

Review

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



Expanded Role of Women Recognized in Solomons



In the Solomon Islands, where traditionally they have not been expected to fill leadership roles, women are contributing more and more to their community and their church. Above, members of the Betikama Welfare Society demonstrate simple recipes to a group of women. Above, right, at Betikama Adventist High School, Honiara, Glenice Dickens shows how Sabbath school supplies can be made. Right, Laisa Luva, mother of four, who finds time each week for four or five regular Bible studies, chats with Ross Miller, former president of the New Hebrides Mission, at a Bible conference in Honiara. See story on page 22.



“Consider Jesus”

At the beginning of a new year people traditionally survey the past and resolve to do better in the future. Resolutions usually are directed at personal weaknesses or bad habits: finance (“I will get out of debt”), interpersonal relationships (“I will get along with my associates”), stewardship (“I will pay a faithful tithe”), family relationships (“I will be a better husband/wife/father/mother”), and intemperance (“I will control my appetite”).

We believe in resolutions. A right use of the will is essential to improvement or progress.

But resolutions are not a panacea or cure-all for one's problems. In the first place, the human will is weak; hence, resolutions may be like ropes of sand. In the second place, the defects that need correcting may be only symptoms of a fatal disease, the disease of sin. To apply a bit of “resolution salve” on the skin of one's character may provide a temporary psychological lift, but it will do nothing toward removing the virus of sin that permeates the body.

Thus, for the coming new year we are suggesting that readers make but one resolution: I will spend an hour each day during 1977 reading and studying about Jesus, contemplating His life, and communing with Him.

The apostle Paul wrote in Hebrews 3:1 (R.S.V.): “Consider Jesus, the apostle and high priest of our confession”; and in Hebrews 12:1-3 (R.S.V.) he urged: “Let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God. Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted.” In these texts Paul uses different Greek words each time he counsels us to concentrate on Jesus, but the meaning of each word is almost the same—“regard fixedly and earnestly, consider attentively.”

The purpose of focusing on Jesus is twofold: (1) that we may become more like Him, our Example, and (2) that we may see life in better perspective. Point 1 is highlighted in 2 Corinthians 3:18 (R.S.V.): “We all with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another.” Point 2 is suggested in Hebrews 12:1-3, quoted above.

Paul says, If you think you have a hard life, if you think your temptations are almost overwhelming, look at Jesus. In every respect He had greater trials and temptations than you have. So don't give up. Don't feel sorry for yourself. If overcoming means as much to you as it did to Him and if you live the life of faith as He did, you will be victorious.

That the way to become like Jesus is to “consider” Him is emphasized repeatedly in the writings of Ellen G.

White. In 1887 Mrs. White wrote: “Christians become like Christ in character by dwelling upon the divine Model.”—*Review and Herald*, May 24, 1887. In 1910 she added: “Nowhere shall we find anything that will help our spiritual life as will a study of the life of Christ.”—*Review and Herald*, Jan. 6, 1910. “Consider the life of Christ. Standing at the head of humanity, serving His Father, He is an example of what every son should and may be.”—*Review and Herald*, June 23, 1910.

More Than an Example

To the person who lives the life of faith Christ is, of course, much more than a model or example; He is life itself. He is involved in every thought and activity. He is never out of mind. Perhaps no better description of the all-pervading effect of Christ on the truly converted person has ever been written than this: “As the mind dwells upon Christ, the character is molded after the divine similitude. The thoughts are pervaded with a sense of His goodness, His love. We contemplate His character, and thus He is in all our thoughts. His love encloses us. If we gaze even a moment upon the sun in its meridian glory, when we turn away our eyes the image of the sun will appear in everything upon which we look. Thus it is when we behold Jesus; everything we look upon reflects His image, the Sun of Righteousness. We cannot see anything else, or talk of anything else. His image is imprinted upon the eye of the soul, and affects every portion of our daily life, softening and subduing our whole nature. By beholding, we are conformed to the divine similitude, even the likeness of Christ.”—*Testimonies to Ministers*, pp. 388, 389.

God's chief instrument for giving us a clear view of Jesus is, of course, His Word. Of the Scriptures Jesus said: “They are they which testify of me” (John 5:39). “The words that I speak unto you, they are spirit, and they are life” (John 6:63).

“When His words of instruction have been received, and have taken possession of us, Jesus is to us an abiding presence, controlling our thoughts and ideas and actions. . . . Jesus Christ is everything to us—the first, the last, the best in everything. Jesus Christ, His Spirit, His character, colors everything; it is the warp and the woof, the very texture of our being. . . . Continuing to look unto Jesus, we reflect His image to all around us. We cannot stop to consider our disappointments or even to talk of them; for a more pleasant picture attracts our sight—the precious love of Jesus. He dwells in us by the word of truth.”—*Ibid.*, pp. 389, 390.

We firmly believe that 1977 will be the best year in the history of the church if every member will “spend a thoughtful hour each day in contemplation of the life of Christ” (*The Desire of Ages*, p. 83). As one becomes obsessed by Jesus, doubt will give way to faith, jealousy to love, selfishness to liberality, criticism to understanding, deception to honesty, complaining to rejoicing.

At the beginning of the new year we shall make but one resolution: “Consider Jesus.” We invite you to join us.

K. H. W.

This Week

G. Ralph Thompson, who authored "The Unique Character of Adventism" (p. 4), is a general vice-president of the General Conference, to which position he was elected at the General Conference session held in Vienna, Austria, in 1975.

Born in Barbados, Elder Thompson received part of his education at Caribbean Union College. He earned a B.A. from Atlantic Union College in 1956, an M.A. from Andrews University in 1958, and an M.Div., also from

Andrews University, in 1962.

Elder Thompson has served this church in many capacities: as a teacher—and, later, department head—in Caribbean Union College's theology department; as pastor of the college church; as president of the East Caribbean Conference and, later, of the Caribbean Union Conference.

In his opening paragraphs Elder Thompson introduces his subject with these words: "The Seventh-day Adventist Church is not just another church, not just another

religious organization formed by a group of people who disagreed with a parent body and in dissatisfaction decided to set up another church."

One of the most difficult situations human beings must face is the death of a loved one. Learning to face the absolute separation of death, learning "Serenity in Sorrow" (p. 6), is easier if we cling to the comfort and promises in God's Word. Victor A. Anderson, a pastor for 36 years before he died in an automobile accident in

California last year, offers three suggestions for assuaging sorrow. Both the bereaved and those who must comfort them will find these suggestions helpful.

Our index, which appears twice yearly, both at the end of June and at the end of December, begins on page 27.

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Letters

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

Health Message

Re: "Are the 'Stones' Crying Out?" (Nov. 25).

I hope we all respond to your penned challenge and give our health message a *certain* ring without apologies. The average person does not mind hearing about it, unless we become dogmatic and try to impose our pattern on him. Rather, he will listen with interest, and after a while perhaps will begin to follow our example!

ARNOLD V. WALLENKAMPF
Adelphi, Maryland

I believe the stones are crying out for the following two reasons found in *Medical Ministry*, page 325: One, "The principles of genuine health reform are to be brought out in clear lines, in our health publications, and in lectures delivered to the patients in our sanitariums." Two, "It is the Lord's purpose that His method of healing without drugs shall be brought into prominence in every large city through our medical institutions."

When we understand and put into practice the above inspired counsel, God's people will cry out and the "stones," those searching for truth, can join us.

THOMAS M. KOPKO
Portland, Maine

At a recent health retreat sponsored by the Columbia Union Conference Dr. Graham Maxwell, of Loma Linda University,

brought home this same message. And it has been haunting me ever since. Now, your editorial brings into clearer focus many of the issues Dr. Maxwell talked of.

I am chagrined. We who have had so much "truth" for so long have held it closely to our breasts, while others have done our work. Others are telling the world of the dangers of drugs, alcohol, and obesity. Preventive medicine, which has been the cornerstone of our medical and health work, as set forth in the Spirit of Prophecy, is now being touted by others who are becoming famous and respected for their research in the field.

I am ashamed—of myself, and of my church. To be sure, there are individual members who are doing whatever they can, but there are many more of us who are waiting for someone else to do for us.

Thank you for saying something that needed to be said. Perhaps it will shock us into being health activists instead of health passivists.

MELINDA HOWES
Takoma Park, Maryland

Review's Influence

I left the Adventist Church many years ago when I was a teen-ager. My mother, who remained a faithful member and a good Christian, recently began sending me the *Review*. It brought back memories of my Adventist church family and made me feel one with Adventists and God again. I decided to come back into the church. How happy I am!

SHIRLEY GOODNOH
Norman, Oklahoma

Sponsoring Children

The letter from Ruth Anne Wasson, "Sponsor a Child" (Nov. 4), touched a responsive chord in me. Since my retirement as a dean of women in Seventh-day Adventist schools I have been a volunteer worker at the Holbrook, Arizona, Seventh-day Adventist Indian Mission School, where there are some lovely Indian children who need sponsors.

It costs approximately 60 dollars a month to keep a child in school here. We turn no child away for lack of funds, but often we hardly know if there will be money to feed the 115 children in grades one through 12 who attend our boarding school. Parents like to send their children to our school, but many families with four or five children in school can pay nothing, or merely a token fee.

I am convinced that many of our people could and would help in our work here if they but knew the need and the big task God needs to have done for these people, mostly Navahos, before Jesus comes.

HANNAH R. HAGSTOTZ
Seventh-day Adventist Indian Mission School
Holbrook, Arizona

There is an organization that has been in operation for the past two years that sponsors needy children and sends them to Seventh-day Adventist schools. This Adventist, voluntary, tax-exempt organization is called REACH (Render Effective Aid to Children) International. It is currently sponsoring nearly 300 children in India and Bangladesh and has another 600 awaiting sponsorships. REACH not only attempts to feed

the body and the mind but also hopes to save the soul for Christ.

J. E. JACOB
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Berrien Springs, Michigan

In Australia, Asian Aid Organization, founded by Adventist laymen, has conducted a child-sponsorship program for several years. Supported by both Adventists and non-Adventists, this organization sponsored more than 850 children through the Vietnam Mission of Seventh-day Adventists. Sponsorship not only assisted with food and clothing, it enabled some children to attend mission school and opened the way to introduce guardians to Sabbath school and church, leading to many baptisms.

Now, about 200 Asian Aid donors are assisting children in three Adventist orphanages in Korea. Almost 500 children are sponsored through the Seventh-day Adventist World Service (SAWS) in Bangladesh. More than 330 of these are orphans and half-orphans living in a refugee camp where SAWS has established a food distribution center and a four-teacher primary school with funds provided by Asian Aid.

We are keen to find other Adventists in the "rich" world who are interested in setting up voluntary organizations like ours, not only to extend the welfare and spiritual outreach of our missions but also to provide Adventists everywhere with personal-interest projects through our own church.

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The Unique Character of Adventism

Aspects of the Advent message that testify to its divine origin

By G. RALPH THOMPSON

The light that came to Hiram Edson on October 23, 1844, became the doctrine that distinguished the pioneers of the SDA Movement from the other Advent believers.



THE SEVENTH-DAY ADVENTIST CHURCH is not just another church, not just another religious organization formed by a group of people who disagreed with a parent body and in dissatisfaction decided to set up another church.

The Seventh-day Adventist Movement, as we prefer to call it, is a prophetic movement. It arose in 1844 in response to the prophetic voice of God, to do a specific work in these closing days that no other religious organization on earth aspires to do or is doing. This is the profound belief of every Seventh-day Adventist, and the rationale for leaving one's former church and becoming a Seventh-day Adventist. Adventists believe that their church is indeed God's last church on earth—His remnant church.

The first characteristic of the Seventh-day Adventist Church is its timeliness—a prophetic movement that appeared on the scene in 1844, at the close of the 2300 days of Daniel 8:14. When God's prophetic clock struck the hour, Adventism, as we know it today, came upon the scene of action—a special people charged with a special message and a peculiar responsibility to get men and women ready for the soon return of Christ.

This movement was to proclaim the judgment-hour message recorded in Revelation 14, verses 6, 7.

Let us note the characteristics of this message—its importance, its speed, its divine origin, all comprehended in the angel flying in the midst of heaven. The message that is preached is, first of all, the everlasting gospel. It is not a new gospel, but one that goes back to the very beginning.

Notice the worldwide scope of the message. It must be preached unto them that dwell on the earth, to every nation, and kindred, and tongue, and people. This is an international, interracial message. All humanity is comprehended in its scope. No nation, regardless of its political philosophy, is left out. All languages are comprehended in the extent of the message.

The Unique Content of Our Message

What is the content of this message, one that is proclaimed with a loud voice so that all can hear, so that none will be missed? The loud voice suggests all means of communication—radio, telephone, newspaper, voice, pen. Although this message began in 1844, it still is being proclaimed today. In a day when humanity is giving glory to itself because of its scientific genius and prowess, when puny people can hurl a spacecraft into space for a pinpoint landing on Mars millions of miles away, and keep in constant communication with it; when people, with all of their scientific skill in various branches of knowledge, are carrying out wonderful experiments and are tempted to look upon themselves as little gods, the first angel says, "Fear God, and give glory to him; for the hour of his judgment is come."

Our interpretation of Daniel 8 and 9 leads us to conclude that the hour of God's judgment coincides with the cleansing of the sanctuary. At the end of the 2300 prophetic days Christ enters upon the second phase of His ministry—the investigative phase of the judgment. So, according to our interpretation, the judgment is going on now in heaven. This is a solemn message. The judgment begins with the dead and will continue with the living. No one knows when the judgment of the living will begin.

And because the Judge of the universe is the Creator of

G. Ralph Thompson is a general vice-president of the General Conference.

the world the message goes on to say, "Worship him that made heaven, and earth, and the sea, and the fountains of waters."

According to Genesis 2:1-3 and Exodus 20:8-11, God's memorial of His creative works is the seventh-day Sabbath. So if one is to worship the Creator, what better symbol of Creation can be found than the Sabbath itself? The first angel's message is thus a Sabbathkeeping message, for it calls all humanity to the memorial that signifies that God is indeed the Creator.

The first angel is followed by a second angel, proclaiming, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." This is another unique point of the Advent message. Babylon, signifying religious confusion and chaos, has departed from a "Thus saith the Lord." Its teachings are no longer based on the Word of God. Human doctrines and practices have become the standard. People are now honoring the commandments of men above the commandments of God. This false religious system has made all nations drink of the wine of the teachings of her adulterous relationship with the world. Her false teachings have enslaved people and have caught them in the web of her sophistries.

The third angel thunders his wrath against the false system of worship that would substitute the commandments of men for the commandments of God. In contradistinction to those who break God's commandments are those who keep them. Revelation 14:12 says, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." So, while the false religious system is known by the breaking of the commandments of God, the true church is known by the keeping of the commandments of God and the faith of Jesus.

No other religious movement in the world preaches this threefold message of Revelation 14:6-12. This in itself makes Adventism unique. God's remnant people today are identified in Revelation 12:17 as those who "keep the commandments of God, and have the testimony of Jesus Christ." Eschatologically, there is no other message to follow. Biblically, this is God's final call to humanity.

The Message of Revelation 18

The angel of Revelation 18 preaches the same message as that found in Revelation 14, pointing out that Babylon indeed is fallen, that all nations have drunk of the wine of the wrath of her fornication. But verse 4 adds an urgent call to all of God's people who are still within the fallen religious systems in the world, and this is the message of Adventism: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

The majority of God's people are still in Babylon, and the message of the Seventh-day Adventist Church to them is, "Come out of her. God is calling." God's final call must be heard by every honest person who loves Jesus Christ and who has accepted Him as his personal Saviour. Those who respond are God's people, serving Him in sincerity and in truth. They will escape the plagues that fall upon Babylon.

If people can be saved for the kingdom of God by staying in the fallen churches of Babylon, then Seventh-day Adventists have no message. But those who remain

in Babylon will be destroyed; they will partake of her plagues. Therefore the message is, "Come out of her, my people."

Another feature that makes Adventism unique is that while most other religious groups are antinomian—declaring that God's law is done away with and need not be kept—Adventism emphasizes the perpetuity and immutability of God's Ten Commandment law. We do not teach that people are saved by the keeping of the law. Ephesians 2:8, 9 is crucial to our understanding of this: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Salvation is a gift of God. Grace is a gift of God. Faith is a gift of God. Even the faith by which we reach out and grasp the grace of God is a gift. So salvation is all of God.

But because one loves Jesus, a saved person decides to do whatever Jesus commands, to go wherever Jesus sends, and to be whatever Jesus desires. In order to accomplish this, one is therefore obedient to all the commands of Christ—through love, not as a result of coercion or fear. In doing this one discovers that the commandments of God are not at all grievous, but only the expression of love.

Adventism also rejects the almost universally accepted false doctrine of the immortality of the soul and accepts the Biblical doctrine of the resurrection from the dead. Adventism proclaims conditional immortality—life only in Jesus Christ. Adventism rejects the claim of spiritualism to communicate with the dead. Adventism unmask the masquerade of the psychic—"the spirits of devils, working miracles." Adventism affirms the apostle Paul's declaration in 1 Corinthians 15:22: "For as in Adam all die, even so in Christ shall all be made alive."

Adventism exalts the high-priestly ministry of Christ in the heavenly sanctuary in its two phases, as characterized by the first and second apartments of the sanctuary. This is the antitype of the work of the Levitical priesthood. In the heavenly sanctuary, as our high priest, Christ pleads the benefits of His finished atonement upon the cross on behalf of every repentant sinner. The sanctuary represents the entire plan of salvation.

Adventism emphasizes the wholeness of the person and the unique relationship between body and soul, between the gospel and health. This has led to the establishment of the worldwide chain of health institutions Seventh-day Adventists operate.

The educational philosophy of Adventism with its emphasis upon the head, the heart, and the hand has similarly led to a chain of educational institutions belting the globe. There is a high rate of literacy among Seventh-day Adventists, for after becoming Adventists many who could not read or write learn to do so.

In these last days God has raised up a prophetic movement in the earth to get a people ready for the soon return of their Lord. This is why Adventism gives its followers a sense of destiny—a sense of divine commitment, a sense of urgency—that the task must be done so that Jesus Christ can return. As W. A. Spicer used to say, "The Advent family is a great family to belong to."

Ours is a unique calling. We have a unique commission. We preach a unique message. May Adventism continue to fulfill its divine mission until the Saviour says, "Well done!" □

Serenity in Sorrow

The alchemy of Christian grace
transforms the pain of separation
from loved ones into serene joy
that blesses others.

By VICTOR A. ANDERSON

WHEN DEATH ROBS THE HOME of a beloved member of the family, the bereaved are crushed by the awful weight of sorrow. In some instances they make frequent pilgrimages to the grave. They take fresh flowers to adorn the spot where their treasure lies buried. They continue this ritual, in some cases, for years.

Such devotion is commendable. However, excessive and prolonged grief is not pleasing to God. It is natural for us to mourn, and God sympathizes with us in our sorrow. Nevertheless, we should not mourn as those who have no hope (1 Thess. 4:13).

Uriah Smith offered this timely counsel: "Death is a conquered tyrant. He may gather to the grave the precious of earth, and gloat for a season over his apparent triumph. But he is performing a fruitless task, for the key to his dark prison house has been wrenched from his grasp, and is now held in the hands of a mightier than he. He is compelled to deposit his trophies in a region over which another has absolute control; and this one is the unchanging Friend and the pledged Redeemer of His people. Then grieve not for the righteous dead; they are in safekeeping. An enemy takes them away for a while, but a friend holds the key to the place of their temporary confinement."—*Daniel and the Revelation*, pp. 358, 359.

Ellen White's Personal Sorrow

Ellen White reacted in a similar manner when several members of her family were taken from her. "When I saw my husband breathe his last, I felt that Jesus was more precious to me than He ever had been in any previous hour of my life. When I stood by my firstborn, and closed his eyes in death, I could say: 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' And I felt then that I had a comforter in Jesus. And when my latest born was torn from my arms, and I could no longer see its little head upon the pillow by my side, then I could say: 'The Lord gave, and the Lord hath

taken away; blessed be the name of the Lord.' And when he upon whose large affections I had leaned, with whom I had labored for thirty-six years, was taken away, I could lay my hands upon his eyes, and say: I commit my treasure to Thee until the morning of the resurrection."—*Testimonies*, vol. 1, pp. 110, 111.

Others have faced the reality of death and separation with similar fortitude. For many years Sir Harry Lauder filled the world with merriment and laughter. However, one night during World War I after he had left the theater where he was performing, and the sound of laughter and applause had died away, he received a message that his only son, whom he idolized, had been killed in action. At this crushing blow the Scottish comedian turned to God for comfort. A few days later he canceled his lucrative engagements and went to France to sing gospel hymns to the troops and to bear witness for Christ.

Commenting on his experience he said: "When a great sorrow overtakes any man, there are three things he may do, He may sour on life, or he may drown his sorrow in drink, or he may turn to God. I have chosen the third path."

In my childhood, one of the beautiful hymns I learned at my mother's knee was the Swedish hymn entitled "Guds Barns Trygghet." In English the hymn has been titled "Children of the Heavenly Father." It is still a favorite throughout the world. I did not appreciate the true significance of this hymn until recently, when I learned that it originated in the depths of sorrow. Here is the story:

Caroline Burg, the author of this hymn, took a boat ride with her father to Gothenburg, Sweden. They were leaning against the rail when suddenly the boat lurched. Her father was thrown into the water and drowned before her eyes. In this tragic experience Caroline gave vent to her feelings in these familiar lines:

Children of the heavenly Father,
Safely in His bosom gather,
Nestling bird nor star in heaven,
Such a Refuge ne'er was given.

Neither life nor death shall ever,
From the Lord His children sever,
Unto them His grace He sheweth,
And their sorrows all He knoweth.

Though He giveth or He taketh,
God His children ne'er forsaketh,
His the loving purpose solely,
To preserve them pure and holy.

Throughout the Bible there are scores of promises in which God assures His children that He will uphold and sustain them in their trials and sorrows. These promises are borne out by the following experience.

Years ago, a minister sought to convert a skeptic. The skeptic said to the minister, "What you say is very good. But if your wife, who now stands by your side, were suddenly snatched from you, and your young children were left motherless, as mine have been, would you still believe in a loving, merciful God?" In less than a month the minister was able to answer that question from experience. His wife was killed in a train accident. At the funeral

Victor A. Anderson, a pastor for 36 years, was killed in an automobile accident last year.

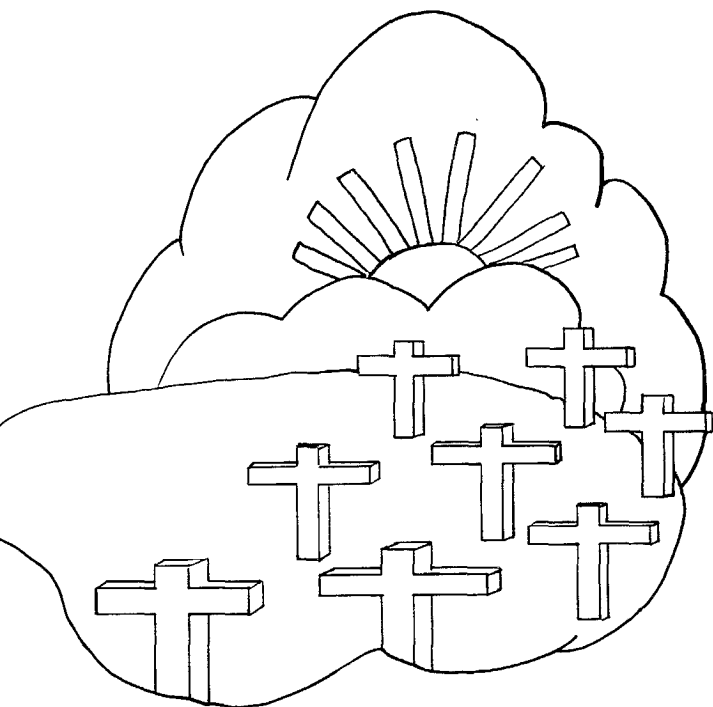
the minister related his conversation with the skeptic and said, "If he is present, let me say that this experience, as tragic as it is, has not shaken my faith in a loving and merciful Father. I still believe in Him and love Him, and He sustains me in this trying hour." The skeptic was present, and he said to the minister, "If what you say is true, I too want to surrender my life to Him and trust Him."

One writer has suggested this prayer for serenity as the motto of every Christian: "God grant me the serenity to accept the things that I cannot change, the courage to change things that I can, and the wisdom to know the difference."

Three Panaceas for Sorrow

Three things will help to assuage sorrow in time of bereavement. First, while loved ones are with us, do all in our power to make their lives pleasant and their pathway smoother. It will bring us comfort in the trying hour when death snatches a loved one from our side.

"When death closes the eyes, when the hands are folded upon the silent breast, how quickly feelings of variance change! There is no grudging, no bitterness; slights and wrongs are forgiven, forgotten. How many loving words are spoken of the dead! How many good things in their life are brought to mind! Praise and commendation are now freely expressed; but they fall upon ears that hear not, hearts that feel not. Had these words been spoken when the weary spirit needed them so much, when the ear could hear and the heart could feel, what a pleasant picture would have been left in the memory! How many, as they stand awed and silent beside the dead, recall with shame and sorrow the words and acts that brought sadness to the heart now forever still! Let us now bring all the beauty, love, and kindness we can into our life. Let us be thoughtful, grateful, patient, and forbearing in our intercourse with one another. Let the thoughts and feelings which find expression around the dying and the dead be brought into the daily association



with our brethren and sisters in life."—*Ibid.*, vol. 5, p. 490.

Years ago in Dundee, Scotland, a wild and reckless boy broke his mother's heart. In order to get away from her restraint he left home and went to Australia, where he worked in a gold mine. Years later, he discovered a pocket of gold. "Now," he said, "I will return to Dundee and buy mother the nicest house in town." A few weeks later he stood before her humble home, but there was no light in the window, no smoke coming out of the chimney. He knocked at the door, but there was no response. He went to a neighbor, who invited him to stay until the morning and then take him to where his mother was. The next day they drove through the cemetery gate and stopped at a fresh grave. Reading his mother's name and the time of her death, he fell on her grave and wept: "Mother, I loved you!" "Yes," replied his neighbor, "you tell her that you love her, but you have told her too late!"

Activity and Hope as Antidotes for Sorrow

The second thing we can do when a loved one dies is to keep active physically and mentally. My wife and I visited a church member who related the following experience: When her husband died it seemed to her that her whole world suddenly collapsed. For six months she could hardly sleep or eat. She spent most of her time brooding over his death and bemoaning her fate, until one day a daughter purchased several pillowcases and thread and asked her mother to embroider them, which she did. She became fascinated with her work, and this proved to be the turning point in her experience. To the present she has embroidered more than 1,100 pillowcases, the income from which she has invested in missions. She believes that this saved her from a complete nervous breakdown, and in addition she has been able to invest hundreds of dollars in winning souls.

The thing that should cheer us most is the hope of Christ's return, the resurrection, and reunion with our loved ones. When Christ told the disciples that He was going to leave them, "Fear fell upon them. They pressed close about the Saviour. Their Master and Lord, their beloved Teacher and Friend, He was dearer to them than life. To Him they had looked for help in all their difficulties, for comfort in their sorrows and disappointments. Now He was to leave them, a lonely, dependent company. Dark were the forebodings that filled their hearts."—*The Desire of Ages*, p. 662.

"Let not your heart be troubled," He said as He proceeded to outline His plan to return and be reunited with them again. How their feelings and attitude changed! "When the disciples went back to Jerusalem, the people looked upon them with amazement. . . . It had been thought that they would appear downcast and ashamed. Their enemies expected to see upon their faces an expression of sorrow and defeat. Instead of this there was only gladness and triumph. Their faces were aglow with a happiness not born of earth. They did not mourn over disappointed hopes, but were full of praise and thanksgiving to God."—*Ibid.*, p. 832.

The Lord has promised to "appoint unto them that mourn . . . beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isa. 61:3). □

Remember Lot's Wife

Diabolical activities
such as brought doom
on the ancient city
of Sodom
are rampant
in the world today.



By DALE A. STRAWN

TO THIS WICKED AND UNGODLY generation that is ours Christ's terse words (Luke 17:32) are especially apropos. The moral climate in Sodom and Gomorrah presents a preview, in miniature, of the last final days of this world's history.

Mrs. Lot's difficulty in separating herself from Sodom is typical of the difficulty of the masses today, who are wrapped up with this world and its goods.

As we ponder things to remember about Lot's wife, let us also remember something about Lot himself.

Although called a righteous man, he nevertheless was not without some blame in losing his wife. In the first place, he "pitched his tent toward Sodom," taking the best when he and his Uncle Abraham were "surveying the land." He thus subjected his family to the evil and corrupting influences of a wicked society. But, more important, when he received word that the city was doomed he was not decisive. "If Lot himself had manifested no hesitancy to obey the angels' warning, but had earnestly fled toward the mountains, without one word of pleading or remonstrance, his wife also would have made her escape."—*Patriarchs and Prophets*, p. 161.

Now, in regard to Lot's wife. First, *she heard the call to come out of Sodom*. She was one of the first, in fact. She knew why she had to leave. She believed the city would be destroyed. She knew how wicked it was.

Second, *she made a hopeful beginning*, but not wholeheartedly. When she saw that her husband hesitated she, too, held back. Doubtless she began to think of her beautiful home and all the things of comfort she had been enjoying. She thought of the hardship she would be facing if she left.

Third, *she failed to follow the rules*. These were laid down by Christ Himself (the angel). She just wanted to

take a long look, that was all. Bodily she was leaving, but her heart was still in Sodom. She looked back!

Fourth, *she perished on the way to salvation*. She wasn't like some of the others who scorned the warning. She listened. She began to leave and got well on her way. If she had only kept going! If she had only obeyed!

Last, *she lived in a wicked age*. The people of Sodom and Gomorrah were among the most wicked of that age. But she had become accustomed to their ungodliness. They did not seem all that bad to her. The enticements of Sodom had stolen her heart away. Apparently she was not a very good mother, as judged by the morals of her two daughters.

Now, what is in this sad story of Lot's wife that speaks to us today?

As mentioned, Lot's wife heard the call to leave Sodom. Many people hear the call. But few listen and fewer still respond. However, some people do make a hopeful beginning. Mrs. Lot did not have the stamina to endure. We will not endure either unless God has all of us, our whole heart. Halfhearted service is no service at all. Witness the church members who are going out the back door of our own churches, never to return.

Can I become so enamored with the things of this world that they really do not seem so bad? Is God particular? Does He really mean what He says, or can I stall Him for a while? Surely God will not see so many good people lost, will He? After all, there is so much basic good in most people. The story of the Flood and Christ's own teachings in the New Testament show this reasoning to be false.

A Lesson for Parents

There is a lesson for parents. We cannot expect our children to be better than we are ourselves. Their characters are largely developed by watching us.

If we endure to the end and are finally counted with that vast throng of the saved it will be because we have followed the rules. And we will have done this not as legalists, earning our way to salvation, but because we truly love God and appreciate the great things He has done for us.

The world is in deep trouble. The day is here when world leaders will grope to find a way to place world finances on a better footing and not be able; when they will unsuccessfully try to solve the social, political, and moral problems that beset society. It is as it was in the days of Lot. People are lovers of pleasure—leisure seekers. How was it in Sodom? The Bible mentions "abundance of idleness."

Wickedness has reached a point that is well-nigh intolerable to God. This is a debauched age. Witness the recent growth of the so-called gay society. It is now accepted by many. Those who belong to this society have their own church—ministers, organization, and all. They are assured of a job in most places. Everything is now out in the open. Sodomy is a widespread practice, along with many other unholy, diabolical activities that brought doomsday to the cities of the plain.

The end is right before us. Thank God we have heard the call to come out, that we know the way of escape, that we have had a faithful Guide to lead us, and that we can, indeed, escape the doom that is soon to overtake this unwary world. □

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Membership Growth and Giving Patterns

Significant changes in Adventist giving patterns accompany impressive growth in membership. What do these changes mean?

By E. L. BECKER

LAST WEEK WE FOUND THAT the rate of Adventist membership growth around the world is two and a half times that of the world population generally. The interrelationship between this growth pattern and the giving pattern of the church is of vital importance to the future mission of the church in the world, in anticipation of the soon return of our Lord.

Statistics relating to financial contributions cannot be viewed in the same way as those dealing with membership growth. While the value of one person before God remains constant, the value of money does not. Inflation is a worldwide nightmare. For example, the annual average percentage rate of inflation during 1965-1973 in four industrial nations was:

Japan	6.2
United Kingdom	6.1
United States	4.4
West Germany	3.9

When we refer to church contributions in North America in 1950 as approximately \$36 million, and in 1974, \$251 million, we have by no means told the whole story. First, we must recognize that there were more members giving in 1974 than in 1950, and then determine the "per capita" contribution. Second, we must reduce the number of dollars given by each member to a common value in terms of purchasing power. The 1974 dollar wasn't the same as the dollar of 1950.

In Table XI, "Per Capita Giving," the per capita figures have been determined on the basis of membership and offerings reported in the annual statistical reports, and these have been adjusted to a constant purchasing-power level on the Consumer Price Index published by

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the Bureau of Labor Statistics of the United States Government.

The "Reported" columns show the unadjusted dollars, the actual amount received by the church treasurer. The "Adjusted" columns express this figure in terms of 1950 purchasing power.

The Total Annual Gift column for the North American Division shows that, in terms of unadjusted dollars, the average individual's contribution went up from \$144.84 per year in 1950 to \$498.94 in 1974—more than three times as much. But based on the buying power of the dollar in 1950 as one hundred cents, 1974's dollar was worth only 47.97 cents. (Or, in other words, it cost \$2.08½ in 1974 to buy an article that would have cost only \$1.00 in 1950.) Thus the \$498.94 of 1974 is reduced in value to \$239.35 when we compare it with the 1950 dollar's value.

Yet, in actual purchasing power, the North American Adventist increased his total giving by 65 per cent. This represents a steady and gratifying growth, in terms of actual value.

One fact that commands attention, however, is that in 1974, for the first time in several years, we experienced an actual decline in the purchasing power of our per capita contribution. While the total per capita offering in North America rose, in terms of "current" dollars, from \$464.39 in 1973 to \$498.94 in 1974, the adjusted value of these dollars declined 5 per cent, or (speaking in 1950 dollars) from \$251.39 to \$239.35.

Due largely to inflation, 1974 was a bad year—even

Table XI
PER CAPITA GIVING
(In U.S. Dollars)

Year	Consumer Price Index	Tithe		World Missions		Home and Local		Total Annual Gift	
		Reported	Adjusted	Reported	Adjusted	Reported	Adjusted	Reported	Adjusted
Part A—North American Division									
1950	100.00	\$ 85.30	\$ 85.30	\$30.41	\$30.41	\$ 29.13	\$29.13	\$144.84	\$144.84
1960	123.05	138.15	112.27	38.29	31.12	66.92	54.38	243.36	197.77
1970		211.95	131.34	43.22	26.78	121.67	75.39	376.84	233.51
1971		224.31	133.21	44.09	26.18	129.96	77.18	398.36	236.57
1972	173.93	241.48	138.84	45.89	26.38	139.77	80.36	427.14	245.58
1973	184.73	261.94	141.80	49.99	27.06	152.46	82.53	464.39	251.39
1974	208.46	285.52	136.97	50.82	24.38	162.60	78.00	498.94	239.35
Part B—All Other Divisions									
1950		\$12.95		\$4.83		\$1.89		\$19.67	
1960		15.35		4.62		2.43		22.40	
1970		19.13		5.10		3.98		28.21	
1971		21.10		5.34		4.30		30.74	
1972		23.37		5.26		4.43		33.06	
1973		28.63		6.58		6.40		41.61	
1974		33.51		6.94		7.37		47.82	
Part C—Grand Total, World Field									
1950		\$36.64	\$36.64	\$13.21	\$13.21	\$10.81	\$10.81	\$60.66	\$60.66
1960		47.50	38.60	13.44	10.92	19.31	15.69	80.25	65.21
1970		60.45	37.46	13.27	8.22	29.20	18.09	102.92	63.77
1971		64.12	38.08	13.54	8.04	30.90	18.35	108.56	64.47
1972		68.76	39.53	13.71	7.88	32.60	18.74	115.07	66.15
1973		76.14	41.22	15.42	8.35	36.14	19.56	127.70	69.13
1974		83.86	40.23	15.71	7.54	38.38	18.41	137.95	66.18

Note: Adjusted figures represent reported figures adjusted to reflect increase in cost of living as indicated in the United States Consumer Price Index compiled by the Bureau of Labor Statistics. 1950 = 100.

Table XII
PER CENT OF TOTAL GIFT
(North America)

	Tithe	World Missions	Home and Local
1950	58.9%	21.0%	20.1%
1960	56.8	15.7	27.5
1970	56.3	11.5	32.2
1974	57.2	10.2	32.6

Two Guardian Angels

By DOROTHY SIMMS

"B.J.! B.J.!" Mark called as he scurried up the tree-house ladder.

"Hey! What's up?" B.J. responded.

"Guess what!" Mark continued breathlessly. "I heard they are going to blow up the old mine."

"Oh, yeah. I heard. Hey, you want a sandwich? I have an extra—"

"Sandwich! Are you kidding? We have things to do, B.J.!"

"We do?"

"Sure! Let's go down and explore it!"

"Hey, you've got to be kidding! That's dangerous!"

"What's the matter, B.J.? Ya chicken?"

"No! I'm not chicken!"

"Sure ya are! Chicken. Chicken."

That did it for B.J. He certainly wasn't going to be tagged a "chicken."

"I am not a chicken! Let's go!"

Mark could hardly believe his ears. "Ya mean it?"

"I said so, didn't I? Let's go!"

Entering the mine, they soon located a coal-car sitting on the track. They pretended to be miners and jumped into the car.

"I'm sure glad we came, B.J."

"Yeah, so am I. I wish this car would move a little, though. Hey! Let's jump around a little and see if that will move it!"

After much jumping B.J. yelled, "Hey, Mark! We're moving!"

The car moved slowly until it started down a small grade, where it picked up speed.

"Oh, boy! This is great!" the boys agreed.

"B.J.! Look! Look up there! Water! Let's jump!"

"We can't, Mark! We're going too fast! Let's pray!"

"No time to pray! Gonna jump!"

Ignoring Mark, B.J. quickly got to his knees and prayed earnestly. As he said "Amen" he heard, as well as felt, a "WHAM!"

Surprised to find himself still in the car, he turned around—but Mark wasn't there.

"Mark? Mark, where are you? Mark?"

Then he heard a faint "Here."

B.J. helped Mark to the entrance, where he left him to run for help.

Mark was treated for shock and concussion while he remained semiconscious several days.

"B.J.? Never again will I say I don't have time to pray. If I had prayed even a very short prayer Jesus might have helped me to do the safer thing and stay in the car. And even if it is best to act very fast, there is always time quickly to ask Jesus for help. Say, what did that coal-car hit, anyway?"

"It hit a wall because of a missing rail. It stopped only four feet from the water, which they say is about twelve feet deep."

"Whew! Were we lucky! Or maybe our guardian angels were with us?"

"Right!" B.J. agreed.

worse than previous ones. It is a sobering thought, though, that the average per capita offering in 1974 was 5 per cent *less effective* than in 1973. We shall see, as we study the General Conference budgets for several years, this shrinkage is carried over in the 1976 budget, in terms of dollars available for appropriation to the fields, voted in the autumn of 1975.

A Significant Change in Giving

Another point that gives cause for concern: The purposes for which we give have changed significantly in this quarter century. Table XI divides the total funds into three categories: Tithe, World Missions, and Home Missions and Local Support. The unadjusted dollars per capita, and the inflation-adjusted figures, are given for each of these categories.

The \$85.30 tithe contribution of the average member in 1950 represented 59 per cent of his total gift. The remaining \$59.54 (about 41 per cent of the total gift) was almost equally divided between World Missions (Sabbath School, Week of Sacrifice, et cetera) and Home and Local endeavors. In 1974 there had not been much change as to the proportion represented by the tithe: 57.2 per cent of the total annual gift. But instead of World Missions and Home and Local contributions each accounting for about 20 per cent of the total, as they did in 1950, the portion for World Missions in 1974 was 10.2 per cent of the total gift, and for local work 32.6 per cent. Table XII makes the comparison clearer.

In considering these percentages and the figures in Table XI, two points are obvious:

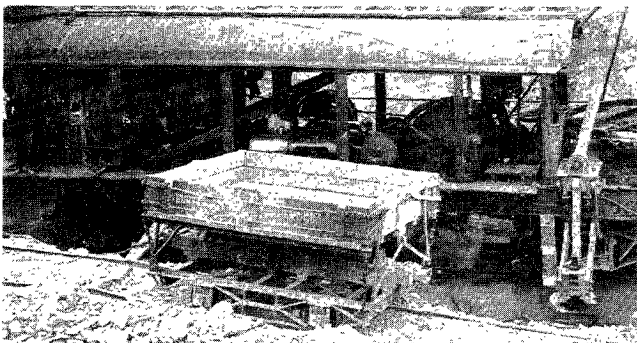
First, in 1974 the local work received more than three times as much of the freewill offering as the World Mission program. This trend has developed since World War II. In the several decades prior to 1950, the greater portion of our freewill offerings was designated for world missions. Since 1940 the trend has been downward for world missions, upward for home and local offerings. The table shows clearly that, on a price-level-adjusted basis, the per capita giving for world missions actually declined between 1950 and 1974, from \$30.41 to \$24.38, or 20 per cent. Is the vision of a world task slowly fading from the minds of our membership in the North American Division?

Second, there is a disproportionate increase between tithes and freewill offerings. The figures suggest that Adventists are prospering but are giving less.

In North America the average Seventh-day Adventist lives comfortably. Even when adjusted for inflation, incomes have risen year by year. After paying tithe and caring for basic family needs, there should be an increasing amount left for world evangelism. But this has not been the case.

In Table XI we have been looking at figures for the North American Division. To gather similar data for the remainder of the world field and make similar adjustments confronts a statistician with well-nigh insurmountable problems. The currencies of other nations also fluctuate in purchasing power. Furthermore, the value of each of those currencies, in terms of the United States dollar, is also changing, day by day, often in magnitudes that are important.

Part A of Table XI actually does represent United States dollars (and Canadian dollars, which vary only



slightly from the U.S. dollar value). The dollar figures in Part B represent only a conversion into dollars of what were originally scores of other currencies. So when we say—as we do in Part B—that the average overseas member gave \$33.51 in tithe in 1974 or that his total average gift was \$47.82 in that year, we haven't provided an adequate assessment. We would have to look separately at the members in Australia, in West Germany, in Bangladesh, in the Philippines—in terms of their earnings, purchasing power, and life-style. However, we have included per capita giving for the total of all fields outside of North America. Price-level-adjustment figures have not been computed for this section.

The total gifts of Seventh-day Adventists from 1863 to 1974 have been more than 4 billion dollars. What hath God wrought!

God's Spirit Leads

Having surveyed the performance of the church in matters of membership and benevolence, it is well to remember the counsel of Ellen G. White:

“It is a great mistake to trust in human wisdom or numbers in the work of God. Successful work for Christ depends not so much on numbers or talent as upon pureness of purpose, the true simplicity of earnest, dependent faith.”—*The Desire of Ages*, p. 370.

“The work of building up the kingdom of Christ will go forward, though to all appearance it moves slowly and impossibilities seem to testify against advance. The work is of God, and He will furnish means, and will send helpers, true, earnest disciples, whose hands also will be filled with food for the starving multitude.”—*Ibid.*

In addition to the presence of God's Spirit to lead and guide, the greatest strength of this work is in the loyalty and support of our hundreds of thousands of faithful members around the world. It is church members everywhere who have made possible the advances we have analyzed in this series. They are intelligent; they are unselfish; they are moved by a great, consuming love for God and for His message. They deserve to be considered real stockholders in this great enterprise—an informed, enthusiastic, dedicated body supporting the leaders under God and preparing a movement of people to meet their coming Lord. □

Concluded

New Year Prayers

By HERMAN T. ROBERTS

What are your prayers as the old year ends?
What do you ask for yourself and friends?
Do you ask for health? prosperity? peace?
That the wearisome wars of the world will cease?

All these are good, but here's the best:
Include God's work in your request.
And best of all, as the new year starts,
Ask Him to finish the work in our hearts.

Physicians and Sabbathkeeping

By C. A. HAYSMER

MANY PEOPLE SEEM TO THINK THAT BEING a physician or a nurse, or having some other profession involving works of necessity, solves all the problems relating to proper Sabbath observance. This is not always true; in fact, sometimes it makes the decision between right and wrong especially difficult.

Proper Sabbath observance is a spiritual experience of worship of God and communion with Him. The physical rest is a means to an end and not the object of Sabbathkeeping. However, the fact remains that it is sometimes extremely difficult to determine what is or is not proper Sabbath observance. This difficulty will probably become more acute as it becomes more difficult for a Sabbathkeeper to find employment.

To illustrate, one of our physicians, who was free from his regular work on weekends, served as a relief emergency-room physician in a nondenominational hospital on the Sabbath. To be sure, emergency cases need care. But a large percentage of the patients who came to the emergency room were not emergencies, and someone was needed to cover the emergency room because regular doctors did not want to work on weekends. The real question is, What is the motive for caring for the sick—the desire to do good or the desire to earn money?

In many instances this can be answered by a simple question. Would I do this if I were not paid, or if it were not necessary to hold my job? If the answer is Yes, then the motive is probably to do good. If the answer is No, then the true motive is to earn the money or keep the job, and truly not in harmony with true Sabbath observance.

Another ramification of the subject should be considered. A person who is employed in so-called works of necessity on the Sabbath may feel that by giving his Sabbath earnings to the Lord, the work is justified. Now, giving to the Lord is commendable. But the question is, Is the work proper on the Sabbath?—and not What is done with the money?

Many occupations may involve “doing well” on the Sabbath, but their supposed lawfulness, if we are not careful, can be stretched so far that the Sabbath would, for all practical purposes, become a common working day. While we surely would help our neighbor get his ox out of a pit on the Sabbath, this would hardly justify working on the Sabbath as an employee of the Animal Rescue League.

The question Would I do this work if I were not paid or if it were not necessary for me to hold my job? answered honestly, will usually help in arriving at correct conclusions. □

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Annual Council Modifies Policy on Licensed Ministers

► Licensed Ministers—Status

The licensed minister is granted his license to provide him the opportunity to develop his ministerial gift, especially in the area of soul winning. There are circumstances in many fields, however, where it is necessary for the conference/mission to appoint him to carry responsibilities as pastor or assistant pastor of a church or group of churches. In order to help make it possible for him to bear such responsibilities, the *Church Manual* provides that the church or churches he is appointed to serve elect him as an elder, thus providing him with authority from the local church and opening the way to perform certain ministerial functions as outlined in the *Church Manual*. But in the nature of the case he also represents the conference/mission which appoints him and, in varying degrees depending on the fields involved, the field may wish to extend his responsibilities and authority delegating to him certain other ministerial functions in order to enable him to discharge his responsibilities satisfactorily. Therefore,

Voted, To approve the following statement regarding the role and status of the licensed minister:

1. In certain circumstances the responsibility and authority of the licensed minister may be extended to include the performance of specific functions of the ordained minister in the churches to which he is assigned. This responsibility belongs to the division committee which shall clearly outline for its territory the ministerial functions which may be delegated to licensed ministers, taking into account:

a. The length and extent of its ministerial training program,

b. The needs of its fields, allowing for the distribution of their membership, the number of churches and the ministerial help available,

c. Any special circumstances that demand special consideration.

2. In delegating ministerial functions to licensed ministers the following prerequisites shall be satisfied in all divisions:

a. The licentiate shall have completed the prescribed ministerial training requisites of the Seventh-day

Adventist Church as defined by the division committee for its territory. Exceptions must be approved by local and union committees within guidelines established by the division committee.

b. He is the recipient of a ministerial license.

c. He has been appointed by the conference/mission executive committee to a ministerial or pastoral responsibility.

d. He has been elected as a church elder in the churches, or named in the companies to which he is assigned.

e. He has been ordained as a local church elder.

The conference/mission executive committee shall authorize, in harmony with the division policy, what functions of the ordained minister the licensed minister may perform.

A licensed minister's leadership progress, professional development and spiritual growth will be reviewed annually by the conference/mission administration and executive committee.

4. A licensed minister's authorization to serve as a minister of the gospel and to perform functions of an ordained minister may be withdrawn by the conference/mission executive committee.

5. A licensed minister is ordinarily ordained to the gospel ministry after he has satisfactorily fulfilled a period of pastoral/evangelistic service during which time he has given evidence

of his call to the ministry. The spiritual rite of ordination constitutes the official recognition by the Seventh-day Adventist Church of one's divine call to the ministry as a life commitment, and is his endorsement to serve as a minister of the gospel in any part of the world.

It was further

Voted, To authorize the implementation of the foregoing statement by taking the following steps:

1. The standing Church Manual Committee be requested to revise relevant portions of the *Church Manual* for presentation to the 1977 Midterm Council, which, in turn, will recommend to the 1980 General Conference session a study of the modifications and amendments that will then be necessary in the *Church Manual*. Every endeavor should be made to hold such modifications and amendments to a minimum by leaving certain aspects of the subject to the discretion of division committees which will cover them in the division supplements to the *Church Manual*.

2. The General Conference Ministerial Association be requested to revise the *Manual for Ministers* to include the necessary modifications and amendments.

3. The General Conference Secretariat be requested to revise the General Conference and North American Division *Working Policy* with a view to recommending to the 1977 Midterm Council the necessary modifications and amendments.

[In order that the reasons for the above action may be clear to all, Neal C. Wilson, vice-president of the General Conference for the North American Division, provides the following explanation.]

The preparation and development of a trained and dedicated ministry has always been considered a sacred task and a priority challenge for the Seventh-day Adventist Church. There are many pages in the General Conference *Working Policy* that deal with this vital subject. Much special, inspired counsel has also been given to the church with respect to safeguarding the ministry.

"A true minister does the work of the Master. He feels the importance of his work, realizing that he sustains to the church and to the world a relation similar to that which Christ sustained. . . . Those who hear him know that he has drawn near to God in fervent, effectual prayer. The Holy Spirit has rested upon him, his soul has felt the vital, heavenly fire, and he is able to compare spiritual things with spiritual. . . . Hearts are broken by his presentation of the love of God, and many are led to inquire, 'What must I do to be saved?'"—*Acts of the Apostles*, pp. 328, 329.

Formal education combined with practical experience is important in meeting the pastoral, evangelistic, and teaching demands of proclaiming the gospel in the distinctive context of the three angels' messages.

"The setting apart of men for the sacred work of the ministry should be regarded as one of the most vital concerns of the church. The spiritual growth of God's people, their development in the virtues of Christ, as well as their relationship to one another as members of His body, are all closely bound up with and in many respects dependent upon the spirituality, efficiency, and consecration of those who minister in Christ's stead."—*General Conference Working Policy*, p. 182.

From time to time since the organization of the Seventh-day Adventist Church in the mid-nineteenth century, changes have been made with regard to educational and other training prerequisites for the ministry. This has always varied from division

to division and from country to country. The process by which the church trains its ministers obviously is not a matter of theology or doctrine, but one of methodology, policy, and an orderly way of making sure that adequate spiritual leadership is available at all times to achieve the objectives of the church.

Normally when one has completed the formal schooling as prescribed by the executive committee of one of the world divisions of the General Conference, the young minister is appointed to serve in a pastoral-evangelistic internship. Where it is possible he is placed under the supervision and observation of a senior minister. During the internship period the young minister is usually given a ministerial license. This internship experience gives responsible leaders and committees an opportunity to observe the growth and spiritual development of the young minister, and it also gives him an opportunity to determine whether he has truly been called by God to make the ministry his lifework.

The Ministry a Calling

"The ministry is not merely a profession; it is a calling. It is not for a period of time until some other more attractive occupation beckons a man, but it is a lifework. Having put his hand to the plow, he is not free to look backward except at the peril of his soul. . . . And the conference that employs him should feel the responsibility to see that he is free to do his God-appointed work."—*Ibid.*, p. 186.

It has always been considered that licensed ministers, properly trained and supervised, function as ministers of the gospel. When a young minister is appointed to a pastoral or ministerial responsibility, it is important that he be able to function adequately in the church and in the community as a minister of the gospel. He is also to be the spiritual representative of the authority vested in the conference leadership by the constituency of the sisterhood of churches.

The Seventh-day Adventist Church has found it wise, however, to limit either the functions of the licensed minister or the

geographical scope of his jurisdiction, and this has been determined by the various division executive committees. After the licensed minister has served an adequate period—four or more years—the conference or mission executive committee may recommend such an individual to the union executive committee for ordination to the gospel ministry. The decision of these committees will usually be made after evaluating the candidate in terms of demonstrated commitment to the ministry, spiritual growth, leadership potential, financial judgment, exemplary home life, preaching ability, productive soul winning, and loyalty to the mission and message of the church.

What Ordination Confers

Ordination and the holding of current ministerial credentials gives official endorsement so that the minister is qualified to serve in any Seventh-day Adventist Church throughout the world.

“In some areas of the world field educational facilities are somewhat limited. If that is the case, it will naturally take longer for a minister to develop his readiness for ordination. Therefore, in consideration of all the varied conditions, it is impossible to specify any definite length of time for the training period of the licentiate.”—*Ibid.*, p. 185.

Due to the wide differences that exist in the various countries of the world in regard to social, cultural, religious, and educational standards, it has been impractical to have one policy with regard to ministerial licensing, education, scope of authority, internship provisions, et cetera. In North America, for example, the basic training for the ministry is the Master of Divinity degree given after college graduation and after nine additional quarters (approximately three years) of study and field training at the Theological Seminary at Andrews University. There is also the possibility of earning a Doctor of Ministry degree for pastoral work and a Doctor of Theology degree for college Bible and religion teachers.

The 1976 Annual Council, taking all this into consideration and after much prayerful discussion with the view of preserving the unity and strength of the church, voted to amend the policy governing licensed ministers to provide for appropriate latitude and flexibility within each division of the General Conference. The Annual Council action, published above, is intended to make it possible for the church to meet the increasing diversity of conditions and circumstances in fulfilling its task of carrying the gospel to every nation, kindred, tongue, and people, and thus preparing a remnant for the soon coming of our Lord and Saviour, Jesus Christ. □

When You're Young BY MIRIAM WOOD

My Friend Scott

MY FRIEND Scott is a very special person. I met him about seven years ago (eight perhaps) and found him vital, alive, and very much in tune with the world around him. Unusual? Not especially—except that Scott is paralyzed from the neck down, utterly dependent on others. Yet he really isn't dependent. His story has been told so effectively by Jim Fallbeck, of the *Paradise (California) Post*, May 28, 1976, that I want to share it with all young people who feel that they've suffered from the buffetings of fate.

“At 31, Scott Hoiland has done something few people would have believed possible had they not known him or not watched him do it. For 10 years, paralyzed from the neck down as the result of a diving accident, Scott has labored at his higher education. Those years paid off as Scott's sister, Julie, pushed his wheel chair to center stage for him to receive a Master's degree in geography at Chico State University.

“The story of those 10

years—the joys and sorrow, the frustrations and accomplishments—are worth knowing, like the people who made them happen. A strapping athlete, full of enthusiasm for sports, school, and life in general, Scott was doing what he liked best—swimming in upper Bidwell Park. It was the middle of a hot August afternoon. Suddenly, the lights went out.

“By all rights, I should be dead,” he declared matter-of-factly. While diving into Chico Creek he struck his neck on an unseen rock, instantly crushing his spinal cord. “I floated there in the water, face down, unable to move, but conscious. I thought: ‘This is it. I'm going to die,’ he recalled.

“His companions, realizing he was in trouble, turned him over and administered mouth to mouth resuscitation because the injury to his spinal cord had knocked out his breathing ability. He was rushed first to a Chico Hospital, then to Redding, where he spent more than a month on a respirator. Then it was back to Chico for another six weeks.

“I remember lying in bed, pretty depressed. I heard the doctor tell my parents they might as well buy a respirator because I would be on it the rest of my life. But I instantly rebelled and decided I would conquer it,” he reminisced. “I started going without it for a minute or two here, five minutes there, slowly building up my strength.”

“Later he underwent three months of therapy at the Kaiser Rehabilitation Center in Vallejo.”

The story goes on to recount Scott's return home, free of the respirator, but with the full knowledge that he would always be paralyzed, unable to move arms or legs. With two years of college finished, he determined to go ahead with his education, enjoying the full support of two incredibly courageous parents.

“An easy road? Obviously not. His parents, Dr. and Mrs. Dean Hoiland, and friends have transported him to classes, wheeled him to the library, typed papers, transcribed notes, and performed all manner of manual jobs he can't. Has his handicap stood in his way? Judging by his travels, the answer is No.”

His parents have taken him all over the world with them—three valiant people refusing to bow to the blow of fate. “There have been times when taking me along was inconvenient for them, but they have never let that stop them,” he said with a note of appreciation.

The future? Well, Scott has been hired as a part-time faculty member at his alma mater, teaching in his field of geography. Last year he completed his student teaching requirement at Butte College.

Sometime in the future he would like to move to southern California and teach there.

“Life is great. Every day I find new and exhilarating experiences. Learning how to cope with them is what life is all about.”

But the most incredibly brave thing Scott said, the most poignant, is this: “I hope that the physical hassles my family and friends have gone through have been compensated by something I've given back.”

Scott has given back the best gift of all—undaunted courage, with no self-pity.

There is nothing I could possibly say. Scott's life has said it all.

God-Talk

What is God-talk? We were introduced to this term while reading about a recent seminar on integrity, sponsored by the Southern Baptist Convention Christian Life Commission. The Southern Baptists are the largest Protestant denomination in the United States.

Confessing that some experiences with his denomination had damaged his innocence, Dr. Cecil E. Sherman, of Asheville, North Carolina, former chairman of the commission, enumerated his criticisms, among them the one involving God-talk.

The criticism was aimed at the leader of one of the denomination's strong agencies, who appeared before a committee of 15 that had conducted a four-year study on the church's national agencies.

Dr. Sherman charged, "A leader of that agency rebutted, bullied and badgered. The committee of fifteen gave way. God-talk was an important part of the badgering. 'God's will,' or 'I've prayed about this,' or 'I know your hearts, brethren,' was the language of debate. He got his way, but he said it was God's way."

Dr. Sherman continued, "I wondered—not about God, but about him."

Then came Dr. Sherman's indictment of God-talk: "It is a cheap way to sway the masses. When you get your

way by declaring that your way is God's way, that is blasphemy."

"Use God-talk sparingly," he urged the denomination's leaders.

Perhaps we can all learn from Dr. Sherman's observations, especially those of us who are chairpersons of various church committees. Have we ever tried to get our ideas voted by appealing to the fact that we have prayed about the matter and are convinced that our way is God's way?

Whose Prayers Does God Hear?

Think of it in this way. Have not the other members of the committee, including those who disagree with our idea, also prayed? How then is one to decide as to whose idea God is supporting? Is it not conceited to maintain that, of all those who have prayed, we are the only ones who have received divine guidance? What kind of guidance does this imply that those who disagree have received?

Ordinarily we would expect God not to reveal His will in matters of general interest involving committee action before the committee has deliberated. In other words, one should not come to a committee with his mind already made up, or, at least, not with an unwillingness to listen to other points of view or to allow that other points of view may represent God's will. On one occasion Ellen White defined the purpose of group discussion as follows:

"Satan may move through one man's mind to warp things out of their proper channel; he may succeed with two who view things in a similar light; but with several minds enlisted there is greater safety against his wiles. Every plan will be more liable to be viewed from all sides, every advance will be more carefully studied, so that no enterprise will be so likely to be entered upon which will bring confusion and perplexity and defeat to the work in which we are engaged. In union there is strength; in division there is weakness and defeat."—*Testimonies to Ministers*, p. 252.

If this is the way God works, is not Dr. Sherman right when he says that God-talk is a cheap way to sway a group, in this case, the committee? Is he not right when he declares it to be blasphemy to get one's way by God-talk? What about the person whom Ellen White mentions, through whom Satan is moving to warp things out of their proper channel? Supposing he uses God-talk? What could be more blasphemous?

No wonder in the context of the statement quoted above Ellen White also says the following: "The peril which threatens our usefulness, and which will prove our ruin if not seen and overcome, is selfishness—placing a higher estimate upon our plans, our opinions, and our labors, and moving independently of our brethren. 'Counsel together' have been the words repeated by the angels again and again."—*Ibid.*

We reiterate Dr. Sherman's admonition, "Use God-talk sparingly."

D. F. N.

Waiting

By MONT HURST

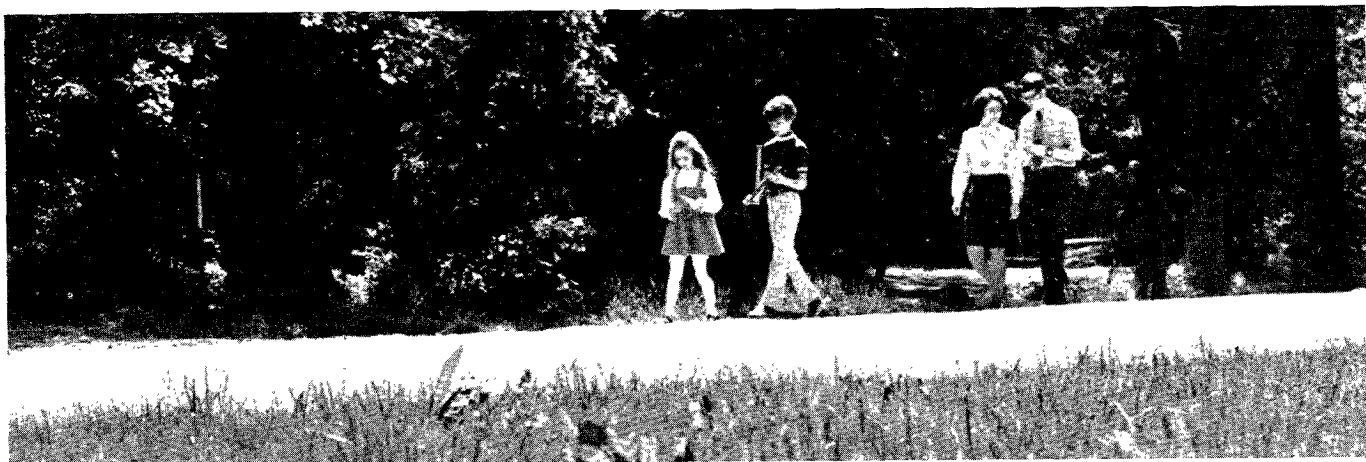
"Blessed are all they that wait for him." Isaiah 30:18.

Because silkworms feed on mulberry leaves, an ancient Chinese proverb says, "With patience mulberry leaves become silk." When we wait patiently on the Lord our way will result in blessing. God honors us with golden opportunities in the form of testing experiences that try our faith. The success of our national space program is the result of numberless tests, and patience.

Patience intensifies faith. God delights to honor an intensified faith. His seeming delay assures us that deliverance is a certainty and that His truth cannot be impeached. Let us undergird our thinking, our actions, and our plans with complete assurance of the blessings to come as we wait with patience for Him to act.

We speak of the patience of Job. A careful study and meditation on the book of Job is always rewarding and encouraging. We do not have Job's patience, because we do not have to undergo his trials. God will give us a sufficient amount of patience when we need it, and He promises His blessing when we use what He gives us.

It is our privilege to renew our dedication as we wait on Him.



Making Sabbath Afternoons a Joy

Variety is a key ingredient
to happy Sabbaths.

By **MADELINE S. JOHNSTON**

“MUMMY, WHAT CAN I DO?” Have you ever heard that on a Sabbath afternoon? Is Sabbath a day that your children dread? Do you find yourself frequently reminding them, “We don’t do that on Sabbath”?

Sabbath should be the happiest day of the week for our children, anticipated with eagerness. A negative approach will not work.

First of all, we should begin planning for a happy Sabbath early in the week. Children should be aware of the Sabbath as it approaches and can assist with the Friday preparation. As they help clean the house, cook the food, and put away the secular magazines, the sacredness and importance of the Sabbath are indelibly impressed on their minds.

Sabbath school and church occupy Sabbath morning. But Sabbath afternoon is the challenge. It is very easy for overfed parents to take a long nap, leaving the children to entertain themselves. They may start out with good intentions, but Satan is skilled at suggesting many non-

Madeline S. Johnston, a former teacher, is the wife of an assistant professor of theology at Andrews University Theological Seminary, Berrien Springs, Michigan.

Sabbath activities to them. Children need worthwhile suggestions and companionship.

If your children are small they undoubtedly will need a nap on Sabbath as on any other afternoon. If you must rest, then this is the time to do it. When they are up and active they need your companionship and guidance—both father’s and mother’s.

What could be more suitable than missionary activities on Sabbath afternoons? You can choose from many different types. Children enjoy picking flowers to take to a sick or elderly person, or they can take a church bulletin to one who was unable to attend that morning. The visit doesn’t need to be long—in fact, it is better if short—but the children can share in the sense of satisfaction derived from doing something for others.

Children who like to sing can often join a singing band to take some sunshine to shut-ins somewhere.

Branch Sabbath school is another possibility. Older children can help with the music, tell stories, invite children to the meeting. In some countries this can all be kept very simple, yet it is much appreciated by the recipients and will do much to spread the gospel. Some of the happiest Sabbaths our oldest child remembers were spent in the country villages of Korea. Our college students went out faithfully to conduct branch Sabbath schools in these villages, and a few of them took a special interest in our 10-year-old and invited him to go along. They walked together on the dusty roads, passing out literature as they went, and then gathered a few children for stories and songs. They had ways of making him feel like a very important part of their program, and he loved it.

There is always literature we can pass out in the country or in the city. There may be health magazines our city neighbors will appreciate, or invitations to some coming meetings, or just tracts handed out along a country road to those we do not know. To some of us this kind of work is not easy, but as we work together as a family, children will learn that the easier course is not always the right one and that God promises to bless our efforts to sow gospel seed.

Along with missionary activities, the whole field of nature is open to us on Sabbath afternoons. This is God's other book, and He intends for us to learn from it and enjoy it. Just walking through nature can by itself be rewarding and inspiring, but careful observation increases interest. Note how things grow. Point out the changes that come with different seasons. Watch the movements and habits of living things. Talk about the purpose each of these may fulfill in God's plan. What can we learn from the ant, the butterfly, the sturdy tree, the pure lily?

Add to your observation by studying further. Get books and learn more about the intricate design and workings of nature. Adventist scientists have written such books, increasing our certainty of Creation, as well as leaving us in awe.

Some of the object lessons we can find in nature may be impressed deeper if we start a few collections. Besides, these are fun to do together. With small children this can begin with little walks into the woods, picking up a few leaves of different kinds, later pressing them and putting them into a scrapbook of Sabbath memories. Or the child may enjoy drawing around a big sycamore leaf at home and coloring it with crayons, perhaps to send to Grandma.

If you live near the beach, you can go to the shore and study the sea shells, picking up some of the more beautiful ones. Or perhaps you will become interested in bird-watching. An inexpensive book can help you identify the birds you see, and it will be fun to watch your list grow. Children who are thus tuned in to nature have much richer lives than those who never learn to notice the things around them. A new world is opened up to them that other people never see or hear. And it's a world that draws them closer to their Creator.

More Careful Planning in the City

If you live in a big city this may take more careful planning. Perhaps there is a city park where some of these blessings can be found. If not, you may wish to drive out into the country or the mountains to get away from the city atmosphere and into one that is more congenial to Sabbathkeeping. If this is impossible you may have to plan extra carefully to create a Sabbath atmosphere.

There are times when it is impossible or inconvenient to get out of the city. Or there may be bad weather that will keep you indoors even if you live in the country. What are some activities that can make Sabbath happy when confined indoors all afternoon?

Reading can transport the mind to an atmosphere of its choice. In our denomination there is a wealth of good books for all ages. If your children are old enough to read by themselves let them learn to enjoy reading alone for a while. This can be your chance to read that last issue of the REVIEW. But don't expect them to spend the whole afternoon this way.

Younger children—and older ones—enjoy being read to. Many books telling of the history of our work, mission experiences, biographies of Christian leaders, or Bible stories can be enjoyed by children and adults together. Read to them, and enjoy the closeness of a child on your lap and one beside you to see all the pictures.

But before they tire of reading, turn to something else. There are Sabbath games, many of which are very educational. Care should be taken that the educational aspect is not overwhelmed and obscured by the competitive aspect. When this happens one can see very little difference between these games and any other game. If the game spirit runs too high sometimes it is better to rely more heavily on other types of Sabbath activities.

Enjoyable, Relaxing Activities

Does your family enjoy jigsaw puzzles? There are some lovely ones with pictures of Bible characters or of nature. In excess this too could be a waste of time. But it is an enjoyable, relaxing activity for many people, and it is something families of all ages can do together. The contemplation of the picture itself combined with the togetherness of the family can be beneficial.

Let the children draw or color. If you don't have coloring books for them, or are among those who feel they stifle creativity, then suggest that they draw some appropriate pictures. Giving them a suggestion of a subject often works better than just saying, "Go and draw a picture." Maybe they can illustrate something that you did during the day, or draw a picture of what they would like to do, or tell a story in pictures.

Perhaps you can help them make a scrapbook for a young friend or a shut-in. You would probably want to collect pictures for it during the week so that you would not have to look through secular magazines on the Sabbath. But you could paste into a scrapbook pictures of nature, pictures that would appeal to a toddler you know, or poems that might appeal to a shut-in.

Don't overlook the possibilities in music. You may have special Sabbath records you enjoy listening to, or you may put on some of the children's records, either music or stories, that are available at our book centers. And don't forget homemade music. If you have a piano gather around it and sing hymns together. If the children are learning to play instruments get them together. Playing musical instruments together not only helps to pass Sabbath hours enjoyably but it teaches them that their music lessons are not just the chore of daily practice but are a source of genuine pleasure.

And in all this family togetherness, don't pass by the reciprocal blessings of Sabbath guests. Is there a visitor at church you could invite home for lunch? Is there a family who would enjoy spending a Sabbath with you? Is there a visiting minister who has no place to go? You may think you are doing these people a favor by inviting them home—and you are—but you are also doing your family a favor. As you fellowship together, your children will not only learn valuable lessons in Christian hospitality but will also gain lifelong friends in the church, who will always seem special to them. They will learn from them, and their lives will be greatly enriched from these contacts. If they are non-Christians your children will learn much about the joys of witnessing.

Remember that variety is a key ingredient to happy Sabbaths. Don't take any one of these suggestions and work it to death. Vary activities from Sabbath to Sabbath, and in any given Sabbath try different combinations of activities. Your reward will come when your children tell you, or you overhear them saying among themselves, "Sabbath is my favorite day." □

SDA Observer Gives Saudi Arabia Impressions

By ANEES A. HADDAD

"COME to Saudi Arabia with us," was the simple invitation of Drs. Ellsworth Wareham and Joan Coggin, codirectors of the international heart-surgery program of Loma Linda University.

"And what can I do for you?" was my unrehearsed and spontaneous response.

"Plenty," replied my friends. "In the first place, you know what it is to go through the experience of open-heart surgery; your wife was our first case in Loma Linda 14 years ago. Second, you are a behavioral scientist and, therefore, qualified to observe, describe, analyze, and recommend. And third, you come from Lebanon and you understand the thinking patterns of these wonderful people better than we do. Help us understand their world view."

A conference between Loma Linda University's top administrators from both campuses and the administrators of the heart team, and the word was Go. I would not have exchanged the experience of that month for anything in the world!

Twelve years of administering the work of the Commission on Alcoholism and Drug Abuse in the temperance department of the former Middle East Division ended a decade ago when through a chain of medical/educational events I came to Loma Linda. During those years I had made more than one trip to Saudi Arabia, had met His Majesty and many top government officials, had seen the country and its needs and potential, and had realized the great challenge of Arabia to our church and its worldwide vision of service. Now I was to go back and see what has happened, what can happen.

The heart team had gone to Arabia at the beginning of this year and performed 35 open-heart surgeries, the first in that country. They had left a tremendous impact on the patients, their families, and particularly on the executives in charge of the health program where the team was working.

The Loma Linda University overseas heart team was charged with helping Arabia develop their own heart pro-

gram just as they had helped Greece develop theirs. For just last year, the Loma Linda University team concluded an affiliation with the Evangelismos Hospital in Athens, Greece, where the university helped in the development of an open-heart program. That endeavor succeeded, and the Evangelismos heart team is now considered to be one of the best in Greece.

One and one-half times the size of Europe, Arabia is very sparsely populated. The latest estimates put the population at between 5 million and 7 million. Ninety per cent of this population is now settled and is quite homogenous in language and religion. Ninety

per cent of the Saudi Arabians are descendants of the major Arab tribes, and collectively, they have suddenly become one of the wealthiest nations on earth, with all the prestige and headaches this new status can bring.

Since Adam Smith, who published his book *The Wealth of Nations* in 1776, it has been recognized that the key to development lies in investment. Thus, the Saudi Government has launched a spectacular development program. Their 1975-1980 development plan calls for the expenditure of \$142 billion—a budget nine times as large as the first five-year development plan, which ended last year. And a fair share of the new budget goes to health, welfare, and education.

The per capita income last year was approximately \$6,000, which is comparable to that found in the developed economies of Western Europe, and the Saudi reserves already exceed those of the United States and are second only to West Germany's.

First Five-Year Plan

By the end of the first five-year development plan in 1975, there were already 62 hospitals, 215 clinics, and 372 health centers. The number of beds had increased to 9,250. The current five-year plan aims at building no fewer than 97 new hospitals. Steps have been taken to standardize hospital design. By 1980 the goal is to add 11,500 beds, for a total of 20,750.

In 1960 there were 280 physicians; in 1970, 780; and at the end of the first five-year plan 2,274. The current five-year plan aims at increasing the number of physicians to a ratio of one per 2,000 Saudi Arabians. The numerical progression of female nurses and midwives during that period went from 388 to 780 to 2,902. These are but examples of progress in that country, which is believed by many experts to be the fastest-advancing nation on earth.

Coeducation does not exist, owing to the religio-cultural tradition of segregating the sexes. The government pro-



AUSTRALIAN RECEIVES 40-YEAR AWARD

The high light of the West Australian Adventist Book Center's second annual appreciation dinner was a presentation to Mrs. T. E. Lowth, in recognition of her 40 years as lay activities secretary of the largest church in the conference, Victoria Park.

When making the presentation to Mrs. Lowth, Nat Devenish, Adventist Book Center manager, spoke of her faithfulness and the accuracy with which her accounts were kept. When reflecting on those long years of service, Mrs. Lowth said, "I have enjoyed every minute of it."

Another high light of the evening was a color-slide tour of the Signs Publishing Company, presented by B. H. Wood, West Australian Conference publishing director.

Mr. Devenish originated the appreciation dinner idea to recognize and convey appreciation for the many hours of service rendered by local church officers in association with the Book Center. He reported sales of US\$175,000 for the year ending in June, 1976. This represents an average investment per member of US\$45 in denominational literature.

W. G. DOWLING
Communication Director
West Australian Conference

Anees A. Haddad is director of the Loma Linda University division of behavioral sciences.

vides duplicate facilities, but at a high cost to itself. In 1975, which was the end of the first five-year development plan, the number of Saudi children attending schools was 760,000. By the end of the current five-year plan it is expected that the number will have reached 1.3 million.

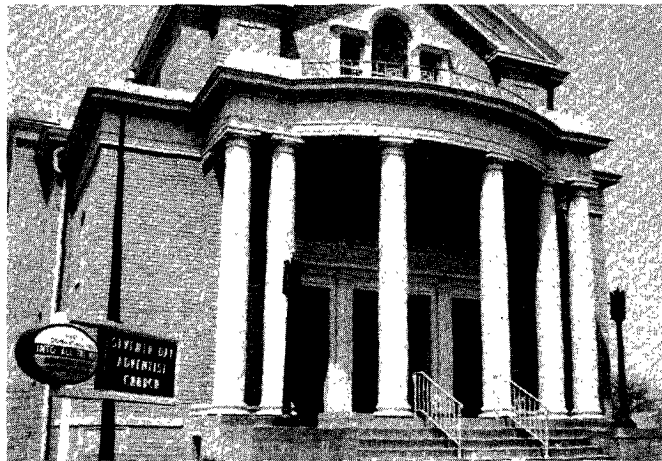
Primary education begins at the age of 7 or 8. At the end of the decade some 680,000 boys are expected to be attending primary school, and the number of girls on that level is expected to have risen from its present 250,000 to 350,000. At that time it is planned also that 95 per cent of the boys will receive intermediate education, and that 60 per cent of them will go on to secondary education.

In order to meet these rapidly expanding needs, the government is planning to build 1,983 new schools within the next five years. Further expansion of the universities will allow the enrollments for higher education to go from 15,600 to 53,000; and the teacher-training college placements will increase from 9,000 to 20,000.

The plan will continue to help adults without previous education to enroll in night school for a four-year course, which would qualify them for an elementary education certificate.

Illiteracy in its pure form is hardly a major problem in Arabia anyway. This is because of the obligatory and intensive study of the Koran from childhood. Much like the manner in which Adventists teach their young people Sabbath school memory verses, the Arabians teach their children the Koran, but on a much wider and deeper scale. It is not unusual to see posters on the walls (like the ones we saw at Khamis, site of the hospital where the team operated) inviting the people to come to a special ceremony marking the recognition of their children's memorization of the *whole* Koran, or parts thereof. It is not unusual either to meet adults who can recite Koranic passages hour after hour from memory and in perfect classical Arabic.

But in addition to the en-



WATERLOO, IOWA, CHURCH IS DEDICATED

The Waterloo, Iowa, church was dedicated on May 1. The church, with a seating capacity of more than 350 and a \$30,000 pipe organ, was purchased for the value of the pipe organ alone on October 27, 1973.

On dedication day, guests leading out in the services included E. L. Marley, Iowa Conference president; L. J. Leiske, Northern Union Conference president; Roger Bothwell, pastor from 1964 to 1967; and Craig Hollingsworth, pastor from 1974 to 1976.

The church history was presented by Mrs. Gerry Gardner, who reported that in 1911 James C. Clemens, a cousin of Mark Twain, held a tent crusade on Mobile Street in Waterloo. A group of believers met in Dr. Day's home for two and one-half years before the congregation was organized into a church on May 25, 1914. There were 19 charter members. In April of 1951 the Waterloo congregation bought the church they had been renting for many years, and it served the congregation until the present church was purchased. The congregation now numbers 113 and operates a church school.

CHARLES STOUT
Pastor

ergy absorbed by such learning, the students of Saudi Arabia are turning with great thirst to the fountains of knowledge in every field imaginable. Money is never a problem; the government is financially ready to cover all expenses for its youth to reach the heights of education.

One of the most urgent needs of Arabia is for manpower. That very word in the English language is graphically illustrated in that country, for in Arabia women are not considered part of the working force, and therefore *manpower* means just that: 1.5 million Saudi Arabian men. The few women who work are in the traditional areas of nursing and elementary-school teaching only.

Many observers feel that it will be some time before women in large numbers enter the working force to alleviate the congestion and pressure on the government, corporation offices, and other sectors of the economy. At present there are hundreds of thousands of foreign employees helping the government produce the miracles it has set forth as its objectives. From neighboring Yemen alone there are estimates that range from half a million to a full million alien workers. Most of the others are Egyptians, Lebanese, and Palestinians, besides a substantial scattering of workers from the Americas, Europe, and the Orient.

Training Saudi personnel is Arabia's greatest preoccupa-

tion. Therefore, the keynote of all government plans for development is a commitment to training Saudi staff. The Loma Linda University overseas heart-surgery team is an example of that effort. The program for training Saudi citizens to create an open-heart-surgery team is carried out both by bringing Saudi Arabians to Loma Linda and by taking Loma Linda staff to Saudi Arabia.

Paramedical technicians are receiving training in the Loma Linda University Medical Center in such areas as respiratory care, pulmonary perfusion, blood-gas analysis, and medical technology. In Arabia, when the Loma Linda team is there, these technicians are joined by Saudi Arabian doctors in working with and receiving training from the heart team.

Working in the Kingdom of Saudi Arabia, the team uses the same professional standards as in the United States. During this second trip to the Kingdom they successfully performed 51 heart surgeries—two surgeries a day, five days a week—without a serious complication or fatality.

"God Sent You"

The usual mortality rate in the United States for similar surgeries is 3 to 15 per cent, depending on the patient and the type of surgery. This fact has not escaped the attention of the Saudi Arabians.

As I spoke with patients and their families the phenomenal success was mentioned again and again. "God sent you to us, and He is with you," was one of their most frequently expressed sentiments.

Saudi doctors and technicians are deeply impressed by the Loma Linda team's unchanging habit of offering a prayer over the patient in the operating room before surgery begins. They have not seen such simple faith in action before, and because of their own deep faith in Allah they attribute to Him first and then to the team the phenomenal success that they see.

What most people do not realize is that Moslems in

general are among the most devout and spiritual people in the world. It is a real joy and inspiration to discuss spiritual matters with them. And when they come in contact with spirituality not of their faith, not only do they recognize it but they genuinely respect it and often identify with it.

It was my privilege to discuss religion with some of the highest officials in Arabia. In one conversation at a dinner honoring the governor of the entire southern district with his top assistants, as well as Dr. Wareham and me, I had the opportunity of explaining our system of tithing to support the ministry of the Seventh-day Adventist Church.

It was the end of Ramadan, the holy month of fasting, and the governor was commenting that it was time now for the Zakat—the giving of a pre-

scribed percentage for welfare. I listened attentively, helped in quoting the appropriate statements from their Holy Koran that support this Islamic doctrine, and asked a few questions for clarification. Upon seeing my genuine interest and knowledge of the Koran, the group fell silent as the governor proceeded to explain.

When His Excellency finished telling me that they usually pay 2.5 per cent of their financial increase for the Zakat, it was my turn to tell the assembled guests about our own Zakat system—that we pay ten per cent of our increase as tithe and that many pay 5 to 10 per cent additional as freewill offerings.

The governor showed great interest and surprise, as well as humor. He turned to the

bank president, who was one of the honored guests, and said, "Well, then, 50 million rials (US\$14,750,000) isn't much for you to pay. Imagine if you had to pay 10 per cent instead of 2.5."

Then he turned to me and asked about the Sabbath. "Why do you observe Saturday and not Sunday like other Christians?"

Health Message Review

With polite enthusiasm I explained to the assembly our stand on the Sabbath, after a quick review of our health message, which is well received in Saudi Arabia. Moslems, like Seventh-day Adventists, do not drink alcoholic beverages, dance, gamble, or eat pork. Many of them also do not believe in smoking. This review, then, was a bridge that placed them

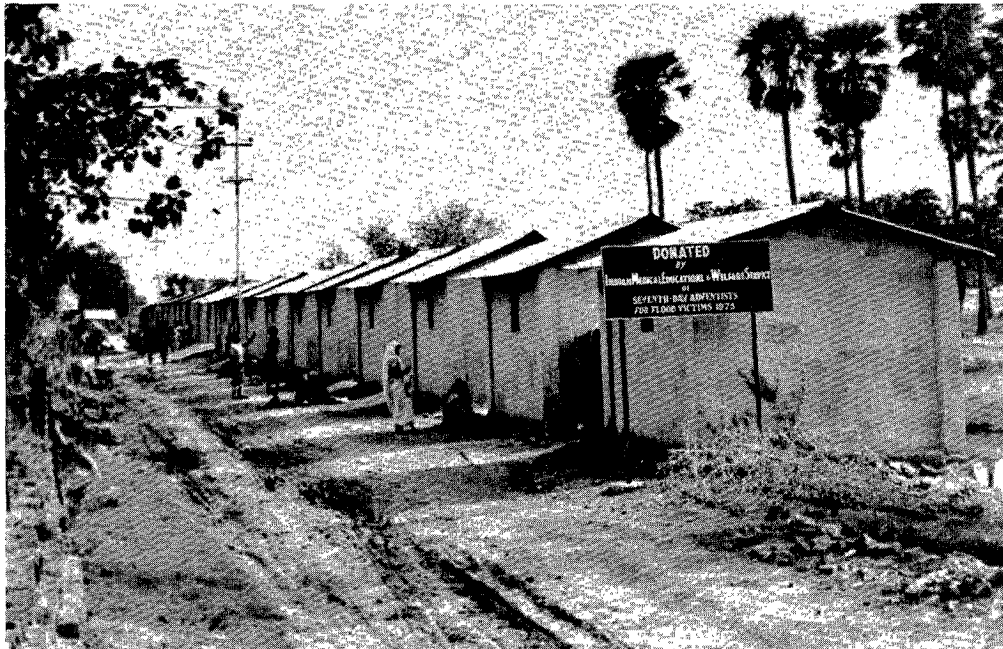
in an optimum frame of mind to receive the message about the Sabbath. The basic religious concept of Islam is a further bridge between them and Seventh-day Adventists. That concept is one of direct relationship between the individual and God, without any earthly intermediary or intercessor.

On several occasions after I was "preached" to by my newly made Moslem friends, they expressed their desire to read from the Arabic Holy Bible. They told me that their Holy Koran enjoins on them faith in the Old Testament and the Gospels, and our conversation on spiritual things had aroused in them interest in learning more about our faith. The Saudis see us as different from the other Christians they encounter. One general told me, "Loma Linda is *our* university." This officer could not find more expressive words to explain his admiration for the moral principles on which Loma Linda is founded.

As a result of the impact of the Loma Linda University overseas heart-surgery team, the Saudi Arabian Government has asked to send 30 of their top graduating high school seniors to Loma Linda for their premedical training because Seventh-day Adventists share many of the same health beliefs as do those of the Moslem faith. "The parents will feel much more at ease if their children are in the atmosphere such as Loma Linda provides," a top-ranking officer explained.

Prior to leaving Saudi Arabia, Drs. Coggin and Wareham met with Prince Sultan and Prince Turki, brothers of His Majesty King Khalid. Prince Sultan, who for 14 years has been Minister of Defense and Aviation, expressed appreciation to the team for their work in Saudi Arabia, and as a tangible token of that expression, wrote a personal check for \$100,000 for use at Loma Linda University.

Jesus' words keep echoing in my mind: "Go ye therefore, and teach all nations." "And, lo, I am with you always."



NEW HOMES FOR INDIAN FLOOD VICTIMS

Twenty-five families in Patna, in the State of Bihar, India, whose homes were destroyed in floods late last year, are living in new homes built for them by the Seventh-day Adventist Church through its local welfare organization, the Indian Medical, Educational, and Welfare Service (IMEWS).

A few days after the floods IMEWS began to distribute blankets and other items to survivors of the flood.

When the situation had been assessed

plans were put into operation to erect houses for villagers whose homes had been washed away. The Adventist Church was the first organization to set in motion a rebuilding operation, and the locality chosen was a village area on the outskirts of Patna, on the bank of a canal. The homes were occupied even before they were finished.

ADRIAN M. PETERSON
Communication Director
Southern Asia Division

Adventist Visitor Attends Seventh Day Baptist GC

By D. A. ROTH

ONE HUNDRED years ago James White, president of the General Conference at that time, received an invitation to attend the Annual General Conference session of the Seventh Day Baptist Church.

A century later, August, 1976, I had the unique experience of representing the General Conference of Seventh-day Adventists at the General Conference session of the Seventh Day Baptist denomination.

Fraternal delegates from several denominations, in-

D. A. Roth is an associate secretary of the General Conference.

cluding Seventh-day Adventists, were invited late this summer to participate in a Bicentennial celebration in connection with the Seventh Day Baptist Church's General Conference. The event took place in Houghton, New York.

When Clyde O. Franz, General Conference secretary, first talked to me about this assignment, I felt it was a unique opportunity to observe firsthand the activities of a group who gave the Sabbath truth to us 132 years ago.

The specific invitation included a special dinner for fraternal delegates on a Tuesday evening and the American Bicentennial celebration with

the entire delegation the next day.

During my visit at the session I thought about the historical ties Seventh-day Adventists have with a number of denominations.

William Miller was a Baptist when he preached about the second coming of Christ. Joseph Bates was first a member of the Christian Church and later a Millerite. Ellen Harmon was a Methodist when she received her call from the Lord.

Significant Tie

The significant tie with Seventh Day Baptists came in 1844, when Rachel Oakes (later Preston) first shared the Sabbath truth with a few Adventist believers in Washington, New Hampshire. Intensive study by early church leaders convinced them of the Sabbath truth, though Rachel Oakes Preston did not really join the Adventist Church

until the last year of her life.

A prominent Seventh Day Baptist minister, Roswell F. Cottrell, became an Adventist minister and wrote for the *REVIEW AND HERALD*. William Spicer, who was born into a Seventh Day Baptist home, early joined the Adventists, and later became president of the General Conference.

At the time of my visit a total of 407 delegates reported from some 50 churches. The conference started with a ministerial seminar on a Sunday and closed the following Saturday night.

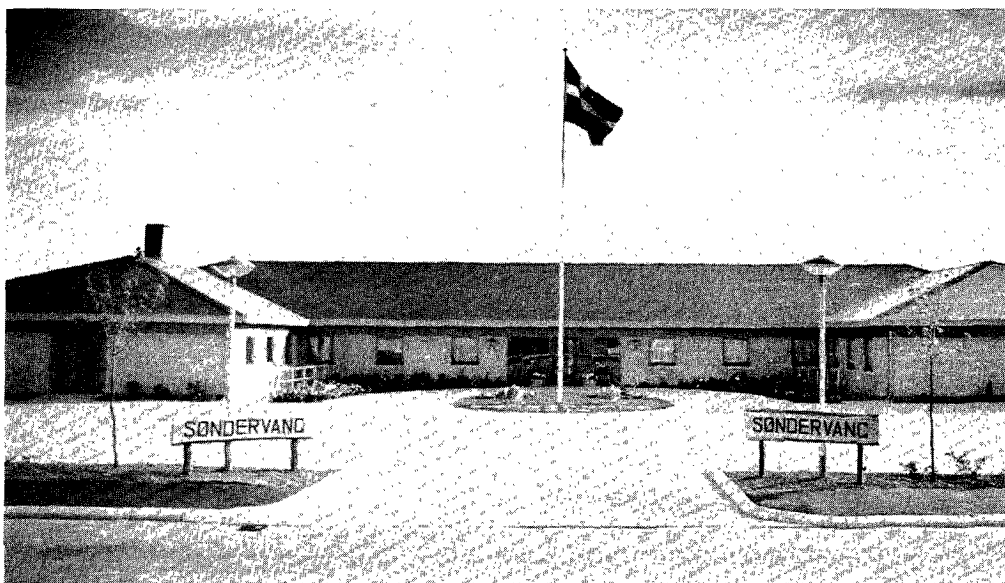
While at Houghton College I met most of the denominational leaders. My table partner at the fraternal dinner was the current president of the General Conference, Gary Cox, a layman from Boulder, Colorado. I learned that the post is largely honorary and alternates between laymen and clerics.

The only full-time cleric at the church's national headquarters in Plainfield, New Jersey, is K. Duane Hurlley, executive secretary. I had exchanged letters with Brother Hurlley before the conference, and I found him to be a warm and congenial administrator. He has been in his present post only one year, after serving as president of Salem College in West Virginia for more than 20 years.

A valuable source of information was youthful John Bevis, editor of the church's monthly paper, *Sabbath Recorder*, published in Plainfield, New Jersey. I had met him earlier at an American Bible Society meeting in New York City, so his face was a familiar one to me.

I found that the daily program of the conference was very similar to our own church's General Conference sessions—morning devotionals, business sessions, sermons, workshops, and special features in the evenings. Part of the afternoons was given to committees such as the nominating, budget and plans committees.

A group of some 40 young people presented two special Bicentennial musical pro-



NEW NURSING HOME IS OPENED IN DENMARK

After 46 years in an old building in Naerum, Denmark, the Adventist old people's home has moved to a new building in Fakse, about 40 kilometers (25 miles) from Copenhagen. The \$1.7 million building, with modern nursing-home facilities for 31 patients, has ample room for future expansion.

In his dedication sermon Jens Madsen, West Nordic Union Conference president, said this home has become a reality because in Christ's name Danish Adventists want to

do something for their senior citizens who have become dependent on others.

The city mayor welcomed the Adventists to town and congratulated them on choosing a location near the new city hall, the sports hall, and the library. Soon a Seventh-day Adventist church will be built in the same area.

JOHANN THORVALDSSON
Communication Director
East Denmark Conference

grams, and in midweek most delegates were dressed in Revolutionary costumes. The delegates were congenial and all seemed to know one another, even though they were from every section of the nation.

Many Similarities

The similarities between Seventh-day Adventists and Seventh Day Baptists are many. The main point of agreement, of course, is our common belief in the seventh-day Sabbath. The common form of baptism is by immersion. There is no question about our common belief in the second return of Jesus

Christ to the world, although Seventh Day Baptists differ entirely as to the form and method of His return.

Both church organizations are basically conservative in standards such as smoking, drinking, dress, and amusements. Belief in God, Jesus Christ, the Holy Spirit, the Bible, and other doctrines are basically the same as ours.

What, then, are the doctrinal differences between the two churches? Other than historical ties, what would keep all Seventh Day Baptists from affiliating with the Seventh-day Adventists or vice versa?

The major differences in-

clude acceptance of the Spirit of Prophecy and the interpretation of prophecy. Other points include such things as differences in belief on the state of the dead, foot washing, the manner of Christ's return, and conditions in the millennium and eternity.

During my stay in Houghton I found that Seventh Day Baptists have no educational system. There are no church-sponsored elementary schools, academies, or colleges. There is no theological seminary training future ministers. There are no medical institutions of any kind sponsored by the church. The only publishing work is done

in a small publishing plant in Plainfield, New Jersey.

Seventh Day Baptists in 1900 had a peak membership of 9,000 in the United States. Since the turn of the century the membership has declined. Latest statistics show a total national membership of fewer than 4,800.

Seventh Day Baptists sponsor expatriate missionaries in three areas—Malawi in Africa, Jamaica in the West Indies, and Guyana in South America. Membership statistics in these countries were not available, since there is just a loose affiliation between the American group and its overseas counterparts.

Relief Dentist Begins His Work in Nigeria

I met Pete and Suzanne Nelson and their two children, Scott (6) and Heidi (4), a couple of weeks ago. Notwithstanding the jet-lag caused by a nine-hour time difference between their dental practice in central California and Kano, northern Nigeria, they were ready to get on the job immediately.

And the job at hand for Pete: holding the Kano dental practice together for three months as a relief dental surgeon.

What would make a youthful couple like the Nelsons leave their comfortable California practice and travel halfway around the world to help out in the Northern Europe-West Africa Division? In the space of half an hour I found out the reason.

Pete met Suzanne (Rouhe) while they were at Loma Linda. "Just regular kids," she said. "We saw what was going on around us in southern California, friends setting up practices, making it with the materialism routine, and we decided that there must be something better."

Suzanne says that her family's record of mission service (her parents spent 25 years in the Trans-Africa Division) didn't put pressure on Pete to sign up as a General Conference deferred appointee, but it must have had some effect.

In any case, upon graduation there was no call. They decided to evangelize a small town in central California. There they found 27 other dentists trying to earn a living among a population of 30,000 persons. It was rough. The Adventist church consisted mainly of elderly believers, and the building was in disrepair.

This challenge appealed to Pete and Suzanne, who had been praying for guidance in their own lives and, in particular, in where they should establish a dental practice. This was it.

That was in 1970. Now, five years later, the church is rebuilt and growing. New faces—young faces—are filling the pews of a vibrant church. The practice, instead of

fizzling as predicted by some, has grown by leaps and bounds. Pete and Suzanne employ five parodontal personnel.

As their practice increased, they looked for a Christian partner. One day an acquaintance called and said he would be available to join the practice. This was an answer to prayer, for now they could answer the call to Kano for relief service. Two days later Pete and Suzanne were flying to Kano, leaving the practice in good hands.



Pete has served as relief dental surgeon on St. Vincent, in the Caribbean, and in Guatemala, two days after the recent earthquake. He looks forward to building up the practice in Kano during the three months he is there, and to leading people to know their Saviour. He and Suzanne are pictured with Sivert Gustavsson, Nigerian Union president, on their arrival in Nigeria.

MIKE STEVENSON
Youth Director
Northern Europe-West Africa Division

COVER STORY

Expanded Role of Women Recognized in Solomons

By WILLIAM LIVERSIDGE

ONE OF THE most significant features of modern life in the Solomon Islands is the growing number of women who feel that they not only have the right to participate in church and community affairs but also possess the enthusiasm and knowledge to make a real contribution. The Seventh-day Adventist Church in the Solomons not only recognizes the importance of the role of women but also actively encourages and trains them to live lives of usefulness for God and society.

In traditional Melanesian society women were considered useful only to garden, cook, care for children, and meet the demands of their menfolk. They were not expected to be leaders and were given no opportunity to contribute to the affairs of the village or the community. A woman of independent thought and action was considered a "bad catch" and could be purchased at "bargain rates."

The advent of Christian missions that heralded the preaching of the gospel message in Melanesia brought into these islands for the first time the concept of equality of the sexes. The status of women was raised considerably as men were born again of the Spirit of God. But old customs die hard. There is still a feeling that women are only wasting their time by becoming involved in activities that traditionally belong to men.

Recently a woman was elected to an important subcommittee of the Western Pacific Union Mission. This articulate, well-informed woman is but one of a growing number who can hold their own on a committee and contribute to church growth.

William Liversidge is lay activities director of the Western Pacific Union Mission.

The new role of women is best seen in the Dorcas Welfare Societies that flourish in the Western Pacific. There are 110 societies in this union, with more than 5,000 women participating. At a recent Federation meeting in Kuku, Western Solomons, more than 400 uniformed women demonstrated their skills and related their adventures for Christ.

One intrepid group related the story of their successful outreach in a local jail. As the climax of their love-in-action report, they introduced Jay Zinghite, a well-known local troublemaker who had been touched by the kindness of the Dorcas women, and who as a baptized Seventh-day Adventist is now actively sharing his faith among his own people.

Women are in the forefront of the Witnessing for Christ program, as well. Not willing to be outdone by their male counterparts, they have participated in training classes and joined door-to-door groups and are giving regular Bible studies. One such woman is Laisa Luva, mother

of four young children, who manages to combine home duties with personal evangelism by conducting four or five regular Bible studies each week.

In a recent three-week Better Living Crusade, in Honiara, women led out in cooking demonstrations, home treatments, and lectures on health and happiness. More than 100 persons are in baptismal classes as a result of the program.

On the island of Guadalcanal a whole village turned to the Seventh-day Adventist Church recently after a group of village women walked for a whole day in order to bring help and healing to this isolated and neglected area.



NEW MEDICAL LAUNCH INAUGURATED IN BRAZIL

The Araguaia River area, in the Brazilian backwoods, has received a new medical launch to replace the old one, which has been in action for many years.

The inauguration ceremony of the *Luzeiro do Araguaia* took place in one of the central squares of Goiânia, capital city of the state of Goiás (Central Brazil Mission). Many federal and local authorities attended the ceremony, including the governor of the state, and General Ismarth de Oliveira, director of the National Indian Foundation. He and others

complimented the Adventists for what they have been doing for the Indians in Brazil.

Presently there are 14 medical launches plying Brazilian rivers, assisting thousands of needy persons.

David Moroz is Central Brazil Mission president. Caleb Pinho is in charge of the Adventist Social Assistance, whose work in the Araguaia River has its headquarters at Bananal Island, largest fluvial island in Brazil.

ARTHUR S. VALLE
Review Correspondent

The Solomon Islands is an emerging country with independence just around the corner. The Seventh-day Adventist Church can be justly proud of its women and the role they are playing in the development of the country and the church. Old customs may die hard, but the changing role of women in Melanesia reflects the power of the gospel in the human heart.

FRANCE

AWR's Arabic Listeners Respond

Recent reports from the Arabic Voice of Prophecy Bible Correspondence School in Paris, France, indicate the broadcasts by Adventist World Radio to North Africa and the Middle East are bringing solid and encouraging results. Letters have come in from 27 countries, and the number of active Bible course enrollees varies from 350 to 500 students.

A professor in a Middle Eastern university noticed that one of his students was not listening to the lecture. In a surprise move he walked over to the student's desk and confiscated the material that the student had been studying intently.

Later that evening, as the professor was going through the papers in his briefcase, he came across the confiscated material. It was the Voice of Prophecy Bible course. After reading a few lines he became so interested that he decided to enroll in the course. Now both student and professor are well into the studies.

About two years ago a young man wrote to say that he was very interested in the AWR programs and would like very much to take the Bible course that was offered. The Bible school, sensing the youth's unusual spiritual interest, decided to send him the complete course on the life of Christ. To their surprise, in just a few weeks the completed course came back to them in the mail.

Next they sent a course on Bible prophecy, a Bible, and later, the books *Steps to*

SDA Historical Tour in Battle Creek

Hundreds of Seventh-day Adventists from all over the world in search of "roots" in the message come to historic Battle Creek, Michigan, every year to touch base with their religious heritage.

Each Sabbath at 2:00 P.M. the Battle Creek Tabernacle, on Washington at Van Buren Street, conducts a tour program. There is a 30-minute orientation program of 141 slides with taped narration by Glenn H. Hill to give historical background prior to visiting the actual sites.

A 60-minute cassette tape of the program produced by Your Story Hour is available through the Battle Creek Health Food Center or Your Story Hour, Box 15, Berrien Springs, Michigan 49103. Side two of the cassette gives the story of "The Man Who Conquered Pain" and tells about Uriah Smith, who as a boy had a leg amputated without benefit of anesthesia. He was one of the last to suffer such an ordeal.

Color slides of tour sites are also available from the Health Food Center. Later the 141 orientation slides also will be available. Proceeds from sales help to maintain the James and Ellen White home on Wood Street, where they lived from 1857 through 1863. Mrs. White's first draft of *The Great Controversy* was written there. The home was purchased in 1966 by the Tabernacle and partially restored to serve as a small museum.

During the week (Monday, Tuesday, and Friday, 9:00 A.M. to 5:00 P.M., and Thursday, 12:30 to 9:00 P.M.) the orientation program may be seen at the Willard Public Library in Battle Creek by telephoning Jane Ratner, historical librarian, for an appointment. A brochure with maps is provided for a self-tour.

GLENN H. HILL, *Pastor*
Battle Creek Urbandale Church

Christ and Messages to Young People. Thus began a constant flow of correspondence between the young man and the Bible school director, who also found a pen pal for him at the French Adventist Seminary. The young man found a hearty welcome at the Adventist church in his city.

In the meantime he interested eight friends in the Adventist radio programs and enrolled them in the Bible course. In March of this year the Bible school staff received a letter from him stating that he had been baptized into the Adventist Church on February 29.

One of the spiritual high lights of the year at the

French Adventist Seminary in Collonges was the emotional baptism on May 24 of a young Arabic man, whose first contact and subsequent conversion were a result of the Arabic Bible course.

In giving his personal testimony, the youth told of his search early in life for something fulfilling. His Moslem parents were able to steer him clear of many harmful habits, such as drinking and smoking. When he was about 20 some "friends" tricked him into taking some drugs with a soft drink and thus introduced him to the drug scene, into which he came and went many times.

In a time of regret, he at-

tempted to take up his old hobby of stamp collecting to occupy his time. An acquaintance told him that the Voice of Prophecy Bible School sent stamps to anyone requesting them. He wrote to the office in Paris for stamps and signed up for the Bible course.

Consequently he suffered rejection by many friends, but all the time his faith and trust in God increased. He decided he would attend school in Collonges. This decision brought a year-long battle with visa officials, who weren't interested in having their citizens go abroad to study the Bible. Eventually, however, with the help of new Adventist friends, he was able to arrange a student visa.

After some months in Collonges he requested baptism, and he is now continuing the theology course.

Augments Work of Church

Adventists around the world are asked to remember these young people in prayer, as well as all those studying the correspondence course in Arabic.

In many Arabic lands AWR is the only way to preach the gospel, because some years ago Adventist churches were closed down. In other countries the work is difficult, but AWR is able to reach the homes of short-wave radio listeners and thus augment the limited work of the church.

At present AWR broadcasts two programs a week in Arabic (Central European Time) and at 10:00 P.M. on Wednesdays. A daily program would be much more effective. AWR hopes to increase air time in Arabic someday, should funds become available. Contributions for this project may be sent through the regular channels, and marked "AWR," or may be sent to the Treasurer, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012.

ALLEN STEELE
*Manager**
Adventist World Radio-
Europe

*Since this article was written, Ron Myers has replaced Allen Steele as AWR manager.

Australasian

● Two Pathfinder Camporees were recently conducted in the New Hebrides with 207 members from seven clubs in attendance.

● A public preaching and Witnessing for Christ program was recently conducted on Malaita, Solomon Islands, in 30 main centers. This was the first time that some who attended heard God's Word presented to them.

● I. A. Watts reports from the Western Solomon Islands Mission that they have just conducted two "young marrieds" camps in the Western Solomons on small, uninhabited islands. Those who attended the camps, which lasted three days each, discussed such topics as child training, sexual relationships, family planning, secrets of a happy marriage, and budgeting.

Euro-Africa

● Work began November 8 on a church school in the city of Valence, France.

● Three new churches are under construction in southern France, at Toulouse, Roanne, and Carpentras. The Perpignan congregation has bought land, and Avignon members have received approval for their building plans.

● Gilbert Dewinter, formerly a missionary in the Ivory Coast, is now pastor of the church in Sierre, Switzerland.

● The school near Lausanne, Switzerland, received a visit from the 17 secondary-school students in Zurich, in German-speaking Switzerland. An exchange visit by the French-speaking students is planned.

● The Adventist College for French-speaking Africa, in Nanga-Eboko, reports a 57 per cent success rate of students who took the baccalaureate examination of the preparatory year or prebaccalaureate. The international reputation of this college in

the United Republic of Cameroon is growing, for there are now students from Burundi, Congo, Rwanda, Togo, Chad, Zaïre, and the Central African Republic, as well as from Cameroon.

Far Eastern

● Seventy-six college students studying in non-SDA colleges and universities in the North Philippine Union Mission, along with 11 workers, attended the first union-wide spiritual retreat of the Movement of Adventist Students, held at the Northern Luzon Academy campus in Artacho, Sison, Pangasinan, and at the Mountain Provinces Mission compound in Baguio City, October 28 to 31.

● Seventy persons were invested September 12 in Haad Yai, Thailand, in a candle-lighting ceremony symbolic of the pledges they had made to further God's work in Thailand. Among the 70 invested were 10 Master Guides, including Somsak Songput, newly appointed youth director of the Thailand Mission.

● On September 13 two temperance rallies were held in Haad Yai, Thailand, sponsored jointly by the Haad Yai Lions clubs, the provincial police department, and Haad Yai Mission Hospital. The morning meeting was attended by about 2,500 persons, most of whom were secondary students from local schools. The evening meeting was attended by about 300 students and faculty members from the Prince of Songkla University.

Inter-American

● Two trailer vans were recently donated to Maranatha Flights International to be used by volunteers while rebuilding 35 Adventist churches in Guatemala. The vans carry complete kitchen facilities and power and hand tools. The volunteers' output will be an average of one church a week during the next nine months.

● Salim Japas, assisted by the theology department of Antillian College, Mayaguez, Puerto Rico, other faculty members, and 70 students, recently presented a program that explained and portrayed the ancient Israelite wilderness sanctuary service. More than 3,000 attended the program, presented in the Rafael Mangual Coliseum of the University of Puerto Rico.

● Adventist university students in Caracas, Venezuela, with the financial assistance of members of five area churches, recently conducted a Five-Day Plan to Stop Smoking at Central Venezuela University. Eighteen hundred of the 3,000 smokers who attended were successful in overcoming the smoking habit. The students were asked to repeat the plan for several other organizations, and one organization ordered 10,000 copies of an *El Centinela* magazine containing an article titled "How to Quit Smoking Without Gaining Weight."

Trans-Africa

● On October 7 the Minister of National Education of the Republic of Rwanda, Monsieur Mutemberezi, P.C., visited Gitwe College. After touring the college grounds he walked up the hill with D. Gutekunst, Central African Union education director, along a walk flanked on each side by elementary children waving banana leaves. Two hundred students waited for him in the college square for a flag raising and a program. After inspecting the college buildings the minister went to the chapel, where another program awaited him, this one a concert by the Gitwe choir. He left the campus after a dinner in his honor.

● Dr. and Mrs. Olavi Rouhe, American workers at Songa Hospital in Zaïre for 20 years, have returned to their homeland. Dr. Rouhe was responsible for building several churches in outlying villages and preached often in them, as well as in the Songa church.

North American

Atlantic Union

● As the result of a Revelation lecture series in Rutland, Vermont, in September, nine persons were baptized.

● The New England Memorial Hospital has set up a new cardiac-stress laboratory.

● Twelve persons have been baptized in the Greater New York Conference recently—seven into the Intervale Spanish church in the Bronx and five into the Old Westbury church.

● The Wildwood Institute of Georgia and Lithia, Massachusetts, has expanded to include another New England school—Mountain Missionary Institute, in Harrisville, New Hampshire. The new school will be teaching vocational trades on a posthigh-school level.

● A new congregation of more than 60 persons was organized on November 6 in Burlington, Massachusetts.

● On the weekend of October 15 to 17, 187 representatives of 11 Pathfinder Clubs in the Greater New York Conference participated in a camporee near Riverhead, Long Island.

Canadian Union

● The Harvey, New Brunswick, church has opened a new church school with Mrs. Richard Graham as teacher.

● Many friends have been made by members of the Harvey, New Brunswick, church since they began opening their church Sunday evenings for hymn singing and testimonies by their members, and then a light vegetarian meal.

● Work on the new British Columbia campsite is progressing steadily. The site is being prepared for cabins, and a water system has been installed. A new three-phase electrical powerline is being constructed, and wiring is being installed in the new lodge. Almost all the work at the camp has been done by volunteer workers.

● Kind deeds have doubled Ingathering contributions in Central Butte, Saskatchewan, where an elderly woman contributor is afflicted with crippling arthritis. Women of the Tugaske Dorcas Society visit her each week, bathe her, help her dress, and do some cleaning. In appreciation she has made several \$100 donations to the Tugaske church and has doubled her Ingathering donation. She tells everyone who visits her what the Adventist women have done, and this publicity has benefited the church.

● Three new churches have been organized in the Greater Montreal area.

Central Union

● Wyoming Conference pastors report that Bible studies are being given to a number of persons contacted during this year's Ingathering crusade.

● Sabbath school soul-winning seminars were conducted in Lincoln, Gothenburg, and Scottsbluff, Nebraska, November 21 to 23 by B. J. Liebelt, of the General Conference Sabbath School Department, William Peeke, of the Central Union Sabbath school department, and George White, of the Nebraska Conference.

● Lunn Westbrook has joined the literature evangelist force of the Kansas Conference and is working in Wichita.

● H. L. Thompson, Central States Conference evangelist, and his associate, Gilbert Preston, baptized 44 persons at the close of their series of meetings in Wichita, Kansas. Now they are conducting meetings in Topeka, Kansas.

Columbia Union

● Ministerial changes in the Columbia Union: Robert Forss, to Mountain Top-Frostburg district, Maryland; Derek Morris, intern, Ephrata-Reading Kenhorst Boulevard district, Pennsylvania; J. C. Reynolds, Columbus Eastwood church, Ohio; Glenn R. Mitchell, Bartlett-Marietta district,

Ohio; Leighton R. Holley, conference evangelist, Ohio.

● The opening enrollment at Shenandoah Valley Academy, New Market, Virginia, passed all previous records with 370 students, 30 more than a year ago. The previous record year was 1965 when 366 registered.

● A. B. Butler, president of the Columbia Union's Eastern Seaboard States Adventist Health Services, has been re-elected chairman of the Washington Adventist Hospital board of directors. Named vice-chairmen were Marlowe Schaffner, president of Kettering Medical Center, Ohio, and Kenneth Mittleider, Potomac Conference president.

● To enhance the ministry of Adventist youth attending non-Adventist colleges, the Columbia Union youth department sponsored a week-end Bible Conference at Blue Ridge Youth Camp, Montebello, Virginia, in mid-October.

● Two new Pennsylvania Conference schools opening in September were in Millfintown, with 12 students, and Lehigh Valley, with approximately 45 students.

● Paul Johnson, a Potomac Conference evangelist, recently held an evangelistic series at the Sanitarium church in Takoma Park, Maryland. Melvin Sickler, pastor, anticipates 20 or more baptisms as a result.

Southern Union

● The ninety-sixth church in the Florida Conference was recently organized in Miami. The new congregation, known as the Maranatha church, has 50 charter members.

● A walk-a-thon by students of the Asheville-Pisgah, North Carolina, church school, September 27, raised \$3,333 for new school desks and other improvements.

● A \$5,000 Ingathering donation was received by David Smith, pastor, and John Evans, of the Vicksburg, Mississippi, church. The contribution, one of the largest ever received in the Alabama-Mississippi Conference, was

prompted by the active health-and-temperance-education program the church conducts in the city.

● The Arcadia, Florida, congregation dedicated its church and school November 13, both having been paid for.

● The Cloudland church, Summerville, Georgia, was organized November 20, with 27 charter members. The Sabbath school membership is 40.

● A new junior academy has opened in Smithville, Georgia, on the site of a former public high school. Church leaders in the area are hoping that it will develop into a 12-grade academy. Fifty-six students are enrolled, 16 of whom are boarding students.

● The new Hixson, Tennessee, church was officially opened November 13. A baptismal service was included in the program.

Southwestern Union

● Brandom Manufacturing Corporation, manufacturers of kitchen cabinets, employs 130 Southwestern Union College students this year as compared with 58 last year. The student turnover rate has dropped from approximately 26 per cent in the past to 7.4 per cent this year, and sales have increased 29 per cent during the past three months.

● Beginning July, 1977, the *Southwestern Union Record* will be printed at the Review and Herald Publishing Association as a center supplement to the REVIEW AND HERALD, which will be sent free to every Seventh-day Adventist home in the union. The REVIEW AND HERALD will be sent weekly, and the *Record* will be inserted every other week. "This is a giant step forward for the Southwest," says B. E. Leach, union president.

● Members in the Southwestern Union Conference will distribute 34,000 copies of the Missionary Book of the Year, *Good-bye, Planet Earth*, by Robert H. Pierson, during 1977. A reply card will be included in each book dis-

tributed. A special handout to be distributed in the spring will invite readers to write for a free copy of the book.

● Oklahoma has already slated 48 evangelistic series for 1977. In addition, at the January workers' meeting each district leader will reveal plans for opening at least one unentered area.

Loma Linda University

● The Loma Linda University Medical Center clinical pastoral education program has been fully accredited to offer basic, advanced, and supervisory training for seminary students, pastors, and institutional chaplains.

● Siegrid Centerwall, assistant professor of health administration, has been named chief of the medical-care services division of the California State Department of Health.

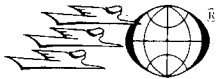
● An initial phase of a two-year study on possible effects of smog on the health of college students has been completed. The purpose of the \$405,000 study, funded through a grant from the U.S. Environmental Protection Agency, is to determine whether present Federal smog standards are sufficient to prevent human health hazards.

● U. D. Register, professor of nutrition in the School of Health, has been named Loma Linda University's Distinguished Faculty Lecturer for 1977. Dr. Register will present his lecture on April 28.

● Seventy-two School of Medicine students were awarded diplomas in commencement ceremonies held at Loma Linda University Sunday, November 28. Guest speaker for the services was Neal C. Wilson, General Conference vice-president for North America.

● Funeral services for La Sierra campus security director B. J. Cao were conducted Sunday, November 28. Mr. Cao died the previous Friday afternoon after an apparent heart attack.

Review



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126th Year of Continuous Publication

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TO CONTRIBUTORS

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

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

To New Posts

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

Gary Ehlert, evangelist, Colorado Conference, formerly same position, Oregon Conference.

Lynn Martell, evangelist, Central Union Conference, formerly same position, Oregon Conference.

Stuart Nelson, head of the emergency room, Huguley Hospital, Fort Worth, Texas, formerly physician, Washington Adventist Hospital.

FROM HOME BASE TO FRONT LINE

Bert B. Beach (U. of Paris '58), returning to serve as secretary, Northern Europe-West Africa Division, St. Albans, Herts., England, left New York City, October 22, 1976. **Eliane M. (Palange) Beach** and daughter left Los Angeles, California, September 17, 1976.

Clinton S. Cummings (AU '70), returning to serve as school director, Songa Secondary School, Kamina, Zaïre, and **Ether R. (Rorabeck) Cummings** (U. of Montana '68) and two children left Montreal, Quebec, Canada, October 13, 1976.

Weldon H. Mattison (AU '64), returning to serve as president, Northern Union, New Delhi, India, and **Clara H. (Moore) Mattison** left San Francisco, California, October 24, 1976.

Deaths

BALL, Gladys M.—b. Sept. 30, 1912, Pangburn, Ark.; d. Sept. 30, 1976, Colton, Calif. She served as a Bible instructor for nine years with the Southeastern California Conference. Survivors include her husband, Marion Lee; one son, Eugene L. Majors; three grandchildren; one great-grandchild; and one brother, Hershel H. Marsh.

BIDWELL, Allen T.—b. July 9, 1915, Bloomfield, Conn.; d. March 24, Fitchburg, Mass. He served as a pastor in the Southern New England Conference for 25 years. Survivors include his wife, Harriet; two sons, James Allen, and Theodore Lynn; and one daughter, Allenette Jean.

CHAMPION, Maurice G.—b. Aug. 13, 1901, Plymouth, England; d. Oct. 8, 1976, Fort Bragg, Calif. Beginning in 1925, after a year of ministerial internship in the Northern California Conference, he and his wife served in the Southern Asia Division for 36

years, several of which Elder Champion was engaged in village work. The Champions were at Spicer College, Poona, India, when it was first opened. They started the industrial school at Falakata, North Bengal. He also served as departmental secretary in Pakistan, and was involved in translation work. Survivors include his wife, Dorothy; one son, Robert M.; two daughters, Patricia Owens and Dorothy Kimes; 12 grandchildren; three great-grandchildren; one brother, J. H. Champion; and four sisters, Nora Borrowdale, Mabel Babcock, Eva Cople, and Olive Geister.

CHRISMAN, Cecil I.—b. Dec. 5, 1903, Kansas City, Kans.; d. Oct. 13, 1976, Lodi, Calif. He served as principal of Fresno Union Academy and then Mountain View Union Academy, both in California for a total of 19 years. He also served as education secretary for the Southeastern California and Northern California conferences, and in the tax and insurance department of the Northern California Conference. Survivors include one daughter, Mrs. Carolyn Twing; two grandchildren; and one sister, Mrs. Iris Graham.

CRAWFORD, R. E.—b. April 23, 1902, Homestead, Pa.; d. Nov. 2, 1976, Flintstone, Md., aged 74. He served for several years as circulation manager of the Southern Publishing Association in Nashville, Tennessee, as field secretary for the Georgia-Cumberland Conference, as a general field secretary for Columbia Union, and was connected with the SEARCH Foundation, an organization involved in the search for Noah's ark. Survivors include his wife, Etta Mae Groff Crawford; one daughter, Mrs. Geneva Ojala; one brother, Charles Crawford; one sister, Mrs. Clara M. Thompson; two grandchildren; and three great-grandchildren.

HASSENPFUG, Edward—b. Southern Texas; d. July 17, 1976, Ardmore, Okla. A graduate of Clinton Theological Seminary, Clinton, Missouri, and Southern Missionary College, Collegedale, Tennessee, he served as a church school teacher for a few years, and was employed at the Harding Sanitarium, Columbus, Ohio, Ardmore Seventh-day Adventist Hospital, Ardmore, Oklahoma, and the Madison Sanitarium, Madison, Tennessee. Survivors include his wife, Jean; three grandchildren; six great-grandchildren; four brothers, and six sisters.

LEWIS, Ralph Grey—b. June 28, 1884, near Charlevoix, Mich.; d. June 13, 1976, Fairfield, Calif. He served as secretary and treasurer of the Arizona and Southern California conferences, as well as an auditor at the latter for almost four years, and in the treasury department of the Northern California Conference. Survivors include his wife, Myrtle; one son, Russell; two grandchildren; two great-grandchildren; two brothers, Elliot and Nelson; and three sisters, Emma Lewis, Mrs. Violet Minter, and Mrs. Olive Stump.

MORRISON, Leonard Ambrose—b. May 30, 1899, Haywood, St. Catherine, Jamaica; d. Oct. 4, 1976, Oakland, Calif. A graduate of West Indies College, Mandeville, Jamaica, West Indies, he served there as treasurer and as accounting teacher for several

years. He was manager of the union Book and Bible House for two years, and secretary-treasurer of West Jamaica Conference for seven years. He then became assistant treasurer of the West Indies Union, and also served as secretary-treasurer of the East Jamaica Conference for seven years, before his retirement in 1968. In 1969, he and his wife immigrated to the United States and settled in Oakland, California. He then was invited to serve on a part-time basis in the treasury department of the Northern California Conference. Survivors include his wife, Hilda; two sons, Leslie, and Kenneth; two daughters, Mrs. Kathleen Vanderberg, and Mrs. Valda Boyd; ten grandchildren; and one sister, Mrs. Imogene Grant.

MURRAY, Charles A.—b. Covington, Ind.; d. Oct. 2, 1976, Orlando, Fla., at age 69. He was a member of the American Medical Association, the American Urological Association, and the Orange County Medical Society. He served as chief of surgery for three years and as chief of staff at Florida Hospital in Orlando. Survivors include his wife, Corky; two sons, Timothy and Dr. Charles A. Murray III; two daughters, Debby Pearce and Sue Verison; one sister, Wilma Moore; and three grandchildren.

THUMWOOD, Frederick Ernest—b. May 4, 1888, in England; d. Nov. 12, 1976, New Market, Va. For seven years he served as publishing secretary of the Ontario Conference. In this same capacity he served in the New Jersey, Potomac, Chesapeake, and Ohio conferences for a total of 34 years. He was also a part-time literature evangelist for 22 years. Survivors include his wife, Mary Ella; three children; four grandchildren; four great-grandchildren; and one sister Alice Staniford.

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- 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

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

April

- 2 Missionary magazine campaign
- 2 Church Lay Activities Offering
- 9 Literature Evangelism Rally Day
- 16 Loma Linda University Offering
- 23 Educational Day and Elementary School Offering (local conference)

May

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- 7 Church Lay Activities Offering
- 14 Disaster and Famine Relief Offering
- 21 Spirit of Prophecy Day

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In general in the first issue of each month appear—Especially for Women; in the second issue—Heart to Heart, Dateline Washington, Especially for Men, and Young Adult; in the third issue—Reader to Reader.

List of Abbreviations

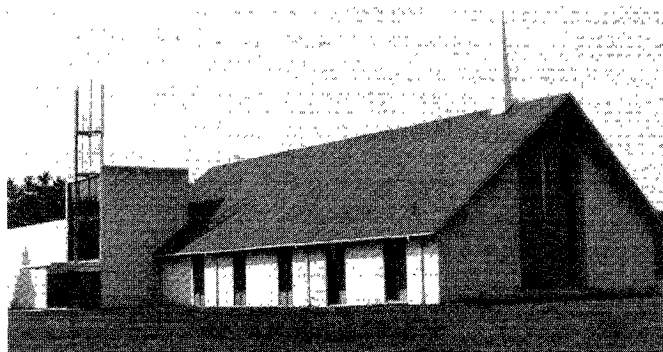
E Editorial
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EW Especially for Women
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GE Guest Editorial
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RR Response From Readers
SO Speaking Out
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YA Young Adult

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PENNSYLVANIA CHURCH IS DEDICATED

Members of the Bucks County, Pennsylvania, church, situated near historic Philadelphia, celebrated the Bicentennial by dedicating their church on the weekend of July 4. The Sabbath morning sermon was preached by W. B. Quigley, Columbia Union Conference president. Roland R. Hegstad, *Liberty* Magazine editor, preached the dedicatory sermon. Douglas Kilcher, pastor, presided over the services for the 200-member church. Former pastors who attended were Paul T. Jackson, G. W. Morgan, William Pohle, Carrol M. Pike, Douglas Cross, and R. E. Schermerhorn.

CHARLES EUSEY
Communication Director
Pennsylvania Conference

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ORIENTATION CONDUCTED FOR VOLUNTEERS IN FAR EAST

Student missionaries attending an orientation for volunteers upon their arrival in the Far Eastern Division visited the Asaksa Temple in Tokyo, Japan. These student missionaries are spending one year in language-school evangelism, dental clinics, hospitals, schools, and other mission work in the countries of the Far East. They come from every Adventist college in North America. The Far Eastern Division places calls each

year for more than half of all the volunteers in the world field. One hundred and fifty volunteers are currently serving in the Far East. Thousands of persons have become acquainted with the beliefs of Seventh-day Adventists through these dedicated, energetic young people who are serving as volunteers.

MAURICE T. BASCOM
Lay Activities Director
Far Eastern Division

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 God's Opportunity—and Ours. Arthur L. White. Oct 28: 6
 God's Plan for Ancient Israel. Gerhard F. Hasel. Oct 28: 9
 God's Vines, Ancient and Modern. F. W. Wernick. Aug 26: 6
 God-Talk (E). Don F. Neufeld. Dec 30: 14
 "Gramps" (EM). Walter R. L. Scragg. Dec 9: 12
 Great Film Escape (EM). Walter R. L. Scragg. Jul 8: 12
 Helping Promising Students (SO). Crescente I. Zamora. Aug 5: 10
 He Must Be Lord, as Well as Saviour! Robert H. Pierson. Oct 7: 2
 His Unrelenting Faith Moved Mountains. Frank Brainard. Jul 1: 10
 Hour of His Judgment. Thomas H. Blincoe. Oct 14: 11
 How Can We Settle Our Grievances? Robert H. Pierson. Oct 21: 6
 How Far Is "Not Far"? (GE). C. D. Henri. Jul 22: 2

How Great Is Your God? Raymond F. Cottrell. Nov 4: 14

How the Church Administers Reserve Funds. E. L. Becker. Dec 9: 7

"I Can't Stand My Parents!" (WY). Miriam Wood. Dec 16: 8

"If Jesus Came to My House" (FL). Molly K. Rankin. Oct 7: 18

If Jesus Could Have Been With Me Today (HH). Robert H. Pierson. Aug 12: 2

I Have a Problem (HH). Robert H. Pierson. Nov 11: 2

I Heard Mrs. White Say It. Ernest Lloyd. Aug 5: 11

"I" in Divorce (FL). Alma L. Campbell. Aug 12: 10

Impressive Membership Growth. E. L. Becker. Dec 23: 6

Incomparable Word (E). Joseph J. Battistone. Aug 19: 11

Inspired Persons, Ancient and Modern. Kenneth H. Wood. Aug 26: 2

Intellectual Peeping-Tomism (WY). Miriam Wood. Sep 30: 7

Interpreting Ellen G. White's Writings (E). Joseph J. Battistone. Jul 1: 14

Ironing Board Store (FL). June Allen Beckett. Sep 2: 15

Is All Healing Divine? (E). Kenneth H. Wood. Sep 30: 2

Is Money Enough? (WY). Miriam Wood. Nov 4: 19

Is Parenthood Overrated? (E). Don F. Neufeld. Jul 15: 11

Israel's Failure to Fulfill God's Purpose. Jerry Gladson. Nov 4: 6

Is Yours a Lean-to Marriage? (EW). Betty Holbrook. Dec 23: 13

I Will Follow Thee (YA). Coralie Liske. Aug 12: 12

Jesus and the Status of Women. Walter F. Specht. Aug 19: 7; Aug 26: 8; Sep 2: 7; Sep 9: 6

Jesus Awakened a Loyal Following Among Women. Walter F. Specht. Sep 9: 6

Jesus Championed Women's Rights. Walter F. Specht. Aug 19: 7

Jesus Related His Teachings to Women. Walter F. Specht. Sep 2: 7

Jesus Will Never Let Go (E). Kenneth H. Wood. Jul 1: 2

Job-hunting—1 (WY). Miriam Wood. Sep 2: 9

Job-hunting—2 (WY). Miriam Wood. Sep 16: 8

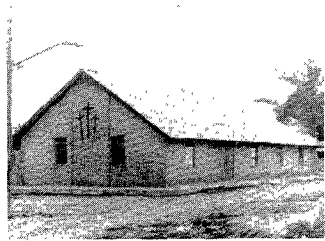
Jonah Revisited (WY). Miriam Wood. Aug 5: 13

Judge Not, That Ye Be Not Judged (SO). Kathleen Koebberling. Jul 1: 15

Let's Celebrate (FL). Audrey Logan. Dec 2: 12

Light on Daniel 11 (E). Don F. Neufeld. Jul 8: 9

Lonely? Ruth Jaeger Buntain. Dec 2: 4



MFI BUILDS CHURCH

Eighty volunteers from Maranatha Flights International, an organization of missionary-minded lay persons in the United States, recently built a church in Colonia Morelos, Tampico, Tamaulipas, Mexico. The project took 20 days to complete.

PEDRO ARANO MOLINA
President
North Mexican Mission

Manager for God. S. L. Folkenberg. Aug 26: 1

Man and a Tree. Leonard D. McMillan. Aug 5: 4

Many Small Lights. Godfrey T. Anderson. Aug 12: 4

Marks of the 144,000. Gerhard F. Hasel. Nov 18: 7

Membership Growth and Giving Patterns. E. L. Becker. Dec 30: 9

Miss Kim's Miracle. Treva Burgess. Sep 2: 18

Mother's Prayer. Margaret Watkins. Oct 7: 11

Move Heaven a Little Closer. Anonymous. Jul 8: 4

My Father's House. Ruth Jaeger Buntain. Jul 1: 12

My Friend Scott (WY). Miriam Wood. Dec 30: 13

My God Shall Supply All Your Need. Dennis B. Crabbe. Aug 12: 7

My Life With a "Legalistic" Mother (FL). Bobbie Jane Van Dolson. Sep 9: 10

Mysterious Way. Marion Hutchinson Brown. Sep 30: 10

National Saturday Law?—1 (E). Raymond F. Cottrell. Dec 16: 14

National Saturday Law?—2 (E). Raymond F. Cottrell. Dec 23: 10

Nations of the World: Accident or Design? (E). Joseph J. Battistone. Sep 2: 12

New Life. R. J. Hastings. Aug 12: 9

New Testament Israel. Walter F. Specht. Nov 11: 9

New Twist in the Charismatic Movement (E). Raymond F. Cottrell. Dec 2: 10

Nobody Tells Me About Jesus (FL). Edna Mae Fairchild. Jul 29: 11

"Nothing to Fear . . . Except" (GE). M. S. Nigri. Aug 5: 2

On a Personal Grief (E). Kenneth H. Wood. Sep 23: 2

Once and for All. Mont Hurst. Oct 28: 19

1, 2, 3, 4, 5, 6 . . . (EM). Walter R. L. Scragg. Sep 2: 16

Ordination of Women (RR). Gordon M. Hyde. Oct 28: 12

Ordination of Women. LaVonne Neff. Aug 5: 1; Aug 12: 6

Orion's Open Space (RR). Richard B. Lewis, Elwood S. McCluskey, Merton E. Sprengel, and Dowell E. Martz. Sep 30: 9

Pattern for Success (WY). Miriam Wood. Jul 29: 12

Physicians and Sabbathkeeping. C. A. Haysmer. Dec 30: 11

Pillars or Caterpillars? Vincent Q. Tigno, Jr. Oct 21: 8

Plant-Milk Formulas for Infant Feeding. Mervyn G. Harding. Dec 16: 13

Power of Influence (E). Kenneth H. Wood. Sep 16: 2

Power of the Word of God (E). Francis W. Wernick. Sep 16: 12

Precious Assurance (HH). Robert H. Pierson. Sep 9: 2

Preparing to See the King. Ellen G. White. Jul 15: 4

Privilege of Being a Mother. Carol Birge. Sep 23: 1

Progress and Goals in Race Relations. W. Paul Bradley. Jul 1: 7

Questions and Answers (WY). Miriam Wood. Jul 1: 18

Quick Weight-Loss Diets. James Blankenship. Dec 16: 4

Race and the Ellen G. White Counsels. W. Paul Bradley. Jul 15: 9

Race Relations (E). Kenneth H. Wood. Jul 15: 2

Recovering Family Life (E). Joseph J. Battistone. Jul 29: 9

Reflections of a Plain Dirt Gardener (EW). Betty Holbrook. Aug 26: 15

Relevance of Family Worship in Modern Living (FL). Paul Clark. Nov 4: 18

Religion and Politics From an Adventist View. Charles B. Hirsch. Sep 30: 6

Remember Lot's Wife. Dale A. Strawn. Dec 30: 8

Remnant Foretold. Thomas H. Blincoe. Oct 14: 7

Report of the 1976 Annual Council. Raymond F. Cottrell. Nov 11: 1

Rewards Beyond Measuring. M. Carol Hetzell. Dec 2: 1

Role of Exercise in Health. Theodore R. Flaiz. Oct 7: 12

Role of Israel in Bible Prophecy. Gerhard F. Hasel. Oct 28: 9; Jerry Gladson. Nov 4: 6; Walter F. Specht. Nov 11: 9; Frank B. Holbrook. Nov 18: 10; Don F. Neufeld. Nov 25: 7

R.S.V. and the Book of Daniel (E). Don F. Neufeld. Nov 11: 13

R.S.V. Scholar Dies (E). Don F. Neufeld. Oct 28: 18; Nov 11: 13

Run a Planned Daily Program. Dunbar W. Smith. Nov 11: 12

Sabbath Blessing (E). Joseph J. Battistone. Sep 30: 11

Sabbath Is for "Strangers." Too. James C. Parmele. Jul 22: 10

Sabbathkeepers and the 1776 Declaration. Eugene Lincoln. Nov 25: 8

Salvation Now. Louis F. Cunningham. Jul 15: 7

Santa Claus—and Jesus (SO). Edith James. Dec 9: 6

Savory morsels (E). Don F. Neufeld. Aug 26: 11

Second Look at the Beginnings of the SDA Youth Movement. John B. Youngberg. Aug 19: 4

Separation Between Church and State. Leif Kr. Tobiansen. Jul 29: 6

Serenity in Sorrow. Victor A. Anderson. Dec 30: 6

Seventh-day Adventists and Race Relations. W. Paul Bradley. Jul 1: 7; Jul 8: 6; Jul 15: 9

Shaving Brushes and Morals (EM). Walter R. L. Scragg. Nov 11: 16

Shepherds' Gift. Marshall M. Wright. Dec 23: 8

Should Adventists Vote? Charles B. Hirsch. Sep 16: 1; Sep 23: 6; Sep 30: 6

Signs, Symbols, and Ancient Nonsense (SO). Walter C. Utt. Nov 4: 11; Nov 11: 11

Skull Caps and Temptations. Ellen E. Buckwalter. Dec 2: 8

Spiritual Union and the UN. Ernest H. J. Steed. Sep 16: 10

Strength of Song. Liliana Krdjalin. Oct 28: 14

Sunlight in Your Dwelling. Mary Stafford. Sep 30: 12

Syntax of Love (EM). Walter R. L. Scragg. Aug 12: 11

Teaching Children About God (FL). Edna Maye Loveless. Aug 5: 12

Teaching Children to Love Church (FL). Doris E. Jones. Sep 23: 12

Think on These Things. Loron T. Wade. Oct 7: 7

This One's for You, Janie! (EW). Betty Holbrook. Nov 25: 14

Those Christmas Cards! Patricia Daugherty. Dec 16: 12

Three Times I Saw John (YA). Maylan Schurch. Dec 9: 13

Tilters (E). Don F. Neufeld. Dec 9: 10

Time Article (E). Kenneth H. Wood. Aug 19: 2; Aug 26: 2; Sep 2: 2

"Times of the Gentiles." Don F. Neufeld. Nov 25: 7

Tobogganing, Anyone? (EW). Betty Holbrook. Sep 23: 13

To Remember With Few Regrets (FL). Virginia Hansen. Nov 11: 15

To Vote or Not to Vote (E). Raymond F. Cottrell. Oct 21: 9

Treasure Your Gift of Speech. Ralph F. Waddell. Jul 22: 9

Troubled Waters. Bernardine Kortensbach. Oct 21: 1

True Success (FL). William Wagner. Dec 9: 11

Truly Members of His Church. Robert H. Pierson. Oct 14: 19

Truth Is Like an Elephant (YA). Ken McFarland. Jul 8: 13

Unique Character of Adventism. G. Ralph Thompson. Dec 30: 4

Unique Church. Thomas H. Blincoe. Oct 14: 5

Unique Message. Thomas H. Blincoe. Oct 14: 9

U.S. Observes National Bible Week (E). Don F. Neufeld. Nov 18: 13

Victory Over Sin. Smuts Van Rooyen. Nov 18: 4

Waiting. Mont Hurst. Dec 30: 14

Walking With God. Carol Cannon. Nov 25: 1

"Walk Quietly the Beautiful Trails." Dolores Manfull Russell. Oct 7: 9

Watching the Trends. R. M. Reinhard. Sep 30: 4

Watchman and Light Bearers. Ellen G. White. Oct 14: 3

What About Those Investment Losses? E. L. Becker. Dec 16: 6

What Is the Language of Heaven? (E). Don F. Neufeld. Aug 12: 9

What Lack I Yet? Gordon Frase. Dec 9: 4

What's Right With the Church. E. L. Becker. Nov 25: 4; Dec 2: 7; Dec 9: 7; Dec 16: 6; Dec 23: 6; Dec 30: 9

What Takes Priority? Sally Calvert. Jul 22: 8

When One Mistake Becomes Two (E). Kenneth H. Wood. Dec 16: 2

Woman Pastors in Protestant Churches. LaVonne Neff. Aug 12: 6

Working as Christ Worked. Jack Selway. Sep 9: 4

World's Most Translated Book (E). Don F. Neufeld. Sep 23: 11

Yes, I Understand. J. L. Butler. Aug 26: 4

Your Presence, Not Your Presents (FL). Kay Kuzma. Oct 28: 20

Subjects

Annual Council: report on the 1976 session. "Together for a Finished Work." Raymond F. Cottrell. Nov 11: 1

Annual Council actions: 1976 actions of general interest. Dec 2: 14; Dec 9: 15; Dec 16: 9; Dec 30: 12

Bible: aim of its study must be to know God's will. The Incomparable Word (E). Joseph J. Battistone. Aug 19: 11

half the world's languages have at least a portion of. World's Most Translated Book (E). Don F. Neufeld. Sep 23: 11

merits of modern translations considered. R.S.V. Scholar Dies (E). Don F. Neufeld. Oct 28: 18

no translation free of biases. R.S.V. Scholar Dies—2. The R.S.V. and the Book of Daniel (E). Don F. Neufeld. Nov 11: 13

questions regarding answered. Bible Questions Answered. Don F. Neufeld. Jul 1: 11; Aug 5: 9; Sep 2: 11

remarkable distribution of *Today's English Version*. 50 Million Copies (E). Don F. Neufeld. Oct 21: 10

structured reading program can be helpful. U.S. Observes National Bible Week (E). Don F. Neufeld. Nov 18: 13

why it should be studied. The Power of the Word of God (E). Francis W. Wernick. Sep 16: 12

Biography: faith of John A. Burden crucial in founding three hospitals. His Unrelenting Faith Moved Mountains. Frank Brainard. Jul 1: 10

Blind camp: joys of working with sightless campers. Rewards Beyond Measuring. M. Carol Hetzell. Dec 2: 1

Camp meeting: an opportunity for sharing others' burdens. Camp Meeting Memories. Pam Caruso. Aug 19: 6

Charismatic movement: appears to be fulfilling prophecy. A New Twist in the Charismatic Movement (E). Raymond F. Cottrell. Dec 2: 10

Children: importance of fostering love for nature in. To Remember With Few Regrets (FL). Virginia Hansen. Nov 11: 15

Christian character: becomes radiant by reflecting Christ. Be Radiant. Lucile Lewis. Jul 29: 8

being Christlike is often difficult. Coping With the Bold One (WY). Miriam Wood. Nov 18: 11

requires the fruit of the Spirit. God's Vines, Ancient and Modern. F. W. Wernick. Aug 26: 6

Christian life: must enjoy spiritual things here if we would enjoy heaven. Enjoying Things Spiritual. H. O. Olson. Sep 23: 10

need for helping one another toward the goal. "Walk Quietly the Beautiful Trails." Dolores M. Russell. Oct 7: 9

problems in Christian ethics. Questions and Answers (WY). Miriam Wood. Jul 1: 18

we may know God accepts us because He has promised. Precious Assurance (HH). Robert H. Pierson. Sep 9: 2

Christmas: as did the shepherds, we can tell of Jesus. The Shepherds' Gift. Marshall M. Wright. Dec 23: 8

has great potential for good if celebrated right. Christmas 1976 (E). Kenneth H. Wood. Dec 23: 2

remembering card senders during the year. Those Christmas Cards! Patricia Daugherty. Dec 16: 12

should emphasize Jesus rather than Santa. Santa Claus—and Jesus (SO). Edith James. Dec 9: 6

Church discipline: the goal of, is redemption of the offender. Forgiving and Retaining Sins (E). Joseph J. Battistone. Aug 5: 10

Church membership: made up of lifters and drifters. Pillars or Caterpillars. Vincent Q. Tigno, Jr. Oct 21: 8

must be more than lip-service. Truly

Members of His Church. Robert H. Pierson. Oct 14: 19

Church, SDA: growth more than twice that of world population. Impressive Membership Growth. E. L. Becker. Dec 23: 6

if we are really Christians God will take care of our future. "Nothing to Fear . . . Except" (GE). M. S. Nigri. Aug 5: 2

Confession: failure to confess a mistake compounds problems. When One Mistake Becomes Two (E). Kenneth H. Wood. Dec 16: 2

Consecration: Christ to have first place in the life. He Must Be Lord, as Well as Saviour! Robert H. Pierson. Oct 7: 2

Enoch an example of. Walking With God. Carol Cannon. Nov 25: 1

wholehearted, needed in this immoral age. Remember Lot's Wife. Dale A. Strawn. Dec 30: 8

Contentment: needed when facing the inevitable. Let's Celebrate (FL). Audrey Logan. Dec 2: 12

Conversion: following God's way at all costs brings happiness. I Will Follow Thee (YA). Coralie Liske. Aug 12: 12

illustrated by a Navajo's simple faith. What Lack I Yet? Gordon Frase. Dec 9: 4

proof of, found in a new way of life. New Life. R. J. Hastings. Aug 12: 9

Courage: young man's example of. My Friend Scott (WY). Miriam Wood. Dec 30: 13

Courtesy: a Christian trait that makes life easier. Christian Courtesy Smooths the Way (HH). Robert H. Pierson. Dec 9: 2

Cross: only here can criticism die and compassion be born. At the Cross. Norman R. Guley. Nov 4: 10

the saving power for three who witnessed the crucifixion. The Glory of the Cross. Ralph Escandón. Sep 2: 10

Diet: hazards in fad diets to lose weight quickly. Quick Weight-Loss Diets. James Blakenship. Dec 16: 4

soy milk adequate substitute for cow's or mother's milk. Plant-Milk Formulas for Infant Feeding. Mervyn G. Harding. Dec 16: 13

Discouragement: cured by looking to God in faith. A Cure for Discouragement. Nathaniel Krum. Jul 22: 6

if you do not give up, Jesus will see you through. Jesus Will Never Let Go (E). Kenneth H. Wood. Jul 1: 2

Doctrine: supplies knowledge for intelligent faith and resisting snares of Satan. Babylon Is Fallen. Thomas H. Blincoe. Oct 14: 13

Education: issues menacing SDA schools must be dealt with. Dangers Threatening SDA Schools. T. S. Geraty. Sep 2: 4

SDA schools must be true to God's Word even in scientific areas. Adventist Education in This Scientific Age. Willis J. Hackett. Oct 28: 4

survey shows positive effect of SDA schools. Give Your Child Every Advantage! Clifford L. Jaqua. Jul 22: 7

Employment: characteristics that lead to successful. Job-hunting—2 (WY). Miriam Wood. Sep 16: 8

giving a favorable impression to a prospective employer. Job-hunting—1 (WY). Miriam Wood. Sep 2: 9

Entertainment: feature films, whether at theater, school, or on TV, generally unfit for Christians. The Great Film Escape (EM). Walter R. L. Scragg. Jul 8: 12

Enthusiasm: success is determined by enthusiasm and perseverance. Anatomy of Enthusiasm. F. M. Arrogante. Sep 16: 7

Exercise: importance of, in avoiding coronary attacks. The Role of Exercise in Health. Theodore R. Flaiz. Oct 7: 12

Faith: need for, today in the face of difficult commands. Faith to March Around Jericho. Marshall Grosboll. Nov 4: 4

False witness: church should deal with in love. Bearing False Witness (E). Joseph J. Battistone. Oct 7: 15

Family: a place in God's service the greatest wish a parent can have for a child. True Success (FL). William Wagner. Dec 9: 11

brother and sister reunited after years of separation. Miss Kim's Miracle. Treva Burgess. Sep 2: 18

God's plan for children in marriage is best. Is Parenthood Overrated? (E). Don F. Neufeld. Jul 15: 11

grandparents must show concern, not selfishness. "Gramps" (EM). Walter R. L. Scragg. Dec 9: 12

importance of showing affection in little ways. Sunlight in Your Dwelling. Mary Stafford. Sep 30: 12

individual families may survive in Christ amid surrounding moral decline. Family Survival (E). Don F. Neufeld. Sep 9: 9

joy of one increased by including another. Foster Families (FL). Judy Wahlman. Dec 23: 12

mother prays for her children as they go off to academy. A Mother's Prayer. Margaret Watkins. Oct 7: 11

need for children to understand parents. "I Can't Stand My Parents!" (WY). Miriam Wood. Dec 16: 8

parents must teach children about Jesus at home. Nobody Tells Me About Jesus (FL). Edna Mae Fairchild. Jul 29: 11

parents too permissive with children. Classroom Behavior (SO). Anonymous. Jul 1: 15

solution to child abuse lies in the gospel. Child Abuse (E). Joseph J. Battistone. Jul 22: 12

thrift and honesty learned young are not forgotten. The Ironing Board Store (FL). June Allen Beckett. Sep 2: 15

time spent with children the most important thing we can give them. Your Presence, Not Your Presents (FL). Kay Kuzma. Oct 28: 20

ways should be sought to enrich family life. Recovering Family Life (E). Joseph J. Battistone. Jul 29: 9

what a mother owes to herself and her children. Formula for Successful Motherhood (FL). Floyd Bresce. Aug 26: 13

when mother stays home she has time for spiritual growth. Amber: Changed My Life (FL). Lynette Bramlett. Jul 8: 11

young and old need to be told they are appreciated. Being Wanted. Robert Hastings. Aug 19: 11

Family worship: must take priority over other items in daily schedule. What Takes Priority? Sally Calvert. Jul 22: 8

nothing more essential to home happiness. The Relevance of Family Worship in Modern Living (FL). Paul Clark. Nov 4: 18

personal application of Bible makes religion meaningful to children. Teaching Children About God (FL). Edna Maye Loveless. Aug 5: 12

Finance: church's need for reserve funds explained. Financing a World Church. E. L. Becker. Nov 25: 4

church's reserve funds carefully invested. Are Millions of Dollars Idle? E. L. Becker. Dec 2: 7

church's reserve funds earn income while waiting to be used. How the Church Administrators Reserve Funds. E. L. Becker. Dec 9: 7

examination of losses and gains in church's investments. What About Those Investment Losses? E. L. Becker. Dec 16: 6

financial statements aid in wise use of church funds. Watching the Trends. R. M. Reinhard. Sep 30: 4

inflation and local support erode missions giving. Membership Growth and Giving Patterns. E. L. Becker. Dec 30: 9

Food: safe methods in home canning. Canning—Cues and Cautions (FL). Dorothy Christensen. Jul 1: 17

Giving: a story of how children learned the joy of. The Gift of Giving. Kay Kuzma. Dec 23: 4

God: heavens declare His greatness. How Great Is Your God? (E). Raymond F. Cottrell. Nov 4: 14

Gossip: don't join those who criticize another. Tobogganing. Anyone? (EW). Betty Holbrook. Sep 23: 13

in literature and the media. Intellectual

Peeping-Tomism (WY). Miriam Wood. Sep 30: 7

love is the antidote for. Savory Morsels (E). Don F. Neufeld. Aug 26: 11

Grief: God comforts us through those who care. On a Personal Grief (E). Kenneth H. Wood. Sep 23: 2

Grievances, of church members: policy established whereby they can be resolved. How Can We Settle Our Grievances? Robert H. Pierson. Oct 21: 6

Healing: may come from Satan. Is All Healing Divine? (E). Kenneth H. Wood. Sep 30: 2

student's experience of divine. Alive to Tell About God. Helen Nason. Aug 5: 8

Health: cancer of larynx treatable and largely preventable. Treasure Your Gift of Speech. Ralph F. Waddell. Jul 22: 9

importance of avoiding unhealthy habits. Preparing to See the King. Ellen G. White. Jul 15: 4

relationship between healthy body and healthy soul. Diet and Spiritual Health. Otto H. Christensen. Sep 23: 4

Health message: if we do not proclaim, others will. Are the "Stones" Crying Out? (E). Kenneth H. Wood. Nov 25: 2

History: Adventist philosophy of, sees God in control of. Nations of the World: Accident or Design? (E). Joseph J. Battistone. Sep 2: 12

History, American: our forefathers' vision of a utopia will be fulfilled only by Christ's coming kingdom. The American Dream. B. B. Beach. Jul 1: 4

History, SDA: MV society began with mutual caring between church and youth. A Second Look at the Beginnings of the SDA Youth Movement. John B. Youngberg. Aug 19: 4

Holy Spirit: seven conditions for receiving. Allowing the Holy Spirit to Work (E). Fernando Chaij. Jul 22: 13

Home: love more important than neatness. "If Jesus Came to My House" (FL). Molly K. Rankin. Oct 7: 18

Hundred and Forty-four Thousand: their character must be ours. Marks of the 144,000. Gerhard F. Hasel. Nov 18: 7

Immorality: warned of its results, we may turn from, and find cleansing. Belts of Warning . . . and of Hope. Theodore Carcich. Oct 7: 4

Influence: do not sway others by equating our opinion with God's will. God-Talk (E). Don F. Neufeld. Dec 30: 14

lives on even after death. The Power of Influence (E). Kenneth H. Wood. Sep 16: 2

Ingathering: importance and privilege of. "Do Not Increase Our Ingathering Goal." Warren N. Wittenberg. Nov 4: 8

Inner-city work: a non-Adventist's impressions of the church's. Working as Christ Worked. Jack Selway. Sep 9: 4

Israel: Bible indicates Jews never again to be God's chosen nation. The "Times of the Gentiles." Don F. Neufeld. Nov 25: 7

Bible vs. futurism in interpreting her place in God's plan. Futurism—Fact or Fantasy? Frank B. Holbrook. Nov 18: 10

fulfillment of God's promises to, conditional upon obedience. Israel's Failure to Fulfill God's Purpose. Jerry Gladson. Nov 4: 6

God's true Israel today is His church. New Testament Israel. Walter F. Specht. Nov 11: 9

never met God's conditions for possessing Promised Land. God's Plan for Ancient Israel. Gerhard F. Hasel. Oct 28: 9

Jesus: His presence brings power, courage, inspiration. The Abiding Presence of Jesus (GE). Alf Lohne. Jul 29: 2

lives today in those who minister. If Jesus Could Have Been With Me Today (HH). Robert H. Pierson. Aug 12: 2

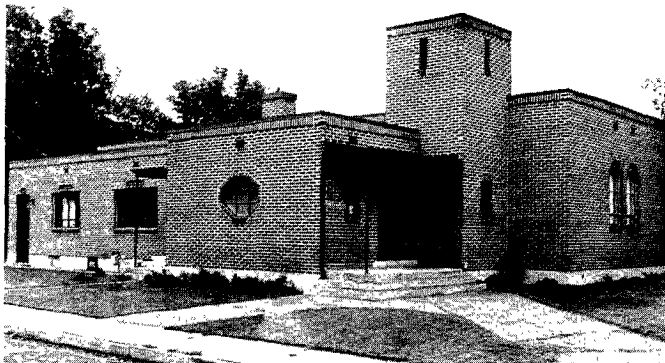
our need to spend an hour a day in contemplation of. "Consider Jesus" (E). Kenneth H. Wood. Dec 30: 2

Jonah: his reactions reveal his humility. Jonah Revisited (WY). Miriam Wood. Aug 5: 13

Judging: one must be careful in, especially where customs vary. Judge Not, That Ye Be Not Judged (SO). Kathleen Koebberling. Jul 1: 15

Judgment: knowledge of Christ's work in, essential to salvation. The Hour of His Judgment. Thomas H. Blincoe. Oct 14: 11

Kindness: emergency help shows Christian concern. The Casserole Brigade (FL). Janet Faye Minesinger. Jul 22: 14



NEW IDAHO CHURCH RESULTS FROM OUTREACH

On Friday, October, 1, a church of 42 members was formally organized in Meridian, Idaho, by F. W. Bieber, Idaho Conference president. Philip Samaan, assistant pastor in the Boise district, signed the register as the first charter member. He will pastor the new group.

On Sabbath afternoon, October 2, the church was dedicated free of debt. R. A. Wilcox, General Conference field secretary, spoke during the dedication ceremonies.

For some years members of the Boise church had sought to establish new work as an outreach of their congregation. One of the targets was the populous Treasure Valley, just east of the capital city.

Recently a former church was offered for sale. Though the building had been used for classrooms for the past few years, members felt the church could be remodeled. Under the direction of their pastor, J. L. Edwards (now in Templeton, California), members raised \$40,000 to purchase the building.

Don Stephan, the new Boise pastor, saw the result of the purchase as members gave unstintingly of their time to remodel the brick structure.

MORTEN JUBERG
Communication Director
North Pacific Union Conference



NEW YORKER TURNS 100

The Elmira, New York, church celebrated in 1976 not only the country's Bicentennial but also the centennial birthday of its oldest member, Daisy L. Elliott. Mrs. Elliott was born on July 5, 1876, in Vestal, New York. She readily professes her love for the Lord: "Why shouldn't I love God? He's been good to me!"

Language: Bible can be understood in spite of language problems. What Is the Language of Heaven? (E) Don F. Neufeld. Aug 12: 9
carefully chosen words reduce friction. The Syntax of Love (EM). Walter R. L. Scragg. Aug 12: 11
Light: what it means for Christians to shine. Many Small Lights. Godfrey T. Anderson. Aug 12: 4
Loneliness: how a Christian may conquer. Lonely? Ruth Jaeger Buntain. Dec 2: 4
Marriage: partners in, should be strong individuals. Is Yours a Lean-to Marriage? Betty Holbrook. Dec 23: 13
qualities of a good minister's wife. As a Minister's Wife, Do You Qualify? (FL). La Von Ray. Nov 25: 13
total commitment to Christ the solution to divorce problem. The "I" in Divorce (FL). Alma L. Campbell. Aug 12: 10
Mind: youth must avoid seeing and hearing that which diverts from spiritual growth. The Avenues of the Mind (YA). Colin D. Standish. Sep 9: 12
Missions: need to support educational work overseas. Answer to "Anonymous" (WY). Miriam Wood. Aug 19: 10
report on Solusi College library fund and Brad Davis. Africa Update (WY). Miriam Wood. Dec 2: 9
Money: debt a poor witness to our Christianity. The Debt-Setters (EW). Betty Holbrook. Oct 28: 21
its inability to buy happiness. Is Money Enough? (WY). Miriam Wood. Nov 4: 19
Morality: need to guard against lack of. Shaving Brushes and Morals (EM). Walter R. L. Scragg. Nov 11: 16
Mother: importance of her work. This One's for You, Janie! (EW). Betty Holbrook. Nov 25: 14
should do things with children to mold characters. The Privilege of Being a Mother. Carol Birge. Sep 23: 11
strict religious training led daughter to love God. My Life With a "Legalistic" Mother (FL). Bobbie Jane Van Dolson. Sep 9: 10
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Guatemala's President Responds to SAWS Project

In the picture at right, Gen. Kjell Eu Laugerud-Garcia, center, president of Guatemala, smiles his nation's approval as General Mendez Peralta, right, chief of the Reconstruction Committee, congratulates Robert Folkenberg, Central American Union Mission president, on the SAWS housing-reconstruction program in their country. In a special ceremony on September 20 in the city of Santa Lucia de Milpas Altas, where SAWS was asked by the Guatemala Government to reconstruct all the homes, the president commented that "the homes being built by the Seventh-day Adventist World Service in Guatemala are among the finest in the reconstruction area."

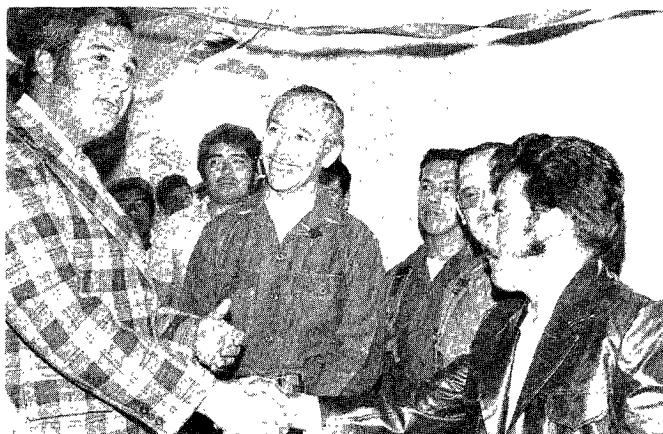
After the ceremony, each new home owner received a special commendation from the president for his hard work and cooperation with SAWS in the reconstruction. Two homes were then blessed by special prayer,

symbolic of God's guiding care for the occupants of all the new homes. Seventh-day Adventists have now completed more than 500 homes and are continuing to build homes in this Guatemala reconstruction project.

Because of the Guatemala Government's appeal for substantial construction, these new homes are cement-block structures, which will be quite earthquake resistant. A cement-block factory constructed for this SAWS operation has been producing thousands of blocks. Owners are helping to build their own homes.

One of these new home owners is Mr. Dominguez, standing in front of his home with a helper. He says with tears in his eyes, "The Seventh-day Adventist Church has provided me a home so that I won't lose another child as I did in the last earthquake."

Cost of the houses is averaging about \$300. Sev-



enth-day Adventists around the world donated more than \$350,000 dollars. To date, total SAWS relief for Guatemalan earthquake victims is more than \$1.1 million.

Many are now studying the third angel's message to see what has prompted Seventh-day Adventists to give this help to them. They say that if this is the religion of the Adventist Church they want to belong to such a church.

"In the story of the good Samaritan, Christ illustrates the nature of true religion. He shows that it consists not

in systems, creeds, or rites, but in the performance of loving deeds, in bringing the greatest good to others, in genuine goodness."—*The Desire of Ages*, p. 497.

H. D. BURBANK



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