

Review

DECEMBER 23, 1976

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



“The greatest gift of God had been given to the world.

Joy to the poor; for Christ had come to make them heirs of His kingdom.

Joy to the rich; for He would teach them how to secure eternal riches.

Joy to the ignorant; He would make them wise unto salvation.

Joy to the learned; He would open to them deeper mysteries than they had ever fathomed; truths that had been hidden from the foundation of the world would be opened to men by the Saviour’s mission.”

—*The Desire of Ages*, p. 277.

Christmas 1976

The greatest danger in connection with Christmas is not that the tree will catch fire, that we will buy more gifts than we can pay for, or that we will be trampled to death by shoppers in the department stores. The greatest danger is that we shall overlook the true meaning of Christmas, and that by the manner in which we celebrate the day we shall become less like Jesus rather than more like Him.

Throughout her writings Ellen G. White points out that it is impossible—and, indeed, unnecessary—to ignore Christmas, but that the day should be turned to a good use (see *The Adventist Home*, p. 478). She suggests that an evergreen tree, placed in Sabbath school for the enjoyment of the worshipers, may be decorated with gifts for gospel work. She says it is appropriate to give gifts to one another as tokens of affection provided we do not forget God, and that the gifts are useful. (She recommends our publications as appropriate gifts.)

In one of her strongest statements in defense of Christmas she says: "Although we do not know the exact day of Christ's birth, we would honor the sacred event. May the Lord forbid that anyone should be so narrow-minded as to overlook the event because there is an uncertainty in regard to the exact time."—*Review and Herald*, Dec. 17, 1889.

Mrs. White was aware that the true date of Christ's birth is not known, and that the Christmas holidays are spent by the world in "frivolity and extravagance, gluttony and display" (*The Adventist Home*, p. 480), but she believed that "we may make the . . . holidays an occasion in which to honor and glorify God" (*ibid.*).

Can Christmas be a blessing? Can we participate in the holidays in a manner that will please Heaven? Yes.

The real key is to make Christmas God-centered, not child- or man- or woman-centered. "Christ should be the supreme object; but as Christmas has been observed, the glory is turned from Him to mortal man, whose sinful, defective character made it necessary for Him to come to our world."—*Ibid.*, p. 480.

Bethlehem is the story of infinite love and sacrifice. It is the story of the Source of hope bringing hope to the hopeless. It is the story of the Greater helping the lesser, of the Worthy helping the unworthy. Thus, while it is appropriate to give gifts to relatives and others whom we love, we must not stop there. If we are to enter into the true spirit of Christmas we should give to the poor, the lonely, the unsaved. We should think of what we may give, not of what we shall get. One of the truly sad facts is that because of the way it usually is celebrated, Christmas makes the old and lonely feel older and lonelier than ever, the poor feel poorer than ever, the unhappy feel unhappier than ever.

Throughout His ministry on earth, Jesus taught that true religion involves feeding the poor, housing the homeless, clothing the naked, and ministering to the sick.

Further, He taught that self-denial and sacrifice are basic to the abundant life. And He warned that the desire to accumulate material possessions is counterproductive to the development of a strong spiritual experience. Surely, then, it is ludicrous to pretend that we are honoring the birth of Jesus by encouraging selfishness and materialism at Christmas time.

Three Important Truths

What are some important truths that we need to emphasize as we consider the Gift in Bethlehem's manger?

First, no matter how beset we may be with weaknesses, difficulties, and temptations, we should not be discouraged. In Romans 8 the apostle Paul points out that through Christ we are justified, that through Him "all things work together for good" (verse 28), that in Him "we are more than conquerors" (verse 37). Thus, believing in Jesus, we should always be hopeful, always confident, always courageous.

Second, by trusting absolutely in our Father we may always have the peace of heaven in our hearts. Think of how helpless, how vulnerable, the Baby Jesus appeared. But He was safe from the murderous Herod because He was in God's hands. So we may have peace, unworried about the dangers that threaten us or the trials and sorrows that lie in wait for us.

Third, though we may be weak in the flesh, God can fill us with His Spirit and enable us to live for Him. E. J. Waggoner, an Adventist minister, expressed it like this in 1903: "What could be weaker than a helpless babe, made still more helpless by being bound in swaddling clothes? Yet that represented the measure of the power which He had in Himself when He performed the mightiest miracles. [In other words, merely as a human being He was powerless.] . . . He said, 'I can of mine own self do nothing,' it was 'the fulness of the Godhead bodily' dwelling in Him, and not His human flesh, that did the works. His name is 'God with us,' and He is 'the same yesterday, and to-day, and forever;' and therefore the weakness of our flesh is no bar to the manifestation of His strength in us. . . . From the manger in Bethlehem shine the rays that shall fill the earth with the glory of the Lord; and that coming glory will be hastened as the manger is multiplied by the repetition of the mystery of the birth of Christ in all who receive Him."—*Review and Herald*, Jan. 6, 1903.

At this season of the year let us gather around the manger and contemplate all that Jesus means to us. Let us think of others rather than of self. Let us begin to reveal a life-style that is truly Christlike, a life-style that finds joy in self-denial and sacrifice for the good of others. If every professed follower of Christ will accept the challenge of following Him in all things, then Christmas 1976 could well be the most important Christmas for the human race since Jesus was born in Bethlehem long years ago. The possibilities are exciting.

K. H. W.

This Week

Joy and gift (or *giving*) are appropriate words to use in conjunction with the Christmas season. Add words such as *sharing* and *love* and the picture of the season becomes more complete. These words appear over and over in this issue of the REVIEW.

Kay Kuzma, in "The Gift of Giving" (p. 4), shares with us the adventure of some children who learned to "experience the joy of sharing," of learning "that one of the most meaningful gifts they could give for Christmas was themselves."

Ruthie learns, in "The Jarful of Love" (p. 7), that "secrets were so much fun, especially when they were all wrapped up in love for somebody else!"

In "The Shepherd's Gift" (p. 8), Marshall M. Wright tells about Jesus, "a gift of love from God, the Father of all. 'I love you, lost world, with all My heart' was the message without words."

"Shared Fragrance" (p. 8) speaks about a gift, intended for one, being shared by all. The article compares that gift with the Gift, Christ, given to the whole

world not just for one, but for all.

Our cover and the Editor's Viewpoint (p. 2) continue themes of joy, giving, sharing, and love by re-emphasizing what God did in Christ for the lost world. Since, in 1977, the REVIEW will be publishing many articles about Christ, His life, and the implications of His life and death, this Christmas issue provides an appropriate introduction to that vital topic.

Joy, gift, sharing, and love are tiny words, yet they can hold a wealth of meaning. Let us make

certain in this Christmas season that we do not forget the Source of these words, the One who gives them meaning.

Bible Credits: Texts credited to T.E.V. are from the *Today's English Version of the New Testament*. Copyright © American Bible Society, 1971.

Art and Photo Credits: Cover, art courtesy of the Seventh-day Adventist Church Musicians Guild; p. 5, Elwyn Spaulding; p. 12, Gert Busch; 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.]

F.Y.I. Comment—2

Re "F.Y.I." (Oct. 21, 28, Nov. 4, 18). I was grateful for the clarity with which you recently swept away two common misconceptions, namely, that those who believe that in the New Testament righteousness by faith means justification alone are guilty of neglecting the necessity for resultant holiness; and second, that those who consider Biblical righteousness by faith to embrace sanctification are guilty of believing that their works in any way are meritorious contributions to salvation. As a fellow-member of the Palmdale study group, I agree wholeheartedly with you that none of the viewpoints there represented embraced such errors.

However, I doubt that all your readers would understand what you mean when you refer to the necessity of care in exegeting Scripture with reference to the topic. The Palmdale group did assent to the fact that in the Pauline writings the term "righteousness" when linked with "faith" by the preposition "of" or "by" means justification, and justification *only*. What is more, there is hardly a well-known exegete of the Pauline Epistles in the world who would deny this.

The same Paul, of course, also emphasizes the necessity for sanctification. Justification and sanctification *always* go together. They are distinct, but they are

never separate. God justifies no one whom He does not proceed to sanctify immediately. But while the gift of justification comes by faith alone as a free gift, this is not the case with sanctification, where human effort is always called for. The apostle can urge us to "work out your own salvation" as God works in us; he tells us to "mortify" our passions; to "strive"; et cetera. (See Ellen G. White also in *The Ministry of Healing*, pages 452-454, where we read of "constant activity," "continual effort," "hard fighting," "toil," "unceasing endeavor," "resistless energy," et cetera.) Thus Inspiration is clear in such passages as Romans 3 and 4 that justification comes to us as a gift without our works, but it is just as clear in Romans 6-8, 12 that sanctification does not come that way. Therefore the expression "righteousness by faith" in Paul's writings cannot be used to cover both justification and sanctification, for that would imply that sanctification is a gift in precisely the same way as our acquittal before God.

It is true, as you have stated, that Adventists have traditionally used the expression "righteousness by faith" to cover both acquittal and Christian growth. But this leads to error if carried over into the exegeting of Paul. The *SDA Bible Dictionary* in its article on "Sanctification" says that in the New Testament the word is *not* primarily used as having the meaning embodied in the modern theological use. This is also true of righteousness by faith, and it is essential that we recognize the fact, lest we unknowingly be guilty of perverting the Scriptures

and advocating heresy. Ellen G. White declared: "Several have written to me inquiring if the message of *justification* by faith is the third angel's message, and I have answered, 'It is the third angel's message in verity.'"—*Review and Herald*, April 1, 1890. Could it be that we have not yet given justification the place it should have in order to break the hearts of those who hear the gospel? It is the proclamation of God's amnesty in Christ which brings revival; and reformation can proceed only after that foundation has been laid.

DESMOND FORD
Cooranbong, Australia

The F.Y.I. editorials were excellent. They placed the Palmdale meeting in its proper context and presented a most balanced view of righteousness by faith. Also Smuts van Rooyen's article on "Victory Over Sin" (Nov. 18) was the most theologically accurate and simply written article on righteousness by faith that I have ever read.

J. J. BLANCO
Takoma Park, Maryland

Love Is What "Worked"

Re "My Life With a 'Legalistic Mother'" (Sept. 9).

I think the article should have been titled "My Life With a Mother Who Loved God More Than Anything Else in the World and Taught Me to Know and Love Him Like She Did." It is obvious that the author's mother's love for God is "what worked," not the legalism.

I hope parents have not been encouraged to be legalistic by the

article. Legalism is not the method to use to rear children for heaven.

I was raised by parents who taught me all the do's and don'ts of Adventism but failed to introduce me to God as a friend. I was 18 before I learned that God loves me. Please, parents, introduce God, your best friend, to your children. The rest will fall into place naturally.

NAME WITHHELD

Mrs. Van Dolson's article certainly expresses for mothers all that we strive to achieve for and in our children. Her mother was truly a valiant soldier in the battle of Love versus Hate.

DELIGHT M. SIGILMAN
Faber, Virginia

Sabbath and Creation

Re "Prove or Preach?" (Letters, Sept. 9).

It is true that we should not permit controversy about the scientific proof of Creation and the Flood to overshadow our duty to "preach the Word." But issues relevant to the "Word" must of necessity be emphasized in promoting "present truth."

An increasing number of Bible-scientist creationists, even Sunday observers, are aiding us in presenting the Sabbath as present truth more fully by championing Creation, which is inseparable from God's memorial of Creation. We trust that many of these worthy scholars will be brought to a conviction in favor of the seventh-day Sabbath as a result of their recognizing the truth of creation in six 24-hour days.

VERDIN H. LUPOLD
Takoma Park, Maryland

The Gift of Giving

By KAY KUZMA

A KNOCK ON THE DOOR and then,
"Snowflakes white and candlelight mean Christmas time is near.

Church bells ring and children sing to spread the season's cheer."

With these words shouted in unison by a spirited group of preschoolers, Christmas greetings were brought to many people including a university president and patients in the hospital. Immediately the children broke into the song, "Little Baby in the manger, I love . . ." Then the hand bells began to ring to the tune of "Jingle Bells." Finally the children wished all a Merry Christmas with the familiar chorus "We wish you a merry Christmas." Then they were off again to another room with someone unsuspecting behind the door.

The response to these children sharing their love and songs with others was incredible. Everyone within hearing distance stopped and smiled; busy students running to classes listened; hospital wards, usually closed to children, were opened and the patients received the children with outstretched arms. One 80-year-old woman with tears streaming down her face explained, "Children, these tears are happy tears; my heart is filled with Christmas joy because you are here."

As she hurriedly started to dig into her purse for some coins to reward the children it was explained that they were sharing their singing without expecting anything in return. As word spread through the 500-bed hospital that children from the Loma Linda Children's Center* were caroling, invitations to have the children share their songs with the patients on other wards flooded the Children's Center office.

When, early in December, the children made their red and white Christmas hats and started learning a few Christmas songs, they had no idea that one of the most meaningful gifts they could give for Christmas was themselves.

But this is not the beginning, nor the end, of this story. It all started in October when the teachers began noticing how difficult it was for some of the children to share their playthings, the extra food at lunchtime, and other personal or school items. Many of these children came from comfortable homes that were overflowing with toys,

*The Loma Linda Children's Center is operated by the Loma Linda University church. The center provides educational programs for 125 children in its child-care and nursery school programs, while serving as a University laboratory.

The author organized the Children's Center and is currently a board member and is teaching maternal and child health at the University. Helen Kimura and Joan Montelius were the teachers who made this story possible. Photos are by Elwyn Spaulding.

Kay Kuzma, Ed.D., teaches maternal and child health at the Loma Linda University School of Health, Loma Linda, California.

clothing, and food; yet these children seemed to lack appreciation for what they had.

This may be expected of 4- and 5-year-olds, but the teachers began wondering if something couldn't be done in the classroom to help these children experience the joy of sharing. It seemed that the idea of sharing and giving instead of getting should become the theme of all the preparations that their classes would be making to celebrate the coming Christmas season. In addition to this, they felt that the idea of sharing should be made very practical and should affect every aspect of their children's daily activities.

It was during the daily worship experience that the children first were made aware of the need to share with others. Stories from the Bible, such as the good Samaritan and the widow of Zarephath (who shared what she had with Elijah), were read and told. "The Sharing Song"—"I have two dollies and I am glad, You have no dollies and that's too bad. I'll share my dollies 'cause I love you, and now you have a nice dolly too"—became one of their favorites. The children were also made aware of the numerous situations during the day when they could practice sharing.

Family-style Meal

Lunchtime was changed to a family-style meal where the children could help themselves. When it came to seconds, children were encouraged to ask other children whether they wanted something before they took it. While playing in the classroom, they were encouraged to be aware of what other children needed or wanted, and to volunteer to share their toys with others. It was even decided that something as small as a song could be shared with someone else, and thus was born the idea of caroling.

Finally, the time came to plan a Christmas party with the children. Since the children had been learning that sharing made other people happy, the teachers decided to approach the children with the idea of bringing happiness to other children who did not have a chance to come to their school, by inviting them to the party. When the question was asked, "What can you share with these children to make them happier?" the children volunteered, "Toys, food, clothes."

Then it was decided to plan a party and invite other children who didn't have as many things as they did. They would bring toys, clothes, and food from home for their new friends. In order to make this successful it was important that the children's parents were willing to cooperate. Even though the parents were informed about the idea of bringing gifts for other children, they were

"It is more blessed to give
than to receive."—Acts 20:34.



urged to wait until their child brought up the subject at home before discussing it, and if possible, letting their child decide which of his things he wanted to give. In order for children to really learn about sharing they must be involved in the planning, as well as in the decisions about what should be shared.

The children decorated their own wrapping paper, then wrapped their own gifts and put them under the tree. The teachers wrote on the outside what was in the package and whether it was for a boy or girl. By the day of the party the table under the tree was crowded with gifts. Seven children from different racial and cultural backgrounds who needed clothes and toys were invited. The teachers made it a point to refer to these children not as "poor" or "needy" but always as "new friends" who didn't have as many things as the children in their class.

As the visitors came cautiously into the classroom the children started singing the familiar song "Little Baby in the manger, I love You." When it was time to sing "Jingle Bells" it would have been easy for the teachers to hand the bells to the guests. Instead, they handed them out to the Children's Center children and asked them, "How many of you would like to share your bells with your new friends?" Everyone eagerly responded. After the singing, the teacher let each child take a gift to the new friend of his choice. There were so many gifts that each guest was loaded down with presents. The visiting children were overwhelmed with each gift opened. Many children did not want to put down an opened gift in order to open another one for fear it would disappear. A large box was provided for each child so he could safely keep his things together.

All during this gift-opening time no child from the Center ever made the comment "I want something." Each enjoyed watching their new friends open their packages and showing them how the toys worked. The groundwork had been well-laid. This type of experience would have been meaningless and frustrating to the children if it had been imposed upon them; but when they were able to plan and participate in the bringing, wrapping, and sharing, they enjoyed giving and sharing the joy their new friends had in receiving.

After the party I asked some of the children what Christmas meant to them. Some of the answers I received were: "It means having fun," "It means singing," "It means sharing our toys." Not one child mentioned that it meant getting presents and toys for himself. Finally, I asked them, "Why do you like to share?" The unanimous answer was, "Because it makes us happy." Wouldn't it be wonderful if more of us could learn that the true gift is in the giving? □

Impressive Membership Growth

The Adventist growth rate is two and a half times that of the world population generally. What do these figures mean?

By E. L. BECKER

CHURCH MEMBERSHIP IN THE North American Division is now above 520,000, and that of the world church in excess of 2.5 million. But is the church *really* growing? Is it dedicating a larger share of its means to finishing its task? By examining the record we can measure what has been accomplished.

Table IX shows that in 1950 we had a total world membership of 756,712. Less than 250,000 of these (32.76 per cent, or about one in three) were in the North American Division. The remaining half million were in overseas divisions. By 1975 the total membership had more than tripled, to 2,666,484. Equally important, while the North American Division membership has risen from 247,919 to 520,842 the overseas fields now account for four out of every five members (compared with two out of three in 1950).

Of particular interest are the columns showing per cent of annual increase in membership. In North America during the 1970's this rate has been fairly stable, at

E. L. Becker, C.P.A., teaches in the Department of Business and Economics of Loma Linda University, La Sierra Campus, in California.

Year	North America		Overseas		Total Membership		World Population	
	Members	% Annual Increase	Members	% Annual Increase	Members	% Annual Increase	Millions	% Annual Increase
1950	247,919		508,793		756,712		2,389	
1960	325,882	2.5	919,243	6.1	1,245,125	5.1	2,972	1.9
1970	439,726	2.8	1,612,138	5.7	2,051,864	5.1	3,632	1.8
1971	454,096	3.3	1,690,965	4.9	2,145,061	4.5	3,706	2.04
1972	470,622	3.6	1,790,781	5.9	2,261,403	5.4	3,782	2.05
1973	486,601	3.4	1,903,523	6.2	2,390,124	5.7	3,860	2.06
1974	503,689	3.5	2,017,740	6.0	2,521,429	5.5	3,945	2.20
1975	511,068*	1.5*	2,070,051*	2.6*	2,581,119*	2.4*	4,029	2.13

* To June 30, 1975.

slightly more than 3 per cent per year. The percentage increase outside of North America runs consistently at a rate almost double that of the home-base fields. Over-all, we are adding each year slightly more than 5 per cent to our membership. This means more than 125,000 *additional* members each year. This annual increase is considerably more than the total world membership in 1910!

Since 1950 world population has been increasing at a rate averaging about 2 per cent per year. During these same years church membership has increased consistently at a rate of more than two and one-half times that much, averaging more than 5 per cent annual increase. In other words, we are growing in membership at a rate two to three times faster than that of the general population.

Adventist Population Density

A second set of data compiled from the same basic figures—Adventist population density—answers the question “How many Adventists are there in proportion to the population?” On the average, how many people would we have to meet in Missouri, or India, or Australia, before we would find an Adventist?

Table X has a pair of columns for each division territory, and one pair representing the world field as a whole. Under each division these two columns are headed “A” and “B.” Column A presents the number of Seventh-day Adventists in each 100,000 of the general population. Thus, in any particular city or county in the North American Division with 100,000 inhabitants we would expect, *on the average*, to find 208 Seventh-day Adventists.

Column B shows the size of the general population group that will include one Seventh-day Adventist. Put in another way, if all of the people residing within the North American Division were to march past in single file, the first 480 would be non-Adventists, and number 481 would be a member of the church.

The “World Average” columns give an idea of the

Year	Afro-Mideast		Australasian		Central Europe		Euro-Africa		Far Eastern		Inter-American	
	A	B	A	B	A	B	A	B	A	B	A	B
1950			249	402	71	1,408	28	3,571	20	5,000	113	885
1960			342	292	58	1,724	36	2,777	37	2,703	152	658
1970	58	1,724	467	214	48	2,083	40	2,500	60	1,667	226	442
1971	61	1,639	485	206	(Combined with 1972)		43	2,326	62	1,613	233	429
1972	63	1,577	506	198			44	2,274	61	1,640	243	412
1973	66	1,515	528	189	Euro-Africa		45	2,222	60	1,667	254	394
1974	74	1,351	535	187	Africa)		47	2,128	66	1,515	284	352
1975	69	1,456	480	209			50	1,988	69	1,445	294	340

Year	North American		Northern Europe-W. Africa		South American		Southern Asian		Trans-Africa		World Average	
	A	B	A	B	A	B	A	B	A	B	A	B
1950	164	610	25	4,000	62	1,613	2	50,000	137	730	32	3,125
1960	165	606	31	3,226	97	1,031	4	25,000	279	358	44	2,273
1970	188	532	40	2,500	160	625	7	14,286	359	279	56	1,786
1971	193	518	40	2,500	171	585	8	12,500	357	280	58	1,724
1972	196	511	42	2,386	179	560	9	11,805	363	276	60	1,669
1973	199	503	44	2,272	187	535	9	11,111	369	271	62	1,613
1974	208	481	46	2,174	196	510	10	10,000	378	265	67	1,500
1975	208	480	48	2,075	190	528	11	8,850	360	278	65	1,531

Present Euro-Africa was Southern European Division, 1950-1970. Afro-Mideast Division organized in 1970 from portions of Middle East, Northern European, and Trans-Africa divisions.

trend over the past quarter century. It is apparent that the SDA population density has more than doubled in the 25-year period—from one Adventist in 3,125 population in 1950 to one in 1,531 in 1975. As we discovered from Table IX, the rate of growth in the North American field is less than the world growth rate: there was one Seventh-day Adventist for every 610 people in the general population in 1950, and one in 480 in 1975.

The Australasian Division has the highest Adventist density of any division field—one in 209 of the general population. Next is Trans-Africa with one in 278; then Inter-America with one in 340.

Of course, we should keep in mind that particular union fields or local fields in some of these divisions have SDA densities quite different from the figures shown here. In the North American Division, while the *average* number of Seventh-day Adventists is 208 for every 100,000 population, it is much higher than that, for example, in western Oregon, and considerably lower in the Dakotas. Remember, the figures in Table X are division averages.

The rate of growth, relative to general population, is another interesting study. Here the Southern Asia Divi-

sion is far out in front, with a multiple of 5 1/2 in the 25 years (that is, from 2 per cent per 100,000 to 11 per 100,000, or from one Seventh-day Adventist in every 50,000 of the population to one member in every 8,850). On the basis of comparison, the following divisions rank highest in population density after Southern Asia, comparing 1975 with 1950:

Far Eastern Division	3.46
South American Division	3.05
Trans-Africa Division	2.63
Inter-American Division	2.60
Australasian Division	1.92

Expressing it another way, there are 5½ times as many baptized church members in the Southern Asia Division, in relation to the general population, as there were in 1950, 3½ times as many in the Far Eastern Division, and so on. This suggests that we are more than keeping pace with the population growth in these fields.

Next week we will consider the giving habits of Seventh-day Adventists in relation to these membership growth figures. □

To be concluded

For the Younger Set

The Jarful of Love

By ELLA RUTH ELKINS

IT WAS A WEEK before Christmas, and Ruthie stood on the back porch, watching the rain come down. The rain coming down was something like the tears in her heart—tears because it was almost Christmas and she had no present to put under the tree for her mother.

She heaved a heavy sigh, then slowly a big smile spread over her face. I know what I can do! she said to herself; I can make Mama a Christmas present! She always likes lots of cracked almonds so that she can have roasted nuts for all our relatives who come for Christmas dinner. So I'll crack a whole big jarful and give them to her for a present!

Ruthie looked over at the barrel where the almonds were kept in their thick, hard shells. She listened for her mother's footsteps, but all was quiet. So she tiptoed over to the barrel, made a basket of her skirt, filled it as

full as she could with nuts, then listened again. She peeked around to be sure no one was watching, hurried out the back door, down the steps, and out to her playhouse in the back yard. She emptied the nuts from her skirt into a pile in the corner of the playhouse.

Next she ran to the cellar and found a hammer on Daddy's workbench. It was an old hammer he always let the children use when they needed it. She quickly picked it up, along with a great big empty fruit jar, and ran back to the playhouse and quietly shut the door.

It's a good thing it's raining. Now Mama can't hear me hammering away to crack these nuts! Ruthie thought to herself. Secrets were so much fun, especially when they were all wrapped up in love for somebody else!

All afternoon Ruthie hammered away, and just before supertime her jar was full of nice plump almonds—all ready to toast! Then there was a secret run to the house, the hiding of

Christmas paper in a doll blanket so that Mama wouldn't see, and another dash to the playhouse. The rain had stopped now, and pretty soon Ruthie came out of the playhouse, all smiles and with the prettiest gift in her hands to put under the tree. She had done her best and she was sure that her

mother would be very happy.

The big smile on her mother's face as she opened her gift Christmas morning was all that Ruthie needed to let her know how very, very much her mother really did appreciate the hard work and long hours Ruthie spent getting the gift ready. And Ruthie was pleased.



The Shepherds' Gift

The shepherds had no gold, frankincense, and myrrh.

What could they offer the newborn King?

By MARSHALL M. WRIGHT

WE THINK OF GIFTS AND OF GIVING AT this time of the year. We should also think of the greatest Gift of all, Jesus. He was a gift of love from God, the Father of all. "I love you, lost world, with all My heart" was the message without words.

Your God, your Lord, and your Father in heaven has a lovely gift for you. It is a sweet baby boy, one who will live a perfect life and some day die in your place, and thereby open to you all heaven and eternal life. What a wonderful gift! And what a precious privilege was given to Mary to hold the Saviour in her arms, to nurture Him, to educate Him, and to live with Him in her home for the first 30 years of His earthly life.

Joseph also received God's wonderful gift. The Christ Child was his constant companion in the carpenter shop and around the home. As Joseph taught Him to work the wood, to form doors, windows, and useful articles of furniture, what might have been his thoughts? We do not know, but perhaps we could imagine ourselves in his place.

As they worked together do you think Joseph knew who Jesus was? Yes, he knew. The angel had told him,

"Joseph, descendant of David, do not be afraid to take Mary to be your wife. For it is by the Holy Spirit that she has conceived. She will give birth to a son and you will name him Jesus—because he will save his people from their sins" (Matt. 1:20, 21, T.E.V.).

Yes, Joseph knew that Jesus was a gift from God, and I believe he rejoiced daily to have such a wonderful Son as Jesus to be his companion and helper. I do not know Joseph's thoughts as he worked and lived with Jesus, but surely they must have been wonderful!

But the gift of Jesus was not just to Mary and Joseph. The gift of Jesus was also to the shepherds:

"There were some shepherds in that part of the country who were spending the night in the fields, taking care of their flocks. An angel of the Lord appeared to them, and the glory of the Lord shone over them. They were terribly afraid, but the angel said to them, 'Don't be afraid! I am here with good news for you, which will bring great joy to all the people. This very day in David's town your Savior was born—Christ the Lord! What will prove it to you is this: you will find a baby wrapped in cloths and lying in a manger.'

Shared Fragrance

By PEARLE PEDEN ENGLAND

The long shiny corridors of the Powating Hospital at Niles, Michigan, had caught the Christmas spirit early. Nurses' stations were festooned with gay adornments, and even the usual chitchat of aides and supervisors assumed a holiday atmosphere.

Like a downy quilt the snow blanketed the ground and the large sprawling tree outside my husband's window.

Could this be Christmas? It seemed so unreal! Here I sat in a hospital room waiting, longing, hoping, in spite of the doctor's disheartening prognosis concerning my loved one. Uninvited tears bathed my eyes.

As I turned from the window, a delightful fragrance met my nostrils. I inhaled deeply, inquisitively. It was perfume, pleasant and perplexing. Now, whose idea was this, I wondered as I walked toward the hall.

It originated at the nurses' station. Freed from routine calls during visiting hours, the nurses had gathered as usual to relax and chat.

One nurse had received a fascinating gift box from

her soldier-son in Germany. It contained a small bottle of perfume. The mother, wishing to share her happiness with her friends, passed the bottle of French perfume for all to see. There were oh's and ah's of admiration.

Then from the hands of one admirer the dainty vial slipped and fell to the floor—the terrazzo floor! A tiny crash, and it lay in splintered, sickening silence. It was awful. Then everyone talked at once. Tears of apology were shed but they could not retrieve the fluid treasure.

The exotic aroma seemed to leap into the long corridor and slipped happily into each room. The sick raised their heads from their pillows to ask, "Who has the perfume?" Visitors sniffed the scented air and smiled, "Delightful!" Patients who could not go home for the holidays lifted up their eyes and took courage. It was like a breath of fresh, vivifying air, a ray of hope that spread to every room. Christmas took on a deeper meaning.

This gift, intended for only one, was shared with all. Was not God's Son shared with all? Was He not broken on Calvary to bring the fragrance of hope to a hopeless world? Was He not a priceless gift passed along from one hand to another? So likewise, our lives, like His, can be a shared fragrance of hope and love.

“Suddenly a great army of heaven’s angels appeared with the angel, singing praises to God,

‘Glory to God in the highest heaven,
and peace on earth to those with whom
he is pleased!’

“When the angels went away from them back into heaven, the shepherds said to one another, ‘Let us go to Bethlehem and see this thing that has happened, that the Lord has told us.’ So they hurried off and found Mary and Joseph, and saw the baby lying in the manger. When the shepherds saw him they told them what the angel had said about this child. All who heard it were filled with wonder at what the shepherds told them. Mary remembered all these things and thought deeply about them. The shepherds went back, singing praises to God for all they had heard and seen; it had been just as the angel had told them” (Luke 2:8-20, T.E.V.).

Most of us are well acquainted with this lovely story. We enjoy it and revel in it at least once each year. But how often do we ponder it in our hearts? How often do we consider what really happened? To the casual observer it appears that the shepherds had a wonderful experience, that they were privileged above us all in being able to hear the heavenly host praising God. They were there when it happened.

Announcement of the Incarnation

They were there watching their sheep when that most wonderful event occurred, the announcement of the incarnation of the Son of God. They were able to enter the city of David, Bethlehem, and see Jesus in His manger cradle. But because they left no gold, no frankincense or myrrh, as did the Wise Men of the East, it might appear that the shepherds had no gift for Jesus.

What was the gift of the shepherds? What did they do for Jesus? What kind of gift did they give? Let me tell you: they shared their experience with Mary and Joseph and others. They gave the gift of themselves to be the first missionaries to tell others about Jesus, God’s great Gift to all mankind. They helped others learn about their Saviour, so that they too could have eternal life and so that Jesus could have loyal subjects in this world and the next.

They gave their voices and their time to tell of what God had done for them and for all the human family. They gave their influence to tell the story of Jesus. They could say, “We saw it with our own eyes. We heard it with our own ears. Jesus, the Saviour, has been born.” They had good news and they shared it. This was their gift.

Would you like to give a gift to Jesus? You can. You, like the shepherds, may not have much gold or wealth. But, like them, you can tell the wonderful story of Jesus, His birth, His life, His death for others, His promise of eternal life, His willingness to forgive sinners, His promise of help for the weak and weary. You can tell the story of Jesus to a sick world in desperate need of a Saviour.

There is another gift you can give to Jesus. You can give Him your heart. You can let His love into your life. You can say, “Lord Jesus, too long I’ve been like the man at the inn who had no room for You. Please come into my heart and life.” We can only share Him if we know Him as One who lives in us. □

Fellowship of Prayer

He Listens to Me

I love the Lord, because he hears me;
he listens to my prayers.
He listens to me
every time I call to him.
Death drew its ropes tight around me,
the horrors of the grave closed in on me;
I was filled with fear and anxiety.
Then I called to the Lord,
“I beg you, Lord, save me!”
The Lord is merciful and good;
our God is compassionate.
The Lord protects the helpless;
when I was in danger, he saved me.
Be confident, my heart,
because the Lord has been good to me.
The Lord has saved me from death;
he stopped my tears
and kept me from defeat.
And so I walk in the presence of the Lord
in the world of the living.
I kept on believing, even when I said,
“I am completely crushed,”
even when I was afraid and said,
“No one can be trusted.” . . .
How painful it is to the Lord,
when one of his people dies!
I am your servant, Lord;
I serve you, just as my mother did.
You have set me free.
I will give you a sacrifice of thanksgiving,
and offer my prayer to you.
In the meeting of all your people,
in the courts of your temple, in Jerusalem,
I will give you what I have promised.
Praise the Lord! —Psalm 116, T.E.V.

► Thank you greatly for your prayers for me. Since I requested your prayers I am able to get around better.

I pray for those in the prayer circle each week. May God richly bless each and every one, heal those who need healing, according to His will, and help us all to love Him more.

I solicit your prayers. The beginning of the Sabbath, Friday evening when the prayer circle prays, is a blessed time for prayer.—J. S., of New York.

► I love to read the Fellowship of Prayer.

My husband and I praise God for the marvelous answer to prayer in behalf of our son. I

would like to urge all parents of wayward children to take heart, claim all the Bible promises, and invite others to pray with you for the lost ones. The case of our son looked almost hopeless. Now he is a dedicated Christian—a real miracle.

Please pray for our daughter’s husband. He was a sweet Christian when they were married, but now works on Sabbath and makes no profession of religion. It breaks our daughter’s heart and is almost more than she can bear. She longs so much to have a truly Christian home. What a comfort to know that our brothers and sisters in the faith all over the world will be praying for him.—J. D., of California.

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

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

From the Editors

A National Saturday Law?—2

No Bible Basis for Sunday

Last week we discussed several aspects of Dr. Harold Lindsell's November 5 editorial proposal in *Christianity Today* for a national Saturday-closing law. This week we wish to explore its theological aspect. He writes:

"For Protestants and Catholics it [a Saturday-closing law] should prove no theological hardship; apart from the fact that our Lord rose from the dead on the first day of the week, there is nothing in Scripture that requires us to keep Sunday rather than Saturday as a holy day. In the interest of the nation, Protestant and Catholic churches could change their worship services from Sunday to Saturday."

Here Dr. Lindsell argues that the Bible does not require the observance of Sunday as a "holy day." The reason he offers for observing it as such is "the fact that our Lord rose from the dead on the first day of the week." He wisely avoids the mistaken ploy to which many evangelicals resort, of attributing to the Bible writers the idea that because Christ rose from the dead on the first day of the week Sunday replaced the seventh day of the week as the Sabbath in New Testament times. His further comment that the church today could, on its own authority, change back from Sunday to Saturday implicitly recognizes the fact that the Scriptures do not posit the resurrection as a reason for observing Sunday. If they did, how convincing an argument Bible-believing Christians would have for Sunday observance!

Dr. Lindsell goes on to say that nothing else in Scripture "requires us to keep Sunday rather than Saturday as a holy day." The postapostolic church, on its own authority, made the change from Saturday to Sunday and cited the resurrection as its reason for doing so. Accordingly, Dr. Lindsell acknowledges that the authority for Sunday as a holy day rests with the church, not with Scripture (as Catholics have always said), and because the church in postapostolic times made the change to Sunday on its own authority, the church today can, with equal propriety, change back to Saturday if it so chooses. This, in essence, is Dr. Lindsell's theological argument. He is to be commended for dealing fairly and accurately with the Scriptures.

Seventh-day Adventists, of course, could not agree more with the good editor at this point. That is what we have been saying all the time, and we are delighted to find ourselves in agreement with the theological basis for his proposal even if we cannot agree with the proposal itself. We now invite him to follow his theological reasoning through to its logical conclusion, on the basis of certain statements in his recent book, *The Battle for the Bible*—such as these, for instance:

"*Inspiration extends to all parts of the written Word of*

God and it includes the guiding hand of the Holy Spirit even in the selection of the words of Scripture."

"Those who advocate inerrancy take the Bible in its plain and obvious sense. . . . All that is meant by saying one takes the Bible literally is that one believes what it purports to say."

"The Bible is authoritative. By this I mean that we are to believe what it teaches and to practice what it commands."—Pages 31, 37, 39. (Italics supplied.)

We agree with Dr. Lindsell that the Bible is the inspired, authoritative Word of God, that it is to be taken for what it purports to say, and that we are to practice what it commands. Seventh-day Adventists would have problems with some of the positions he takes in the book (see the REVIEW for June 17 and 24, 1976), but these differences in perspective are not relative to our comment that follows. The point we wish to make is that Dr. Lindsell accepts "all parts of the written Word of God" as inspired, that the Bible is therefore "authoritative," and that the Christian is obliged "to believe what it teaches and to practice what it commands."

Thundering Affirmation, Thundering Silence

What, then, do the Scriptures have to say about the seventh day of the week as God's appointed day of rest? From Genesis to Revelation they consistently affirm the sacredness of the seventh day of the week, and nowhere, as Dr. Lindsell points out in his editorial, do they attach any sacredness to the first day of the week. In the Bible we encounter thundering affirmation of the sacredness of the seventh day of the week, and thundering silence about any sacredness being attached to the first day of the week.

The sacredness of the seventh day of the week as the Sabbath rests on the authority of the fourth command of the Decalogue: "Remember the sabbath day, to keep it holy" (Ex. 20:8). At this point our evangelical friends will enter the protest that the Decalogue was "nailed to the cross" and is therefore not a norm for Christian conduct. Really? It is a simple fact that the Bible nowhere says or implies that the Ten Commandments lapsed at the cross. And if the Sovereign of time and eternity who gave them to begin with has not repealed them, they must still be in force. But that is not all.

Were the Ten Commandments part of the ceremonial system of Old Testament times—as our evangelical friends allege? That system all will agree did expire at the cross. To begin with, the inspired writer of the Pentateuch sets the Decalogue apart as unique: God proclaimed its precepts with His own voice, and with His own hand carved them in tables of stone. No other part of Scripture, no part of the ceremonial system, was so signally honored. How could God more emphatically have set the Ten Commandments apart as unique and distinct from everything else He revealed to Moses?

At this point some of our evangelical friends will express willingness to recognize the continuing validity of the other nine commands of the Decalogue, on the

basis that the continuing validity of the truth they express is self-evident. But not so with the fourth command, they say. We agree that the reasonableness of the nine is obvious, while that of the fourth is less so—to the superficial observer, particularly one who is looking for a plausible device by which to escape his obligation to God with respect to it. As a matter of fact, the fourth command itself gives the reason for its continuing validity: “. . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; *wherefore* the Lord blessed the sabbath day and hallowed it” (Ex. 20:11). Surely that which the Creator did on the seventh day of Creation week must be as durable as that which He did on the preceding six days (cf. Matt. 5:18).

The Sabbath as a Memorial to Creation

It was as man’s Creator that God commanded him to rest on the seventh day. God intended the Sabbath day as a *perpetual* reminder to man of his origin, as a *perpetual* safeguard for preserving a right relationship between man and his Creator. It points *back* to the beginning of human history. In sharp contrast, the ceremonial system was designed to remind sinners that God had provided a means of salvation, and it pointed *forward* to the coming of the Saviour and His once-for-all sacrifice on the cross. The ceremonial system was designed as a *temporary* reminder of man’s relationship to God as his Saviour, until the promise of salvation should meet its fulfillment in the coming of the Messiah. The one affirms God’s creatorship, the other His redeemership. As long as the work of the six days of Creation week remains, as long as the Creator-creature relationship remains—so long will the seventh day remain as God’s appointed memorial of these basic facts of human existence.

Inasmuch as the Sabbath command commemorates the creation of this world, let us ask what the Creation record itself has to say about the Sabbath. It explicitly records the fact that on the seventh day of Creation week God *rested* (Hebrew, “ceased”) from creating, that He *blessed* the seventh day, and that He made it holy, or *hallowed* it, thereby setting it apart from the other six days of Creation (Gen. 2:1-3).

In *The Battle for the Bible* Dr. Lindsell argues repeatedly for the literal, historical character of the Creation account in Genesis (see pp. 97, 129, 135, and 204, for instance). He opts for a literal Adam and Eve and a literal Fall. Now, the seventh day of the week, as we have seen, is God’s appointed means of keeping His creatorship fresh in men’s minds, but in the transfer from Saturday to Sunday the Christian world lost the real meaning of the Sabbath—God’s creatorship.

Why Evangelicals Are Giving Up a Literal Creation

Would anyone suggest that the seventh day of Creation week was any less literal than the preceding six days, or that what God did on that day (in time) was any less important for our happiness and well being than what He did on the preceding days of Creation week (in space)? Surely the seventh day of Creation week is just as much, and just as literal, a part of the Creation account as the other six days. Evidently God intended all mankind to benefit from His creative work on the seventh day (setting it apart as a holy day) as surely as from His creative acts on the six days that preceded it.

But that is not all. In his book Dr. Lindsell repeatedly laments the fact that so many of his fellow evangelicals no longer believe in the literal, historical reality of the Creation account. We believe the Bible provides the basic solution to the problem. It is this: The Creator set the seventh day of the week apart as a memorial, in time, of the fact that He *had created* the world. “Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God finished his work which he had made.” This is the reason the Bible gives in explanation of *why* “he rested [Hebrew, “ceased”] on the seventh day from all his work which he had made.” So, the inspired writer explains, “God blessed the seventh day, and sanctified it.” The Sabbath command summons mankind to “remember the sabbath day, to keep it holy. . . . *For* in six days the Lord made” all things “and rested the seventh day: *wherefore* the Lord blessed the sabbath day, and hallowed it.”

We think the reason that so many of Dr. Lindsell’s fellow evangelicals have given up faith in a literal Creation as recorded in Genesis 1, is that they are neglecting the memorial the Creator Himself ordained to help created beings remember Him as the Creator of all things. Loss of faith in a literal Creation is the logical result of neglecting the Sabbath God ordained as a means of preserving that faith.

Sabbathness and Seventhness

For all the Bible says on the subject, the seventhness of the Sabbath is just as important, sacred, and integral a part of the Sabbath institution as its sabbathness. The sabbathness and the seventhness of the Sabbath are two sides of the same coin: one cannot be surrendered without automatically forfeiting the other. The two sides are inseparable. There is no genuine, Biblical sabbathness about the Sabbath rest apart from its seventhness. In attempting to transfer the sabbathness of the seventh day to the first day of the week the early church lost its seventhness, along with its sign value as a memorial of Creation, and in neglecting the seventhness of the Sabbath the church in our time forfeits its most effective protection against demythologizing the Genesis account of Creation and—with it—the rest of Scripture.

Accordingly, we invite Dr. Lindsell to follow the theological position set forth in his editorial through to the logical conclusion implied by his attitude toward the inspiration and authority of Scripture, so emphatically set forth in his recent book. If, as he says, “inspiration extends to all parts” of the Bible, if it is to be taken “literally,” “in its plain and obvious sense,” if it is “authoritative,” and if it is our duty “to believe what it teaches and to practice what it commands,” we wonder what coherent *Biblical* reason the editor of *Christianity Today* can give for not observing the seventh day of the week as the Sabbath? The seventh day is still the divinely appointed day of rest for Bible-believing Christians.

Instead of the national “quiet” Saturday imposed by law that Dr. Lindsell has proposed, we suggest a voluntary recognition on the part of all Bible-believing Christians that the Creator ordained the seventh day of the week as a day of rest to commemorate His work of Creation, that He enjoined its perpetual observance, and that He has never changed His mind on the subject.

R. F. C.

Foster Families

Adopting another family into your own family circle can be a rewarding experience.

By JUDY WAHLMAN

THE HUNTER CAME FACE TO FACE WITH A huge Alaskan brown bear. There was no time to aim the rifle. His only chance was to flee, but where? Who can outrun this beast? He was an experienced hunter with well-trained instincts and reflexes. All in one motion he covered his face with his arms and dived under a nearby log. He managed to wedge himself under the log.

The bear took hold of his arm with large, piercing

Judy Wahlman is a registered nurse at Porter Memorial Hospital, Denver, Colorado.



teeth, and tried to dislodge the man from his place of safety. The hunter remained firm and motionless. His mind was active, however, forming silent communication to God. The bear left as suddenly as he had appeared, but the hunter had a reminder of the encounter, a badly mangled arm.

A hunting companion made every effort to assist his friend to get prompt medical help. Can you imagine him saying, "I'll help you as soon as I'm through hunting," or, "Your arm is bloody and the sight is gruesome to me, but I'll send help to you later." Such things do happen in our busy, selfish society, but it still is not the expected response to a friend or even to a stranger.

Most of us have the compassion and courage to help someone in dramatic need such as fire or accident, or less dramatic—starving orphans, welfare cases, or illness. We give to charities, do Dorcas work, and may even do volunteer work in a hospital. This is great and should continue. For a moment though, consider less obvious afflictions, often called burdens. In this group, to name a few, are loneliness, heavy responsibilities, and overwork.

A classic example of this can be the young couple with small children in a new and strange city, with no relative or close friend to help with advice and moral support. This may seem trivial in comparison with the large problems in the world, but often it is the weight of the sum total of light burdens that beats us down.

Concern for Others

A small book, *A Cup of Cold Water*, expresses this idea well. The author speaks of doing little acts of kindness to others because life's road is dusty—"it may not have so many bad places as we imagined, but there are many common places." These can be eased by the smile or comforting words of another.

In a magazine I read the story of a young mother of three who resorted to stimulants, on a doctor's prescription, to give her the energy she needed to get through the day. She was too tired to go bowling with her husband and friends, she was always "beat" in the morning and unable to face the day's work. How much better if she had been able to reorganize her work and if she had had more help from people near her and not have become drug-dependent.

You are probably quick to say that you don't have sufficient time. But does anyone have more than 24 hours?

My mother-in-law used to complain frequently about her busy schedule. Teaching school full-time and keeping the books for her husband's watch-repair business was a full load. Her time was at a premium, and yet she and Dad found time to become acquainted with a young family in the church who had no close relatives. Their first contact was through church activities, but soon went beyond this to everyday activities. The young man, a mechanic, would do repair work on my in-laws' car, and Dad, a carpenter, would build household items for them.

As the bond between them grew they spent holidays together, thereby easing the longing and loneliness for children and parents who lived far away. The substitute couple and small boy provided immeasurable moral support for my in-laws, and vice versa. All had a feeling that someone nearby genuinely cared. One Christmas my husband and I, and his sister and her family were able to be with his parents. It was a great joy to me that the adopted family were included in the gathering. They are still a part of the family.

Emotional Involvement With Others

This type of concern and caring doesn't require a great deal of time, just the sharing of some leisure time. It does, however, require emotional involvement, which is frightening to many. But are we not to be as one big family in the church? Think this over. When the congregation helps and loves one another as a family, then they will have the unity necessary to evangelize others outside the church. Jesus loved His mother dearly, but He also had a mission in life to others. The two interests did not conflict or lessen each other. Can we not learn from this example?

In large churches it is a problem to become acquainted with others and to learn their needs, but there is a way. The minister will gladly assist you. If you are genuinely concerned about love and unity you can find time and learn how. The best way to become well acquainted with others in the church is to rid ourselves of selfishness and reach out beyond our own immediate families. To make friends, be friendly by doing thoughtful acts of service. Our words echo the faith, but do our actions? Ease the everyday burdens of those about you. Not the slightest deed that is meant for good goes unnoticed by God. He uses such deeds to accomplish His work on earth. We may never have an opportunity to do the big deeds we would like to do, but right now we can give a helpful hand to the weak and be a friend to the friendless.

The plan of adopting someone, or some family, into your family circle might just be the means of keeping them from backsliding. At the same time, remember that you can never give love to others without a two-fold blessing for your own family. Everyone has something to give to others. Search and find the one, or ones, who need you. Is our love too shallow to extend beyond our own family circle? □

Especially for Women BY BETTY HOLBROOK

Is Yours a Lean-to Marriage?

ON MY uncle's farm there was an old lean-to. It was a favorite spot on sunny, hot days. Cows liked its shade and stood for hours quietly chewing their cud, sometimes taking a turn at the pocked and misshapen salt lick.

I liked to watch them from atop the old wood fence. I loved the serenity that city life didn't offer, and the occasional gentle moo of a cow delighted my unaccustomed ears.

But even as a child I could see that the old lean-to was just that. The sturdy red barn was all that held it up. It was totally dependent on the strength of another structure. I didn't really stop to philosophize about it; just looked and hoped that the barn would always be there so the lean-to could go on serving.

Now as I look back, though, the old dependent building reminds me of our first few years of marriage, especially the first months,

and more specifically of the first time we spent a few days away from each other. My husband had to be gone for a whole weekend—an eternity wrapped into a few short hours. It would never end, I knew that.

My whole reaction surprised me. You have to learn a certain amount of independence when you're part of a large family and there's not enough money to go around. Now, here I was feeling frightened and very much alone. By myself, suddenly I was nobody.

Come to think of it, the old lean-to reminds me of a lot of marriages. We grow up depending at least to some extent on our parents and families. When we marry we transfer that dependence to our husband. We look to him for comfort, reassurance, entertainment, and love. If he can't comfort, reassure, entertain, and love us enough, we're unhappy—sullen sometimes. We're so intent on receiving

we've forgotten how to give. We've forgotten that we too can give comfort, reassurance, and love, and that we could even be fun to live with.

Married or not, we need to remember that we are individuals, that we do have identities of our own. Friendship or marriage does not destroy that individuality. We have our own consciences and are responsible for forming our own characters. (See *Testimonies*, vol. 2, p. 100, and *The Ministry of Healing*, p. 361.)

Sometimes I think that one of the chief reasons for the unrest among women today is that we've submerging ourselves, our identities, into that of our husbands. It's simpler, more comfortable, to say, "I'm afraid I haven't thought that through, but I'll ask John. He can explain it all."

I've been a shadow for so long, how do I step out into the light? Rebel? Join a movement? Change my hair-do? Find a new husband who will let me be me?

The answer is so simple—on the surface, that is—that some won't believe it. Christ

not only created us as individuals but He deals with us as individuals and will help us become individuals, as well.

If we spend time with Him alone—in study and prayer—He will awaken our dormant individuality. He will open up new thoughts to us, help us find new interests, new studies, new hobbies. For it was He who inspired the words: "Each one has an individuality of his own, which he is not to sink in that of any other man."—*The Acts of the Apostles*, p. 275.

It's that time alone with God that gives us something to share, something to talk about. No need for rebelling, for husband-hunting, or some of the other ridiculous things people do to say, "Look at me. I'm somebody too!"

In fact, that time alone brings a new dimension to our lives and to our marriage that nothing else can. And we no longer have to be lean-to's. We can give, we can share, we can love. That would be a pretty good way to start out the new year, wouldn't it?

Jamaican Hospital Staff Win Converts to Church

By ILENE HALL

SUDDENLY aroused from sleep by loud noise and shouting, I sat upright, blinked my eyes, and looked at my watch. It was 12:15 A.M.

Jumping out of bed, I jerked open my door and rushed down the hall of the Andrews Memorial dormitory, calling out, "What's the matter? Is the dorm on fire? Has there been a break-in?" In all the confusion no one seemed to hear, but as I got near the bevy of girls I realized it was some kind of joyous celebration.

"She got it, she got it!"

"Who got it, and what did she get?" (This really had me puzzled.)

"Audrey—Audrey Grant, one of our senior nurses—we just got word that she has been chosen Student Nurse of the Year for all of Jamaica, with its 27 hospitals. And the name of our Andrews Memorial Hospital-West Indies College, 1976, will be engraved on the silver loving cup, along with Audrey's name. We will be able to keep the cup a whole year, or until some student from another school is so honored."

Visiting with Audrey the next day, I was happy to learn that she plans to continue using her talents in the Adventist Church's own medical work after her graduation.

Andrews Memorial Hospital in Kingston, Jamaica, was the outcome of a dream of Robert H. Pierson, General Conference president, when he was president of the West Indies Union. He foresaw the influence that Adventist medical work could have on this beautiful "Island of the Sun," surrounded by the azure-blue

Caribbean Sea, just 90 miles south of Cuba.

It was 1945 when Clifford Anderson, a physician; Ruth Munroe, a nurse; her parents, Mr. and Mrs. C. R. Munroe; Mr. and Mrs. R. E. Gibson; and other workers opened the doors of Andrews Memorial Hospital, named for pioneer missionary J. N. Andrews, at the old Sulgrave Manor on Hope Road, near the Hope Botanical Gardens. It was the first Seventh-day Adventist hospital in the Inter-American Division.

The same year Miss Munroe started a school of nursing through the West Indies College and the hospital. One of the graduates of that first six-member class, Mildred Henry, is hospital matron (director of nurses).

There are 70 students enrolled in the four-year-degree West Indies College-Andrews Memorial Hospital professional nursing course. The hospital annually admits a class of 20 licensed practical (or vocational) nurses in training. The students come from Jamaica, the Bahamas, Cayman Islands, Turk Island, and as far away as Africa. Medical director of the hospital is H. A. Holness, assisted



A friend congratulates Audrey Grant, left, Student Nurse of the Year for the island of Jamaica.

by P. Q. Primero and Ronald Hartman. Business manager is M. C. Alana.

In 1975 Andrews Memorial Hospital served 1,589 inpatients and 296 newborn babies, many of whom were delivered by the round-the-clock midwife staff. The outpatient department and clinic served more than 18,000 patients.

The board is endeavoring to secure more physicians, some to replace staff members who are due furloughs, and some to increase their staff now that the modern doctors' offices have been completed.

Funds for Expansion

Andrews Memorial Hospital, founded in sacrifice, has benefited from several Thirteenth Sabbath Offering overflows, the most recent in October, 1975, when the hospital was enabled to resume activity on a long-range expansion program. These gifts, along with funds raised by the Hospital Auxiliary, those given by West Indies churches, and donations from local friends of the hospital, have made possible the renovation of the old mansion, the erection of a modern building on the front of the property, and this year the completion of the facilities for 50 beds, plus a dozen bassinets, a modern suite of doctors' offices, and a medical records office.

Observing the day-to-day construction progress on the new dietary department, I visited with long-time dietician, Gladys Brodie, who enthusiastically explained the efficient layout of her new working area. The new dining room will be ample for service to employees, some ambulatory patients, and community friends who have learned to enjoy the vegetarian diet at the hospital.

One patient entering the hospital was told by a friend that he would not be able to tolerate the vegetarian meals. After a few days the friend came to visit the patient, who immediately said, "You lied to me. They are not limiting my diet to vegetarian food. I can tell because the food is so tasty and satisfying." It took considerable persuasion be-

fore he realized he was really on a meatless diet at the hospital.

The hospital carries on an active program on healthful living and preventive medicine, emphasizing the spiritual phases as much as possible. They conduct public lectures, demonstrations, diabetic screening, Five-Day Plans to Stop Smoking, an annual health festival, and worship services for patients.

Follow-up on everyday contact with patients and their families has proved one of the most fruitful means of winning converts through the hospital's medical work.

In the mornings after I arrived at the hospital I joined with employees in daily morning worship services. This in itself does not sound so unusual, as morning worship is a common practice in Adventist institutions, but these worships were geared to another audience. They were held on the large veranda surrounding the old mansion, where early-arriving patients of all races and creeds joined in the daily devotions while waiting for the doctor or for laboratory work.

Literature Available

Conveniently nearby are literature racks, where papers and books are available for those desiring them. Doctors and other workers are alert to the opportunity of enrolling interested persons in Bible correspondence courses.

Dr. and Mrs. Primero invited me to go on Bible-study rounds with them on a Friday evening and Sabbath afternoon. When Dr. Primero enrolls patients in the Bible correspondence course, he sells them copies of *The Great Controversy* and *Bible Readings for the Home*. The patients who seem most earnestly seeking truth he puts on the family's Bible-study schedule. Seventeen-year-old Judie and 15-year-old Moses help by leading in the singing, finding Bible texts for students unfamiliar with the Bible, and sometimes offering prayer.

When I asked how many persons had come into the church through this type of

Ilene Hall, a medical records consultant from Forest City, Florida, recently spent some time helping Andrews Memorial Hospital, Kingston, Jamaica, expand its medical records system.

missionary endeavor, the doctor confessed, "I really do not know, because in addition to those joining the hospital church, there are others who come to us as we visit other churches and say, 'See, I am now a member of the Adventist Church because of your interest in me, because you taught me to study the Bible.'"

On Sabbath afternoon groups of students and other hospital workers are seen fanning out in the community on various missionary activities.

One Sabbath I went with Tabitha, an African student, who asked me to help her with a Bible Story Hour for 40 children in an orphanage a few blocks from the hospital. Singing lustily to the guitar accompaniment, the children joined wholeheartedly in the service and listened attentively to the story. Though few of them had their own Bibles, all could answer the review questions from the last week's meeting.

On one Sabbath morning the missionary leader of the church introduced a new member who was observing his first day of freedom from prison in 12 years. He was one of 11 recently baptized in a tank on the prison grounds by I. B. Hodge, hospital chaplain and pastor of Andrews Memorial church, after three

months of Bible studies with laymen.

Elder Hodge added that they were planning to baptize a dozen more prisoners soon. The conference has organized an official company at the prison, and each week regular services are conducted there.

The prison warden expressed his appreciation for the hospital church's interest in the inmates, stating that three months ago it would not have been possible to have had such a quiet, orderly religious service there.

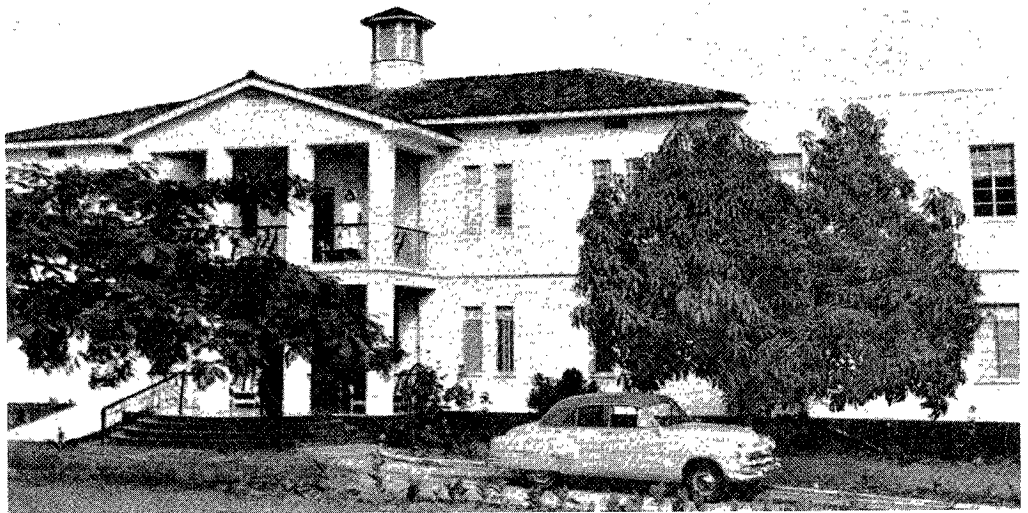
Andrews Memorial Hospi-

tal's missionary leader gets the names and addresses of the families of prisoners, and in addition to working with the prisoners themselves, he gets acquainted with the relatives, counsels them, and also enlists support of the welfare department of the church as needed.

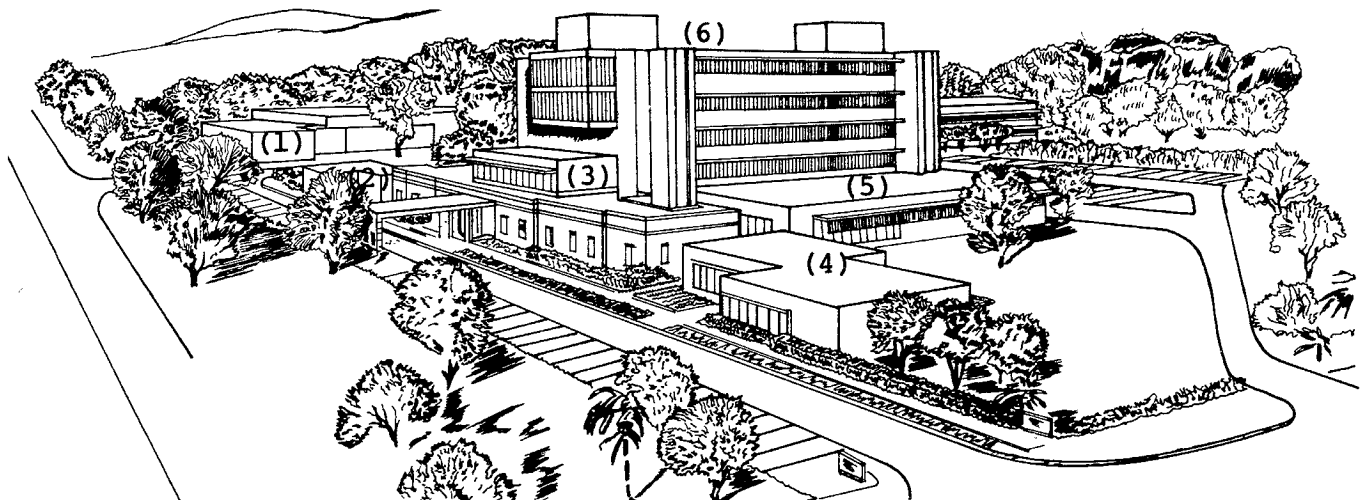
While I was in Kingston the hospital church held a business meeting to discuss the church's overcrowding—but to my surprise they voted not to expand the present sanctuary, but instead to find property in another area and to

encourage the growth of a new congregation, letting their light shine elsewhere and at the same time making room in the hospital church for the influx of new members.

Jamaica is only 150 miles long and 50 miles wide, but on it are more than 382 Adventist churches and 82,103 members, according to H. S. Walters, West Indies Union president. With such a spirit as Andrews Memorial Hospital workers display, is it any wonder that the gospel is spreading so rapidly in this part of the world field?



Thirteenth Sabbath Offering overflow funds enabled Andrews Memorial Hospital to remodel the old mansion section of its facilities and to construct a new building. The hospital now has 50 beds and a dozen bassinets.



Jamaica's Andrews Memorial Hospital plans to expand to 150-bed capacity. Existing buildings are (1) the hospital church, (2) physicians' offices and medical records department, (3) administration building and patient rooms, and (4) patient rooms. A dietary department and dining room (5) is now being finished. It is planned that the construction of a new five-story building, with more patient rooms, will begin soon, possibly in early 1977.

MEXICO

Prisoner Is Baptized, Marries SS Leader

For years, several laymen of the Narvarte church in Mexico City have conducted a branch Sabbath school in the Coyoacan prison. God has blessed these missionary workers, and they have had the satisfaction of receiving the esteem of the prison guards and officials and the appreciation of the inmates. Prisoners in this branch Sabbath school sing and read their

Bibles during the services, just as if they were in Sabbath school anywhere, and through the years a number have been converted and baptized, among them Jose Arce, whose experience is unique.

Mr. Arce has been condemned to 35 years in prison for committing various crimes. At first he hoped through some political connection to have the time reduced, but later he realized that such a possibility was very remote.

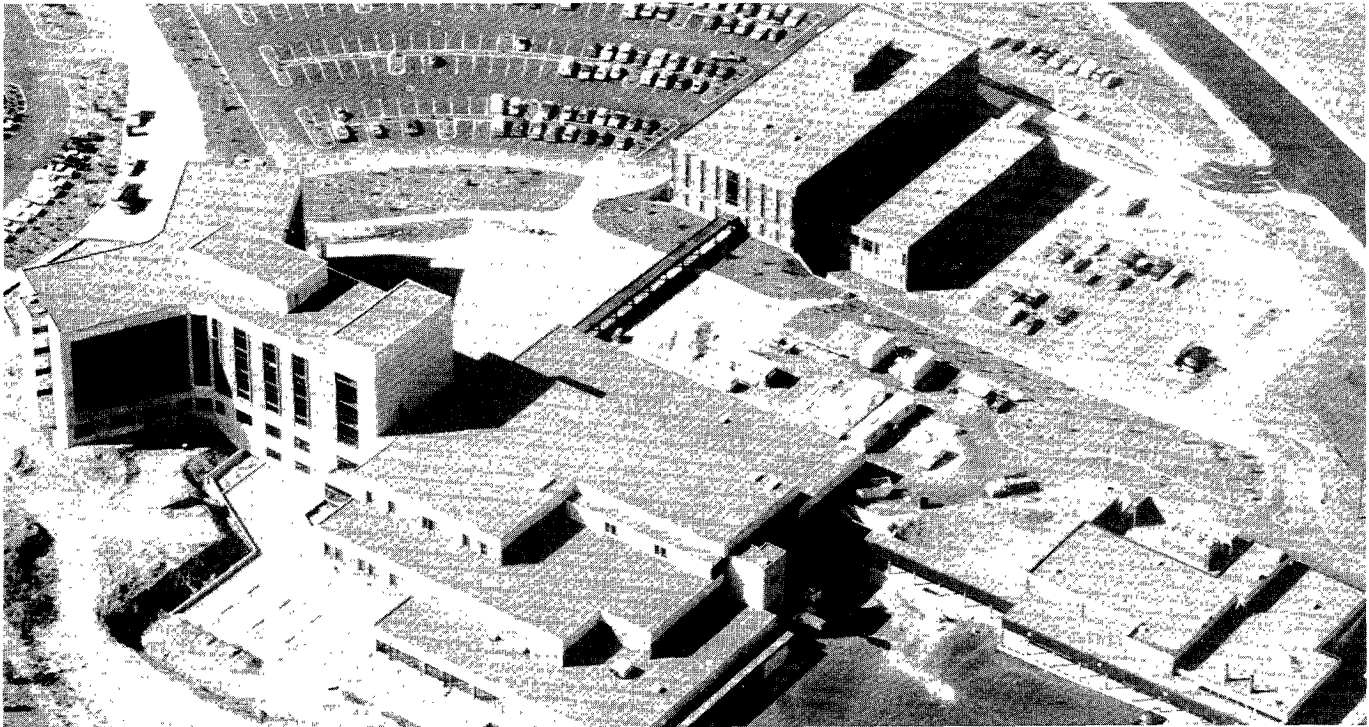
One Saturday, when in a different section of the prison

from where he usually was, he heard a group of inmates singing "Far Beyond the Sun" and "What a Friend We Have in Jesus." The music stirred his heart, and he came closer to listen to the singing. He remained as the group studied the Voice of Prophecy lesson.

Some inmates stopped by the branch Sabbath school and listened out of curiosity, but Mr. Arce listened attentively. As he joined in studying the lessons each week, the love of Jesus was manifest to him.

In the beginning of 1976, the leaders of the Coyoacan prison branch Sabbath school invited Esperanza Aguilar to have part in this missionary work. She accepted the invitation and helped out with the programs enthusiastically. As time passed, Mr. Arce began to love not only the Word of God, but also a participant in the Sabbath school programs, Miss Aguilar.

By the end of March, Mr. Arce had finished the Voice of Prophecy course and was ready for baptism, but his request for permission to visit



PORTLAND HOSPITAL CONSTRUCTION IS NEARING COMPLETION

Early October aerial view shows construction progress at more than 85 per cent on the new Portland Adventist Medical Center in Oregon. At left is the nursing tower for 204 patient rooms. Adjacent to it, in the center, is the ancillary, support services building. The top building is for offices, Professional Center 205, which opened last spring. At right is the mechanical services building, which houses mechanical, electrical, and emergency power systems and other utilities.

The \$24 million east Portland complex is scheduled for occupancy early in 1977. It is situated southeast of the Mall 205 Shopping Center and just a few blocks from the projected Interstate 205 freeway.

The five-story, Y-shaped nursing tower is the highest structure on the site. With the adjacent support services building, the hospital facilities account for 240,000 square feet of space.

The support services structure is designed with flexibility

of accommodating changing space needs of various departments. Bearing walls are set well apart to permit the shifting of non-bearing walls whenever changes are required.

Principal buildings are linked by tunnels and protected walkways. A feature of the site is the provision for a weather-protected crossing that links the physicians' office building and the hospital, just 180 feet apart.

Construction was begun in July, 1974. As presently planned, the existing Mount Tabor site of Portland Adventist Hospital will be continued in operation as a satellite hospital, with 72 beds retained for medical and surgical services for acute-care patients. Authorization has been given for an additional 100 of the existing hospital's beds to be used for extended-care and nursing home facilities.

HAROLD M. WYNNE
*Public Relations Director
Portland Adventist Hospital*

the Narvarte church for the baptismal service was denied.

Friday night before the Sabbath the baptism was to have taken place, Mr. Arce was granted a personal interview with the prison's director general. He was received cordially, and his request for baptism was then granted, with the condition that a guard accompany him to the church.

The prisoner and his guard spent the entire Sabbath in the Narvarte church, and the baptism took place as part of the JMV meeting that evening, with Francisco Reyes officiating. Mr. Arce was welcomed immediately into church fellowship by the members present. Before departing with his guard he gave his testimony, rejoicing that his sins had been buried, and that he could now look forward to a new life with God.

Although Mr. Arce has had severe trials, he has also experienced the rich blessing of Heaven. Three days after his baptism his 35-year sentence was reduced to eight years. A few weeks later he was granted the privilege of being free in the city during the daytime and being at the prison only at night, and he and Miss Aguilar married and established a Christian home.

Mr. Arce, now an active lay member of the Narvarte church in Mexico City, is studying the Voice of Prophecy course with eight of his companions in the prison.

DANIEL SOSA
*Communication Director
Mexican Union*



Francisco Reyes, left, hands a baptismal certificate to Jose Arce after Mr. Arce's recent baptism.

Ingatherer's Idea Proves Successful

"How can I possibly raise 500 soles?" wondered Augustin Alva on his way home from church. He and fellow members of the Miraflores church in Lima, Peru, had just set 500 soles (about US\$10) as their individual Ingathering goals for the 1976 crusade.

By the time he reached home, Mr. Alva thought of an idea that had not been tried by anyone in his church. Within about three weeks he was able to turn in 14,500 soles (about US\$290)—not a bad total for an 85-year-old man who has been blind for the past 25 years!

His successful idea: "I made a list of all the city's influential people I could think of and called them on the telephone. From my list of 20, only two turned me down, and those who donated money even brought their contributions to my house."

Mr. Alva reports that some of these people have already promised to double their donation this year for the 1977 Ingathering crusade.

ROBERT HOLBROOK
SAWS Director, Peru

BRAZIL

College Choir Sings for President

The choir of Brazil College, São Paulo, was received at the Planalto Palace by General Ernesto Geisel, Brazil president, in Brasilia, federal capital, during Independence Week in September.

Conducted by Gerson Pires de Araujo and composed of 57 teen-agers, the choir sang four hymns for the president and his civil and military aides.

Two young members of the choir gave the president the book *The Desire of Ages* in three volumes. At the end of the program Walter Streithorst, South American Division public affairs and religious liberty director, offered prayer for the president.

ARTHUR S. VALLE
Review Correspondent



NEW SEOUL HOSPITAL IN KOREA OPENS FOR BUSINESS

A ribbon-cutting ceremony on July 16 officially opened the new Seoul Adventist Hospital in Korea. The day's festivities also celebrated the founding of the hospital 40 years ago. An honored guest was George H. Rue, hospital founder, who with his wife had arrived in March to help at the hospital for a few months.

Another honored guest among the 400 who attended was Mrs. Syngman Rhee. Former Korean President and Mrs. Rhee first became acquainted with Seventh-day Adventists more than 30 years ago in Takoma Park, Maryland.

On July 29, a few days after the official

hospital opening, the outpatient clinic opened in the new building. This clinic is popular with Seoul residents—on Sundays as many as 600 patients come for treatment.

Construction of the new Seoul hospital began in 1968 but was temporarily suspended in 1970. Four years later an American architectural firm analyzed the original hospital plans and made suggestions for improvements, and in May, 1975, work was begun to complete the building.

Patient rooms are grouped around central nurses' stations, enabling nurses to give improved care to 160 patients. A nursery provides room for 42 babies.

S. D. KIM

Adventist Pastors Are Ordained



SOUTHERN NEW ENGLAND

Five pastors were ordained during the Southern New England Conference camp meeting in South Lancaster, Massachusetts, on June 25.

From left to right they are Herman Ottschowski, pastor in Middletown, Connecticut; Matthew Byers, Cape Cod, Massachusetts, church pastor; Calvin Wood, East Brimfield, Massachusetts-Quinebaug, Connecticut, district pastor; Robert Peeke, pastor and Bible teacher at Pioneer Valley Academy, New Braintree, Massachusetts; and William Peeke, Springfield, Massachusetts, church pastor.

After the ordination charge by Duane S. Johnson, General Conference associate secretary, the men were welcomed to the ministry by S. R. Jayne, Southern New England Conference president.



OREGON

During the 1976 Oregon Conference camp meeting in Gladstone, two young ministers were ordained: Jan G. Johnson, pictured with his wife, Meldra, and Harvey Corwin, pictured with his wife, Kathy. H. M. S. Richards, Sr., delivered the ordination message; Max C. Torkelson, North Pacific Union Conference president, gave the ordination charge; and H. J. Harris, conference president, welcomed the two men to the gospel ministry.



COLORADO

During the Colorado Conference camp meeting, Lloyd D. Cleveland, center, conference secretary-treasurer; Ervin Furne, left, pastor of the Alamosa district; and Jerry Oster, associate pastor of the Denver South church, were ordained to the gospel ministry. They are pictured with their wives.

R. A. MC CUMBER
Communication Director
Colorado Conference



NORTHERN CALIFORNIA

Four young men were ordained to the gospel ministry on August 21 at Pacific Union College during the Northern California camp meeting.

The men, pictured with their wives, are Wesley Amundson, chairman of the religion department at Southeast Asia Union Adventist Seminary; Mark Williams, Rio Lindo Adventist Academy; Keith Knoche, Upper Lake church; and Kenneth Gryte, Cloverdale church.

Participants in the ceremony included two fathers of candidates: Earl W. Amundson, Pacific Union Conference secretary; and Philip Knoche, Faith for Today evangelist. Others taking part in the ordination service were C. D. Henri, General Conference general vice-president; Helmuth C. Retzer, Northern California Conference president; R. H. Roderick, Northern California Conference treasurer; Cree Sandefur, Pacific Union Conference president; R. W. Simons, Northern California Conference secretary; and Lloyd Wyman, Pacific Union Conference Ministerial secretary.

HELMUTH C. RETZER



URUGUAY

Carlos Karpiuk (top) and Ben Maxson were ordained to the gospel ministry in Montevideo, Uruguay, in February. They are pictured with their wives. Both were workers in the Uruguay Mission, where Elder Karpiuk currently serves. Elder Maxson has returned to the United States, where he will be joining the Missouri Conference as a pastor.

N. R. DOWER
*Ministerial Secretary
 General Conference*



OKLAHOMA

The Oklahoma Conference camp meeting this year began on a bright note with the ordination of Donald Fortner and Albert Cross to the gospel ministry. Elder Fortner pastors the Bartlesville, Oklahoma, district, and Elder Cross pastors the Shawnee, Oklahoma, district. Guest speaker for the occasion was D. J. Williams, Southwestern Union

Conference Ministerial Association secretary.

From left to right, front row, are Donald Fortner, Joyce Fortner, Era Cross, Albert Cross, and Robert Rider. In the back row are Richard Barrett, D. J. Williams, Max Trevino, and Neville Harcombe.

ROBERT RIDER
President, Oklahoma Conference



SOUTHEASTERN CALIFORNIA

One of the largest ordinations in Southeastern California Conference history took place when ten young men were ordained to the ministry on October 3. The ordination took place at Pine Springs Ranch in conjunction with the annual fall workers' retreat.

Ordained were, left to right, George A. Crandall, Arnold Trujillo, Dalmacio V. Barizo, Ernest Castillo, Wayne Bent, Jerry Kunkel, Philip Lizzi, Dwight Lehnhoff, Craig Kendall, and Richard Hamilton.

S. A. YAKUSH
Southeastern California Conference

Australasian

● The Adventist Aviation Service of the Western Pacific Union Mission is now the owner of a D6 Caterpillar bulldozer, thanks to Marion Barnard and his family, Americans who donated US\$12,500 for the purchase of this equipment to enable the construction of airstrips throughout the Solomon Islands and New Hebrides.

● The first New Hebridian to be ordained to the ministry in 19 years was Enos Falau. Immediately after his recent ordination he baptized his mother.

● Four Australian volunteers have been appointed under the terms of the MV Service Plan for 1977. They are a ministerial student to Samoa, a student teacher to Mt. Diamond, Papua New Guinea, an electrician to Kambubu, Papua New Guinea, and an agriculturalist to the New Hebrides.

Euro-Africa

● Eight young men and two young women have recently been accepted on the ministerial internship plan in Germany, France, and Belgium.

● Paul Knudsen, after 36 years of service, the last ten as division auditor, retired October 1.

● Heinz Vogel, division Ministerial Association secretary, is conducting an evangelistic campaign in Graz, Austria.

● The Guinea-Cape Verde and Senegal missions have been combined into one mission, the Occidental African Mission. The territory includes Mali, Mauritania, and Guinea, all unentered as yet by the Adventist Church.

● The Italian Publishing House has purchased a large building a few kilometers from the center of Florence to house its staff and equipment adequately.

● Now that the chapel at the French Adventist Seminary has become too small for the

number of students and other worshipers, two church services will be held each Sabbath, beginning January, 1977.

● Bartolo Liali, colporteur-evangelist in Sardinia, has been appointed an assistant publishing director of the Italian Mission. He will foster the work in Sicily.

Inter-American

● The Ruel Edmisters, retired workers from the United States now in Honduras, have been instrumental in constructing seven churches in the Honduras Mission, the newest one in Potrerillos. Mr. Edmister himself did 75 per cent of the work on this building. Associated with him in this church-building and evangelistic work is Fernando Moss, lay preacher.

● Since the destructive earthquake in Managua in 1972 the Nicaragua Mission has been functioning in temporary and inadequate quarters, but construction is now beginning on a new mission office.

Northern Europe-West Africa

● Newbold College in England is filled to capacity, reports Jan Paulsen, president. Students from a record number of 34 nations and seven divisions of the church attend classes on the campus, where the extension of dormitory facilities is in progress. Student involvement in evangelism is growing. Street witnessing, evangelistic campaigns in nearby towns, and student missionaries as far afield as Egypt and West Africa give evidence of Newbold's being a missionary college in the true sense of the word.

● B. B. Beach's recent book *Ecumenism—Boon or Bane?* has been translated and published in Danish, Dutch, Finnish, German, and Swedish. An edition for the German

Democratic Republic is being prepared in Berlin. Dr. Beach is division secretary.

● In the West Nordic Union (Denmark and Norway), there are 13 church schools with nearly 600 children in attendance. Plans are afoot to build three more schools in the near future, reports Jens Madsen, union president.

● A new Bible correspondence course in Danish has been developed and offered to the public. Fifteen hundred students have enrolled.

● The two Danish conferences have agreed to print and distribute 25,000 copies of *The Great Controversy* to specially selected persons in 1977.

● The Ivory Coast Mission has received a gift of approximately \$6,500 from the American embassy's self-help program to cover half the cost of rebuilding the Adventist primary school in the Divo district. The six-classroom project is near completion. The official signing of the contract took place in August at the embassy.

Southern Asia

● Because of limited personnel and equipment, Pakistan Union welfare workers restricted their relief efforts to the Sheikhpura district when monsoons caused flooding in the country in August. Karachi Hospital sent two male nurses, Edward Baroi and Joel Iqbal, to the area. The union organized a team of helpers and visited seven village areas over a two-week period, vaccinating 5,460 persons against cholera and typhoid, giving treatments and medicines to the sick, and distributing thousands of packets of puffed-corn cereal manufactured by Desert King Foods at Pakistan Adventist Seminary and College.

● Two Adventist communication directors, A. M. Peterson, from the division, and J. Willmott, from the Northern Union, represented AWR-Asia in a communication seminar in Delhi, India.

North American

Atlantic Union

● Claire Disanza, a blind woman formerly of Albany, New York, has been baptized by F. G. Thomas, general manager of the Christian Record Braille Foundation. She is now working at the foundation as a Braille transcriber. Soon after attending a camp for the blind at Camp Berkshire, Wingdale, New York, she began attending the Albany church and taking Bible studies.

● As a result of an evangelistic series from September 10 to October 2, eight persons were baptized by L. J. Tessier, pastor in the Dunkirk-Fredonia, New York, area.

● The National Junior Chamber of Commerce has awarded a \$400 grant to the Adventist Church's Boston Urban Ministries to organize a program for alcoholism prevention among Protestant and Catholic inner-city churches in Boston, Massachusetts. A pastor and two lay representatives will be invited from each of the 300 congregations to participate in a three-day consultation on the problems associated with alcohol consumption in the inner city, and to plan educational programs in their churches and neighborhoods.

● Gary and Linda Larson, from Seattle, Washington, recently joined the staff of the Greater New York Conference to assist with Community Services.

Canadian Union

● On Sabbath, October 16, three sisters were baptized in Woodland Park, Ontario, during meetings conducted by Thomas A. Davis, Review and Herald associate book editor.

● Lacombe, Alberta, elementary school students from grades 4, 5, and 6 visited the eight-acre G-K Gardens the last week of September. They were kept busy pulling onions and looking for the most unusual potato.

● Carl Klam, for 11 years

treasurer of the Canadian Union, is retiring for health reasons. He and Mrs. Klam will live in Alberta.

● Baptisms in the Canadian Union to the end of October show an increase of 407 over the first ten months of last year.

Central Union

● A Central Union evangelism council was conducted in Lincoln, Nebraska, December 15 to 19.

● Sixteen persons were baptized at the close of evangelistic meetings in Oak Grove, Missouri, by Rodney Hyde, Missouri Conference evangelist.

● Twenty students from Union College have been selected to serve as student missionaries next school year.

● Boulder Memorial Hospital, Boulder, Colorado, officially opened its newly remodeled rehabilitation center with a week-long open house in November. The open house included special activities for executives, women, senior citizens, physicians, and the general public.

● Russell Hanson, a graduate of Loma Linda University School of Dentistry, has set up his practice in Boulder, Colorado.

Columbia Union

● Leslie H. Pitton, who created Washington Adventist Hospital's department of public relations more than 13 years ago, retired October 29. Melinda Howes, former assistant PR director, has replaced him as public-relations officer.

● Anna Hill is the new teacher at the Clarksburg, West Virginia, church school.

● Revelation Seminars were held in Dayton, Columbus, Akron, and Youngstown, Ohio, as a follow-up to the It Is Written telecast. Approximately 55 per cent of the 1,430 persons attending were non-Adventist.

● An in-service training session for teachers in the

Mountain View Conference was held recently in Huttonsville, West Virginia. It was announced that new schools opened this year in Parsons, Beckley, and Lewisburg, West Virginia. Last year church school enrollment for the conference was 118, but this year the number has passed 160.

● The total school enrollment in the Ohio Conference is 1,510, with 1,052 students in elementary facilities, an increase of 58 over last year, and 458 in secondary institutions, 24 more than last year.

● The Cambridge, Maryland, church was dedicated on October 2. The new sanctuary, valued at approximately \$500,000, was constructed during a six-year period by church members and friends.

● Hubert E. Moog is the new Potomac Conference treasurer. He succeeds Emil M. Hagele, who has retired.

Lake Union

● A fire-engine cart, complete with chrome ladders and a blinking red light, is now used to transport pediatric patients to the operating room, physical therapy, and other parts of the Hinsdale Sanitarium and Hospital, Hinsdale, Illinois.

● A total of 30 clergymen from communities surrounding Hinsdale, Illinois, attended a three-day cancer residency program at the Hinsdale Sanitarium and Hospital.

● The Indiana Conference held its first Bible camp for junior academy students recently at Timber Ridge, near Spencer, Indiana. Sixty students participated.

● A group of students and faculty members from Wisconsin Academy visited Quebec, Canada, for six days on a study tour.

● Members of the Evansville, Wisconsin, church conduct a weekly evening Story Hour for children from non-Adventist homes.

● The Lake Region Conference recently conducted an-

nual fall youth-federation meetings.

● Members of the Calvin Center church in Cassopolis, Michigan, dedicated a new Community Services building in October.

● Two communication workshops were conducted recently in the Wisconsin Conference. About 60 persons gathered to learn how to be better communication secretaries.

Northern Union

● The manufacturing of cast-marble counter tops, an assembly plant for electronic thermometers, and a nursing home are new businesses that will employ students at Sheyenne River Academy in North Dakota.

● In an effort to lighten a "dark" county in South Dakota, the city of Brookings has been blanketed with *Signs* magazines, a branch Sabbath school has been established, literature evangelists have canvassed there, a pastor has moved there, and an evangelistic series is in progress.

Pacific Union

● A new church home for Blythe, California, members was officially opened in October. The 150-seat church was built at a cost of \$70,000. San Diego friends contributed hymnals, and other groups assisted the small congregation.

● Two Southeastern California Conference literature evangelists have accepted calls to leadership in other conferences. Earl Labry has gone to Hawaii, and Neil Busby to Montana.

● The Calxico and El Centro churches in Southeastern California distributed \$5,300 in letters of purchase value to Ocotillo victims of tropical storm Kathleen. Funds came from the Ingathering campaign.

● Sixty-three of the Southern California Conference's 100 churches conducted Vacation Bible Schools this year and reported a record-high per-

centage of non-Adventist children attending. Bernice Trimble coordinates the conference VBS activities.

● The 150 members of the La Puente, California, Spanish church have purchased a lot for construction in Baldwin Park.

● J. W. Cassell, Jr., president of Pacific Union College, was ordained in mid-November. Moving to PUC in 1963 from Southern Missionary College, Dr. Cassell was named president in 1972.

Loma Linda University

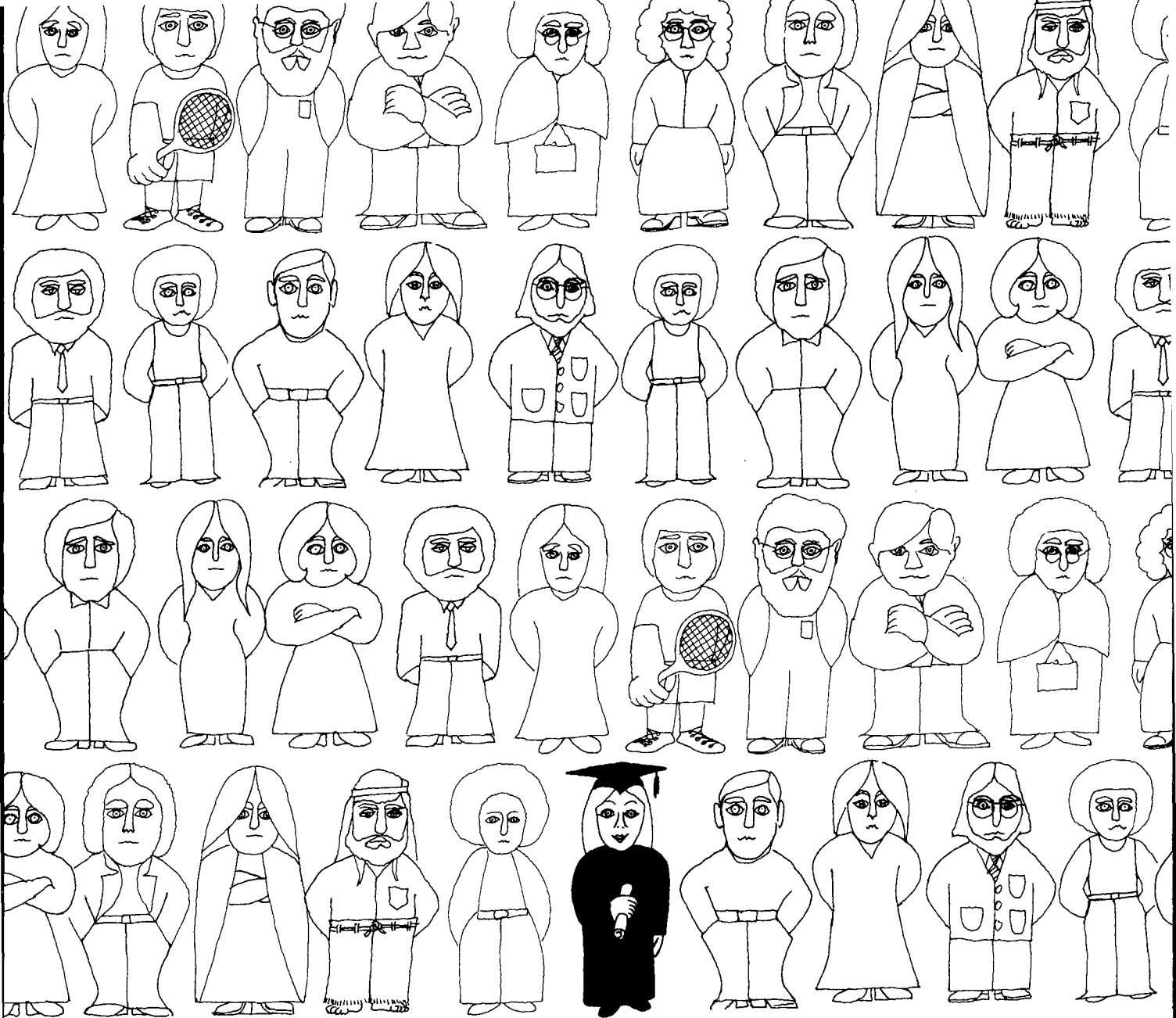
● Newly appointed to the position of chairman of the department of chaplains and clinical ministry at Loma Linda University Medical Center is Wilber Alexander, who has been on the staff of the division of religion since 1974. He replaces Charles W. Teel, Sr., who retired recently.

● A home nutrition instructor's course planned especially for university students and their spouses will be presented early next year by the School of Health. The course consists of 30 hours of instruction and practice.

● The Loma Linda Market, owned and operated by Loma Linda University, has been named "Market of the Month" by *Grocery Communications*, a monthly magazine for the food industry.

● A check for \$2,400 was presented to the radiation oncology section of Loma Linda University Medical Center by the United Way of Riverside. The funds will be used for cancer research.

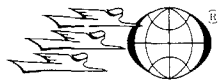
● Representatives from the Mayo Clinic in Rochester, Minnesota, recently spent several days at Loma Linda University studying the applications of computers in respiratory care. During their visit the Mayo Clinic representatives were shown how computers function as management tools—in analysis of workload patterns, staffing requirements, patient dependency, and personnel productivity.



HOME STUDY INSTITUTE MAKES YOU STAND OUT

SEE YOUR REGISTRAR OR WRITE TODAY FOR FREE BULLETIN: HOME STUDY INSTITUTE, TAKOMA PARK, WASHINGTON, D.C. 20012

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
Ludesch, 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.
Townend; Euro-Africa, E. E. White;
Far Eastern, V. L. Betsch, Jane Allen;
Inter-American, Tulio R. Haylock;
Northern Europe-West Africa, Paul
Sundquist; South America, 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, ———, Luke, Jere Wallack;
North Pacific, Cecil Coffey; Northern,
Halle Crowson; Pacific, Shirley Burton,
Southern, Oscar L. Heinrich; South-
western, 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 subscrip-
tions to the Manager, Periodical De-
partment, Review and Herald Publishing
Association, 6856 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.

Health Personnel Needs

NORTH AMERICA

Accountant	Med.-rec., ART
Air-cond. mech.	Med.-rec. lib.
Centr.-proc.	Nurse, all serv.
tech., dir.	Nursing-ed.
Cook	Coord.
Data-proc. dir.	Nursing-serv. dir.
Dietitian	Orderly
Eng., stationary	Painter
Food-serv. dir.	Pharmacist
Housekpr.,	Pub.-rel. sec.
superv.	Purch. dir., asst.
Instr., crit. care	Receptionist
Mtrl.-managemt.	Sec., ward
dir.	Soc. wrkr., MSW

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

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

To New Posts

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

George Huggins, assistant dean of men, Andrews University, formerly pastor, Staten Island district, New York City.

W. C. Jones, president, Southwest Region Conference, formerly pastor, Bethel church, Brooklyn, New York.

E. T. Mimms, pastor, Bethel church, Brooklyn, New York, formerly same position, Glenville church, Cleveland, Ohio.

C. Elwyn Platner, communication director, Oregon Conference, formerly director of public information, Walla Walla College, College Place, Washington.

Elmer Rasmussen, pastor, Kent, Washington, church, formerly in Racine, Wisconsin.

Deaths

BELL, Oscar J.—b. Dec. 27, 1897, Beckville, Tex.; d. Oct. 12, 1976, Columbia, Mo. In 1924 he married Pearl Johnson and they moved to Mount Vernon Academy, in Ohio, where he served as treasurer. Later he worked in the book department of Southern Publishing Association. He also served as secretary-treasurer of the Kentucky Conference, and treasurer of the Arkansas-Louisiana, Texico, Oklahoma, and Texas conferences, from which he retired in 1962, establishing a home in Keene, Texas. Survivors include his wife, Pearl; two sons, William and

Robert; one daughter, Mrs. Betty Gibb; seven granddaughters; and one sister, Mrs. Charles Cory.

DOOLITTLE, Harry John—b. July 13, 1890, Eldred, Pa.; d. Sept. 29, 1976, Candler, N.C. **DOOLITTLE**, Florence Jessie Delph—b. Dec. 14, 1889, Ohio; d. Sept. 28, 1976, Candler, N.C. The Doolittles were married in 1913 at Takoma Park, Maryland, and were sent immediately as missionaries to China. Except for a one-year furlough to the United States, beginning in 1920, during which time Elder Doolittle attended Washington Missionary College, they served in China until driven out by rebel forces in 1927. Upon their return to the United States they settled in Miami, Florida. From the late 1940's until their death they lived in Fletcher, North Carolina.

ENGLEBERT, Irene Butler—b. Aug. 7, 1914, Melrose, Mass.; d. Aug. 31, 1976, Port Townsend, Wash. A graduate of Emmanuel Missionary College (now Andrews University) in 1947, she served as a church school teacher in Indiana, New Jersey, Michigan, California, and Hawaii. She also authored several children's books and contributed many articles and stories to the *Guide and Primary Treasure*. Survivors include her husband, Kenneth; one son, Frank; one daughter, Mrs. John (Mieko) Thompson; four sisters, Mrs. Vernon Oliver, Mrs. Bob Hageman, Mrs. Ed Roth, and Mrs. John Maddox; and one brother, William Butler.

FAGAL, Anna—b. Dec. 1, 1891, Schenectady, N.Y.; d. Oct. 10, 1976, Thousand Oaks, Calif. She served in the television ministry of Faith for Today, which was started by her older son, William. From 1953 to 1969 she worked in the television office in New York City, moving West when the organization moved to Thousand Oaks, California, in 1972. Survivors include two sons, William A. and Harold E.; four grandchildren; and three great-grandchildren.

FERREE, Martha M.—b. Oct. 20, 1896, Hancock, Minn.; d. Sept. 18, 1976, Fletcher, N.C. She served 40 years as a Bible instructor in the Georgia, Florida, Potomac, Texas, and Southern California conferences. Survivors include two sisters, Nellie Ferree and Marybelle Franz; and one brother, Frank Ferree.

LASHIER, Harvey M.—b. May 4, 1906, Portland, Oreg.; d. Sept. 11, 1976, Paradise, Calif. He taught at Lodi, Golden Gate, and Glendale academies in California. He also taught at Avondale College (Australia), Pacific Union College, Walla Walla College, and Andrews University. Upon his retirement he taught part time at Glendale Academy and then at Paradise Junior Academy. Survivors include his wife, Hazel; three sons, Harvey, Jr., Robert, and Donald; one daughter, Pat Horsman; one sister, Genevieve Tomlinson; and two brothers, Gerald and Gayland.

MILLER, Effie Kirk—b. Oct. 14, 1885, Pidcoke, Tex.; d. May 20, 1976, Claremore, Okla. She served for many years as a pioneer church school teacher in Texas and New Mexico, and also in medical missionary work as a midwife. Survivors include one daughter, Mattie Lee Howard; one

son, Stanley Kirk; six grandchildren; and nine great-grandchildren.

NOWFEL, Shukri—b. July, 1888, Lebanon; d. Oct. 20, 1976, Beirut, Lebanon. A pioneer Adventist in Lebanon, he was the church's first Lebanese ordained minister, and served for more than 50 years as a pastor, teacher, Arabic scholar, and translator. Survivors include three sons, Emile, Camille, and Fuad; and five daughters, Minerva, Venice, Lily, Viola, and Muna.

PINSON, Sina Marie—d. Aug. 28, 1976, Montoursville, Pa., at age 73. She taught many years at Tampa Junior Academy and West Coast Junior Academy in Bradenton, Florida. Survivors include one son, Ronald; one daughter, Mrs. Donal Woolever; one sister, Deryl Daniels; five grandchildren; and one great-grandchild.

SWINSON, Morris, J.—b. Sept. 7, 1931, Tampa, Fla.; d. Sept. 18, 1976, Orlando, Fla. He was a Korean War veteran, and a van driver for the Florida Conference. Survivors include his wife, Norma Faye; one daughter, Deborah Metcalfe; one son, James M., Jr.; and one brother, Arthur.

TURNER, Perdita Fillman—b. Aug. 11, 1883, Fannin County, Tex.; d. June 16, 1976, Vinita, Okla. In 1902 she married Ezra Fillman, an SDA minister, and accompanied him to serve in Oklahoma. After his death in 1933, she later married Clyde Turner, who had served as a colporteur. He died in 1955. Survivors include four sons, G. I., C. E., Orvin, and Glenn Fillman; two sisters, Gertie Johnson and Trevie Fiekies; and one brother, Leonard Robinson.

WIEDEMANN, Martin F.—b. June 10, 1893, Burlington, Iowa; d. Aug. 27, 1976, Muscatine, Iowa. He and his wife served as missionaries for 17 years in the Philippine Islands. They had four children, Rosella, Martin, Jr., Robert, and LaVonne.

Coming

December

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
5 Church Lay Activities Offering
12 Faith for Today Offering
19 Christian home and family altar
19-25 Christian Home Week
26 Listen campaign emphasis

March

5 MV Day
5 Church Lay Activities Offering
5-12 MV Week of Prayer
19 Sabbath School Community Guest Day
19 Spring Mission Offering
26 Thirteenth Sabbath Offering (North-
thern Europe-West Africa Division)

April

2 Missionary magazine campaign

Commentary Orders Filled in February

The delivery of orders for *The SDA Bible Commentary* set has been delayed because three volumes are under revision. The Review and Herald Publishing Association believes its customers will want their sets to include the updated volumes, hence is delaying shipments instead of reprinting the unrevised volumes. Complete sets should be ready for shipment early in February, 1977.

R. J. KINNEY

N.A. Ingathering Report—4

Ingathering raised through December 3 totals \$4,721,180, or \$8.98 per member in the North American Division. It is \$79,593 less than the total raised through the fourth week of last year's crusade, which was \$4,800,773.

The amount raised this week is \$891,488, as compared with \$976,060 raised during the fourth week of last year's crusade.

The South Atlantic Conference has joined the Alabama-Mississippi, Newfoundland, and Georgia-Cumberland conferences in exceeding their final totals for last year. Three unions and 25 conferences show gains over last year's achievement for the same period. C. C. WEIS

U.S. Supreme Court to Hear Another Sabbath Case

The United States Supreme Court announced on November 15 that it will hear another Sabbath employment case, *Hardison v. T.W.A.*, involving a member of the Worldwide Church of God. At the same time, the Court turned down a motion to hear the case of *Reid v. Memphis Publishing Co.*, involving a Seventh-day Adventist employee.

Larry G. Hardison was fired by his employer, Trans World Airlines, when he did not work on Friday night and

Saturday as assigned. The International Association of Machinists objected to trading shifts, because he lacked seniority.

The Court of Appeals for the Eighth Circuit ruled in favor of Mr. Hardison by a 3-0 decision December 16, 1975. The Supreme Court is expected to hear the case in February or March of 1977. In November of 1976, it split four to four in the similar case of *Parker Seal Co. v. Cummins*.

The issues in the *Hardison* case are well defined:

1. Does the Title VII provision of the Civil Rights Act requiring an employer to accommodate an employee's religious needs violate the establishment clause of the Constitution?

2. Does this accommodation requirement take precedence over a contract between an employer and a labor organization that requires seniority to be followed strictly?

3. How far is an employer required to go to demonstrate the existence of undue hardship?

An unfavorable decision by the Supreme Court could have serious effects on thousands of Adventist employees across the country.

GORDON ENGEN

N.A. Camp Report

At summer camps in North America this year, 6,717 young people made decisions for Christ, according to reports recently received at the General Conference. Three hundred and sixty-three camps were held in the North American Division, with 30,556 in attendance. Using the camp facilities thus far in 1976 were 128,458 persons, who collectively earned 15,738 MV Honors while at camp.

The Manitoba-Saskatchewan and Ontario conferences reported the purchase of new camps. Upper Columbia built a new lodge; Pennsylvania and Carolina built new gymnasiums. Carolina's Nosoca Pines Ranch was ded-

icated October 2, only five years after the land was purchased.

Several conferences reported new swimming pools, craft rooms, caretaker's homes, barns, rest-rooms, and cabins. Adventist camps continually are being improved to fill the needs of the thousands of youngsters who benefit from wholesome recreation and spiritual uplifting at the camps every summer.

LEO RANZOLIN

Pacific Union Holds 322 VBS's

More Vacation Bible Schools than ever before—322—were conducted this year in the Pacific Union Conference, according to James R. Hardin, union Sabbath school director. Total enrollment was 24,566, an average of 76 per school. There was also an average of nearly two from non-Seventh-day Adventist homes for every child from an SDA home. Within the union this year 58 persons baptized said VBS played an important part in their conversion.

Hawaii's 20 churches reported conducting 21 schools. The Honolulu Central church reported the largest attendance in the islands, with 337 children. The Kailua church is following up its VBS with four Neighborhood Bible Club activities and Bible studies with five persons. The Waianea church reported an attendance of 72. Fifty of these later enrolled in Sabbath school, six Bible studies were begun, and ten parents are interested in joining the church. The Northern California Conference reported the largest number of schools of any of the conferences in the union—84. BEN J. LIEBELT

In Brief

Nigerian church growth: "We have entered the harvest season in Nigeria," reports Sievert Gustavsson, Nigerian Union Mission president. He refers to the baptisms now occurring as a result of

hundreds of evangelistic crusades conducted during the past two months. The union has organized more churches this year than in any other year. "If our mission presidents had had sufficient time, we could have organized a new church every Sabbath during 1976," he reports.

New positions: Ramon Maury, president, Colombia-Venezuela Union Mission, formerly union treasurer. He replaces George Carambot, who is returning to his homeland because of illness in the family. □ Samuel de Angel, treasurer, Colombia-Venezuela Union Mission. □ Samuel Leonor, treasurer, Central American Union Mission. □ Manoug Nazirian, president, Middle East Union, formerly union secretary.

Died: Eunice Clark Weniger, 80, in Eureka, California, on December 8.

If you're moving, please let us know six weeks before changing your address. Print your new address at right, clip out this entire corner, including the label, 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 NW, 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

Attach label here or print old address:

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