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Thoughts for the New Year

By ELLEN G. WHITE

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A NEW YEAR has dawned upon us. What is the character of the history that has been recorded in heaven, as day by day has glided by with its burden of good or evil? Have not many of you, my brethren and sisters, a spotted record to meet? Have you not failed to improve many of the opportunities which the

old year afforded you for forming correct habits and building right characters? Have you made of yourselves all that God designed you should? Do you know more of the truth than you did one year ago? Have you practiced self-control, seeking daily to be sanctified through the truth, *Continued on page 10*

“Be of Good Comfort”

God's love in giving His only begotten Son to save our rebellious world will forever challenge the thinking and stir the hearts of the redeemed. If Jesus had come into this world merely as a newly created adult, a physically perfect being like Adam, with no frailties and no liabilities from His human ancestors, His act of condescension would have amazed the universe. If He had been born into this world as the son of a king, His life made easy by servants and wealth, His condescension still would have been remarkable enough to evoke unlimited admiration and wonder.

But God never does things halfway. So, to reach and save sinners, He permitted His Son to enter this world as all other human beings must enter it, as a helpless baby. Instead of being born into riches, He was born into poverty. Instead of facing only the problems of adults, He grew as every child grows, meeting the trials that accompany every stage of development. Clearly, in the Incarnation, Heaven revealed a love for the human family that is beyond comprehension, a love that will always be the wonder of the universe. God went “the second mile” (and the third and fourth miles) to seek and to save that which was lost.

This aspect of God's character was revealed repeatedly by Christ in His earthly ministry. Christ often went out of His way to come into contact with those who needed His help.

One instance is recorded in Matthew 9. Jesus was pushing through a large crowd, making His way as rapidly as He could toward the house of Jairus. There He would turn sorrow into joy by raising to life the dear little daughter of this ruler of the synagogue. Enroute He stopped from time to time to speak words of comfort to sorrowing, anxious, troubled souls. Or, His great heart filled with pity for the sick and suffering, He paused to bring healing.

The chief case of healing—the one recorded in Matthew 9—involved a woman who for 12 years had been going downhill physically, in spite of the best efforts of physicians to help her. She had heard of the wonderful miracles wrought by Jesus, and she felt sure that if she could get to Christ He could help her. She followed Him to the seaside, hoping to confront Him with her appeal, but the crowd around Him listening to His teaching was so large she could not press through. Next she tried in vain to reach Him as He left the house of Levi-Matthew. Now she was in the crowd moving toward Jairus' home. After trying repeatedly to come near to Jesus, she was faint and weak and was about to give up. But suddenly Jesus moved close enough so that by exerting herself to the limit she could touch the hem of His garment. This was her moment! As her finger made contact with Christ, she was healed.

The Biblical narrative includes all the essential elements of the story, but Ellen G. White adds a detail that

reveals much about the Saviour. She says: “Jesus knew all about her desire, and her faith in Him, and as He was on His way to heal the ruler's daughter, He passed by the place where this poor woman was, *going out of His way* that she might have a chance to act out her faith.”—*Review and Herald*, March 1, 1892. (Italics supplied.) The woman thought that Jesus knew nothing about her. But He knew all about her. The woman thought that everything depended on her own efforts to make contact with Jesus. But the Saviour was so interested in helping her that He rerouted Himself, making it possible for her to touch Him and be healed.

After asking the woman to acknowledge publicly that her faith in Him had been rewarded, Jesus said: “Daughter, be of good comfort; thy faith hath made thee whole” (verse 22). Commenting on this experience while she was living in Australia, Mrs. White wrote: “Did Jesus rebuke her? Did He turn coldly from her?—No, He comforted her. . . . O, I would rather have one word of comfort from Jesus than all the wealth and all the mansions in Sydney. I would rather have one smile of approval from Jesus than all the gold of the world. I love Him, I love Him. I praise Him for His wonderful mercy and goodness to the children of men.”—*Ibid*. Surely the same love and appreciation that Mrs. White felt for Jesus will be felt by all who know Him and understand what He has done for them.

The Woman of Phoenicia

Another experience that illustrates Christ's willingness to go out of His way to help people—and how we sometimes misinterpret God's dealings with us—is that of the Canaanite woman of Phoenicia. Here was a woman who was determined to get help for her devil-possessed daughter (Matt. 15:21-28). She appealed to her heathen gods, but to no avail. Then, when she heard that Jesus healed all kinds of diseases, and that He did this impartially, without respect to social or economic status, she determined to ask Him to heal her daughter. But Jesus was far away, perhaps 50 miles south in Galilee, or 100 miles south, in Judea. How could she reach Him?

One glorious day she heard that Jesus was visiting her country. This was her opportunity. Seeking Him out, she found Him and pleaded: “Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil” (verse 22). At first Jesus ignored her. He pretended not to hear her even though she followed along, repeating her appeal, importuning Him to help.

At last the woman bowed at Christ's feet, worshiping and praying, “Lord, help me.” Jesus stopped and said: “It is not meet to take the children's bread, and to cast it to dogs” (verse 26). This answer would have devastated and discouraged most people, perhaps even created resentment or aroused anger. But this woman was different. With powerful faith and logic she argued: “Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table” (verse 27). She was willing to consider

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This Week

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On December 13, the REVIEW staff presented the Christmas chapel program for the employees of the Review and Herald Publishing Association. As a voice choir they told the Christmas story taken from the Bible and *The Desire of Ages*. At appropriate points in the program, special music or congregational carols were sung. Corinne Russ, administrative secretary, played "Silent Night" on the piano. Eugene Durand, assistant to the editor, sang, "I Wonder as I Wander" accompanied by Don F. Neufeld, associate editor, on the guitar. Annette Bradley, editorial secretary and the newest staff member, read a poem. The script, for those who might be interested in obtaining a copy, will be available in the 1977 fourth quarter



issue of the new magazine *Youth Ministry Accent* (see REVIEW, December 16, 1976), which replaces *MV Kit* as a senior resource journal.

After the performance, the staff posed for the picture that appears annually on this page. They are, from left to right, Aileen Andres, editorial assistant; Jocelyn Fay, editorial assistant;

Raymond F. Cottrell, associate editor; Annette Bradley; Kenneth H. Wood, editor; Pat Hill, editorial secretary; Eugene Durand; Corinne Russ; and Don F. Neufeld.

With this issue we begin a new feature that will appear from time to time throughout this year. The North American conference presidents have sent us their favorite

Bible texts and Spirit of Prophecy quotations, which appear along with the pictures of the presidents. The first of these "Inspired Gems" appears on page 8.

Art and Photo Credits: Cover, p. 10, Don Satterlee; p. 7, Harold M. Lambert Studio; p. 8, David Griffith Photography; p. 11, Gert Busch; all other photos, courtesy of the respective authors.

Letters

[Letters submitted for publication 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.]

Amen!

Amen and Amen to Smuts Van Rooyen's article "Victory Over Sin" (Nov. 18)!

N. E. HEPNER
Dayton, Tennessee

Witnessing to Tourists

I enjoyed reading Mrs. Paul Serritslev's letter (July 29) regarding Seventh-day Adventist tourists. No doubt it is good to carry cards or small tracts with us at all times and distribute them where possible.

I live near the famous Waitomo Limestone Caves in New Zealand and find many opportunities to witness to tourists who come to visit the caves. On Sundays I go either to the caves or to the

streets of the nearby town where tourists disembark from their buses and cars at lunchtime.

My approach in greeting these people is to say, "Excuse me. I am giving out a few pamphlets. Are there any smokers in your family?" Many accept the pamphlet "How to Stop Smoking," as well as others dealing with Bible prophecy.

Recently a man who visited our church told us he had received literature from me in this way about four years ago. He is now an Adventist.

TREVOR A. TYREE
Te Kuiti, New Zealand

"Legalism" Worked

"My Life With a 'Legalistic' Mother" (Sept. 9) seems to me to be a very lovingly written tribute. The word "legalistic" appears to be used in somewhat the same way as "meanest" in the little sketch "The Meanest Mother," which looks back on childhood's

view of a mother who insisted on such things as wearing warm clothes in cold weather and keeping promises to return home at a certain hour.

Bobbie Jane Van Dolson's article inspires me. Although it does not promote harsh or angry forbidding and commanding, it encourages the parent who feels it necessary to take certain loving but firm stands in the face of resistance and, perhaps, majority opinion.

I came across this quotation recently:

"Parents who would teach their children the evil of following the fashions of the world, have a hard battle. They are met with: 'Why, mother, Sisters A, B, and C wear hoops; if it is wicked for me, it is for them.' What can the parents say? They should set a right example before their children, and although the example of professed followers of Christ causes the children to think that their

parents are too careful and severe in their restrictions, yet God will bless the efforts of these conscientious parents."—*Testimonies*, vol. 1, pp. 278, 279.

Mrs. Van Dolson's experience bears this out—"it worked."

ANN BURKE
Yucaipa, California

ABC Defense

As manager of an Adventist Book Center, I was distressed over two letters (Oct. 21; Dec. 16) concerning music sold in ABC's. Most ABC managers are very concerned about the quality and content of the merchandise featured in their stores. It seems unfair that isolated incidents of indiscretion should receive so much attention. In recent months, I have personally visited 13 ABC's and not one of these stores has merchandise such as mentioned in these letters.

WILLIAM SKIDMORE
Kansas City, Missouri

Amsterdam 1977

An international conference on
religious liberty will forward
religious freedom and perpetuate
a legend.

By **ROLAND R. HEGSTAD**

WHEN DELEGATES TO THE INTERNATIONAL Religious Liberty Association's (IRLA) first world congress on religious liberty meet in Amsterdam on March 21, they will be both forwarding religious freedom and perpetuating a legend. As most legends do, this one began with a man—in the not-so-long ago.

He's dead now, but what other Christian statesman was ever seized and given a Russian bear-hug by Premier Khrushchev? (All in good humor, when both were visiting the United Nations.)

Who else has stopped religious persecution in a country by getting a friend to threaten to put the matter on the agenda of the United Nations? In this case the friend was Dag Hammarskjöld, then Secretary-General of the United Nations.

Who else has secured the release of 250 conscientious objectors held in prison?

Who else but Dr. Jean Nussbaum, a Paris physician and diplomat par excellence for the International Religious Liberty Association?

Shortly before he died in 1967, I traveled with Dr. Nussbaum throughout Europe, meeting top-level leaders of church and state. I saw the respect and affection they had for him. The Ecumenical Patriarch Athenagoras of Constantinople, spiritual leader of 180 million Orthodox Christians, interrupted his busy schedule one day before Easter to visit with us for four hours. Throwing his arms around Dr. Nussbaum, the Patriarch told me, "How I love this man. Much of what I know about religious liberty I have learned from him." Cardinal Tisserant, dean of the College of Cardinals of the Roman Catholic Church, agreed to appear in a documentary film of Dr. Nussbaum's work with the IRLA. A Communist official, member of his country's Central Committee, told me of his problems in freeing the 250 conscientious objectors.

Roland R. Hegstad is editor of Liberty magazine and an associate director of the Public Affairs and Religious Liberty Department of the General Conference.

"I almost had to hire another secretary to take care of the paper work," he said. "And if I had," he added, turning to Dr. Nussbaum with a mock scowl, "I would have sent the bill to you."

"And I," said Dr. Nussbaum, with a twinkle in his eye, "would have paid it."

Dr. Nussbaum became what few men do—a legend in his own time. But ever a practical man, he left more than a legend as his legacy. The IRLA is part of his contribution to human rights. Organized in 1946 as a result of discussion between Dr. Nussbaum and officers of the General Conference, the organization has worked with quiet diplomacy on the international scene. A sister organization, the Association International pour la Defense de la Liberte Religieuse, was Dr. Nussbaum's own vehicle in Europe and occasionally elsewhere, when his church needed him. Incorporated in Geneva after his death, it is now headed by Dr. Pierre Lanares, religious liberty secretary for the Euro-Africa Division. Dr. Lanares, a lawyer, is author of a book on religious liberty in the international conventions, and editor of two scholarly publications issued by the Association—*Conscience et Liberte* (French) and *Gewissen und Freiheit* (German).

In Amsterdam the two Internationals and *Liberty* magazine will be cooperating to bring their work to the attention of a wider audience.

Says W. Melvin Adams, director of the IRLA and also of the General Conference Department of Public Affairs and Religious Liberty: "For years we have worked with quiet diplomacy through these instruments. But in large areas of the world they have been little more than paper organizations. In 1973 a group including the division presidents of the Seventh-day Adventist Church recommended that we take steps to expand the Associations into a truly effective instrument for religious freedom around the world. One important step in achieving this goal is our Amsterdam meeting, at which we hope to have several hundred participants, including many from North America."

In Amsterdam an international award will be given for the first time to a statesman or churchman who has



distinguished himself by his contribution to religious freedom. Designed by English sculptor Alan Collins, it will incorporate a symbol of universal religious freedom, bulwarked by religious and civil liberties (see picture). First recipient is His Excellency Fernando Maria Castiella y Maiz, former Foreign Minister of Spain and the prime architect of his country's Law of Religious Toleration. Because Dr. Castiella died of a heart attack in November, the award will be presented posthumously.

In 1966, while such a law was the subject of fierce debate in Spain, I interviewed Dr. Castiella in Madrid. The magnitude of his task can be estimated from the composition of the draft document. I noticed that it was printed in four columns of different-colored ink. Dr. Castiella explained that the first column, printed in black, was the first draft, made before Vatican Council II acted on the religious liberty schema. This draft reflected a purely Spanish vision of religious liberty.

The second column was in red. This draft represented changes suggested by Spain's ambassador at the Vatican, in the light of liberties approved by the Vatican II document. The third column, in blue, was a word-for-word reproduction of the Vatican document. The fourth column, in green, represented changes suggested by a committee headed by the Minister of Justice.

Dr. Castiella had told me during an earlier visit how he had prepared the Cortes (Spanish parliament) for the vote on the document. He had had translated into Spanish, magazine and newspaper articles from around the world that commented unfavorably on Spain's religious climate. These were delivered to the desk of every member of the Cortes. The adverse publicity played a role in changing votes in favor of the proposed law.

I looked through the articles, which included material from *Liberty*. It was an instructive lesson in the power of the press. I thought of the thousands of Adventists who had sacrificed to send *Liberty* to thought leaders. They, too, had a part in what happened in Spain—though they may have to wait for the Chairman of a greater meeting than that in Amsterdam to confer *their* award.

Dr. Castiella wrote me when he learned of Dr. Nuss-

baum's death: "I write in the deep sorrow of one who has lost a friend. As you are aware, in the course of the last few years, interviews and letters between Dr. Nussbaum and myself had forged a true friendship. It was based above all on the fact that we shared not only our Christian faith but the firm conviction that the more the principle of religious freedom is imposed in the laws and in men's way of life, the more we shall help to remove one of the most serious obstacles—mutual intolerance—which prevent men today from breathing an atmosphere of genuine spiritual coexistence."

An Unfinished Task

The atmosphere still needs improving in many areas of the world. In some countries religious prejudices have festered for generations. A thin veneer of civility covers tensions surging restlessly toward eruption. All that is needed is a catalyst. And too often one is supplied. Witness Northern Ireland. Lebanon. Cyprus. The religious warfare when Bangladesh was separated from Pakistan. Persecution of a religious minority in Malawi.

But within all societies are people who honor religious convictions—people who cherish deeply-held humanitarian principles. In these the IRLA and its sister organization have found allies. Some have worked to moderate harsh decrees; others to strengthen constitutional protections.

For nearly twenty years the United Nations Commission on Human Rights has worked unsuccessfully to fashion an international statement on religious liberty. To this date, the Commission has approved only five paragraphs of the proposed instrument. And these are in the preamble! The Congress in Amsterdam is not going to get bogged down in semantic battles over what constitutes religious freedom. It is not going to criticize this or that nation's interpretation. It is simply going to listen to viewpoints from many countries. And then it is going to give its award to someone who has acted to better the conditions of people desiring to worship God as their conscience moves them. I rather think Dr. Nussbaum would have approved of this diplomatic approach. □



Left, during a moment's respite in the making of a documentary film on Dr. Nussbaum's life, the author, Cardinal Tisserant, and Dr. Nussbaum exchange views. Center, Alan Collins puts the finishing touches on the Religious Liberty Award. Right, Dr. Nussbaum's collaboration with Dag Hammarskjöld, Secretary-General of the United Nations, stopped religious persecution that caused the deaths of more than 100 Christians.

A Profile of the Biblical Doctrine of Salvation

There is an indissoluble union
of law and gospel,
of justification and sanctification.

By HANS K. LA RONDELLE

FULLNESS OF SALVATION COMPRISES not only the pardon of sins but the restoration of the moral image of God in the repentant believer and ultimately the redemption of the lowly body and of this whole planet, which is still in bondage to decay (Rom. 8:19-25; Phil. 3:20, 21; Rev. 21, 22). Thus there are three aspects of salvation: justification, sanctification, glorification, all comprehended in the fullness of the everlasting gospel which God has now restored in the time of the end, in order to have a people ready to meet their Lord at the coming of Christ in glory (Rev. 14:6-12; Titus 2:11-14; 1 Thess. 5:23).

We recognize that "justification," "sanctification," and "glorification" each has its own distinct purpose and function in the divine plan of restoration. "Justification" is God's imputation or reckoning of Christ's righteousness to the repentant believer's account before God (Rom. 4:4-8). It is a judicial transaction of Christ as heavenly mediator, by which we are set right with God and have access to the Father's heart (Rom. 5:1, 2), the immediate result being that "God's love has been poured into our hearts through the Holy Spirit which has been given to us" (Rom. 5:5, R.S.V.). Thus without any merit of our own we have received the Holy Spirit by faith in Christ (Gal. 3:2, 5), and it can appropriately be said that we are "justified in the name of the Lord Jesus Christ and in the Spirit of our God" (1 Cor. 6:11, R.S.V.).

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Stated differently, justification brings sanctification as the indwelling of Christ into the believer's heart (Gal. 2:20; Eph. 3:14-19). The forgiven or justified sinner is recreated in his heart, a fact that becomes manifest in a converted way of thinking and acting, according to the will of Christ and the Holy Spirit (Gal. 4:19; 5:15, 25). Empowered by the Holy Spirit, faith works through love, purifying the conduct and enabling the believer to keep the commandments of God, the true test as to whether a person has been reborn, according to the apostle Paul (1 Cor. 13; Gal. 5:6; 6:15; 1 Cor. 7:19; Rom. 8:4).

To become a Christian means to have chosen Christ not only as Saviour from the power of sin and guilt but also as Lord and King, in covenant relation for a life of righteousness in His strength. This means a change of master, since we served Satan in sinning (Eph. 2:1-3). Now we have "become obedient from the heart to the standard of teaching," we have become "slaves of righteousness," and "now yield your members to righteousness for sanctification" (Rom. 6:17-19). Not the holy law of the Ten Commandments alone, but the law embodied in the life of Jesus Christ, is our standard of righteousness. A perfect character, formed in the likeness of Christ and in fellowship with His church, is the purpose of God's grace and salvation (Eph. 4:13).

Apocalyptic Hope of Glorification

The portrayal of the followers of Christ in the last book of the Bible promises that out of the apocalyptic trials and tribulations that precede Christ's second advent a great number of Christian believers will come to follow the Lamb wherever He leads (Rev. 14:1-5). They are spotless or righteous in God's sight, not in their own eyes. They trust in Christ's righteousness alone, feeling unworthy in their own hearts (Rev. 15:3). Yet, only at the last trumpet, when Christ returns in majesty and glory, will their lowly body be changed into a spiritual and glorious immortal body (1 Cor. 15:42-44, 51-56). The apocalyptic hope of glorification and everlasting joy in the Father's house were a vital part of the faith of patriarchs and prophets, of Christ Himself and His apostles. This forward look to the rest that remains for God's people has always been a determining power in their strife for holiness and perseverance (Heb. 4:11; 12:1, 2, 14; 2 Peter 3:13; Rom. 8:18-23).

It is of vital importance to see that Christ does not annihilate or abrogate God's holy law, but perfectly fulfills it. Christ obeyed the holy law of God in every respect, both as our substitute and our example. Here the basic difference between Christ's righteousness and the Christian's righteousness should be clearly grasped and understood.

Christ's spotless obedience or righteousness is our sole title to eternal life. It is outside of us, in Him alone and ours by genuine faith only (Rom. 5:18, 19). His perfect character constitutes our unassailable assurance and certainty of salvation. The keeping power of the indwelling Christ in the heart of the Christian molds the believer's heart and life into a righteous character, as he partakes more and more of the divine nature in the constant battle with self (Rom. 7:14-25; 8:13; 1 John 5:18; 2 Peter 1:4). Such a character transformation, which fits the believer for the eternal kingdom of God, is wrought by living faith in Christ and the self-denying following of

Him as long as we live. At all times, however, we confess that "through the Spirit, by faith, we wait for the hope of righteousness" (Gal. 5:5, R.S.V.), the final "adoption as sons, the redemption of our bodies" (Rom. 8:23).

The most refined definitions and distinctions concerning justification and sanctification that theologians have developed can never fully capture the living reality and unity of God's redemptive work in human beings. Life is always richer and fuller than the best theory. Ellen G. White has warned us not to try "to define minutely the fine points of distinction between justification and sanctification" where Inspiration is silent (*The SDA Bible Commentary*, Ellen G. White Comments, on Rom. 3:24-28, p. 1072).

Union With Christ Himself

The focal point of Biblical salvation is the reflection of the light of God's character in the redeemed, the manifestation of what Christ has done for and in repentant human beings. The church as the body of Christ is to be the light of the world and the salt of the earth (Matt. 5:13-16). This blessed truth does not become a reality in the Christian church if the doctrine of righteousness by faith is merely understood intellectually, but only if the believer by faith enters into a personal and living union with Christ Himself.

Since Christ is indivisible He bestows justification and sanctification and wisdom in an inseparable unity (1 Cor. 1:30). The thrust of the Biblical gospel message is therefore to believe in Christ, to be in Christ, to follow Christ, and by beholding Him to be transformed through the Spirit into His likeness of character.

The distinguishing of the functions of justification and sanctification, of law and gospel, is Biblical, but not their separation and contradiction. There is an indissoluble union of law and gospel, of justification and sanctification, without confusing the two. Thus the Christian will trust exclusively in Christ's righteousness for his present and future salvation, while his character is daily more reformed according to the divine similitude in Jesus Christ, the perfectly obedient Man (2 Cor. 3:18). Becoming more and more changed in character through a closer walk with Christ, the Holy One, the Christian at the same time will feel more and more unworthy and sinful in himself as the Holy Spirit works on his heart and gives him clearer views both of himself and of Christ (Ps. 139:23, 24; Rom. 7:14-25).

Thus the Christian is learning to control his selfish passions more and more in a world of licentiousness. Daily beholding Christ through reflection on Jesus in the New Testament Gospels, he senses more and more the offensive character of sin before God. But through the union of his soul with Christ, as a branch with the vine, he grows in grace and becomes an overcomer. He is "set free from sin" (Rom. 6:18, 22), so that he may even gain "a series of uninterrupted victories, not seen to be such here, but recognized as such in the great hereafter" (*The Desire of Ages*, p. 679). Thus we owe everything to God's free grace (Eph. 2:1-10).

"Grace in the covenant ordained our adoption. Grace in the Saviour effected our redemption, our regeneration, and our exaltation to heirship with Christ. Let this grace be revealed to others."—*Christ's Object Lessons*, p. 250. □

For the Younger Set

Monte's Secret

By DOROTHY SIMMS

"HEY, HERE comes Bart the great, he thinks," Tom sneered. "Just because his dad owns a department store, he thinks he can run over everyone. The other day he threatened to push my face in when I accidentally bumped into him!"

"Yes, he's a bully all right," Jerry agreed. "Say, did you hear anything about a new student coming?"

"No, but that must be him talking to the teacher. He sure is small. Poor fellow. Bart will walk all over him."

At noon the boys were about to ask Monte, the new student, to join them for lunch when they saw Bart stroll by and swish Monte's open lunch bucket to the floor.

"O-o-h, I'm so-o-o sorry, Shortie," said Bart with a mock look of shame.

"That's all right. Accidents happen to all of us," Monte smiled in return.

"Sorry about your lunch. C'mon over and join us. I have plenty to share with you. Mom always fixes too much. Guess she thinks I'm a growing boy," Tom laughed.

During the following weeks Bart found many ways to heckle Monte, but Monte remained smiling and

forgiving through it all. The other students liked and admired him for his fortitude.

The last day of school the boys decided to play baseball. Bart had always pushed his way in before, but this time he bellowed, "If the squirt is going to play, count me out!"

Monte walked toward him with a smile and said, "Come and play, Bart. We need you."

"N-n-need me?"

"We certainly do. Come and help us out."

Bart didn't drop his beligerent attitude right away, but gradually he became friendlier. A few weeks later Bart said to the other boys, "You fellows have really been great to me this summer, and I want to be honest with you. My dad doesn't own a department store. In fact, he's a garbage collector. I thought all of you would look down on me if you knew the truth."

"I've known the truth since the first day I came here," commented Monte. "When I mentioned your name to my mother, she said she knew your parents before you came here last year."

"You mean you knew all about my dad and you never said anything?" gasped Bart. "Weren't you ashamed to call me your friend?"

"No, Bart, I wasn't. You see, my father has a crippled leg and is a janitor. I'm proud of him. He's doing a job that needs to be done, and he does it well. You can be proud of your dad too for the same reason."

"I feel so ashamed, and I certainly owe all of you an apology."

"No, don't feel ashamed. And you don't owe us an apology. Right, fellas?"

"Right!"

"You've become a different person these last few weeks, Bart. When you can realize your mistake and admit it, you've come all the way. So, how about a game of ball now, fellas?"



The Practical Use of the Bible

How shall we read the Bible with profit?

By **PATRICK BOYLE**

SEVENTH-DAY ADVENTISTS BELIEVE that they are, in a unique sense, called to be "people of the Book." Above all other professing Christians, Seventh-day Adventists must know their Bible and understand its teachings. To them have been committed the privilege and responsibility of communicating God's last message of mercy to a rebellious and sinful world before the return of the Lord Jesus.

If we do not understand our role in God's plan, and the nature of the message He has given us to preach, we will fail God and disqualify ourselves as His servants for communicating His will.

As the enemy of God, Satan knows this and directs his intelligence and his energies to neutralizing our effectiveness and thereby frustrating God's purpose for us. To achieve his ends he uses many ploys, of which none is more successful than that which silences the voice of God in our souls. If Satan can divert our thoughtful attention away from God's Word to other activities, even worthwhile activities, he rests satisfied.

Two clever devices or stratagems of the evil one are (1) to lead us to read books about the Bible rather than the Bible itself, and (2) so to influence our minds and thoughts that when we read the Bible it seems uninteresting, dull, confusing, and contradictory.

Within the pages of the Bible God clearly states its purpose, the nature of its power, and the way it can strengthen us in our conflict with sin and develop our growth in holiness. To understand these things is to be armed against Satan. Through them, we develop skill in overcoming him and in finding the assurance we need to sustain us in our witness for Christ and in our conflict with evil.

The purpose of Scripture is plain and comprehensive: it covers all the needs and necessities of Christian living. God's Word provides us with true and certain knowledge and counsel. It instructs us in order that we may instruct others.

God declares: "Have not I written to thee excellent things in counsels and knowledge, that I might make thee

know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?" (Prov. 22:20, 21).

It perfects (2 Tim. 3:16, 17). It reveals God's plans (Amos 3:7). It saves our souls (James 1:21). It cleanses us (John 15:3). It gives us comfort and hope (Rom. 15:4). It serves as a rule of right (Isa. 8:20). It sanctifies, or makes us holy (John 17:17). It admonishes us (1 Cor. 10:11). It judges us (John 12:48). It leads us to keep God's law (Deut. 29:29). It testifies of Christ and provides eternal life and salvation (John 5:39, R.S.V.). It gives us an inheritance with the saints (Acts 20:32).

The purpose of God's Word is plain and practical. It is our duty, for ourselves and others, to study His Word and know its teachings that we may communicate its certain message to a world lost in sin.

Of Jeremiah God asked, "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (Jer. 23:29). In the whole of the Scriptures God's Word is clearly described as being different from human word. God's Word is creative. Through His Word the universe was brought into being (Gen. 1:1-31; Ps. 33:6, 9; 148:1-5).

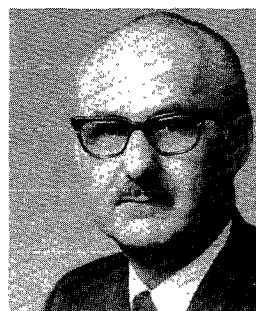
The Power of God's Word

The most exalted books ever penned by human hand do not have the power contained in God's Word. Human words may thrill, inspire, inform, or educate, but they have no power to save from the malignancy of sin and evil.

God's Word is living and powerful, even to discerning our thoughts and intentions (Heb. 4:12). God's Word upholds all things and sustains them (Heb. 1:3; 2 Peter 3:5-7).

God's Word recreates and changes human nature. (1 Peter 1:23). It is a life-giving Word (John 6:63). It cleanses our souls as we give heed to it (Ps. 119:9). That same Word preserves us from sin after we have been cleansed: "Thy Word have I hid in mine heart, that I might not sin against Thee" (Ps. 119:11). God's Word is able to build up the soul, to develop it (Acts 20:32).

Inspired Gems



Favorite Bible texts and Spirit of Prophecy quotations selected by local conference presidents of North America.

F. W. Bieber
Idaho Conference

- "And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:14).
- "This is our washing and ironing time—the time when we are to cleanse our robes of character in the blood of the Lamb."—*The SDA Bible Commentary*, Ellen G. White Comments, on John 1:29, p. 1131.

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Bible Questions Answered

By DON F. NEUFELD

What is the belief of Seventh-day Adventists concerning eating at restaurants on the Sabbath, where it involves payment of money? Is the sin in paying the money or eating at the restaurant? I would like Bible answers and not opinions of different people.

It will be recognized, of course, that the Bible contains no direct command dealing precisely with the situation described. It contains certain commands regulating Sabbath observance, such as the fourth commandment. It relates historical experiences in which the prophets inveigh against Sabbath desecration (for example, Isaiah 58). One must draw on this Biblical background to decide on his course of action in any given circumstance. Included, of course, are the sayings of Jesus with regard to the Sabbath, including His denunciation of Jewish oral laws relating to Sabbath observance. On one occasion, when the Pharisees placed the Sabbath above man, Jesus reminded them, "The sabbath was made for man, and not man for the sabbath" (Mark 2:27). But while there was on the part of Jesus a disdain for the senseless regulations of Jewish oral law with respect to how the Sabbath was observed, He upheld the sanctity of the Sabbath He Himself had blessed and sanctified, and on which He had rested.

While the questioner asks only for Bible answers, he must remember that it is a matter of subjective judgment as to how the Biblical information is to be applied to any particular situation. Because of this the opinions of others are often helpful. For example, in the December 19, 1968, REVIEW, the editor responded to other readers' questions regarding this same issue. It is his opinion that the Biblical evidence is against the practice, except under unusual circumstances. He appeals, for example, to such Biblical

injunctions as Romans 14:21; 1 Corinthians 8:9, 12, as applicable in the situation.

He also quotes the former editor of the REVIEW as expressing similar sentiments:

"If a person is away from home traveling, he often has no option but to go to a restaurant on the Sabbath in order to satisfy his hunger. In such an event I think there can be no criticism of his action. On the other hand, to go to a restaurant in one's own community simply to obtain a variety of food or to find a new setting in which to dine, or for any other of a variety of reasons, is, I believe, contrary to the spirit of the Sabbath day. . . .

"In our poor earthly state most of us find it difficult at best to divorce, completely, our thoughts, and our plans, from earthly things on God's holy day. Our goal ever should be to keep ourselves in an environment and in a program of activities that will aid us in every way toward the goal of heavenly thoughts and desires on the Sabbath. Better a most sparse meal in the quiet of our homes, preceded by a prayer of thanksgiving to God, than the finest meal in the finest restaurant on the Sabbath day."—F. D. Nichol, *Questions People Have Asked Me*, p. 237."

As to whether the sin is in paying the money or in eating at the restaurant, the guilt could easily lie in both, then, again, in neither, depending upon the motivations for dining out. In other words, to pay the restaurant manager on Friday for a meal on the Sabbath, still renders the client culpable if God does not approve of his choosing the restaurant Sabbath environment. On the other hand, for the stranded traveler, it may not be any special virtue to pay for his meals before the Sabbath, unless, of course, his scruples dictate that such a course is wrong.

[Send questions for this column to the Editor, Review and Herald.]

Through His Word God created man in the beginning (Gen. 1:26). Through the medium of that same Word He recreates us now (James 1:18).

Perceiving the importance of God's Word, Paul urged the Philippians to "shine as lights in the world; holding forth the Word of life" (Phil. 2:16). This counsel is apt for all Christians who want to know the power of God in their lives. Go to the Word of God. Study it. Exert yourself to understand it. Believe its trustworthy counsel. To walk in the way of God's Word is to have light and guidance in a world darkened by sin (Ps. 119:105). It is also to have understanding (Ps. 119:130), and how urgently we need understanding in a world that has completely lost its sense of values and realities.

There is power in God's Word, power to help us in our time of need, power to guide us in our search for life, for truth, for hope, and for resources greater than our own. There is power to help us in the struggle with sin. If we study His Word, if we search His Word, then we will know God's power in our lives, in the manner and degree God intended.

Jeremiah, who endured great suffering and who was a man with highly developed sensitivities, is usually associated with weeping. It is of interest to note his comments about God's Word in his experience. He wrote: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart" (Jer. 15:16). It is the intention and desire of God that we, His chosen people in this end time, should know His Word as the joy and rejoicing of our hearts.

In giving humanity His Word in written form God has demonstrated His practical interest in our welfare. All of the needs and demands of authentic Christian living are met and exceeded in the practical counsel and guidance of God's Word. All of this is available to us if we will but read the Word for ourselves, neither neglecting it nor putting secondhand material in its place.

All the power we need to fulfill the just and reasonable requirements of our Creator is found in the Holy Scriptures. We need that power. We need that power now as never before. Satan would deny it to us by leading us to disregard God's Word for that which is vastly inferior. The one whom God raised up and exalted by giving her revelations of Himself to lead people back to His Word said:

"Temptations often appear irresistible because, through neglect of prayer and the study of the Bible, the tempted one cannot readily remember God's promises and meet Satan with the Scripture weapons. But angels are round about those who are willing to be taught in divine things; and in the time of great necessity they will bring to their remembrance the very truths which are needed. Thus 'when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.' Isaiah 59:19."—*The Great Controversy*, p. 600.

The Word of the living God is in our homes. It is in our schools and churches. It is in our bookshops, colleges, and universities. But God wants it in our hearts and in our heads, that through its ministry we might learn to know Him who is the Word of Life, be saved by this knowledge, and find eternal life (John 1:1; 17:3). This is the practical use of the Bible that we as God's people must know in our experience if we would be authentic Christians. □

that your life might reflect light upon the pathway of others?

God has left each one a work to do for himself. Have you been faithful in this work? Have you studied to conform your character in every particular to the law of God? Have you sought to discover and remedy every defect in yourselves that would have a tendency to lead others from the path of strict rectitude? Has your life been so molded by the word and Spirit of God as to make you a blessing to all with whom you associate?

You are in danger from corruption within and temptation without. There are evil habits and traits of character which are constantly inclining you to selfishness and weakness of principle. During the past year, Satan has been diligent in his efforts to turn you away from beholding yourselves; and many of you have erred in leaving God's own established standard to follow an imperfect one of your own devising. But none need err from the way, for God has given His own beloved Son to be our guide to Paradise. We are to copy His pure, spotless, and holy life; and through His grace we may become partakers of the divine nature, having escaped the corruption that is in the world through lust.

“Year by
year
increasing
light
is shining
upon our
pathway.”



Year by year increasing light is shining upon our pathway. . . . Dear brethren and sisters, the increased light that you receive places you under greater obligation to God. Your Christian growth should be in accordance with the privileges you enjoy. Each day as it passes should find you better prepared to meet new trials and bear new responsibilities. Do you appreciate this fact? Do you realize your duty to others? Consider the influence that every word and act of your life may have upon those around you. A lasting impression may be made, which will react upon yourself in blessing or in cursing. This thought gives an awful solemnity to life, and should drive us to God in humble prayer that He will guide us by His wisdom.

If all could realize this subject as it has been presented to me, many would live much more carefully than they now do. It is easy for professed Christians to extol Jesus, His perfections and His loveliness, while, under the appearance of great devotion, they are very exacting

toward others, exercising over them an iron rule. It is easy for them to talk of the truth, and the importance of keeping the commandments of God, when they have never made a practical application of the principles of truth in their every-day life. They have not made a success of serving God, and so have lost the precious comfort and support which is derived from communion with Him.

We belong to Jesus. He has bought us with His precious blood; and we owe Him a debt of gratitude which we can never repay, but which we should daily acknowledge by willing, unselfish service. If we realize this as we should, we shall be Christlike. Like Him, we shall deny self that we may do others good. But during the past year, how much time has been devoted to self-serving that ought to have been given to the Lord? How much money has been needlessly expended on trifles to gratify taste and please the eye? How much has been spent for the gratification of appetite, when plain, simple food would have been better and more nourishing, giving greater physical and mental strength?

Some have failed to present to God the tithes and offerings which belong to Him. Such should awaken to a sense of their duty. . . .

Wherever there has been any neglect on your part to give back to the Lord His own, repent with contrition of soul, and make restitution, lest His curse rest upon you. Many are in a cold, backslidden state on account of their robbery of God; and now the Lord calls upon them to redeem the past. “Bring ye all the tithes into the storehouse,” He says, “and prove me now herewith.” When you have done what you can on your part, withholding nothing that belongs to your Maker, you may ask Him to provide means to send the message of truth to the world. The work of God would have been much farther advanced than it now is, had each member of the church suitably expressed his gratitude to God for the priceless gift of eternal life through Christ.

To each of us some work is assigned in the vineyard of the Lord. There is enough for all to do; none need stand idle. Have you been faithful in your appointed task, doing what you could to win others to the truth? How many have been led to the cross of Christ through your individual efforts? Have you by precept and example pointed your fellowmen to the Lamb of God, or have you, by assimilating to the world, directed their thoughts and affections into a wrong channel?

Many of you have made great mistakes the last year; will you repeat these mistakes during the year upon which you have just entered? Human judgment is finite; and men in their blind self-will often trust to their own opinion, and take a course that cuts directly across the path of God's providence, and defeats His ends. You need to examine yourself carefully to see what is the tendency of your course. The Spirit of God is a discerner of the thoughts and intents of the heart, and it will reveal to you your standing and the nature of your work. . . .

Will each of you who believe present truth earnestly inquire, “Lord, what wilt thou have me to do?” His Spirit is at work upon minds, preparing them to receive the truth. Let your efforts be fully up with the openings of His providence. Do something, do it now; and let the record of the new year be one that you will not be ashamed to meet. □

Purring When You're Pleased

There's no point bothering with people like that—you'll never see them again.

YEARS AGO I READ A STORY ABOUT a kitten that wouldn't purr. Indeed, his personality was so warped that he couldn't purr. The tale, however, turned out to be a success story. Through the loving attention of his mother and his owner, and with the example of his affable, purring brothers and sisters, the kitten finally learned the art of appreciation. And he grew up to be a happy, psychologically adjusted cat—joyously purring his way through his little world.

I remembered the old story today when I received a letter that truly warmed me. This, despite the wretched, rainy weather of a gray Michigan day in January and notwithstanding the long procession of students filing in and out of my office with beginning-of-the-quarter problems. In fact, I've been glowing with goodwill and benevolence toward humanity ever since mailtime this morning. Perhaps you're curious about the recipe for an experience that could have such a salubrious effect on the human spirit. . . .

On our furlough-trip home from the mission field in 1974, we visited New Zealand. We spent two days in lovely Christchurch and out on the Canterbury Plains, where millions of sheep graze—flocks crowded shoulder to shoulder in green fields, stretching away to the foothills and snowy peaks of the Southern Alps.

Headquarters for us was a comfortable motel in suburban Papanui. Upon checking in we found the kitchenette furnished, down to the last necessity, and in the refrigerator was fresh milk, fruitcake, biscuits, and the makings of hot drinks—all on the house. As it turned out, these furnishings are typical of many New Zealand motels, but this happened to be our first encounter with this particular kind of hospitality. Even more delightful was the past-middle-age Scots couple who were the proprietors. Their kindly, unobtrusive attentions almost made us feel that we'd somehow stumbled upon some gracious but hitherto unknown relatives.

On our last night we settled our bill in the evening, since we had to leave for a very early flight the next morning. "I just hope we wake up in time to catch that plane," I exclaimed aloud. "We've been traveling and sleeping hard for many days."

"Och! Dinna ye wurrie aboot that, m'dearies." Mrs. Birnie patted me on the arm. "I'll bring ye my wee alarum clock." So in the predawn darkness the little red clock roused us and hustled us off to the airport.

In the weeks that followed I kept remembering Les and

By DOROTHY MINCHIN COMM



Dorothy Minchin Comm, Ph.D., teaches English at Philippine Union College.

Sending a thank-you note, as did the author to her New Zealand hosts, is a way of returning the joy we receive from another's kindness.

Rewa Birnie down there in Christchurch, living, loving, and serving the travelers who stop by Tall Trees Motel. How unreservedly they had trusted us, total strangers, with the "wee alarm" that, with no trouble whatever, might have been slipped into a suitcase when we left.

A beautiful land and beautiful people. I got to wondering if anyone had ever mentioned it to them. So I wrote a note—just a simple little word of thanks—and popped it into the mailbox. No rhetoric, no effusiveness—just "thank you."

And thus it happened that I received this letter from New Zealand today, accompanied by a handsome pictorial calendar for the new year. But the letter was the real revelation, warmly alive and vibrant with appreciation and a surprise that was almost pathetic in its intensity. The letter was laced with phrases like "words really fail me to answer . . . the lovely, rewarding letter . . . such nice people. . . We will always treasure it . . ." My note had been such a modest, simple affair that I was astonished at the results. In one simple little exchange, two families had been utterly "surprised by joy."

Over the years, of course, I've written a good many thank-you notes. But they've been quite generally within the range of the predictable—friends, relatives, acquaintances, and "occasions" like birthdays, Christmas, weekend guests, and times when obvious services have been rendered. This was the first time I'd ventured into that realm that lies beyond the direct line of duty.

A few years ago I was working on a special research

job at a large State university. One day a professor I knew there accompanied me to a special records library I needed to use. As we approached the upward-bound elevator, the doors began to close. A small spurt of energy almost put me aboard, but the doors slammed shut before the impassive faces of the passengers already within.

Why Bother?

I stepped back, grateful to have retained my nose and right foot undamaged. "Now that's interesting!" I remarked. "At my university (which was smaller by some 10,000 students) when people see you're almost there, they'll always hold the doors open for you."

My guide laughed at my simplicity. "Hah! That's certainly a waste of time. There's no point bothering with people like that—you'll never see them again."

Missing the elevator was, of course, a trivial affair, but that little encounter came to mind again today. Indeed, it came into a rather sharp, new focus.

"You're never going to see them again, so why bother?" In essence that is the basic philosophy that makes us insensitive to people's small pleasures and their inmost needs. And it effectively prevents us from purring when we're pleased. Gratitude, concern, and communication—that's the stuff life's made of. Is it possible that a professing but introverted Christian might know less of simple love and graceful appreciation than does an ordinary cat? □

When You're Young By MIRIAM WOOD

How to Be Disliked

WHAT CHARACTER traits do you most dislike in others? Actually, that's not a very good subject to dwell on, for the simple reason that instinctively we tend to find too much to criticize even without making an effort. However, list in your mind the traits that would cause you not to pursue friendship with another person. We're going to assume that we're discussing Christians, so we can rule out (I hope) "gross" sins such as murder. But since God isn't through with most of His human subjects, you'll find plenty of scratchy character traits to zero in on.

A few months ago Ann Landers, a crisp, perceptive, no-nonsense columnist, published a letter she'd received from a reader. Hoping that it might prove helpful, I'm going to quote it. "You get many letters from people who are lonely.

They wonder why. Yesterday a person I work with complained that no one likes her. I sat down and listed the personality and character traits I dislike most. Out of the 10 traits, this person has seven. Please print the list. It might help some people see themselves as others see them.

1. A compulsion to show off knowledge.
2. Exaggerates to the point that it's the next thing to lying.
3. Moodiness. Friendly one day, unfriendly the next.
4. Bossiness. Must run everything.
5. Not reliable. Word is no good.
6. Chronic complainer. Inveterate crepe-hanger.
7. Nosy. Asks questions that are none of his/her business.
8. Gossipy. Knows everything about everybody. Makes you wonder what

he/she is saying about you.

9. Says things in anger, then tries to smooth things over by buying a gift.

10. Always fishing for compliments, but never gives any."

Now that you've read the list, let's turn the situation around. How many of these characteristics do you think you possess? Honesty of this kind is painful, but each human being has to face up to stark truth at some time in his life. While it's my feeling that some of the points listed are more serious than others, I agree that every one of them could make it difficult for a person who possesses them to achieve the genuine liking and respect of others.

Let's discuss No. 8 for a few moments. It seems to me that, possibly, this is the most lethal of all, because the results of the gossip syndrome are so unsavory. In order to have a supply of toothsome tidbits to pass along, the gossip must first pose as the great and good friend of every person

whom he/she meets. The gossip must radiate a completely false warmth, must set about deliberately to worm himself/herself into the confidence of others, often at a time when defenses are down, when grief or trouble has made another particularly vulnerable. Then, having posed as a genuine friend, the gossip gets on the telephone, or in a corner, and is off and running with the privileged information that has been secured by foul means, to say the least. One would think that a gossip is always found out, but, sad to say, sometimes that isn't true. Often lifelong friendships are disrupted and lives changed, with the gossip going scot free.

Well, the list bears scrutiny from a Christian who hopes to represent Christ in daily living. Christ can give the power to overcome all traits of this kind. One needs to ask Him for strength, and then put forth his own efforts.

In Diversity, Unity

In the days of the pioneers Seventh-day Adventists were few in number, and all lived in a relatively small area of the North American continent. They shared a common language and cultural background. They had recently been members of various Protestant churches, at a time when those churches appear, from our perspective, to have been relatively conservative. The great latitude in belief and conduct that parades today under the name of Christianity was unknown. Now, little more than a century later, nearly three million Seventh-day Adventists live in 193 countries around the world and speak 362 different languages.

What a diversity in language, cultural background, education, economic level, and social and political environment! To what degree, in a situation such as this, is unity of understanding and practice in religious matters desirable and possible? To what degree can there be diversity without substantially altering the essential character of the church? What are the characteristics of a "real" Seventh-day Adventist—the prime qualities without which a person cannot be considered a genuine, dedicated member of the church in good and regular standing and without which the church itself would eventually no longer be, in essence, what it is today? We wish to suggest six norms by which to identify a genuine Seventh-day Adventist, and invite concerned readers to express their thinking on the subject.

First is a personal, living relationship with Jesus Christ as Saviour and Lord, without which a person is, at best, only a nominal Christian. A nominal religion is not what Christ had in mind when He invited all people to come to Him and when He commissioned His followers to go forth and make disciples throughout the world. To have the name without the reality makes profession empty, meaningless, and self-defeating. Surely a person who is not a dedicated follower of Jesus Christ could not be considered a genuine Seventh-day Adventist.

One product of this vital, living, personal relationship is an abiding conviction that the Advent message as Seventh-day Adventists proclaim it is, indeed, God's message for the world in our time. Acceptance of membership in the church implies the presence of this conviction, otherwise why should a person submit to the modification in life-style and the sacrifice of time and money the church expects of its members? Apart from such a conviction a person has no valid, logical reason for becoming a Seventh-day Adventist.

The unique difference between Seventh-day Adventism and all other forms of Christianity is its concern for, and effective ministry to, the whole person—physically, intellectually, and spiritually. It is infinitely more than a set of beliefs, important as they are; it is a new way of life, a new life-style—far superior to any and every other when measured by what it does for people who base their outlook on life, and the way they relate to God, to their

fellow human beings, and to themselves, by it. It calls for a thoroughgoing reorientation of every facet of life, to conform in all respects to the norm of a mature Christian as measured by Christ's example. The task of the church is not done when a person avows faith in Jesus Christ and in the Advent message as His message for our time. That task includes the miracle of reproducing the character of Jesus in each member. A genuine Seventh-day Adventist is one who responds affirmatively and joyfully to every invitation to be like *Him*.

Acceptance of church membership also implies a fixed purpose to participate in the appointed mission of the church to the world. In its plans the church makes no provision for nonparticipating members, who, in effect, play the same role that drone bees do in the bee world. Seventh-day Adventists are "saved to serve"—to contribute of their time, ability, and strength to the objectives of the church. An army cannot accommodate volunteers whose objective in joining is merely to reap the benefits that accrue from military service, without functioning as soldiers.

Another essential characteristic of a genuine Seventh-day Adventist is loyalty, in spirit and in conduct, to the church and its leaders, as it and they speak and act for Christ. The church is a team, and every member of the team will play *with* the team and its leaders, not against them. The church and its earthly leaders are human; sometimes they make mistakes. This they themselves would be first to acknowledge. But as a member of the team the genuine Seventh-day Adventist will, even under such circumstances, continue to work in a positive way with the team and cooperate with its leaders.

Finally, a genuine Seventh-day Adventist will accept in good faith other equally dedicated Seventh-day Adventists. He will not draw a tight little circle that excludes those who do not live exactly the way he lives, or who do not think exactly the way he thinks on this subject or that, or whose understanding of Scripture may in some respects differ from his. No one has a right to consider others second-class Adventists or to treat them as such. One's private interpretation of the Bible and the writings of Ellen White is not a proper norm by which to measure the integrity of fellow church members. God has not commissioned any individual to root out what he imagines to be tares growing among the wheat, on the basis of his own artificial standards for distinguishing between them. That decision the Lord has reserved for Himself at harvesttime. "What is that to thee?" Jesus asks. "Follow thou me."

Surely a person who (1) has a living relationship with Christ, (2) believes in the integrity of the Advent message, (3) lives as an Adventist, (4) participates in the mission of the church, (5) is loyal to the church and its leaders, and (6) accepts his fellow Adventists in good faith *must be considered a genuine Adventist*.

In essentials, then, unity; in nonessentials, liberty; in all things, charity. This is the law and the gospel.

R. F. C.

“Be of Good Comfort”

Continued from page 2

herself a “dog” if only she could obtain a few “crumbs” of blessing.

This woman thought that Jesus knew nothing about her, and that even after He had heard her request He was indifferent to her need and unwilling to help her. But she was mistaken! One of Christ’s main purposes in making the tiring 40- or 50-mile trip on foot north to the region of Tyre and Sidon was to heal this woman’s daughter. “Christ knew this woman’s situation. He knew that she was longing to see Him, and *He placed Himself in her path.*”—*The Desire of Ages*, p. 400. (Italics supplied.)

The woman did not know why Christ seemed indifferent to her appeal. She did not know that by accepting in good grace Christ’s apparent snub and having to wait for her request to be answered she was cooperating with divinity in teaching the disciples some important lessons. Christ was using her experience to show that the blessings of Heaven are for all, that the barriers of caste and national prejudice must be vaulted, or broken down, that all souls are of equal value in God’s sight, that in every nation are people who yearn for light and truth, that faith can penetrate any barrier, no matter how high or strong, and obtain divine help. After highlighting these truths, Jesus said to the woman: “Great is thy faith: be it unto

thee even as thou wilt” (verse 28). Her daughter was healed! “This was the only miracle that Jesus wrought while on this journey. *It was for the performance of this act that He went to the borders of Tyre and Sidon.*”—*Ibid.*, p. 402. (Italics supplied.)

He Knows About Us

The experiences of these two women—at Capernaum and in Phoenicia—should give us great comfort and courage. The same Jesus, who knew all about these two desperate souls, knows all about us. The same Jesus who wanted to bless them wants to bless us. The same Jesus who went out of His way to meet their needs will go out of His way to meet ours. Because He was “in all things . . . made like unto his brethren” (Heb. 2:17), He knows our fears. He knows our anxieties. He knows our discouragements. He understands the bewilderment we feel when God seems not to hear our prayers or when answers seem slow in coming. (He had the same feeling, only to an infinitely greater extent, when He cried on the cross, “My God, my God, why hast thou forsaken me?”) But God never makes a mistake. He has a purpose in everything. (See *The Desire of Ages*, pp. 393, 394.) If at times we cannot understand His dealings with us, let us not fret or feel forsaken. Let us not become discouraged and give up. He who notes even the sparrow’s fall loves us. Even now He is moving toward us, eager to respond to the appeal of faith.

K. H. W.

Reflections on a Closed Mind

By O. W. WILLITS

A sage of old once observed, “If one should keep a sufficiently open mind, people would throw a lot of rubbish into it.”

Should one, then, keep the mind forever closed? What a dreary and dismal prospect!

The mind and heart must be open at all times to the teaching and guiding light of the Holy Spirit. When the door to the mind is closed the Spirit of God, who comes knocking, must turn away. Even truth kept locked in a closed mind gradually fades, so gradually that its decline may be unnoticed and un mourned. Truth is progressive. If the mind is kept open as the Word of God is searched, one’s understanding of it enlarges.

A closed mind is undesirable unless it is closed only to undesirable things. Neither is the open mind without discernment desirable.

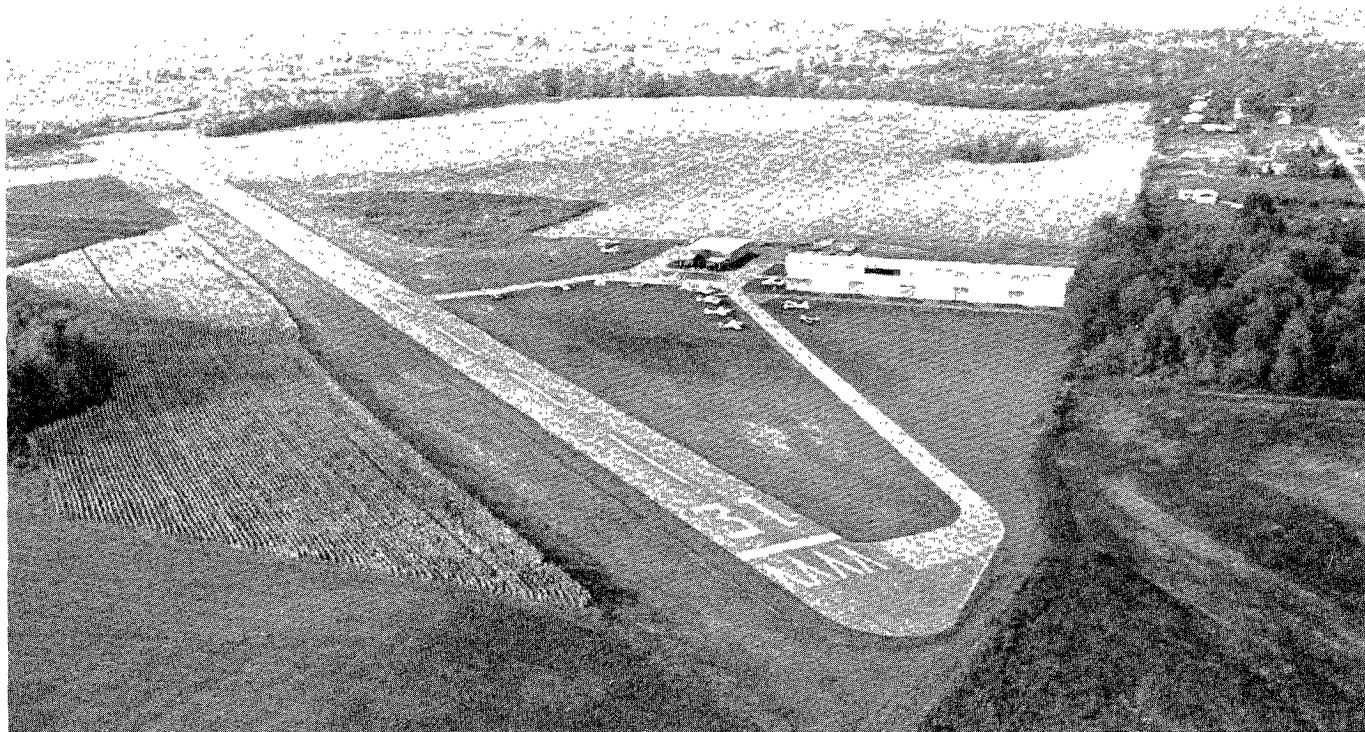
How is one to decide to what the mind is to be open and to what it is to be closed? The question must always be “What saith the Scriptures?” God gives the answers and supplies the guidelines. “The fear of the Lord is the beginning of wisdom.” It is written, “I am the Lord; I change not” (Mal. 3:6). In searching the Word of God for guidelines, we must look to the law. Anything contrary to the law is not of God. Men who attempt to change the law change the direction signs. In reality such an attempt is an attempt to change God Himself, for the law is a transcript of His character.

The law proclaimed from Sinai was recorded by the finger of God on tables of stone. It is as valid now as it ever was.

Because of what they have been taught, many sincere people believe that the law of God is no longer binding. They say this is so because in the Christian era we live under grace, not under law. But they misread Romans 6:15. The moral law is in force today just as it was at Sinai. It would be well on occasion to reread the chapter containing the law, Exodus 20. The law is given in plain, easily understood language. When we come to verses 8 to 11 we are commanded to keep holy the only day ever blessed and sanctified as a day of rest and worship. Though some might argue that with the passing of time it is no longer possible to identify the original day that God chose, blessed, and made holy as a day of worship, we have the unfailing Guide still with us—Jesus Christ, who ascended into the heavens. John writes, “The Word was made flesh, and dwelt among us” (John 1:14). When on earth, which day did Jesus keep holy as a day of worship? The same day the Jews had been observing for centuries. Their day of worship today is still the same as in Jesus’ day.

Signpost twisting, such as suggesting another day of worship, is in reality the exaltation of self above God. It is as though men are telling God they know better than He. Their minds and hearts are closed to guidance by the Holy Spirit.

“Come now, and let us reason together, saith the Lord” (Isa. 1:18). Surely this is a powerful reason for keeping the mind and heart open for the entrance of the Holy Spirit. “As many as are led by the Spirit of God, they are the sons of God” (Rom. 8:14). Those whose minds are closed cannot have this guidance.



The General Conference has selected Andrews University, which has a 200-acre airport, as the Adventist Church's primary aviation and training center.

Andrews Designated Center for Adventist Aviation

By DAVID H. BAASCH

ANDREWS UNIVERSITY has been designated by the General Conference Committee as the primary aviation training and service center for the Seventh-day Adventist Church.

In so designating Andrews, the General Conference will be able to utilize existing personnel and facilities to coordinate and upgrade the quality and efficiency of the church's aviation program around the world. It is planned that the center will serve as a clearinghouse for the purchase of aircraft, radios, and parts and as a servicing facility for planes being ferried to mis-

sion posts overseas. It will also provide specialized flight training for mission pilot appointees, tailored to specific conditions found in remote areas.

In response to the action of the General Conference Committee, the Andrews University board of directors has appointed William E. Smith director of the Andrews University Aviation Training and Service Center. Elder Smith has just completed 16 years of mission service for the church in the Far Eastern Division. During that time he helped to develop a strong mission aviation program, which has been the means of carrying the gospel to many remote areas. The board also invited R. A. George, a former mis-

sion pilot-mechanic in Brazil, to join the staff as assistant director for aircraft maintenance and airport facilities. In addition, the university airport has a staff of six full-time mechanics and instructors, plus five full-time apprentice mechanics.

The Adventist Church has long used aviation as a method of spreading the gospel and conducting life-saving medical missionary work. Many areas of the world are most easily accessible by air.

J. L. Tucker, through The Quiet Hour broadcast, has been responsible for raising funds for 38 mission planes. The purchase and delivery of many of these planes were coordinated by Robert Seamount, who often ferried them to their overseas destinations. His death earlier this year focused attention on the need for a centrally directed aviation program for the denomination. In the interim, J. J. Aitken, of the General Conference staff, and execu-

tive secretary of the ASI, has carried on this work in addition to his regular duties.

Early in 1976 the General Conference President's Administrative Council appointed an *ad hoc* committee composed of professional and lay pilots and denominational leaders, along with the standing Aviation Consultant Committee, to study various proposals for denominational aviation submitted by interested groups and to draw up guidelines for a coordinated aviation program for the church. In harmony with the recommendations of this committee, the General Conference Committee selected Andrews as the primary denominational aviation center for the following reasons:

1. It offers facilities operated by a denominational organization that is directly responsible to the General Conference.

2. It is near the Seventh-day Adventist Theological Seminary and the graduate

David H. Baasch is an associate secretary of the General Conference.

school, where the church's mission orientation is given.

3. Its facilities are already denominationally owned and have been operating effectively for several years. It will require no direct investment by the General Conference to become operational.

4. Its operation will require a minimum of involvement by General Conference personnel.

5. It will provide a centralized purchasing and parts-supply service, thus eliminating duplication of effort and reducing over-all costs to the church.

6. It can be organized in a way that will utilize other denominational facilities or lay organizations to assist, as needed, in providing the services and specialized training required.

The General Conference is requesting the center to develop specialized flight-training programs and check-out procedures to prepare mission pilot appointees for the specific flying conditions in which they will operate.

The facilities at Andrews include a 200-acre airport (partially in farmland) currently valued at more than \$1 million. The airport, which is completely paid for, was begun and funded by a group of laymen and turned over to the university. Their organization, the Andrews University Advisory Council, continues to aid in the development of the program.

The airfield features a 3,100-foot lighted blacktop runway and a secondary 2,000-foot sod runway. There are two ten-bay hangars that will accommodate 20 single- or multi-engine airplanes, tie-down spaces for 20 aircraft, a heated 40-by-40-foot service hangar, and a 20-by-50-foot air-conditioned office area.

Andrews has had an ongoing aviation program since 1955. The program currently includes a flight school, a maintenance shop, and an avionics shop, all approved by the Federal Aviation Administration. The College of Technology offers several courses of study in aviation: a Bachelor of Industrial Technology degree, with concen-

tration in aviation technology, an Associate of Industrial Technology, with emphasis in aviation technology, and a 30-month certificate program for aviation maintenance technicians. Instruction is also available leading to licenses or ratings as follows: private pilot, commercial, instrument, flight instructor, and instrument flight instructor, in single- and multi-engine aircraft.

The airport operates an authorized Cessna aircraft dealership and Narco and King aircraft radio dealerships.

James Barclay, Chicago area businessman and president of the Andrews University Advisory Council, re-

sponded to the action of the General Conference Committee by saying, "Your designation of Andrews as the aviation center gives us courage to launch into the next phase—the development of facilities for an FAA-approved airframe and powerplant school."

On behalf of the church, the General Conference expresses its appreciation to the various institutional and lay groups that have demonstrated an active interest in the church's burgeoning aviation program and hopes that these groups will continue to assist in making the church's aviation ministry both safe and successful.

new home for three months. The inhabitants of the area are the Mosquito Indians. Tasba Raya (the new earth) is approximately 45 miles from Waspán and the border between Nicaragua and Honduras. The Mosquito Indians were moved to Tasba Raya only five years ago; their original home was along the Coco River. After several problems of nature's and man's doing—hurricanes, unintentional burning down of forests, and border disputes—the government persuaded about 1,500 of the Mosquito Indians to move toward the interior of the country. Each family was given a piece of land to cultivate.

The project I would be working on was to assist these uprooted people. It was begun five years ago by students of Southern Missionary College. There were two nurses at Francia Sirpi, Chris and Jon; I became the third. All three of us had graduated from a two-year degree nursing program. They had been in Francia Sirpi for eight months when I arrived. The hospital, Bilwas-karma, was a bumpy (and dusty or muddy, depending on the time of the year) 90-minute ride by jeep.

I had had two years of behavior-modification school-

Nurse in Nicaragua Serves Mosquito Indians

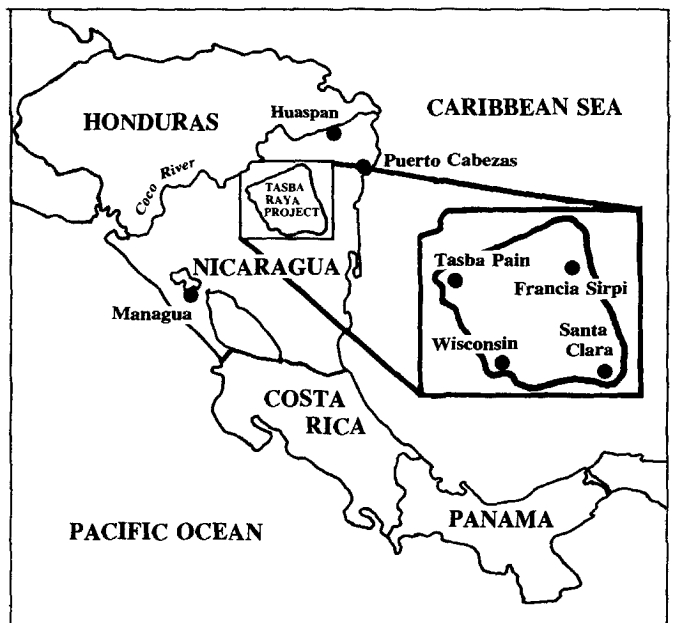
By PEGGY L. BAUGHMAN

THERE I WAS, sitting in seat 13-C, leaving the Portland International Airport, heading for Francia Sirpi, Nicaragua, one of three Indian villages in a project known as Tasba Raya. When I had managed to arrange this special field operation in a foreign country, to complete my last quarter of a two-year nursing course, I had thought, What a fortunate person I am. Projects in the United States were available with no special effort; however, the Mount Hood Community College nursing program was very progressive, and I was allowed to hunt out my own special summer experience.

During the planning period I had suffered no doubts, because my father's work had involved us in considerable travel. But as the plane reached 30,000 feet and turned toward Florida I was assailed with fear. All my former travel had been in developed countries. I was destined for a remote spot in a developing country that averaged 50 to 70 earth tremors a month. On a

plane, however, I could not step to the front and ask the driver to let me out at the next corner. Long before arriving in Florida I had resolved my fears and was prepared for any eventuality.

Francia Sirpi was to be my



Peggy L. Baughman is a nurse in Mount Cotopaxi, Ecuador.

ing. I was soon to realize how important my newly learned skills in understanding would be in serving the Mosquito Indians.

Because I couldn't speak the language, I had to gather signs and symptoms by being observant. The Indians have their own language; however, the one-room school teaches Spanish to the children who attend. Thus the youngsters are bilingual, and the adults speak mostly Mosquito. I spoke neither.

My Surroundings

The families live in stilted huts made of bamboo with rough hand-cut boards for flooring. Most huts are just one large room with an open fire on a platform or on the floor. The only way for smoke to escape is through the doorless opening in front. The village has few sanitation facilities. Children run around in the nude with their abdomens protruding, not only from malnutrition but also from worms.

The weather there is very hot and dry six months of the year, and very rainy and humid the other six. Each season causes a different syndrome of communicable diseases to occur. We all took our prophylactic malaria suppressant faithfully. Unfortunately it was too expensive to supply everyone with this medication and to teach them how to take it properly.

Wisconsin, the farthest village in the jungle, was really my favorite because it was so wild and untamed. In terms of its humidity and moisture it was an ideal breeding ground for mosquitoes. Before we started the mobile clinic, a girl came to us and said there was a sick girl who wasn't able to walk to the makeshift clinic we held. Without hesitation we followed the girl to the dot of a hut on a hillside. There we saw an angelic-looking girl of about 8 years. She was lying on the porch very still and quiet. It was unusual for one this age to be so still. I took her temperature—104°. We listened to the complaints, and decided to treat her for malaria. All through the procedure the child didn't make

even a whimper or movement.

After seeing all the patients we tallied up our daily sheet. Yes, we were right, we had an epidemic on our hands!

I was restless that night. It was still warm, and the humming of insects was not relaxing at all. I was glad that I had my mosquito net up around my bed, but I hated that closed-in feeling. Just as I fell into a light sleep someone outside called to us. Reluctantly I grabbed my robe and ran to the front screen door.

I asked, "What do you need?"

"Shirley is dead," came the reply out of the darkness. Our 8-year-old had not responded. She had continued to grow worse, and her family had taken her to Puerto Cabezas, 80 miles away, to a hospital there. Her death seemed to be from multiple causes, but our diagnosis of malaria was correct.

I felt numb and shaky. Had we overlooked something? A very hard fact came to mind: This was not a game we were playing. Then I remembered Christine, a young Mosquito girl who was living here at the mission. Shirley was her cousin. In the morning we told Christine of Shirley's death. I put my arms around her slight, brown shoulders. She sobbed, and tears rolled down her bronze cheeks. I loved her. It was cruel. Life in the jungle is hard; it plays no favorites.

It was necessary for us nurses to win the people's trust. I had my opportunity two days after I arrived. The two others were eager to let me begin examining a patient, so I accompanied Chris to a hut to examine a man, while Jon stayed at base clinic. We could see the family huddling, crying and moaning, over a man lying flat on his back in a coma. He was breathing heavily. I checked his pupils; both were constricted and wouldn't react to light. His reflexes were negative. His blood pressure went off the gauge.

I told Chris, "I feel this man has had a cerebral vascular accident [a stroke]."

"He has been taking blood-pressure pills," she replied, "but when he runs out he

Apostasies Drop in Inter-America

A phenomenal increase in new converts arouses the fear that at least some of the conversions are superficial, and that many will soon leave through the back door of the church.

Does a dramatic increase in baptisms necessarily mean a corresponding increase in apostasies? Not always! Take a look at Inter-America.

The Inter-American Division has experienced phenomenal growth since launching its all-out evangelistic thrust in 1972. It is the conviction of the leadership of the division that church growth should be given priority. The oft-quoted phrase "the finishing of the work" has taken on real meaning in Inter-America. The various departments of the church have reorganized to give first priority to soul winning, and the total church program has been geared to this objective.

The result has been a revival of evangelism seldom seen heretofore, and an influx of converts on an unprecedented scale. In 1972 alone, baptisms increased 46 per cent over the previous year, and division membership jumped from 300,843 to 334,395. It has since increased to more than 440,000, or more than 31 per cent. Before 1972 the over-all growth rate of the division averaged 6.6 per cent per year, but since 1972 it has averaged 9 per cent.

The Mexican Union had the highest number of baptisms of any union in the world during 1975, with one district pastor alone baptizing 606 people during the year.

But what about apostasies among this influx of new believers? In checking the reports from the various fields of the Inter-American Division, we made some interesting discoveries. The apostasy rate, as compared to yearly baptisms, was running about 26 per cent before 1972. Since then it has dropped to 18 per cent.

This, of course, is much higher than we would like to see, but the fact remains that strong emphasis on evangelism and rapid church growth have not increased the apostasy rate. It has actually dropped. Currently we are giving close study to ways and means of decreasing this apostasy figure even more. We believe that as more and more laymen become involved in active soul winning their own spiritual experiences will be deepened and the causes of apostasy will be reduced.

In Inter-America the lesson is clear. Fears that large numbers entering the front door of the church will increase the traffic at the back door are unnecessary. It is God's plan that His church grow, and, by His grace, in Inter-America it will grow so rapidly that the work will truly be finished.

J. W. ZACKRISON

Translation and Research Coordinator
Inter-American Division

sometimes doesn't bother to come in to get more."

We yelled for the carry-all truck and loaded him on. We had to fend off well-wishers, who were crumbling dried leaves under his nose, hoping this would help him regain consciousness.

He began to swallow his tongue on the treacherous

ride. I asked for an airway, to help him breathe. He was quiet and unresistive. Fortunately I got it in on the first try. On arrival we rushed him to a ward with a herd of nurses behind us. An intern began getting needed information. As we walked down to the nurses' station I remembered we needed an airway to replace

When Pedro Kathermurtar gave his life to God, he gave it over gladly. Through his gift and more in acts of teaching, preaching, and other attempts to his life, Pedro pioneered the gospel work among the Indians of Peru.

A Man Called PEDRO



LOUIS BRAILLE AND HIS MAGIC DOTS



A Dramatic Story of Frontier Life in New Mexico



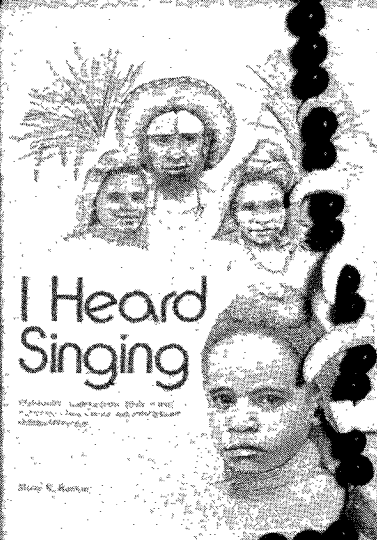
Three Angels Over Rancho Grande

Viola Payne



Singer on the Sand

Norma R. Youngberg



I Heard Singing

Molly K. Rankin

Molly K. Rankin

They're your kind of books!

A MAN CALLED PEDRO

by Barbara Westphal

Pedro, a South American gaucho, suffered severe punishment while witnessing for his faith in the Argentinean army. Then he went on to pioneer the gospel work among the Indians of Peru.

LOUIS BRAILLE AND HIS MAGIC DOTS

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by Molly K. Rankin

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the one I had used. I asked whether we could have one of theirs. We waited and waited, but the nurse did not return with one. Finally we thought we might as well see how the patient was doing. We found nurses running around the intern, who had removed our airway and was trying to put in one of theirs. I could see the patient's gums and mouth bleeding from the intern's attempts. Since my efforts had been successful before, I asked everyone to step back. I was again fortunate, for the airway went right down.

Everyone worked to his capacity, even after hearing the words "There's no hope." The next day we heard the man had died. Fortunately, the people had drawn their own conclusions about what made the man die: someone poisoned him or, since he had vomited worms the day before, the worms had killed him. I was thankful that the people realized we had done all we could for him. I found the rest of my months in Nicaragua rewarding, for the people had begun to accept me.

The children of Tasba Pain, a village in a beautiful green valley, would always gather around when we arrived, and within moments we would be busy with patients and curi-

ous observers. An old woman brought a tiny baby to be examined; as I looked at the baby I listed mentally the problems that presented themselves. The grandmother pulled out an old, dirty bottle with milk in it. Flashes of the unsanitary preparations went through my mind. I saw before me a baby who would be dead within a day or so.

The main reason the grandmother had brought the baby was to have her named, not for medical aid. It is a great privilege to these people to have their children named by an American. We offered different names; grandma settled for Kim.

"How long have you been feeding Kim with a bottle?"

"Since the day she was born," grandma replied.

I requested to see the mother. The old woman led me to her, but didn't enter the hut where her daughter lay quietly on a straw pallet. The woman, who stared at the bamboo flooring, was depressed and withdrawn. I told her who I was. She never looked up.

I finally exclaimed, "Your baby is going to die! She needs medical care, and I have come to ask you to let me take your baby and try to save her."

As she lifted her face, I saw

a thin, brown face. Her dark eyes were wet with tears. She replied, "*Tengki poli* ("Thank you very much")."

I went down the pathway until I reached an old stilted hut with five naked children running about with dirt and mud dried to their bodies.

"Grandma," I said, "you have so many children to take care of, and the baby is sick. Let me help you. I know you love Kim and want her to live."

There was silence. It was too long. I felt uncomfortable, and the humidity didn't help. Sweat rolled down my face.

I reached out my arms for the baby, begging, "Let me try, please!"

Grandma turned away. My stomach knotted, and despair overcame me, but I kept my arms stretched out. Finally she bent down, picked up a bundle of ragged material, placed it in my arms, and then placed the baby on the rags. I watched a tear fall on her rugged palms, which were hued a crusty brown from her years of toil.

A Plan for the Baby

Chris and Jon were on well-deserved vacation, and I was left in charge of medical services when I took on this project. But I knew I had done the right thing. As I bumped along the dirt road, I was making a plan for the baby. As we arrived I walked to my bunk bed and laid Kim down. I wrote a care plan. I was glad I had had teachers who had emphasized that nursing wasn't a game. I posted the care plan on the kitchen wall for all to see, and showed them how to write down necessary information. I told them where I would be in case Kim got worse.

I found that for the next seven nights I had to catch sleep when Kim did. My mother instinct supported me; at her first cry I was up fixing her formula and medication. For two nights I had to suction her with a bulb syringe. That was the longest week of my life, but Kim would live. She was becoming cute, and she actually babbled and responded to sounds. Everyone at the mission was elated. She was winning their hearts.

One day, as I had just fin-

ished giving Kim her bath and had laid her down, I walked a native woman with a huge smile on her face. I honestly didn't know who she was. Then she said, "*Tengki poli*," and I realized it was Kim's mother. She had walked 15 miles through the jungle to see her baby.

Miracle of Motherhood

I put my arm around her and took her in to see Kim. She couldn't believe it was her baby; Kim was so chubby and beautiful. I watched her kneel down by the homemade cradle. She trembled and literally was afraid to pick up Kim. I encouraged her. She picked her up and spent the next hour holding and rocking Kim. I forgot all those hours of lost sleep when I saw the joy in this woman's face. The miracle of motherhood was before me.

The next two weeks Kim's mother stayed with us. I taught her how to care for Kim, and assured her that with proper care Kim would continue to grow. She was a willing student, learned quickly, and graduated with flying colors.

I have come to love these people very much, and I have learned a great deal from them. I will always feel privileged to know that I took part in creating the first nursing school for the Mosquito people and that I was one of their first instructors.

I have had many people ask, "How could you stand that rough and rugged life?"

I have done a lot of thinking about this particular question. I feel it is important for each of us to find a role in serving mankind. Indeed, I did get tired of the long hours, often with dirt and mud all over my body, but I've never been so exhilarated or felt so needed in my life. The only thing I could offer these people was myself and my nursing. I gave a part of me to each patient I served. In return, I was given the greatest gift of all—love of learning and a purpose that I shall strive to fulfill. I feel that each of us is guided and directed, but each must take that initial step forward. For me it was Francia Sirpi.



CHURCH IS DEDICATED IN INDIANA

On Sabbath, September 25, the Greenfield, Indiana, church was dedicated to the Lord. Approximately 200 persons participated in the dedication service.

The new church opened its doors in December, 1971, and members moved there for services from a small church in which they had worshipped since 1935. Church membership now stands at 48.

CLIFF HOFFMAN

Communication Director
Indiana Conference

FINLAND

World Conference Includes SDA's

Seventh-day Adventists contributed to a recent world conference of the World Christian Temperance Federation in Jarvenpaa and Helsinki, Finland.

Antti Oksanen, East Finland Conference temperance director, organized and led out in an evening musical concert performed for the world delegates. Three Seventh-day Adventist musicians, Nils-Magnus Maconi, Raimo Lehtinen, and Anja-Kaarina Luukkanen, participated in the program.

The most inspiring event of the conference was the worship service held in four languages in a famous Lutheran church in Helsinki. Both Archbishop Paul and Bishop Olavi Kares preached, assisted by the national leader of the Salvation Army, Col. Jarl Wahlstrom, and representatives of some Free Churches. Tauno A. Luukkanen, Finland Union communication director, introduced the conference and the speakers to a nationwide radio audience during a live broadcast. The program was also videotaped for Finnish and Swedish television. The committee appointed to plan this special service, which approximately 1,000 persons attended, was chaired by Pastor Luukkanen.

SULO REHUMAKI
Secretary-Treasurer
East Finland Conference

PORTUGAL

Press Covers First Congress

The first national congress of Portuguese Adventist youth took place at Oliveira do Douro, Portugal, from September 23 to 26. About 2,000 persons were present, including young people from 32 churches in the country. There was television coverage of this Adventist assembly, the first time in Portugal that such an event has been covered.

The congress included physical, intellectual, and spiritual activities. Pastors Nino Bulzis, Hugo Visani, and Joaquim Morgado (from the Euro-Africa Division, Southern European Union Mission, and Portuguese Conference, respectively) directed the congress, together with the local pastors and youth directors.

Some of the topics discussed at the round table were: How must the young people who await the Lord's coming live, and what must they do? and What position should Adventist young people take on politics, sports, and music? The *Lisbon News* on September 26 reported on the discussion of these questions.

Another newspaper, *O Comercio do Porto*, on September 25, reported the activities of the young people that Sabbath afternoon: "At the beginning of the afternoon, the participants in the congress visited the hospitals of the city, one of which was the military hospital, where they had a meeting with the brigadier-general, Pires Veloso, who was interned there, and to whom they gave a bouquet of flowers; they also visited

the hospitals of Santo Antonio and Maria Pia."

The national youth congress was preceded by a regional youth congress on the island of Madeira from September 17 to 20, in which about 300 young people participated, and a national course for youth directors in Oliveira do Douro, from September 20 to 23.

HUGO VISANI
Youth Director
Southern European Union

NORWAY

Tyrifjord SM's Serve in Africa

The student missionary program was introduced at Tyrifjord, Norway, in 1975 when Birgit Rasmussen, a science major, was sent to Yele Secondary School in Sierra Leone to teach science and music. She is back in Norway and employed by one of the conferences, but will go to France next year to obtain teaching qualifications in hope of going overseas again to serve in a French-speaking territory.

During the current academic year two student mis-

sionaries from Norwegian Junior College (Tyrifjord Hoyere Skole) are serving in West Africa.

Elbjorg Keyn will be working as a teacher of overseas children at Masanga Leprosy Hospital, Sierra Leone, thus enabling missionary wives with nursing qualifications to engage in medical work. She will also teach music and English to patients at Masanga. Stig Nordheim, who has a farming background, is at work in Upper Volta, assisting in an agricultural project.

Staff and students at Tyrifjord are raising the necessary funds to send these student missionaries overseas.

OIVIND GJERTSEN
Principal
Norwegian Junior College

NEW YORK

Come Alive! Sold in Bookstores

Shoppers at the largest Walden's bookstore in Buffalo, New York, are not likely to miss the attractive window display entirely given over to the Seventh-day Adventist denomination's Book of the Year, *Come Alive!*, by Don Hawley. If they should, they still have to face a rolling display set up athwart the store's entrance. And if they somehow escape this, they find a display behind the check-out counter, along with a small rack next to the cash register.

During the first two weeks of promotion, a television commercial about the book was aired several times each day. One display advertisement also appeared in the city's leading newspaper.

Not only is the health volume featured in all the city's Walden bookstores, it is also on all of the magazine and book racks in Erie County. It is unlikely that the denomination has ever had such a saturation approach accorded any of its printed products. If *Come Alive!* is well received in the Buffalo area, it is hoped it also may be the first Adventist book to appear generally on all book racks across the country.



Stig Nordheim, left, and Elbjorg Keyn, from Norwegian Junior College, are serving overseas as student missionaries, Stig in Upper Volta and Elbjorg in Sierra Leone. Their principal, Oivind Gjertsen, is at right.

Australasian

● Recently a seven-man Flynn-Build team, volunteers from New Zealand, paid their own fares to visit the island of Aitutaki in the Cook Group to erect a new secondary-classroom block. The building, approximately 80 feet by 32 feet, comprises two classrooms, a teacher's office, and a library. Building began at 10:30 A.M. on Sunday and was nearly finished by sunset on Friday of the same week.

● Joe Williams, Minister of Education in the Cook Islands, recently visited the Aitutaki Seventh-day Adventist school and observed a Fulton College graduate teaching Bible. Later, in a discussion with the principal of the school, Matereka Pere, he asked where the woman had done her training. When informed that she had trained at Fulton College, Dr. Williams replied, "Would Fulton College train government teachers to teach Bible? I would like all my teachers to be like her."

● Reuben Hare, 86, died at the Sydney Adventist Hospital on November 6. Pastor Hare's father was Robert Hare, the first ordained minister in the Australasian field. Reuben Hare served the church 47 years as evangelist, missionary to India, conference president, departmental leader, and officer of the division. A brother, Eric Hare, resides in Washington, D.C.

North American

Atlantic Union

● C. E. Schmidt, former treasurer of the Afro-Mideast Division, has joined the Greater New York Conference staff as treasurer.

● Two families have moved to Northern New England to assist with the outreach of that conference. Elder and Mrs. Fred Bell have arrived from Brainerd, Minnesota, to take up leadership of the Auburn, Farmingdale, and

Richmond, Maine, district. Mr. and Mrs. Kenneth Blake, literature evangelists from California, will be working in southern Maine, visiting interested persons and conducting Bible studies.

● Members of the Burlington, Vermont, church conducted groundbreaking ceremonies on September 6 for a new church.

● The Department of Psychiatry of the Harvard University Medical School has established an affiliation with the Pediatric Mental Health Unit at New England Memorial Hospital, Stoneham, Massachusetts. While NEMH will be providing Harvard a therapeutic environment in which to learn, Harvard will be giving additional medical treatment to the children in the pediatric mental-health unit and will make available to the NEMH staff the wealth of medical knowledge contained in the university library, plus participation in their continuing-education programs.

Canadian Union

● On September 18 the new Gimle, Manitoba, church was officially organized.

● Members of the North Battleford, Saskatchewan, church recently conducted their annual birthday party for senior citizens at the Riverside Extended Care Home. After leading a sing-along and showing a film of the Solomon Islands, they served angel-food cake.

● On October 30, L. G. Lowe, Canadian Union Conference Ministerial secretary, began an It Is Written crusade in Verdun, Quebec, a suburb of Montreal. To date there have been 40 baptisms.

● Claude Sabot, who will assist R. O. A. Samms, arrived in Montreal with his family on October 20.

● Prayer-meeting attendance has more than tripled recently at the West Toronto, Ontario, church. The members are reading aloud selected Spirit of Prophecy books. This church, with a membership of 646 at the beginning of 1976,

welcomed 63 new members between January and October.

● Five young people joined the Harrison, Ontario, church after an outdoor summer baptism.

Central Union

● Additions to church membership in the Central Union Conference by baptism and profession of faith during the third quarter, 1976, totaled 660. This was almost double the figure (331) for the same quarter in 1975. The total additions reported during the first 11 months of this year are 1,780, an increase of 230 more than the total for all of 1975.

● Wayne Coulter, Central Union Conference evangelist, and Henry and Bunny Reid, singing evangelists, completed their meetings in Cheyenne, Wyoming, with the baptism of 25 persons.

● Richard Halversen, Wyoming Conference evangelist, reports 12 baptisms as a result of his series of meetings in Buffalo, Wyoming.

● In Lusk, Wyoming, formerly a "dark" town, a small group of believers are meeting in their own church, bought on faith. On December 11 a special offering was collected in the conference to help the group raise \$8,000 to pay for this edifice.

Columbia Union

● At the recent dedication for the Prentis Park church in Portsmouth, Virginia, L. R. Palmer, president of the Allegheny East Conference, gave the main address, and M. C. Van Putten, conference treasurer, lit the fire that burned the church's mortgage.

● The York, Pennsylvania, church celebrated its fiftieth anniversary on September 25, and one day later broke ground for a new church building. The project will cost an estimated \$250,000.

● New pastors in the Columbia Union: Gilbert L. Goodwin, Steubenville-East Liverpool-Carrollton, Ohio,

district; Ronald G. Stretter, Ohio Conference youth director; G. L. Finneman, Lake Ariel-Scranton-Honesdale, Pennsylvania, district; and George Gibbs, Drums-Kingston-Slocum, Pennsylvania, district.

● Groundbreaking services for the new Warren, Ohio, church were held in early October. Total cost of the structure will be approximately \$148,000.

● David Meeker and Steve Marshall, of the ABC Prayer Crusade International, were guest speakers at the Chesapeake Conference Youth Festival held September 24 and 25 on the campus of Highland View Academy, Hagerstown, Maryland. Thirty accepted Christ, and scores of others rededicated their lives to Him during the festival.

North Pacific Union

● A new church has been dedicated in Baker, in eastern Montana, with a charter membership of 20. Less than two years ago there were no members in Baker.

● A new church sanctuary valued at \$400,000 has been occupied in Sequim, Washington. Dan Collins, former Washington Conference evangelist; James E. Chase, conference president; and other conference officials participated in the opening services. The church has a membership of 250.

● South Salem, Oregon, church members broke ground in November for their new sanctuary. Among those participating were H. J. Harris, Oregon Conference president, city officials, former pastors, and laymen. The new 8,000-square-foot sanctuary will seat 260.

● The new Walla Walla General Hospital in Washington is nearing completion and will be occupied in the spring, according to present schedules.

● Alaska has a growing number of self-supporting missionaries. Typical of these are Ken and Robin Kyle, who live in Aniak, some 350 miles west of Anchorage. Because

of his work for an air taxi service, Ken is able to witness in many villages along the Kuskokwim River.

Northern Union

● Dale Brusett, Northern Union Conference evangelist, recently completed a series of meetings in St. Paul, Minnesota, resulting in 170 accessions to the church by baptism or profession of faith.

● Dr. and Mrs. Don Johnson recently joined the staff of the Iowa Conference-owned Town and Country Medical Center in Bedford, Iowa.

● Nine persons were baptized in Nevada, Iowa, at the conclusion of meetings by Evangelist Howard Boling.

Pacific Union

● More than 60 boxes of Christmas-gift items were distributed at the nation's largest Indian reservation in Southwestern Utah at Christmas, thanks to the efforts of a Pacific Union College student. Darlynn Baker, a sophomore religion major, collected items in December that she and Monument Valley Seventh-day Adventist Hospital employees distributed to 1,000 Navajos.

● Another new Spanish company has been organized in southeastern California, this one in Corona. Of the 80 charter members, 22 were newly baptized. About 50 families in the area are receiving Bible studies, and many of them attended the organization service. Luis Bolivar pastors the group, which began as a branch Sabbath school of the La Sierra Spanish church.

● Reno, Nevada, church members began one-night cooking schools last fall, following community interest generated by a half-page interview in the newspaper, which revealed the Adventist dietary philosophy of Janet Curry and her daughter Brenda. Gerald Schulze pastors the church and secured the newspaper publicity.

● Because of the peso devaluation in Mexico, enrollment at Calexico Mission School, Calexico, California, is down 25 per cent. Nine out of ten students have come from south of the border.

Southern Union

● An evangelistic crusade in Charlotte, North Carolina, by the Kenneth Cox team and M. Donovan Oswald resulted in

115 additions to the church on December 11.

● As of November 20, the 65-member Frankfort, Kentucky, church had raised two church Ingathering goals and 70 per cent of their third goal.

● Evangelist Richard Pollard's campaign in the Nashville, Tennessee, First church, which concluded December 4, yielded 30 baptisms.

● Additions to the church in the Southern Union through baptism and profession of faith totaled 5,455 for the first 11 months of 1976. Accessions during November numbered 428. The cumulative figures are below the exceptionally successful 1975 achievement, but early reports indicate that the gap will be significantly narrowed during December. The South Atlantic Conference reports 1,741 baptisms through November, and Florida 1,268.

Southwestern Union

● The interim building committee for the new Southwestern Union Conference office met for the first time on December 14, according to B. E. Leach, union president. Rough sketches are to be prepared for the February union

executive committee, when it is anticipated that an architect also will be selected.

● The Texas Conference Executive Committee voted at its November meeting to conduct camp meeting for 1977 on the campus of Southern Methodist University in Dallas, July 1 to 9, and to make the theme "Health Expo."

● F. W. Detamore is slated for major city-wide evangelistic series in Albuquerque, New Mexico, and Tulsa, Oklahoma, in 1977. The Oklahoma series will be combined with camp meeting for one week.

Andrews University

● Andrews University's Chemistry Department has received accreditation from the American Chemical Society, according to Dwain L. Ford, dean of the College of Arts and Sciences.

● Joseph G. Smoot, Andrews University president, has appointed Roul Tauran to serve as Postdoctoral Research Fellow. Dr. Tauran is the first to be engaged in a postdoctoral educational program at the Andrews University Center for Studies and Services in Education.

● A council on evangelism was held at Andrews University, January 4 to 8. Co-hosted by the General Conference and the SDA Theological Seminary, the conference was for all full-time evangelists in the North American Division, all conference presidents and Ministerial secretaries, and two pastor representatives from each conference.

● Victor Bigford, dental surgeon at the Andrews University Professional Building, Berrien Springs, is presently initiating a plan to offer free dental care to needy AU students.

● The AU band has received an official invitation from the Friendship Ambassadors organization to tour Romania this spring. The two-week trip to Romania will be expanded to three if Poland and Russia are included in the itinerary.

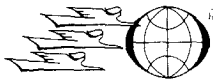


NEWBOLD COLLEGE BIBLE TEACHER ORDAINED

Newbold College in England is concerned with the training rather than the ordination of ministers. Thus, the ordination of one of the college staff on Sabbath, September 18, was an unusual event. The one ordained was Marius E. J. Brinkman, from the Netherlands, who teaches Greek and Bible at Newbold. Speaker at the service was K. C. van Oossanen, Netherlands Union president.

Those taking part in the service were Jan Paulsen, Newbold College president; W. R. L. Scragg, Northern Europe-West Africa Division president; Pastor van Oossanen; Pastor and Mrs. Brinkman; E. W. Marter, Newbold College church pastor; R. E. Graham, Newbold College former president; and Bryan Ball, head of Newbold's theology department.

Review



Advent Review & Sabbath Herald
127th Year of Continuous Publication

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An index is published in the last Review
of June and December. The Review is
indexed in the *Seventh-*
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Health Personnel Needs

NORTH AMERICA

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Food-prod.	PBX oper.
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Housekpr.	Phys. ther.
Lab. tech.	PR sec.
Med.-rec., ART	Secretary
Nuclear-med.	Soc. wrkr., MSW
technol.	Stationary engr.
Nurse, all serv.	Ward sec.
Nursing-serv. dir.	

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

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

To New Posts

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

Robert H. Ammons, Sr., lay activities, communication, and Ministerial director, Illinois Conference, formerly lay activities and Sabbath school director, Carolina Conference.

William Brown, principal, Berean Junior Academy, Atlanta, Georgia, formerly, Southern New England Conference.

Jerry Crow, St. George, Utah, formerly from Michigan.

Arthur Dahl, pastor, Ogden, Utah, formerly from Minnesota.

Gary Deem, pastor, Huntsville, Alabama, formerly same position, Dover, Delaware.

Aflan Johnston, principal, F. H. Jenkins School, Nashville, Tennessee, formerly from Buffalo, New York.

William Miller, associate publishing director, Southern Union Conference, formerly publishing director, Ohio Conference.

David Smith, pastor, Vicksburg and Greenville, Mississippi, formerly from Loma Linda and Andrews universities.

Ken Studer, pastor, London, Kentucky, formerly same position, Ohio Conference.

Wayne Thurber, pastor, Okeechobee-Vero Beach, Florida, formerly Southwestern Union Conference.

Charles W. Williams, pastor, Springfield, Missouri, formerly same position, Laurel, Maryland.

Alvin Wolcott, pastor, Ridge-top, Tennessee, formerly same position, Iowa Conference.

Literature Requests

[Literature requests cannot be acknowledged, and will be published only if forwarded through one's local conference office. Individual requests ordinarily will be published only once during each calendar year. When only name and address are given, send general missionary supplies.]

Africa

Librarian, Bugema Adventist College, P.O. Box 6529, Kampala, Uganda: books on the Bible, theology, religion; denominational paperback books (religious and story), music and sermon cassettes; *Signs, These Times, Message, Review, Insight, Guide, Our Little Friend, Primary Treasure*.

Far East

Dulla Siringoringo, S.M.P. Negiri III, Medan, Sumut, Indonesia.
L. B. Siringoringo, Box 28, Tebing Tinggi/Deto, Sumut, Indonesia.
Salomo Situmoran, Box 28, Tebing Tinggi/Deto, Sumut, Indonesia: books.
Joel L. Valendez, Box 41, Kuching, Sarawak, East Malaysia.

Chaplain, Youngberg Memorial Adventist Hospital, 309 Upper Serangoon Rd., Singapore 13: *Insight, Guide, magazines*.

Philippines

Domice Flores, c/o Tony's Grocery, Igualdad SF, Naga City, P.I.: magazines, Picture Rolls, Bibles, memory-verse cards.

Pastor C. D. Artigas, Jr., Western Mindanao Mission, Box 13, Ozamiz City, P.I.: cards, Spirit of Prophecy books, *From Sabbath to Sunday*, Bibles, *One Thousand Five Illustrations*, encyclopedia, Bible dictionary, Bible commentary, songbooks, geology books, records, denominational books, Sabbath school materials.

T. V. Barizo, North Philippine Union Mission, Box 401, Manila, P.I.: library books.

Sylvestre Cabrales, Dole, Philippines, Inc., Polomolok, So. Cotabato, P.I.

Pepe Medina, Seventh-day Adventist Church, Polomolok, So. Cotabato, P.I.

Canuto Buhi, Hinabay, Inopacan, Leyte, P.I.

Rosalina P. Caballo, Ong Yiw Elementary School, Butuan City, Agusan del Norte, P.I.: Voice of Prophecy lessons, missionary literature, Sabbath school supplies, games, Bibles, prophetic charts, denominational books.

Milagros de la Banda, West Visayan Mission, Box 241, Iloilo City, 5901, P.I.
Sofia H. Flores, New Panay Esperanza, Sultan Kudarat 9328, P.I.

Angelita Federico, Odiongan, Romblon 3211, P.I.

Eliseo Gragasin, Northern Luzon Academy, Artacho, Sison, Pangasinan, P.I.: technical magazines and books for library, magazines.

Elpedio M. Galinato, Northeastern

Mindanao Mission, Butuan City, P.I.
O. H. Gucilatar, South-Central Luzon Mission, Box 51, San Rafael, San Pablo City, P.I.

D. J. Generato, Jr., Davao Mission, Box 293, Davao City 9501, P.I.

L. S. Lacson, Jr., South Philippine Union Mission, Box 208, Cagayan de Oro City, P.I.: temperance books, MV books, songbooks, *Church Hymnal, Bibles, Listen, Insight*.

Fernando Gervacio, Iba, Lupon, Davao Oriental, P.I.: cards, elementary school books, *MV Kit*, Chapel records, magazines, songbooks, Bibles.

Grace F. Palomares, Iba, Lupon, Davao Oriental, P.I.

Merlyn Ponce, Davao Mission, Box 293, Davao City 9001, P.I.

Nelly Ponce, Davao Mission, Box 293, Davao City 9001, P.I.

Jenyle H. Saraus, Philippine Union College, Box 1772, Manila, P.I.

Pondal SDA Church, Hinumangan, Southern Leyte 7408, P.I.: any missionary literature except *Review* and quarterly.

Methyl P. Recentes, Felson Credit Bureau, Magallanes St., Estaka, Dipolog City, P.I.

Benito J. Sayon, Buug, Zamboanga del Sur, Mindanao, P.I.

Eduardo Tejano, Mapanas, Northern Samar, P.I.

Severino Tobias, Mayo, Mati, Davao Oriental, P.I.

R. R. Yap, South Philippine Union Mission, Box 208, Cagayan de Oro, P.I.: greeting cards, stewardship materials, Spirit of Prophecy books, Bibles, children's visual aids, memory verse cards, *We Still Believe, Origin of Seventh-day Adventists*.

Southern Asia

V. Rual China, SDA Mission, Falam, Chin Hills, Burma.

Pastor C. B. Hammond, Seventh-day Adventist High School, 4-B/1, Valliammal Rd., Vepery, Madras, India: books and magazines for children and youth.

Seventh-day Adventist Hospital, Box 7289, Karachi 3, Pakistan: *The Ministry of Healing, The Desire of Ages, The Great Controversy, Patriarchs and Prophets*, children's and youth's papers and books.

Coming

January
8-15 *Liberty* magazine campaign
15 Religious Liberty Offering
22 Medical Missionary Day

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

March
5 MV Day
5 Church Lay Activities Offering
5-12 MV Week of Prayer
19 Sabbath School Community Guest Day
19 Spring Mission Offering
26 Thirteenth Sabbath Offering (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)

The Back Page

Bible Filmstrips

A complete unit combining a cassette recorder with a projector and screen combination that looks like a portable television set now is available for giving Bible studies. The push of a button produces sound and pictures produced by Audio-Visual Service in Thousand Oaks, California.

The complete set includes 20 filmstrips coinciding in subject matter with the new Encounter Bible lessons. A manual is available for those who want to use the filmstrip without the cassettes.

The complete unit is available at Adventist Book Centers.

GEORGE E. KNOWLES

SDA's Display Patriotic Colors

Seventh-day Adventists have displayed their patriotic colors by a significant involvement in the Bicentennial celebration of the United States. A partial report gathered by the General Conference Bicentennial Commission reveals that SDA's participated in more than 772 activities, including 75 parades, 157 beautification projects, 53 community projects, 153 elementary-school programs, 157 academy programs, 30 college programs, and 74 health and educational programs.

For these activities members used thousands of Bicentennial brochures, church bulletins, posters, stickers, calendars, books, floats, costumes, displays, dioramas, tape-recorded presentations, and leaflets. All major Seventh-day Adventist magazines published special articles about the Bicentennial.

Of special interest was a rug prepared by Annette Dunbein, an eighth-grader at John Nevins Andrews Elementary School, Takoma Park, Maryland. The hooked rug was a stylized portrait of Abraham Lincoln. It took first prize in a children's Bicentennial art contest and traveled

for a year around the United States in an exhibition.

Sylvia Tapscott, an Adventist girl, took first prize in a contest sponsored by the Bicentennial Commission, Washington, D.C., by preparing a commemorative medalion for the city. George Howard, also an Adventist, won third prize.

Pathfinder clubs in the United States had fairs, floats, and camporees, and junior campers took part in a national simultaneous lighting of Bicentennial campfires on July 4. LEO RANZOLIN

SS Members Give Nearly \$1 Million

Nearly \$1 million for missions was given by Sabbath school members around the world on June 26, the thirteenth Sabbath of the second quarter, 1976. Projects designated by the Afro-Mideast Division received \$248,426 of this amount. These projects were expansion of facilities in the Africa Herald Publishing House, Kenya, particularly the purchase of an offset press; a library at Bugema Adventist College, Uganda; and a science building at Middle East College, Beirut, Lebanon.

In harmony with an action of the 1976 Annual Council, the fund heretofore known as the Thirteenth Sabbath Offering overflow now will be called the Thirteenth Sabbath Special Projects Offering. It will continue to be 25 per cent of the total mission offering received in Sabbath schools throughout the world on the thirteenth Sabbath of each quarter.

R. CURTIS BARGER

N.A. Ingathering Report—5

The total amount of Ingathering raised through the fifth week of the 1977 crusade is \$5,815,933, or \$11.07 per member in the North American Division. This is \$164,687 less than the total Ingathering funds raised through the fifth

week of last year's crusade, \$5,980,620.

The amount raised this week, \$1,094,753, is less than the \$1,179,847 raised in the fifth week of last year's crusade.

The Southern Union Conference reports passing the million-dollar mark. Newfoundland and Alabama-Mississippi are Silver Vanguard conferences.

Alabama-Mississippi, Newfoundland, Georgia-Cumberland, South Atlantic, South Central, Northeastern, and Manitoba-Saskatchewan have exceeded their final totals for last year.

Three unions—Southern, Southwestern, Canadian—and 29 conferences show gains over last year's achievement for the same period. C. C. WEIS

In Brief

Guatemala update: Builders have now completed about 900 new homes in the Guatemala reconstruction project, according to H. D. Burbank, SAWS manager. (See last week's Back Page for details.)

Fund raisers accredited: Milton J. Murray, consultant for institutional development at the General Conference, and John Parrish, director of development at Porter Memorial Hospital, Denver, Colorado, are the first Seventh-day Adventists to be awarded professional accreditation by the National Association for Hospital Development. Fewer than 100 fund-raising executives from more than 7,000 American health-care institutions have been awarded this recognition.

New positions: Reuben L. Hilde, General Conference associate education director, formerly Pacific Union Conference associate education director. Willis G. Lowry, Ministerial Association secretary, Southern Asia Division. John Wilmott, assistant Ministerial Association secretary and evangelist, Southern Asia Division. E. A. Hetke, assistant secretary, Southern Asia Division. George Johnson, president,

Pakistan Union. Arthur Duffy, formerly of Avondale College, president, Greater Sydney Conference, replacing F. T. Maberly, who is leaving the office for health reasons.

Died: Charles William Bozarth, 81, on December 14, in Takoma Park, Maryland. He was treasurer of the Southern African Division from 1936 to 1942, division president from 1942 to 1951, and General Conference assistant treasurer until his retirement in 1962. Howard A. Munson, 73, worker in the Far Eastern Division and at several North American sanitariums, on December 3, in Vineburg, California. W. W. R. Lake, 92, on November 24, in Paradise, California. He worked in the Southern Asia Division for more than 14 years and in the Far Eastern Division for 20 years.

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