

Review

MARCH 16, 1977

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

OUR WORLD is facing monumental problems—today, now. In North America we have just lived through a winter of unprecedented climatic conditions, destroying vital crops and bringing acute distress to hundreds of thousands. The fuel crisis threatens the economy. The food losses add to the spiraling inflationary trend.

And where one part of the continent smothers beneath the burden of precipitation, other areas suffer because of drought conditions that threaten to wipe out croplands. Recreation areas—for example, the Rocky Mountains—suffer financial loss because the snows failed to come, and with the failure of snows in the mountain ranges, the Western lowlands look with dread to a summer where water may be rationed. A nation that depends on electric power suddenly tries not to think of what may happen if its hydro-electric plants become inoperative.

Scientists speak at one moment of the coming of a second ice age and the next moment whisper the dread words: "Dust bowl." Concurrently come the threatening sounds of a plague of locusts this summer, which may devastate the breadbasket not only of one nation but of many parts of the world.

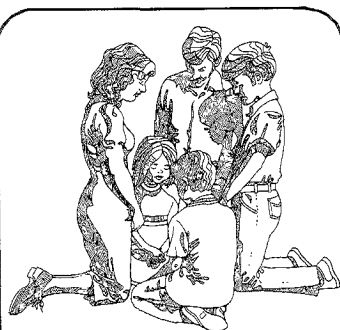
The words of Ellen White come quickly to mind: "[Those who hold the reins of government] are struggling in vain to place business operations on a more secure basis."—*Testimonies*, vol. 9, p. 13.

Not to be overlooked is the tremendous increase in the number of earthquakes battering our world and reducing big cities

Neal C. Wilson is vice-president of the General Conference for North America.

and small to heaps of rubble. In 1976 some 50 quakes of more than 6.5 on the Richter scale shook the earth, and 15 of these were more than 7.5 on the scale. Hundreds of thousands perished. In the previous year there were not even two quakes of such dimensions.

What do these things mean to the church of God? What do they



Day of Fasting and Prayer

Sabbath,
March 26

By NEAL C. WILSON

mean to the Seventh-day Adventist Church with its special commission to warn the world to come out of Babylon and prepare for Christ's return?

Financial ruin in America can create immense problems in financing a world mission program. It can also create problems

for youth, who will suddenly find it extremely difficult to raise the money to pay for a Christian education, and also for the schools to operate in a climate of financial drain. The affluence Americans have long enjoyed, and which has been used generously to support the gospel, may be melting away.

The opportunities to tell the story of our Lord's soon return may quietly close. God has so richly blessed this people! What has been our response? Have we drawn closer to Him? Have we placed our lives, our energies, our heart's desires in His hands? Have we witnessed to that neighbor next door and communicated the gospel in the distinctive setting of the three angels' messages?

As children are wont to do in time of storm, is it not time for God's children to pray and fast and draw closer to our heavenly Father? Is it not time to turn our eyes heavenward and away from the treasures of this earth?

March 26 has been designated by NADCA (the North American Division Committee on Administration) as a very special day for North America, and you are invited to take part. On that day will you set aside ample time for intercessory prayer and for fasting as our Saviour did so often in His years on earth?

Pray that God's hand will move across this land to stay for yet a little while the tragedies that mark the end of time. Pray that we will have the wisdom and faith and courage to tell others what we know is the meaning of these conditions now staining the earth with blood and tears. Pray that the Holy Spirit will come upon God's people and give the power that will finish the great gospel commission, so that Jesus can come.

Clasping God's Hand

Salisbury, Rhodesia

I shall never forget that day in 1942 during the second world war. Our little family was boarding a large troop ship in Bombay, India. After seven challenging years of service in the Orient we were going home on an overdue furlough. Several hundred missionaries from many different societies were boarding the same ship. Having had parts of our own South India Union bombed and shelled by enemy raiders, we well knew some of the dangers of sea travel that might lie ahead.

Soon after boarding the ship the men were handed cards to sign. These cards warned us against disclosing any information about our boat, our route of travel, our ports of call, or any other knowledge that might aid an enemy in wartime. The card also required that we acknowledge the risks of travel to which we were exposing ourselves, and that we knew there was sufficient lifeboat space for only women and children in case disaster struck.

As the boat steamed out of the harbor our future was in the hands of God and the United States armed services. The captain was sailing under sealed orders. Not until we were well away from land would even he know just where he was taking his unusual cargo. As for us, we did not know specifically where we were going, how we would reach our destination, where we might be stopped en route, or when, if ever, we would disembark.

Ominous rumors flew thick and fast among the passengers. We were going via Australia. We were to take the route around the Cape of Good Hope. We would stop at Cape Town. We would *not* call at Cape Town. Some insisted we were on our way to Europe, while others declared we would not stop until we steamed up the Hudson River and berthed in New York City.

During the days that followed we had many interesting and harrowing experiences. Ships, we were told, were being sunk ahead of us and behind us. Several times we saw, drifting along on the ocean swells, flotsam that confirmed these reports in our minds. More ships were reported sunk by enemy action in the Indian and South Atlantic oceans during that month than during any similar period of the war. We zigged and zagged through submarine-infested waters. But God took us safely around the Cape of Good Hope, and 42 days after leaving Bombay we steamed past the watchful gaze of Miss Liberty and docked safely in New York City. It was a thrilling, God-protected journey every danger-filled mile of the way.

Here is my point—perhaps I have taken too long to come to it—we made that perilous journey *by faith*. When we boarded our ship we did not know where we were going or what route we were taking, and we had no idea when we would reach our destination. This was a practical demonstration of faith in action.

You and I as members of God's remnant church must

have *faith*—practical, saving faith—if we are to go through to the kingdom.

Faith is usually defined in the words of Paul to the Hebrews as “the substance of things hoped for, the evidence of things not seen.” Phillips’ translation simplifies the apostle’s words and makes them more meaningful to present-century readers: “Faith means putting our full confidence in the things we hope for; it means being certain of things we cannot see.”

Some years ago archeologists digging in the Middle East unearthed ancient legal documents that throw light on the word *faith* as used by Paul. They discovered that the same Greek word translated “substance” in Hebrews 11 was also used for “title deeds” by ancient men of the law. In other words, we may say that faith becomes our “title deed” to things we do not see.

Imagine that a wealthy person who lives in a country far from yours dies, leaving a large estate. Unbeknown to you, a substantial share of this estate is left to you. After all the legal formalities are cleared up, one day in the mail you receive a deed for your share of the estate. You have never seen the property. But there is no question that it truly belongs to you. You have the deed in your possession! The deed gives substance to your unseen legacy.

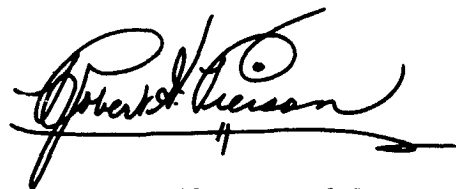
Likewise, faith gives substance to the promise of God and to the things of heaven. We do not possess the glories of eternity *now*, but *they most certainly are ours*, they belong to us. By faith we hold the title deed to mansions in a wonderful land. They are ours because we believe the Owner’s promises.

Faith is belief, but it is more. Faith is trust, but it is more. Faith is a *living power*. Faith takes God at His word, and it acts. Faith knows no obstacle and brooks no opposition from the evil one. Faith does not stop to look at circumstances or ponder results. Faith looks only to God.

I like the inspired definition of faith found in *Gospel Workers*, page 262: “Faith is the clasping of the hand of Christ in every emergency.”

When circumstances distress us and we do not know which way to turn we clasp Christ’s hand and trust Him. When the way is dark before us and all seems lost we clasp Christ’s hand, and He leads us out from the darkness. When we come to the end of our visible resources we clasp Christ’s hand, and He supplies our needs.

“Faith,” the servant of the Lord says, “looks beyond the difficulties, and lays hold of the unseen, even Omnipotence, therefore it cannot be baffled.”—*Ibid*.



President, General Conference

This Week

Contents

General Articles	Pages 1-6
For the Younger Set	5
Response From Readers	6
Family Living	9
Especially for Men	10
Young Adult	11
From the Editors	13
Newsfront	16
News Notes	21
Bulletin Board	23
Back Page	24

A reader wrote us recently asking that we set the record straight. In the November 25, 1976, issue of the REVIEW an article was published in the Family Living section entitled "As a Minister's Wife, Do You Qualify?" Accompanying the article was a picture that we got out of our art library files. The reader who asks that the

record be corrected happens to be the person whose picture appears with the article. She is not the author of the article. Nor does she have a husband and four children in Wisconsin (as did the author of the article), as some people who know her have teasingly suggested.

This confusion results when readers assume that photographs we use to illustrate an article are reproductions of either the article's author or of people in the article. There are times when this is the case. If so, this fact is mentioned in the picture caption.

Our other photographs come from a variety of sources: there are companies whose business it is to supply photographic reproductions to publishing houses.

We also have two photographers in our art department whose responsibility it is to select models and photograph them for specific articles.

Our art library files contain pictures that have been used in various publications. These files are a rich source for many of our pictures. For example, the picture of the couple being married on page 9 is *not* the couple whose marriage is referred to in the accompanying article. That picture was selected from our files.

We prefer to use pictures of both the people and places mentioned in our articles. When these are not available, we do the next best things—we substitute. We trust our readers will understand and will not assume otherwise.

Bible Credits: Texts in this issue credited to N.E.B. are from *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970. Reprinted by permission. Texts credited to Phillips are from *The New Testament in Modern English*, © J. B. Phillips 1972. Used by permission of The Macmillan Company. Texts credited to T.L.B. are taken from *The Living Bible, Paraphrased* (Wheaton: Tyndale House Publishers, 1971). Used by permission.

Art and Photo Credits: Cover, p. 5, Harold Munson; p. 9, J. Byron Logan; p. 11, Don Satterlee; p. 18, George W. Brown; 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.]

An Angel Voice

I have been very much interested in the articles about angels that have appeared from time to time in the REVIEW. I would like to relate a personal experience I once had that convinced me that our guardian angels watch over us to keep us from harm.

My son and I were felling a large fir tree. I was on one end of the crosscut saw, and he was on the other. Suddenly, behind me, clear and emphatic, a voice said, "Step back!" I obeyed instantly, and at that very moment a large, heavy limb, which had broken loose near the top of the tree, fell to the ground, hitting the spot where I had been standing.

Loggers call these limbs "widow makers." There is no doubt that I would have been killed instantly had I not heeded my guardian angel's warning.

MELVIN H. CRICK
Portland, Oregon

Missionaries

I have felt for a long time that recognition has not been given to all the heroes of mission service. Those of us who have been fortunate enough to be assigned service outside our homelands have had our names listed in the

REVIEW and other church papers and perhaps have been mentioned in articles and reports.

But I wish to pay tribute to the unsung heroes of mission service, those dear ones who have made it possible for others to go to other lands: the brother or sister who was willing to remain at home to care for aged parents, who has opened his home to nieces and nephews returned home for academy or college. There are also the faithful friends who, in the absence of relatives, have stepped in to make the necessary arrangements for occasions such as weddings or funerals.

ROY L. HENRICKSON
Java, Indonesia

The news feature "Nurse in Nicaragua Serves Mosquito Indians" (Jan. 6) was heart-stirring to most readers, I am sure, but even more so to me, because our youngest daughter, Sarah Jane Alford, is presently a nurse in Nicaragua serving the Mosquito Indians.

In July 1966 Sarah hit a rock while diving, and received a broken nose and a small laceration. The emergency-room doctor thought all would be well and applied a butterfly band-aid. However, within hours we were back at the hospital listening to another doctor say, "We won't know for a couple of days whether we can save her, the infection is so close to her brain."

God heard and answered our

prayers for her life, and ten short years later Sarah flew to Nicaragua. In her most recent letter she reports a baptism of eight at Francia Sirpi.

We feel the student missionary program "pays" in many wonderful ways.

ELEANOR ALFORD
Whitesburg, Georgia

Abominations

Re "Abominations of the Eyes" (Feb. 10).

We have always had a television in our home. However, recently we became aware that it was keeping us from communicating with each other and God. Our worship could be only five minutes long so that we would not miss our favorite programs. About one month ago we moved our set out into the garage and rearranged the living room, leaving no room for TV to come back into our lives again.

What a difference it has made! Worship is now a pleasure, and we get along with each other much better.

RUTH ANN OTT
Boyertown, Pennsylvania

Close Relationship

"The Heart of the Laodicean Message" (Jan. 20) caused me to see more clearly than ever before the close relationship between justification and sanctification.

J. A. SWEENEY
Selma, Alabama

Unity of Action

Re "In Diversity, Unity" (Jan. 6).

Without a doubt, if every Adventist were possessed with the six essentials listed at the close of the editorial, there would be complete harmony and unity of action in the remnant church. Similar characteristics would make for unity in any organization.

JOHN R. LEWIS
College Place, Washington

Witchhunts

Why is it that certain groups or individuals start rumors or make critical comments about others? I have seen these lead to wholesale witchhunts in our churches. As a result, the growth of the church is stunted; and usually one or two members leave our ranks.

I have heard those responsible for their leaving make comments such as "They hadn't fully accepted the Lord, else they would not have been offended" or "So long as my heart is pure, I am not responsible for anyone's leaving the church."

Instead they should say, "I too am a sinner, saved by God's grace. I cannot judge others, for I too have faults." With such an attitude, gossip and criticism would cease, and we would be of one accord as were the disciples in the early church (Acts 2:1, 2).

AILEENE M. WILLIAMS
Orillia, Ontario

Saved From False Teachings

From a distant State came warnings that Elder K was on dangerous ground.

By A. D. CHILSON

WHEN THE PREACHING of the Second Advent message came to Minot, Maine, in 1843, Timothy and Mary Wellcome and their family readily accepted it. Their two older sons, Michael and Isaac,¹ both ordained ministers in the Methodist Church, joined in proclaiming the 1844 expectancy of the Lord's return. A few years following the Disappointment there was a major westward exodus of the Wellcome family. Timothy and three of his sons, Michael, Jacob, and Solomon, homesteaded south of Almond, Wisconsin. Jacob had become a doctor, and Michael and Solomon were both devoted first-day Adventist preachers.

Shortly after they were settled Michael and Solomon began laboring for the conversion of the nearby Ojibway Indians, a volunteer service greatly appreciated by the State because it kept the Ojibways from warring with neighboring tribes. When the town of Almond was organized, Solomon Wellcome (in his early 20's) was selected as board chairman.

In the mid-1850's J. H. Waggoner, of Baraboo, Wisconsin, brought the Sabbath truth to Almond, and the Wellcome brothers accepted it. Their letters to the *Review and Herald* at this time reveal their happiness in and devotion to their new-found faith. Solomon was especially zealous in schoolhouse preaching in the surrounding communities. T. M. Steward, of Mauston, and P. S. Thurston, of Fish Lake, soon teamed up with him.

That Solomon Wellcome's preaching had a somewhat different ring brought no concern to Steward or Thurston. The growing physical and vocal activity of the congregation in testimony meetings were interpreted as

tokens of approval by the Holy Spirit. Then from a distant State came counsel and warnings from the pen of Sister White:

"I was shown that Elder K [Solomon Wellcome] was upon dangerous ground. He is not in union with the third angel. He once enjoyed the blessing of God, but does not now, for he has not prized and cherished the light of truth which has shone upon his pathway. He has brought along with him a theory of Methodist sanctification, and presents that in front, making it of the highest importance. And the sacred truths applicable to this time are by him made of little consequence. He has followed his own light, and been growing darker and darker, and going further and further from the truth, until it has but little influence upon him. Satan has controlled his mind, and he has done great injury to the cause of truth in northern Wisconsin."²

In common with some others who had joined in the proclamation of the Sabbath truth, Solomon Wellcome had brought in with him some unstable teachings of the church to which he had formerly belonged. Early Methodists were teaching a doctrine of what they called entire sanctification—which was not only a cleansing from sin but the eradication of the root of sin. They taught that sanctification, like justification, was an instantaneous experience. On this point Bishop Holsey wrote:

"A pure life, a pure heart, a thorough consecration of one's self to God and his service, as well as purification of the heart and soul, must be obtained. Hence, sanctification is not a process like the growth of a tree or plant,—it is the deeper work of the Spirit of God in cleansing the Adamic soul. . . . We cannot grow into holiness any more than we can grow into regeneration. A man that is converted today, or justified, may be sanctified in the next hour."³

An Eyewitness Account

An eyewitness account of the religious fervor with which Solomon Wellcome was familiar is provided by a German immigrant, Christian Ficker, who visited a small Methodist church in central Wisconsin about this time. He describes his experience:

"As I entered the church with my companions (about ten o'clock in the evening), we saw on a sort of long platform four so-called 'preachers' sitting or rather lolling as people do, especially in the saloons. The service began at once with a prayer which had very little sense and was spoken by one of the four preachers in hollow, monotonous tones and with fearful rolling of the eyes. Hereupon followed a song entitled 'So Let Us Go to Zion.' . . . Men and still more women kept time by clapping their hands which they stretched out before them or held above their heads and by hopping up from their seats and down again. . . . I for my part sat in my place like one petrified and yet I had only seen the beginning of this business. . . .

"The sermon was given without accent, quite monotonously, and without gesticulation. Now, however, someone begins to sigh here, now there—an 'Ah!'—an 'Oh, oh!' escaped many a breast. Ever more numerous and louder became these 'Ah's!' and 'Oh's!' till finally all quiet and order seemed to be broken up. I must have had at least thirty eyes and ears in order to see all these gestures and to hear all these pious groans. Here some-

A. D. Chilson is a pastor in Elko, Nevada.

one grasped the air as if he was trying to catch gnats or flies. There one kneeled before a pew and grasped underneath it as if he would drag forth a dog that was mad, wherefore he always drew his hand back quickly; here one scratched on the wall as if he wanted to test the sharpness of his nails; a woman tore her hat from her head, threw it away, and rumbled her hair. . . . Here a woman gazed heavenward, clutched her bosom as if nothing less than spiritual emotion would be found in it and uttered the words: 'Come, my Jesus, come my dear Jesus, my dear lover, etc.' Here and there again one uttered merely the syllable 'Ji! Ji!' springing up from his seat each time as if a wasp had stung him. . . . Here one ran forward and fell on the floor and several danced about him as if they were possessed and cried out: 'The spirit has overcome him! He has received the Holy Spirit, etc.'"⁴

The coming letters of counsel and reproof from Sister White made Elder Steward uncomfortable. His wife was "all taken up" with the new experience, and claimed to have received visions from the Lord countering Sister White's advice. Reluctant to take a firm stand, Elder Steward returned to his Mauston home.

Elder White Meets the Fanaticism

At the close of a fall conference in 1860 it was decided that James White would make a tour of the East, and John Loughborough would visit Illinois and Wisconsin. As the time drew near, however, neither felt at ease about the matter. They met together in Elder Loughborough's home for a season of prayer, and arose from their knees with their minds entirely changed. Elder White would make the Wisconsin tour, because his experience in meeting fanaticism would be needed at Mauston.

From Dubuque, Iowa, Elder White took a Mississippi river boat to LaCrosse, and then the train to Mauston. A conference was held at the home of Elder Steward, and Elders W. S. Ingraham and I. Sanborn joined them. By now the church folks at Mauston were enjoying some lively times in their church services, all in seeming good faith and sincerity. Elder White commented on his reception here:

"We think it our duty to state something of the appearance of this work here, which is called by some 'The Reformation,' but to us it looks more like a deformation. . . . While we were preaching, a sister broke out in an opposition shout, so we waited some time for her to get through. It was with difficulty that we finished the discourse. . . ."

"This reformation, as it is called, has passed some very important decrees. It is said that one or more have the spirit of prophecy, and that they have seen things of the deepest interest. For instance, the body of Sabbath-keepers sustaining the REVIEW, have been branded as follows—'Advent,' 'Babylon,' 'Fallen,' 'Organization.' This is too significant to need comment. Also, that Sr. W's writings, excepting her first little tract, were all wrong. . . . We leave these dear, mistaken friends with our pity and our prayers. . . . Mauston, Wisc., Nov. 7th, 1860."⁵

After two weeks of prayer, study, and counsel, Elder White saw a few gleams of light shining through the clouds of confusion. He wrote to his wife:

For the Younger Set

Gigi and Toy-Ling

By RUTH P. WATTS

GIGI was a 13-year-old silver-gray poodle. She had lived happily with her human family since she was born.

One summer, mother and Joy spent some time in southern California. The day they arrived back home, Gigi was a bundle of wiggling, bouncing ecstasy. But in the midst of her delight she suddenly became aware of a small ball of fur. Gigi's nose quivered. No doubt about it—every wave of odor shouted *cat!* With a look of wounded dignity toward mother that said very plainly, "How could you do this to me?" Gigi stalked to her pillow behind the bathroom door and lay down.

Toy-Ling gamboled playfully as kittens do, completely unconcerned with Gigi. First he chased a marble, jumping up high and rolling over, then patted the marble to make it roll again. Mother and Joy laughed gleefully at the antics of the new pet, exclaiming over and over, "Oh, look, look! Isn't he darling?"

In a few minutes a very jealous Gigi came running out to see what all the amusement was about. As

she stopped by Joy's chair, Toy-Ling came leaping up and batted at Gigi. Gigi snarled and snapped at the kitten. Mother was firm as she ordered, "Gigi! Stop it! This is a new member of the family and he stays! You be nice to him!"

Again Gigi stalked to her pillow.

Days went by with no change. Toy-Ling learned to stay at a distance. If, by accident, he came closer than Gigi wanted, she continued the snarling and snapping. Then came camp meeting, and the family left Gigi with friends for the week. Toy-Ling stayed home and was fed by a kind neighbor.

Soon camp meeting was over and the family was together again. A few days later Gigi was chasing her ball, and as she brought it back to Joy to throw again, she furiously wagged her tail. Toy-Ling, who had been watching the tail, pounced on it. To everyone's surprise, Gigi did not growl. In a few days the family saw Gigi chasing Toy-Ling, and then she turned around and let Toy-Ling chase her. Mother and Joy were amazed and delighted. As the days went by, affection grew between the two animals, and to this day, Gigi loves Toy-Ling.



“Brother Steward seems better, and I hope he will come out, but he got all under the stuff going here. I know I am in the path of duty.”⁶

Sound Counsel Accepted

The testimony of the Spirit of Prophecy was too clear to be misunderstood. The future spiritual life of the members at Almond, Fish Lake, and Mauston would be determined by their acceptance or rejection of the counsel of the Lord. Sister White had written:

“Eld. K [Solomon Wellcome] has bewildered and confused many minds with this theory of sanctification. All who embrace it lose to a great extent their interest in and love for the third angel’s message. This view of sanctification is a very pretty-looking theory. It whitewashes over poor souls who are in darkness, error, and pride. It gives them an appearance of being good Christians, and of possessing holiness, when their hearts are corrupt. . . .

“It is time for God’s people in Wisconsin to find their position. ‘Who will be on the Lord’s side?’ should be sounded by the faithful, experienced ones in every place. God requires them to come out and cut loose from the various influences which would separate them from one another and from the great platform of truth upon which God is bringing His people.”⁷

Elder and Mrs. Steward finally accepted reproof and counsel, and made public confession. For the remainder of his life Elder Steward was a faithful laborer in the church, and Sister Steward authored numerous articles for Adventist journals. Their daughter, Mary, became one of Sister White’s office assistants and was chief compiler of the first *Index to the Writings of Ellen G. White*.

Elder Thurston found it difficult to shed the holiness confusion completely, and in his retirement years false sanctification was still spicing his sermons. In 1861 the Wellcome brothers moved to Minnesota but made no change in their methods of preaching. With increasing fervor for his doctrine of sanctification, and a lessening emphasis on the great truth of the third angel, Solomon Wellcome finally united with the Advent Christian Church, where he labored until his death in 1876. In a biographical sketch of his life his lively preaching is depicted:

“His whole life was enveloped in religion and he gave himself up to it with an intense spiritual fervor that at times must have taxed severely the physical stamina of one who suffered from heart disease. . . . A revivalist, characteristic of the mid-19th century, he strove with all the eloquence at his command for mass conversions, and attempted to impress listeners with an awareness that dark days of evil were at hand and the end of the world was imminent.”^{8, 9} □

REFERENCES

- ¹ Isaac Wellcome became a devoted evangelist of the Advent Christian Church, author of numerous books, including a comprehensive historical and biographical work entitled *History of the Second Advent Message*.
- ² *Testimonies*, vol. 1, p. 335.
- ³ L. H. Holsey, D.D., *Sermons, Addresses, and Essays* (Atlanta, Ga., Franklin Printing and Publishing Co., 1808), pp. 183-185.
- ⁴ *Wisconsin Magazine of History*, June, 1942, pp. 463-465.
- ⁵ *Review and Herald*, Nov. 13, 1860.
- ⁶ Letter of James White to his wife, from Mauston, Wis., Nov. 6, 1860.
- ⁷ *Testimonies*, vol. 1, p. 335-337.
- ⁸ *Wellcome News* (Garden City, Minn.), October-November, 1959.
- ⁹ Solomon Wellcome’s son Henry became a multimillionaire and erected a \$40,000 memorial building at Garden City, Minnesota, in honor of his parents, Solomon and Mary Wellcome.

Response From Readers

Ministers—Both Male and Female?

THE QUESTION of ordaining women will be resolved satisfactorily only by searching the Scriptures. The subject has come to the forefront of the ecclesiastical stage only recently, but it has always been present in the wings, awaiting a propitious time for exposure under the spotlight of public interest. The following article is designed to contribute views and material not included in certain studies that have already been published in the REVIEW in support of the ordination of women.

The Creation Record

The priority of men in the creation of our first parents is significant. (See Gen. 1:24-31 and 2:4-23; compare 1:26-28 with the expanded recital in 2:4-7, 18-22.) That sixth day was crowded to overflowing with spectacular creative acts. In less than 24 hours all species of animals were made and began roaming the face of the earth. Then “God said, Let us make man [Heb. *’adam*, man in the generic sense] in our image” (Gen. 1:26).

The account in Genesis 1 is relatively simple, but chapter 2 expands the account considerably. Chapter 2:7 elaborates on the creation of Adam, describing the manner in which he was made. This great act is followed by the planting of a garden, the placement of man as its keeper (verse 15), the prohibition regarding the tree of knowledge of good and evil (verses 16, 17)—given to man alone, since woman was not yet made—and the procession of animals before Adam (Heb. *’adam*, here a proper noun), that he might name them. Not one was a suitable companion for his lonely self; “there was not found an help meet for him” (verses 18-20).

Recognition of man’s loneliness came from God, not man (verse 18), and time was needed for man to share in that recognition. Adam was not at first aware of the need.

When it dawned upon him “the Lord caused a deep sleep to fall upon Adam” and from Adam himself “made he a woman, and brought her unto the man” (verses 21, 22). Thus, within about half a day, in a tight schedule as we now count time, the animal world and human beings were brought into existence.

But woman was no afterthought on the Creator’s part. She was an integral feature of His total intention, even as was man; and man was made for woman no less than woman for man. Before the creation of Eve, Adam was formed with sexual potentials that needed their complement for fulfillment, and that anticipated the creation of woman. Woman must, therefore, have been part of the Creation program prior to the formation of Adam. The first human couple could have been created simultaneously, as were the lower animals, but, for His own all-wise reasons the Creator proceeded differently. He created woman later than man and so gave man the priority, not by accident, but by deliberate design.

The Bible Affirms Male Priority

The Bible thus establishes a clear difference between the creation of man and that of woman, with the undeniable distinction of priority falling upon man. This does not spell inferiority of woman, but it does indicate difference in the divine intent, and in Christian reasoning this fact must be assigned considerable weight. It postulates what is confirmed by the Scripture record, that in God’s ideal plan man and woman were made for each other as two halves of one whole—not identical, but complementary halves that together make a perfect whole—equal personalities with different capacities and responsibilities, each fulfilling a distinctive role. Man is reproductively impo-

tent without woman, and she is barren apart from her partner. Either is unutilized without the physical, mental, spiritual companionship of the other. They are, in the divine design, two parts of one foreordained whole, "one flesh," and questions of belligerent superiority are not only noxious, they are invalid.

Equal but Not Identical

The Creation record establishes equality in value, but not identicalness. Man and woman are different, created for different though complementary purposes, so different that there are fixed lines of distinction beyond which neither may pass. The most clear-cut of these lines, the one most easily demonstrable, is in the area of reproduction. If humanity consisted only of men the race would have been doomed, for there would be no offspring. This says nothing derogatory about men; it merely underlines the biological fact that man needs woman in order to fulfill his destiny of fatherhood. Similarly, a world full of women would, in spite of their beauty and potential fruitfulness, have been barren, and human history would have ground to a halt within the original generation. Thus, neither is inferior; life, as we know it, is impossible without both: each is necessary for the preservation of the race.

It would be dangerous, if not impossible, to have two effective drivers of one car. Similarly, it was deemed best to have one leader for each human family. The husband was appointed spiritual head of the household, and the wife, as an equal personality but with different capacities, was given the role of companion and mother. This difference persists throughout sacred history and should not be ignored by those who claim to be guided by Scripture. Neither should it be explained away as a time-conditioned principle, for it is not. It is inherent in the Creation story as a part of God's predetermined purpose, not dependent on social conditions as fostered by faulty human beings,

but fixed in the creative plan from the foundation of the world.

The later emergence of unmarried adults who were unable to fulfill the original intent does not negate the primal family-unit plan, and does not authorize a one-sided transfer of roles, especially those of a priestly nature, which have far deeper roots than the "to be or not to be" of marriageability. The priestly function of man, no less than the material function of woman, was planned in the past eternity that produced the continuing Creation design.

An All-Male Ministry

The Scriptures depict an all-male ministry. From patriarchal to New Testament times, priests were men. In my opinion this cannot be adequately explained by reference to local mores, nor by the low social position of women in ancient society, for there were priestesses in many contemporary pagan religions. The Biblical pattern of priesthood was established by our Lord Himself.

With the entrance of sin He made Adam the priestly head of his household. "In the beginning the head of each family was considered ruler and priest of his own household."—*The Story of Redemption*, p. 50 (see also Gen. 3:16). He approved Noah, Isaac, and Jacob as the spiritual leaders of their families. Through instruction given to Moses (Ex. 28:1-4) He founded the Aaronic priesthood, which retained its validity until it connived at the death of our Great High Priest, God's Son.

Throughout Old Testament history the male priesthood was augmented by a long line of inspired men, prophets who faithfully conveyed God's messages to His needy people. True, there were a few capable and brave women who served as prophetesses over the span of 4,000 years—but they were prophetesses, not priestesses. The All-wise One could have freely utilized them as priestesses had He so chosen,

but according to the record He did not appoint them to that office.

The New Testament era provided a fine opportunity to redress any supposed sexual "imbalance," if our Lord had deemed it desirable to do so. He Himself had come into the world through the unique ministry of the most highly favored among women. He could thereafter have chosen to perpetuate His own ministry through an apostolate drawn from women, as well as from men, but He did not so choose. Instead, He called and ordained twelve men who, under His inspiration, appointed other men to minister to the growing church. That pattern has continued, with little interruption, to our own day, when, in company with many other concerns, the question of the ordination of women to the ministry has now become a widely agitated topic.

Galatians 3:28 does not advocate a female ministry, since Paul is there speaking specifically of the Abrahamic inheritance (verses 15-18) and not about priesthood or ministry. "Ye are all the children of God by faith in Christ Jesus. . . . There is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (verses 26-29). The subject is the believer's inheritance, not Greek or slave or female "liberation."

Sexuality undoubtedly plays a noticeable part in the question of women as ministers. The average man's interest in and attraction to a woman's physical features are much greater than the average woman's concentration on those of the man. We naively ignore a stubborn fact of life if we believe that a woman in the pulpit will not produce more inappropriate thought in the minds of many male members of the congregation than when positions are reversed. Maybe the hazard will have to be accepted: it should, nonetheless, be considered in the question of pulpit ministry and ordination.

A sense of reverence would normally restrain a Christian from delving into what, for want of a better term, might be identified as the sexual nature of the Godhead. But since attempts have been made to change the Biblical concept of Father, Son, and Holy Spirit, some defense of the traditional male image people have of Deity must be undertaken.

What follows is based on a high-level view of inspiration for the Bible. Seventh-day Adventists believe that the eternal God is well able to inspire writings that express truth for all ages. Though Scripture reflects the social conditions under which its writers lived, it is fully capable, because of its divine origin, of expressing timeless, unchangeable truths that are not subject to the fluctuations of human fantasy. And since the nature and character of God is the central theme of all Scripture, no more stable revelation can be found than the Bible's depiction of the Creator's own personality. We may need to adapt a few Biblical concepts that are associated with bygone cultures, but on that which portrays Him who says "I am the Lord, I change not" (Mal. 3:6), we must ponder long and deeply before daring to change a jot or a tittle.

From the first chapter of Scripture in all standard translations of the Hebrew text, the Almighty is spoken of as masculine. In English (K.J.V.) the record reads: "And God called the light Day, and the darkness *he* called Night." "And the gathering together of the waters called *he* Seas." "And God said, Let us make man in our image. . . . So God created man in *his* own image, in the image of God created *he* him; male and female created *he* them." "And God saw every thing that *he* had made, and, behold, it was very good." "And on the seventh day God ended *his* work which *he* had made; and *he* rested on the seventh day from all *his* work which *he* had made." (Gen. 1:5, 10, 26, 27, 31; 2:2.) Hebrew grammar permits no

mistake here; the masculinity of God is irrefutably expressed.

This maleness of Deity, so far as human language and understanding are concerned, is consistently sustained throughout the entire Bible. The 31 or more inspired writers whose works were produced over the space of a millennium and a half do not falter in their depiction of their Maker. To each, without exception, God appears as a male personality. This does not create Him in man's image, but it does establish the fact that when God revealed Himself to humanity over the period of 4,000 years covered by Biblical history, He consistently referred to Himself as masculine. Had He wished, He could have employed an entirely feminine or a bisexual or a neuter description, but this He has not done. The image is masculine from Genesis to Revelation.

Nowhere is this image more clearly conveyed than in the life and teachings of Him who came to reveal God to the human family. God Incarnate appeared in the form of a Son—a Son who was a boy, who grew into a man, who became the Son of man, the Man Christ Jesus. His favorite description of the God whom He came to reveal was *Father*. He taught us to pray: "Our *Father* which art in heaven" (Matt. 6:9). He declared: "He that hath seen me hath seen the *Father*" (John 14:9), and His followers accepted this revelation as authentic, the ultimate instruction that humankind was capable of receiving and understanding until eternity brings a deeper comprehension.

The evangelists and Paul took up the Father image, used it with divinely given authority as a base for their theology, and enshrined it in the New Testament writings.

Let us also consider the human types that pointed to Christ—Melchizedek, Isaac, Joseph, Moses, David, to mention only the best known. All these were male, pointing to a male Saviour, the Man Christ Jesus. It is difficult to brush aside this pattern and insert femininity in its place. We have a Great High Priest, not priestess.

We should, therefore, think deeply before seeking to change our concepts of the

Godhead. We may be doing despite to the nature of the Trinity, we may be bordering on blasphemy, we may be encouraging error by transferring a human dispute over the ministerial status of women to the supernatural, ineffably sublime nature of the Eternal.

Let us also beware of attempting to create God in our own restricted image, for even the Bible's use of a masculine designation for Deity is an accommodation to our human limitations. We know no better. We cannot rightly conceive of that which lies beyond our experience. In the meantime God, through Scripture, has blessed the description of Himself as masculine, and we should not dilute or adjust it, nor presume to suggest that Deity is female. Neither should we impute human-type sexuality to God. Male sexuality, in its most refined form, may faintly reflect a little of the Father's creative power, since pregnancy and subsequent birth rest on male initiative; but such consideration is almost immediately offset by the quantitatively greater female role.

The major truth about human creative activity is the indispensability of both sexes, each being creatively impotent without the cooperation of the other: it is not either/or, but both. Nevertheless, God has delegated the decisive creative act in the reproductive process to man, and to this modest extent man is surrogate for God.

Is there, then, no place in Christian theology for the feminine element? Most decidedly, there is. The highest honor ever bestowed on a human being came to a woman—Mary of Nazareth, who became the mother of the Son of God. But that honor came once and once only: there could be no repetition of such an honor. It carries little significance and no support for a female ministry. Indeed, it rather underlines woman's traditional role. But in Biblical analogy, the church is the great feminine factor. She is the woman, she is the bride. She becomes the mother through the enabling of the Father. Within that figure, all Christians, men, women, boys, and girls, are children of Mother Church, and that rich figure should bring satisfaction to the truly feminine heart.

In addition, the Bible gives honor to womanhood and has led to the redress of many wrongs from which women have suffered throughout centuries of selfish male domination. Furthermore, there is room in God's illimitable, all-comprehending nature for great maternal attributes in which womanhood can take special delight. In Him—so great is His nature—are comprised both the paternal and maternal gifts that are necessarily distributed between men and women at the human level. His comprehensive character embraces and transcends both sections of humanity.

But let us keep an open and cautious mind on sexual identifications in the Biblical philosophy of God-centered history. There is so little known and so much to know. We serve a transcendent Being who is so infinitely greater than His creatures that we should tread softly where revelation is not indubitably clear. We must certainly refrain from pushing too far the analogies that derive from our own limited human experience. Today's brash claims may prove transient, and traditional views may yet prove more reliable than present champions for change anticipate.

The Current Scene

Though most church members favor a widening of areas in which women may serve their Lord, relatively few are convinced of the rightness of female ministers. And just as one swallow does not make a summer, so one apparently acceptable woman minister does not resolve the controversy—it may merely confirm that there are exceptions to most rules. Furthermore, so many channels of church-related service are open to women that there is no possibility of uselessness. All legitimate energies can be employed. Why, then, concentrate on a calling for which neither the Scriptures nor Ellen G. White gives clear authorization?

None of the above derives from male chauvinism. It is not a matter of bondage *versus* liberation. It is set in an emphatic, undeniable appreciation for Eve and her daughters and for the continuing accomplishments of dedicated womanhood. At the same time, it spells out some of the long-lived principles that must be reckoned with before radical changes in age-old, God-endorsed concepts are accepted.

This contribution lays no claim to being conclusive. It is rather intended as a caution against too facile an acceptance of nontraditional views, as a stimulant to further study, and as a firm suggestion that the church should take no irrevocable step toward female ordination until it has plumbed more deeply the depths of Biblical teaching on the topic.

BERNARD E. SETON
Silver Spring, Maryland

God Is Love

By AMY E. HARRIS

O wondrous love, all earthly love excelling,
Thy tender kindness, old yet ever new,
Thy sacred Word within its pages telling
The story of that love, so sure and true!

Divine and with His perfect justice blending,
God sent His Son into this world below,
Sinless and pure was He, yet condescending,
To dwell as mortal man and feel his woe.

He whom the angel hosts adored and worshiped
Came down from highest heaven to lowest sphere,
The spotless Lamb of God who died to save us,
Was ever love so wonderful, so dear?



“Love Is a Delicate Plant”

The pursuit of your spouse's happiness is your inalienable right.

By VIRGIL E. ROBINSON

[Marriage ceremonies are always of interest to families and friends of brides and grooms. Occasionally a wedding is of wider interest. The remarks published below were made at the wedding of James Seekford and Jennifer Robinson, September 1, 1974. They are of special interest because the bride is a great-granddaughter of Ellen G. White.—EDITORS.]

DEARLY BELOVED, WE HAVE GATHERED here in the presence of God and these witnesses to join together in holy matrimony these two young people.

Marriage is the oldest institution in the world. It preceded the establishment of the Sabbath by a few hours. It is recognized and practiced all over the world. It will continue as long as the world stands, and at the close of time there will be another marriage ceremony—when the redeemed of all ages sit down together to celebrate the marriage supper of the Lamb. Joy inexpressible will fill the hearts of Christ's followers as He takes the church, His spotless bride, unto Himself.

What mysterious power draws a man and a woman

Virgil E. Robinson has recently completed two years as a Sustentation Overseas Service worker teaching at Solusi College, Bulawayo, Rhodesia. He is now retired and living in Takoma Park, Maryland.

together? They have been two persons; now they become one. It is love, true, pure, strong, unflinching love. Of the nature of that love, Solomon wrote: “For love is strong as death. . . . Many waters cannot quench love, no flood can sweep it away; if a man were to offer for love the whole wealth of his house, it would be utterly scorned” (Song of Solomon 8:6, 7, N.E.B.).

An Unsurpassed Description

Paul's description of perfect love has never been surpassed. *The Living Bible* gives a beautiful paraphrase of the remarkable passage in 1 Corinthians 13:

“Love is very patient and kind, never jealous or envious, never boastful or proud, never haughty or selfish nor rude. Love does not demand its own way. It is not irritable or touchy. It does not hold grudges and will hardly even notice when others do it wrong. . . . If you love someone you will be loyal to him no matter what the cost. You will always believe in him, always expect the best of him, and always stand your ground in defending him” (verses 4-7).

The pursuit of happiness, wrote Thomas Jefferson, is one of mankind's inalienable rights. Mankind's quest for happiness has continued through thousands of years. Why do so few people find this magic—happiness—an elusive prize? They are seeking it for themselves. True joy comes not from what we can persuade others to do for us, but in what we can do for them. True happiness, ——— and ———, will come to you in direct proportion as you seek to make one another happy.

The marriage today will result in the establishment of a new home. What is a home? Someone has defined it as a place where the world is shut out and heaven is shut in. May this be true of your home.

Edson White, the son of James and Ellen White, was married to Emma McDearmon on his twenty-first birthday. A few days later, Mrs. White wrote the newlyweds a letter. Into six short paragraphs she poured instruction that, followed by any couple, will ensure a happy married life. These were her words:

“Live for the glory of God. Be tender, kind, and courteous to each other. The happiness of your life will consist in making God your trust, and in seeking to make each other happy. Practice self-control. It is so easy to speak thoughtlessly, words that grieve and wound. Do not venture to trifle with each other's feelings. Practice patience, encourage love, discipline yourselves to guard every word and action, and study how you can be a blessing to each other.

“Love is a delicate plant; rude blasts frequently bruise it if they do not uproot it entirely. Never make a third person your confidant. Your private life is sacred; keep the barriers high, that no one may presume to intrude into the sacred circle. Be calm and tranquil, patient, forbearing, and forgiving.

“A word more,” she added. “Do not speak a word in jest that shall injure or reflect upon the other. Never recount the mistakes, or errors, or faults of each other in

the presence of a third person, or in company, be the circle ever so select. Live for God, and for each other."—W-16 a-1870.

You may have a home in which angels love to dwell. Invite Jesus daily to live and abide with you.

Sam Clough was known for his happy home. Someone asked him one day to explain the secret ingredient he used for making his home life such a joyful one. He replied that on his wedding day his father had presented him with an old-fashioned gold watch with a lid that opened and closed. Upon opening it he read on the inside, "Say something nice to Susan today." "I have tried to obey that injunction every day," Sam said.

The news media constantly remind us of the thousands of homes that break up every year. We need not dwell on this dark picture. Many marriages endure the shocks of half a century, and the couple live to celebrate a golden wedding anniversary.

Be careful to keep the lines of communication open. Most of the trouble in unhappy homes may be traced to a

breakdown in communications. This danger can be avoided by a liberal use of loving words.

Never hesitate to admit you have made a mistake when you have. Such expressions as "I'm sorry," "Please forgive me," or simply, "I was wrong," will sweep away misunderstanding and restore peace and harmony.

You may have met couples married for several decades who insist that in all their married lives they never had a disagreement or spoke a cross word. Do not let such statements discourage you. Perhaps they suffer from a poor memory. Human nature is the same the world around. But isn't it wonderful that they remember only the good?

As you build your married lives together may it be with the determination to make yours a home that can prove to be a foretaste of heaven. Remember the words of the psalmist: "Except the Lord build the house, they labour in vain that build it." Deep down in your heart, resolve that you are going to make your home all that it can and should be. □

Especially for Men By WALTER R. L. SCRAGG

The Out-of-Work Adventist

IN THE rose-tinted world of sentimental religion it doesn't happen. After all, "I pay my tithe, I keep the Sabbath. Shouldn't the Lord open the windows of heaven . . . ?" Thus the reasoning may go.

Yet the plain fact is that thousands of Adventists get fired, join job lines, go on the dole—just like the rest of society. With nearly eight per cent unemployed in the United States, more than a million hunting jobs in Britain, and out-of-work figures reaching new highs all around the world, our churches have increasing numbers of members who once held respectable jobs and now face welfare or poverty.

Perhaps, as with health and long life, Adventist Christians have the edge on the rest of society in this area, too, though I have never seen a poll showing how we fare jobwise. But that doesn't do anything for those sincere believers who are praying their way through low incomes, broken morale, budget meals, furniture sell-offs, inadequate welfare payments, and other problems.

Anyone, believer or not, suddenly thrown out of

work faces serious psychological problems. Feelings of inadequacy are common. After the first confident belief that out there lie jobs for the asking, where the skills nourished in years of constant work will be grabbed with glee, comes a decline in self-esteem. Symptoms of disorientation to society, bad temper with friends and loved ones, depression and withdrawal, commonly sap the will of the former wage earner. And if the days turn into weeks and the weeks into months serious cracks may appear in the structure of behavior.

For the Christian laid off it should be easier. He has prayer, faith, and the promises of God on his side. Yet, while this condition may build for strength of faith, it may also set the snares of doubt. The promises of the Bible beg fulfillment. So faith may flourish. But if the fulfillment waits through weeks and months, faith may falter and prayer may become a mockery.

Well-meaning friends may recount their own experiences when they chose unemployment rather than give up their newly won belief in the Sabbath, or stories of how God provided. But

anyone who has gone through weeks of newspaper advertisements for jobs, visited employment agencies without end, and written volumes of job applications, knows that this circumstance has its effect. It isn't simply a matter of applying the faith from "days gone by, when, newly enlightened, you faced the challenge of great sufferings and held firm" (Heb. 10:32, N.E.B.). The reasons for being jobless no longer reflect self-choice, the forces arrayed against a person are economic, not spiritual. The sudden surge of insight and decision no longer strengthens resolve.

And then, still another subtle force may sap morale. Despite our lip service to equality before Christ, most of us cannot escape esteeming more highly the successful, the stable, the respected, rather than those whose financial or employment career dips and swerves erratically. We show this in our selection of church officers and committee members, our public introductions, our attraction to the successful.

All of this makes it hard on the out-of-work Christian—almost as if divine wrath were coming down on some particularly rambunctious sinner.

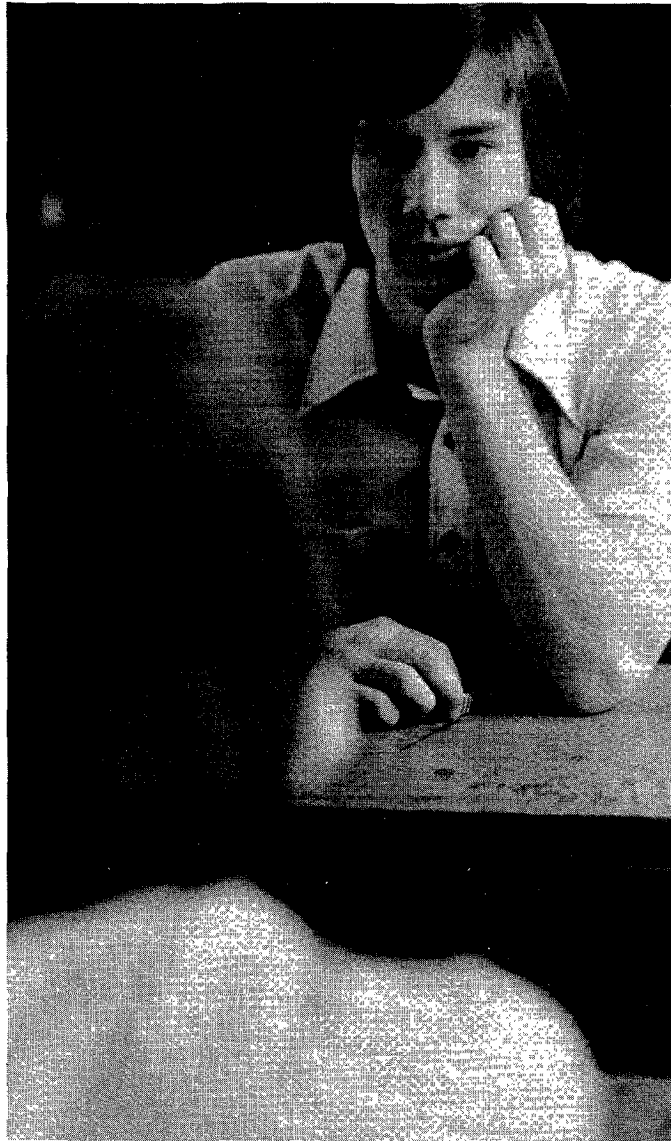
The victim wonders whether, or why, God has let this come to him. The observer may easily fall into the trap Christ described, "the eighteen people who were killed when the tower fell on them at Siloam—do you imagine they were more guilty than all the other people living in Jerusalem?" (Luke 13:4, N.E.B.). We need to remember Christ's answer to those reasoners: "I tell you they were not; but unless you repent, you will all of you come to the same end" (verse 5).

All of which brings us to something that Christians often forget: God is not responsible for all the vagaries and cruelties of a sinning world. The tragedy comes when we think God is manipulating the evil forces in the world against us or others. Then we have failed in our faith and failed our God.

It also brings us to a very practical conclusion. Those in the church who are out of work may at times need our practical help. Jesus commands such help; yet even more than that they need the assurance that their faith is not under question, nor their eternal security under threat because they live in an awry world and have become victims of its financial meanderings.

The Divine Art of Self-acceptance

By GORDON KAINER



The Lord accepts us where we are in
order to take us
where we ought to be.

HAVE YOU BROWSED THROUGH a bookstore recently? Aside from the fact that it can become an expensive pastime, taking note of the kinds of books on display can serve as an index to the interests and needs of the people around you. With human significance, personal worth, and acceptability threatened by evolutionary thought and by today's life-style and highly mechanized society, is it any wonder that the printed page exhibits renewed interest in the cultivation of self-esteem, self-worth, and self-acceptance?

Since the phrase *self-acceptance* is not used in the Scriptures or the writings of Ellen White, it is likely that many will dismiss this concept as a product of worldly wisdom not worthy of their time or attention. Some think self-acceptance is equivalent to self-centeredness; others see it as simply "believing in yourself." And then there are those who maintain that self-acceptance, like many other virtues, is a good thing if carried out in moderation. These divergent viewpoints, and others, underscore the necessity of a careful investigation of what self-acceptance should and should not mean from a Christian perspective.

Unfortunately, the popular "power of positive thinking" concept has influenced many to think of self-acceptance as a mere psychological process rather than the work of a divine Person. But self-acceptance, if it is wholesome and balanced, can be attained only through a right relationship with our Creator and an intelligent understanding of His Word. As the guidebook to life, the Bible gives us the proper outlook and insights into our relationship with our Maker and our neighbor, as well as with ourselves.

One of the strongest drives within each person is the desire to be accepted, for acceptance by others is a decisive factor in accepting ourselves. When this God-given need for acceptance is perverted to exclude our Creator, the primary objective becomes one of living up to the expectations, ideals, or values of those around us. This kind of life-style results in a life that is phony, in which one can never really be himself. To live for the approval of one's peers can only result in the loss of individuality, self-respect, and the happiness that comes from living by principle rather than by expediency.

From the world's angle, conformity seems to be the easiest path to acceptance. However, acceptance gained by conformity never brings the desired security, for conformists realize that they are being accepted for how they appear rather than for what they really are. The mask that conformists wear, rather than making self-acceptance possible, deprives them of respect for themselves and virtually makes self-acceptance impossible. When self-acceptance is sought as an end in itself, it eludes us, but when we see it as a natural outcome of our relationship with Christ, it is ours to enjoy. Let's examine the reason for this.

Gordon Kainer is pastor and Bible teacher at Rio Lindo Adventist Academy, Healdsburg, California.

In human relationships a sense of self-worth and acceptance is generally the result of satisfactory performance. Status, money, appearance, and achievement often are the criteria in gaining approval from those around us. However, in both our coming to God and our continuing relationship with Him, we do not gradually become approved, adequate, or acceptable; rather, we are declared to be such. It is not *achieved* by us but *received* as a gift from our heavenly Father. What a precious thought that divine acceptance is freely given to us, for "he hath made us accepted in the beloved" (Eph. 1:6). Having become accustomed to earning acceptance or approval within our home or peer group, we find it difficult to grasp the fact that God's love for the sinner is unceasing and unchanging, as well as unearned.

Christ: the Accepted One

God has taken the initiative in the work of our acceptance. He has redeemed humanity in His Son, and poured out to us in Jesus all the accumulated love of eternity. He desires us to see that the sinner's acceptance with Him is the result of Christ's *atonement* and not of our *attainment*. "No man can look within himself and find anything in his character that will recommend him to God, or make his acceptance sure."—*Selected Messages*, book 1, p. 332. Ellen White reiterates this point when she declares: "We can do nothing, absolutely nothing, to commend ourselves to divine favor."—*Ibid.*, pp. 353, 354. Whether he be saint or sinner, there is no justifying merit in any person's works.

This matter of acceptance with God can be rightly understood and appreciated only in the light of the substitutionary role of Jesus. He became the *accepted* Substitute for guilty humanity, thus "His dying love, manifested on Calvary, is the sinner's assurance of acceptance."—*Ibid.*, p. 178. Apart from Christ, no one is acceptable in God's sight, regardless of his earthly status or performance. The challenge is to focus our attention on what Christ is to us rather than on what we are to Christ.

In accepting the Man Jesus, our heavenly Father expressed His willingness to accept back every inhabitant of the wayward planet. (See *The Desire of Ages*, p. 834.) Thus, the big question to be resolved is not Will God forgive and accept me? but rather, Will I accept God's adoption of myself as His son through Christ?

Accepting the Lord's gracious provision, the sinner is welcomed into the family of God and restored to a loving Father-son relationship. "Through the merits of Jesus Christ, finite man is elevated to fellowship with God."—*The Sanctified Life*, p. 17. This fellowship with God is what life is all about, its end and purpose. From this relationship stems every other worthwhile experience and activity. In this family relationship, a person's striving is not done to receive but to *reveal* acceptance. This principle separates the children who inherit the gift of eternal life from the servants who endeavor to earn it.

By appropriating the blessings of justification (pardon and acceptance), the sinner receives as a gift a perfect position, or standing, wherein the Father sees in him the Son's perfection (Col. 1:28). Being "in Christ," the sinner receives the perfect and already accepted righteousness of Christ as his own.

But "there are two errors against which the children of

God—particularly those who have just come to trust in His grace—especially need to guard. The first, already dwelt upon, is that of looking to their own works, trusting to anything they can do, to bring themselves into harmony with God. . . . The opposite and no less dangerous error is that belief in Christ releases men from keeping the law of God; that since by faith alone we become partakers of the grace of Christ, our works have nothing to do with our redemption. . . .

"We do not earn salvation by our obedience; for salvation is the free gift of God, to be received by faith. But obedience is the fruit of faith."—*Steps to Christ*, pp. 59-61.

The Lord wants us to understand that good works are not the *root* but rather the *fruit* of our relationship with Him (*The Great Controversy*, p. 256). If a person claims to have faith but is not willing to obey, then he does not have a faith that saves. The faith that saves is a faith that works (Gal. 5:6).

Some may fear that salvation "by faith alone" weakens the claim of good works and causes people to grow careless and indolent. Not so. "Faith in Christ will be the means whereby the right spirit and motive will actuate the believer."—*Selected Messages*, book 1, p. 388.

Self-acceptance: Freedom to Serve

We do not work *to* the cross but *from* the cross. As we sense that we are no longer under the law but under grace, as regards our acceptance with God, we realize our freedom to "serve in newness of spirit, and not in the oldness of the letter" (Rom. 7:6).

In their spiritual insecurity apart from Christ, people find themselves imprisoned by suspicions concerning their own acceptance; thus, they tend to have an intense longing for support from those around them. They are overly concerned about making "a good impression" and being "in." To those who strive for acceptance there comes the alluring temptation to hide behind acceptable masks, to play expected roles, or to place themselves in predictable molds. Because deep down they fear they are not significant, they waste a great deal of energy trying to convince themselves, and others, that they are.

A truly spiritual self-acceptance comes by focusing our attention on Christ's life, whereas in a selfish attempt to build self-esteem our thoughts and affections are turned upon ourselves. The security we gain from knowing that we are accepted by God in Christ not only frees us from an enslaving preoccupation with ourselves, but also frees us to expend our efforts on the needs of others. Having gained self-acceptance through the assurance of divine acceptance, we are enabled to see others as persons to love and serve rather than as objects we may use to bolster our sagging egos.

Indeed, self-acceptance is restoring a relationship rather than slavishly following a prescribed set of creeds or repairing a damaged ego through conformity. It involves our being "in Christ" rather than being "in step" with the latest fad or "in with" a certain crowd. It means accepting ourselves because of the goodness of Christ rather than our own, for "there is none good but one, that is, God" (Mark 10:18). It is a dynamic principle by which the Lord accepts us where we are, that He might take us to where we ought to be. □

The Lord's Secret Weapon

In Matthew 24:14 we read that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

We are living in the time of the end. Great issues in the political, economic, social, moral, and religious realms reveal clearly that the signs of the end mentioned in the Scriptures are being fulfilled. But the preaching of the gospel in the whole world has not yet been completely fulfilled. To be sure, the church is carrying the message to 98 per cent of the countries of earth, but there are thousands upon thousands of cities, towns, villages, and rural districts that have never heard the gospel invitation. Moreover, the population explosion reduces the world-population percentage of Seventh-day Adventists. The number of people who unite with our congregations through baptism every year roughly equals the number of children born into the world in a single day.

We don't want to be pessimists, and we are not. But we must be realistic. The truth is that the work is far behind. "If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind. While men have slept, Satan has stolen a march upon us."—*Testimonies*, vol. 9, p. 29. "Had the purpose of God been carried out by His people in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God."—*Ibid.*, vol. 6, p. 450.

Unfulfilled Duty

These statements make it clear that one reason the Lord has not come is that we, as His people, have not fulfilled our duty. The gospel has not reached the whole world because we have not preached it with the necessary love and power.

What can we do? Let us humbly and sincerely ask the Lord to pardon our negligence. Then let us consecrate ourselves wholly to do His work and look for the baptism of the Holy Spirit. Without the Spirit we will be powerless. Finally, we need the Lord's secret weapon.

During World War II the leaders of Nazi Germany maintained the morale of the people by declaring that they had a secret weapon that would assure final victory. They were unable to perfect this secret weapon. However, the other side was able. When the first atom bombs fell on Hiroshima and Nagasaki, the war ended in a very short time.

The war between good and evil can also be finished very soon if we apply the Lord's secret weapon. And what is that weapon? "The work of God in this earth can never be finished until the men and women comprising

our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Gospel Workers*, p. 352.

This is the Lord's secret weapon: When church members unite with ministers and officers in the church, with an eye single to the glory of God and to the salvation of their fellow human beings, when they unite in love to preach the gospel with their voices and their lives, then, and only then, will the end come. Neither demographic explosion nor any other hindrance will then prevent God's people from reaching the uttermost limits of the earth with the good news. And the Lord will come. "Amen. Even so, come, Lord Jesus" (Rev. 22:20).

Let us arise now and use this formidable secret weapon of the Lord.

G. C.

"Be Not Righteous Over Much"

"Be not righteous over much." This seems like strange counsel to come from the Bible. Yet it's there in Ecclesiastes 7:16. One would think that most Christians would not need such advice. Their problem is deficiency in righteousness. What, then, shall we make of this ancient command?

First of all, we need to inquire as to what the Biblical writer meant by the command. We may not be able to arrive at this with certainty, but at least this is the place to begin. The author is Solomon. Did he mean that those to whom he was writing should be less concerned about their moral behavior? Was he telling them that they were taking their service of God too seriously? This seems to be implied, but, then, it is often difficult to arrive at the precise meaning of the short, pithy statements of wisdom literature.

When studying the book of Ecclesiastes, one must take note of the purpose of the book. Many have been troubled over certain passages in this book. To them these passages do not seem to express proper religious sentiments. Readers recognize cynicism, negativism, and undue pessimism. But interspersed they find passages that comport with what is upheld elsewhere in Scripture as proper attitude and conduct. Can such a mixture be explained?

A History of Wasted Years

We believe that Ellen White helps us out with our problem. Speaking of King Solomon, she says, "The king recorded for after generations the history of his wasted years with their lessons of warning."—*Prophets and Kings*, p. 79. "Though the king confessed his sin and wrote out for the benefit of after generations a record of his folly and repentance, he could never hope entirely to destroy the baleful influence of his wrong deeds."—*Ibid.*, p. 85. Since in the context of these statements

Ellen White frequently quotes from Ecclesiastes, we are led to the conclusion that in Ecclesiastes we have such a record.

If so, some of the sentiments expressed in the book set forth Solomon's thinking and philosophy before he got his life sorted out. As we have already noted, some of what he says is negative and cynical. This must be regarded as a record of the distorted way he viewed life for a time.

It is possible that the sentiment "Be not righteous over much" needs to be placed in this category, as though the king in a negative period of his life were saying, "What's the use? Since all is vanity and vexation of spirit, there's no use trying too hard to be good. Just don't go to the other extreme of being overmuch wicked (see Eccl. 7:17), because there's no way you can escape God's judgments."

Whatever Solomon may have meant, we believe that there is a valuable lesson in the words of his saying. There are some people who are trying to be overmuch righteous. They need the counsel of this saying. Most people don't, but those in this majority group need to understand sympathetically the problems of the minority group.

We are referring to the overscrupulous. These suffer a malady called scrupulosity, which has been described as follows: A "psychic impotence, providing a steady source of anxiety and indecisiveness . . . especially prevalent in ethical or pseudomoral areas. It causes ordinary, everyday questions to be viewed as impenetrable and insoluble. Decisions require a disproportionate amount of time and energy, and are always accompanied by feelings of guilt and doubt. Never at peace, the mind compulsively reexamines and reevaluates every aspect of a matter about which scruples center. With increasing doubts and mounting fear the mind is so blinded and confused that volitional activity becomes difficult or impossible. The will is unable to act without immediately reacting against its decision. There is a more or less constant, unreasonable, and morbid fear of sin, error, and guilt. The mind demands mathematical certitude in moral matters, and when this is not forthcoming, there is a fear reaction that is both unreasonable and unholy."—"Scrupulosity," *New Catholic Encyclopedia*, p. 1253.

Victims of scrupulosity suffer this malady in varying degrees. For example, some, not wishing to be guilty of lying, are constantly concerned that what they say may convey an unintentional untruth. So they correct what they have said and qualify it to embarrassing ends. They live in constant fear of offending in their speech.

In another area, we heard of one church member who, after paying her tithe, began to wonder if she had really paid it. Finally, in desperation, so as to be sure she had contributed it, she paid it again, only to begin wondering again and going through another procedure of paying it again.

It is Satan, of course, who seizes on souls with oversensitive consciences and seeks to destroy their spirituality by driving them to extremes.

Is there anything victims of scrupulosity can do to relieve the misery of their situation? Extreme cases may need the help of trained Christian therapists. But those with only traces of scrupulosity in one or two areas can do much to help themselves. For one thing, they need to

become better acquainted with the God they are trying so conscientiously to serve. The concept of God implied in their overscrupulous behavior is one in which the Deity is stern, harsh, and demanding, and One who stands ready to pounce on His children for their least deviation from the path of rectitude. This, of course, is far removed from the Bible picture. The psalmist says, "Like as a father pitieth his children, so the Lord pitieth them that fear him" (Ps. 103:13). "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).

A loving, concerned God is not going to make excessive demands on His children. He knows their frame; He remembers that they are dust (see Ps. 103:14). He is "merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin" (Ex. 34:6, 7).

Examples of Bible Worthies

Then it is well to inquire to what lengths did the Bible worthies, whom God approved, go in their conscientious fulfillment of the divine requirements. Their experiences are written for our admonition, upon whom the ends of the world are come. Careful examination reveals that scrupulosity was not their malady. In the area of speech, for instance, they did not go to undue lengths to try to make certain that their utterances could not possibly be misunderstood. They left many statements on record that could be understood in more than one way. Notice the following:

1. "All the rivers [Heb. *nachal*, "brook"] run into the sea; yet the sea is not full" (Eccl. 1:7). Geographers tell us that in certain desert regions some of the brooks dry up long before the waters reach the sea. Is the Bible statement then an untruth? No. As a general statement it is true. However, to most generalizations there are exceptions and that is true in this case. And, contrary to the habit of the overscrupulous, there is here no painful calling attention to these exceptions.

2. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth" (Isa. 55:10). Scientifically, the moisture that comes down from heaven as rain evaporates and reforms into clouds. Isaiah's statement here can be explained by noting that here he was not speaking technically. He was using this analogy to illustrate a point. There was no intent to deceive, and again no protracted explanation as to why scientific aspects were seemingly ignored.

The point we are trying to make is that there are practical limits beyond which one is not expected to go in qualifying what he says so as to avoid all ambiguity or possible misunderstanding.

As we said earlier, only a few Christians are afflicted by scrupulosity, and only these few need the counsel of Solomon's words when applied literally, "Be not righteous over much." They need to recognize that their compulsive behavior is not inspired by the Holy Spirit, but is rather a condition for which Satan is responsible. Their behavior shows a lack of trust in a loving God and thus misrepresents His character.

Christians not so afflicted need to show every sympathy and to recognize that they may be in danger of going as far toward the other extreme, which is an equally dangerous circumstance.

D. F. N.

NEW

DISCOVERY BOOKS TO WIDEN YOUR SPIRITUAL HORIZONS

God and man talk to each other through prayer and answers to prayer. Revitalize your faith by "listening" to some of these conversations in Zella Holbert's book **I KNOW GOD HEARS**. The warm, personal stories about prayer power in the lives of ordinary people—your contemporaries—will encourage you to communicate with Him even more. Price \$3.50.

Are the words of Jesus precious to you? Read **SO SPOKE JESUS**. Author Jean R. Zurcher has brought into clearer focus just what Christ taught on many subjects by carefully selecting His statements throughout the Gospels and organizing them by topic. Christ talks to you about Himself and His mission, the Scriptures, prayer, temptation, and much more. Price \$3.50.

Does it surprise you that God has a great need YOU can satisfy? V. W. Schoen, GC Lay Activities director, explains that **GOD'S NEED** is for leaders in His church who are willing to sacrifice all to finish His work on earth. Find out what kind of leaders He wants, and how you can best fulfill your responsibilities and improve your capabilities. A wellspring of information and inspiration for dedicated laymen and full-time church workers alike. Price \$3.95.

Make these exciting additions to your collection of new Discovery Books in 1977.



Order from your local Adventist Book Center or ABC Mailing Service, P.O. Box 37485, Omaha, Nebraska 68137. In Canada, Box 398, Oshawa, Ontario, L1H 7L5. Please include State sales tax where necessary, and add 6 per cent or a minimum charge of 50 cents for mailing.

Finnish "Castle of Hope" Needs More Rooms

By TAUNO A. LUUKKANEN

IN A SETTING of isle-studded seacoast, the Finnish Adventist educational facilities of Toivonlinna (Finland Junior College) are situated. The name Toivonlinna means "Castle of Hope." The beams of God's message of hope stream with the students from this place over all of Finland.

The principal, Matti J. Lahti, says that the institution consists of three schools: a church school on the elementary and junior-high level, an academy and junior college, and a first-year theological seminary. The largest enrollment is in the academy and junior college, which registered 185 students last school year. The enrollment of the entire institution is more than 200.

Tauno A. Luukkanen is communication director of the Finland Union.

The junior college provides an educational foundation for students who continue university studies. The seminary consists of lay and theological branches. The theological branch corresponds to the first year of the Master of Divinity degree program at Andrews University and is organized to provide pastors in Finland with basic theological concepts and speech instruction in their own language.

The school is known for the fact that, beyond the spiritual activities normally planned, students gather together morning and evening in prayer groups of their own planning. More than a third of the student body participates in the choir, which performs throughout Finland several times a year. The choir program includes spiritual songs and personal testimonies. The young people have performed often on both television and

radio programs in Finland.

Finland Junior College is of great importance to the 6,000 Finnish Adventists, for it is the only Seventh-day Adventist educational institution of its kind in Finland. Almost all of the church workers in Finland attended Toivonlinna. Other graduates have become leaders in their own local congregations.

Parents are willing to sacrifice to send their children to Toivonlinna, knowing that the school is striving to educate its students according to the principles of the Spirit of Prophecy. During the summer the institution functions as a sanitarium, providing natural medical care and guiding the patients into a more healthful life-style. The sanitarium also provides an income to help cover the cost of maintaining the school.

A four-story masonry building dominates the landscape of the school. The other buildings are mainly wooden structures more than 50 years old. They are from the original farm and estate purchased in 1931.

Dormitory facilities are inadequate. Lodging mainly has

been found in the old wooden structures still standing on the campus. Because of crowded conditions, some students have been forced to live in the attics of private dwellings, which makes the deans' task difficult.

The dormitory situation became such that the authorities, because of the danger of fire, prohibited the use of the third story of the wooden structure in which the majority of the girls were housed.

This emergency situation forced the Finnish Union to acquire a new dormitory. But because of a lack of funds and because of inflation, plans for a dormitory to house 80 girls had to be considerably reduced. Even the building of a dormitory to house 50 students incurred a large debt for Finnish Adventists. And still there are students living in unsatisfactory quarters. An improvement of the situation is all the more urgent because of the need for additional teaching space, in addition to dormitory space. Plans for such space on the first floor of the new dormitory had to be restricted. The results of a government inspection last



The campus is pretty in its winter coat, but even snow is unable to hide the fact that dormitory facilities are inadequate at Finland Junior College.

spring showed a need for larger and more modern home-arts teaching space. The space problem must be solved before the next inspection, in two years.

The only way local leaders can see to solve the dwelling-and-teaching-space problems at the present time is to remodel the old wooden sanitarium building, which has been condemned. It has been necessary to continue to use it for dwelling space because of crowded dormitory conditions, and it could be used for the needed teaching space, as well. But before it can be so used, a complete remodeling is necessary.

The entire cost of building, both remodeling and adding to the old structure, will amount to 2 million Finnish marks (US\$519,480). Finland Junior College will receive a part of the Thirteenth Sabbath Special Projects Offering, first quarter, 1977.

Despite the difficult times, Finnish Adventists believe that their educational institution is of continuing importance for the salvation of their young people and those who will be won through it.

GC Officer Recounts Inter-American Impressions

By RICHARD HAMMILL

DURING the early part of November, C. D. Henri, a vice-president of the General Conference, W. O. Coe, president of the Central Union Conference, and I attended the year-end meetings of the Inter-American Division, at which we served as counselors and advisers to the division committee. We found in the division an aggressive program to extend the gospel message to the people living within the countries of the division.

In the autumn of 1975 the division committee set a goal to bring the message to, and to win for Christ, 50,000 persons during 1976. At the meeting of the division committee on November 8, 1976, the various unions of the division reported baptisms in their

Richard Hammill is a general vice-president of the General Conference.

fields. The report showed that during the first ten months of the year 44,751 persons accepted the Adventist faith and were baptized into church membership. It was evident that the goal of 50,000 baptisms certainly would be reached by the end of December, 1976.

The union mission reporting the highest number of baptisms was the Mexican Union, which had baptized 10,109 persons during the first ten months of the year. They expected to baptize more than 12,000 by the time the year ended. This will bring the membership of the Mexican Union to more than 90,000 baptized church members, making it the largest union mission within the division, followed closely by the West Indies Union Conference with 87,256 members. By the end of the year the Inter-American Division expected to have

close to one-half million baptized church members.

After the division committee meetings and the session of the West Indies Union Conference the three division officers and the three General Conference-appointed visitors separated into three teams to attend the year-end meetings of the executive committees of the seven union missions or conferences in the division. It was my privilege to accompany J. H. Figueroa, division secretary, to two of the union missions.

Two Union Visits

The first of these was the meeting of the Central American Union Mission, held at the union headquarters in Guatemala City, Guatemala. The work there is led by Robert Folkenberg. Reports showed that by the end of October the ministers within the union had baptized 6,668 persons, or 116 per cent of their goal for the entire year, bringing their membership to more than 53,000. After the union year-end meeting, at the triennial session of the Guatemala Mission, eight new churches were admitted into membership. These are strong churches with memberships of up to 100 persons.

Elder Figueroa and I then traveled to Medellin, Colombia, for the year-end meetings of the Colombia-Venezuela Union Mission. R. H. Maury, who had been the union treasurer, had just been elected president at the meetings of the Inter-American Division Committee a few weeks before. His report, and that of his associates, revealed that during the first ten months of the year 6,789 persons had been baptized (115 per cent of their goal for the year). The workers set a goal of 7,200 new members during 1977.

The membership of this rapidly growing union is now more than 62,000. In this area where only a few years ago the work went slowly, and Adventists endured hardships and persecution, there is an aggressive evangelistic program directed by Jose Osorio Brana, Ministerial Association secretary, who joined the working force from Spain a



M. J. Lahti, Finland Junior College principal, discusses the housing problem on campus with students.

few years ago. Assisted by other workers, Pastor Osorio has held a two-month campaign in Cali, Colombia, in which 483 persons were baptized. A three-month campaign in Caracas, Venezuela, resulted in 404 persons' accepting the faith. Another three-month campaign in Ibagu, Colombia, resulted in the baptism of 809 persons. A series of five shorter campaigns in two cities in Colombia, two cities in Venezuela, and in Curacao (in the Netherlands Antilles) resulted in the baptism of 570 additional persons.

The rapid growth of the Adventist Church in this part of the world field is resulting in serious problems for both members and leaders. The first of these problems is the difficulty of providing churches in which these rapidly growing congregations can worship. Local members are giving sacrificially, the local and union missions and the division are contributing heavily, but despite all they can do, there are still large congregations that do not have adequate facilities.

A second major problem is a shortage of pastors to shepherd the flocks. A closely related problem is that many of these missions have large numbers of companies, some with a membership of up to 100 believers, that have never been organized into churches because there are not enough pastors to spend time with the

congregations, training elders and deacons, and teaching the members how to operate an Adventist church.

Another matter that caused me acute pain was the large number of children and youth in these rapidly growing churches who do not have the benefit of Christian schools. In one large mission with more than 100 churches there were only eight church schools. This is not because of lack of interest on the part of the leadership or of the people, but is a result of financial inability to build and subsidize the schools.

Teacher Shortage

Finally, another major problem is the shortage of adequately trained teachers to serve the schools already in existence. This teacher shortage is particularly severe in the secondary schools in the fields I visited.

In each union mission I visited there is a college for the training of workers. Each of these colleges is functioning well in the training of ministers, but none has the legal standing or accreditation necessary to offer programs in subject-matter areas that are needed for the proper training of teachers for secondary schools.

Most of the colleges in the division are growing in enrollment and in the quality of education offered. The West Indies College, under the direction of Herbert Fletcher, is

growing rapidly. Last year there were about 500 college students enrolled; this year there are 801. These young people come from more than 30 countries, including the United States. The college campus is attractive and neat, and the academic program is well organized and operating strongly.

West Indies College is offering four-year programs in business administration, nursing, English, history, biology, chemistry, mathematics, and theology; and two-year programs in primary-teacher education, music, and secretarial science. The college needs to find a way to achieve accreditation for its baccalaureate programs or to develop an affiliation with one of the Adventist universities.

The college in Costa Rica, Central American Vocational College, which serves the missions of the Central American Union Mission, also has a fine enrollment and a good faculty. I was pleased to note great improvement in that institution during the past few years. Atilio Dupertuis and the faculty are making it a strong force for Christian education in Central America. Presently the college is authorized to offer only programs for the training of ministers and for elementary-school teachers.

During the year-end meetings of the Colombia-Venezuela Executive Committee, Esteben Beleno, former aca-

demie dean of Colombia-Venezuela Union College and acting president for the current year, was elected president. During the school year 87 of the 875 secondary and college students were baptized—all except ten of the non-Adventist students enrolled. This remarkable record is evidence of the strong spiritual mold by President Beleno and the faculty.

Of the total student body, 130 were college-level students, most of them enrolled in the theology curriculum, although there were approximately 30 in the two-year commercial or secretarial course. All of the dormitories were filled. The faculty and administration are able to accept only a relatively small portion of the large number of students who are clamoring for admission to this fine school. In a rapidly growing field such as the Colombia-Venezuela Union there is a desperate need to expand the facilities of the institution in order to train more youth to serve the church.

During my trip I rejoiced at evidence that the Holy Spirit is building the church by bringing others to know and accept this message. Those of us living in the more affluent parts of the world need to rally to the support of our brethren to provide churches, schools, and workers in these areas where the harvest is ripening at an unprecedented pace.



Delegates to the Inter-American Division Annual Council, held in Miami, Florida, near the close of 1976, voted a budget of \$4,816,515 for the fiscal year 1977. They also allocated a record \$200,000 for evangelism during 1977, reflecting the priority the division is placing on soul winning.

INDIA

Prison Work Opens New Area

A lay person's contact with three prisoners in Kohima, Nagaland, northeastern India, has opened the way for a series of meetings there and has begun a work that Adventists in the area say has bright prospects for the future.

In Nagaland, a section of India where political disturbances and prison sentences are not uncommon, a lay person gave literature and studied the Bible regularly with three Nagas who were in prison. The three of them began to keep the Sabbath. Subsequently, they were given their freedom.

When news of the three prisoners' release reached the Northern Union office in New Delhi, arrangements were made for Y. D. Luikham to visit Nagaland, contact these released men, and prepare for a city-wide crusade. John Willmott, Northern Union Ministerial secretary, was asked to conduct the crusade with a team of workers. Thirteen persons were baptized as a result, and 15 or more believers who have migrated into Nagaland because of job opportunities are worshipping with them.

At the time of the crusade two other villages were entered by worker-laymen teams. Thirty persons from one village and 17 from the other have been baptized.

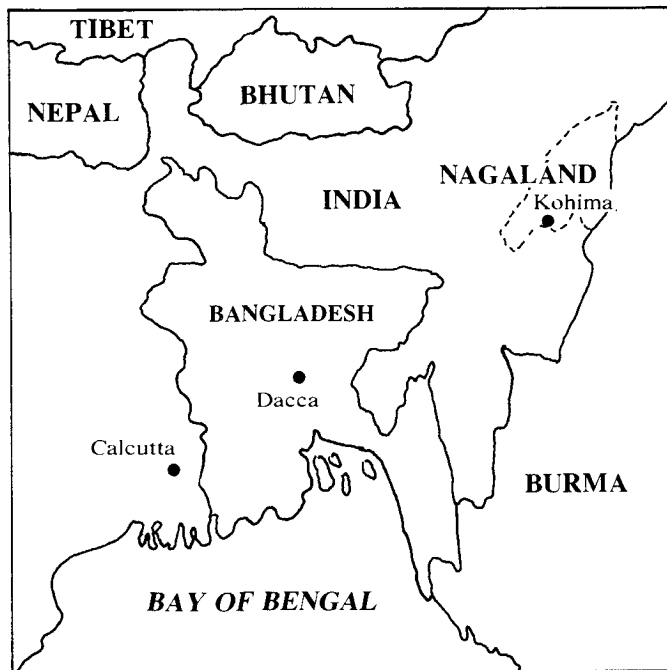
Because the people in Nagaland love music, it was arranged for the Manipur Boarding School choir to visit Nagaland and sing for ten days. As a result of the singing and a special Bible-study program, 22 young people decided to be baptized.

The Adventist Church has received invitations to work in three other areas in Nagaland. Northern Union workers hope to organize two city campaigns and ten small meetings in Naga villages during 1977.

Nagaland is the only Christian state in the entire sub-continent of India. Seventeen languages and dialects are spoken by the colorful Nagas.



A number of Adventist believers have been baptized into the church recently in Nagaland, in northeastern India.



It is humorously said that they must have been the people who initiated the building of the Tower of Babel after the Flood, and subsequent to God's act of confusing their languages they settled down in this part of the world.

Although their way of life has been completely changed in all respects through the influence of the gospel, there still are areas in the state where conditions are primitive because the Nagas oppose government attempts to educate them and raise their standard of living.

W. H. MATTISON
President
Northern Union

NEBRASKA

Church Receives Wildlife Sanctuary

The Omaha Memorial church in Nebraska has become the recipient of a 320-acre wildlife sanctuary, according to Pastor Leonard Westphal. The donor, Mina Krimlofski, has been a member of the Omaha church for a number of years.

Since the early 1920's Mrs. Krimlofski and her husband had shared a dream of preserving their land in its primitive beauty as a wildlife sanctuary. Because of this dream and a desire to help the

Omaha youth, she decided to donate the acreage to "the only ones" she knew "who would implement those objectives"—the Seventh-day Adventist Church.

The acreage is situated in Washington County, just north of Omaha and Douglas County. Of special interest on the property is a cottonwood tree that is supposedly the largest of its species in Nebraska. The land possesses more than a mile of waterfront on the Missouri River.

The land is of environmental and geological importance. Wayne Bennett, a naturalist and professor of nuclear medicine at the University of Nebraska, said that "this area offers nature lovers a unique combination of primitive natural beauty and a wildlife population that has been left 'untouched,' in its natural state."

This gift is of inestimable value, particularly because of its potential for becoming a center for church and Pathfinder activities. Already envisioned is a large nature center, with cabins and camping facilities. Mrs. Krimlofski would like to have dedicated a memorial chapel specifically in honor of her husband, Richard Emil, and her son, Richard Herman, and generally to the Krimlofski and Madsen families. She will help to develop this land.

The Omaha church and the Nebraska Conference are grateful to Mrs. Krimlofski for the gift of her land.

MICHAEL D. PREAS
Assistant Pastor
Omaha Memorial Church

NEW MEXICO

English-Navajo Course Is Begun

The English portion of a Navajo-English Bible correspondence course was completed at La Vida Mission, Farmington, New Mexico, recently by Frank Hardy, a mission staff member on leave to complete his doctoral dissertation on the Navajo language. This first step in completing *Steps to Christ* represents a small but significant advance in the development of several Bible courses for the Navajo people.

The magnitude of the problems faced by this people, many of whom are steeped in witchcraft and addicted to alcohol, confronts the church with the urgency of providing them with a means of studying the Bible for themselves. A people whose historic culture gives them a love of nature and a commitment to individual freedom, the Navajos are also characterized by very close family ties and a strong sense of responsibility to the community. But penetrating their entire culture is a religion centered in superstition and witchcraft that engenders a fear that precludes a life of quiet faith in a loving Creator.

Instead of removing superstition, contact with the white man has actually tended to reinforce the power of witchcraft by depriving the Navajos of their own sense of purpose and direction, without giving them something better to take its place. Alcohol, an integral part of the religious ceremonies and festivities, further increases the magnitude of the problem by destroying the will power and making it more difficult to comprehend the significance of the Christian message. It is thought that alcohol has a cause-and-effect relationship in the continuation of witchcraft in even the majority of those Navajos who consider themselves Christians.

Unless the Word of God is available to the Navajos in a form they can grasp, it can do little good in breaking old habits. Few Navajos who can read are able to read their own

language, and English has limited value to one whose comprehension of English is meager. Thus the church faces the twofold challenge of developing simple Bible courses in Navajo and English, for the benefit of those who do read English, and to teach the Navajos to read their own language.

The increasing desire to read in their own language indicates the timeliness of efforts in this direction, while developing the English-Navajo courses offers an ideal tool for learning how to read Navajo on the part of those who read English.

Tony Goldtooth, who teaches Navajo in the Shiprock High School, will be helping Mr. Hardy in the de-

velopment of the Bible course and will be one of the primary users of the course as a part of his instructional materials. The hope is that those students who take the lessons will want to complete the course and go on to others. Tony is also interested in holding short courses for adults, using these lessons as the basis for teaching them to read the Bible. The Bible course will be advertised by the Navajo Voice of Prophecy radio program and will be made available to the Seventh-day Adventist Indian Mission School in Holbrook, Arizona, and the Monument Valley Mission in Utah.

A. L. MOORE
Director
La Vida Mission



Church and government leaders participated in groundbreaking services for Japan Missionary College's new campus, which is in a rural area.

JAPAN

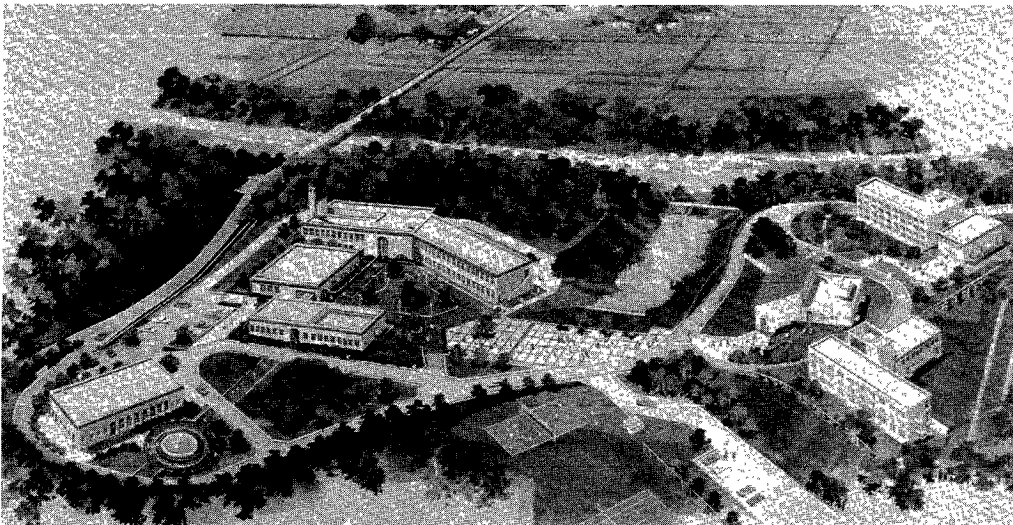
Ground Is Broken at JMC Campus

Groundbreaking ceremonies were held for the new Otaki campus of Japan Missionary College (Saniku Gakuin College) on October 31. During the ceremonies representatives from the Japan Union Mission, the Chiba Prefectural government, the local government, and the college emphasized their desire to see the threefold mental, physical, and spiritual aspects of the college's educational program continued.

The new Otaki campus, farther from the continual encroachment of Tokyo than the old campus, will allow for expansion to meet the needs of the increasing numbers of students. It is in a rural setting on a small plateau facing a river, with mountains rising behind.

Saniku Gakuin College has served the educational needs of Japan for more than 50 years and currently offers work leading to degrees in theology, religion, education, English, and nursing. It is hoped that the college can move to the new site in the spring of 1978.

LOWELL C. HAGELE
Assistant Academic Dean
Japan Missionary College



Phase one of the master plan for the new Japan Missionary College campus calls for classroom and administrative buildings on the left, dormitories and a cafeteria on the right. Planners have allowed room for expansion.

Afro-Mideast

● A grant of US\$3,000 to the Wycliffe Bible Translation Society to translate the Scriptures into the Kurdish language has been approved by the Afro-Mideast Division. The grant will be provided in equal shares by the Afro-Mideast Division, Middle East Union, and General Conference. The Kurdish people live for the most part in Iran and Iraq. An Adventist scholar, Glenn Fleming, is participating in the translation project and soon will be taking up residence in a Kurdish community in Iran.

● The Middle East College bakery, which throughout civil disturbances has continued to provide "daily bread" to Beirut and area residents, has strengthened its operations during recent months. Herbert Faimann, director, has introduced several new lines that are being received enthusiastically in city supermarkets. Each package is labeled "College Maid—a product of Middle East College, where students earn to learn." Mr. Faimann says the provision of a powerful generator is an important factor in the bakery's advances. While production in the rest of Beirut was grinding to a halt during frequent power cuts, the bakery and adjacent Middle East Press were able to switch to a stand-by power source.

Euro-Africa

● Patricia Farver, a graduate of Walla Walla College and former student at Bogenhofen Seminary in Austria, has begun work in the Euro-Africa Division in Bern, Switzerland, as an office secretary.

● Hansjoerg Bauder, Swiss Union Conference publishing director, has been called to serve as manager of the Equatorial African Publishing House in Yaounde, Cameroon.

● During 1976 the Swiss Union Conference received

an average of two to three applications per day for Voice of Prophecy correspondence lessons. The ages of applicants ranged from 16 to more than 70; more than half were Protestants, and one quarter were Catholics.

● Nine baptisms in Annemasse, France, last year bring the church membership there to 128, which now fills the church. The French Adventist Seminary bus transports 14 students each day from Annemasse to Collonges, about five miles away, where they attend school as day students.

Far Eastern

● In only 11 months literature evangelists in the North Philippine Union Mission reached their 1976 sales goal of one million dollars. Sales for the year totaled \$1,143,150, which is an increase over 1975 of \$172,436. This represents the largest increase in one year's time in the history of the publishing work in the North Philippines. During the year the union's literature evangelists gave Bible studies to 48,921 persons or families; enrolled 10,076 persons in Voice of Prophecy courses; prayed with families in 24,650 homes; gave away 183,461 tracts; and were instrumental in the baptism of 890 persons.

● The medical and temperance program of Seventh-day Adventists in the Philippines and throughout the world was discussed for 25 minutes during the second anniversary of the health-talk program of Yvonne Nite over TV channel 4 of the Department of Public Information. In the discussion group were P. W. Dysinger, dean of the Loma Linda University School of Health, who was visiting Philippine Union College; W. O. Comm, chairman of health education, Philippine Union College Graduate School and Seminary; N. R. Arit, temperance and youth director of the North Philippine Union Mission; Tranquilino Elicano, director of the Philippine Cancer Center; and Miss Nite.

Inter-American

● R. Daquila, district pastor in Moengo, Surinam, who leads out in the work of the Adventist village of Erowarte, recently prepared five persons for baptism. These were baptized by L. E. Keizer, Surinam Mission president, in the Marowijne River, which forms the border between Surinam and French Guyana. The Adventist village of Erowarte is an Amerindian village where a group of Arowak Indians have settled and have accepted Adventist beliefs. The village boasts a church, a school with two teachers, and a clinic used by a government doctor every Friday. Pastor Daquila, a Filipino formerly working on the island of Borneo, has been in this area a year.

● The year 1977 marks the 50th year since Central American Vocational College was established, and the anniversary is being celebrated by the construction of a college church. Atilio Dupertuis, the school's president, has laid the cornerstone.

North American

Atlantic Union

● The Massachusetts Medical Society committee on medical education has voted to award full accreditation for two years to the continuing medical education program for physicians at New England Memorial Hospital in Stoneham, Massachusetts.

● For a year the departments of nursing service, respiratory therapy, and health education at New England Memorial Hospital, Stoneham, Massachusetts, have been conducting an educational series of five 50-minute classes designed to help patients and their families to know how best to prevent or cope with respiratory problems such as chronic bronchitis, emphysema, and asthma.

● Reinhard Jarschke, assistant professor of aviation at Atlantic Union College, re-

cently was recognized as a Gold Seal Instructor by the Federal Aviation Administration. Mr. Jarschke heads AUC's flight program, which prepares students for licenses from the basic pilot's license through instrument instructor and commercial licenses. AUC's program can lead to an Associate in Science in Flight Technology degree or a minor in mission aviation.

● Adventists in Bermuda recently dedicated their own cemetery, formerly a part of a military cemetery. Through the years Adventists have laid their loved ones to rest in cemeteries owned by other churches. The new facilities will accommodate 72 burials.

Central Union

● Larry Cansler reports 21 persons baptized as a result of meetings in Centralia, Missouri.

● The January baptismal report for the Central Union was 76, which is 36 more than in January of 1976. With the strong evangelistic program throughout the union, it is hoped that the 1977 baptismal goal of 2,500 will be reached.

● Recently the Chanute-Iola, Kansas, church school moved from a room in the back of the church in Iola to a two-room modular classroom on a ten-acre tract of land two miles south of town.

Columbia Union

● A new \$300,000 shower-locker building has been opened at Mount Vernon Academy in Ohio. The facility, connected to a gymnasium-auditorium by a glassed-in walkway, is two stories high and matches the auditorium in structure. It will accommodate campers who attend the annual camp meeting at the academy, as well as students.

● The Pathfinder club of the Kingston, Pennsylvania, church made 180 toy Snoopy dogs and delivered them to hospitalized children and to diabetic patients at a nursing center.

Lake Union

- Members of Pioneer Memorial church at Andrews University contributed \$1 million in tithe during one year for the first time in 1976. Pioneer Memorial is the first church in the Michigan Conference and the Lake Union Conference to reach the million-dollar-tithe milestone.
- Shelbyville, Indiana, church members have begun a campaign to give a *Steps to Christ* and gift-Bible enrollment card to every person in their town. Already more than 100 enrollment cards have been returned to the church.
- Hulda Crooks, an 80-year-old mountain climber from Loma Linda, California, spent a week touring schools and churches in Michigan recently. Mrs. Crooks has climbed Mt. Whitney in northern California every year for the past 15 years.

Northern Union

- The annual Northern Union Academy Bible Quiz and Temperance Weekend was held at Maplewood Academy, Hutchinson, Minnesota, February 4 and 5. Guests came from every conference in the union to see the young people participate.
- Approximately 60 youth leaders from the conferences in the Northern Union attended a youth ministry training course at Maplewood Academy, Hutchinson, Minnesota, February 11 and 12. John Hancock, General Conference youth director, was present to assist the union and conference youth directors in teaching the course.
- Five persons were baptized as the result of a short series of meetings in Bowdle, South Dakota, by W. G. Zima.

Southern Union

- Evangelistic meetings in the Jacksonville, Florida, First church by the Brownlow-Ferry team have resulted in 40 additions to the church.
- Literature evangelists in the Southern Union were in-

strumental in 23 baptisms during the month of January.

- Six inner-city workshops are being held in the Southern Union to focus on the methods, personnel, and scope of the services to be coordinated by the union's newly established inner-cities service.
- Thirty-four new churches and companies were organized in the Southern Union during 1976.
- Approximately 200 young people from eight senior and four junior academies met at Mt. Pisgah Academy, Candler, North Carolina, February 11 and 12, for the annual Academy Temperance Weekend. High light of the convention was the Sabbath-afternoon outreach in seven locations in Asheville, North Carolina, culminating in a meeting with the mayor of the city.

- Members of the Town and Country church in Tampa, Florida, sent every non-Adventist minister in the Tampa area (approximately 500) a copy of the book *From Sabbath to Sunday*. With the books they sent a letter outlining what Seventh-day Adventists believe. The members plan to send *The Great Controversy* to the same ministers later this year.

Southwestern Union

- Southwest Region Conference officers and departmental directors conducted seven weekend rallies in the conference during January and February, training church officers and discussing conference-wide plans.
- Every district in Oklahoma has selected an unentered area to nurture and "mother" until a new church is established. District pastors reported on the areas they have selected at a January conference-wide pastors' meeting.
- Beginning September, 1977, Southwestern Union College will offer its own four-year degree in nursing. This is possible because of its affiliation with the newly opened Huguley Memorial

Hospital, only a few miles from the college. The college will continue the two-year A.A.-degree program, and students who wish to do so may stair-step into the four-year B.S. program and work as registered nurses on an R.N.'s wage scale at Huguley during the last two years. Shirley Pinterich, chairman of the nursing department, and the nursing faculty offer nursing training fully approved by the SDA Board of Higher Education and meeting all the requirements for the B.S. nursing degree required by the State of Texas.

- At an area rally in Dallas, Texas, on February 5, \$10,000 was committed toward a special area evangelism project and \$14,000 toward *It Is Written* for the area.

Andrews University

- Andrews University's School of Graduate Studies is conducting a European tour for educators May 31 to June 27. The tour is designed to provide participants with firsthand knowledge of the educational programs of the countries visited, and to give them the opportunity to examine the curriculum and materials of instruction used in those countries.
- The third annual Southwestern Michigan Conference on Educational Leadership was conducted on January 26 at Andrews University.
- During the week of January 21 to 29 Andrews held the first student-led Week of Prayer in many years. The idea behind the theme, "Inside-out," was helping students discover practical hints toward making their internal Christian experience something that reveals itself in their external experiences with others.
- Throughout the winter quarter the Honors Program is sponsoring a supper-club lecture series: "The Life of Christ as Seen Through the Eyes of the Artist, Musician, and Poet." The speakers for the series include Greg Constantine, art department chairman; Paul Hamel, music

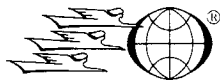
department chairman; and John Waller, English department chairman.

- Gerhard F. Hasel, of Andrews University's Seventh-day Adventist Theological Seminary, has written a new book entitled *Jonah: Messenger of the Eleventh Hour*. Published by the Pacific Press Publishing Association, the book is a chapter-by-chapter study of Jonah's message—both to Nineveh and to today's church.

Loma Linda University

- A group of six families and individuals have committed themselves to move to the Taos, New Mexico, area and begin a small Seventh-day Adventist church in that "dark county." The group will be led by Arnold Trujillo, associate pastor of the Loma Linda Campus Hill church.
- Loma Linda University has been selected as one of five institutions in the United States and Canada to participate in a six-year cooperative research project to determine the effectiveness of intermittent positive-pressure breathing. The principal investigator at Loma Linda University is John E. Hodgkin, chief of the section of medical chest diseases in the School of Medicine.
- The Women's Auxiliary of the School of Medicine presented a seven-week series of studies on the nation of Israel and Bible history. *All Eyes on Israel*, written by R. A. Anderson and J. Melton Hoffman, was used as the textbook.
- The junior class of physical therapy is sponsoring five physically handicapped Korean orphans in Kwangju, approximately 200 miles southwest of Seoul. Forty-five of the students in the junior class and one senior student have pledged to give one dollar a month while they are attending Loma Linda University. Two of the junior students—Vicky Ras and Jeane Whittington—served as student missionaries in Korea and became interested in the orphan project.

Review



Advent Review & Sabbath Herald
127th Year of Continuous Publication

EDITOR
Kenneth H. Wood

ASSOCIATE EDITORS
Raymond F. Cottrell, Don F. Neufeld

ASSISTANT TO THE EDITOR
Eugene F. Durand

ADMINISTRATIVE SECRETARY
Corinne Russ

EDITORIAL ASSISTANTS
Aileen Andres, Jocelyn Fay

EDITORIAL SECRETARIES
Annette Bradley, Pat Hill

ART
Designer, G. W. Busch

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

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

EDITORS, SPANISH EDITIONS
Inter-America, Wanda Sample
North America, Fernando Chaij
South America, Gaston Clouzet

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

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

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

CIRCULATION
Manager, Edmund M. Peterson

SUBSCRIPTIONS
US\$15.95. Single copy, 45 cents.
Address all correspondence concerning
subscriptions to the Manager,
Periodical Department, Review and
Herald Publishing Association, 6856
Eastern Avenue N.W., Washington,
D.C. 20012, U.S.A.

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

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

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

Health Personnel Needs

NORTH AMERICA

Accountant	Nursing-ed.
Admin. intern	co-ord.
Centr.-serv. tech.	PBX oper.
Dietitian	Pharmacist
Electrician	Patient-bus. mgr.
Electron. sect.	(asst.)
ldr.	Phys. ther.
Engr., stationary	P.R. secretary
Housekp. cust.	Rad.-ther.
Lab. tech.	technol.
Nuclear-med.	Resp. ther.
technol.	Secretary
Nurse, all serv.	Secur. offr.
Nursing co-ord.	

Write or call Health Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Avenue N.W., 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.]

Newly Published

Pacific Press Publishing Association

Wheelchair Evangelism, by Ivan Nembhard (Stories That Win Series, 75 cents). A moving story of a Jamaican back-country evangelist, born to suffer, to fight, and to win.

Sometimes I Wonder How to Thank Him, by Mike Jones (Stories That Win Series, 75 cents). A group of short stories that appeared in *Insight*.

Home to Our Valleys, by Walter C. Utt (Destiny Series, \$3.50). The period of 1686 to 1690 saw the last major violence in the long, sad story of persecution endured by the Waldenses. This culminating episode still stands as a remarkable testimony to what a few men, moved by faith in their God, can do in the face of seemingly impossible odds.

Hannah, by Robert L. Osmunson (Destiny Series, \$3.50). Since Hilda Marie was a teacher and Gideon was only a student, they had to be careful of their association. They had to send messages, and for some reason they picked Hannah to carry them. Every time Hannah took one of Hilda Marie's notes to Gideon, she felt a strange exhilaration and deep attraction toward him.

New Testimony Countdown II, by Ellen G. White (50 cents). This

second guidebook to group study of the nine-volume set of the *Testimonies for the Church* focuses on chapter selections not covered by the first one and leads into areas of study that are new and fresh. This guidebook is to be used for **Testimony Countdown II**.

Ellen, by Paul Ricchiuti (Destiny Series, \$3.50). This book was written to show a little more of what Ellen White was like—not a superwoman or a stone saint, but a real flesh-and-blood human being.

That Tent by the Sawdust Pile, by Lillian M. Criss (Destiny Series, \$3.50). Annamae Burton lived on a farm not far from a giant sawdust pile, a reminder of former logging operations. One day strangers pitched a tent by the sawdust pile. As a result, life became much more meaningful for the high-school girl, but it became filled with conflicts and complications she never could have imagined.

Who Is the Greatest? by Arthur W. Spalding (\$1.50, Harvest Series). Rivalry for position and honor, so much a source of bitterness and so tragic a result of Satan's original revolt in heaven, continues to plague human relations today and to sow discord in society, sometimes even among close associates. Arthur W. Spalding, widely read author of a generation ago, zeroes in on the problem of the dispute about greatness that erupted among Christ's disciples. Originally published in 1941, the book, so much appreciated then, is being reprinted by popular request.

Deaths

BAILEY, Florence Elizabeth—b. London, 1887; d. June 28, 1976, Angwin, Calif. She and her husband served the British Union Conference until their retirement, when they settled in California and served actively in ministerial service there. Survivors include her husband.

BOZARTH, Charles William—b. July 23, 1895, Keenes, Ill.; d. Dec. 14, 1976, Takoma Park, Md. He served at Florida Hospital, Orlando, Florida, as a bookkeeper. In 1921 he married Blanche Stacey, and in 1922 they sailed for Africa, where they spent 30 years in the Trans-Africa Division. Elder Bozarth first served as business manager of the Plumstead Sanitarium at the Cape, and was later called to work in the Zambesi Union Mission as its secretary-treasurer. The Bozarth's served next in what was then the Congo Union as union president. In 1934 he became treasurer of the

Southern African Division, and in 1940 was elected president of the division. The final ten years of Elder Bozarth's service were in Washington, D.C., where he was assistant treasurer of the General Conference. Survivors include his wife, Blanche; son, Donald; and three grandchildren, Charles, Shelley, and Robin.

SHANKEL, George Edgar—b. June 17, 1894, Hubbards Cove, Nova Scotia; d. Aug. 24, 1976, near South Lancaster, Mass. Following his graduation from Canadian Junior College and Walla Walla College, College Place, Washington, he entered denominational work, to which he gave 47 years of service. In 1925 he and his wife, Win Osborn, responded to a call to Africa where he served for 17 years at Helderberg College—the last eight years as president of the college. Returning to the United States, he served as dean of Atlantic Union College, South Lancaster, Massachusetts, from 1946 to 1954. Then the family left for Jamaica, West Indies, where he served as dean and as history teacher of West Indies College. In 1956 he served as history department chairman at Southern Missionary College and later as academic dean. Following his retirement from administrative work in 1960, he taught history at a number of colleges, including Andrews University, Columbia Union College, West Indies College, and Atlantic Union College. Survivors include his wife, Win; one daughter, Virginia-Gene Ritzenhouse; and five brothers and sisters.

SHEPARD, Reid Sears—b. May 1, 1888, Otsego, Mich.; d. Jan. 15, 1977, Colton, Calif. A graduate of Emmanuel Missionary College (now Andrews University), he married Ethel Cooper, a church-school teacher, and they accepted a call to the Lake Titicaca Mission, where he served as secretary-treasurer of the mission. In 1920 they transferred to Rosario, Bolivia, where they worked directly with the Indian people. Survivors include his daughter, Dorothy Cagle; eight grandchildren; and two great-grandchildren.

Coming

March	
5-12	MV Week of Prayer
19	Sabbath School Community Guest Day
19	Spring Mission Offering
26	Thirteenth Sabbath Offering (Northern Europe-West Africa Division)
April	
2	Missionary magazine campaign
2	Church Lay Activities Offering
9	Literature Evangelism Rally Day
16	Loma Linda University Offering
23	Educational Day and Elementary School Offering (local conference)
May	
7	Community Services evangelism
7	Church Lay Activities Offering
14	Disaster and Famine Relief Offering
21	Spirit of Prophecy Day
June	
4	Bible Correspondence School emphasis
4	Church Lay Activities Offering
11	Inner-city Offering
18	North American Missions Offering; home foreign challenge
25	Thirteenth Sabbath Offering (Southern Asia Division)

The Back Page

New Montana Conference Leader

Ronald M. Wisbey, North Pacific Union Conference youth and health director, has been elected president of the Montana Conference, replacing Donald M. MacIvor, who is being given new responsibilities. The election came during the fiftieth constituency session of the conference, held at Mount Ellis Academy, Bozeman, Montana, on Sunday, February 20.

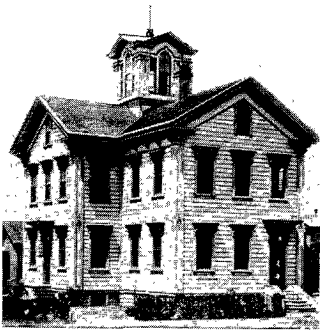
Three new churches, Baker, Bell Tower, and Stevensville, were accepted into the conference membership at the session.

M. C. TORKELSEN

Fire Destroys Original Pacific Press Building

The first home of the *Signs of the Times*, a Victorian-style house at 1117 Castro Street, Oakland, California, built in sacrifice by Seventh-day Adventists more than a century ago, was destroyed by a fire set by arsonists in the early morning of February 3.

The two-story building, with a full basement and an attic, was in the form of a Greek cross. The Oakland Planning Commission had been working to save the building, which they considered a historical landmark, from being destroyed for highway construction; they



An old photograph shows the building destroyed by fire February 3 in Oakland, California. Constructed in 1875, the building was the first home of *Signs of the Times*.

had planned to move it and restore it.

At the time of construction the church had paid some \$16,000 for the building, land, paving of streets, sewers, and water and gas lines. Most of the money had been raised at a camp meeting in Yountville, California, in October, 1874.

Two Pacific Press workers went to the site the morning of the fire and rescued door-knobs, the lock from the front door, a piece of ornate cornice, and a piece of a beam with square nails in it. Negotiations are in progress to obtain more relics salvaged from the old press building.

Seventh-day Adventist publishing in the West began in 1874, when James White began to print the *Signs of the Times* at a commercial printer's in Oakland. A year later the Pacific Seventh-day Adventist Publishing Association was organized, and the Castro Street building was erected. The plant, now known as Pacific Press Publishing Association, was moved to Mountain View, California, in 1904.

PAUL B. RICCHIUTI

Benghazi Hospital Settlement Made

The General Conference has received an amount equal to US\$1,290,963 from the government of Libya as a financial settlement for the nationalization of Benghazi Adventist Hospital. General Conference representatives have been negotiating for this settlement persistently and prayerfully since the hospital was nationalized seven years ago.

In all of their contacts with Libyan officials, the General Conference representatives noted that these officials recognized the unique service of the former Adventist institution to the people in Libya.

The amount received does not represent the full value of the church's investment in the hospital, but it is reasonable under the circumstances. There are some expenses that must be met, and there is an obligation to certain business

concerns who advanced monies to complete the hospital in 1969. Careful approaches are being made to these organizations in the hope that most of those amounts will be forgiven in some way. Still, a substantial sum of money remains for other needy projects in the Afro-Mideast Division.

M. E. KEMMERER

New Information on Festival of Faith Offering

According to the 1976 Annual Council action, only one third of the Festival of Faith Offering to be received in local churches of North America on March 12 will be remitted to the local conference, not the entire offering, as was reported on the March 3 REVIEW's Back Page.

The offering is to be divided into three equal parts, one part each going to the local church, the local conference, and the union conference. The local church is to use its one third to help finance delegates to the Festival of Faith. Where no delegate is sponsored, the one third may be used for youth evangelism. In conferences that are not participating in a festival in 1978 and in conferences that have scheduled another type of youth-evangelism offering in their calendar, the churches should consult with the local conferences on how their offerings are to be remitted. JOHN HANCOCK

In Brief

Baptisms in North America: The year 1976 was a good year for evangelism in the North American Division. During the fourth quarter there were 9,255 accessions in the division, roughly 119 more than during the same period of 1975. During the 12-month period there were 32,231 accessions. Four unions, Canadian, Central, Pacific, and Northern, showed gains over 1975. The division's goal for 1977 is 35,000 new members.

New positions: J. J. Blanco,

associate editor, REVIEW AND HERALD, formerly academic dean, Columbia Union College. Dr. Blanco will take up his new responsibilities early in June. C. A. Williams, associate stewardship director, General Conference, formerly stewardship director, Canadian Union Conference.

Died: Jose Apolinaris, 24, a New York Conference literature evangelist, on February 19 in New York City. Mr. Apolinaris, who was baptized five months ago and has been a literature evangelist for two months, was shopping on Saturday night for a car to use in his work, when he was fatally stabbed. William E. Atkin, 80, former president of the Nevada-Utah, Arizona, and Jamaica conferences and secretary-treasurer of the British West Indies Union Mission, on February 15, in Glendale, California.

If you're moving, please let us know six weeks before changing your address. Print your new address at right, clip out this entire corner, including the label, and send it to us. If you have a question about your subscription, please clip this form to your letter.

Mail to: Review and Herald Publishing Association, 6836 Eastern Avenue NW., Washington, D.C. 20012.

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

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

Attach label here or print old address:

name (please print) _____

city _____ state _____ zip code _____

new address _____