

Review

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

God's Provision for a Fallen World

By ELLEN G. WHITE

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on

him should not perish, but have everlasting life." After Adam and Eve had transgressed the law of God, and had fallen from their high estate, the race was plunged into hopeless misery. But the Son of God proposed to take the wrath of his Father upon himself, that he might save the fallen world. It was because of his pity and love for man that he consented to make this marvelous sacrifice. There was the greatest need for his help; for when he came to our world, he found in many very little moral power to resist

the temptations of Satan.

But although Jesus was the light of the world, the world knew him not. Says the prophet, "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him: he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." He was hunted from place to place; and for what reason? What had he done?—He had healed the sick. He had comforted the desponding. He had lifted up the fallen. He had raised the

Continued on page 6

At Joseph's New Tomb

Throughout the centuries numerous lessons have been drawn from the events of Passion Weekend when the Lamb of God was sacrificed for the sins of the world. The subject of the Atonement, with related truths, is so large that it can never be exhausted. It is a mine that can never be "worked out." In this editorial we shall highlight a facet of one gem that deserves special attention at this Easter season.

It was late Friday afternoon. The fearful scenes of Christ's trial and crucifixion were in the past. Twice Jesus had been arraigned before the priests. Twice He had stood before the Sanhedrin. Twice he had been questioned and tried by Pilate. He had been interviewed and insulted by Herod. He had been draped in a royal robe, crowned with a crown of thorns, struck on the head with a reed, spat upon, beaten unmercifully, mocked, pushed, shoved, sneered at, railed upon, falsely accused, ridiculed, condemned, and finally nailed to the cross, blood flowing from His temples, His hands, His feet. On the cross Jesus died, His life crushed out by the sins of the world. Now what would happen? Would Jesus continue to be treated as a criminal? Would He be taken from the cross by callous soldiers and buried unceremoniously in the section of the graveyard reserved for traitors?

Scripture says: "There was a man named Joseph, a counsellor; and he was a good man, and a just: (The same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God. This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid" (Luke 23:50-53). Working closely with Joseph was Nicodemus, a fellow member of the Sanhedrin.

Describing the scene, Ellen G. White says: "Their tears of sympathy fell fast as they looked upon His [Jesus'] bruised and lacerated form. Joseph owned a new tomb, hewn in a rock. This he was reserving for himself; but it was near Calvary, and he now prepared it for Jesus. The body, together with the spices brought by Nicodemus, was carefully wrapped in a linen sheet, and the Redeemer was borne to the tomb."—*The Desire of Ages*, p. 774.

As we read the preceding statement recently, we were impressed strongly with one phrase: "reserving for himself." We do not know all that this phrase includes. In ancient times burial practices were somewhat different from those today. Rock-hewn sepulchres usually consisted of an antechamber and an inner area where bodies were placed in niches. Perhaps Joseph merely gave to Christ the niche he had reserved for himself. Even so, it represented a great sacrifice. Now the space would be occupied by Another. His personal plans must change. He must select a different, less-choice site.

But God would teach him—and us—a lesson in stewardship: Often when one takes his best gift and places it in God's hands, the gift is blessed and returned.

Joseph thought his new tomb was lost to him forever. But Heaven took his gift, used it, and returned it, blessing him abundantly for his selfless act. Joseph not only had the honor of providing a resting place for the body of the world's Saviour, he also was memorialized in the Sacred Scriptures for his act; and when Jesus rose on the third day the tomb once more became available to Joseph. If Joseph later carried through with his plan to use the sepulcher himself, think of how much more glorious was the tomb than if it had not been given to Jesus earlier. Joseph slept where Jesus slept! Joseph slept where angels had sat and talked (John 20:11-13)! Joseph slept in a tomb that already had been opened by divine power; a tomb where once and for all the power of the grave had been broken.

Another Illustration

Another dramatic illustration of what happens when people give to God is found in the experience of Christ feeding the five thousand (Chap. 6:1-14). Jesus and a vast multitude were on a hillside far from the urban centers. All day the Master had been teaching. All day the people had been listening. Now everyone was tired and hungry. The disciples suggested that Jesus declare the meeting over, pronounce the benediction, and send everyone home. But Jesus countered, "Give ye them to eat." Philip surveyed the sea of heads and responded: "We have neither the finances nor the food to feed the people."

"What do you have?"

"We have a little boy here who has five loaves of barley bread and two small fish."

You know what happened. Jesus asked that the available food be brought to Him. Then He blessed it, and as the disciples distributed the supplies to the people the meager resources were multiplied. Everyone ate to the full, and the disciples gathered up the "leftovers"—12 basketsful! One little boy's lunch, given to Jesus, was used by God to feed the multitude. And God returned the gift, multiplied and glorified.

The most important gift we can give God, of course, is our heart. Does Satan tempt us to think we give up too much when we give this? Wrote Ellen White: "What do we give up . . .? A sin-polluted heart, for Jesus to purify, to cleanse by His own blood, and to save by His matchless love. And yet men think it hard to give up all! I am ashamed to hear it spoken of, ashamed to write it."—*Steps to Christ*, p. 46. We give all that we have—a vile, sinful heart. Christ takes it, cleanses it, and returns it to be used for His glory. What do we lose? Nothing! What do we gain? Everything!

As we stand beside Joseph's new tomb, let this truth forever be etched on our minds: We are the gainers when we place our best gifts in God's hands.

K. H. W.

This Week

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"God's Provision for a Fallen World," our cover article, is a reprint of an article appearing in the REVIEW of October 9, 1888. Readers may notice that in this article the pronouns referring to Christ are not capitalized as was evidently the style in 1888. In this republication we have maintained the style of the original article. How thankful we are that although some things change with time, the relevance and timeliness of Ellen White's message is as

fresh today as it was in 1888, that the validity of Christ's life and death have not changed over the years. He came to "save his people from their sins," and the salvation He provided is enough for anyone in any age who has accepted or will accept it.

In **"The Unlikely Three"** (p. 4), Edward E. White comments on how the cross "unites the different factions, races, and ideas, and brings back harmony into a shattered world."

Elder White, education director of the Euro-Africa Division, has served the church in many capacities, mainly in education, and in several countries, including England, Australia, and now Switzerland.

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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.]

Class Assignment

This is the first year I have read the REVIEW. As a senior at Glendale Academy, I was introduced to the magazine as a class assignment. At first I thought, What a drag! Now I have come to enjoy reading it and have found some of the articles especially helpful. Thanks to the school for introducing me to the church paper. I will continue to read the REVIEW and enjoy it.

P. RUSSELL CHEVRIER
Glendale, California

TV Abomination

I appreciate very much the Heart to Heart message, "Abominations of the Eyes" (Feb. 10). Time and again I have seen well-intentioned church members purchase television sets, saying, "There are so many 'good' programs to see." Invariably "other" programs creep into their scheduling.

I cannot help thinking of the quotation in *Colporteur Ministry*, p. 143: "The heart-sickening relation of crimes and atrocities has a bewitching power upon many youth, exciting in them the desire to bring themselves into notice, even by the most wicked deeds. There are many works more strictly historical whose influence is little better. The enormities, the cruelties, the licentious practices, portrayed in these writings, have acted as leaven in many minds, leading to the commission of similar acts. Books that delineate the satanic deeds of human beings are

giving publicity to evil works. The horrible details of crime and misery need not be lived over, and none who believe the truth for this time should act a part in perpetuating their memory."

If this is true about books, how much more could it apply to television, with its exciting music and graphic details in living color.

WILLIAM M. REDMOND
Meridian, Mississippi

The Good News Bible

The recent editorials concerning the *Good News Bible* (Jan. 13, 27, Feb. 10, 24) have been read with keen interest. There is much to say in the version's favor: the simple, easy-to-understand language, the clear type, the superb line drawings by Annie Vallotin. However, the objections expressed in the editorials are well-taken.

A further example of how the opinions of the translators can mislead the reader is found in the rendering given to Genesis 6:9: "Noah had no faults and was the only good man of his time." Does "perfect in his generations" have to mean all this? A glance at the chronology chart in the first volume of *The SDA Bible Commentary*, page 185, shows that several of the patriarchs continued living for hundreds of years of the lifetime of Noah. He obviously was not "the only good man of his time."

The general opinion of our leading Bible scholars seems to be that the Revised Standard Version, contrary to the denunciations heaped upon it by certain fundamentalists, is a reliable Bible for our use today. The language is clear and dignified, and more nearly a word-for-word translation. This leaves more

room for difference of opinion as to the meaning of difficult passages. Unfortunately, however, the modernist views of its editors come through at a place of vital interest to Seventh-day Adventists. This is in their rendering of Daniel 9:24-27. Since there was no punctuation in the original language, the translator is necessarily dependent on his understanding of the meaning for his placement of commas, periods, et cetera. As punctuated in this version, verse 25 could not be a prophecy of the coming of Christ. Also "in the midst of the week" (verse 27, K.J.V.) appears as "when half this time is past"—an entirely different meaning.

I wish to call attention to this because we should be especially careful about using even this modern version in giving Bible studies. And for some unknown reason, as far as I am aware, this particular serious defect in the R.S.V. has not been brought to the attention of our church members. Comparison with other popular versions shows this passage to be changed in meaning one way or another to suit the views of the translators.

PAUL FELT
Fitzgerald, Georgia

► *When the Revised Standard Version came on the market in 1952, the General Conference appointed a committee that studied the new version's problem passages, including Daniel 9:24-27. The results were published in a book entitled Problems in Bible Translation, printed by the Review and Herald Publishing Association. Unfortunately, it is now out of print.*

Re "2,300 or 1,150 Days?" (Editorial, Feb. 10).

It was God's design that the wording of many prophecies should allow for two possible interpretations, depending on Israel's acceptance or rejection of Immanuel.

Only when the nation rejected Christ did the "2300 days" interpretation become the one and only alternative.

TONY JOHNSON
Pine Bluff, Arkansas

Your editorials on the *Good News Bible* have been of great interest to me and my husband. I had already received my Donor's Edition and had begun reading it. When I ran across the "supernatural beings" in Genesis 6 I was astonished—and my husband didn't like it either. Of course we didn't like the Daniel 8:14 interpretation.

Inasmuch as the denomination contributes heavily toward the work of the ABS, is it not probable that a request or suggestion from you scholars at headquarters for a change in the next edition would have considerable weight? ABS certainly ought not to object to at least a footnote for Daniel 8:14, with the alternative readings. Also, I wish someone would protest the mythological interpretation in Genesis 6!

Do we surmise correctly that a suggestion or request from headquarters brought about the change in the line drawing for 1 Corinthians 8 in the NT? My husband amusingly refers to the early "Pigknuckle Version," and we're both glad that a turkey was put on the platter after a while.

MRS. EDWARD NIEMANN
Williamsburg, Kentucky

► *We are not aware of formal protest giving rise to revised drawing.*

The Unlikely Three

The cross unites factions, races,
and ideas, and brings back harmony
into a shattered world.

By EDWARD E. WHITE

“Upon the very day of His death, three men, differing widely from one another, had declared their faith—he who commanded the Roman guard, he who bore the cross of the Saviour, and he who died upon the cross at His side.”—The Desire of Ages, p. 770.

HOW DIFFERENT THESE THREE MEN were in occupation, in culture, in race, in mother tongue, in ambition, in religion. One could hardly select three men at any time who had so little in common. Yet these were among the first bricks to be laid upon the divine Cornerstone as part of a new edifice, the Christian church, against which the gates of hell should not prevail. Evidently the Master Builder used a unifying welding cement. It succeeded in overcoming the tension, the prejudice, the bitterness, the misunderstanding, yes, even the hatred that is so prevalent among men who differ as much as did this unlikely trio who were converted on the day of Christ's death.

There were, of course, others—such as Joseph of Arimathea and Nicodemus—who now boldly showed their colors, but the three selected for particular mention are the Cyrenian, the criminal, and the centurion. Their attitudes and actions on this somber day are worthy of our close attention, for in them is a common link that supersedes all their differences.

First consider Simon, a man from the country. He was not a disciple, although his sons were believers (*The Desire of Ages*, p. 742), but he was a strong man with a sympathetic heart, who came upon the scene almost by accident. Noting Simon's distress at seeing Jesus stumbling and unable to bear His heavy load, the uncouth soldiers dragged him from the crowd, “and on him they laid the cross, that he might bear it after Jesus” (Luke 23:26). What a shameful, invidious position at the time, but now what glory surrounds his act, exalting it as worthy of emulation. Simon the Cyrenian is distin-

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guished from his fellows by the fact that he carried the cross.

Let us look at the thieves on the cross. Both were desperate criminals, intensely nationalistic, probably companions of Barabbas, who had not hesitated to murder to accomplish his evil ends (Luke 23:25). But the heart of one of them is impressed by the Saviour's forgiveness, by His uncomplaining spirit in spite of being unjustly punished (Luke 23:41), and he sees in the innocent Victim not only the King of the Jews but the King of the Romans too, and indeed the King of kings and Lord of lords. As he descends into the valley of the shadow of death, the gloom is illumined by bright rays of hope as he opens his heart in an earnest plea and says, "Lord, remember me when thou comest into thy kingdom" (Luke 23:42). This penitent thief had also carried a cross, as had Simon. But he was forced to continue to the ultimate step to be crucified on it. The criminal then was crucified on the cross before becoming a subject of Christ's kingdom.

The third convert, the centurion. Soldiers as a group are not notably religious, and the exceptions one calls to mind merely underline the majority who are careless, indifferent, profane, and irreligious. But this centurion, commissioned to carry out the execution, was a thoughtful type. He was merely carrying out his duty that dismal day, possibly with the nagging thought that he was sitting on a powder keg, lighting the fuse to another episode of fanatical Jewish rioting.

But the followers of the captive King were not belligerent nationalists. Neither was He. Never before had the centurion witnessed such a sight. He was even the subject of this Man's prayer. That long day, the last three hours of it with the sun obscured, the mighty earthquake, the Saviour's dying cry, all made the most profound effect on the centurion's spiritual nature, and in loud tones he proclaimed, "Truly this was the Son of God" (Matt. 27:54). All through that six hours of agony this man had stood at the foot of the cross, his mind not idle. The centurion had meditated on and gazed on the cross and the One hanging there.

Here, then, is the connecting link between these three widely different men—the cross of Christ. Their reaction to it has an important lesson for every Christian today, a lesson more important than the historical events just cited. This scheme

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underlines precisely the steps that must be taken by all who wish to join these three first Christians as members of Christ's church on earth, and these steps are clearly explained in the New Testament.

Our Lord Himself stated the qualification of discipleship as follows:

"If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). Furthermore, this act must be performed continuously—"take up his cross daily" (Luke 9:23). Its meaning is, "deny himself."

The apostle Paul emphasizes the second step several times in his writings. For example: "Our old man is crucified with him" (Rom. 6:6); "I am crucified with Christ" (Gal. 2:20); "The cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). His meaning is clear, pointing again to self-denial, when he writes, "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24).

Every true Christian must contemplate the cross. "It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing ones. . . . If we would be saved at last, we must learn the lesson of penitence and humiliation at the foot of the cross."—*Ibid.*, p. 83. Jesus himself said that He "must . . . be lifted up: that whosoever believeth in him should not perish, but have eternal life" (John 3:14, 15), referring of course to His death on the cross (John 12:32, 33). As Moses lifted up the serpent in the wilderness so that everyone who looked could be healed and live (Num. 21:9), so all of Adam's children, each one bitten by that old serpent, the devil and Satan, can be cured of his deadly poison by looking to and contemplating the Crucified One.

The Cross Unifies

It is the cross that unites the different factions, races, and ideas, and brings back harmony into a shattered world. Even the three known continents at the time were welded into one, for Simon was a Cyrenian from Africa, the malefactor a Jew from Asia, and the centurion a Roman from Europe. But the tie is even more explicit, for the Cyrenian was evidently a descendant of Ham, the Jew obviously was in the line of Shem, and the soldier was from the family of Japheth. So the three distinct peoples who populated the world, brothers, sons of Noah, who were divided at Babel, merge together at Calvary in a new harmony.

What was divided at Babylon is restored at Jerusalem. The hatred, the dissension, the selfishness that erect barriers between different sections of humanity are now dissolved in the Refiner's melting pot, and in their place come love, brotherly kindness, and devotion, qualities that distinguish and exalt the Christian church.

In the cross of Christ I glory
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

—Sir John Bowring

In the providence of God these three men, so widely different in so many respects, were called to be the first members of the invincible church of the living God and Father of us all. □

dead. He had broken the yoke of oppression. He had given rest to the weary and the heavy-laden. He had healed the wounded, and bound up the broken in heart. But he was treated as a malefactor, and suffered reproach and shame. He became poor, that we through his poverty might be made rich. He suffered a shameful death upon the cross of Calvary, that we might have everlasting life. And shall we flatter ourselves that he has done it all, and that we have no sacrifices to make; that we may go on in the path of our own choosing, and yet enter into glory, and have part in that kingdom which he has purchased for us at such infinite cost? Shall we think to be fitted for heaven, while indulging in sin? Only obedience to the requirements of God can elevate man to a place with Christ in his kingdom. As transgression caused the fall and degradation of man, so obedience will lift him up, and purify and ennoble his character.

As Jesus led his disciples out to Gethsemane, he told them of the union that must exist between himself and them, if they would inherit eternal life. He directed their attention to a flourishing vine, and declared, "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." "Abide in me, and I in you. As the

branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." Whenever the disciples should behold the vine, they were to remember the Saviour's words, and to take heed to the lesson he had given them. They were to be grafted into the True Vine, in order to bear fruit to the glory of God.

Although Gethsemane and Calvary were before him, the Son of God still sought to instruct and console his disciples, whom he was so soon to leave in the dark, opposing world. Their hearts were filled with sorrow because he had said, "I go unto my Father." He strove to comfort them, as he said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also." What a scene is this! Before him is the conflict of Gethsemane and the cross of Calvary, yet he thinks not of himself at such a moment. His whole burden is for those who have followed his steps and shared his toils, and who are to be left in the midst of a world at enmity with God.

As he entered the garden, the darkness of the final conflict pressed upon him, and he said to his companions, "Sit ye here, while I go and pray yonder." Selecting Peter, James, and John to accompany him, he proceeded farther into the recesses of the garden. Every step that the Saviour now took was with labored effort. He groaned aloud, as though suffering under the pressure of a terrible burden. He felt that he must seek greater solitude, and he said to the three favored ones, "My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me." He went still farther into the darkness of the garden, but his disciples were in sound of his anguished prayers, in sight of his prostrate form. He was overpowered by the terrible fear that God was removing his presence from him. He felt himself becoming separated from his Father by a gulf of sin, so broad, so black, so deep, that his spirit shuddered before it. He clung convulsively to the cold, unfeeling ground, as if to prevent himself from being drawn still farther from God. The chilling dews of night fell upon his prostrate form, but the Redeemer heeded it not. From his pale, convulsed lips wailed the bitter cry, "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." It was not dread of the physical suffering that he was so soon to endure, that brought this agony upon the Son of God. He was suffering the penalty of man's transgression, and shuddering beneath his Father's frown. He must not call his divinity to his aid, but, as a man, he must bear the consequences of man's sin, and the Creator's displeasure toward a disobedient subject.

Feeling the need of human sympathy, Jesus finally sought his disciples. His anguish had forced the drops of bloody sweat upon his brow, and his face was pale and haggard. The suffering Son of God, craving human sympathy, hoped that those who had so lately vowed to go with him, even to prison and to death, would be engaged in prayer; but he found them sleeping—no sympathetic countenance was raised to his. As he roused them from their slumber, he said to him who had given most positive assurances of his fidelity, "Simon, sleepest thou?"

Inspired Gems



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

S. S. Will
Kansas Conference

● "Your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:32, 33).

● "He who loves Christ the most will do the greatest amount of good. There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God. . . . God takes men as they are, and educates them for His service, if they will yield themselves to Him. The Spirit of God received into the soul, will quicken all its faculties. . . . Continual devotion establishes so close a relation between Jesus and His disciple that the Christian becomes like Him in mind and character. Through a connection with Christ he will have clearer and broader views. His discernment will be more penetrative, his judgment better balanced. He who longs to be of service to Christ is so quickened by the life-giving power of the Sun of Righteousness that he is enabled to bear much fruit to the glory of God."—*The Desire of Ages*, pp. 250, 251.

Couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." As they arose, they saw his countenance marked with an agony which to them was unaccountable. "His visage was so marred more than any man, and his form more than the sons of men." As the superhuman powers of darkness again came upon him, he went away alone to wrestle for the salvation of man. He fell prostrate, and prayed, "O my Father, if this cup may not pass from me, except I drink it, thy will be done."

Again he staggered to his feet, his human heart yearning for the sympathy of his companions; and again he found them sleeping. This time he did not address them, but turning away, sought his retreat and fell prostrate, overcome by the horror of great darkness. The awful hour had arrived when the destiny of the world was to be decided. The fate of humanity trembled in the balance. Would the Son of God drink the bitter potion of humiliation and agony? Would the innocent suffer the consequences of God's curse, to save the guilty? The words fell tremblingly from the pale lips of Jesus, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

The history of the human race came up before the

Redeemer. He saw the power of sin, and the utter helplessness of man to save himself. The woes and lamentations of a doomed world arose before him. He beheld its impending fate, and his decision was made. He would save man at any cost to himself. He accepted his baptism of blood, that perishing millions through him might gain everlasting life. He had left the courts of heaven, where all was purity, happiness, and glory, to save the one lost sheep,—the one world that had fallen by transgression,—and he would not turn from the mission he had chosen. He would reach to the very depths of misery to rescue a lost and ruined world. When he fainted upon the scene of his conflict, an angel ministered to him, to strengthen him for the night of mockery, and the hour of crucifixion, while his disciples slept. He sought them at last, and said, "Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners." Even while he was speaking, the sound of coming feet fell upon their ears, and he said to his disciples, "Rise up, let us go; lo, he that betrayeth me is at hand."

The Saviour was now, after being betrayed by a kiss from one of his own disciples, dragged from place to place by the murderous mob that surrounded him. He was finally taken to the judgment hall. Then they smote

For the Younger Set

Are You There, Guardian Angel?

By DOROTHY SIMMS

UNAWARE of any oncoming danger, Derrick got in his new red wagon and gave himself a slight push down the sloping driveway, even though his mother told him not to play there. Soon he found he was really picking up speed, and by the time he got to the sidewalk he was going so fast he just kept his eyes glued straight ahead. When his wagon sped into the busy street, Derrick

let out a terrified scream.

Mother heard Derrick's scream and raced toward the door. At that moment she heard a CRASH!

Jerking open the door, she saw her son's wagon sitting against the curb. At the same time she saw an old car that had crashed into the tree close to the wagon.

"Derrick, Derrick!" she screamed. Praying silently, she raced toward the car, expecting to find her son under it.

"Oh, Mom," moaned

Derrick, "I'm sorry I didn't obey."

"Right now I'm just thankful you're all right. But what happened?"

He related the story up to the point when the car hit the tree immediately after his scream.

The driver, who was unhurt, finished Derrick's story.

"When I heard your son scream, I slammed on the brakes. About the time I expected to hit him, my tire blew out and I hit the tree. I was taking my car to the junkyard and—"

"Oh, dear," Mother interrupted, "now you won't—"

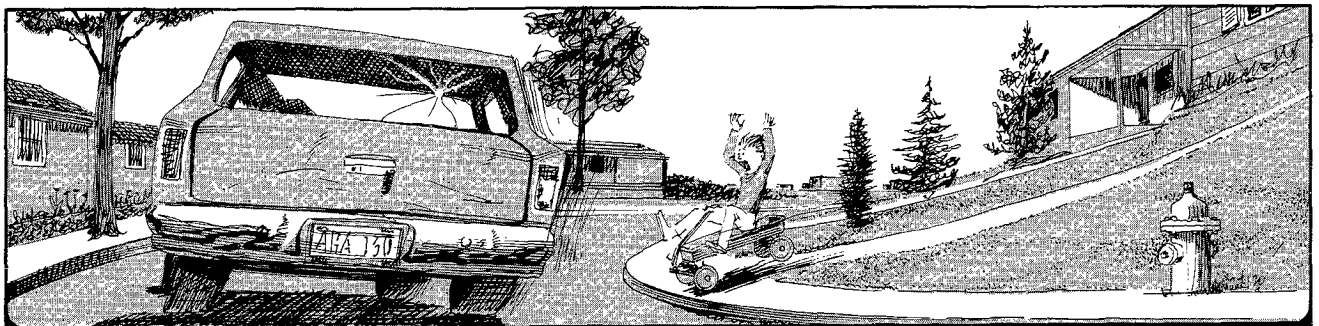
"Yes—I will still get the same price for it. They don't pay by the condition. I wasn't going fast enough to damage the tree or tear up the ground, but if I had hit your son I could have killed him."

"Mom," said Derrick, "my guardian angel must have protected me!"

"Yes, my son," Mother said as she smiled through her tears.

"And Sonny, I'm sure glad he was with us," the man commented.

Derrick isn't riding his wagon for a while, but each week he tells his mother how much time is left until he can ride it again.



the Lord of glory. They crowned him with thorns. Mocking, they bowed to him as if to a king, and cried in derision, "Hail, King of the Jews." They laid upon him the heavy cross to bear to Calvary. They drove the cruel nails through his hands and his feet; and as he hung between earth and heaven as a malefactor, dying for the sins of the world, the satanic spirit took possession of the murderous throng. The chief priests and rulers mocked and derided his dying agonies, saying, "If thou be the Son of God, come down from the cross." The bitter cup of suffering was not refused. He drained it to the dregs. As the soldiers were casting lots upon his vesture, darkness covered the face of the sky. Jesus cried out, "My God, my God, why hast thou forsaken me?" The earth was rent by a terrible earthquake as the Redeemer of the world died, a sacrifice for guilty man; that the transgressor of God's holy law might be restored to the favor of the Father, and fitted for the society of heaven. He carried out the plan of salvation, and Satan was vanquished by the power of the Conqueror.

They took his body down, and laid it in Joseph's new tomb, and rolled a great stone to the door of the sepulcher, stating as their reasons for so doing that his disciples would come and steal him away by night. Evil angels exulted around that sepulcher, because they thought that Christ had been overcome. A body of Roman soldiers had been stationed to guard the tomb, and the greatest precautions had been exercised by the Jews to make their triumph complete. But heavenly angels were guarding the place where their beloved Commander slept. At last, one of the most exalted of the hosts of heaven was sent to roll away the stone from the sepulcher. "His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake and became as dead men." An earthquake marked the hour of the death of the Son of God, and an earthquake marked the hour of his resurrection. As he came forth, conqueror over death and the grave, a multitude of the captives who had fallen in death were released from their dark prisons. The resurrection from the dead was made a certainty forever.

Bribed to Withhold Truth

The Roman guards hastened to make known to the priests and rulers the wonderful events that had taken place; but they were bribed to withhold the truth from the people. The priests framed the false words for their lips, saying, "Say ye, his disciples came by night, and stole him away while we slept." But although the soldiers would not bear witness to his resurrection, the saints who had been released from the grave, went before him, and appeared unto many, bearing the news of a risen and triumphant Saviour. Jesus himself met with his disciples, and confirmed the glad tidings. As two of his followers journeyed toward Emmaus, talking sadly of the events that had so recently taken place, Jesus walked with them. And as they journeyed together, "he expounded unto them in all the Scriptures the things concerning himself." Their hearts burned within them as they heard the evidences of the divine character and work of their Master, and they urged him to tarry with them through the night. As they sat at meat, he was known of them in the breaking of bread. O, what joy came to their hearts! They rose, and returned to Jerusalem, for they could not think

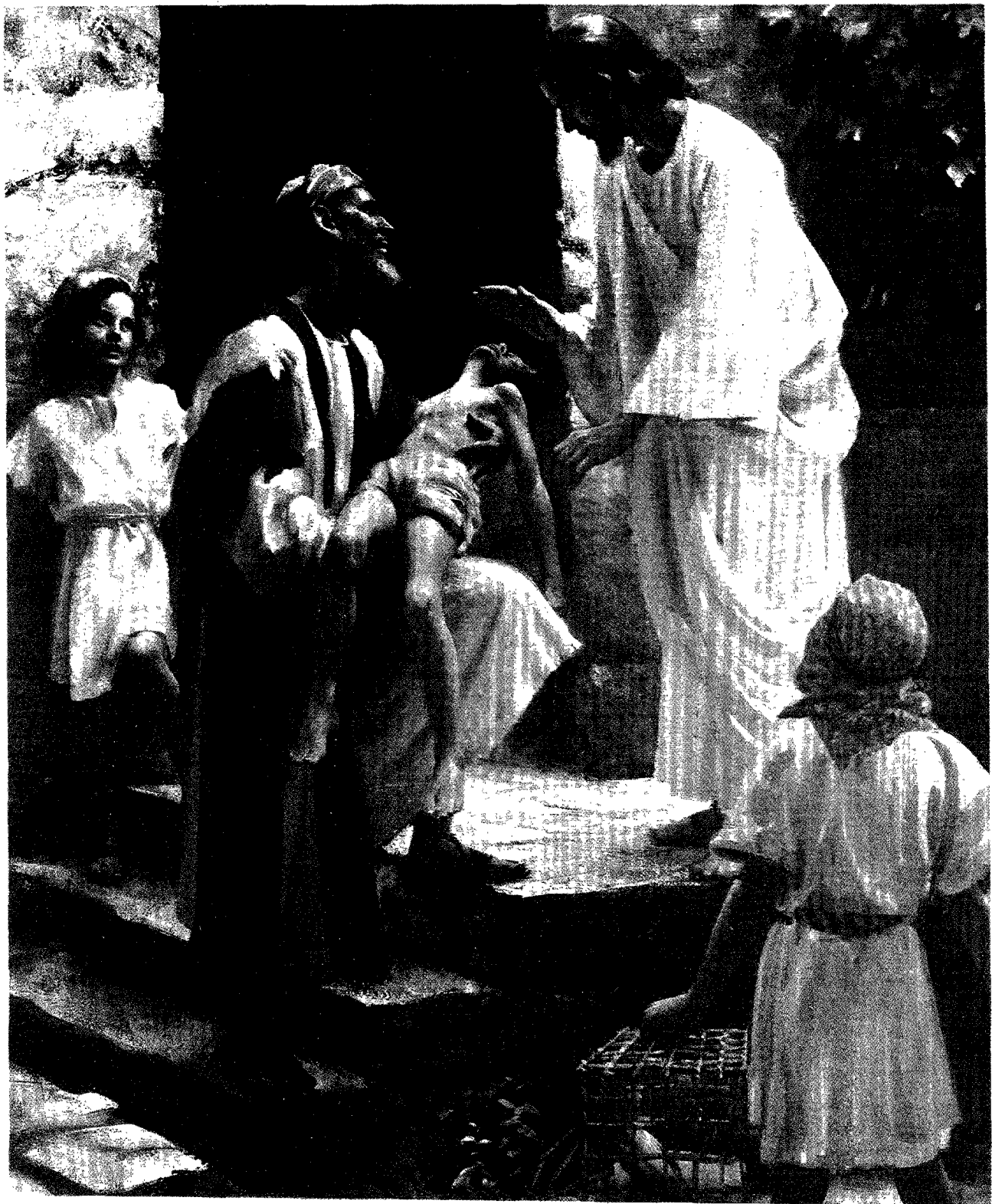
of keeping the knowledge of a risen Saviour to themselves. While they were relating their experience, the Saviour himself stood in the midst of them, and said, "Peace be unto you." But the disciples were "terrified and affrighted." "And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself." Then he began to teach them of all that was written in the Old Testament Scriptures concerning himself; and for forty days he instructed them in the way of life. "And he led them out as far as to Bethany, and he lifted up his hands, and blessed them, and he was parted from them, and carried up into heaven."

Were there any among that company who had witnessed the humiliation, crucifixion, and ascension of Jesus, who expected to be able to carry their sins to heaven with them, because they believed on the Son of God? Are there any who know what the love of Christ is, who believe they may continue in transgression, and yet be saved in his everlasting kingdom? He gave his life that he might save his people,—not *in* their sins, but *from* their sins. If we would be partakers with him of his glory, we must be partakers with him of his sufferings.

An Unanswerable Argument

There is no argument in favor of the unchangeable character of God's law, so forcible as that presented in the cross of Calvary. If God could have altered one precept of his law to meet man in his fallen condition, then Christ need not have died. But the fact that the Son of God must become man's substitute and sacrifice, in order to atone for his transgression, proves the immutable nature of the law of Jehovah. Do you believe in Jesus as the Saviour of the world? Do you believe in him as your Saviour? He came not to destroy the law, but to fulfill it. He came to "save his people from their sins;" and "sin is the transgression of the law." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." "He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous."

If we are obedient children of Christ, we shall show our love to him, and to his children; for all who seek to imitate the lovely Pattern, will reflect the moral image of God. Christ is soon coming in the clouds of heaven with power and great glory. Who is getting ready for that grand and awful event? Angels of God are watching the development of human character, and weighing moral worth. It is for our own interest that we put away our sins. The Bible and its principles must be brought into practical contact with the conscience; and where divine truths are accepted and loved, they will develop in man whatever is needful to adorn his character, to dignify his nature, and to fit him for a home among the angels. Piety is power. Sin is weakness and ruin. We are looking for the Saviour. We want to be like him when he shall appear; and "every man that hath this hope in him, purifieth himself, even as he is pure." □



A Parable By VIRGINIA VESS

You walked along a road where light was dim,
And many people walked beside You there.
It seems men's thoughts were only on themselves,
They didn't heed instruction "Learn to share."

And then You heard a call, a frantic plea.
You hurried down a sharp and stony lane.
Someone was crying out; he needed help.
You prayed with him and gently eased his pain.

Another person carried heavy loads.
You lifted them and walked beside him there.
And then he said, "I thank You from my heart.
No other person here has seemed to care."

The day wore on and many changes came,
For those You helped were helping others too.
The evening brought a golden, starry night.
And folks seemed filled with joy—and so were You.

Naomi

Naomi must have been a woman of
tremendous courage
with a strong character.

By MARGE S. HARLEY

THE STORY OF RUTH IS WELL KNOWN to Bible readers and to many others because it has been fictionalized many times. But in all the books and stories Naomi is presented as a minor character.

It seems to me that we should pay more attention to Naomi. She must have been a woman of tremendous courage with a strong character. Think of her life of tragedy, a life of loss and sorrow, yet a life of unselfishness.

When she was a young woman she was forced to leave her home and family because of the famine in Judah. She followed her husband, Elimelech, with their two sons, Mahlon and Chilion, into a country where heathen gods were worshiped. How difficult their lot must have been! What were the thoughts of the young mother as she watched her sons play with the heathen children? How she must have prayed that her boys would not become enamored of the heathen gods! How lonely she must have been for her friends and for the fellowship of worship of the one true God!

And that was not all she suffered. She lost her husband. The Bible does not give us details. It simply states, "And Elimelech Naomi's husband died; and she was left, and her two sons" (Ruth 1:3). Yet she still had God.

I wonder how many ways there were for a young widow to earn a living in Moab in those days. Were her sons old enough to help? How many months or years passed before "they took them wives of the women of Moab" (verse 4). How did Naomi keep them alive during those months or years? And how did she react to the marriages?

The Bible does not tell us which of the sons was the husband of Ruth, nor does it really matter. Both girls learned to love Naomi. How good she must have been to them; how strong her faith in God to bring at least one of the young women into the true faith.

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Then within ten years Mahlon and Chilion died. Another tragic time for Naomi. No children had been born of either marriage. This fact must have doubled her sorrow. Now she not only was responsible for the widows but she must provide husbands for them, and she had no other sons or close relatives to assume the roles of husbands to the girls.

This situation must have been a deciding factor in her resolve to return to Judah. Here at least Elimelech had two next of kin. She had heard also that the famine was over, that Judah was again prosperous. But as she thought of her return she must have wondered just how the next of kin would receive the two foreign widows. Would they welcome them or would the other women be jealous of their beauty and make life miserable for them? She must have prayed constantly to God about this problem, and when she decided to send the widows back to their families who could and would supply husbands for them, her heart was probably very sad, for she loved them dearly. They were all she had left to live for.

Ruth's decision to accompany her mother-in-law would be balm to that sorrow and make the arduous journey lighter.

It was not a long journey as we count distance today, but in Naomi's time it represented days of walking tortuous miles through country that was rocky and hilly and infested with robbers and thieves. Perhaps they joined a camel train or a group of travelers going the same way. That is another item left out of the Biblical account. But we know they arrived safely and were received warmly by Naomi's friends.

Naomi Trusted God for the Outcome

There is nothing in the story to indicate where they lived or how. It must have been in poverty, for Ruth went out to glean after the barley harvesters. There is no explanation as to why Naomi did not accompany her. Perhaps it was against custom or perhaps she was too old. Perhaps she hoped that Boaz would see Ruth, question her, and learn to love her. At any rate, Naomi stayed away and trusted in God for the outcome.

And God led Ruth to the fields of Boaz. Boaz saw her and learned her identity and gave instructions that she was to be allowed to accompany his young men and glean where she would. Naomi counseled Ruth to remain with Boaz' workers and explained the customs of the country. And Ruth, with her trust in God and Naomi, followed those counsels carefully.

One can imagine Naomi's thoughts and feelings during this period. She was human and fear must have crept in, yet her faith told her that God would answer her prayers for Ruth's well-being and happiness.

We know God answered the prayers of this good and faithful woman and we also know the ending of the story, of the love of Boaz and Ruth and the birth of their son.

How thankful the aging Naomi must have felt when she held that small bundle of humanity in her arms. In her old age she was to be nurse to Obed, and loneliness was banished from her life.

I am sure she thanked God for this privilege. But did God in some way put the knowledge in her heart that through this infant the line of heritage would include a great king named David and, several generations later, a child called Jesus? I hope so. □



Such a Little Thing

We ate Thanksgiving dinner
from our sack lunches.

By CORA STARK WOODS

FRANTICALLY I SEARCHED THROUGH THE pile of colored laundry. I shook each garment, but it just was not there! One little red sock was missing. With a sickening thought, I wondered—Could I have scooped it up with the white clothes? Apprehensively, I lifted the lid and, sure enough—pink swirling suds! I knew all too well the consequences: pink sheets, pink shirts, pink everything! The rinse helped very little, and bleaching not at all.

I still don't understand why color comes out of socks so easily, but not out of sheets and clothes. I am sure great lessons in matters of influence could be learned from this, but I was in no mood to be philosophical. Fortunately, the clothes made of jersey were most absorbent, just as some people are more absorbent to any off-color word or deed. Drying helped dim the color slightly, but those shirts, even though a *pale* pink, would not pass for pure white. But I held one against my husband's dark suit, and considering his color-blindness to pastels, I rationalized and said nothing about the matter.

Camp meeting in Massachusetts was on, and we lived only a couple of hours away. The owner of the little red sock was left with her grandmother, and we, with my sister and her husband, left for South Lancaster. How happy we were as we anticipated a lovely Sabbath and renewal of acquaintances. It was a warm day. Upon arrival my sister and I stopped at the women's dormitory to freshen up, and our husbands went into the men's dormitory. The men took off their shirts and hung them side by side.

Then it happened! My brother-in-law started to howl with laughter. "Well, look at this!" he teased. "Since when did you start wearing pink shirts? Wait till the fellows see this! Marriage does strange things to a man!" And on and on he went.

Because of his handicap my husband could not see any difference in the two shirts, but he knew all too well that it was true, and he suspected that someone else knew why! On the campus again my sister and I met our husbands, one laughing and the other seething. Since my husband is generally pleasant and not given to moods or grouchiness, I knew there was a good reason and I didn't have to wait long to find out what it was!

I tried to reassure him that, against the dark suit, it was quite passable, but this did not compensate for the hu-

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miliation he had already endured. It was such a little thing, that little red sock; how could it ruin an otherwise perfect day and affect a relationship so adversely? We tried to concentrate on the camp-meeting sermons, but a seed of doubt had been planted and it would take a long time to uproot it. Of course I was forgiven, but to this day I double- and triple-check my laundry, and even now, with all colors acceptable in shirts, pink is never included in my husband's wardrobe!

A Memorable Thanksgiving

It was a beautiful Thanksgiving morning and we were all so happy. The owner of the little red sock, now a young lady, was riding in the back seat with her boy friend. I sat in back with them, and my mother-in-law and husband sat in the front seat of our small Hillman Minx. Because of our crowded conditions I had packed individual sack lunches. We would not reach our destination until evening, and would enjoy the Thanksgiving meal with the relatives who had invited us. At least that is the way we had it planned. I still remember the glorious sunrise; roads were bare of ice and snow, and traffic was light.

After about a half hour we all sensed a slight jerking of the car. My husband stopped, checked each tire, and all seemed fine. Puzzled, he walked around the car again. Upon finding no apparent cause, he got in and started the car. Wisely he kept the speed down to 40 miles per hour. Suddenly the right front of the car dropped. We held our collective breath until my husband maneuvered to a safe stop. Looking out the back window I saw the entire wheel rolling away, and sparks where the axle was dragging on the pavement. How grateful we were to be right side up! Our daughter's friend ran after the wheel, but my husband could see a nearly hopeless situation, as we had damaged the axle.

Someone stopped and offered to call a wrecker, which came in due time and towed us to the garage. Considering that it was a holiday and that we had a foreign car, there simply was not a chance of resuming our trip. We called a friend who lived nearby, and he came and took us back to my mother-in-law's house. Since it had been her plan to remain with these relatives for several weeks, she had let her cupboards get quite bare. As we ate Thanksgiving dinner from our sack lunches we were glad to be alive, though not especially thankful for the way our day turned out. Later it was discovered that the mechanic who recently repacked the bearings had neglected to replace the cotter pin in that wheel. Such a little thing? Hardly, for it could have cost us our lives. He did take care of all expenses and lent us a car until ours was repaired.

It was a special Pathfinder Sabbath bulletin. I was typing the stencil, and the format had been changed to include the names of the many children who were participating. But I miscounted as I back-spaced from the right margin, and one letter was out of line. The correction fluid was clear across the room. Oh, well, I thought, I'll just alternate a few spaces in and out and people will think I planned it that way. So I kept typing, and it didn't look like a mistake—just a way to make room for extra names. It didn't really matter, or so I thought.

A few weeks later, the church school teacher asked if I had any stencils she could use for her typing class. She wanted to teach them how to type and mimeo a bulletin stencil. So I gave her a few stencils and told her the old

bulletins were in the missionary room. I agreed to let the students run them off at my house when they were ready.

The children practiced on plain paper first, and then cut the stencils and proudly brought them to my home. I showed them the various techniques for running the mimeo, and then we put their stencils on. Eagerly they pulled out the finished bulletin, each one a careful reproduction of that Pathfinder bulletin so irregularly typed into an abstract pattern with no even right margin. Every one of those pupils had been deprived of the chance to learn the correct way to type a bulletin simply because I hadn't taken the trouble to use correction fluid. At the time it seemed such a little thing. It was too late to make amends, as it often is when we are careless.

During our daughter's junior year in the academy she was asked to usher at the senior baccalaureate service. She did not have the proper shoes to wear with her gown, and they were not available in the nearby town. So we took time out from very crowded schedules to go with her to the nearest city. We found and purchased the shoes, and hurried back in time for her to dress and be ready to usher. When she arrived she was told that someone had miscounted and she was not needed after all. Her name's beginning with "W" no doubt left her at the end of the list. This was not done unkindly, but such thoughtlessness can be traumatic to a girl of 15. Fortunately, the principal was a man with a heart, and he did some quick doubling up when I brought the oversight to his attention. I am glad that he, at least, realized that the feelings of others must never be written off as a little thing!

The college junior thought it of little consequence when he told the lady of his choice that he could not take her to the Saturday night film because he had seen it at his home church. He assured her that he wanted to spend that evening with her, and they could perhaps get together in one of the faculty homes. But that same day another young man came shyly up to the lady and said, "Last summer I saw the film that is to be shown Saturday night, and I thought at the time how much you would enjoy it. I'd be so happy if you would allow me to take you to the program." She not only accepted but thanked God for the little incident that revealed a big difference in two young men who outwardly appeared equally desirable! How often a seemingly small incident reveals the very core of an individual!

The Forbidden Fruit—A "Little" Thing

All of us have underestimated the impact of little misdemeanors at some time in our lives. As far back as Eve and the forbidden fruit, soon followed by Cain and his unacceptable offering, there are records proving that God accepts no excuses for what we might deem trivial sins. The backward look of Lot's wife cost her life itself. Moses' striking the rock and presumptuously using the pronoun "we" cost him entry into the Promised Land. Uzzah was struck dead for touching the ark. Annanias and Sapphira lost their lives because of needless deception. Miriam became a leper because of disloyalty to Moses, and Jacob had to flee because of his and his mother's deception. Peter's denial seemed trivial until he heard the cock crow and looked into the hurt eyes of his Master. Dare we believe that God is any less particular with us?

We often measure the difference between a little deception and a big one by the consequences of detection, but I doubt if God uses such a yardstick. On the political scene, would Watergate have been any less disgraceful on the books of heaven if it had remained undiscovered here? Will indiscretions of nobodies go unnoticed by God as they may by men who find it more exciting to cast reproach on those in the public eye? Over and over we are admonished in the Scriptures of the far-reaching consequences of little things—for good or for evil. Just as little sins cause destruction, so little acts of kindness do not escape the eyes and heart of God. The widow's mite has been a source of encouragement to many. The five loaves and fishes were used to start a miracle that fed the multitude. A small instrument of faith, David's slingshot, slew a giant. Gideon's 300 won the battle over the Midianites. The kindness of the widow of Zarephath

toward Elijah led God to answer prayers in her behalf. Rahab's life was spared because of her consideration to the spies in Jericho. Not only did God notice incidents, He had them recorded for our good.

Little things are no less consequential in modern times. A little daily exercise contributes to physical health. A little time spent in intellectual pursuits develops the mental powers. A little giving of time and money to worthwhile causes ensures greater emotional stability. A little warmth creates friendships that fill our social needs. Above all, a little time spent in daily Bible study, prayer, and faith-sharing brings victories over sin and ultimate salvation for ourselves and others. Let us rid our lives of the little sins that destroy us, and substitute little deeds that, combined with faith, will save us. And let us not dismiss any temptation or any opportunity for service as "such a little thing"! □

Bible Questions Answered BY DON F. NEUFELD

Psalm 90:10 indicates our life-span is 70 years, but I understand this psalm was written by Moses, who reached 120 years. Was Moses' length of life that exceptional? Was this a prophecy? Was this a statistical average for those Jews who died in the wilderness? Is there, today, a Jewish teaching about this verse?

Generally, modern scholars do not attribute Psalm 90 to Moses. Many of them place it in the postexilic period. However, many older scholars believe it was composed by Moses. The *SDA Bible Commentary* mentions a number of elements that support a Mosaic authorship.

Assuming a Mosaic authorship, one is confronted with the fact that Moses died at 120 years (Deut. 34:7). Furthermore, Aaron died at 123 (Num. 33:39), and Miriam apparently at an even greater age (Num. 20:1; cf. Ex. 2:4). It is possible that these were exceptions. There is no way of determining what the life-span of the Israelites was during the wilderness wandering. Apparently for at least some of those who murmured at the report of the spies the span was short. They were told, "Your carcasses shall fall in this wilderness . . . , from twenty years old and upward, which have murmured

against me, . . . ye shall not come into the land. . . . But your little ones, which ye said should be a prey, them will I bring in." Since the wilderness journeys continued some 40 years, the 20-year-olds at the time of the incident of the spies would attain a span no longer than 60 years.

Judging from the context and from the way the thought of Psalm 90:10 is stated, it could hardly be a prophecy.

Jewish writings I have consulted do not throw much light on this passage. For example, *The Midrash on Psalms*, translated from the Hebrew and Aramaic by William G. Braude, makes the following comment:

"*The days of our years are three score and ten* (Ps. 90:10), like the years of David. *Or even by reason of strength fourscore years*—like the years of Moses at the time he stood before Pharaoh king of Egypt. *Yet is their strength but labor and sorrow* (*ibid.*). Bar Kapara taught that all the seventy years that David lived were passed in sorrow and labor, and that all the eighty years during which Moses lived in Pharaoh's house and in Ethiopia and in Midian, and again in Egypt, were passed in sorrow and labor."—Book 4, p. 96. These are mere homiletical observations.

The Bible says that Abel was a "keeper of sheep." In a day when flesh was not an item in the diet, why would someone as early in human history as Abel choose to become a shepherd? What were the sheep used for?

The Hebrew word translated "sheep" is *so'n*, a term that describes the smaller animals in a herd, namely the sheep and goats. Hence goats may have been included in Abel's herd.

So far as the Biblical record is concerned, there is no record of flesh being a part of the human diet until after the Flood. One might speculate from the inspired record that as the wickedness of the human family increased, the flesh of dead animals began to be consumed. Ellen White confirms this. Speaking of the wicked antediluvians, she says, "They delighted in destroying the life of animals; and the use of flesh for food rendered them still more cruel and bloodthirsty, until they came to regard human life with astonishing indifference."—*Patriarchs and Prophets*, p. 92.

However, since Abel was loyal to God, he would not have raised the animals in his flocks to be killed and eaten for food. One use he made of his flocks is specified in the Bible: he used animals in his sacrificial offer-

ings: "And Abel, he also brought of the firstlings of his flock and of the fat thereof" (Gen. 4:4). As to other uses we can speculate the following:

1. Clothing. When Adam and Eve left Eden, God used skins to clothe them: "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them" (chap. 3:21). Ellen White explains the reason: "The atmosphere, once so mild and uniform in temperature, was now subject to marked changes, and the Lord mercifully provided them with a garment of skins as a protection from the extremes of heat and cold."—*Ibid.*, p. 61. Whereas God provided the garments of skins for the first pair, the rest had to provide their own. It is not known how soon the weaving arts were developed, but wool was probably one of the first fibers to be used for that purpose. It is mentioned frequently in the Bible.

2. Milk. Since goats are included, milk may have become an important nutritional item. In later years milk was used as one of the symbols of prosperity. The Land of Promise was described frequently as being a land flowing with milk and honey.

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

Public Relations Assignment

My efforts as Heaven's representative began to culminate in little victories.

By CAROL A. WHITEHURST

I GLANCED RUEFULLY AT THE communications workbook spread open before me. This job of PR secretary would take more time and preparation than I had thought. Wanting to help out in a small way, I had said Yes when the nominating committee called me. But now, with 132 pages of instructions before me, the task looked enormous. Could I do the job as it should be done? Well, with God's help I would try.

I flipped back to the introduction to restudy the goal before me. As my eyes took in the words, the meaning became clearer. "The work of the communication secretary is an important one, for he interprets his church to the non-Adventists of the community. How he acts, what he says, what he writes, reflects on his church for good or ill."

That is ambassadorship! Carol Whitehurst, Ambassador of the Heavenly Kingdom, to Granville, New York.

A small tug at my sleeve interrupted my reverie. "Mommy, I'm not sleepy," a quiet voice announced. My patience dwindled. Couldn't I have even a few moments to myself? "Well, then, Matthew, go and play somewhere. Mommy is doing something very important." The broad smile slowly disappeared from the face of my 3-year-old. He tiptoed over to the couch, not wanting to wake little sister, and gathered a few toys onto his lap.

I turned back to my study. My eyes caught sight of that sentence once more. "How he acts, what he says, reflects on his church for good or ill." Yes, this was an important job. One that needed judicious attention.

Again the little voice. "Mommy, could you get me a drink?"

"Not now, Matthew," I replied. "Mommy is really very busy. Be quiet, please."

I tried to return to my ponderings, but the sight of Matthew's disappointed face kept penetrating my thoughts. Ambassador or not, I would have to take time out.

"Come here, Matthew, and Mommy will get you a

drink." After the drink came a big hug. "Now, then, is that better? You know, Mommy loves you."

His head came up from where it had been nestled in my arms, and the big eyes looked up wonderingly into my face. "And do you love Jesus, too, Mommy?"

I nodded my head and silently prayed, Dear Lord, forgive me. I had been so engrossed in my new job that I had forgotten to be an ambassador—already. Eager to rightly impress others, I had forgotten about the public relations my own two little ones saw.

My mind went back to a paragraph we had studied in our last *Child Guidance* meeting:

"Train them in the fear and love of God; for 'the fear of the Lord is the beginning of wisdom.' Those who are loyal to God will represent Him in the home life. They will look upon the training of their children as a sacred work, entrusted to them by the Most High."—*Child Guidance*, p. 23.

Had I represented Christ that past week? With the squeak and gentle rhythm of the rocking chair lulling Matthew to sleep, I reviewed its events.

It had been more than the usual Sabbath morning rush. I had tried to catch a few extra minutes under the warm covers, and later regretted it. With two teen-aged boys also living with us there is always heavy pressure on the bathroom. But this Sabbath morning everyone had waited until the last minute to get up, and tension had mounted.

By the time we were ready to leave for church the children had heard me scold the boys, impatiently demand of people if they were ready, angrily push the dog out the door, and sigh with weariness at my 2-year-old daughter's simple request.

"Sabbath Is a Happy Day"

When all six of us had finally squeezed into the compact car, my loud sigh had silenced everyone. Suddenly Matthew's timid little voice broke through the gloom. He began to sing, "Sabbath Is a Happy Day"! Alas, God's ambassador must have been on vacation that morning. Fortunately, though, a few minutes later everyone joined in and the spirit of Sabbath was restored.

I thought also of worship time a few nights later. I had been exhausted and out of sorts from a hard day when Jerry, who usually officiated at the children's worship hour, was called away to a meeting. So, without much ado, I whisked both children into bed, tucked them in and said good night. Soon all was quiet except for the tossing of Evi in her crib. Before long I heard her give a soft whimper, then a long, loud wail. I rushed into the bedroom to inquire the meaning of such a racket. "Wanna talk to Jesus!" was the tearful reply. After the short Thank You to Jesus for mommy, daddy, Matthew, and Wimpy—the dog—she lay back in satisfaction and went right to sleep. Where had God's ambassador been?

Other instances came back to nag me. Such as the moment when I told Evi to bring me the book. She looked disarmingly into my eyes and said, "Say Please,

Mommy." Or the book I wouldn't let her have, so Matthew promptly told her, "I'll share, Baby," and handed her his. They weren't major offenses, of course, but could it be that these little things witnessed in a small way also?

There had been many joyous moments, though, when my efforts as heavenly representative seemed to culminate in little victories. I thought of the delicious homemade cashew-nut ice cream of the night before. I knew that, as God's children, we were also to be His temples. We had all worked hard to learn better ways of eating—cookies without sugar, pies made with honey, fruit instead of candy. But the ice cream had been a special triumph, and I thought with satisfaction of all the good nutrients in it.

We had also been trying to instill the principle of nothing between meals. One day, however, Jerry brought home a banana left over from lunch. As he peeled, two pairs of eyes watched intently. Finally he offered each one a bite. Regarding the proffered banana with disdain, Matthew had announced, "Daddy, we don't eat between meals. No, we don't!" How we laughed about that later, wondering if he would have been so self-righteous had it been a cooky daddy was offering!

"Jesus, We Don't Fight. No, We Don't"

I thought also of the day when, after listening to their childish rivalry long enough, I gave them quite a discourse on how Jesus acted when He was little. Victory must have shown in my face when at supper Matthew prayed, "Dear Jesus, thank You for this soup and bread and sunshine, and Jesus, we don't fight. No, we don't!" Somehow, God's representative had gotten through.

How easy it was to teach them, but how often had I failed to do so by my actions? I remembered one worshipping quotation from *Child Guidance*:

"In the family, fathers and mothers should ever present before their children the example they wish to be imitated. They should manifest one to the other a tender respect in word, and look, and action. They should make it manifest that the Holy Spirit is controlling them, by representing to their children the character of Jesus Christ. The powers of imitation are strong."—*Ibid.*, p. 215.

How well I knew about children's imitation! I remembered the day Matthew disciplined his teddy bear with a vehement command, "Stop that, now, before I spank!" Then and there I decided to change tactics. I was rewarded the next day when I heard him saying gently, "Now, Teddy, Matthew wants you to be a good bear so you can go to heaven with Jesus."

Suddenly Matthew's gentle snore startled me out of my reverie. I gathered him into my arms. As I carried him to his bed the realization dawned on me: this is God's child I am holding. He is only lent to me for a short time. "Parents are to look upon their children as entrusted to them of God to be educated for the family above."—*Ibid.*, p. 23.

I returned to my communications workbook. Yes, this would be an important job, but my greatest PR assignment involves two vivacious strawberry blondes very close to my heart. If I fail in this ambassadorship, will success in any other field earn me the Master's "Well done"? □

When You're Young BY MIRIAM WOOD

"Honour Thy Father"

FOR ABOUT the past ten years it hasn't been particularly popular in the United States to observe the "Honour thy father and thy mother" commandment. In fact, it's been a hallmark of "maturity and independence" to declare that parents are "a drag" and that they have nothing to contribute that could possibly be worth listening to. Even some Christian young people have succumbed to this specious philosophy, though the teaching of the Bible runs directly contrary to it in every way. Good parents, according to God's Word and the writings of Ellen White, are just about the greatest blessing a young person can have. They provide a great deal more than food and shelter; in fact, the latter aren't nearly as important as the guidance in decisions and the sense of values they inspire in their children.

Fortunately, the denigration of parents seems a little less popular than it did a few years back. But it still exists.

With this unhappy fact in mind, I was immensely cheered by the story of a young girl that I read in the *Charlotte, North Carolina, Observer* of May 23, 1976.

"When Kimberly Still, age 7, lost her daddy, the world was a quiet and empty place for a time, and she was the quietest part of it all.

"William C. Still, 37, head of the science department of South Mecklenburg High School, drowned at Morehead City as he rescued a fellow teacher, Floyd Raspiller, of Aurora, Illinois, from a suddenly rampaging surf.

"It happened at a seminar of science teachers, sponsored by North Carolina State University.

"Little Kim seemed to change the day the William C. Still Memorial Award in Biology was established by her mother and the plaque arrived at home to await

presentation at South Mecklenburg High. She brought her third-grade teacher, Mrs. Sara Lefler, of Old Providence, to see it. It would be presented each year to the South High student making the best grade in the State-administered biology test.

"And every year, Kim explained, the winner's name would be placed on the plaque, and everybody would remember her daddy.

"That was seven years ago.

"This year, Kari Still, a senior and Kim's older sister, won a William Reynolds Scholarship to Duke University, where she will major in biology.

"But the heaviest moment came during Thursday's awards program at South when, for the first time, Mrs. Still did not present the award in her husband's memory. This time she couldn't handle it.

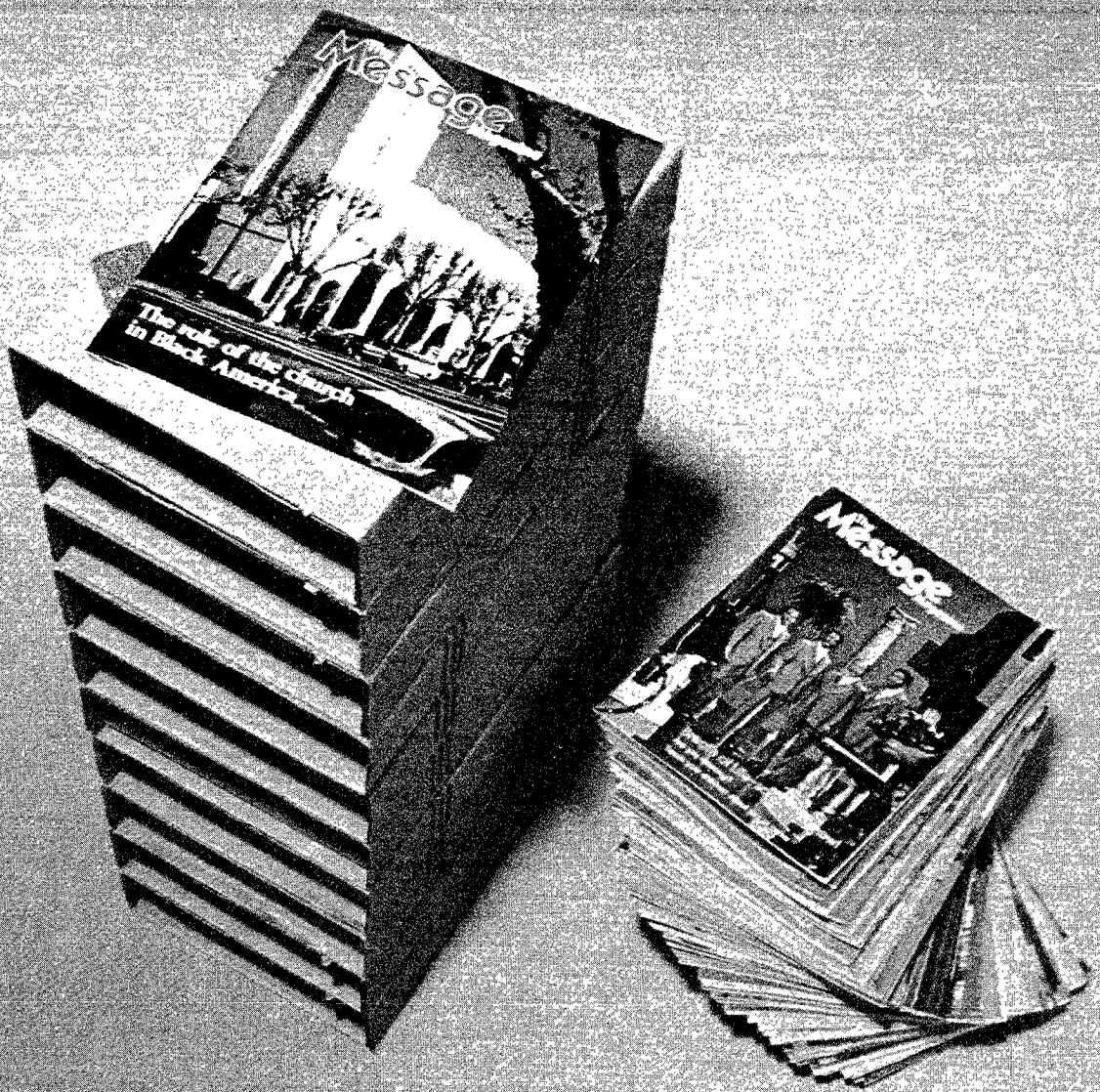
"That is because a 7-year-old girl child never forgot. Eight years later it was she who made the highest grade on the State-administered biology test. And the name entered on the William C. Still plaque for 1976 is . . . KIMBERLY STILL.

"And everybody in the audience did, indeed, remember her daddy."

If you don't have at least a tiny lump in your throat after reading that story, then you're a pretty unfeeling person. Just visualize the little girl, year after year, sitting at her small desk, then her larger desk, studying away, missing her much-loved father and determined to excel in the very field that he loved.

William Still must have been a wonderful father. And his wife must be a wonderful mother. They've parented great children.

If the tables of stone were still existing and visible today, I wonder whether the "parent commandment" might not have a special glow around it.

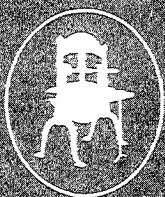


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Smoothing the Way to Consensus—2

The Historical Method of Interpretation

Last week we took note of two valuable, complementary methods of Bible study and interpretation—the proof-text method and the historical method. The former arranges various passages of Scripture on a particular subject systematically, to provide a synopsis of Bible truth on that subject, while the latter seeks an accurate understanding of a passage according to the sense intended by the inspired writer. Ellen White used both.

Four decades or so ago those to whom the church entrusted the Biblical instruction of its young people became increasingly aware of certain limitations in the proof-text method as it was commonly being practiced. The chief problem was a tendency to consider Bible statements apart from their historical and literary context, and thus to construe them in a sense different from that intended by the inspired writer, as determined by the context in which they occur.

In an endeavor to remedy this defect in the use of the proof-text method, our Bible teachers began to make more consistent use of the historical method of Biblical study and interpretation. As its name implies, this method examines every Bible statement in terms of its historical background and literary context, in order to ascertain its true meaning—as a basis for determining how it should be used in the exposition of Scripture today. Ellen White usually follows this method.

By inquiring into such matters as authorship, date, historical circumstances, literary form, original text, word meanings, context, and the writer's purpose, the historical method gives the Bible full opportunity to become its own interpreter—a procedure to which we all subscribe, at least in principle—and avoids the danger of reading one's personal opinions into a passage.

With the historical method as a basis for ascertaining as accurately as possible what a passage of Scripture means, it is then possible to bring various Bible statements on a particular subject together by the proof-text method, if so desired, with the assurance that each passage is being used in the sense intended by the inspired writer. The result is a much more accurate, and thus effective, use of Scripture.

A Subtle Boundary of Which to Beware

The historical method is fully in harmony with a conservative attitude toward the Bible as the inspired, authoritative Word of God; not only so, it is essential to an accurate and precise understanding of the Bible. But because liberal Bible scholars are also interested in such matters as authorship, historical background, and literary form, the conservative Bible scholar must constantly be on guard against crossing the subtle boundary between a

conservative examination of the facts, in so far as they can be known, and the highly speculative and faith-destroying presuppositions and procedures inherent in liberal Bible scholarship.

Because both conservative and liberal Bible scholars employ the historical method, and because the subtle boundary between a conservative and a liberal use of the method is not always clearly marked, there is danger that an inexperienced person may inadvertently cross the boundary without realizing that he has done so. But in the hands of trained, experienced Adventist Bible scholars the historical method leads to a more accurate understanding of revealed truth and a more effective pastoral and evangelistic use of it.

In recent decades tension has sometimes risen between Adventist expositors of Scripture who rely primarily on the proof-text method and those who follow the historical method. Perhaps the primary reason for this tension

The Message of the Cross

By ELLEN G. WHITE

Arranged by WILLIAM H. SHEA

The spotless Son of God hung upon the cross,
His flesh lacerated with stripes;
those hands so often reached out in blessing,
nailed to the wooden bars;
those feet so tireless on ministries of love,
spiked to the tree;
that royal head pierced by the crown of thorns;
those quivering lips shaped to the cry of woe.

And all that He endured—

the blood drops that flowed from His head,
His hands,
His feet,
the agony that racked His frame,
and the unutterable anguish that filled His soul
at the hiding of His Father's face—
speaks to each child of humanity, declaring,
It is for thee that the Son of God consents to bear
this burden of guilt;
for thee He spoils the domain of death,
and opens the gates of Paradise.

He who stilled the angry waves
and walked the foam-capped billows,
who made devils tremble
and disease flee,
who opened blind eyes
and called forth the dead to life,
offers Himself upon the cross as a sacrifice,
and this from love to thee.
He, the Sin Bearer, endures the wrath of divine justice,
and for thy sake becomes sin itself.

—*The Desire of Ages*, pp. 755, 756.

has been the fact that, in some instances, a strictly conservative application of the historical method has shown some texts to be weak as "proof," and has necessitated the use of other, stronger texts to support our doctrinal positions. Those not familiar with the historical method have sometimes criticized these modifications in the traditional use of certain passages of Scripture as the product of "liberal" scholarship. This misunderstanding has, at times, given rise to unnecessary tension between the proof-text method and the historical method, and to the charge that conservative scholars

following the historical method are liberals—when as a matter of fact they are operating exclusively within a conservative frame of reference.

It is noteworthy that in her counsels to the church, her sermons and articles, her homiletical and hortatory comments, Ellen White often used the proof-text method. But with consistent discrimination she followed the historical method of explicating Scripture when dealing with passages in their own historical setting—as, notably, throughout the Conflict of the Ages series. R. F. C.

To be concluded

Response From Readers

Program of Effective Health Instruction

I WAS thrilled with the editorial titled "Are the 'Stones' Crying Out?" (Nov. 25, 1976). How timely—really, past due by many years!

Over the years I have been impressed with the idea that we, as a denomination, have been emphasizing the *closing of the gate after the horse has gone out* by our strange neglect of the simple means at our disposal for health education in the prevention of serious disease, while at the same time we expend enormous sums on our health-care institutions. Both are important! But why have we catered almost entirely to that which is so costly, and which, for the most part, deals with conditions that could have been prevented?

The other point that has impressed me is that the simplest kind of instruction (which is the most needed!) can be done by persons who are given a thorough, but relatively short, course of instruction. It should not be done by ignorant persons! But any ministerial student can select courses in the life sciences that will fit him to incorporate this kind of work into his ministry.

In school I selected my curriculum in order to prepare for health education. I included chemistry, physics, zoology, anatomy, embryology, and physiology in my undergraduate work. What a blessing! It has opened up

for me opportunities in the most prejudiced areas, both in the mission field and in the home land. And it is amazing how the people press on into the full presentation of the gospel of physical, mental, and spiritual health, once they have been initiated through the health-education plan! You just can't drive them away! And, for the most part, they would not have crossed your threshold, at the beginning, to hear a gospel sermon!

This is F.Y.E. (For Your Encouragement). At this moment I am running a program of health instruction in a very prejudiced area at Eagle Pass, Texas, right on the border of Mexico. The crowds are enthusiastic and responsive! Tonight will be the fourth session. We meet just once a week so as to have sufficient time for visitation.

Early in the program, I was invited to appear on a cultural television program. Soon the M.C. sensed that I had something of interest, and he turned the rest of the time over to me. I had about 20 minutes—free! Then the station requested that I come back for a full half-hour. I had a bonanza! And now I am to have another half-hour. The station manager wanted me to take a full hour on Sabbath, but I have limited myself to Monday nights (twice a month) because I am preaching four times each Sabbath. There

are more opportunities than I can possibly take advantage of!

One question: Why is it that our Ministerial students are not counseled to prepare for simple, effective health instruction? It seems that science is considered almost profane in the theological training program. How sad! I know, of course, that a health educator's degree is now being presented at

Loma Linda University. But every ministerial student should be getting basic training in his undergraduate work in the fundamental life sciences. It is not "coordinators of health services" that we need. Rather, it is real, down-to-business health instruction in the areas of physiology, nutrition, and simple treatments.

JOSEPH B. PIERCE
Del Rio, Texas

Supporting the Ministry

IT THRILLED my heart to read of Robert H. Pierson's challenging message to the Annual Council (Nov. 6, 1975). His call was for the members of the Seventh-day Adventist Church to reach out and to back the ministry in personal labor for the almost 4 billion people on planet Earth.

The task seems great, but with a God such as we worship, all things are possible! Jesus tells us, "Without me ye can do nothing" (John 15:5). To meet the challenge of the hour we must be diligent students of the Bible and the Spirit of Prophecy. This, no doubt, means less television for many. (I do not own a set!)

We need to check our prayer life too! "Unless we enter the sanctuary above, and unite with Christ in working out our salvation with fear and trembling, we shall be weighed in the balances of the sanctuary, and shall be pronounced wanting."—*The SDA Bible Commentary*, Ellen G. White Comments, on Heb. 10:19-

21, pp. 933, 934.

"Nothing reaches so fully down to the deepest motives of conduct as a sense of the pardoning love of Christ. We are to come in touch with God, then we shall be imbued with His Holy Spirit, that enables us to come in touch with our fellow men."—*The Desire of Ages*, p. 493.

As never before we should spread our publications like the leaves of autumn, remembering, "God will soon do great things for us if we lie humble and believing at His feet. . . . More than one thousand will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications."—*Welfare Ministry*, p. 101.

"Heavenly angels have long been waiting for human agents—the members of the church—to co-operate with them in the great work to be done. They are waiting for you."—*Testimonies*, vol. 9, pp. 46, 47.

TREVOR A. TYREE
Te-Kuiti, New Zealand

Arrival of First SDA's in Argentina Celebrated

By DANIEL OSTUNI

A PROGRAM celebrating the arrival of the first Adventist immigrants to Argentina was conducted Sabbath, November 6, in Diamante, Entre Rios. The largest meeting hall in the city was filled with church members who assembled there to commemorate the beginning of Adventist work in South America.

Godofredo Block, born in 1890, the year of the landing of four SDA immigrant families in the harbor of Diamante in February, preached the sermon. Elder Block emphasized the judgment-hour message, first proclaimed by Advent believers in 1844.

The first four Adventist families in Argentina were George Riffel, his wife, Maria, and son, David; Oswald Frick and his wife, Eva; August Yanke and his wife, Cristina; and another family by the name of Zimmerman. Many descendants of the Riffel and Frick families are now in the church. Six of David Riffel's 16 children are retired pastors, Daniel, Juan, Jose, Andres, Benjamin, and Jorge.

Jose presided over the Sabbath school in Diamante on November 6. Other descendants of the pioneers also took part, among them Eugenio Di Dionisio, a teacher at River Plate College and a great-grandson of J. H. Westphal, first SDA worker sent to South America by the Seventh-day Adventist Church. Elder Westphal arrived in Entre Rios in September, 1894, and organized the first SDA church in the South American Division in Crespo.

When Elder Block, at the conclusion of his address, called on the congregation to consecrate themselves to the task of preaching the gospel, everyone stood in response. Almost immediately they had

the opportunity of beginning to fulfill their promise, for that afternoon they visited the majority of the homes in Diamante, leaving with every family a printed message thanking the inhabitants for the reception accorded to the first Adventist immigrants by the city almost nine decades ago.

Edwin Mayer, Central Argentine Conference president, read a telegram addressed to the "Adventist Assembly":

"More than 70 Christless towns are waiting." The telegram was sent by Gilberto Treves, who pastors the district embracing the city of Rio Cuarto, Cordoba, and the whole southern part of that province, where there are 70 towns without Adventist work.

In a moment when the selfless spirit of the pioneers is remembered, how fitting are the words of Ellen White that exhort faithful Christian families to move to "dark" places. George Riffel and his friends left the American State of Kansas, where they had settled and were prospering, to come to these Austral latitudes to share the message of the soon-coming of the

Lord with Riffel's former neighbors in Entre Rios. One of those neighbors, Reinhardt Hetze, was waiting for the group in the harbor on that Friday in February, 1890, and, already convinced of the Bible truth about the Sabbath, he kept his first Sabbath with his family the following day.

The most moving moment of the afternoon service was when the whole congregation, a good part of whom are descendants of German-speaking settlers, sang in German the vibrant hymn "Von der Erde reiss mich los," which accompanied the triumphal march of Adventism in the decades of the pioneers in Argentina. Many could not hold back the tears as they repeated the words of the chorus, which express the desire of being separated from the earth, of increasing their faith, and of having a faithful heart where Jesus can reign.

The golden seal to that wonderful afternoon (God gave us a splendid spring day) was the Sabbath farewell held on the riverbank at Punta Gorda, where the pioneers landed in 1890. While the setting sun was shining in the Parana River, 2,000 Adventists sang songs of praise to the Creator.

For Adventists in Argentina, then, November 6 was a day of inspiration, a day of consecration, and a day of action.



In February, 1890, four SDA families from Kansas pulled up to a pier on the shores of the Parana River near Diamante, Entre Rios, Argentina.



Descendants of the Riffel and Hetze families, pioneers of Adventism in Argentina, gather in Diamante to reminisce.

Daniel Ostuni is assistant editor of the South American edition of the Spanish Review and Herald.

Practical Training Course Succeeds in Malawi

By ALF LOHNE

GRADUATES of Matandani Training School in Malawi in Southeast Africa have no trouble finding jobs. Although unemployment is widespread at the present time, the reputation of this Seventh-day Adventist school is such that its two-year certificates in bricklaying and carpentry open doors on every side for the young people who have earned them. This fact should be an encouragement to church members who give for missions and have a special interest in seeing Adventist youth receive practical training.

A young person who has completed the industrial course at Matandani Training School is well-equipped to go into business for himself. A small but successful furniture-manufacturing business in the city of Blantyre is a good illustration of this fact. A graduate of the carpentry course at Matandani started the business in a small way. Already it has grown to the point where he has ten employees working for him. As a successful businessman in the community, this Matandani graduate is able to give strong financial and spiritual support to the local Adventist church, of which he is an active member.

A report in the February 10, 1977, issue of the REVIEW AND HERALD, pages 4 and 5, mentions Senna Modise, another Matandani graduate, who is now in charge of maintenance at Kanye Hospital. He installed a completely new electrical system for the hospital and helped to build solar water heaters.

Students at Matandani are so enthusiastic about their training and their religion that they can't wait until graduation to put their talents to work for the Master. Under

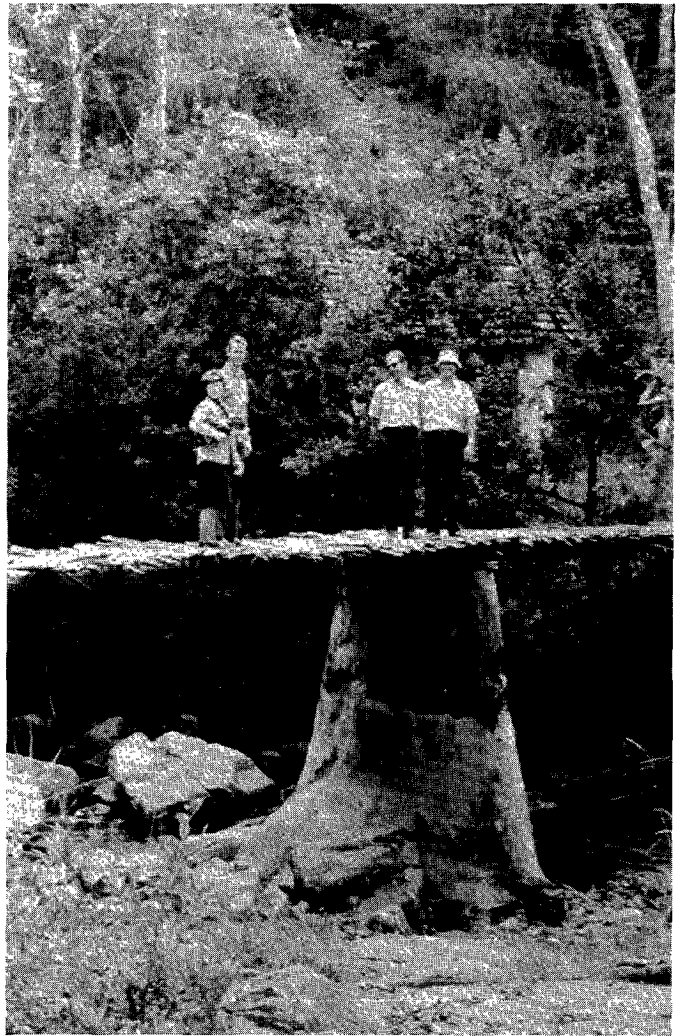
Alf Lohne is a general vice-president of the General Conference.

the guidance of their teachers, members of the building and bricklaying classes decided they could have a part in the church's outreach and at the same time receive practical training. They put these ideas into action by building a new church which seats more than 100 persons in Nsante, 35 miles from Matandani. This strong church operates an active Sabbath school, with many small classes.

Although the church is far out in the bush, members are proud of their new building and keep it neat and clean. Even the floors are waxed and polished. Some time ago the members decided to order a long bench from Matandani Training School. They faced the problem of how to transport it, when it was finished, from the school over 35 miles of narrow paths through bush terrain. But these believers soon found a solution. Twenty-two men divided into teams and placed themselves at more-or-less equal distances apart over the 35 miles. Each team then carried the bench to the next team, until the last team brought it to the church.

S. M. Samuel, director of the Central Lake Field, has requested the Matandani teacher and his class to build two more churches of the same kind.

Situated about 80 miles northeast of Blantyre, Matandani Industrial Training School has majestic surroundings. From any point on the 200-acre school property there is a magnificent view of the encircling mountain ranges, which are covered by lush vegetation and form the border with Mozambique. Mango trees, orange groves, and a variety of vegetables thrive in the fertile soil. Flowers are everywhere. On a short walk around the campus, I discovered several varieties of wild orchids, mine for the picking.



Electrical power for Matandani Training School is provided by a hydroelectric plant across a stream from the campus in the small building behind the men at right. The bridge has been improved since this picture was taken, but the campus' power system still needs improvement.

O. R. Follett, principal, and his wife are the only overseas workers at the school. The other 18 teachers are nationals from Malawi. Besides the industrial training course, which has 26 students enrolled, the institution operates a primary school with about 200 students, a secondary school with about 100 students, and a dispensary run by a health assistant and a midwife.

O. R. Follett, who has a degree in industrial-arts education, says that Orson Fields, now retired in the United States, began the industrial program about 25 years ago. Putting his mechanical genius to work, Elder Fields installed the hydroelectric plant that still supplies the institution with electric power. He knew how to utilize a small river he discovered in the mountainous terrain. He built a dam, dug canals, and worked out an in-

tricate system that is still functioning satisfactorily 20 years later. The machinery parts that he made himself are still in place. Everyone who sees what he accomplished is amazed.

Although the alternator produces 30,000 watts of electrical current, only about 13,000 watts reach the school. When asked why, Mr. Follett said, "At the time of installation no money was available to buy the proper kind of wire, so the brethren used what they had. Neither the quality nor the size is adequate, so we lose about 17,000 watts before the current reaches the school."

"What is needed to make it work more effectively?"

"One thousand meters [about 3,000 feet] of new wiring would cost US\$5,000, but we have an offer of some used wire that would meet our needs and would cost us only



Next to the classrooms at Matandani Training School are gardens, where students and teachers work each day.

\$2,700. If we were able to buy this, our electric plant would provide us with twice as much power as it does now. If we had more power, we could take in more students at a lower cost to each and run a better school. We want to strengthen our industrial training program, because we realize that our youth need more than an academic training."

Mr. Follett added that buyers are eager to purchase the chairs, tables, and living-room furniture made at Matandani. The quality is good, and prices are reasonable. There are long waiting lists of customers wanting Matandani's furniture. This institution and the practical training given there are a great blessing to the youth of Malawi and to God's church.

MEXICO

11,784 Baptized in Mexican Union in 1976

During 1976, 11,784 were united with the Seventh-day Adventist Church through baptism, the result of the work of administrators, departmental directors, ministers, and laypersons.

The entire country of Mexico presents a tremendous

challenge to the church, because the population of many communities doubles every few years. But the spirit of evangelism and the desire on the part of church members to finish the work also has grown consistently in the past few years in the union. For 1977 the executive committee has adopted a goal, by the grace of God, to win 1,000 new members each month. Workers and laymen are pledged to the task of confirming new members in the faith.

There is a tremendous need for more workers in this field. In some districts one pastor attends to as many as 40 congregations. In some regions of the country, especially the South and Southeast, laypersons carry on such a fruitful work that it is necessary for ordained pastors to travel from place to place just to baptize the people won to the church. There is also a great need for more church buildings to house the growing church family.

Workers and laypersons of the union conscientiously accept the call of Robert H. Pierson, General Conference president, not only for total evangelism but also for reformation within the church.

DANIEL SOSA
Communication Director
Mexican Union Mission

PHILIPPINES

MVC Students Hold Crusades

While many people around the world were thinking of how to spend Christmas vacation, several groups of students at Mountain View College in the Philippines were organizing for evangelistic crusades. And while some people were concerned about what gifts to give their loved ones, these students were deciding that to tell others of God's great love was the best gift they could offer.

As soon as the last class period in 1976 was dismissed, ten groups of students (about 100) left for ten barrios (villages) in the province of Bukidnon. These students were equipped with health lectures and demonstrations, Bible lessons, religious slides, Bible stories and picture rolls, songs, and much love.

Two weeks later, as they returned to campus from the barrios, they brought inspiring reports. Nightly attendance at meetings in the barrios ranged from 80 to 800. Daily each group of students had visited from five to 15 families.

On January 15, 34 converts were baptized. About 200 Bible students were preparing for baptism this month.

"I had some thrilling expe-

riences," Issachar Garsula announced as he reached the campus. His team had worked in a distant barrio on the boundary of Lanao and Bukidnon. The villagers had been expecting men to come to set up the posts that would carry the power from the huge electric plant in Lanao across the country. When the young men from Mountain View College arrived, they were welcomed with great delight.

"The electricians have arrived," the villagers declared. Without hesitation they approached Issachar, asking him, "Are you electricians?"

Issachar, stretching to his full height, answered with a smile, "Yes, friends, in a way we are electricians. We came to install lights in every home."

Then Issachar and his group began house-to-house visitation. They sang, told the story of Jesus' love, and prayed with every family. They also taught the people how to live healthfully and to have happier homes.

"This must be the light you are talking about!" the people cheered. "Please tell us more."

For two weeks the group stayed, sharing their "light" in the people's homes. As a result, six families are receiving regular Bible studies and preparing for baptism. As the students were ready to leave, the barrio people recalled their query upon the team's arrival. "We thought you were electricians," they said, "but now we know you are angels. Please come again and stay longer with us."

Abner Wales was alone but not forsaken the day he arrived in the barrio where he was to work. There was much to do—making announcements for the meetings, arranging the benches, putting up the stage, fixing the lights, and preparing the program. After a busy day doing all this routine work, Abner stood watching as people came to the meetings. Only then did he realize that the people would be expecting to hear some singers, as well as the preaching. And as he saw a lot of children arriving, he thought, Surely they need a storyteller.

Kneeling alone, Abner pleaded for singers and a storyteller to come to his aid.

In a matter of minutes a young man tapped him on the shoulder. He introduced himself as a leader of a singing group from a church in an adjacent barrio, and he volunteered to help.

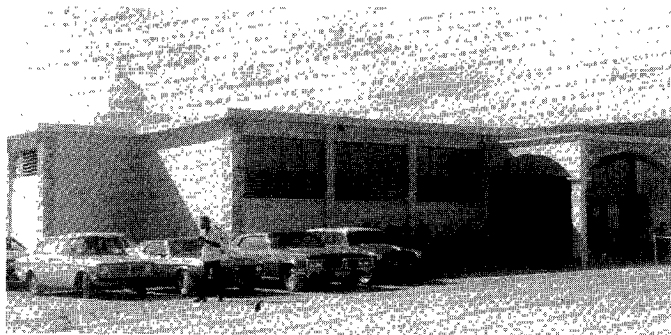
Lifting his heart in thanksgiving to God, Abner proceeded to work with the children. As he tried to teach them a song, he noticed a young woman coming toward him. Her smile told him that she was another answer to his prayer. She and some friends from a nearby church volunteered to help with the children every night.

Prejudice was the problem that confronted Rogelio Nomus the day he and his team of ten arrived in the barrio of Dagat-ki-Davao. Furthermore, the people they talked to said they were too busy harvesting rice to listen to this group of young, inexperienced students who suddenly showed up in their bar-

rio. Rogelio and his companions prayed for guidance.

"Why not help the people with their problems? This is what Jesus did when He came to this hostile world," they decided. Rolling up their sleeves, the group went out and offered to help harvest rice. Day by day, out in the open field, they cut the ripened grain, and while doing this they also sowed seeds of truth in the people's hearts. Next, they observed that the roads were in need of repair. The team helped to fill the ruts, clean the drainage areas, and level the rocks. The team's acts of kindness were not unnoticed. Rogelio and his team found tender spots in the hearts of these barrio people and left the seeds of truth about Jesus' love there. Today interest in Adventism is high among these once-prejudiced people.

PRISCILLA J. MORENO
Elementary Education
Department Chairman
Mountain View College



ST. CROIX CENTRAL CHURCH DEDICATED

The Central church of St. Croix, Virgin Islands, was dedicated January 2, 1977. The church was established as a result of a tent crusade in 1973, during which K. S. Wiggins, Caribbean Union evangelist, baptized 250 new converts. In 1974 the new congregation began construction of a church home. The present congregation consists of 500 baptized members and approximately 300 children.

The main auditorium, which is multisided and circular in shape, has a seating capacity of more than 1,000. But the children's section which forms the frontispiece of the complex, can be opened up, increasing the capacity to more than 2,000. There is thus sufficient room for all the Adventists on the island to be accommodated at one time.

The value of the church is estimated at more than half a million dollars. All the labor was done by volunteers, and much of the material was donated. W. W. THOMSON
President, North Caribbean Conference

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MARYLAND

Sligo Hosts Countdown II

Different in format from the original Testimony Countdown and containing a new study guide, Testimony Countdown II has attracted 1,000 to 1,300 persons in a pilot program that began in January, 1977, at Sligo church in Takoma Park, Maryland. Supported by churches from the metropolitan Washington area, which include portions of the Chesapeake, Allegheny East, and Potomac conferences, the Wednesday night series has been advertised as a mass prayer meeting.

Eight years ago in the Takoma Park, Maryland, church Testimony Countdown was born, a child of the Ellen G. White Estate. Because of the success of the original program, which traveled around the world stimulating interest in Ellen White's nine-volume *Testimonies for the Church* series, the White Estate has now developed another fascinating series—Testimony Countdown II.

Under the general direction of D. A. Delafield, Testimony Countdown II has a varied, fast-paced format that includes a miniconcert/song service, glimpses of little-known episodes in Adventist history, a short discussion of problems in revelation and inspiration, a class discussion based on the study guide, and a question-and-answer period.

Ron Graybill, student of American religious history, has taught the congregation early Advent hymns that were popular in the nineteenth century, read excerpts from the diary of M. B. Czechowski, who first taught Adventism in Europe, and shown slides of places Ellen White visited in Copenhagen, one of her favorite cities.

Robert W. Olson has presented "Spotlight on Inspiration," providing help for many who do not understand this vital subject. He has discussed eight charges of plagiarism in relation to Ellen White's work and the question of verbal inspiration. Elder Delafield has led the

class through selected portions of each volume of the *Testimonies*, highlighting the most important points in the assignment. Paul Gordon, Arthur White, and W. P. Bradley have fielded questions from the audience.

In spite of a snowstorm the first evening of the series, 1,000 persons came to Sligo, and attendance has grown steadily ever since. Approximately 2,400 copies of the Countdown II guidebook have been distributed. While the adult meeting is in progress, a meeting for children attracts 40 to 100. A nursery service has been provided for young children.

Comments about the meet-



D. A. Delafield, associate secretary of the Ellen G. White Estate, directed Testimony Countdown II for ten weeks at the Sligo church.

ings have been enthusiastic, and many who attended the original Countdown series in 1969 have been attending. Most important, perhaps, is the large number of new members and young people who are reading *Testimonies* for the first time. It is hoped that Testimony Countdown II will prove to be an even greater blessing to the world church than the original Countdown.

JAMES J. LONDIS
Minister
Sligo Church



Countdown II participants followed along in their guidebooks as questions were answered and items of special interest were discussed.



Glimpses of little-known episodes in Adventist history and question-and-answer periods were part of the fast-paced format of Countdown II.

SURINAM

SDA Drum Band Makes Debut

The Adventist Drum Band Surinam made its debut on the eve of November 24, the evening before the first-year celebration of Surinam's independence.

In 1975 the youth department of the Surinam Mission received a donation of percussion and wind instruments worth more than US\$3,000. Early in 1976 they organized a drum band, which began practicing on the grounds of the Central church in Paramaribo. The commissioner of the Boy Scout organization opposite the church, who heard and saw the drum band, was impressed by the group and told the organization in charge of the independence celebrations about them. The drum band then received an official invitation to join three others for a tattoo on the night before Independence Day.

The drum band invited a former army music teacher to help in their training on Monday and Thursday afternoons. There were 19 persons, teenagers and two mothers, in the band until the day they practiced on a field adjacent to the Salvation Army headquarters. The Salvation Army band had not been invited to participate in the Independence Day celebration. Five young members of the band stood by listening and watching the Adventist band's performance. One finally talked to the director and told how disappointed they were at not being invited to play. Then she asked, "May we join your band?" This request was granted, on condition that they bring their own drums.

A week before the presentation, the drum band was examined by a group of musicians and was given a grade of 7, out of 10 points possible.

Band members performed well at the tattoo and were a credit to the church's youth and Pathfinder organizations. They hope to give more performances soon.

L. E. KEIZER
President
Surinam Mission

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Summer at Walla Walla College offers more than you might suspect. There is a wide variety of classes and workshops which are structured to allow time for other things as well. Like enjoying our Pacific Northwest country with your family, or participating in the largest Seventh-day Adventist volunteer building project ever undertaken.

...As We Study

Nearly 40 workshops and short-term courses are being offered this summer. You can choose from among such subjects as Creation Science (with the Geoscience Research Institute) Low-cost School Publications, Preparation of Wool Fibers for Weaving, Biblical Archeology, Developing a Small Industry in the Church School or Academy, and Nature Photography. General college and professional education courses will also be offered.

...As We Work

Construction has begun on the new Walla Walla College industrial technology center which will replace sagging, 30-year-old Army barracks. This functional, 68,000-square-foot structure (close to the size of 1½ football fields) will be without rival in Adventist education.

All kinds of skilled and unskilled labor are needed. Your help, along with other men and women, young and old, will help save over \$300,000 on the construction cost. If you can volunteer a day, week or month, you are needed until completion, in January 1978. A carefully synchronized schedule assures that your time will be used to full advantage.

All volunteer workers and their families will be provided

meals, camping space and trailer hookups, limited dormitory space, programs for school-age children and full access to all college recreational facilities.

If you lack a construction skill but want to learn, Tech Force, a ten-week volunteer work program, offers construction training, college credit, room, board and a \$50 stipend.

...As We Play

Summer is a beautiful time at Walla Walla College and there will be plenty of opportunities to enjoy it. In addition to regular campus events, a wide range of recreational activities has been planned. White water floating, bicycle tours, backpacking, a trail-bike campout, a rockhound safari, canoeing and scuba diving are just a few. All are led by experts in their field.

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NIGERIA

Mission Becomes a Conference

January 22 marked a turning point in the history of the church in Nigeria. Some 2,000 members assembled in Aba to witness and celebrate the East Nigerian Mission's change of status to the East Nigerian Conference. This is the second black conference to be organized in Africa. Both are in the Northern Europe-West Africa Division.

The conference inauguration ceremony marked both the climax and close of Z. N. Imo's 11-year term as mission president. The granting of conference status is a tribute to his leadership.

The Seventh-day Adventist message reached eastern Nigeria more than half a century ago when Pastor and Mrs. Jesse Clifford, from England, established the Aba station. Among other early overseas workers were L. Edmonds and A. C. Vine. In 1930 the East Nigerian Mission was organized.

Since the church's beginning in Nigeria in 1923, it has grown, until today there are

more than 20,000 baptized members in the new conference. During 1975-1976, 22 new churches were organized.

The literature work has expanded rapidly and is limited only by the availability of books and foreign currency. Sabbath school offerings have doubled, and so have branch Sabbath schools (244 of them in 1976).

Thanks to the loyalty and faithfulness of members, the work in East Nigeria has reached the self-supporting level. This is made possible by a 300 per cent increase in tithes over a three-year period.

The 50 ordained and licensed ministers are emphasizing public and personal evangelism. The top lay soul winner in 1976 was Gad Ogbouna, with 45 baptisms to his credit.

The new conference leadership, with I. Nwaobia, president; I. Ekpundu, secretary; and M. N. Olukaikpe, treasurer, faces the great task of bringing the Advent message to the many towns and villages within its territory.

B. B. BEACH
Secretary
Northern Europe-
West Africa Division



VIRGINIA CHURCH OPENED AND DEDICATED

Veteran missionaries to China, Elder and Mrs. Cameron Carter, realized a lifelong dream on January 8 as 50 charter members joined the newly organized Carter Memorial church in Montross, Virginia. The building, which will be valued at \$100,000 when the basement is completed, has been built debt-free near Elder Carter's childhood home in the Northern Neck section of Virginia. The new chapel seats 135.

Nearly 200 were in attendance to witness the unique accomplishment of organizing and dedicating a church on the same day, which was also Mabel Carter's eightieth birthday. C. O. Franz, General Conference secretary, cut the ribbon, officially opening the church; Kenneth Mittleider, Potomac Conference president, preached the dedicatory sermon; and A. A. Esteb, a charter member, read an original poem. Robert Adams is district pastor.

H. H. BROECKEL
Communication Director
Potomac Conference

Nashville Students Join SDA Church

The witness of Adventists in several Nashville, Tennessee, schools has resulted in the baptism of 12 medical and dental students from Meharry Medical College and eight undergraduate students from nearby Fisk University and Tennessee State University. Two Fisk graduates baptized in 1976 are now studying for the ministry at Oakwood College, Huntsville, Alabama, prior to entering the Seventh-day Adventist Theological Seminary.

Alex Swan, an Adventist sociology professor at Fisk, gave a tract to a senior student, Rodney Malcolm, on the subject of the Sabbath. To Dr. Swan's amazement, Malcolm read the tract with interest and was back the next day for more. He shared the good news with his roommate, Robert Lively, also a senior student. Both young men subsequently received Bible studies and within a year were baptized.

Meanwhile, across the street from Fisk at Meharry Medical College other spiritual forces were at work through the witness of Adventist students Zavon Canyon, in dentistry, and Anthony Lewis and Mark Beale, both in medicine. Almost at the same time as the Fisk contacts,

their Bible studies and prayers resulted in the baptism of two medical students, David Moore and Keith Jackson.

Then Joseph F. Dent, Jr., South Central Conference education director, invited students from Fisk, Meharry, and Tennessee State to a series of Friday-evening Bible discussions. Meharry's president, Lloyd Elam, gave permission for use of the college amphitheater without cost for the purpose, and after several weeks of Bible studies, there now are more than 100 students from the three institutions in attendance.

Of interest to those involved are statements by Ellen White (*Testimonies*, vol. 7, pp. 232, 233) referring to a ministry she had urged years ago for these institutions, their faculty and students: "Our brethren selected Nashville as a center for work in the South because the Lord in His wisdom directed them there. . . . Our workers find it easier to labor in this city for the colored race than in many other cities of the South. . . ."

"Into the institutions of learning at Nashville the truth is to find entrance. There are those in these institutions who are to be reached by the third angel's message. Everything that can be done to interest these teachers and students in the message of present truth should now be done, and it should be done in a wise and understanding manner."

LOUIS B. REYNOLDS
General Field Secretary
General Conference

Afro-Mideast

● The former minister of education for Lebanon and now a deputy in government, A. Mukhaiber visited Middle East College in Beirut recently for informal discussions on the evaluation and official recognition of the college. The scope of the discussions was broadened to include the possibility of reopening Adventist work in other countries of the Middle East.

● B. T. Bageni, Uganda Field youth and Sabbath school director, recently went with five fellow ministers and four laymen to Gulu, Uganda, where, as a result of their efforts, 20 persons now are studying Adventism in this area previously unentered by the church.

● Russell C. Thomas, Afro-Mideast Division publishing director, reports that book sales for 1976 show an overall increase of 32 per cent over sales in 1975.

● Ten workers were ordained to the gospel ministry during the East African Union session in Limuru, near Nairobi, Kenya, on February 26.

● Moukhtar Malloukeh, a Middle East College graduate with a theology major, has been appointed publishing director of the Egypt Field. A major assignment is to recruit more colporteurs in this country of rapidly increasing sales.

Australasian

● After 28 years of mission service in the Solomon Islands and Papua New Guinea, Pastor and Mrs. C. R. Stafford returned to Sydney, Australia, on Sunday, January 16, for retirement. Their son, Gordon, has been appointed as district director/pilot to Menyamy, in the Morobe Mission of the Papua New Guinea Union Mission.

● A number of Adventists connected with the State Emergency Services were called to assist in the recent

Granville, Sydney, rail disaster, in which 80 persons died.

● The Australasian Division executive committee has appointed W. G. Dowling assistant director of the division temperance and health departments.

● Baptisms in the Eastern Highlands Mission of the Papua New Guinea Union Mission have increased from 713 in 1974 to 1,408 in 1975, and 2,226 in 1976.

● Ray Swannell, medical director of Auckland Adventist Hospital in New Zealand and currently completing a degree in public health at Loma Linda University, has accepted a deferred appointment as health and temperance director, Trans-Tasman Union Conference.

Far Eastern

● The blind pastor of a non-Adventist church in Davao City, in the southern Philippines, preaches Voice of Prophecy sermons to his congregation every Sunday. Although he became blind several years after serving as church pastor, his congregation desired to keep him as their minister. However, the task of writing sermons became a laborious undertaking. It was while listening to an Adventist sermon on his radio that he got the idea of using the same material for his Sunday sermons.

● Chaplains from the 21 Adventist hospitals in the Far Eastern Division will attend a workshop in Hong Kong, April 15 to 20, announces H. K. West, division Ministerial Association secretary. The purpose of the workshop, which will feature Wilber Alexander, of Loma Linda University, as guest speaker, is to help the chaplains be more effective in their ministry to the sick and to cultivate an interest in Christianity.

● A February 26 baptism climaxed a series of evangelistic meetings in Romblon, Romblon Province, Philippines, by D. M. Niere, Central Philip-

pine Union Mission evangelist. Health lectures were given each night by V. L. Niere, wife of the evangelist.

● A Central Philippine Union Mission Publishing Leadership Seminar was held in Cebu City February 21 to 24. The theme was "Excellence in Leadership."

Trans-Africa

● Literature evangelists of the Trans-Africa Division sold \$90,556 worth of literature during January, 1977. This is the highest sales record for January in the history of the division. The sales goal for 1977 is \$1,846,250.

● During January and February, six unions in the Trans-Africa Division held literature evangelism institutes. Walter Ruba, division publishing director, was present for each of the institutes.

● A Solusi College extension school for African pastors convened at Bethel College in the newly independent state of Transkei, South Africa. Fifty-five ministers attended.

● During the first two weeks of the Helderberg College school year, Alvin E. Cook, Trans-Africa Division Ministerial secretary, conducted a seminar on public evangelism for the combined ministerial classes of the college.

● Through the work of literature evangelists in Malawi, 75 persons were baptized during 1976.

● The week after a witness-training program in Lilongwe, Malawi, church members went back to the same homes they had visited, and already four persons have joined the baptismal class. "I can see fire, fire, fire, everywhere in my companies and churches around the city!" says Hazelwell Kanjewe, district pastor.

● The Zambesi Union youth department has set a goal of 150 Voice of Youth evangelistic meetings during 1977. The Matabeleland-Midlands Field has set a goal that is more than half of the union total.

North American

Atlantic Union

● Benjamin Gilman, representing the Ulster, Rockland, and Orange County district in the United States House of Representatives, visited the Middletown, New York, church on Visitors' Day recently. Congressman Gilman regularly worships in a synagogue across the street from the Adventist church in Middletown, which at one time presented him with the Community Services Award plaque.

● More than 400 persons attended the Vermont-New Hampshire youth rally in Bellows Falls, Vermont, on February 12, when George Rice, associate professor of religion at Atlantic Union College, spoke about the charismatic movement.

● Three longtime employees of New England Memorial Hospital, Stoneham, Massachusetts, were honored during the hospital's annual board meeting and banquet. Service-award plaques were presented to David Stone, director of physical therapy and a member of the Board of Trustees, for 43 years of service, and to Marcia and Allen Robinson, for 33 years and 43 years of service, respectively.

Canadian Union

● Members of the Burlington, Ontario, church served a vegetarian smorgasbord on Sunday, January 16, in the East Plains United church, with more than 100 in attendance. They also showed a film on nutrition and conducted a panel discussion on vegetarianism. A cooking school was held February 13 to February 17, with an average attendance of 40, and weekly classes are continuing.

● The Saskatoon, Saskatchewan, church band has completed another year of playing for churches and youth rallies in the Manitoba-Saskatchewan Conference. The band was organized five years ago by Jim Hunt with 12

members and now has a membership of 25.

● When fire completely destroyed the home of a family in Acme, Alberta, on January 4, members of the Acme, Beiseker-Leveland, and Drumheller churches purchased and half-filled a new 23.5-cubit-foot freezer for the family.

● In 1976, Pastor Dan Jackson proposed a church building for the 14-member company in Edson, Alberta, and approximately a year later, on February 19, the building was dedicated free of debt. A church of 28 members was organized at the same time.

Central Union

● The latest Ingathering report for the Central Union Conference shows a \$3,293 gain in Ingathering for 1976 over 1975. The total—\$568,278—is the largest amount of Ingathering ever raised in the union.

● During February, literature-evangelist sales of \$142,556 were processed by the Central Union Home, Health, Education Service office. This is the highest sales figure for any February in the history of the HHES office.

● As the result of the work of the literature evangelists in the Central Union Home, Health, Education Service between 1963 and the end of 1976, 2,373 persons were baptized.

Lake Union

● Mike Wilson, a young member of the Hammond, Indiana, church, built a steeple for the church as part of his Eagle Scout project.

● The final report of Michigan's World Service Appeal shows that the conference has again set a world record for funds raised. As Michigan passed its goal of \$395,000 it collected more for Ingathering than any other local conference. The final reported figure was \$398,249 for a per capita of \$19.39. A total of 135 of the 160 churches in the conference surpassed their basic

goals, and 86 reached Silver Vanguard goals of \$25 per member.

● More than 175 persons filled the Church of the Nazarene church in Bolingbrook, Illinois, for the first service of the new Bolingbrook company on Sabbath, February 12. The company is an outgrowth of the old Swedish church in Chicago.

● Hinsdale Sanitarium and Hospital, Hinsdale, Illinois, has begun a weight-reduction plan for employees who are at least 15 pounds overweight. The health-education department is coordinating a reimbursement program to promote better health for the staff.

● The severe winter weather in Indiana has affected several of the schools and churches in the State. Fuel bills have skyrocketed, and one Sabbath 90 per cent of the churches were closed. Tithe and mission offering totals are much lower than last year's January totals.

North Pacific Union

● Laurelwood Adventist Academy was the host school for the conferencewide Oregon Musical Festival held on Sabbath, March 12.

● A new degree program in respiratory therapy will be offered by Walla Walla College in cooperation with Walla Walla General Hospital beginning in June. The two-year Associate of Science degree will incorporate formal courses on the college campus and practical experience and instruction at Walla Walla General Hospital.

● The first It Is Written Revelation Seminars in Oregon have broken all attendance records since seminars were begun more than two years ago in San Diego, California. More than 3,100 persons attended sessions in Portland, Eugene, Grants Pass, and Medford.

● For the first time, sales by literature evangelists in the North Pacific Union Conference exceeded \$1 million in a 12-month period. M. R. Lyon,

union publishing director, made the announcement in a recent union staff worship period and presented the millionth-dollar sales contract.

Pacific Union

● A bell choir and a children's choir from the Glendale City church performed at the nineteenth annual Choral Conductors' Guild concert in Glendale, California, in February.

● Cree Sandefur, Pacific Union Conference president, spoke at the dedication of the Salt Lake City, Utah, Wasatch Hills church, whose pastor is William MacCarty.

Southwestern Union

● The salary expense for the Southern Union Home, Health, Education Service (HHES) is 4 per cent of sales in the Southwest, the lowest percentage rate in the North American Division. Sales for 1976 gained 61 per cent over 1975 sales. March 7 to 11 was the most profitable week in HHES history, with sales totaling \$53,000. Groundbreaking has been set for August 14 for the new HHES building, which is Phase I of the new union office building.

● National Health Food Industries has been purchased from Southwestern Union College by the Landstrom Corporation, the company that owns and operates Collegedale Distributors.

● The Southwest Region Conference is hoping to purchase Lone Star Camp from the Texas Conference for use as a camp-meeting/youth-camp site. Texas youth soon will be using their new 814-acre campsite near Austin.

● The Texico Conference recently sold their retail furniture outlet at Sandia View Academy, Corrales, New Mexico, to a Seventh-day Adventist, Ron Turner, with the provision that one fourth of the profits from the business will accrue to Sandia View Academy. The Brandon Corporation purchased the manufacturing plant several months ago.

Loma Linda University

● The annual School of Health Alumni Association Update Convention, Update '77, was held on the Loma Linda campus in early March. Preceding it, concluding on February 28, was the seventeenth annual School of Dentistry Alumni-Student Convention.

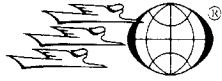
● A *Handbook for Foreign Travelers* was published recently by the department of environmental and tropical health in the School of Health. The book is divided into 19 sections with chapter titles such as "U.S. Passport Information," "Immunizations Required or Recommended for Foreign Travel," "The Jet Lag Syndrome," "Health Hints for the Tropics," "Working Abroad," and "Antivenin Sources."

● An ecology/fund-raising walkathon was held Sunday, February 27, by the Loma Linda University junior nursing class to raise funds to drill a much-needed well at the House of Hope, a Tijuana, Mexico, orphanage.

● The *Seventh-day Adventist Periodical Index*, the key to articles published in major Seventh-day Adventist periodicals since 1971, has been authorized to continue for the next five years by action of the board of higher education at its January meeting. Financial support for the *Index*, which is published by the Loma Linda University Libraries, comes from the eight colleges and two universities operated by the church in North America.

● Hulda H. Crooks, research assistant in the School of Health, appeared on the program To Tell the Truth over Los Angeles television February 28. Mrs. Crooks, 80, taped the television program in New York City in late January. Her "secret" was that she has climbed Mt. Whitney, in central California, every year (except 1965) since 1962. The program, number 2971, is scheduled to be shown in more than 100 cities throughout the United States over the next two years.

Review



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127th Year of Continuous Publication

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

Camp Meeting Schedule

Atlantic Union
Greater New York
English June 24-July 2
Spanish July 3-9
New York June 24-July 2
Northeastern June 24-July 2
Northern New England June 16-25
Southern New England June 17-25

Canadian Union
Alberta July 15-17
Beauvallon July 1-9
Foothills Camp July 1-9
Peace River July 15-17
British Columbia August 5-13
Manitoba-Saskatchewan
Blackstrap July 1-9
Clear Lake July 13-16
Maritime July 8-16
Newfoundland July 20-24
Ontario July 1-9
Quebec July 22-30

Central Union
Central States June 17-25
Colorado June 14-18
Kansas May 24-June 4
Missouri June 8-11
Nebraska June 3-11
Wyoming August 2-7

Columbia Union
Allegheny East June 30-July 9
Allegheny West June 30-July 9
Chesapeake July 8-16
Mountain View
Charleston April 15, 16
Clarksburg April 8, 9
Cumberland April 22, 23
New Jersey
English June 24-July 2
Spanish July 3-9
Ohio June 17-25
Pennsylvania June 17-25
Potomac June 17-25

Lake Union
Illinois
LaFox June 9-18
Little Grassy Youth Camp
September 14-17
Indiana June 10-18
Lake Region June 23-July 2
Michigan
Grand Lodge July 14-23
Upper Peninsula July 17-19
Wisconsin
Camp Wahdoon May 14
Silver Lake July 28-August 6
Campground

North Pacific Union
Alaska
South Central August 3-7
Southeastern July 29-31
Idaho June 3-11
Montana July 8-16
Oregon July 15-23
Upper Columbia June 10-18
Washington June 23-July 2

Northern Union
Iowa June 3-11
Minnesota June 10-18
North Dakota June 10-18
South Dakota June 3-11

Pacific Union
Arizona July 14-23
Central California August 4-13
Hawaii September 21-24
Nevada-Utah June 20-25
Northern California
Pacific Union College June 12-18
(English)
Pacific Union College (Spanish)
July 29-August 1
Paradise July 16-19
Redwood Area (Weott) July 21-30
Southeastern California
Hemet (Old-fashioned) May 26-29
Anaheim October 7, 8
Southern California
Frazier Park June 30-July 4
Lancaster October 7, 8
Lynwood June 18-25
Lynwood (Black) April 29, 30

Lynwood (Spanish) July 6-9
Newbury Park September 23, 24
Pomona October 21, 22

Southern Union
Alabama-Mississippi May 27-June 4
Carolina June 3-11
Florida May 27-June 4
Georgia-Cumberland May 25-28
Kentucky-Tennessee June 3-11
South Atlantic June 9-18
South Central June 10-18

Southwestern Union
Arkansas-Louisiana June 9-18
Oklahoma July 8-16
Southwest Region June 17-25
Texas July 1-9
Texico July 22-30

Deaths

BUFANO, Caesar—b. Oct. 10, 1908, Italy; d. Aug. 29, 1976, Glendale, Calif. He served as a pastor in New Jersey, Northern, Central, and Southern California, and in Illinois for a combined total of 40 years. Survivors include his wife, Bernice; one daughter, Mrs. Faith Axt; three grandchildren; and one sister, Theresa Chaffin.

GAITENS, James Clyde—b. June 29, 1907, Glasgow, Scotland; d. Nov. 29, 1976, Coalmont, Tenn. A graduate of Union College, Lincoln, Nebraska, his denominational service includes: superintendent of education, and principal of academies in Nashville, Tennessee; Jacksonville, Florida; Exeter, California; and Collegedale, Tennessee; science teacher and dean of men at Emmanuel Missionary College (now Andrews University), Berrien Springs, Michigan; dormitory dean of the medical school at Loma Linda University for eight years and Bible instructor in the School of Nursing; Bible and science teacher for five years at Enterprise Academy, Enterprise, Kansas; pastor for the Cumberland Heights district in Tennessee. As a youth leader he pioneered the idea of junior camps in Missouri, Florida, Kentucky, and Tennessee. Survivors include his wife, Pearl Hartwell Gaitens; one daughter, Elizabeth Joanne (Betty Jo) Baerg; one foster son, James W. Seeman; eight grandchildren; and two sisters, Anne Seely, and Agnes Constable.

LEECH, William Dale—b. Oct. 3, 1894, Kingsville, Mo.; d. Aug. 3, 1976, Loma Linda, Calif. A graduate of Union College, Lincoln, Nebraska, he served as chairman of the science department at Southern Missionary College, Collegedale, Tennessee, for two years, and then taught science at Loma Linda Academy. He also served as chairman of the chemistry department at La Sierra College, La Sierra, California, before transferring to Loma Linda, where he was involved in research and teaching. Survivors include his wife, Oleta; one daughter, Geraldine Dickinson; four grandchildren; and five great-grandchildren.

LIU, Oilene—b. July 14, 1905, Canton, China; d. Feb. 8, 1977, Loma Linda, Calif. She began her denominational service in 1925 as teacher and bookkeeper at the China Training Institute. Other places where she served were the Signs Publishing House, the Home Study Institute in Shanghai, and the Hong Kong Language School. Her

last service before coming to the United States was at the South China Union Mission as assistant treasurer. In 1950 she came to the General Conference office to serve in the Temperance Department, where she was a secretary for 26 years. Survivors include her two daughters, Rena Suckley, and Juanita Su; and six grandchildren.

NASR, Hana Jubran—b. June, 1912, Taybeh, Palestine; d. Dec. 11, 1976, Amman, Jordan. She served as principal of the first Seventh-day Adventist elementary school in Beirut, Lebanon, and also as principal of the Amman, Jordan, Adventist Secondary School. She then served as dean of nurses at the Dar es-Salaam Hospital, Baghdad, Iraq.

NOWFEL, Shukri—d. Oct. 20, 1976, West Beirut. He was the first Arab Adventist minister to be ordained and one of the last surviving links with the early beginnings of Adventist work in the Middle East. As a young man at the American University of Beirut, Pastor Nowfel came in contact with the pioneer German missionary W. K. Ising. Survivors include his wife, Hneimeh Madi; five daughters; and three sons.

SAUNDERS, Nelson H.—b. Aug. 29, 1884, Springfield, N.J.; d. Feb. 5, 1977, Turlock, Calif. After graduating from Washington Missionary College (now Columbia Union College), Takoma Park, Maryland, he married Aileen Dewdney and together they went to Williamsdale Academy in Nova Scotia, where he was dean of men and taught Bible. He served as pastor in Montreal, Quebec, and Brantford, Ontario. He was MV and educational secretary of the Greater New York, Southern New England, and Atlantic Union conferences. He also served as pastor in Worcester, Massachusetts, and Bridgeport, Connecticut. Survivors include his wife, Aileen; one daughter, Audrey Waldorf; one grandson; three great-grandchildren; and one brother, Chaffee Saunders.

Coming

April
9 Literature Evangelism Rally Day
16 Loma Linda University Offering
23 Educational Day and Elementary School Offering (local conference)

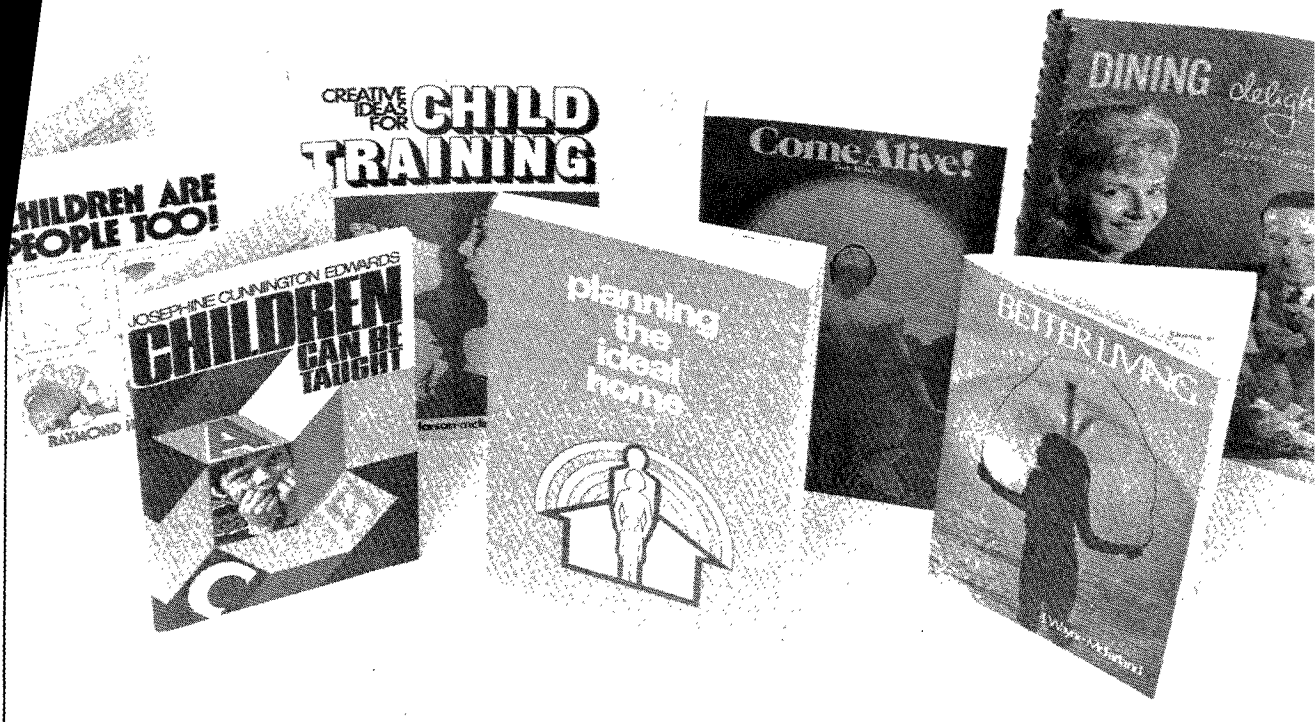
May
7 Community Services evangelism
7 Church Lay Activities Offering
14 Disaster and Famine Relief Offering
21 Spirit of Prophecy Day

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)

July
2 Tract evangelism
2 Church Lay Activities Offering
9 Christian Record Braille Foundation Offering

August
6 Unentered areas evangelism
6 Church Lay Activities Offering

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Spotlight on God's Law—4

Holiness— Now or Later?

• E. Robert Reynolds



THE REVISED STANDARD VERSION gives the Ten Commandments in 295 English words, the fourth commandment using 94 of these—four words short of being one third of the total. This may indicate, in some measure, the degree of importance God attaches to Sabbathkeeping. This in no way minimizes the importance of any of the other commandments, but it does suggest that the Sabbath is crucial in Christ's conflict with Satan.

“Remember the sabbath day, to keep it holy. Six days you shall labor, and do all your work; but the seventh day is a sabbath to the Lord your God; in it you shall not do any work,

E. Robert Reynolds is a retired missionary living in Riverside, California.

you, or your son, or your daughter, your manservant, or your maidservant, or your cattle, or the sojourner who is within your gates; [“or the stranger who is within your settlements,” The Torah, “or your house guests,” T.L.B.] for in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore the Lord blessed the sabbath day and hallowed it” (Ex. 20:8-11, R.S.V.).

In order to keep the Sabbath holy it is necessary to *be* holy, and if a person must be holy before he keeps the Sabbath it is evident that Sabbathkeeping does not make him holy. This makes righteousness by works totally impossible.

Genuine holiness is the result, not of good conduct, but of an intimate, personal relationship with Jesus through the indwelling of the Holy Spirit. God will not accept any righteousness by our own works in place of righteousness by faith in Jesus Christ. His righteousness includes His own sinless life of obedience, in which He set us an example. Our obedience—our sanctification, by faith—is the result of having been made righteous through Jesus. True Sabbathkeeping is a fruit of holiness, not its cause.

The Sabbath, revealing as it does the Creator, stretches from creation to re-creation. “The Son of man is lord even of the sabbath” (Mark 2:28, R.S.V.). Sinners are “sanctified [re-created] through the offering of the body of Jesus Christ” (Heb. 10:10, R.S.V.). The same One who created the world also gave the Ten Commandments upon Mount Sinai. “There is one lawgiver and judge, he who is able to save (James 4:12, R.S.V.). Remembrance of the Sabbath, then, directs one's mind to Jesus as Creator, Lawgiver, and Redeemer. It is a token of the holiness He planned for mankind in the beginning and which He died to make possible for eternity. In every way the Sabbath points to Jesus. As Creator He sanctified the Sabbath before the entrance of sin; as Redeemer He sanctifies the repentant sinner.

Two institutions, marriage and the Sabbath, were ordained by God and glorified again by Jesus. The Bible presents marriage as an illustration of God's

union with His people (Eph. 5:30-32; Mark 10:7, 8; John 17:21-23). As a sign of this union God gave them the Sabbath (Ex. 31:13, 16; Eze. 20:12, 20). Both in the work of creation and of redemption, Christ rested on the Sabbath, foreshadowing the Sabbath of eternal spiritual rest the redeemed will enjoy.

But holiness within Sabbathkeeping is not limited to the people of God. The Sabbath reveals holiness as an attribute of God. A holy day and a holy people both point to a holy God. Not only did He create the world in sinless perfection but He made provision for its re-creation, after sin entered, through Jesus' death on the cross.

True Sabbath observance consists of more than observing a list of things to avoid. The Sabbath command is stated, not in the negative, as are most of the other nine, but in the positive. God must have had a reason for expressing it this way.

Sabbathkeeping is not altogether or so much a matter of what we are not to do as it is of what we *should* do. And what can we do? We can be honest about our motive in keeping the Sabbath. Is what we do intended to help us to understand and reflect God's love, or is it for our own pleasure? Altogether too often Sabbath activity is governed by what others will think of us or *our* personal nonspiritual benefit, rather than by the motive of helping someone else to know Jesus better or of getting better acquainted with Him ourselves.

Remembrance of the Sabbath is more than a one-day-in-seven affair. It begins on Sunday. And it should be remembered frequently in making long-range plans. If we would keep the Sabbath day holy we must think proper thoughts all during the week. Holiness on the Sabbath requires holiness during the week. I do not mean that one has to be constantly thinking sacred thoughts. But secular thinking among true Sabbathkeepers will be heavily influenced by sacred thinking. Paul said, “Pray constantly” (1 Thess. 5:17, R.S.V.). One cannot be always in the posture of prayer, but he can always maintain a prayerful attitude. “Remember the sabbath day, to keep it holv.” □

To be continued

The Back Page

1977 Yearbook Available Soon

The 1977 Yearbook has gone to press and soon will be available in North America through Adventist Book Centers and, overseas, through regular publishing channels. Prices are \$16.50 for the soft cover and \$18.50 for the hard cover.

All organizations and individuals should order promptly, because the quantity printed is somewhat less than in former years.

F. DONALD YOST

LLU Offering Is April 16

On Sabbath, April 16, the Loma Linda University Biennial Offering will be taken in Adventist churches in North America.

In 1905 Ellen White was shown property in Loma Linda, California, that should be purchased as a training center for physicians, nurses, and health-related professionals who would be motivated with the philosophy of

medical missionary work. Adventists were called upon to sacrifice to make this a reality, and they responded in a wonderful way.

The same quality of sacrifice is needed today. As the influence of our university has increased, so has its need. At a time when the world is becoming increasingly interested in health and nutrition Loma Linda University, established to be the leader in these fields, is facing a curtailment of certain programs because of financial need.

Your support on April 16 will help meet the urgent needs of continuing new health research, upgrading programs, increasing funds for inflationary emergencies, and providing aid for worthy graduate students at Loma Linda University.

NEAL C. WILSON

Trans-Africa Baptismal Report

In the Trans-Africa Division 33,273 persons were baptized into the Seventh-day Adventist Church in 1976.

This is by far the largest number ever baptized in Trans-Africa and exceeds by 4,000 the number baptized in 1975. Merle L. Mills, division president, believes that 1977 will be an even better year in spite of the many problems division workers face.

N. R. DOWER

SM Teaches in Nepal

The first student missionary to Nepal has made it possible for two overseas workers' families to remain on duty in that country. Without Renee Brown as teacher for their children, the parents would have felt it necessary to go elsewhere to educate them, leaving only Adventist physicians as overseas church workers in Nepal.

Renee originally was slated to go to Korea. After a summer of unusual visa problems and frustrating delays, she began to fear that she would never go overseas. When one postponement followed another, Renee concluded that the Lord must be leading in

another direction. At this point the Nepal call arrived, which she readily accepted.

Today Renee not only teaches the missionaries' children but also teaches an English class for the Nepalese and helps in the hospital. "It's such a good feeling to be helpful and needed," she says.

JAN S. DOWARD

In Brief

New position: Clayton V. Henriquez, youth director, Inter-American Division, formerly youth director, Colombia-Venezuela Union Mission.

FED baptisms: More than 29,000 persons were baptized in the Far Eastern Division during 1976, according to B. E. Jacobs, division secretary.



NORTH AMERICAN PUBLISHING LEADERS MEET AT ANDREWS

The first publishing leadership seminar for all North America was conducted at Andrews University March 7 to 17. Forty-four publishing leaders participated, representing conferences and unions from Hawaii to Newfoundland. Three came from Inter-America and two from the Trans-Africa Division.

Rudolf Klimes, of Andrews University, and J. N. Hunt, of the General Conference Publishing Department, were codirectors of the seminar. The theme for the meeting dealt with developing more Christlike leadership and directing the literature workers according to God's blueprint. Resource personnel

from Andrews University and experienced field leaders gave valuable instruction in the areas of spiritual leadership, management skills, sermon preparation, communication, and successful publishing leadership.

Each leader was involved in the unique team-management process and in daily group sessions for feedback and application to specific publishing-department needs. Every part of the seminar was carefully evaluated by participants so that the Publishing Department can plan for even more meaningful leadership training in the future.

J. N. HUNT

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