression that some may have, the message in no way taught that justification is the entire gospel or that justification eliminates the need for sanctification. Ellen G. White, writing of John (Charles's brother) Wesley's experience, makes it clear that God's grace is as verily revealed in sanctification as in justification: "Now he had found Him; and he found that the grace which he had toiled to win by prayers and fasts, by almsdeeds and self-abnegation, was a gift, 'without money, and without price.' . . .

"He continued his strict and self-denying life, not now as the *ground*, but the *result* of faith; not the *root*, but the *fruit* of holiness. The grace of God in Christ is the foundation of the Christian's hope, and that grace will be manifested in obedience. Wesley's life was devoted to the preaching of the great truths which he had received—justification through faith in the atoning blood of Christ, and the renewing power of the Holy Spirit upon the heart, bringing forth fruit in a life conformed to the example of Christ."—*The Great Controversy*, p. 256.

The great truth that salvation is a gift of God's grace changed the Wesleys' entire approach to religion. It turned their eyes toward Christ, and away from self. It led them to look to divine power rather than to human power. But it in no way made them less careful about their attempt to imitate Jesus. They continued to feel the need for "the renewing power of the Holy Spirit upon the heart, bringing forth fruit in a life conformed to the example of Christ."

This emphasis on a "genuine faith which works by love and purifies the soul" (*Testimonies*, vol. 1, p. 705) is presented throughout the Scriptures. The apostle Paul preached justification by faith, but he also boldly confronted his hearers with the claims of Jesus Christ on the life. The third angel's message, when presented properly, likewise sets forth the beautiful and abundant grace of Christ but does not neglect God's law or minimize the importance of obedience. The Advent message presents justification by faith as the ground of the sinner's hope, but it declares that both justification and sanctification are essential. Both are by grace through faith.

Referring to the 1888 message, Mrs. White wrote several years later: "Neglect this great salvation, . . . despise this glorious offer of justification through the blood of Christ, and sanctification through the cleansing power of the Holy Spirit, and there remaineth no more sacrifice for

sins, but a certain fearful looking for of judgment and fiery indignation."—*Testimonies to Ministers*, p. 97. (Italics supplied.)

The Palmdale statement endeavored to set forth this same concept. And it quoted Mrs. White's comment: "Many commit the error of trying to define minutely the fine points of distinction between justification and sanctification. . . . Why try to be more minute than is Inspiration on the vital question of righteousness by faith?"—*The SDA Bible Commentary*, Ellen G. White Comments, on Rom. 3:24-28, p. 1072.

The Good News Is Past and Present

We think it is important to understand that the gospel (good news) is not merely an announcement of what Christ has done in the past to save a lost world, it is an announcement of what Christ wants to do, and is able to do, in the present. It is not merely an announcement of Bethlehem and Calvary, it is an announcement of a living Saviour, a Saviour who is able to save to the uttermost (Heb. 7:25), a Saviour who can save not merely from the penalty of sin but from the power of sin (Titus 2:11-14), a Saviour who not only forgives but cleanses from sin (1 John 1:9), a Saviour who is able to keep us from yielding to temptation (Jude 24), a Saviour who ministers on our behalf in the heavenly sanctuary (Heb. 8:1, 2).

The Palmdale statement noted that it is generally held that when the apostle Paul used the term *righteousness by faith* (or similar expression) he usually meant justification by faith. In using the term *justification* he was illustrating the various aspects of the plan of salvation by using a term appropriate to a court of law. God is the ruler and judge. The sinner has broken His law and is hailed into court. The penalty for transgression is death. But the Ruler offers to let the righteous life of His own Son stand in place of the sinner if he repents of his evil deeds. The lawbreaker accepts the offer, and is freed to a life of obedience.

Obviously, no metaphor or symbol is adequate to picture clearly all the wonderful provisions of salvation. Paul's forensic, judicial metaphor provided important understandings of how God deals with the sin problem, but obviously *justification* is not the only word that may be used to describe the salvation process. The Bible uses many symbols to help us understand the mysteries of God's grace. In John 3 Jesus said to Nicodemus, "Ye must be born again" (verse 7). He did not say, "You must be justified." In John 15 Jesus said, "Abide in me" (verse 4). In Romans 6 Paul likened the salvation experience to crucifixion and resurrection. In Ephesians 5 he likened it to the husband-wife relationship. In Luke 15 Jesus used a figure of speech involving a family, particularly a father-son relationship. And in Matthew 13 He borrowed agricultural imagery—a farmer sowing seed, some of which took root and produced a good harvest.

From all of this it seems clear that God is more interested in the glorious message of salvation than He is

Continued on page 15

This Week

The scene on our cover was photographed by Elvin Benton, who is religious liberty director for the Columbia Union Conference, Takoma Park, Maryland. Mr. Benton, a lawyer by profession, is an avid amateur photographer and graciously offered to let the REVIEW use his prize shots.

Adlai Albert Esteb, author of the poem on the cover, has had many of his poems published in the REVIEW, including a series about victorious living. Elder Esteb was a missionary to China from 1924 until 1936. In 1950 he joined the General Conference Lay Activities Department as an

associate director and as editor of GO magazine.

Elder Esteb remained at the General Conference until his retirement in 1970. Although officially retired he spends many hours giving Bible studies in his hometown of Warsaw, Virginia, where he is also helping to organize a church.

Although many of our readers may never photograph the "fingerprints of God" or write a poem capturing God's fingerprints in words, having an awareness of the exquisite beauty of much of this earth is an important part of worshipping God. In Eden Adam

and Eve delighted in the world created for them. "On every leaf of the forest or stone of the mountains, in every shining star, in earth and air and sky, God's name was written. . . . They [Adam and Eve] were ever discovering some attraction that filled their hearts with deeper love and called forth fresh expressions of gratitude."—*Patriarchs and Prophets*, p. 51.

Although marred by sin, there is still evidence everywhere on the earth of God's creative power. There are many things still to delight us.

If we are never moved to write

poetry we can still be moved to praise.

Each year the REVIEW publishes a directory of the telex numbers for Adventist institutions around the world. Because telex is an efficient, economical means of communication, we publish this revised and updated list (p. 30) to help readers who might need to contact someone at one of these institutions rapidly.

Art and Photo Credits: Cover, Elvin Benton; pp. 4, 5, Gert Busch; pp. 7, 8, Review pictures; p. 18, Skip Baker; all other photos, courtesy of the respective authors.

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.]

Extra Love and Care

"Teaching Children to Love Church" (Sept. 23) was most timely. In 20 years of association with the kindergarten and/or primary departments, I have observed that the most unruly children need only a little extra love and care. These little people are well worth the effort.

JOANNA MEDOE
Baton Rouge, Louisiana

Required Reading

Would that Dr. Colin Standish's message, "The Avenues of the Mind" (Sept. 9), were required daily reading for every Adventist educator, especially English teachers.

The result? The literature taught in our schools would be of such a quality as to prepare the students for God's service now and a place in heaven.

GLADYS RABUKA
Armstrong, British Columbia

Are We the Cause?

Surely the response of REVIEW readers to our General Conference president's reproof so kindly given and to his earnest appeal for loyalty and faithfulness to our denominational Christian standards ("Do You Measure Up?" July 8) must be, "Amen, we are with you."

With Elder Pierson, we de-

plore the tendency of some to go to the extreme of criticizing and condemning our leaders and setting up "offshoot" movements. But what a pity that some of us—too many of us—by our laxness and carelessness toward the high and holy standards of our message, are actually encouraging some conscientious souls to go to such extremes.

J. O. WILSON
Gentry, Arkansas

Sponsor a Child

I think there are many Seventh-day Adventist families who would be interested in sponsoring a needy child or family if they were aware of the need and knew how to go about it. I sponsor a Filipino girl through a non-Adventist organization that is doing a wonderful worldwide work. I would like to see the Seventh-day Adventists organize a similar child-care program.

RUTH ANNE WASSON
Westminster, Maryland

Divorce Problems

Thank you for "The 'I' in Divorce" (Aug. 12). I feel that this subject has been too long overlooked.

I am one of the many Adventist divorce statistics of the last decade. I believe divorce has become a disease that can no longer be ignored by us as a denomination. Only those who have been involved can know the hurt, heartache, rejection, and complete hopelessness felt at times. The trauma can be great.

I have often wished I knew how

to write my story in a way that could be helpful to someone else found suddenly in such a situation or to friends who do not know how to react. People seem to want to take sides, to justify, or to place blame, all of which are most unhelpful in such problems.

Although there is still hurt when I remember, and divided times with the children, or misunderstandings because of lack of communication, God has led beautifully in my life since my marriage of 25 years ended. I have been married for more than two years to a wonderful man who makes me feel very desirable, needed, and loved. And he has blessed the lives of our children. I could have had years of loneliness and recrimination like others I have known.

While no marriage is perfect, many imperfect marriages last and improve, especially when God is the center, with each partner cooperating to make home a little heaven on earth.

NAME WITHHELD

Apply Same Principle

After careful scrutiny of the concluding editorial, "Dealing With 'Facts'" (Sept. 2), I noticed that although scientific evidence was given supporting Ellen G. White's statements on drugs, there was an omission of any similar corroboration for her warnings regarding masturbation.

Should we not expect an explanation? Or do we conclude that the lack of scientific verification renders her numerous statements on the subject fanatical and ridiculous? If we believe all of her health

messages are inspired counsel, then as well as today, there should be no hesitation in applying the same scientific principle to all.

ELAINE G. NELSON
Fresno, California

► We stand with Mrs. White's statements regarding the evils of masturbation. Truth can afford to wait for vindication.

Interracial Marriage

I feel compelled to take exception to the letter on interracial marriage (Sept. 16). Birds aren't people, nor are animals people. The Bible says God made man in His own image. Adam and Eve were the beginning of all races. How the races became different in color and appearance we do not know. We are all brothers, according to Acts 17:26: "And hath made of one blood all nations of men."

DOROTHY WELLNER
Seattle, Washington

We Adventists, without a doubt, have our eyes directed heavenward. Though we are in the world, we are not of the world. However, because we are in the world we are not immune to cultural conditioning. As a result of acculturation we assimilate the customs, the mores, and the opinions of the society that we grow up in. The things we assimilate thus are often not in serious conflict with our religious beliefs.

We Adventists, being wary of the things of this world, tend to be

Continued on page 15

Faith to March Around Jericho

"If Joshua wants those walls knocked down, he is going about it in a most unscientific way."

By MARSHALL GROSBOLL

THE SEVENTH-DAY ADVENTISTS OF 1400 B.C. had come to the borders of Canaan. Only Jericho lay in their immediate path for advancement, but Jericho was a fortified city surrounded by "massive walls of solid stone" that seemed to defy conquest (*Patriarchs and Prophets*, p. 491).

How to get by this obstacle was the question of the day. Should Jericho be left and the children of Israel be satisfied with the rest of Canaan? Had not God already abundantly blessed them? Why should they expect more? No, that would reflect a lack of faith. God is not merely a God of yesterday, to open up the Jordan River, He is a God of today, also—in solving the problem of Jericho. "He is well pleased when they [His people] make the very highest demands upon Him, that they may glorify His name. They may expect large things if they have faith in His promises."—*The Desire of Ages*, p. 668.

Stealth was the most logical plan of warfare. Spies had already been sent to search out Jericho's weak points and to ascertain the amount of provisions they had laid away. A direct assault would be futile, but with God's blessing, and if they had enough patience, they might be able to starve the people and finally break into the wall at its weakest point. From a human standpoint there did not appear to be any weak spots in the wall, but with the sure leading of God they would be directed to the right site.

The church's leader, Joshua, knew wherein lay his strength and only hope of success. "First of all he sought an assurance of divine guidance, and it was granted him. Withdrawing from the encampment to meditate and to pray," he received his battle plans (*Patriarchs and Prophets*, p. 487).

What a lesson for us today! In our battles against sin and illness; in our warfare against the great enemy fortress of games and competition that is impeding the advancement of so many young people; in our constant conflict with the desires of self for high titles, money, and worldly recognition; should we not first of all withdraw to be alone with God to meditate and pray for divine guidance and strength?

It is so easy for prayer to become a 15-second ritual

upon rising in the morning and before retiring at night. What a pity it is for anyone not to learn the wonderful blessing of true meditation and prayer with the One who said: "I am with you always, even unto the end of the world," "I have overcome the world," and "All power is given unto me in heaven and in earth" (Matt. 28:20, 18; John 16:33). What a difference would be seen in the committee meeting, the sickroom, and the Sabbath school room, if before entering these places to do battle with the enemy we would withdraw alone to meditate and pray.

Joshua received his battle plans, but they were brief—and very simple. "You shall march round the city with all your fighting men, making the circuit of it once, for six days running. . . . On the seventh day you shall march round the city seven times and the priests shall blow their trumpets" (Joshua 6:3-5, N.E.B.). What would it have been like to hear Joshua giving these battle plans? Join me in my thinking, if you will, as to what it might have been like for me if I had been there. Listen to my quiet thoughts:

Questioning Joshua's Strategy

"What is the purpose of this march Joshua is talking about? He said God told him the walls would fall down—of course he does not mean literally, but the problem is to figure out what He does mean. Maybe Dr. Shaphamel, who received his degree in theology while we were wandering 40 years in the wilderness, could tell me. He seems to be able to explain the true meaning and principles behind the Spirit of Prophecy as given through Moses and now, evidently, through Joshua, also."

To my dismay I find that Dr. Shaphamel had fallen victim to the epidemic illness that took so many lives at Baal-peor. That was after Balaam's trickery in enticing the church into fellowship with the world and the world's practices at Midian (see Numbers 22 to 25).

"Surely there is somebody to explain what Joshua means. God gave us minds, and He expects us to use



them to His name's honor and glory. This marching around Jericho is most assuredly not the intelligent thing to do, and it is bound to bring disgrace upon the church. We have been working for 40 years in the wilderness to build up our PR, and just one disgraceful performance like this could ruin everything we have gained.

"My counsel is that we should go out and do our very best first, and then we can expect God to make up the rest. From my studies while in the wilderness it was scientifically proved that the vibration of marching feet will not significantly weaken any of the modern city walls. Possibly back in Abraham's time it would have worked, but in this day of science they are building the walls much stronger.

"Why don't we use the great talent we have in camp? Is Joshua going to pass by all our talents? I have been preparing for 40 years for God's service, so that I might help in the great entering of Canaan. Moses told us we are to be missionary warriors, and I have spent long years learning the most scientific methods of warfare. My specialty is battering rams for knocking down walls. If Joshua wants those walls knocked down, he is surely going about it in a most unscientific way, and I'm afraid it will never work in this day and age."

This might have been the response to Joshua's command, but it was not. All the people with sentiments like these had been shaken out of the church at Baal-peor, and only those with simple, childlike faith were left.

Modern Jerichos

The Seventh-day Adventist Church has its Jerichos to encounter before entering Canaan, and we have been given abundant counsel as to the ways in which we are to work. What is our response to these counsels? Do we have "the simplicity of true faith" to take God at His word? (*Selected Messages*, book 1, p. 224). Or are there those who agree with God only as far as God does not conflict with their reasoning and knowledge? If so, could it be that we also will have to go through a Baal-peor

shaking time so that only those remain who have a true and independent faith?

The conquest of Jericho depended on exact and explicit obedience. The destiny of Israel depended upon following the solemn testimony of Joshua. This testimony was heeded, and the blessing followed.

In comparison, how is our situation today? Mrs. White says: "I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it and be purified."

"Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people."—*Early Writings*, p. 270.

Why will some people not bear the straight testimony? Why will they rise up against it? Because the testimony of God leads in ways that look totally impossible and unreasonable at first. God hasn't changed in the last 3,375 years since Jericho, and this is the reason that "all these things . . . are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11). The counsels on dress, on education, on medical work, on country living—how impossible they seem! How contrary to human nature and reasoning. Is there one who has not been tempted to say that these were written for another time, another place, or that they cannot be understood?

But we have time now to demonstrate our faith in God—to study what He has told us, and to obey.

"Though apparent impossibilities obstruct their way, by His grace they [God's followers] are to go forward. Instead of deploring difficulties, they are called upon to surmount them. They are to despair of nothing, and to hope for everything. . . . Christ designs that . . . heaven's plan of government . . . shall be represented in His church on earth. Thus in His people He is glorified."—*The Desire of Ages*, pp. 679, 680.

Now is the time to obey. We do not have to have another Baal-peor shaking-period as we did in Joshua's time, but like Nineveh of old, we can avert the judgment of God.

Joshua prayed for God's guidance—but may we who are in the camp be praying not only that God will guide us but that we will have faith to follow. May our individual prayer be:

"O Father, give me a faith simple enough to accept Your way, and strong enough that should Your way be through the flooding Jordan I would go. And then should You ask me to march around a modern Jericho that is lying between me and Canaan—however unconquerable it may appear—may I obey Your command. And even though, to human eyes, nothing should happen the first or the second or even the sixth time I obey Your leading—and even though people should laugh at me for obeying You—may I continue the circuit You have given me to follow, trusting You for the final results.

"And then, Father, as You pour out Your Spirit in the finishing of this work, may I humbly realize that it was not my marching that tumbled the strongholds of Satan, but it was the power of the Holy Spirit working in response to our childlike faith.

"In Christ's name, who conquered all, Amen." □



Israel's Failure to Fulfill God's Purpose

Old Testament promises of restoration
anticipated the Jews' return from Babylonian exile.

By JERRY GLADSON

ANY DISCUSSION OF HUMANITY'S relationship to God inevitably involves the question of His sovereignty in relationship to man's free moral choice. As sovereign, God is ruler, or absolute Lord, over all creation. But God has given human beings the power of choice—they are free to serve or reject God (Joshua 24:15, 22, 27). Nations, composed as they are of people, also have the right to serve God or to reject Him—with similar consequences. What is the relationship, in Scripture and in history, between God's purpose for Israel as a people and their freedom of choice?

When Adam used his free choice to go contrary to God's will, the Creator lovingly set in motion a plan of salvation (Gen. 3:15). The first 11 chapters of Genesis tell us how God reached out to embrace sinners and how the rebellious race repeatedly spurned His love. Finally, He selected one man—Abraham—intending through him and his seed to bless all nations (Gen. 12:1-3).¹ God first entered into a covenant with Abraham (Gen. 15:1-21), and subsequently renewed this covenant with his descendants (Gen. 26:1-5; 28:13-20; 48:15, 16). Following the Exodus from Egypt, He formally entered into a covenant with the whole nation of Israel (Ex. 19:1-8; 24:1-11). Under the terms of this agreement Israel was to be a "kingdom of priests, and a holy nation," with the ultimate purpose of announcing to all the world the saving love of God (Ex. 19:5, 6; Isa. 60:1-14).²

Ancient Israel fell short of this high calling on almost every level of life. This is true in the record of their history from Joshua to Nehemiah, on the level of national policy. The various kings, with few exceptions, turned a deaf ear to the prophets and increasingly involved the chosen people in the practices of the nations around them (2 Kings 17:7-21; 2 Chron. 36:15, 16). Nor was the situation much better among Israel's religious leaders. Several passages highlight moral irresponsibility among the priests (1 Sam. 2:12-16; Hosea 4:4, 5) and the popular prophets (Micah 3:5-7; Eze. 13). The nation seemed bent on self-destruction, and its course rapidly took it toward the point of no return.

The Old Testament discloses that, to a great extent, compromise with pagan religious elements infiltrated the common activities of the people. Popular religion, instead of being an unadulterated commitment to God, was a mixture (or syncretism) of Canaanite practice with the worship of the true God (cf. Judges 2:11-13; Hosea 4:12,

13; Eze. 16). Small statues of the Canaanite goddess of fertility, Astarte, were to be found in many an Israelite home. Parents named their children after Baal, with seemingly no idea of abandoning Yahweh (1 Chron. 12:5; 14:7, etc.). In the eighth century B.C., some Israelites—perhaps even a majority—were calling Yahweh "Baal," and worshipping Him according to the popular rituals of Baal (Hosea 2:13, 16, 17). "They did not mean to turn away from Yahweh, the God of the Exodus and the Sinai Covenant," writes Bernard Anderson. Instead, to "Yahweh they would look in times of military crisis; and to Baal they would turn for success in agriculture. Thus they would serve Yahweh and Baal side by side." Obviously, this was a "fundamental violation of the covenant."³

Thus, instead of a dedicated people, a "kingdom of priests," a "holy nation," Israel became a "people laden with iniquity" (Isa. 1:4). Though various individuals remained true to God (Samuel, Elijah, Elisha, Daniel, et cetera), the nation as a whole fell short of its high destiny (cf. Amos 3:1, 2; Eze. 16:2, 3; 23:1-49).

As a result it became impossible for God to use unbelieving Israel as a means by which to witness to the nations about them. How would this impasse affect God's covenant with Israel? In the ancient world a covenant was a bilateral relationship in which responsibilities rested upon both parties.⁴ Even the so-called suzerainty covenant, in which a superior bound an inferior under stringent obligations, involved at least some reciprocal action on the part of the superior.⁵

The Conditional Nature of God's Promises

A careful reading of the Old Testament shows that God's covenant with Israel was based upon conditions: "Now therefore, if you will obey my voice . . . , you shall be my own possession among all peoples" (Ex. 19:5, R.S.V.; cf. also 1 Kings 9:1-9; 2 Chron. 7:11-22). Statements about the covenant are sometimes accompanied by threats, or "cursings," upon those who break it, thus implying that the covenant could be shattered by man's infidelity (Deut. 27:15-26; 28:15-68; cf. also Lev. 26:14-39). Speaking for the Lord, the prophet Jeremiah warned: "If at any time I declare concerning a nation or a kingdom that I will build and plant it, and if it does evil in my sight, not listening to my voice, then I will repent of the good which I had intended to do to it" (Jer. 18:9, 10, R.S.V.). Obviously this statement applies to ancient Israel as well as to other nations.

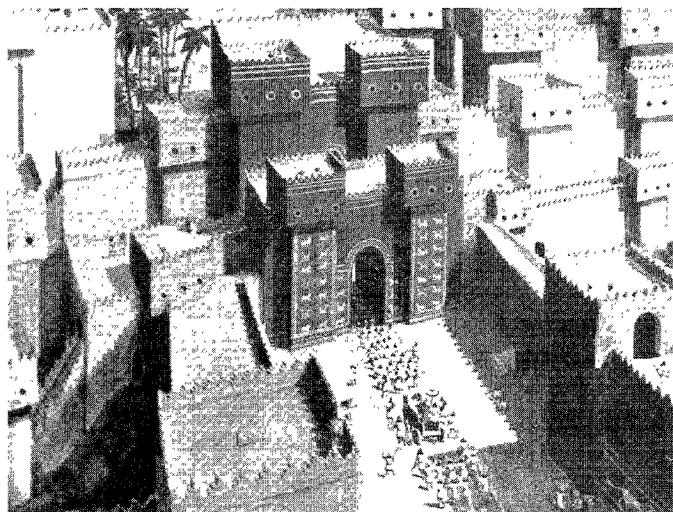
On His part, God promised never to break the covenant

or to rescind His promises, often without stating the conditions He at other times explicitly attached (Ps. 89:34-37; Jer. 31:35-37; 2 Sam. 7:1-17, etc.)—as for instance the restatement of 2 Samuel 7:12 in 1 Kings 2:2-4 (cf. also Ps. 132:11, 12). Psalm 89, another restatement and elaboration of 2 Samuel 7, contains no obvious conditions. On the other hand, Jeremiah's prophecy (chapter 31) occurs in the context of a new covenant that lies beyond Israel's historical failure that precipitated the Babylonian exile, and that envisions a truly converted and reconstituted nation (compare the application of this prophecy to the church in Hebrews 8:8-12). What appears in the book of Jonah to be an unconditional threat (chap. 3:4) proves in the end to have been conditional (verse 10).

D. J. McCarthy observes: "All covenants, all contracts, have their conditions. They must be defined somehow or other. These definitions are their conditions or stipulations which may often be assumed, things which are simply so well known in a culture that they need not be stated explicitly."⁶ Accordingly, Old Testament covenant declarations to which no conditions are appended are nevertheless subject to the very same conditions that are explicit elsewhere.

Even as the Lord instituted the covenant by His loving free choice (Ex. 20:2), He also had the prerogative of annulling it should Israel prove unfaithful. In view of the repeated apostasy of Israel's people, kings, and religious leaders, what was God to do? He purposed that Israel would respond to His love and, in turn, extend that love to the world. Instead, the people who were to be the medium of His love became so corrupt that their witness was compromised almost beyond remedy. That is why the prophets, in announcing God's judgment upon His chosen people, sometimes prefaced their call to repentance with the word "perhaps"—*perhaps* it is not too late, *perhaps* the Lord will still have mercy (Amos 5:15; Zeph. 2:3).

God did not want to punish His people (Hosea 11:8, 9), but their unfaithfulness left Him no other choice than to



It was God's purpose that the Jews returning from Babylonian captivity would fulfill the divine purpose in their election to be God's missionary people to the world. Old Testament prophecies dealing with the return of Israel need to be understood in the light of what would have been the Jews' history if the returnees had, at long last, accepted God's plan. As it was, only a handful returned, and while they gave up their idolatry, they fell far short of fulfilling God's plan. It remained for God's New Testament church to snatch the torch from unwilling Jews and to carry the gospel of salvation to the world.

send them into captivity, there to learn lessons of obedience (Jer. 25:5-7; 29:18, 19; 30:11-14; 46:28; Eze. 20:25-38; Micah 4:10-12). The northern kingdom, Israel, was conquered by Assyria in 723/22 B.C., and the southern kingdom, Judah, faced captivity in 587/86 B.C., when Nebuchadnezzar conquered Jerusalem. Unfortunately, the ten northern tribes never returned from exile but were largely assimilated into Gentile populations.

Promises of Restoration Fulfilled

Judah, on the other hand, did have a second chance. God continued to hold out to her the hope of a return (Jer. 31:10-14; Isa. 43:1-13). The return would include, among other things, a rebuilding of Jerusalem and the Temple (Micah 4:1-4; Isa. 60:10-14), a new covenant (Jer. 31:31-34), the coming of the Messiah (Micah 5:2-6), a new life (Zeph. 3:9-20), and a witness to the nations (Zech. 8:20-23). God's plan had not changed. But in order for God's purposes to be fulfilled, Israel had to break with her sinful past. There would be a renewed relationship with God in which His will would be planted directly into Israel's heart (Jer. 31:31-34).⁷

All of the Old Testament predictions looking forward to a restoration of the Jews were given in anticipation of their return from Babylonian captivity in the sixth and fifth centuries B.C. (cf. Isa. 10:24-34; 61:4-10; Jer. 16:14-16; Eze. 34:11-15, et cetera). Even so, the fulfillment of God's promises still hinged upon Israel's fidelity. "This shall come to pass, if you will diligently obey the voice of the Lord your God" (Zech. 6:15).

Israel's subsequent history did not measure up to these expectations. Apostasy, it is true, took more subtle forms (exclusivism, multiplication of legal minutiae, compromise with Hellenism, et cetera), but the defection was nonetheless as real as before. Ultimately, Israel failed God. When the nation as a whole turned away from the Messiah, it became evident that as a national entity it could no longer function as a medium of God's love to the whole world. The nation made its final choice and thereby forfeited its covenant role and the covenant promises.

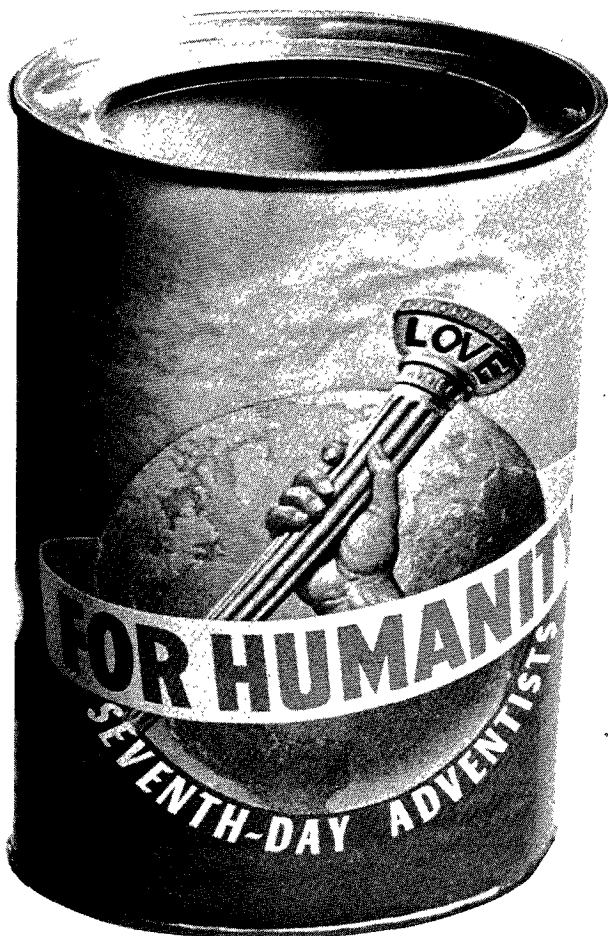
The human race stands before God in desperate need of redemption. God longs to forgive, to cleanse, to restore (John 3:16; 1 Tim. 2:4). But He cannot save those who reject His salvation, either initially or subsequent to their acceptance of it. Scripture does not teach an irrevocable salvation (Heb. 3:6, 14; 6:4-6; 10:36-39; Col. 1:21-23; 1 Cor. 10:13), whether of a nation or of an individual. Man as a nation or as an individual must continue to respond in loving surrender (Matt. 24:13). This Israel did not do.

Accordingly, God had no other choice but to carry out His purpose through others, and so brought into existence the Christian church as "spiritual Israel" for the fulfillment of His purposes (Rom. 2:28, 29; 9:6-8; Matt. 21:33-45). □

REFERENCES

- ¹ The Hebrew here (verse 3) can be rendered either "all nations will be blessed," or "all nations will bless themselves."
- ² Perhaps the most detailed statement of God's plan for Israel is recorded in Leviticus 26 and Deuteronomy 27, 28.
- ³ Bernard W. Anderson, *Understanding the Old Testament* (2d ed., 1966), pp. 106, 107. Anderson's entire discussion of the problem of syncretism may be read with profit (pp. 98-126); cf. also Hans W. Wolff, *Hosea*, trans. by Gary Stansell (1974), pp. 49, 50.
- ⁴ Walther Eichroft, *Theology of the Old Testament*, trans. by J. A. Baker (1961), I, 37 (cf. the covenants in Gen. 21:23-28, 29; Joshua 9:1-11; 1 Sam. 11:1-4).
- ⁵ G. H. Mendenhall, "Covenant," in *Interpreters Dictionary of the Bible*, ed. by G. A. Buttrick (1962), I, 716 (cf. Eze. 17:13; Job 41:4).
- ⁶ D. J. McCarthy, *Old Testament Covenant: A Survey of Current Opinions* (1972), p. 3. (Italics supplied).
- ⁷ Gerhard von Rad, *Old Testament Theology*, trans. by D. M. G. Stalker (1965), II, 213.

“Do Not Increase Our Ingathering Goal”



The pastor was puzzled by our request to visit his church on such short notice.

By WARREN N. WITTENBERG

IT WAS THE FATTEST ENVELOPE IN MY mail that morning. Curious, I opened it first. There I found a very formal, legal-looking document with several pages of signatures. What could this be, I anxiously thought? Quickly opening the folds, I carefully read the lead paragraph: “We the undersigned members of the _____ church urgently request that you and the other confer-

Warren N. Wittenberg is a pastor, now retired, living in Orlando, Florida.

ence officials involved do not increase our Ingathering goal this year.”

This happened a number of years ago when I was young and fairly new in the ministry. I was lay activities secretary of a local conference in North America, and had the privilege of working with a wise, experienced, and kindly conference president. Without bothering to open the rest of my mail I hurried to his office with the petition. He read it carefully and then commented, “These are signatures of people you and I know real well, aren’t they, Warren?” I agreed and added, “They are dedicated Adventists who have always been loyal to God’s work. They have often been on the top of the list in per capita giving and in raising Ingathering funds.”

“Yes,” he said, “and you and I have often been guests in their homes and eaten at their tables, always full of deliciously prepared, home-grown fruits and vegetables.” Then he laid the pages of signatures down and for a time looked out the window thoughtfully.

“Warren,” he finally said, “let’s have prayer together about this.” He offered an earnest prayer asking God for wisdom, understanding, patience, and love for these dear people, who were members of one of the largest churches in the conference. I followed with a short supplication.

A Change of Plans

Upon rising from his knees, my president said, “Warren, I know you have a preaching appointment for this coming Sabbath, but do you think you can change that? I will change my plans, and we will go to this church this coming Sabbath.”

Of course I changed my plans. It was always a privilege to travel, visit, and join in a church service with this earnest man of God. I called the pastor of the church, who said enthusiastically he would be delighted for us to come, though he was evidently perplexed by our offer to visit his church on such short notice. We learned later that he knew nothing about the petition.

I’ll never forget the stirring, deeply spiritual sermon my conference president preached that Sabbath. Though it was a dry, hot summer day—this was in the days before churches were air-conditioned—his words seemed to come from heaven itself like a refreshing spring rain. He read many Bible texts from Isaiah and Revelation describing the rewards of the righteous. He pictured heaven and the new earth until the entire congregation was fervently saying, “Amen!”

He complimented the members on their love and dedication to God’s work. He cheered their hearts with reviews of what some of their own children were doing in God’s work because *they* had set an example in giving and sending their boys and girls off to our schools. One was president of one of our colleges, several were ministers’ wives, doctors, and nurses. One was a conference treasurer and another an evangelist.

The president then read from one or two recent issues of the REVIEW, which he said he eagerly read each week. He read of the new areas and new languages we were entering with the gospel. He read of the sacrifices some of their own children and others were making to bring the three angels’ messages to wild, uneducated, sometimes dirty, cannibalistic peoples in the jungles and cities of faraway places. He made us all proud to be Sev-

enth-day Adventists. Then he asked me to come and stand beside him.

"Elder Wittenberg, you received something special in the mail this week, didn't you?" "Yes," I said, and then began to unfold the petition. "No," he said, "don't do that before I ask these dear people a question." Reading Matthew 24:14, he continued: "You have given liberally of your time, your talents, your children, your money, and solicited untiringly for Ingathering. Possibly you have done all you can to send the gospel to 'all the world for a witness unto all nations' so the end can come. Maybe we should be satisfied with what we have done in the past and just say we will hold on to the work we have started and not try to enter any more countries or tribes or languages with the gospel. The more areas we reach out into, and the higher inflation rises, the higher the cost will be. Should we be satisfied with last year's Ingathering goal?"

Almost as a burst of thunder the congregation responded, "No, no, no!" Then people began to spring to their feet and, with tears in their eyes, say, "Elder Wittenberg, scratch my name off that petition. I'll do more than last year." This continued for a long time, and I began to scratch names. Finally I said, "Shall I just tear up this whole petition?" "Yes, yes," the congregation said loudly. Finally, the head elder stood up and acknowledged that he too had signed the petition. Weeping between words, he apologized. Then he thanked the conference president and me, and their pastor, for the new vision of the value of heaven and the privilege of making greater and greater sacrifices to hasten the coming of our blessed Christ and the end of sin, sorrow, pain, and death.

Needless to say, it was the greatest Ingathering year that church had experienced. They set the pace for the whole conference. □

For the Younger Set

A Garden for David

By VIRGINIA HANSEN

DAVID LIKED to dig in the vegetable garden. He planted the tiny seeds and watched the little plants come slowly through the soil and grow every day. Carefully he watered and kept the weeds out. The sun gave warmth, and the vegetables grew. After the summer harvest was past, he missed his garden.

"Mommy," David said, "I wish I could have a garden all year long. It was so much fun. Too bad winter has to come."

"Yes, David, we miss the summer sunshine, don't we? It would be nice if you could have a garden all year long. You really enjoyed working in the garden, didn't you? Guess there isn't much we can do in this kind of weather, is there?"

Later on David grinned as he ran to mother with the morning newspaper. "See what I found in the paper!"

There on the garden page was a picture of a man and his Japanese wife. He was holding a bonsai plant. Mother read the description under the picture. "It's a bonsai plant," she said.

"A what?" asked David.

"A bonsai plant, David. A small tree. It has been trained

to be a dwarf tree, so it can grow only so big. It can be grown inside the house. By proper watering, feeding, and pruning, it will remain small."

David's eyes grew big and he shouted, "Mommy, it's just what we need, isn't it? It can grow inside where it's warm and dry, and we can have a garden all year, can't we!"

"Well, David, we'll have to visit this man and his wife," mother said.

So mother and David put their coats and gloves and caps on, and hurried out to

the car. The directions in the paper said to go to the end of the road and turn into the vineyard. So they did, and finally they came to a sign that read, "Sei-ju-en Nursery." Later they learned that it meant "Nursery in a Quiet Place."

At the nursery they met Herman Young and his wife, Yasue. The little Japanese lady couldn't speak English, but she smiled in such a friendly way that it didn't matter. The Youngs had trained in Japan to be bonsai artists. Their teachers were experts who took care of the Japanese emperor's bonsai trees.

There were many bonsai

trees in the Youngs' nursery just waiting for someone to take them home and watch them grow.

David ran from one to another.

"Oh, see, Mommy, the little tree growing in the flowerpot! Could I have this one?"

Mother looked it over carefully, then she looked at David and smiled.

"David," she said as she gave him a little hug, "you have been a good little gardener all summer long. I think you can take care of this little tree, too. Yes, you may have the bonsai tree you have chosen, and we'll watch it grow together."



At the Cross

All persons meet at the cross.

All had a part in putting Christ there.

By NORMAN R. GULLEY

“HE THOUGHT HE WAS THE MESSIAH—the Deliverer. Just look at Him now, dying!” one jeered.

“He performed miracles, why doesn’t He free Himself?” another shouted. “He saved others; himself he cannot save” (Matt. 27:42), laughed a third devil-possessed mocker. “King of the Jews? Hah! Just look at Him!”

Jesus Christ, heaven’s greatest gift, hung on the cross with hellish men bent on harassing and humiliating Him. “He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God” (verse 43). With utter unconcern for the tortured Jesus they gathered in upon Him for the kill. And their words were aimed to pierce Him to the very depths, as with complete abandonment they derided and demeaned Him with devilish delight. Christ hung there with heavy, breaking heart. “Oh, why can’t they understand! I am dying that they might live!”

Live? They were out for the kill. But Jesus, with unyielding pity and unshakable love, whispered, “Father, forgive them” (Luke 23:34).

Here at the cross criticism and compassion met head on. It was Satan, the archcritic, who drove men to crucify Jesus. The creature was bent on murdering his Creator. Here is exposed the length to which criticism will go. But Jesus willingly allowed Himself to be nailed to that tree. Without His consent no being could have forced His hand. He, the Creator, decided to die for and by the creatures He had made. Here is revealed the length to which compassion will go!

Centuries later, Satan called his committee of demons to plan strategy against our church. The record is found in *Testimonies to Ministers*, pages 472-475. The devil suggested, “‘We must cause distraction and division. We must destroy their anxiety for their own souls, and lead them to criticize, to judge, and to accuse and condemn one another, and to cherish selfishness and enmity. For these sins, God banished us from His presence; and all

who follow our example will meet a similar fate.’ ” If only he could trap us into criticism, then the cross and its compassion would be of no use to us.

Christ knew that “by dwelling upon the faults of others, we are changed into the same image. But by beholding Jesus, . . . we become changed into His image.”—*The Ministry of Healing*, p. 492. Therefore in complete compassion for His church He countered Satan’s strategy with His own urgent invitation, “It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing ones. . . . If we would be saved at last, we must learn the lesson of penitence and humiliation at the foot of the cross. . . . Beholding the beauty of His character, we shall be ‘changed into the same image from glory to glory.’ 2 Cor. 3:18.”—*The Desire of Ages*, p. 83.

Christ understands the vital importance of the cross. He knows that “the angels . . . even . . . are not secure except by looking to the sufferings of the Son of God. It is through the efficacy of the cross that the angels of heaven are guarded from apostasy.”—ELLEN G. WHITE, in *Signs of the Times*, December 30, 1889. They see that apostasy, criticism, brings death to the innocent. They marvel at the innocent willing to die. What compassion! If unfallen angels need to behold the cross no wonder fallen men should daily contemplate Calvary!

As I look at the cross I know that it was I who nailed Him there. My sins drove Him to that tree. I am the critic who broke His heart. I am the unthankful, unfeeling one for whom He asked forgiveness. As I look at that cross I cannot but cry out not only “O wretched man that I am” but also “Worthy is the Lamb.” In the full light of His compassion I am cut down to size. “Nothing in my hand I bring, Simply to Thy cross I cling.” That’s all I can do. For Calvary shows me my utter unworthiness. It was my need that put Him there.

In such complete helplessness, what right have I to criticize someone else? “There can be no spirit of criticism or self-exaltation on the part of those who walk in the shadow of Calvary’s cross.”—*Thoughts From the Mount of Blessing*, p. 128. At the cross I not only see my nothingness, but I see the value of my fellow human beings, for it was for them that Jesus died. That cross exposes the utter horror of criticism—it kills others. But it reveals the absolute wonder of compassion—it dies for others.

All persons meet at the cross. All had a part in putting Christ there. Without it none could be saved from eternal death. Only through the cross can any lift up his head, be free, and go forth toward eternity with courage and hope. Any differences among individuals—dispositions, talents, or whatever—are nothing compared with the common humanity they share, that helpless, doomed humanity, if it were not for the Cross.

Only at the cross can we remember our common humanity and forget the rest. Only at the cross do we find that all humanity has far more in common than any puny differences. Only at the cross can criticism die and compassion be born, for “He who beholds the Saviour’s matchless love will be elevated in thought, purified in heart, transformed in character. He will go forth to be a light to the world, to reflect in some degree this mysterious love.”—*The Desire of Ages*, p. 661. □

Norman R. Gulley, Ph.D., is dean of the seminary at Philippine Union College, Caloocan City, Philippines.

Signs, Symbols, and Ancient Nonsense

[One measure of a church's strength is the degree of freedom its members have to speak out—to express minority points of view. The editors often disagree with the opinions expressed in Speaking Out, but they publish them to stimulate thought, produce constructive discussion, and to allow readers to test their validity.]

SOME people, said the apostle Paul, are credulous, eager to be duped, quick to run after some new sensation, and have itching ears (see 2 Tim. 4:3, 4 in different versions). Of course, the apostle's statement couldn't apply to *us*, or could it?

So-called new light seems to go in cycles, though when times are especially troubled the familiar myths surface more often. So we hear of flying saucers, magic mountains, escaped nuns, a Jewish world conspiracy, two Babylons, British Israel. We even hear of the main tunnel of the Great Pyramid being used as a predictor of the future. Usually involved are symbols, to which some have attached dark, hidden meanings. For example, some see sinister aspects to the reverse side of the U.S. dollar bill—or the letter S and the numeral 6. Before I comment further on these, let me make a point.

Symbols are abstractions, and the list is endless. They communicate by sounds, pictures, letters, badges, gestures, and ceremonies. They have no reality in themselves, but are clusters of connotations, good or bad according to the time and place of a particular culture. In themselves they are neutral. The sounds of a language—words—are symbols, too, and nothing more. Someone making the sounds of Armenian or Arabic at me will convey little of value, for I do not share his concept of what those symbol-sounds stand for.

Undue concern for the symbol as carrying a burden of some good or evil may lead a person over an invisible line beyond which he confuses symbol with real-

ity. He gets into the state of mind in which idolatrous worship must have originated. In pagan worship, first they make objects representing something. Then the idolater ends up worshipping the representation in place of the represented. It is easy then to see how to some the symbol can have "real" consequence in itself, instead of merely carrying a message. A hex, a charm, holy water, or the bread and wine undergoing transubstantiation—these are by many believed to have an efficacy to harm or help. Therefore, some believe, symbols are to be avoided. Others wear them about the neck as charms.

In our church in America,

Symbols are abstractions, and the list is endless. They have no reality in themselves, but are clusters of connotations.

some feel uneasy about the cross symbol in our church architecture. But, of course, the cross is not a talisman or the private property of any denomination. Adventists in other parts of the world accept the cross as a reminder of the sacrifice of our Redeemer and see nothing unseemly about it. (Europeans are sometimes surprised to learn that we permit another symbol—our national flag—in our churches.)

But to get back to the dollar bill: so the numeral 6 looks like a snake! How does one do sums without using it? Or the letter S. My typewriter tends to skip its M. Is there some significance I'm missing? The backside of the dollar bill has a pyramid and eye. Sinister, they say. Obviously this is symbolism borrowed from the Masons. Do you know why

Masons liked geometric figures and the all-seeing eye, and why these figures appear on our dollar? It has nothing to do with Babylon or Nimrod, except as one insists that the reappearance of a familiar symbol has to be with sinister knowledge and intent.

The Masons were men of the eighteenth century, the age of enlightenment, mostly deists and, in the spirit of the age, were full of wonder at the divine architecture, the construction and mathematics of the universe, lately made plain to educated people. We owe them a debt of gratitude if we value our liberties. In the eighteenth century, if you were locked in a deadly battle against an oppressive church and king, you'd probably try to survive by some secrecy too. They naturally developed symbol and ritual like any

Many of our Presidents, beginning with Washington, were Masons. As for the dollar bill, if you read the Latin motto, it concerns building a new order of things, a new nation. If one still feels the pyramid and eye are "bad" symbols, then it seems he should shred up any dollar bills coming his way.

We might mention other symbols. I like cats and at this moment have a silver Persian, but I would have no trouble liking a black cat. Yet think of the stupidity and cruelty that cost untold thousands of such animals their lives or worse because they were seen as a satanic symbol! In the 1920's, Finland and Latvia used the swastika, a very old design, as the insignia for their air forces. It didn't mean the Finns or Letts were evil, but certainly they ceased to use this particular emblem when another group in the 1930's gave it wider and unpleasant publicity.

Finally, I have good reactions to the symbol of the three-pointed star. I don't know where it came from. Did it represent devil worship in Babylon or a rain god in Polynesia? Until perhaps my transmission goes out, to me it represents a fine automobile.

It seems a shame to put off limits art forms that may at some time or place have served as a prop or symbol for paganism. A sunrise is still a beautiful evidence of God's care for us, even if the sun was worshipped in Egypt or ancient Britain. A decorative sun symbol does not put you on devil's ground unless you feel he has a right to pre-empt that vital item of God's creation. The sun can remind you of the Sun of Righteousness if you wish. What object, creature, or symbol has not been used at some time or place in superstitious worship or juju?

Concluded next week

WALTER C. UTT, Ph.D.
Chairman
History Department
Pacific Union College
Angwin, California

The Adventist Advent Truth

Because of their misunderstanding of the manner of Christ's coming,
earth's inhabitants fall easy prey to Satan's cunning counterfeit.

By W. H. MATTISON

AS A CHURCH WE HAVE BEEN PREACHING about the second coming of Jesus for more than one and a quarter centuries. Recently we have found certain religious organizations strongly emphasizing the coming of Jesus. Does this mean that our message has now begun to have its effect and that many have accepted the Advent truth we have been preaching for so long? Not necessarily.

As conditions in the world worsen, people of all religions have begun to wonder whether ahead lies some kind of cataclysmic event that will change the world. In almost all religions there are teachings regarding the end of the world, and, remarkably, some of these are startlingly similar to the Advent truth. Others are dissimilar.

Among most Hindu people the idea prevails that we are now living in the age of what they call Kaliyug, or bad age. At the close of Kaliyug they expect Sathyug, the true or good age. According to their teachings, the appearing of the Tenth Avtar (incarnation) of God will usher in this age. Nine incarnations are already supposed to have occurred.

There was a time when, in India, the name of Jesus was hated. However, after Mahatma Gandhi popularized the name of Jesus, today it is highly honored. If the tenth incarnation should be Jesus, no Hindu would object. When the God they are looking for appears in human flesh in this tenth incarnation, they expect him to set the world right and thus usher in the good age.

Belief in the return of Jesus is written into the creeds of most Christian bodies. For example, the creed of the Evangelical Free Churches (1848) reads as follows: "We expect from heaven our Saviour Jesus Christ, who will change our body of humiliation and make it conform to his own body of glory; and we believe that, in that day, the dead who are in Christ, coming out from their tombs at his voice, and the faithful then living on the earth, all transformed through his power, will be taken up together into the clouds to meet him, and thus we shall always be with the Savior."

Widespread Expectancy

Also among the Moslems there exists an expectation. According to one of the great scribes of Islam, whose writings are accepted as what the Prophet Mohammed taught, Jesus will come to Mecca and with Mohammed preach Islam to the world. Thus a great age of World Islamic Brotherhood will be ushered in and the troubles of the world will be righted.

Recently I fell into conversation with a Parsee priest in Poona on the second coming of Jesus. After listening for a few minutes the priest said, "Oh, we believe something similar. We believe that a man who was born in Iran will in 1980 rule the world and bring peace and prosperity—a new age to the world."

The "isms" of the world, such as Communism, Humanism, and Socialism, also have the goal of a world Utopia, albeit different from the Christian expectation.

The danger is that the widespread acceptance of such expectations will prepare earth's inhabitants to accept the deception of Satan when he makes it appear that Christ has come (cf. Rev. 13:13, 14; 2 Thess. 2:3, 4, 8; Rev. 16:13, 14):

"As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. Revelation 1:13-15. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air: 'Christ has come! Christ has come!' The people prostrate themselves in adoration before him, while he lifts up his hands and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion. Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying: This is 'the great power of God.' Acts 8:10."—*The Great Controversy*, pp. 624, 625.

Are there any defenses against this deception? Yes—A correct understanding of the manner of Christ's coming as revealed in the Bible. Adventists must give to their preaching of the Second Advent a ring that will arrest attention, awaken, and draw people to the Jesus of the Bible, away from the false christs of our present age. Adventist preachers and writers must not get so carried away with the wonder of the Advent that they

W. H. Mattison is president of the Northern Union in New Delhi, India.

fail to point out the distinctiveness of Jesus' coming as taught in the Bible in contrast to what is taught about the Advent by other Christians.

Adventists agree with other Christians that the coming of Jesus is the hope of the world, that when Jesus comes all sickness will be healed and all trouble ended. But the distinctiveness of the Adventist message lies in the Adventist understanding of how these things are going to be brought about. Their outline of future events leading up to that climactic event contrasts sharply with the outline presented by other Christians. Because of their misunderstanding of future events, these Christians will become an easy prey to the deceptions of the coming antichrist as revealed in the following quotation:

"Fallen angels upon earth form confederations with evil men. In this age antichrist will appear as the true Christ, and then the law of God will be fully made void in the nations of our world. Rebellion against God's holy law will be fully ripe. But the true leader of all this rebellion is Satan clothed as an angel of light. Men will be

deceived and will exalt him to the place of God, and deify him. But Omnipotence will interpose, and to the apostate churches that unite in the exaltation of Satan, the sentence will go forth, "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." ' '—*Testimonies to Ministers*, p. 62.

Think of the importance of the Adventist witness! This church is the only one that has fitted all the pieces of Bible prophecy together correctly. Its responsibility, therefore, is staggering.

The question we need to ask ourselves is, how many, because of our weak witness to the Advent truth or because of our worldly mindedness, will be swept to destruction? "Except those who are kept by the power of God, through faith in His word, the whole world will be swept into the ranks of this delusion."—*The Great Controversy*, p. 562.

Let us awake to this tremendous task and not become careless in heralding the truth everywhere. □

Bible Questions Answered BY DON F. NEUFELD

I have a question regarding the use of Isaiah 66:23. Should this text be used as proof of Sabbathkeeping in eternity? (See editorial "What's Wrong With the Proof-Text Method?" Mar. 11, 1976.) I have had difficulty with Bible students of other denominations when I use this text as such proof. They bring up Zechariah 14 and say that the Feast of Tabernacles is declared to be a part of what will be observed in eternity. They reason that if we let Colossians 2:16, 17 cancel out the text in Zechariah, we must let it cancel out the Isaiah text also.

As is pointed out in the editorial referred to in the question one must use as proof texts only those texts that genuinely prove the expressed propositions or answer the questions raised. In order for a text to be a valid proof, it must be interpreted in its context. If when properly interpreted in context, the Scripture supports the proposition, it is a valid proof.

Isaiah 66:23 is not a good proof text for Sabbathkeeping in eternity when one is studying with non-Adventists. On the basis of what Ellen White has said, Seventh-day Adventists believe that Isaiah 66:23 has such an application. But when studying with non-Adventists one

must not use the writings of Ellen White as evidence.

When the Scripture teachings regarding the Sabbath are taken in their entirety, the presumptive evidence is strong that the Sabbath will be observed in the new earth. The perpetuity of the law of God would argue strongly in favor of such a view. But with a non-Adventist one should probably leave it at that point.

The non-Adventist could also bring up the next verse in the Isaiah passage (verse 24) and inquire why, if verse 23 is to be literally fulfilled, verse 24 should not be. And we would be hard put to explain how, after new earth conditions have been introduced, there would be the possibility of going "forth" to view the carcasses of the transgressors. The wicked will all be destroyed before the new earth is created.

It is best to view this entire passage, as the *Seventh-day Adventist Bible Commentary* suggests, as belonging in the conditional category, with later inspired writers telling what features apply to the future, now that God is working out His purposes, not through the Jews, but through the Christian church.

I appreciated your answer to the question regarding Deuteronomy 12:15 (Mar. 4,

1976). Now would you please explain the verse about "strong drink" (Deut. 14:26).

This one is more difficult. Many have struggled over this text. It reads, "And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household."

The context is speaking about what may be done with the second tithe. Under certain circumstances it may be converted into cash; taken to the place "the Lord thy God shall choose" (verse 25), where the cash may be used to purchase ingredients for a feast "before the Lord." Among the ingredients mentioned are wine and strong drink. Did God permit their use in ancient times? Apparently.

The only satisfactory explanation I have found for this seeming divine permission to use wine and strong drink is the following: Recognizing the Israelites' upbringing in a culture far from ideal, God did not demand that immediately they reach the ideal on every point. For a time He tolerated certain practices, in fact, even gave

the Israelites laws regulating these unideal practices. The following are cases in point:

1. Polygamy
2. Easy divorce
3. Slavery

Referring to the Mosaic law concerning divorce, Jesus said, "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so" (Matt. 19:8).

The same explanation, hardness of heart, could account for the tolerance also of polygamy, slavery, and the use of alcoholic beverages.

In later periods God uttered warnings regarding the use of strong drink (Prov. 20:1; 23:29-31). The New Testament affirms that "drunkards" will not enter the kingdom of God (1 Cor. 6:10). And while, even by New Testament times, slavery was not openly condemned, principles were laid down that led to slavery's ultimate overthrow.

Thus the Christian should no more appeal to Deuteronomy 14:26 for sanction to drink alcoholic beverages than he would appeal to other Old Testament scriptures for sanction to practice polygamy or to hold fellow human beings in slavery.

[Send questions for this column to the Editor, REVIEW AND HERALD.]

How Great Is Your God?

Fifty years ago we lived in a comfortable little universe about 6,000 light-years across, from one side to the other. All of the really important discoveries about the universe that could be made had been made, or so we thought. Today, according to Dr. Allen Sandage, of the Hale Observatories, the known universe is at least 32 trillion light-years in diameter. In other words, 1.5 octillion universes the size of the one we knew 50 years ago would fit inside the one we know today. (That would be the figure 15 followed by 26 zeros.) Our Father's vast domain is at least that many times larger than we thought it was, or we might say that God is that much greater than we realized. Our concept of God grows in proportion to our understanding of the vastness and complexity of His creative power.

Half a century ago we thought of the stars as placid furnaces peacefully producing light and heat. We knew nothing about atomic energy or stellar thermodynamics, nothing about such exotic objects as quasars, pulsars, or black holes. In fact, most of what we now know about the universe has come to light within the past few decades. According to the late Dr. George Gamow, an astrophysicist of note, "The universe is not only stranger than you think, it is stranger than you can think." We may be reasonably confident that our present concept of celestial mechanics, of how God orders the universe about us, falls far short of ultimate reality. "Lo, these"—the things we see and the things we think we know—"are but the outskirts of his [God's] ways; and how small a whisper do we hear of him!" (Job 26:14, R.S.V.).

It is excellent prophylaxis for the human spirit to meditate upon the greatness and goodness of our heavenly Father, and conversely to realize what small specks of cosmic dust we really are in God's great universe. A glimpse of the greatness of God gives us perspective to see ourselves as we really are. It is when we wait thus in quietness before Him that the silence of our souls makes His voice more distinct. (Read *The Desire of Ages*, p. 363.)

Habakkuk learned this lesson one day when, perhaps five years before Nebuchadnezzar invaded the land of Judah, he lamented the evil rampant in Israel and chided God for not doing something about it. In reply God assured Habakkuk that He would indeed do something about it—He would send the Chaldeans. But that would be an even greater evil, the prophet protested, quite unworthy of a good God. Thinking he had an airtight argument, he challenged God to debate the matter.

But, fortunately for Habakkuk, God was "big" enough to explain patiently that the person who aspires to live in a right relationship to God must do so in faith that God knows what is best and that He will set affairs in

order at the proper time. "The Lord is in his holy temple" (Hab. 2:20). God is still in the control room, managing the affairs of earth, some appearances to the contrary, perhaps, notwithstanding. So "let all the earth [including you, Habakkuk] keep silence before him." In the third chapter of his book the prophet acknowledges the greatness and goodness of God and waits patiently for God to work things out in His own good time.

When, like Habakkuk, we come to see God and ourselves in perspective and to appreciate His amazing patience, we begin to wonder why He pays any attention whatever to us. We wonder why He gave His own Son to be our Saviour. "When I look at thy heavens," the psalmist wrote, "the work of thy fingers, the moon and the stars which thou has established; what is man that thou art mindful of him, and the son of man that thou dost care for him?" (Ps. 8:3, 4, R.S.V.).

Danger of Making God Like Ourselves

In the beginning God created man in His own image, including at least the intellectual and moral faculties. But when sin darkened these faculties we lost sight of the greatness and goodness of God and began making God over into our image. The Greek deities who supposedly inhabited Mount Olympus, for instance, were merely deified human beings motivated by every human lust and passion. Even within the Christian tradition we tend to think of God as being more or less like ourselves. Perhaps He would say to us today, as He did to those who misunderstood Him in the long ago, "You thought I was one like yourself" (Ps. 50:21, R.S.V.), whereas as a matter of fact, "as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts" (Isa. 55:9, R.S.V.).

However much we think we know about the physical universe about us or about the measure of truth we think we understand fully, we shall do well to remember that we are still finite, erring human beings, and not God. By faith we can trust Him, and believe that eventually all things will work together for good if we persevere in the pathway of His appointment.

Thus it was with Job in his affliction. When all was said and done, God directed Job's attention to the myriad evidences in the natural world of His greatness and goodness. For the first time Job saw God, and thus himself, in perspective, and it was this new vision of His greatness and goodness that opened the door of deliverance for Job from his afflictions (see Job 42:2, 6, R.S.V.).

Yes, God dwells in "the high and holy place," but, fortunately for us, "also with him who is of a contrite and humble spirit" (Isa. 57:15, R.S.V.). He who takes care of the vast starry universe also cares about us, and there is no limit to what He can do for, and with, us when we are wholly committed to Him. He has a thousand ways for coping with situations that appear from our limited, finite perspective to be impossible (*The Desire of Ages*, p. 330). It is an appreciation of His greatness and

goodness that enables us to see Him as He is and to see ourselves as we are. When we do, He can—and will—work in us and for us.

“As the marsh-hen secretly builds on the watery sod, Behold I will build me a nest on the greatness of God: I will fly in the greatness of God as the marsh-hen flies in the freedom that fills all the space ’twixt the marsh and the skies:

By so many roots as the marsh-grass sends in the sod I will heartily lay me a-hold on the greatness of God.”

—SIDNEY LANIER
R. F. C.

F.Y.I. Continued from page 2

in specialized terminologies. No doubt multitudes will share the joys of heaven who never once heard the word *justification*, but they opened their heart to God’s Word and accepted Jesus, and by cooperating with the Holy Spirit they developed a character fit for the sinless society of heaven. They received the early-rain experience (another useful figure of speech), and when the latter rain

was poured out they received the benefits of this refreshing.

What we are saying is that we agree 100 per cent with the Palmdale statement where it quoted Ellen White: “Our ministers must cease to dwell upon their peculiar ideas with the feeling, ‘You must see this point as I do, or you cannot be saved.’ Away with this egotism.”—*Selected Messages*, book 1, p. 178. We must avoid the syndrome that demands uniformity in the way the gospel is presented. We must avoid the feeling that our choice of language in presenting the gospel is the only acceptable choice. We must not be hung up on shibboleths—even one as beautiful as “righteousness by faith.” We must not insist that unless others use the legal language of “justification by faith” they are not preaching the gospel, or at least are failing to do justice to the subject of righteousness by faith.

Now, was the message of Waggoner and Jones merely an echo of the message of justification by faith presented three and a half centuries earlier by Martin Luther? In our view it contained all of Luther’s message—salvation is by grace through faith, not by works of merit on the part of the sinner—but it contained more. We shall note the distinctives in our next editorial.

K. H. W.

To be concluded November 18

Letters continued from page 3

moralistic in our thinking. If we then encounter an opinion expressed commonly in our culture that seems proper and not seriously at variance with our moralistic views, then to us that opinion may be correct. In fact, such an opinion may be seen, in our way of thinking, as part of “God’s plan.” What this means is that deeply ingrained patterns of thinking that result from acculturation have been superimposed on our view of what is right or wrong in God’s sight.

I submit, therefore, that cultural conditioning (apart from inspiration) can lead one to believe that racial intermarriage is “moral transgression.”

BYRON E. CONNER
San Bernardino, California

The author of the letter on interracial marriage seems to imply that there is something wrong with such marriages because the two groups are different. But where is the difference?

Doesn’t God look at the heart? And if a black Christian marries a red Christian where is the moral issue involved?

It annoys me to see a black man with a white woman when so many black households and black women are in dire need of, or are desirous of having, strong black men; but I don’t consider it a sin when I see them together.

LUCILLE WILLIAMS
Washington, D.C.

Satisfied Guest Writes

It was with great delight I read Molly Rankin’s article speculating on what would happen if Jesus came to visit her house (Oct. 7). I’ll tell you what would happen. He would say, “I would like to live here for a long time. This is as near to heaven as I have been since I left there. Love and unselfishness are the rule here.”

How can I be sure? Because I have been a house guest of Molly’s—in New Guinea.

MIRIAM WOOD
Silver Spring, Maryland

Sugar Counsel

I was sorry to see that the article “Diet and Spiritual Health” (Sept. 23) made no mention regarding sugar abuse.

Ellen White says that “sugar, when largely used, is more injurious than meat” (*Testimonies*, vol. 2, p. 370). Perhaps it is time we added this counsel to our list of actively pursued health-reform goals.

LOREN SUTHERLAND
Paradise, California

An Exception?

Re: “My Life With a ‘Legalistic’ Mother” (Sept. 9).

Bobbie Jane Van Dolson’s story concludes that, in spite of the “rigid and seemingly iron-handed method of my upbringing, [it] resulted in the Lord’s and His church’s becoming more precious

to me than anything in the world. . . . I can only testify that . . . it worked.”

She may be the rare exception. How many children, now grown, have left the church because of rigid, inflexible rules?

T. C. NELSON, JR., M.D.
Fresno, California

Ellen White Articles

I appreciate the publication of Ellen White articles. Although written many years ago, they are as relevant today as when first written. As a church we put a great emphasis on the writings of Mrs. White, and I believe that the REVIEW today is greatly enhanced when her by-line appears on a regular basis.

LARRY C. COTTAM
Phoenix, Arizona

► It is our policy to publish Ellen White manuscripts newly released by the White Estate, as well as to republish her articles from time to time.

Becoming Color Blind

Re: “Answer to Anonymous” (Aug. 19).

It seems to me that “becoming color blind” is one of the most beautiful and effective ways of expressing God’s love to all humanity. That you could project this message so forthrightly and convincingly warmed my heart.

VERNON H. JENKINS
Nashville, Tennessee

Heaven on Earth

I would like to share something dear to my heart: God’s most precious blessing is given to those who have married in His truth. There is great joy that comes in believing His truth and studying His Word together. It is a touch of heaven on earth. When trials come (as they do), instead of being upset with each other, kneel and thank God for His love and for your love for each other.

HELEN TREGO
Frazer, Pennsylvania

Counting Blessings

Thank you, Walter R. L. Scragg, for another inimitable classic: “Especially for [a lady] Men” (Sept. 2).

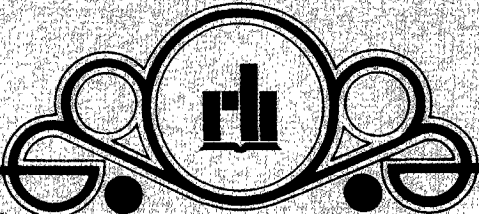
FLORENZA BRINGLE
Eugene, Oregon

CB Witnessing

Is there an organization such as Adventist World Radio in the United States, particularly in central California, which is beamed for CB (Citizens Band) operators?

Since CB operates on a two-way conversational basis, it would have a tremendous potential for Christ-centered conversations and witnessing with an unknown number of listeners who could themselves join the conversation and ask questions.

HOLLEY WORTHINGTON
Antioch, California



If only they could have had what you can have.

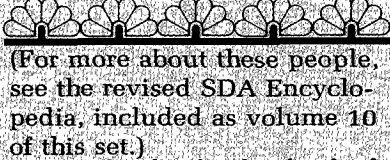
Hiram Edson would have understood Revelation 10 before the great disappointment.

Uriah Smith and James White might never have parted ways, even for six months.

JOSEPH BATES WOULDN'T HAVE BEEN THE FIRST TO EXPLAIN THE SEVENTH-DAY SABBATH TO ELLEN WHITE.

John Harvey Kellogg might not have adopted his pantheistic beliefs.

E. J. Waggoner and A. T. Jones would have had convenient references for preparing their 1888 lectures on righteousness by faith.



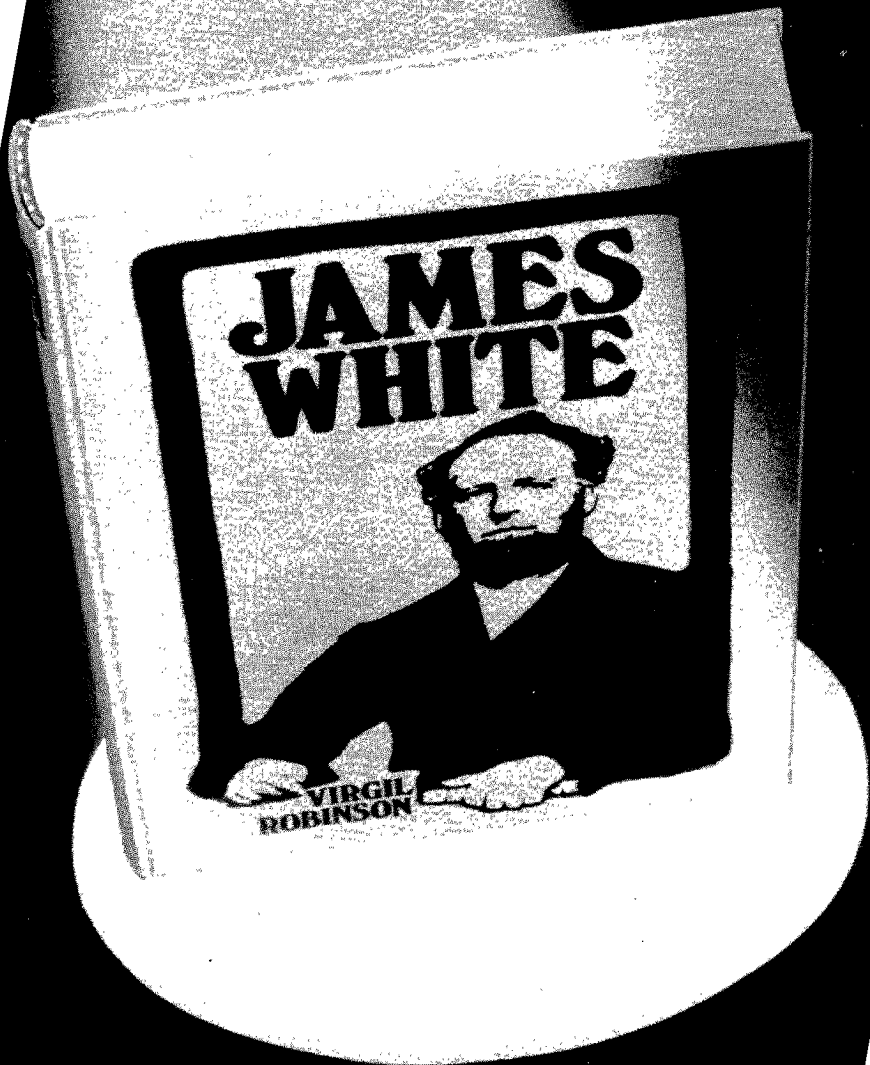
(For more about these people, see the revised SDA Encyclopedia, included as volume 10 of this set.)

This year you can have the 10-volume Commentary Reference Series for \$129.75—a saving of \$30. Take advantage of this Bicentennial special.

Order from your local Adventist Book Center or ABC Mailing Service, P.O. Box 31776, Omaha, Nebraska 68131. Please include State sales tax where necessary, and add 75 cents for each book ordered for mailing.



A SPOTLIGHT ON JAMES WHITE



White—who was he? Though he was overshadowed by his wife, Ellen, James played a role in the formation and nurturing of the seventh-day Adventist Church has not been fully understood. See him in the spotlight for the first time as a man of thought and action—a clear thinker, forceful preacher, and prolific writer. See him through the eyes of

Virgil Robinson, great-grandson of
JAMES WHITE.

Don't miss your chance to own this biography! And now, with our special price, you can save by ordering your copy today.
WHITE.

Regular price is \$7.50

Introductory special, only \$4.95

Order from your local Adventist Book Center or ABC Mailing Service, P.O. Box 180, Lincoln, Nebraska 86131. Please include State sales tax where necessary, and add a handling charge of 40 cents for mailing.

The Relevance of Family Worship in Modern Living

The home is Satan's special place of attack. He knows he can do more harm to our spiritual and emotional lives here than anywhere else.



By PAUL CLARK

FROM BOTH A SPIRITUAL AND sociological point of view there is nothing more essential to the happiness, unity, and crisis preparation of our Christian homes than group family worship. Ideally this worship should take place twice a day.

God is preparing a people to pass through a "time of trouble, such as never was since there was a nation" (Dan. 12:1). We are to meet the Saviour face to face with characters fit to be saved—"the only treasure that we can take from this world to the next" (*Christ's Object Lessons*, page 332). We need constantly to review the important truths of our faith and daily "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18) as we prepare for the rapidly approaching end of this world. We need to do this as a family group so as to ensure that all members are moving forward together in this crucial preparation. No one is to be left out.

The coming together of family members twice a day to study God's Word and ponder the magnitude of salvation provides group interaction of the highest quality. For want of high quality family group interaction the modern family is breaking down, and society is becoming increasingly disorganized. Nearly all of us are caught up in the hurly-burly, rush-rush, go-here-go-there of today's urban syndrome. We have less and less time for each other and even less time for God.

Isn't this just as Satan would have it? We become so weighed down with "the cares of this life, and so that day (will) come upon you unawares" (Luke 21:34). The Bible tells us that "your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8). Ellen White emphasized that the home is Satan's special place of attack. He knows he can do more harm to our spiritual and emotional lives here than anywhere else. This is true because relationships within the family circle play the greatest role in determining the happiness and sense of well-being of each member. Someone you know and love very much can hurt you considerably more through dissatisfaction or rejection than others with whom you have fewer affectional ties.

Witness of a Christian Home Is Lost

It is certain then that Satan, with his supernatural brilliance, is aware of these sensitive family relationships. He applies his skill to destroy the home circle and the spiritual and emotional well-being of its members; the Christian witness that a stable home should give to the community is lost.

It is a sobering thought that actually we can be used as agents of the devil to cause the destruction of the very ones we love most, regardless of how unwitting this action may be.

If we daily yield ourselves to be servants of God as we relate to one another, the consequences of a Spirit-led life will be manifest: "love, joy, peace, longsuffering, gentle-

ness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22, 23). On the other hand if we from time to time yield ourselves to be servants of Satan and forget the support each member of our family needs from the other, the reflection of our devilish master will be manifested: "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings . . . they which do such things shall not inherit the kingdom of God" (Gal. 5: 19-21).

We must often throughout each day think about which supernatural force we are submitting to. Our prayer should always be, "lead us not into temptation, but deliver us from evil."

God is more willing to bestow the abiding presence of the Holy Spirit and the righteous fruitage thereof than parents are to give good gifts to their children (see Luke 11:13), if we ask for this by faith. We should ask each morning for an abundant supply of the Holy Spirit to sus-

tain us through the entire day and to use us as God's witnesses to our associates, starting with the closest members of our family circle.

What a travesty when meaningful and helpful group interaction becomes more a phenomenon to be experienced outside the home than within! Are we becoming strangers to our own family members, spending more time with friends outside the home than with those within?

Let us take time as we begin and end each day to strengthen the bonds of our family circle, seeking our "Counsellor" (Isa. 9:6) in carrying out all our plans for that day. Nothing is more effective than these visits with God on a daily group basis to strengthen both the affectional and spiritual bonds of the family.

The spiritual bond is the strongest family tie, and it can successfully hold a family together even when other bonds weaken. Furthermore, we may be assured that as we get right with God and one another spiritually, our interpersonal relations with all other persons will also develop a higher quality. □

When You're Young BY MIRIAM WOOD

Is Money Enough?

HAVE YOU EVER found yourself thinking that if you had all the money you'd want—more than you could use in several lifetimes—your problems would be solved and you'd live in a state of perpetual bliss? Probably every young person who is on a tight family or personal budget entertains such alluring thoughts from time to time. Certainly people need enough money to live in a fair degree of comfort. They need money so that they can help others and share. But it's a mistake to think that money alone will solve *everything*.

Having myself thought occasionally that I'd like to be Mrs. Croesus, I was understandably intrigued when I read of the strange life led for years by the "mystery man" of the U.S.A.—Howard Hughes. A billionaire, he had become so reclusive that his existence couldn't even be proved during his last years, and when he died aboard a private plane, the hospital to which his body was taken in Houston, Texas, insisted upon very careful identification and verification. Many wondered whether he ever *had* existed.

Well, he had. And "existed" is the right word.

Mr. Hughes had been a brilliant, overpowering success in the world of aviation and finance. His holdings were so vast that probably his heirs will spend the next decade or so fighting fiercely among themselves for a "piece of the pie." One actress has come forward to announce that she was married to him for a number of years, though no one else seems to have heard about the marriage.

If money could enable a person to live in absolute comfort and free of the slightest annoyance or discomfort or worry, Mr. Hughes should have had an idyllic existence. But it didn't work out that way. As he grew older, he became literally obsessed with a desire for absolute privacy. He was sure that his life was threatened by germs everywhere. His health was very poor, partly as a result of an airplane crash in his younger days. He lived on strange diets of candy and cake and little else.

Newsweek magazine of April 19, 1976, describes his last years in this way: "He

[Howard Hughes] took to refusing to shake hands with people and covering his hands with the ubiquitous sheets of Kleenex when he had to hold a glass or open a door. . . . He considered air conditioners deadly germ machines and he even suspected clothes as germ collectors; he is said to have taken to sitting naked in darkened, sweltering hotel rooms, surrounded by crinkled Kleenex and covered only with a few sheets [of Kleenex]. . . . For . . . nine years and four months only a handful of his doctors and secretaries and the immigration officials, bellhops and go-fers ever saw him."

This bizarre man reserved whole floors of the most expensive hotels in the world, so as to keep a "buffer zone" between himself and the public, never considering how this wasted money could have helped those less fortunate. His thoughts were turned only on himself. The natural result of this existence was that when he was buried at a sunrise service, "there were only sixteen mourners and no tears."

One cannot help feeling a pang of regret and sadness for this unfortunate man. If the adjective "unfortunate" strikes you as a strange description for one of the

richest men in the world, then think of it this way: Was he really rich, after all, in the things that count? No. He was a pauper.

Last year in Africa when I visited briefly in "David Livingstone country" and remembered the enormous contribution this man made—leaving his actual, physical heart in Africa—I felt a lump in my throat. David Livingstone was a rich man, fabulously wealthy, though he had little money. He was rich because the entire focus of his life was turned in the direction of others.

Missionaries today are wealthy, though they may be living in the plainest possible style. They are wealthy where it counts. And you yourself are rich if you have dedicated your life to Christ and His service. If your life is an outpouring channel of the blessings that have come your way, you can never be poor, no matter what your bank account says.

In *Christ's Object Lessons*, page 259, Ellen White sums it up: "To live for self is to perish. Covetousness, the desire of benefit for self's sake, cuts the soul off from life. It is the spirit of Satan to get, to draw to self. It is the spirit of Christ to give, to sacrifice self for the good of others."

ICPA Congress Shows "Something Better"

By FRANCIS A. SOPER

A young drug user was asked, "Why do you use drugs?" He replied, "Why not?" Asked again, "How could someone convince you to stop?" He said, "Show me something better."

POSITIVE alternatives to false dependencies was the theme of the Second World Congress of the International Commission for the Prevention of Alcoholism (ICPA), held August 23 to 27 at the Acapulco Princess Hotel in Mexico. The four-day meeting attracted 350 delegates from 35 countries.

Major delegations came from the Middle Eastern countries of Saudi Arabia, Iran, Qatar, Kuwait, and Egypt. Especially of note were His Excellency Abdullah E. Al-Muffarij, Minister of Justice and Islamic Affairs, Kuwait; and Sheikh Abdullah Al-Ansari, of Qatar. These Moslem countries also contributed financially in sponsoring the congress.

Setting the keynote for the congress, Allen Cohen, of Kennedy University, California, called the concept of positive alternatives to false dependencies a "significant breakthrough."

A specific alternative he suggested was "service to others," calling it "one of the most often ignored positive alternatives." He said, "There are few feelings as good as helping another human being in need. If we offered potential substance abusers more opportunities to be of service, instead of treating them as patients, we might be far ahead."

Dr. Cohen referred to primary prevention as "the most exciting domain of positive alternatives, reaching people before they are involved in serious experimentation." This involves the "building of

personal resources, skills, values, and purpose so that persons are largely immune to the false dependencies of chemicals."

Other principles of prevention were described by Ernest P. Noble, director of the National Institute on Alcohol Abuse and Alcoholism in the United States.

Louis Manucco-Jenkins, of the United Nations in New York, described the international dimensions of drug problems. The ICPA is a non-governmental member organization of the UN.

New evidence was presented to the congress linking certain birth defects to the use of alcohol by the mother. L. A. Senseman, of the Glendale Adventist Hospital, California, said that "damage to the fetus by alcoholism has been one of the more common recognizable causes of mental deficiency." Corroborating this evidence, F. M. Badr, of the University of Kuwait, showed that adverse genetic effects also result from alcohol use by the father.

Indian speakers from Canada and Arizona described alcohol's impact on Indian cultures as disastrous.

Press coverage of the congress was extensive. *Excelsior*, the largest newspaper in Mexico, with more than a



The value of religion in providing positive alternatives for false dependencies was discussed at the ICPA congress by representatives of several religions. One of the speakers was His Excellency Abdullah E. Al-Muffarij, Minister of Justice and Islamic Affairs in Kuwait.

million readers, averaged three reports a day and put the same stories on its syndicate of 24 papers in other areas of Mexico. Major coverage was given by the large tabloid newspaper *La Prensa* and all Acapulco papers. Releases were sent out on international wires from Mexico City.

Radio reports were released regularly out of Mexico City, and twice daily the national television network featured the congress.

Concepts and attitudes of religion to positive alternatives for false dependencies were outlined by Justice Tek Chand, of the Punjab High Court in India, representing the Hindu and Buddhist point of view; His Excellency Abdullah E. Al-Muffarij of Ku-

wait, representing the Islamic point of view; and A. V. Pinkney, of the General Conference Temperance Department, representing the Judeo-Christian point of view.

The ICPA has been set up as a nonpolitical, nonsectarian organization to sponsor programs and research to deal with alcohol and drug problems on a worldwide basis. Seventh-day Adventists are active members of the commission and cooperate closely in sponsoring seminars and other educational programs to prevent alcohol and drug problems.

Organizer of the Second World Congress was Ernest H. J. Steed, ICPA executive director. New president for next year is Justice Tek



Dr. Essie Lee, of Hunter College, New York, addressed the congress. Seated beside her are (left to right) Justice Tek Chand, India, the new ICPA president; E. H. J. Steed, executive director of the ICPA and director of the General Conference Temperance Department; and Johannes Virolainen, Finland, ICPA vice-president.

Francis A. Soper is editor of Listen magazine.

Chand of India. Vice-presidents come from Finland, Bulgaria, the United States, and Kuwait.

A Nigerian government psychiatrist said, commenting on the spirit of cooperation and harmony that was evident throughout the congress, "I have attended many world conferences, but if all could be like this one we could have world peace."

Delegates heard a wide array of authoritative lectures provided in their own languages through running translation.

Resolutions of the Second World Congress focused on new educational efforts to make attractive and practical "a positive and constructive life-style without dependence on addictive drugs and alcohol."

These efforts include the development of specific measures to abolish alcoholic beverage advertising, increase media information on the hazards of alcohol, as well as to encourage all persons "to explore service to others as a powerful positive alternative to false dependencies."

U.S. Marines Relocate Desmond Doss Monument

By JOE BROWN

[On May 5, exactly 31 years after U.S. Army medic Desmond T. Doss attended wounded soldiers on an Okinawa hillside and earned a Medal of Honor, the monument erected in Okinawa in his memory was moved to the grounds of the Seventh-day Adventist church and religious center in Nakagusuku, Okinawa. The author, a marine sergeant, is a correspondent for the *Okinawa Marine*, from which this article is reprinted with permission.]

THE Desmond T. Doss monument, erected in honor of an Army medic who received the Medal of Honor after the battle of Okinawa, has been moved to a new site, thanks to a Navy doctor and a group of Futenma Marines.

For more than 25 years, the monument, dedicated to Private First Class Desmond T. Doss, a Seventh-day Adventist Army medic with the Seventy-seventh Infantry Division, stood along a roadside in the town of Urasoe.

Its new site is in the compounds of the Seventh-day Adventist church and religious center in Nakagusuku. According to Commander (Dr.) George E. Hill, flight surgeon for Marine Aircraft Group 36 (MAG-36), and Dr. Kenneth L. Wendell, of the Adventist Medical Center, it became necessary to relocate the Doss monument to preserve its integrity and condition.

When first erected, the monument stood in a field alongside a small country road near the spot where Doss earned

the Medal of Honor for saving the lives of 75 soldiers during World War II.

Through the years the area around the monument developed and expanded into what is now Urasoe City. The monument became engulfed by progress and was at the far end of a shopping-center parking lot and a few feet off a heavily traveled highway. It was unprotected and out of place.

Commander Hill first learned of the Doss monument through Dr. Wendell and other members of the Seventh-day Adventist Church, and they set out to get permits and equipment necessary to relocate it. The landowner of the site where the monument had stood all these years agreed to its removal, and the local government provided the proper permits.

Of the 16 million American men in uniform during World War II, only 431 distinguished themselves with the kind of valor that earns the Medal of Honor. PFC Doss was one of those men. He entered the military as a conscientious objector, owing to his religious beliefs, and never killed an enemy soldier or bore arms against them. He did, however, risk his life to save the lives of others.

Doss had faced death many times before the morning of



The Desmond Doss monument, erected in Okinawa in honor of the Congressional Medal of Honor recipient, was recently moved by Marines to another site because the former site had fallen into disrepair.

May 5, 1945. Ironically it was a Saturday—the Sabbath for Doss—and another long day in the battle for Okinawa.

The Seventy-seventh Army was counterattacked while launching their own attack on a small hill, and they sustained a large number of casualties, which forced them back. Doss and 75 wounded soldiers were stranded on the hill, surrounded by the enemy and being riddled with gunfire. With no regard for his own safety, Doss attended the wounded, lowering them one by one to safety in rope litters. He remained on the hill until all the men were rescued and was the last American soldier to leave the hillside.

Doss is alive today and lives in Georgia—still a conscientious objector.

MEXICO

Adventists Graduate From Medical School

Early this summer 14 Seventh-day Adventist students from the United States and Canada completed medical training and received their diplomas from the Universidad Autónoma of Guadalajara, Mexico's second largest university.

Most of the Adventist graduates have been engaged in other professions and occupations—two are ordained ministers, two are medical technologists, one is a physical therapist, three are teachers, one is an accountant, two are emergency-room specialists, and one is an anesthesiologist.



Fourteen Seventh-day Adventists recently completed medical training, receiving their diplomas from the University of Guadalajara, Mexico.

This year's graduating class also included eight Latin American Adventists. In addition to the group graduating in June, a group will graduate in January. Seventh-day Adventist graduates total 35 or 40 a year.

There are various reasons why American students choose to study medicine in Guadalajara. A few of the students, though United States residents, speak Spanish as their native tongue. Others were unable to gain entrance to the overcrowded medical schools in the States or are over the age limit applied in some schools in the States.

In recent years the course in Guadalajara has been strengthened by the American Visiting Professor Program. Each semester 50 to 100 teachers from medical schools in the United States and Canada visit Guadalajara to give lectures in English. Another beneficial innovation is the arrangement with United States hospitals whereby American students may have six weeks of clinical experience there each semester.

Most of the Adventist medical students are sponsored by conference organizations and, upon graduating, return to practice in their home field. However, after spending four years in Mexico the students have gotten a taste of mission life, and quite a few eventually go into mission service.

The General Conference has assigned a chaplain to guide the spiritual life of the American students and their families. B. L. Roberts held this position for a number of years, but since his transfer to Central America, William E. Baxter, a worker for many years in Inter-America, has taken his place.

ULYSSES N. DIAZ
Paradise, California

ENGLAND

Huddersfield Church Reports Good Year

Church members in Huddersfield, England, dedicated their church on January 3, and their pastor, W. Southcott, has baptized 12 new members so far this year.

The church, a century-old Anglican school, was completely renovated, and today is valued at \$200,000. The renovation, done mostly by members, is valued at approximately \$20,000, and since it included the installation of a baptistry, it enables the members for the first time in the 30-year history of the church to conduct baptisms on their own church property.

Huddersfield members have other reasons for rejoicing. They collected their highest Ingathering total, in just two weeks' time, and their pastor holds regular discussions with some 20 ministers of other churches, which they consider

a breakthrough in their area, where Adventists are little known.

CAROLINE BLACKWOOD
Press Secretary
Huddersfield Church

CALIFORNIA

400 Study Blueprint of Medical Evangelism

More than 400 persons, representing a wide range of professional schools and trades, met almost spontaneously at Loma Linda, California, in September to express their interest in expediting God's work in His way. Without any official announcement or promotional brochure, many persons paid their own way to Loma Linda from many States and from other countries, including Canada, Norway, and Africa.

The meeting was originally scheduled to be only a meeting of the board of trustees of the Hewitt Research Foundation. HRF is an independent, endowed research and management-consulting center, organized primarily to help Seventh-day Adventist Church institutions and organizations and to do studies related to them.

One item on the agenda was a plan to develop a model for medical evangelism that employs all the counsel outlined in the Spirit of Prophecy and to apply it in the context of current research and practices.

Family physicians, researchers, ministers, administrators, educators, and church members from various vocations shared their views on what the inspired blueprint should include and sought to find out what others are doing to try to follow that blueprint. Three specific areas of work were studied as they relate to one another: (1) sanitariums, (2) balanced work-study programs, and (3) vegetarian restaurants.

The sanitarium was considered as a preventive-medicine or health-education facility best described in current terms as a health-conditioning center. Another term used frequently in the discussion was a *conditioning sani-*

tarium. It was emphasized repeatedly during the weekend that the conditioning sanitarium should be situated in a rural environment conducive to using all of the natural remedies described in *The Ministry of Healing*.

Repeated references were made to inspired counsel that emphasized the need for schools with a balanced work-study program. A school of this type should be adjacent to the conditioning sanitarium in order to train paramedical missionaries and Bible instructors in the art of medical evangelism. Students could staff city centers and work with interested persons when they return to the cities. A variety of endeavors in the large cities should be used to refer interested persons to the rural conditioning sanitarium. These city centers should include vegetarian restaurants, health-food stores, and dedicated workers.

Reports and Studies

At the Loma Linda meeting, reports were made by those who are currently experimenting with conditioning centers, restaurants and balanced work-study Christian schools. Scientific studies were presented that suggest that heart-related and other diseases previously considered irrevocable may be reversed through simple diet and exercise.

World-renowned non-Adventists are obtaining revolutionary results with simple remedies. Public-school educators are experimenting with balanced work-study programs. In southern California alone two public school districts, with more than 35,000 high school students, are using the half-day study, half-day work program with initial success.

This meeting had no authority to make administrative decisions, but it demonstrated how urgent and widespread is the conviction among many disciplines that the time has come to find ways to implement God's plan.

G. A. AUFDERHAR
President
Inter-America Health
Services

INDIA

Bible Seminary Opens in Roorkee

The Northern Union in India opened a Bible seminary at Roorkee High School on July 16 to train ministers for village evangelism.

B. M. Shad is in charge of the seminary. The principal of the high school and his staff also lend their support to help train the 12 students initially enrolled in this new school. Classes are being taught in Hindi.

With the challenge of reaching the hundreds of millions in North India, there is an increasing demand for many more village evangelists. The Northern Union has the largest population of any union in the world—350 million people within its boundaries. The problem of workers has become increasingly acute, since large numbers are beginning to accept the Adventist message and are being baptized.

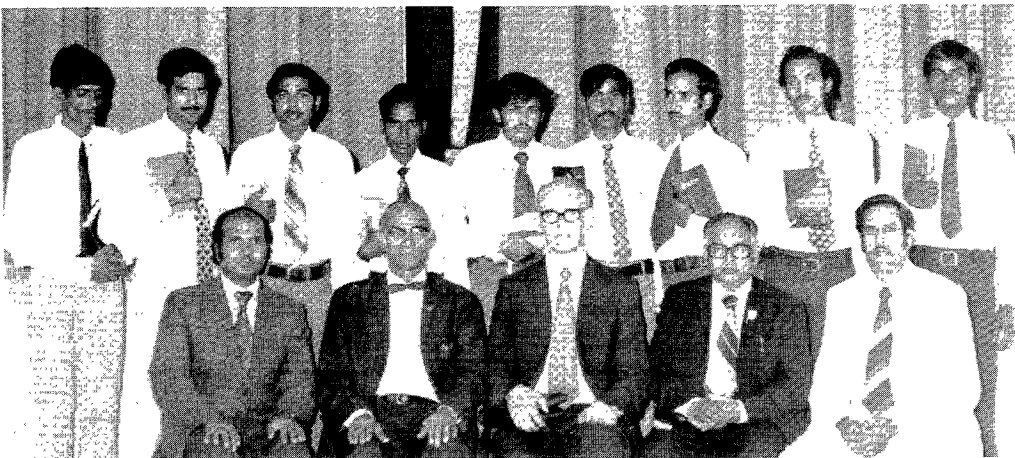
For instance, in one North Indian village more than 100 were baptized, and in another village more than 200. In each instance this represents the acceptance of Adventism by the entire village, with many other village people preparing to be baptized. There are scores of villages now calling for Adventist ministers.

W. H. MATTISON
President
Northern Union

WASHINGTON, D.C.

Church and U.S. Government Sign Relief Agreement

An agreement has been entered into by the Seventh-day Adventist Community Services for cooperative disaster-relief service with the United States Federal Disaster Assistance Administration. This agreement provides for full exchange of information as to needs, resources, and operating procedures, and specifically mentions the receiving, processing, and distribution of clothing, bedding, household supplies, and food by the Adventist agency. It



Twelve students enrolled in the first classes to be taught at the new Bible Seminary, Roorkee High School.

also includes provision of medical personnel where available, counseling, and morale-building services.

Representatives of the North American Division Community Services and the Federal Disaster Assistance Administration signed the document on Thursday, September 23. Signers were Thomas P. Dunne, administrator of the FDAA, and Neal C. Wilson, vice-president of the General Conference for the North American Division. Before the signing, Mr. Dunne expressed his strong personal convictions on the important role of church voluntary service agencies, such as the Adventist Community Services, in disaster-relief service.

Seventh-day Adventist Community Services has been involved in major disaster-relief work since the time of the Kansas flood in 1951. This year Adventist workers were involved in disaster relief after the eastern Idaho flood and the Colorado flood. Hurricanes, tornadoes, fires, airplane and train accidents, explosions, droughts and famines, landslides, earthquakes, civil strife, war, and other events have provided calls and opportunities for service.

The role of the Adventist Community Services in these crises has been a cooperative one. The primary object is to help people by reducing suffering and providing encouragement and hope. To avoid

competition, duplication, and waste, Adventist services have always sought to cooperate with all other relief agencies in the field, such as the Red Cross.

In the United States, Federal government assistance to disaster has been committed to the Federal Disaster Assistance Administration under the Disaster Relief Act of 1974, voted by the Congress and enacted into law. This act provides that following a major disaster the President, and by delegation the administrator of the Federal Disaster Assistance Administration, may utilize relief organizations, such as that of the Seventh-day Adventist Church, in the distribution of medicine, food, supplies, and

other items, and the restoration of community services.

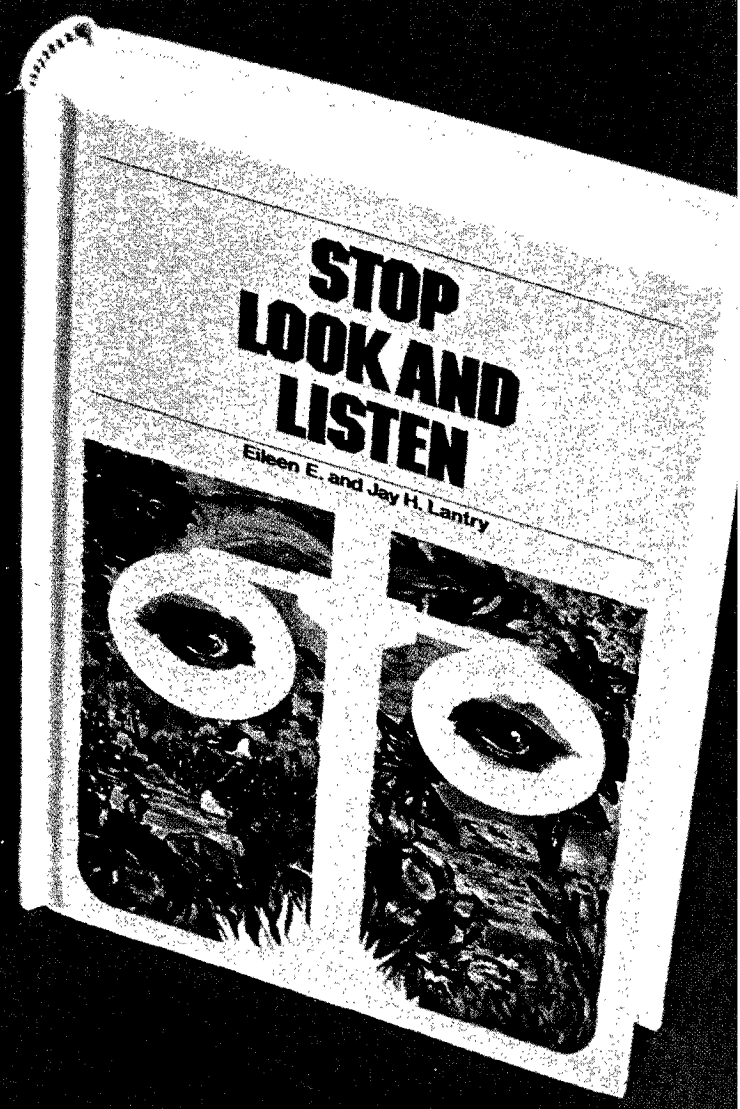
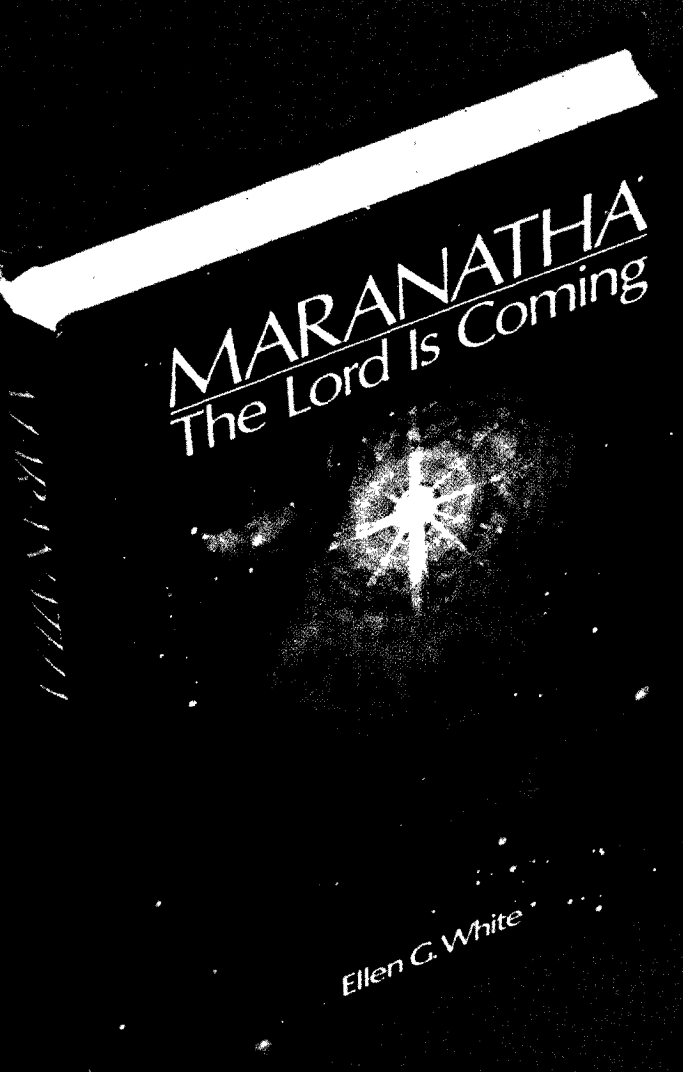
Every church congregation ought to have a disaster-relief organization, a plan, and resources ready for immediate and effective ministry to those suddenly in need. One of the most important early steps is for church leaders to make personal contact with government and voluntary-agency leaders in the community, who have disaster-relief responsibility. This has now been done on a national level. Copies of the signed agreement are available from the General Conference Lay Activities Department.

C. E. GUENTHER
Director
S.D.A. Community
Services



Neal C. Wilson (left), North American Division president, and Thomas P. Dunne (right), of the Federal Disaster Assistance Administration, signed an agreement to assure cooperative disaster-relief services.

**SET APART A TIME EACH DAY...
USE THE DEVOTIONAL BOOKS FOR 1977**



**Senior Devotional—
MARANATHA, THE LORD IS COMING,**
Ellen G. White
An inspiring preview of the closing events of earth's history brought together in one major volume. Included in this timely book are not only key passages from books already in print but also many heretofore unpublished or otherwise unavailable statements, all arranged in approximate chronological sequence. The book provides the reader with the vicarious experience of living through the great final crisis of earth's history. Every Adventist will want a copy of MARANATHA.

**Junior-Youth Devotional—
STOP, LOOK, AND LISTEN,** Eileen and Jay Lantry
The Lantrys, long-time missionaries to the Far East, draw from their own personal experiences while exploring nature in the various parts of the world. Learn more about the wonderful world in which you live, while drawing closer to God each day of the year. Remember your friends and family by giving a devotional book.
Individually priced at \$4.25 or at a special gift price of \$3.85 when you order 5 or more copies (any combination).



Order from your local Adventist Book Center or ABC Mailing Service, P.O. Box 31776, Omaha, Nebraska 68131. Please add 5 per cent or a minimum charge of 40 cents for mailing. Add sales tax where applicable.

WHAT THE REVIEWERS SAY!

“Gripping...” “...fascinating...”

“...just what Seventh-day Adventists need today.” “...publish by all means!”

All of our manuscripts are read by publishing professionals, as well as people like you, before a book goes to press. These books have passed the reviewers' critical tests. We're sure they'll meet your requirements too!

MARIA, DAUGHTER OF SHADOW by Winnie Zerne

This is about spirits and witchcraft. Many who read about Maria will find that they will never be the same again. You could be one of these. Price \$2.95

A MAN CALLED PEDRO by Barbara Westphal
Pedro, an Argentine gaucho, pioneered the gospel work among the Indians of Peru. This is a story of great devotion, excitement, adventure, and achievement in God's service. Price \$2.95

RIGHTEOUSNESS BY FAITH AND THE THREE ANGELS' MESSAGES by Morris L. Venden

A series of six sermons delivered by the author while pastor of the La Sierra Seventh-day Adventist Church in Riverside, California. Price \$.60

I HEARD SINGING by Molly K. Rankin
Christianity invades a tribal family in the highlands of New Guinea, and unforgettable changes take place. Price \$2.95

LOVELY LORD OF THE LORD'S DAY by Glenn and Ethel Coon

Filled with inspiring lessons, this book can help in developing a pattern of victorious Christian living through example. Price \$3.95

ADVENTIST EDUCATION AT THE CROSSROADS by Raymond S. Moore

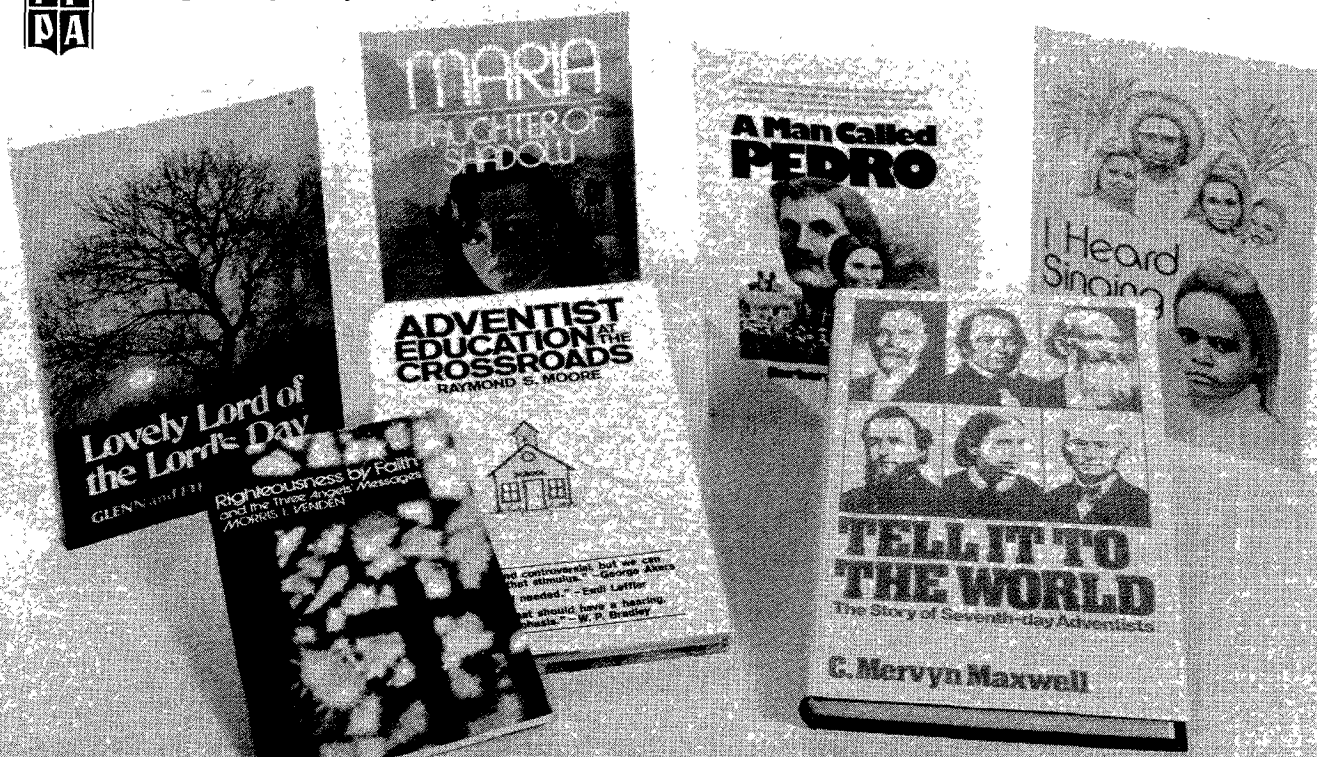
Some educators say it is too late for God's plan for education with principles. Others are asking how to do right. This book is for those who are determined to do God's will for a Christian education. Price \$3.50

TELL IT TO THE WORLD by Mervyn Maxwell

This is a biographical history of the advent movement from William Miller through the organization of the SDA Church in 1863 up until the events following the 1901 General Conference. It is authoritative, and informative and interesting at the same time. Price \$6.95



Brought to you by Pacific Press





A Seventh-day Adventist medical team was flown to Cotabato City to assist in relief work for the victims of an earthquake in that city.

PHILIPPINES

SDA Team Aids Quake Victims

An Adventist medical team, headed by Manuel J. Tornilla, Jr., medical director of Miller Sanitarium and Hospital and health director of the Central Philippine Union Mission, Cebu City, was flown on August 22 to Cotabato City to assist in the relief work for victims of an earthquake in that city.

They brought with them five bales of clothing supplied by SAWS in Cebu City. These were turned over to the Central Mindanao Command, Philippine Army, for distribution.

The Adventist team was transferred to barrio Pinansaran, a part of Upi, a coastal town of Cotabato, about a two-hour ride from Cotabato City. Many of the injured persons they treated there had open wounds that had become infected and gangrenous, making treatment difficult. The group treated 500 patients in the few days they were in the barrio. Of the more than 3,000 in the barrio, 73 died and more than 200 were missing after the earthquake and resulting 25-foot tidal waves.

While the medical team was working in the South Philippines, V. F. Bocala, Ben Moralde, and Samuel Paulino, president, lay activities director, and treasurer, respec-

tively, of the Central Visayan Mission, in the Central Philippine Union, turned over used clothing worth 3,000 pesos (US\$411) and 1,000 pesos (US\$137) cash to the office of the Cebu governor, Eddi Gullas, for earthquake relief.

D. M. NIERE
*Communication Director
Central Philippine Union
Mission*

COLOMBIA

Ibagué Crusade Wins 807 to Church

Baptismal services were held every Sabbath during the Ibagué, Colombia, evangelistic campaign. On the closing Sabbath, June 5, the final baptism brought to 807 the number baptized as a result of the meetings. A new church is now under construction, which will have a seating capacity of 700, and two new churches have been organ-

ized. A baptismal class is functioning with an average attendance of 600 persons.

The evangelistic team was composed of five pastors, two Bible workers, and 16 senior theology students from Colombia-Venezuela Union College. José Osorio, Ministerial Association secretary of the Colombia-Venezuela Union, served as the evangelist and director of the campaign, and Arthur González served as the associate evangelist.

The preparatory phase of the crusade began four months prior to the meetings. After the spiritual preparation of the churches, the members were organized into units and received material to start work immediately as missionary mailmen for The Bible Speaks course. With the theme "Lay Evangelism in Action," laymen visited interested persons and ex-Adventists, gave Bible studies, conducted small evangelistic crusades, assisted in baptismal classes, and responded when they saw other ways they could help. This phase ended with the graduation, on February 15, of 1,150 students who had completed the Bible course.

On February 16 a Five-Day Plan to Stop Smoking was initiated, with 3,500 persons attending each night. Although two sessions were organized, it was impossible to accommodate all who desired to attend. Daniel González, a Venezuelan surgeon who has had much experience in group therapy, collaborated in the program. At the close of the Five-Day Plan 2,450 persons had given up the tobacco habit.

The following day evangelistic meetings began with an attendance of approximately 1,800 persons in two sessions. After the presentation of the first theme the attendance increased and remained at an average of 3,000 each night.

A few days before launching the crusade, team members visited the newspaper offices and radio and television stations. As a result, reporters covered the meetings, and the free publicity that they gave brought the programs to the attention of almost everyone in the area. JOSE OSORIO



GC PRESIDENT VISITS IOWA CHURCH SITE

Members of the Philadelphia church, Des Moines, Iowa, are realizing their dream of building a new church home. Recently Robert H. Pierson, General Conference president (second right), visited the site. George Murray, Jr., right, pastor, and his father, left, are doing most of the construction. Pictured with them is E. F. Carter, Central States Conference stewardship director. E. F. CARTER

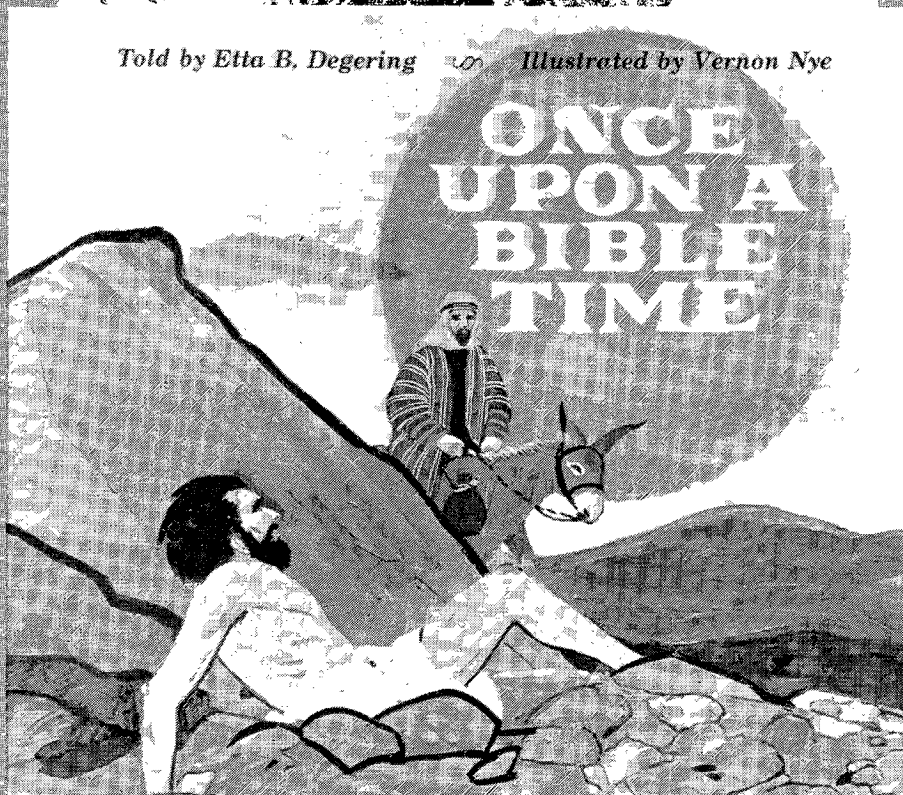
Enrich Your Preschooler's World With Bible Stories

Your preschooler is forming a concept of God that will last a lifetime. Start him off right with the Bible stories in ONCE UPON A BIBLE TIME. The text is written by Etta B. Degering, author of MY BIBLE FRIENDS and other books. And every page is colorfully illustrated with water-color paintings by Vernon Nye, an award-winning artist and teacher.

Don't skimp on your preschooler's religious education. Read him these stories in ONCE UPON A BIBLE TIME: "The Temple Tax Coin," "On Jericho Road," "The Woman Bent Over Double," and "Small Daughter." \$4.95

Order from your local Adventist Book Center or ABC Mailing Service, P. O. Box 31776, Omaha, Nebraska 68131. Please add 5 per cent or a minimum charge of 40 cents for mailing.

Add sales tax where applicable.



Far Eastern

● Siegfried H. Horn was a guest lecturer at the Seventh-day Adventist Theological Seminary (Far East) in Manila, Philippines, from September 9 to 16. A specialist in archeology and former dean of the SDA Theological Seminary in Berrien Springs, Michigan, he taught a two-unit course in Biblical archeology.

● The Seventh-day Adventist Theological Seminary (Far East) in Manila, Philippines, conducted an extension school in Japan during August. One hundred and seventy workers throughout the Japan Union Mission attended this largest school conducted by the Far East Seminary. The local director and translator was M. Inada, union director of education.

● Four hundred lay congress delegates gathered recently at North Sulawesi Academy in Indonesia to hear reports from various missions and instruction in Spirit-filled witnessing presented by Russell Bates, of the General Conference Lay Activities Department, and M. T. Bascom, of the Far Eastern Division. A high point of the congress was a report of the work among the tree dwellers in an isolated area of the central Celebes. The first of these people to be converted attended the lay congress. Approximately 250 persons have been baptized there since the work began in March of 1975.

● "Guiding Our Children for a Better Tomorrow" was the theme of the guidance seminar held at the Jackson Sevens Chapel of Philippine Union College, in Manila, August 28 and 29. The seminar was attended by parents and young people from several churches.

South American

● From January through July, 1976, South American Division literature evangelists sold and delivered books and magazines valued at \$4 million.

● The publishing work is making encouraging progress in all the fields of the South American Division (Argentina, Brazil, Peru, Paraguay, Chile, Ecuador, Uruguay, and Bolivia), although in some countries economic problems are making sales more difficult.

● The 100 literature evangelists in the Rio Minas Conference (East Brazil Union) delivered books valued at approximately US\$360,000 from January through July. One day Sebastiao Marques, visiting an industry, sold literature valued at \$8,000. His sales up to June totaled \$80,000.

North American

Atlantic Union

● Faculty members and students at Atlantic Union College are uniting with local church members for an evangelistic crusade in the Leominster and Sterling, Massachusetts, area—their fourth such crusade. Crusade plans were laid by William Fagal, district pastor, and Marion E. Kidder, of the college. Operation Saturation, the first stage, began in August, and the follow-up program will continue through June, 1977. The previous effort in Framingham resulted in 16 baptisms, and those in Lowell and Gardner, 35.

● Betty Taylor has been elected president of the newly formed Nashua Valley chapter of the Association of Seventh-day Adventist Nurses (ASDAN), which serves central Massachusetts. Among other activities, ASDAN is a clearing house for job opportunities in denominational work, encourages young people to enter the nursing profession, and seeks to advance the standard of SDA nurses and nursing.

● Eliezer Barreiro, pastor, has begun evangelistic meetings in the Central Brooklyn Spanish-speaking church.

● Twelve young people from the Browning Elementary School in South Lancaster,

Massachusetts, were baptized recently in the South Lancaster church by Arnold Swanson. Another 13 students were baptized by Warren Zork in the Atlantic Union College church.

Canadian Union

● After a short retirement in Oregon, Elder and Mrs. Carl Wessman have returned to Canada, where Elder Wessman will be assisting in the trust-services department of the British Columbia Conference.

● Norman Manweiler recently assumed leadership of the McBride district in British Columbia, a new district created to lighten the load of the Prince George district pastor.

● As a result of an It Is Written Bible Seminar six members have joined the Penticton, British Columbia, church.

● Mrs. Richard Paul, a member of the Grandview, British Columbia, church, conducted three Vacation Bible School programs this summer. One at Little Fort, for the third consecutive year, has resulted in a thriving company of believers. A company is being formed in Celista, where the second one was held. In Celista the Anglican church invited Mrs. Paul to conduct their Vacation Bible School, and she worked in the VBS for her own church at Grandview.

Central Union

● By the close of 1976, 35,000 emergency patients will have been treated at the Shawnee Mission Medical Center in the Kansas City area. This will be the largest number of admissions in any hospital in the area.

● Seventy Duo 16 projectors are being used by literature evangelists in placing the Bible Reference Library in thousands of homes in the Central Union Conference. These projectors, under God's blessing, have placed 1,880 sets of the large books, *Patriarchs and Prophets*,

Prophets and Kings, *The Desire of Ages*, *The Acts of the Apostles*, *The Great Controversy*, and *Bible Readings* so far this year. The total for the same period of time last year was 1,100 sets.

● John Fowler, ministerial secretary for the Central Union Conference, and the Heritage Singers II began a Prophecy Seminar in the Denver South Seventh-day Adventist church, September 25. A double session was conducted to accommodate the large crowd of approximately 2,000 who attended the opening meeting. Dr. Rubin Widmer is the pastor.

Columbia Union

● The Martin Barr Elementary School, in the Bell Branch church, Bowie, Maryland, operates an amateur radio station. Jeffrey Appel and Mike Stubbs are the school's first students to receive their novice licenses.

● At the close of a summer series of meetings by Lyle Albrecht, Potomac Conference evangelist, in Winchester, Virginia, four persons were baptized.

● Youth from Lynchburg, Charlottesville, Waynesboro, and Roanoke, Virginia, and Washington, D.C., took part in a series of day camps offered by the staff of Blue Ridge Youth Camp, with Rick Marshall as program director.

● The Allegheny West inner-city medical van served this summer in Dayton, Cleveland, and Cincinnati, Ohio.

● Two couples from Lancaster, Pennsylvania, church recently observed their fiftieth wedding anniversaries. They are George and Anna Rittenhouse, married May 8, 1926; and Christian and Marion Denlinger, married January 5, 1926.

Lake Union

● The Community Services center in Milton, Wisconsin, recently sent 60 cartons of clothing to the SAWS Eastern depot in New York City.

● The Battle Creek Taberna-

cle in Michigan recently marked its fiftieth anniversary. It was dedicated in 1926, when John Knox was the pastor.

● Ray Smith, of Indianapolis, Indiana, received the annual Community Services Award from the Glendale church. He has been active in various societies for the prevention of cancer.

● As a result of a crusade in the Spanish East Chicago, Indiana, church, the membership has grown from 17 to 102.

● Members of the Springfield, Illinois, church participated in a community-wide open house in September, when all the area churches were invited to open their doors to the public on a specified day. Seventeen Protestant, Catholic, and Jewish churches participated in the event.

North Pacific Union

● A new church has been formally organized in Stevensville, Montana.

● More than 600 employees of the Oregon State Department of Transportation recently were screened for potential physical problems by the Oregon Conference health van. During one recent 14-week period more than 7,000 persons were screened, according to Frank Baker, conference health director.

● Following the General Conference-recommended Bicentennial beautification plans, the Butte, Montana, church has completely beautified both the interior and exterior of the sanctuary. "I'm amazed at the community people who have noticed the changes taking place," said John Aitken, district pastor. He feels the renovation is a natural prelude to evangelistic services.

● A new witnessing program has been launched in the southeastern section of the Upper Columbia Conference. A three-day seminar, directed by O. L. McLean, conference lay activities director, taught laymen how to "carry the Word of God to every man's door."

Northern Union

● On September 25 a newly organized church was opened in Stanley, North Dakota, where two years ago there were only two Seventh-day Adventists.

● A new church was organized on the north side of Des Moines, Iowa, on September 25 with nearly 100 members.

● In Clitherall, Minnesota, as a result of the work of a layman, Ralph Woods, a new church school was organized and a new church will be organized in December.

● The first baptism in Brookings, South Dakota, as a result of Ralph Ringer's evangelistic meetings took place October 6. A new church will be organized soon in Brookings.

● Some 70 evangelistic campaigns are planned in Iowa during the next 12 months, according to D. E. Holland, conference president.

● Dale Brusett began an evangelistic series in the St. Paul, Minnesota, Civic Center on October 16.

● The South Dakota Conference reports more than 200 baptisms during the first nine months of the year.

Pacific Union

● The 20 members of Arizona's newest company, in El Mirage, held a Vacation Bible School that attracted 83 youngsters, 76 of them from non-Adventist homes. The company itself is the outgrowth of a weekly Story Hour begun by members of the Glendale church.

● Facts of Faith, a new radio broadcast begun by R. Hope Robertson, has expanded from two stations in Los Angeles to five in the State.

● Supporting the outreach of George Aso and San Francisco Japanese members, Hironobu Miujima has opened dental offices in the city and is participating in a health series for the community.

● Bringing the office family all under one roof with adequate working area, the Pa-

cific Union Conference has relocated in the Westlake Village area of Thousand Oaks, California. The new structure includes a home for Home Health Education Service on the first level.

Southern Union

● Nosoca Pines Ranch, the Carolina Conference camp, in Liberty Hill, South Carolina, was dedicated October 2. The dedicatory service for the 180-acre facility, with frontage on Lake Wateree, was conducted in the newly completed gymnasium and coincided with the Southern Union Academy Bible Conference.

● The Southern Society of Adventist Attorneys for Religious Liberty held its annual meeting October 8 to 10 at Nosoca Pines Ranch in South Carolina. Principal speaker at the retreat was Warren Johns, chief counsel for the General Conference.

● The Oakwood College office of career planning and placement sponsored its first National Career Explorations Fair on October 13. More than 20 industries and organizations from different sections of the country took part in the fair.

Southwestern Union

● The Adventist retirement center in the northeastern section of Oklahoma City is growing. The four units already built on the 90-acre plot are full, and it is hoped that the central structure will be erected soon.

● Two hundred and thirty-five persons were baptized in the Southwest Region Conference this summer in seven tent meetings and several church crusades. O. A. Jackson, conference secretary, conducted a series in Cleburne, Texas, in which 49 persons were baptized or rebaptized. D. J. Williams, union Ministerial Association secretary, held a crusade in a tent in Dallas, Texas, with approximately 40 baptisms.

● Charles Williams, formerly Texas Conference publishing director, is the new associate

publishing director of the Southwestern Union Conference.

● Sales to date by literature evangelists in the Southwestern Union show an 85 per cent gain over sales in the same period of 1975.

● W. B. Robinson, new union auditor, replaces Lloyd Strickland, who has accepted a call to the General Conference.

Loma Linda University

● A series of lectures tracing the history of the health message and the Seventh-day Adventist Church is being offered in conjunction with the University church's midweek prayer services. The series began with mid-nineteenth-century medicine in America and will end with the Loma Linda medical school.

● Loma Linda University's occupational-therapy services home-care team made a presentation at the annual conference of the American Occupational Therapy Association in San Francisco, October 12. The presentation included an overview of program development of the two mobile units owned by the University, therapy in the home, special services such as driver education, and student involvement in the development of a procedure manual.

● A series of flip charts is being produced by the School of Health for use in the training of maternal/child-health aides in the country of Tanzania, as an adjunct to a program begun two years ago. Since 1974, the School of Health has had a contract with the United States Department of State's Agency for International Development to provide a public-health physician to assist the government of Tanzania in developing comprehensive maternal/child-health services. The flip charts, 22" by 28" in size, will be developed on 30 or more topics. Each chart will have a photograph, a line drawing, or a diagram, accompanied by a key phrase or sentence in Swahili to reinforce the picture.

Review



Advent Review & Sabbath Herald
126th Year of Continuous Publication

EDITOR

Kenneth H. Wood

ASSOCIATE EDITORS

Raymond F. Cottrell, Don F. Neufeld

ASSISTANT TO THE EDITOR

Eugene F. Durand

ADMINISTRATIVE SECRETARY

Corinne Russ

EDITORIAL ASSISTANTS

Aileen Andres, Jocelyn Fay

EDITORIAL SECRETARIES

Annette Bradley, Pat Hill

ART

Designer, G. W. Busch

CONSULTING EDITORS

Robert H. Pierson, W. Duncan Eva, W. J. Hackett, C. D. Henri, Alf Lohne, M. S. Nigri, G. Ralph Thompson, Francis W. Wernick, Neal C. Wilson

SPECIAL CONTRIBUTORS

C. O. Franz, K. H. Emmerson, R. R. Figuhr, B. L. Archbold, W. T. Clark, R. R. Frame, R. S. Lowry, Edwin Ludescher, M. L. Mills, Enoch Oliveira, W. R. L. Scragg, C. D. Watson

EDITORS, SPANISH EDITIONS

Inter-America, Wanda Sample
North America, Fernando Chajj
South America, Gaston Clouzet

CORRESPONDENTS, WORLD DIVISIONS

Afro-Mideast, Charles D. Watson;
Australasian, Robert H. Parr, M.G. Townsend; *Euro-Africa*, E. E. White;
Far Eastern, V. L. Bretsch, Jane Allen;
Inter-American, Tulio R. Haylock;
Northern Europe-West Africa, Paul Sundquist, *South American*, Arthur S. Valle; *Southern Asia*, A. M. Peterson;
Trans-Africa, Perry A. Parks

CORRESPONDENTS, NORTH AMERICA

UNIONS

Atlantic, Geraldine I. Grout; *Canadian*, A. N. How; *Central*, Clara Anderson; *Columbia*, —; *Lake*, Jere Wallack; *North Pacific*, Cecil Coffey; *Northern*, Halle Crowson; *Pacific*, Shirley Burton; *Southern*, Oscar L. Heinrich; *Southwestern*, W. R. May

UNIVERSITIES

Andrews, Opal Young; *Loma Linda*, Richard Weismeyer

CIRCULATION

Manager, Edmund M. Peterson

SUBSCRIPTIONS

US\$15.95. Single copy 45 cents. Address all correspondence concerning subscriptions to the Manager, Periodical Department, Review and Herald Publishing Association, 6836 Eastern Avenue NW., Washington, D.C. 20012, U.S.A.

Monthly editions in English and Spanish and a quarterly edition in Braille are available. For information write to the Manager, Periodical Department.

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*.

Telex Directory

Organization or Institution	Number	Answer Back
Alabama-Mississippi Conference	59-3465	SDA AM MGY
Arizona Conference	66-7435	ARIZCONF PHX
Atlantic Union Conference	14-6390	
Australasian Division	790-22064	ADSDA
Carolina Conference	57-2420	SDA C CHA
Central California Conference	34-6312	CENCALCON SNJ
Euro-Africa Division	845-33840	33840 EAD CH
Far Eastern Division	786-21997	FEDEX RS 21997
Florida Conference	56-4497	SDA F ORL
General Conference (within USA and Canada) (from overseas)	89-580	GEN CONF WSH
	ITT 440186	
	RCA 248343	
	WUI 64242	
Georgia-Cumberland Conference	54-2397	GA C CONF CLHN
Hamburg Publishing House	841-215661	215661 DVGB
Hawaiian Mission	101-634176	HIMISDA 634176
Home Health Education Service (Pacific Union) (Southern Union)	34-6315	HHES SNJ
Indiana Conference	54-2262	HHES DECR
Insurance and Risk Management Service (Maryland) (California)	27-428	INDCONFSDA IND
Inter-American Division	89-8419	IICTPMD TAPK
Japan Union Mission	67-6437	GCINS RVSD
Kentucky-Tennessee Conference	781-3823586	GEN CONF CGBL
Lake Union Conference	55-4446	3823586SDAJPN J
Michigan Conference	72-9437	SDA KI MADN
Northeastern Conference	22-9436	LUCONFSDA BRNP
Northern California Conference	12-5252	MICHCONSDA LSG
Northern Europe-West Africa Division	33-7681	NECONFSDA NYK
North Pacific Union Conference	851-262284	NOCONFSDA PLHL
Oregon Conference	36-0286	MON REF G
Pacific Press Publishing Association (California) (Canada)	36-0142	NPUCONFSDA PTL
Pacific Union Conference	34-8326	ORECONFSDA PTL
Radio-TV-Film Center (Breath of Life, Faith for Today, It Is Written)	06-981245	PPPA MNTV
Review and Herald Publishing Association	67-7018	PAC PRESS OSH
South African Union Conference		PACUNCONF GLND
South Atlantic Conference	65-9245	SDACOMCTR NBRV
South Central Conference	89-8475	R&H WASH WSH
South-East Africa Union	46-7036	46-736 BFN
Southeastern California Conference	54-2810	SDA SA ATL
Southern California Conference	55-4463	SDA SC NAS
Southern Missionary College Press	988-316	ADVENTIST BTYRE
Southern Publishing Association	67-6435	SECONF RVSD
Southern Union (Africa)	67-7019	SOCALCONF GLND
Southern Union Conference (USA)	55-8403	COLPRESS CLGE
Trans-Africa Division	55-4333	SPA NAS
Voice of Prophecy	960-43-0431	43-0431 SR
Wisconsin Conference	54-2821	SDA SU DECR
Zaire Union	987-4127	TADEX RH4127
	67-3677	VOP GLND
	26-5439	WISCONFSDA MDS
	968-276	ADVENT LSH 1

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

John W. Ash III (AU '67), returning to serve as teacher, Taiwan Adventist Academy, Pingtung, Taiwan, and **Connie M. (Hartzell) Ash** (AU '67) and two boys left San Francisco, California, August 31, 1976.

Jean-Jacques Bouit (AU '70), returning to serve as president, Ivory Coast Mission, Abidjan, Ivory Coast, West Africa, left Los Angeles, California, August 31, 1976. **Mildred O. (Tordal) Bouit** and three children left Oslo, Norway, September 5, 1976.

Robert E. Ford (PUC '69), returning to serve as principal, Adventist Vocational College, Corozal Town, Belize, and **Venessa**

(Standish) Ford (PUC '69), left Eagle Pass, Texas, September 1, 1976.

Thomas E. Gibson (LLU '62), returning to serve as physician, Far Eastern Island Mission Clinic, Agana, Guam, and **E. Dolores (Davis) Gibson** (LLU '59) and two children, left Los Angeles, California, August 17, 1976.

Robert C. Goransson (AU '58), to serve as pastor, Bella Vista Hospital church, Mayaguez, Puerto Rico, and **Mary K. (Scott) Goransson** and three children of Union Springs, New York, left Baltimore, Maryland, August 22, 1976.

Robert Jon Green (AU '65), returning to serve as teacher, Beirut Overseas School, Nicosia, Cyprus, and **Eppy H. (Hasso) Green** and two children left New York City September 5, 1976.

Leland L. Kauffholtz (LLU '68), returning to serve as farm manager/agricultural consultant, Colegio del Pacifico, Sonora, Mex-

ico, and **Vernell O. (Evans) Kauffholtz** (LLU '68) and two children left Nogales, Arizona, September 6, 1976.

Wilhelm (Bill) Kuerzinger, Jr., to serve as dental laboratory technician, Seventh-day Adventist Clinic, Tamuning, Guam, and **Rita L. (Marsh) Kuerzinger** of Loma Linda, California, left Los Angeles, California, September 17, 1976.

Milton D. McHenry (PUC '72), to serve as chief maintenance and industrial education teacher, Bolivia Training School, Cochabamba, Bolivia, and **Carol J. (Clifford) McHenry** (PUC '70) and one child of Angwin, California, left San Francisco, California, September 7, 1976.

Sylvia B. Nosworthy (AU '68), returning to serve as teacher, Korean Union College, Seoul, Korea, left San Francisco, California, August 17, 1976.

Mary P. Nygaard (Maryland U. '75), to serve as director of nursing service, Karachi Hospital, Karachi, Pakistan, of Takoma Park, Maryland, left Washington, D.C., September 9, 1976.

Siegfried J. Schwantes (Johns Hopkins U. '63), returning to serve as chairman, Bible department, Seminaire Adventiste, Collonges-sous-Salève, France, left New York City September 6, 1976. **Maria (Dias) Schwantes** left New York City September 22, 1976.

Gordon D. Shigley (PUC '69), returning to serve as teacher, South China Union College, Kowloon, Hong Kong, and **Barbara L. (Hover) Shigley** and two children left San Francisco, California, September 1, 1976.

Coming

November

6 Annual Week of Sacrifice Offering
13 to 14 Church Lay Activities Offering

December

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

1977

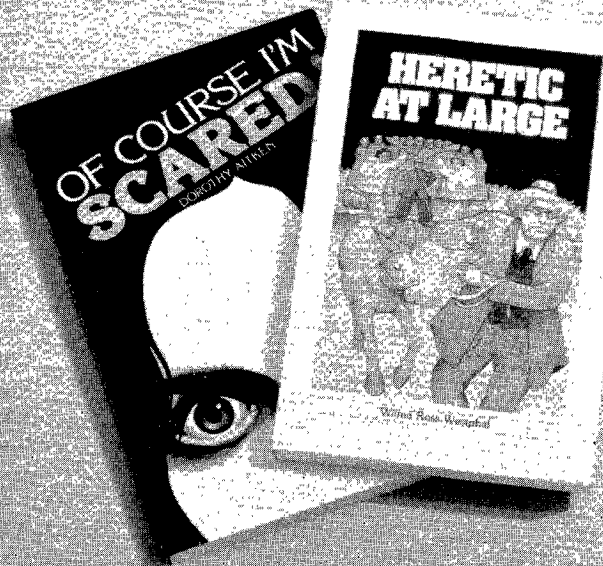
January

1 Soul-winning commitment
1 Church Lay Activities Offering
8-15 Liberty magazine campaign
15 Religious Liberty Offering
22 Medical Missionary Day

February

5 Bible evangelism
12 Faith for Today Offering

Astounding Stories of God's Leading!



OF COURSE I'M SCARED! by Dorothy Aitken

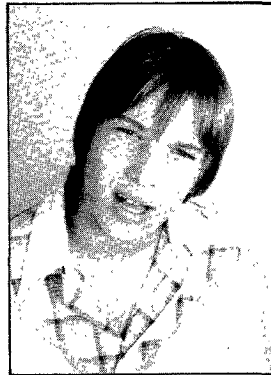
Europe was not the easiest place to live immediately after World War II. The eventful life of an American mother with two small children and a husband active in the reconstruction of war-scarred areas is recalled by Dorothy Aitken. "Of course I'm scared!" she often said. But that didn't keep her from her mission. \$3.95

HERETIC AT LARGE by Wilma Ross Westphal

One missionary to Colombia—Wilma Ross Westphal—writes of another who pioneered there—E. Max Trummer. During several decades Trummer and his wife, Norma, traveled the highlands of Colombia, mostly by mule. The Adventist message was passed on to the people throughout the country as the Trummers worked at their mission. \$3.50

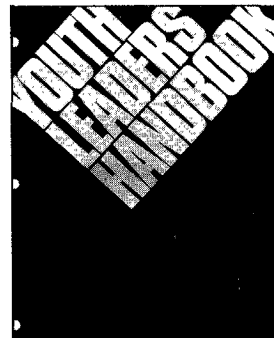
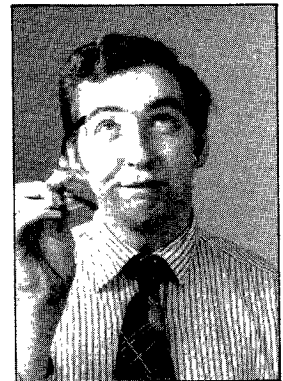


Order from your local Adventist Book Center or ABC Mailing Service, P. O. Box 31776, Omaha, Nebraska 68131. Please add 5 per cent or a minimum of 40 cents for mailing. Add sales tax where applicable.



**They have
all the
questions...**

**Have YOU
all the
answers?**



The brand-new **YOUTH LEADERS' HANDBOOK**, which replaces the **MV HANDBOOK**, should be at your finger tips. Printed in loose-leaf form, it's three-hole punched for ease of reference.

The **YOUTH LEADERS' HANDBOOK** has three major sections:

I. Senior Youth Leadership includes the new Youth Council, MV Taskforce, Student Missionary Program, Youth Upreach and Outreach, Campus Ministry, and information on training courses.

II. Junior Youth Leadership gives information on the Pathfinder Club, JMV Society, MV camping, Voice of Junior Youth, the newly revised pre-JMV and MV Classes, and many other useful items of information for junior leaders.

III. MV Honors includes all the new honors voted and revisions and updating of most MV Honors. There is a special section on the new Master Awards.

**THE ANSWER BOOK FOR YOUTH LEADERS.
\$5.95**

Order from your local Adventist Book Center or ABC Mailing Service, P.O. Box 31776, Omaha, Nebraska 68131. Please add 5 per cent or a minimum charge of 40 cents for mailing. Add sales tax where applicable.



The Back Page

1977 Budget Sets Record

The 1977 General Conference budget voted at the 1976 Annual Council, October 13 to 20, soared to a total of \$85,-066,800. The highest amount ever, this figure represents a 7.59 per cent increase over the budget for the current year. This budget expresses confidence in the dedication and loyalty of Seventh-day Adventists around the world, inasmuch as most of this amount is yet to be given in tithes and offerings.

A new system of book-keeping known as "modified fund accounting," used this year for the first time, will keep separate records for the tithe, Ingathering funds, and other nontithe funds from the time they are received to the time they are distributed to the world field. The 39-page

document presented to the delegates to the Annual Council provides a much more detailed analysis of funds received and disbursed than had ever been presented before at an Annual Council meeting.

Annual Council Fills Vacancies

Filling vacant positions in the General Conference and several divisions, the Annual Council voted on October 19 and 21 to approve the following recommendations from the Committee on Nominations:

Frank L. Jones, assistant treasurer, General Conference; David D. Dennis, auditor, General Conference; Leon F. Sanders, associate auditor, General Conference.

Howard D. Burbank, asso-

ciate director, General Conference Lay Activities Department, in addition to his present position as executive secretary and manager of SAWS; Paul W. Nelson, associate director, General Conference Stewardship Department; C. B. Hirsch, executive secretary, North American Division Board of Education K-12.

Claude E. Steen, Jr., health director, Afro-Mideast Division; W. H. Wilson, health director, Inter-American Division; Mario Veloso, youth and temperance director, South American Division; and Vernon W. Foster, health and temperance director, Trans-Africa Division.

IAD Colporteurs Set New Record

For the first time Inter-American Division literature evangelists have passed the \$1 million mark in deliveries in one month. For July the division publishing department reports \$1,020,616, a 24 per cent increase over the same period last year.

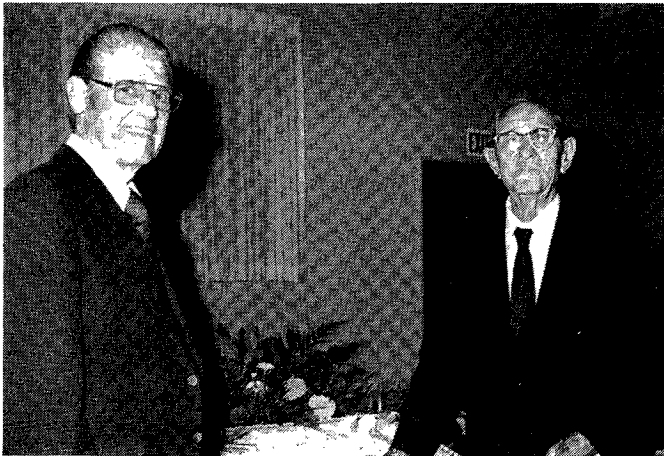
It is also expected that one local field will pass the \$1 million mark for the year. By June the East Puerto Rico Conference had reached a total of \$500,133.

As a result of a strong recruitment campaign there were 5,020 literature evangelists operating in August.

L. A. RAMIREZ

Enrollment boom at Oakwood: Enrollment at Oakwood College, Huntsville, Alabama, has reached an all-time high of 1,137, 122 more than the past year. The sharp increase has put pressure on most of the college's facilities, which have not kept pace with the steadily growing enrollment: According to Mervyn Warren, college dean, there were approximately 100 students for whom beds had to be ordered because they were unavailable in the dormitories. A classroom, a recreation room and lounge, a utility area, and two former faculty homes have been converted into sleeping quarters for students.

Died: M. G. Champion, 75, overseas worker for 36 years in the Southern Asia Division, on October 8 in Fort Bragg, California.



FORMER OVERSEAS WORKER TURNS 103

Calvin Osborn, left, pastor of the Arlington church in Riverside, California, says happy birthday on behalf of local church members to Lewis V. Finster on his 103rd birthday, October 12.

Elder Finster's 40 years of denominational service took him to various places in the Far Eastern and Inter-American divisions. Born in Hartley, Iowa, he graduated from Union College in 1897. He served as a colporteur and minister before going to the Philippine Islands as the church's first overseas missionary there in 1908. At that time there were no Adventists on the islands; today there are more than 175,000.

Elder Finster attributes his longevity to healthful living, which he has practiced throughout his life. Although he does not drive an automobile anymore, he works in his garden most days, gets around to do his business, and attends church. He performed his last baptism at the age of 91.

S. A. YAKUSH

In Brief

New position: Paul Schmidt, Southwestern Union Conference youth and temperance director, formerly Colorado Conference youth and temperance director.

School growth in Brazil: On October 17 the cornerstone was placed for the new campus of the Adventist Agro-Industrial Institute, 45 miles from Manaus in the North Brazil Union. To a large degree this school was made possible through the generous offerings of Sabbath school members around the world in September of 1974.

If you're moving, please let us know six weeks before changing your address. Print your new address on a separate slip and send it to us. If you have a question about your subscription, please clip this form to your letter.

Mail to: Review and Herald Publishing Association, 6856 Eastern Avenue N.W., Washington, D. C. 20012.

To subscribe, check the appropriate boxes below, print your name and address clearly, and mail this form with your payment to your Adventist Book Center. Expires 8/31/77

New subscription
 Renew my present subscription
 One year (US\$15.95)
 Single copy 45 cents

name (please print) _____
 address _____
 city _____ state _____ zip code _____