

Review

MAY 5, 1977

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

In spite of her wails, I could tell that 2-year-old Sabrina was not seriously hurt.

“Rocking horse turned over? Well, you’ll be all right.”

Through the kitchen window I offered my sympathy and then returned to my work. Sabrina was a timid little thing. The extent of her injuries could not be estimated by the amount of noise she produced.

I had already forgotten the rocking-horse “catastrophe” when suddenly Sabrina was beside me. (How quietly she had entered the house! I hadn’t even known she was around.) She was saying something, confidentially and in so subdued a voice I could scarcely hear her.

“What? What do you want?” I couldn’t quite figure it out.

Again the near-whispered words—the solemn eyes fixed on my face—“Wocky dair.”

This time the meaning flashed through. “Oh, you want to sit in the *rocking chair!*” I translated (and had verification been necessary, her expression would have supplied enough and more).

So that was it—the rocking chair! The place where I had often comforted her when she was hurt or sick or just not sleepy at bedtime.

“All right,” I said. “We’ll sit in the rocking chair.”

We rocked, my cheek against her soft hair, my arms around her nice and tight. How long we sat there I don’t know. And who enjoyed herself more—Sabrina or I—I don’t know either. Such comfort

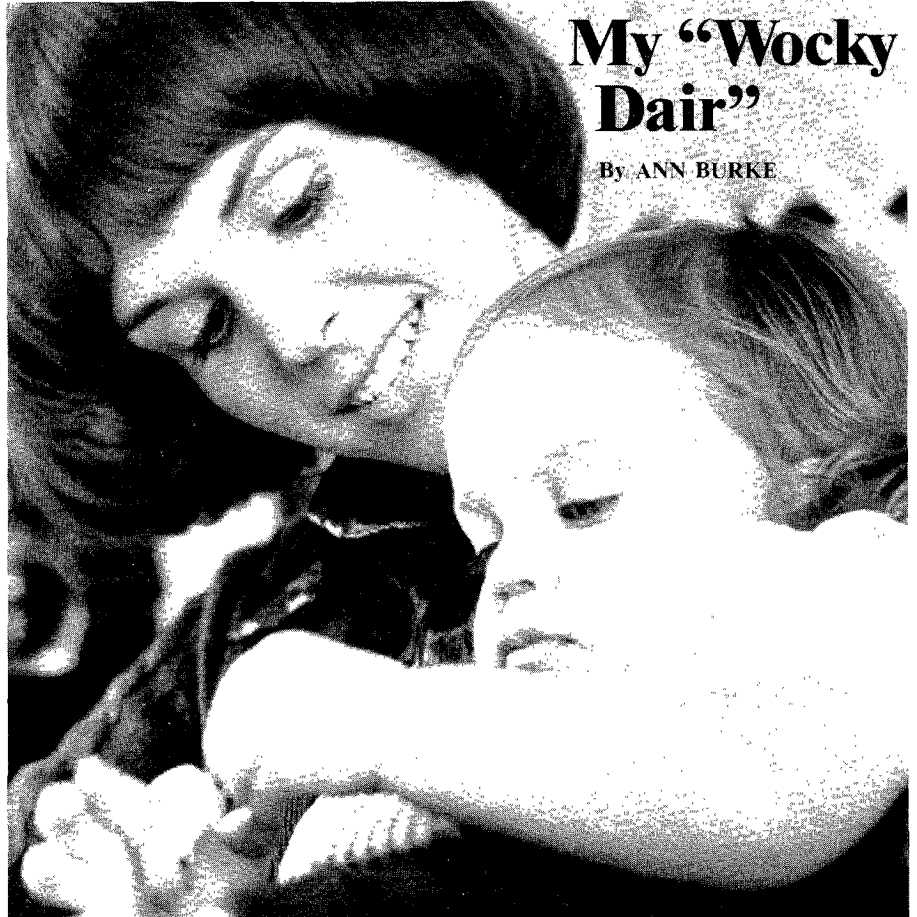
there is in being sought for comfort; such joy in being asked for mother love.

I too have a “wocky dair” to which I repair when I need assurance. It’s my bedside. The Lord is pleased when I come there. I’ve needed to grasp that. Often I’ve acted as though He were, somehow, hard to reach. “Dear Lord,” I’ve prayed, “please—I need Thy help!” Then I’ve gone on kneeling in fear and helplessness. Or I’ve pleaded, “Jesus, put Your arms around me,” then risen as lonely as though they were not there.

Now haven’t I been foolish! The Lord is my parent. And what makes a parent happy? (I can answer that.) And how are a parent’s arms most comfortable?

I can come to my Lord as Sabrina comes to her mother, to lean for a comforting while upon His breast. For a comforting, heart-satisfying while . . .

And who will enjoy it more—I or the Saviour? Who’ll be more comforted—I or He, who has said, “As one whom his mother comforteth, so will I comfort you” (Isa. 66:13)?



My “Wocky Dair”

By ANN BURKE

Jesus—the God-man

Throughout its history the Seventh-day Adventist Church has proclaimed the truth that Jesus will come again—soon. This message has awakened the same kind of response as did Peter's sermon on the day of Pentecost and the earthquake in Philippi. It has caused hearers to ask, "What shall we *do*?" (Acts 2:37), "What must I *do* to be saved?" (Acts 16:30).

Peter answered on the day of Pentecost: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Paul and Silas, answering the Philippian jailer's question, declared: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). In each case doubtless the apostles went on to expand on the glories of Christ and the numerous facets of the gospel. Doubtless they explained that the Temple services shed light on the plan of salvation. The sacrificial lamb represented Jesus as the sinner's substitute. The priests represented Jesus, the true Mediator. The blood of the sacrifices symbolized the atoning blood of Jesus.

In much the same way, Seventh-day Adventists have responded to the question "How can I be ready for the second coming of Jesus?" by saying, "Repent. Come to Jesus just as you are. Accept Christ's righteousness, by faith. Let Him dwell within you by the Holy Spirit. Keep His commandments. Trust Him as your Mediator in the heavenly sanctuary. Study His Word. Spend time with Him in prayer." Heavy emphasis has been placed upon the divinity of Christ—that Jesus has been one with the Father and the Holy Spirit from all eternity; that He is the Creator; that in Him is "life, original, unborrowed, underived" (*The Desire of Ages*, p. 530); that "the divinity of Christ is the believer's assurance of eternal life" (*ibid.*).

Some emphasis, too, has been given to Jesus as the Christian's example—that Jesus revealed the tremendous potential of human beings who will trust and obey God fully, overcoming Satan's temptations by the same spiritual facilities available to every man and woman, boy and girl (see *Selected Messages*, book 1, pp. 252, 255, 260, 262). Attention has been called to Christ's promise to the church of Laodicea: "To him that *overcometh* will I grant to sit with me in my throne, *even as I also overcame*, and am set down with my Father in his throne" (Rev. 3:21).

Christ Showed Us How to Live

But Christ lived on earth not only to show us *what* we may become but also to show us *how* we may live victoriously. Little has been said about this in recent years. This is regrettable, for this aspect of Christ's life has enormous importance for our day-by-day living. As the Son of God, Jesus was sinless and "right" with God from the outset, hence did not need to be "justified." But

as the Son of man He went through the process of character development, giving us an example of how to live the sanctified life.

From this standpoint the lessons being studied by the world church in the Sabbath school this quarter have exceptional value. By focusing on the full humanity of Jesus (while still calling attention to His full divinity), they are providing a helpful balance to the continual and rightful emphasis that has been given to Christ's divinity. By focusing on the reality of Christ's temptations, they are adding to the glory of His victorious, sinless life. By picturing Christ as a real human being they are removing the fictitious picture that many have of Christ—that He was less man than God, that He availed Himself of advantages that human beings cannot have, that His temptations were not as real or severe as those of other people born into this world, and that the outcome of His mission to save the fallen human race was predetermined and inevitable.

More clearly than any other lessons on the life of Christ that have been studied in Sabbath school in recent years, these lessons underscore the fact that "the humanity of the Son of God is everything to us. It is the golden chain that binds our souls to Christ, and through Christ to God."—*Selected Messages*, book 1, p. 244, cf. p. 264. If Christ had not been fully human—though fully divine—He could not have been our Saviour. To meet fallen human beings and lift them up, He had to reach them where they are. The Ladder that connects earth with Heaven must have its feet planted firmly on the solid ground of this lost world. (See *The Desire of Ages*, pp. 311, 312; *Selected Messages*, book 1, p. 243.)

Jesus Was Fully Qualified

These Sabbath school lessons emphasize that Jesus met fully every qualification necessary for the task of saving lost mankind. Except for His absolute sinlessness, Jesus identified completely with the human race. (See Ellen G. White letter B-17, 1878.) Wrote the apostle Paul: "Since therefore the children share in flesh and blood, he himself likewise partook of the *same nature*. . . . For surely it is not with angels that he is concerned but with the descendants of Abraham. Therefore he had to be made like his brethren *in every respect*" (Heb. 2:14-17, R.S.V.).

"Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life."—*The Desire of Ages*, p. 49.

"Christ, who knew not the least taint of sin or defilement, took our nature in its deteriorated condition."—*Selected Messages*, book 1, p. 253; cf. pp. 267, 268. "What the law could not do, in that it was weak through

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This Week

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Our cover story, "My 'Wocky Dair,'" brings vividly to mind the abundant, comforting love of a parent toward his or her child—one of the richest and most satisfying in all human experience.

And while there is danger in making God appear too human as we seek to understand Him, there is much we can learn about His love for us by understanding more fully the love of parents for their children. Jesus Himself compared human to divine love: "If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him!" (Matt. 7:11, R.S.V.).

This comforting, eternal love of God for His children, manifested most clearly in Christ, His Son, continues to be felt through the ministry of Christ's representa-

tive on earth, the Holy Spirit, one of whose names is Comforter. The Holy Spirit was given to make the Saviour accessible to all.

"At all times and in all places, in all sorrows and in all afflictions, when the outlook seems dark and the future perplexing, and we feel helpless and alone, the Comforter will be sent in answer to the prayer of faith. Circumstances may separate us from every earthly friend; but no circumstance, no distance, can separate us from the heavenly Comforter. Wherever we are, wherever we may go, He is always at our right hand to support, sustain, uphold, and

cheer."—*The Desire of Ages*, pp. 669, 670.

How appropriate, therefore, that as we honor our mothers on Mother's Day and later our fathers on Father's Day, we learn from their love more about the love of Him who says, "I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee" (Jer. 31:3). "I, even I, am he that comforteth you" (Isa. 51:12).

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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.]

To Finish or Share?

I appreciated the Speaking Out entitled "When Will the Work Be 'Finished'?" in the March 31 REVIEW. I have, as does its author, a strong conviction that we are to find our real joy in this world giving and sharing the Lord's love to a dying world. I have many misgivings about the assumption that we can set ourselves to a finished work now.

As the author states in his final paragraph: "Soon Jesus will rise from His throne, step forth before the universe, and say: 'It is finished!' He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth" (Rom. 9:28). God 'finishes' the work. Our role is to make ourselves totally available to God, to be used as He shall see fit for His glory in His own way."

A grand work of rebirth in love and compassion needs to be done in each of us who loves the Lord. Then we really can give a certain sound on the trumpet with a beautiful melody of love.

CARL B. MOSHER
St. Johns, Michigan

Unanswered Questions

The recent articles on country living ("Loitering in God's Way," Jan. 27; "We Live in the

Country," March 17) were appreciated, but I have some questions that were not answered in either article.

Presently we enjoy a country environment and feel sorry for city dwellers. But while our children were school age, we chose to live in a small town near an Adventist primary school, academy, and college. There our children were able to prepare themselves for service in the Lord's work and to find good Christian mates. Even though they lived at school part of the time, we were near enough for the family to enjoy a degree of togetherness and for us to contribute some parental guidance along the way.

I see no advantage in isolating one's self and family in a remote rural atmosphere, if the children have to attend boarding school many miles away and the parents are left to manage a farm by themselves.

Unfortunately, though we now live in a beautiful, secluded country setting, we have found that even here the devil sets his traps for the youth. Blessed indeed is the family that has escaped the evils lurking on every side, whether they live in a big city or in the mountains.

LETA DAVIS
Butler, Tennessee

Church in Court

Re "When the Church Is Taken to Court" (March 24).

It is not good news that the church is the defendant in several suits, but it is very good that church members are being in-

formed about the suits. Thus they can pray about the problems, and it is good to be able to pray specifically.

The article states that the "living wage" a worker gets "often provides an income less than the person would receive for comparable employment in the community." But the opposite is true in some cases, as with our workers in the Philippines in general. The few exceptions are those in administrative posts and college professors. My conviction is very strong that the Seventh-day Adventist Church is the best employer in all the world.

In explaining the wage-scale rationale, the author cited the wage-scale-brochure philosophy: It "is predicated upon the fact that a spirit of sacrifice and dedication should mark God's workers irrespective of the position they hold or the department they represent." Perhaps instead of *fact*, the word should be *assumption* or *proposition*.

BAN B. ALSAYBAR
Glendale, California

Arthritic Hands

Many people pride themselves on their firm, strong handshake, not realizing what effect it has on those of us who have painfully arthritic hands. We arthritics know that it is their intention to give a hearty welcome, but what they give is excruciating pain. Women are often as guilty of this as men are. It is impossible to tell by our ages, sex, or even appearance which hands are arthritic. Therefore, while thanking you

handshakers for your warm welcome, we plead, please be gentle.

NANCY ODOM
Anoka, Minnesota

The One Trade

"The One Trade Needful" (March 3) provided valuable insights into my search for the causes in my powerless, peaceless, yo-yo-like life in Christ.

I have discovered that my life in prayer, study, witnessing, and discipline in temptation parallels my happiness, joy, peace, and power. Any slacking of my efforts means sure, constant depression in ugly self-centeredness until I again let Christ love me, and love others through me.

I now understand my problem. I thank God for using your article to help me see myself more clearly. Now, in getting something done about my problems, I pray, "Lord, I have this problem, and . . ."

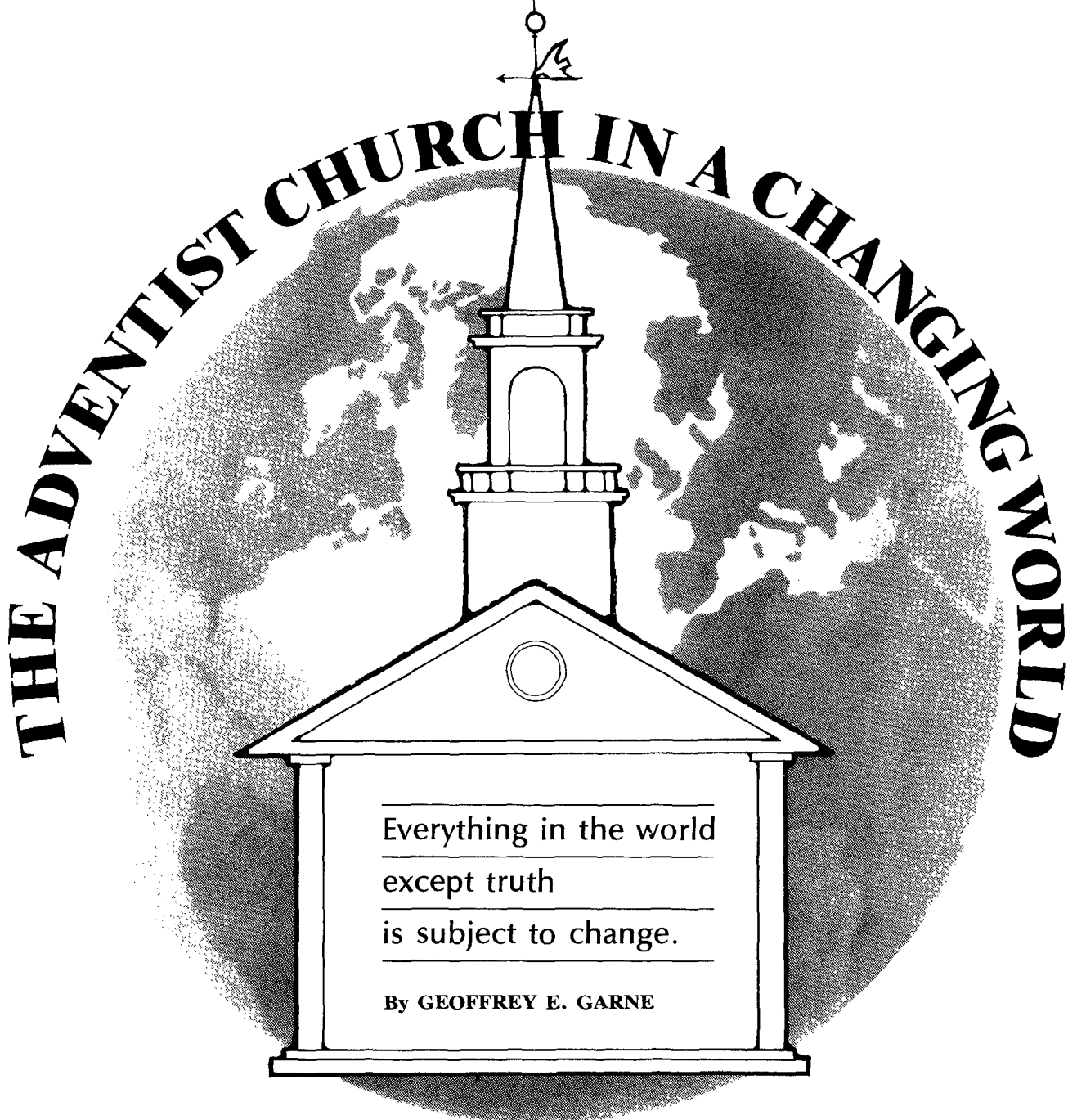
DONALD L. KENNEY
St. Helena, California

"The One Trade Needful" should be reprinted at least once a year. I plan to keep this issue and reread the article when I forget to use some of the tools mentioned.

MRS. R. L. KIMBLE
Vacaville, California

I shared the article with a member of the Church of Jesus Christ of Latter Day Saints (Mormon). He read it and expressed profound appreciation.

JANE CORNELIUS
Silver Spring, Maryland



“THE WINDS OF CHANGE ARE BLOWING over Africa,” declared Harold Macmillan, then Britain’s prime minister, when he addressed the South African parliament in 1960.

But it isn’t only over Africa that the winds of change are blowing. And it isn’t only in the realm of politics. All over the world, and in every sphere of human endeavor, changes are taking place more rapidly than in any other era of human history. Attitudes are changing. Values are changing. Concepts are changing. Techniques and methods are changing.

In the midst of all these currents of change stands the Seventh-day Adventist Church. To what extent should it allow itself to be affected by change? Some doubtless feel that the church should move along with the tide, that

it should be flexible and responsive to the mood for change. Others believe, no doubt as sincerely, that the church should entrench itself in its historic positions and doggedly refuse to budge an inch, to the right hand or to the left. It is important, then, that we should have a clear understanding of what is subject to change and what is not. There are certain things that *can* be changed. These we may seek to change if such change is in the interest of progress. There are other things that *cannot* be changed. These we must not, dare not, try to change. We need to understand the difference.

Things That Cannot Be Changed

Let us look first at some of the things that cannot be changed.

1. *Truth cannot be changed.* There seems to be a tendency to think that if enough people believe something it must be true. Conversely if a small, insignificant

Geoffrey E. Garne is house editor for Sentinel Publishing Association, Cape Town, Cape, South Africa.

number of people believe something, it can't be true. The test, in terms of this norm, is the number who believe a certain thing. What does the majority believe? This is what counts. Great importance is attached to public opinion. Whatever constitutes public opinion must be accepted as truth. Whatever fails to meet this standard must be rejected as error.

But acceptance has never been the test of truth; nor will it ever be. When Galileo declared that the earth revolves around the sun, his contemporaries, who believed the opposite, brought him to trial before an Inquisition tribunal. Before a great assembly he was compelled to renounce, with his hand upon the Bible, the truths he had maintained. He was sentenced to the Inquisition dungeons for an indefinite time. Galileo alone was right, as we now know. His teaching was unacceptable, but truth was on his side, not on the side of his detractors. This has ever been the history of truth.

In Noah's day the majority of his contemporaries ridiculed the idea that the heavens would pour down water enough to float a big boat and wipe out their wicked devices. But Noah proved right and the majority wrong. To his sons-in-law Lot "seemed as one that mocked" (Gen. 19:14) when he begged them to flee from Sodom. But the city was destroyed. Truth was on his side, not on the side of the majority. In Christ's day, His contemporaries nailed to a wooden cross Him who is the Truth (John 14:6), while only an insignificant little group of His followers stood at its base as sympathizers. Yet time itself declares today that He is the very Lord of time. Every calendar we use adds its testimony to His Lordship by dating each passing year "A.D." (Anno Domini, "in the year of our Lord"). The hymn attributed to James Russell Lowell truthfully declares:

Though the cause of evil prosper,
Yet 'tis truth alone is strong;
Though her portion be the scaffold,
And upon the throne be wrong;
Yet that scaffold sways the future,
And, beyond the dim unknown,
Standeth God within the shadow,
Keeping watch above His own.

2. *Truth is absolute and unchangeable because it is measured by an absolute, unchangeable standard.* The church is challenged in our scientific, cynical age, to accept, as a criterion of truth, evidence that is seemingly impressive and incontrovertible. Truth is never unscientific, but it is above and beyond science. Science is the servant of truth, never truth the servant of science. It has frequently happened in the past that scientific "evidence" that has been accepted as truth by one generation has been rejected as error by another. As knowledge increases this could happen again and again.

There must therefore be an absolute standard by which even scientific data are measured and tested. That standard is the Word of God, which "shall stand for ever" (Isa. 40:8). Knowledge, information, data, are progressive, and hence relative and changing; truth, on the other hand, is unchanging and absolute. Everything in our experience, whether religious or intellectual, must be measured by the Book, which contains God's revelation to humanity. We must refuse to accept anything unless it can be proved from the Word of God.

3. *Sin remains sin, and holiness remains holiness.*

Wrong remains wrong, and right remains right; and the ten-commandment law of God remains the separator by which they are distinguished and divided.

Nowadays it is thought that changing times are, in themselves, sufficient justification for changing morals. A concerned businessman confessed to me recently that certain practices that would have been thought dishonest when he started in business 28 years ago are today regarded as acceptable. The same holds true in the realm of sex. Purity used to be admired and impurity pitied. Today purity is pitied and impurity publicized. An inspired chronicler would have to record concerning our day, as of ancient Israel, "every man did that which was right in his own eyes" (Judges 21:25).

It is in such a climate as this that the church of the latter twentieth century exists. And, alas, it is all too easy for the church to absorb the moral climate that surrounds it, and to accept as normal the disregard of God's law that characterizes our age. Certain things are condemned as Victorian, and certain others condoned as modern. So the church falls in line. Old-fashioned virtues that are eschewed by the world come to be eschewed by the church, and modern deviations from integrity that are accepted by the world come to be accepted by the church. But God doesn't adapt His law to changing situations. He doesn't compromise with the clamorings of the rebel human heart. He doesn't lower His standards to accommodate our distorted concepts of what is right and what is wrong. The Ten Commandments still spell out God's standard of righteousness and God's definition of sin just as clearly as they did on the day when His voice thundered out their precepts from Mount Sinai. And God will have a people who are going to demonstrate to the world and the universe that honesty, purity, reverence, obedience, integrity, fidelity, and loyalty are not virtues that disintegrate, but, like diamonds, are enduring (Rev. 14:12).

This is no time to be absorbing the tepid temperature of the world in which we live. The world at its worst calls for the church at its best.

These are a few of the things that remain absolute and unchangeable. One might sooner try to cancel out the law of gravity than to alter the fact that truth and the divine revelation that underlies it and the divine law that defines God's attitude to sin are unalterables. They are anchored to the very heart of an unchanging God, and to these we must anchor our souls amid the tides of change that sweep over and around us.

Things That Can Be Changed

Does this mean that there is *no room* for change in our experience as a church—corporately and individually? Doesn't refusal to be affected by the winds of change lead to stagnation and fossilization? Indeed it does, and indeed there are areas in which we need constantly to be changing and moving with the times. To begin with, we must constantly be trying out and employing new methods, new ideas, and new techniques in the accomplishment of our task. To be jogging along at the pace of the ox-wagon in the jet age would be tragic indeed! But it isn't *only* new methods that are needed. Let us look at some of the other new things we desperately need to find while we unflinchingly cling to the old, unchangeable things.

1. *We need a new dynamic.* The early New Testament church was impotent to launch out on its Heaven-ordained task until it had received an endowment of heavenly power. The thrilling news that their Master had risen from the dead was not in itself enough to empower them to set the world on fire. They needed to be possessed by a power entirely beyond their own—the power of the Holy Spirit. The fact that we have the greatest good news and the most urgent warning to give to the world—that Jesus is coming soon and that the end of all things is at hand—is not in itself sufficient to fire us with the needed impetus to finish the work. In fact, our very recital of the glad tidings has produced in our experience a certain torpor, which tends to anesthetize, rather than electrify. Our greatest need right now is the outpouring of the Holy

Spirit. What the church needs is a second Pentecost.

2. *We need a new sense of urgency.* The testimony of history confirms that a great many movements have been launched with tremendous momentum, only to slow down, lose their original fervor, and settle down into a steady pace. This happened to the Christian church in the second century of its existence. It happened to the reformed churches after the great Reformation. It happened to Methodism after the death of its great founders. It happened to the great missionary movement after its pioneers had established outposts for the gospel in earth's remotest bounds. And there is danger of its happening to the Seventh-day Adventist Church. We dare not to settle back on our heels. We dare not rest on the laurels of past triumphs and achievements. We must

Bible Questions Answered By DON F. NEUFELD

When is the end of probation? I want Biblical proof, please.

The word *probation* does not appear in the Bible. Inherent in the root meaning is the idea of critically testing and evaluating. In a religious sense, the term is used of Adam's being put on probation in Eden. He failed his test and was driven from the Garden. Since his fall his descendants have been put on test to see whether they will be true to God and meet the conditions of eternal life.

When will probation end? Obviously, for any person his test cannot extend beyond his lifetime or past the point where he suffers irreversible mental incapacity. Certain Christians believe that there will be further probation in the intermediate state, that is, the state between death and the resurrection. But this is impossible, since the dead are unconscious (Eccl. 9:5, 6).

The second coming of Christ also ends a person's period of test. "When the Son of man shall come in his glory, . . . before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. . . . And these [those on the left] shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:31-46).

But specifically, with reference to the second coming of Christ, at what point does a person's test end, beyond which there is no further opportunity for salvation? For information on this question we need more than the broad references to the Second Advent in the Gospels. We must turn to the book of Revelation, where more detailed information with regard to last-day events is given.

Revelation 13 describes the last great phase of the test to come to those who are living when Jesus returns. The beast will demand worship of itself and its image, and cause a mark to be placed upon such worshippers. It threatens with boycott and death those who do not comply.

In the outcome of this test earth's inhabitants will be divided into two camps—those who worship God and those who worship the beast. "All that dwell upon the earth shall worship him [the beast], whose names are not written in the book of life of the Lamb" (Rev. 13:8). At a certain point in the contest, God intervenes and instructs "seven angels having the seven last plagues" (chap. 15:1) to pour out His wrath. Meantime John "saw . . . them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass" (verse 2). On the

other side of the picture the "noisome and grievous sore"—the stroke of the vial of the first angel—falls "upon the men which had the mark of the beast, and upon them which worshipped his image" (chap. 16:2).

Thus, when the seven last plagues begin to be poured out the ultimate separation will have been made. Probation will have closed.

The end of opportunity also comes to people who commit what the Bible describes as the "blasphemy against the Holy Ghost" (Matt. 12:31). Such blasphemy "shall not be forgiven unto men." Not many details are given concerning the nature of this sin, as to how one can tell whether he or someone else has committed it. But that there is such a sin is clear.

Did Cain and Seth have to marry one of their own sisters and have children with them? Would this not be adultery or fornication? If so, why did God allow it? Why could God not have made other women the way He made Eve?

We are dependent on the inspired record in the book of Genesis for our information on the early period of human history. In addition we may consult Ellen White's comments on this period. On items not revealed in these sources we must simply conjecture. Hence, until we get further information in the next

world we will not have an answer to the question you raise as to why God did not create other women as wives for Adam's sons. In the absence of any inspired information we may assume that in that early period someone at least must have married his sister. At a later period God forbade a man to take his sister (Lev. 18:9).

The specific term for sexual relations between a man and his sister is incest. It would not be adultery unless the man was married to another woman or the woman to another man. It would, however, be fornication, which is a general term for sexual immorality.

However, if morality has its root in God, then, if, in the beginning of human history, because of the situation, God gave permission for a man to marry his sister, such a marriage would not be a sin.

As the human race degenerated and weakness developed in families, a man and his sister, both carrying in their genetic code family weaknesses, would be more likely to transmit such weaknesses to their offspring. At least this is one of the bases on which marriage between first cousins is discouraged today. Such weaknesses would not have been present in that first family.

Incidentally, Abraham was married to his half-sister (Gen. 20:12).

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

seek and find a new sense of urgency in our work and in our living.

3. *We need a new sense of mission.* In the ecumenical climate that prevails it is easy for us to think of the Seventh-day Adventist Church as just one church among many, just another denomination. We need to renew our realization of the fact that this church is unique. It arose in fulfillment of Bible prophecy. It fulfills all the qualifications of God's last chapter of His church through the ages. It bears the divine credentials. While God has His true followers in every church on earth, and while not all members of the Seventh-day Adventist Church are necessarily God's people, it nevertheless remains true that this church, which keeps the commandments of God and the faith of Jesus, is the one church on earth that has a unique message, a unique mission, a unique calling, a unique role to fulfill on earth at a specific hour of human history. We must never lose sight of this fact. We need a new vision, and a new evaluation and appreciation of our divine assignment.

"If Only You Knew What I Know!"

These are a few of the areas in which we need to be renewed, individually and collectively. And the great challenge that confronts us is to be sure that we experience the renewal individually, for to just the extent that we individually enter into the spirit of renewal will the spirit of renewal permeate the church as a whole. Whatever problems the church faces, we want to be sure of one thing—that we are part of the solution and not part of the problem!

The story has often been repeated, and bears repetition, of the lad whose hero was the sheriff. He could never read enough stories featuring his hero. One night his father noticed that his son's bedroom light was still burning at a late hour, and he went to investigate. As he stood outside the door he heard the boy exclaim excitedly, "If only you knew what I know! If only you knew what I know!" The father couldn't contain his curiosity. Entering the room, he asked his son what in the wide world was going on. The lad explained that he had begun reading a book in which the crooks were constantly getting the better of his hero, the sheriff. He couldn't stand reading about the reverses his hero was suffering, so he had turned to the last chapter to see what would happen in the end. After reading of his hero's triumph over his enemies, he had now turned back to where he had left off, and as he read about the arrogant exploits of the villains he couldn't help exclaiming, "If only you knew what I know!"

We have read the last chapter of the story of the great controversy between Christ and Satan! We know how the story ends. We know that Christ is going to triumph. At times it looks as though evil is getting the upper hand. But evil people who are dedicated to eradicating the name of Christ and of truth and of righteousness from the face of the earth, do not know what we know! They haven't read the end of the story! And the end of the story has been revealed to us. Let us be faithful in telling it! Let us be fervent in sharing it. Be strong and of good courage.

"Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth" (Ps. 46:10). □

For the Younger Set

Beet Thief

By DOROTHY SIMMS

"Hey, Mom!" Sheila yelled as she raced into the house. "We have a rabbit in the yard!"

"Well, you'd better chase it away or it'll get into the garden. Don't try to catch him though; he might bite."

"But, Mom! Why would he bite? I won't hurt him!"

"You know that, but the rabbit doesn't. Because sin came into the world, animals aren't tame, the way God created them. In heaven you can be friends with all of them, because once there is no more sin they'll be tame again."

"But, Mom, I won't hurt the rabbit."

"No, Sheila. You do as I say."

"O - o - h, all right."

"I'll be out soon, and you can help me in the garden."

Weeding the carrots, Sheila commented, "See, Mom. The rabbit didn't hurt the carrots or the lettuce. You know he likes them."

"Yes, dear. I know he does. It's the possibility of the rabbit biting you that I'm concerned about."

"A - a - w, Mom. Surely he wouldn't . . ."

"Well, look at this!"

mother interrupted. "Some creature has been eating the beet leaves."

Later mother stood looking at the garden from the kitchen window. "Oh, no!" she gasped.

"What's the matter, Mom?"

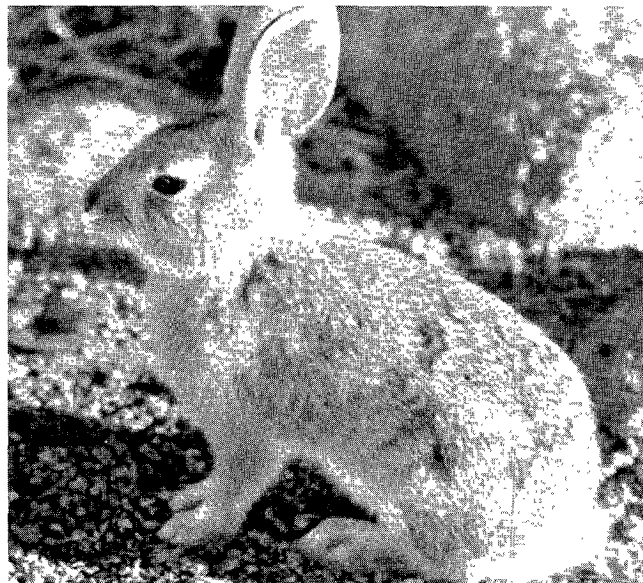
"Look! That rabbit is eating the beet leaves!"

"Oh, we'll have to kill him or we won't have any beets left."

"No, there must be another way," said mother. "I don't want to kill him. He is one of God's creatures. I know how much you like beets. This year we'll simply get our beets from the store. Maybe next year he won't be back."

He was back, though, but Sheila was ready for him. She and mother planted beets all around the garden for the rabbit. They had never heard of a beet-eating, non-carrot-eating rabbit before.

He didn't stay long that summer. He must have gotten tired of beets and moved on. That summer Sheila got to eat plenty of beets from the garden, as well as the other food, because the rabbit never crossed the rows of beets to the rest of the garden.



Vegetarianism—No Laughing Matter

Not to eat meat is popular now—and so are the vegetarian jokes.

By JUDY SAVOY

“IT WOULD BE FUN having you to dinner,” an old girl friend claimed upon learning we are vegetarians. “You wouldn’t cost us anything for meat.”

Such jokes follow us everywhere we go, and are the lot of most vegetarians. But we have learned to smile at the funmaking, especially now that vegetarianism is becoming popular. However, when I first became a vegetarian, more than ten years ago, vegetarianism was not so popular. Most skeptical of all were my parents, who, even though I had married and left their nest, feared for my health. While growing up, I had found most flesh foods revolting. Especially those that oozed blood or resembled dead creatures. These had usually found their way to my father’s plate before the end of the meal. But after my conversion, all my folks could say was, “Everyone knows a person needs some meat to be healthy.”

At first my father offered me pork and other meats whenever I visited them, to see if he could tempt me. But when he saw that I had lost all desire for flesh foods he changed tactics and began making jokes at my expense.

Besides worrying about my health, my parents felt sorry for my adopted son, Steve. They thought I was depriving him of the finer things in life by not letting him have meat. One Christmas they invited us to dinner, at which they served a huge turkey. Five-year-old Steve begged to sample the bird, and my folks added their pleas to his. Since it wasn’t an unclean meat, I finally consented.

“Wow, Grandma,” Steve gushed as they filled their plates. “Was this once a real live animal?” Then, “Grandma, does it hurt the turkey when we cut him?” And a little later, “Oh, boy. Is that red stuff squishing out really blood?”

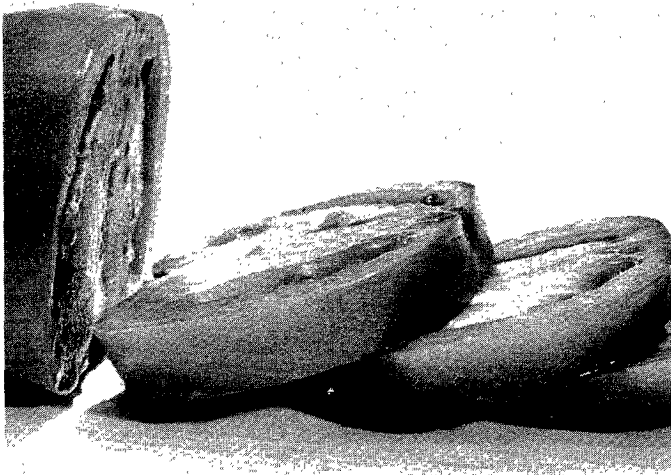
After observing Steve’s excitement that day, I decided meat eating wasn’t good for his temperament and vowed never again to allow him flesh foods. In *Counsels on Diet and Foods* Ellen White says, “Meat should not be placed before our children. Its influence is to excite and strengthen the lower passions, and . . . deaden the moral powers . . .”—Page 64.

Having taken this stronger stand, I was prepared for

bitter attacks. But my folks never again begged me to allow the children to sample meats. Somewhere between inflation and the meat boycott, my father began respecting vegetarianism. He now stocks his cupboards with our meat substitutes, “in case Judy’s family should come to dinner.” And if my mother, an excellent cook, makes stuffed cabbage rolls for herself and dad, she stuffs some with imitation burger and bakes them in a separate pan for my family. Mom has learned to make green-tomato mincemeat without suet, and even bakes pie crusts without lard—especially for us.



Judy Savoy is a homemaker living in New Braintree, Massachusetts.



These blessings came about gradually, but not a few humorous events accompanied our early vegetarian years.

For instance, while Steve was little he often got his doctrines confused. One day, when he was 5 years old, we visited an old friend of mine who was wearing bright lipstick.

"Mommy," he piped up, looking from her darkly reddened lips to my unpainted ones, "what's in lipstick that we don't eat?"

Steve was always peppy and energetic. Soon after this episode, we were visiting an elderly woman who was watching the lively Steve frisking about out of doors.

"Humph!" she mumbled, thinking I couldn't hear her from the next room. "You can't tell *me* she doesn't feed him meat. He's too full of energy."

Significant Changes

Vegetarianism made many changes in my life. For example, before my baptism I hadn't eaten an orange in three years, because I felt peeling it was too much work. Now I serve oranges and grapefruit in different ways so that my children will never think they're difficult to eat. We enjoy a wide variety of fruits, which make up at least a third of our weekly grocery bill.

My husband, Frank, has broadened many of his eating habits too. Besides acquiring a taste for vegetables, an appreciation that had eluded him in his youth, he learned to like my homemade protein loaves and soy milk. He drank a *quart* of cow's milk a day before he met me!

I never liked the taste of cow's milk, and Frank's mother, a licensed practical nurse, always expresses consternation because I don't drink it. Last year when she was in the hospital, suffering pain from kidney stones, Frank reproved her for her poor diet. (She had been reared in a porkless home but had included unclean meat in her diet after she married.)

"Can I help it," she complained, "that the foods I like—clam chowder, lobsters, oysters, and milk—all cause gravel in the kidneys?" She doesn't read our books, and I assume she learned these facts from her nursing books.

When Frank bettered his diet, the first noticeable improvement was in his grades. Never too good a student in

high school, he had felt lucky to maintain a C average. When he gave up pork at Atlantic Union College, his marks rose to an occasional B. How thrilled he felt, the year he gave up all meat, when he began getting A's. On the completion of his Master's degree last summer, the panel members who gave him his oral examination expressed great pleasure in the quality of his work. This is quite a switch from his youth, when an exasperated teacher berated him before the whole class: "Frank, you're so stupid you don't know your right hand from your left."

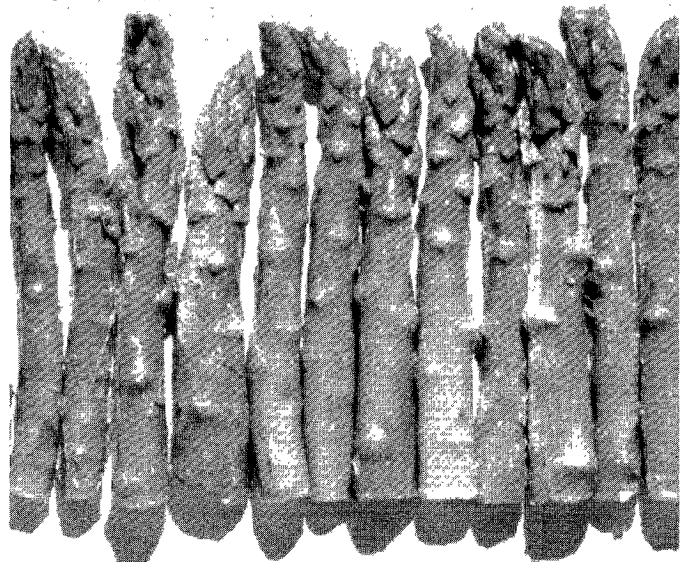
Though my spiritually inclined husband knows the Lord made his progress possible, he's sure the meatless diet helped to make his mind clearer. "Meat eating deranges the system, beclouds the intellect, and blunts the moral sensibilities."—*Ibid.*, p. 391.

Because of his vegetarian diet, Frank has had many chances to witness both in school and at his job. While he worked in a factory he often took extra sandwiches to work so interested co-workers could sample our meat substitutes. They were all amazed that our synthetic meats tasted so good.

During an evening course at a non-Christian college, the professor happened to mention the virtues of a meatless diet. When Frank announced that he had been a vegetarian for several years, the professor pointed at my husband's robust figure and said to the class, "See Savoy? He doesn't look as though he's starving."

While the meat boycott was in full swing several years ago, nonmeat dishes were on everybody's mind. At the school where my husband teaches, several women asked him for meatless recipes. One co-worker however, couldn't go along with a meatless week. "I couldn't stand being a vegetarian," he complained to Frank, "because I hate vegetables." With a little forethought, however, the health-minded wife and mother can serve meals that will delight even fussy eaters. Although they aren't vegetarians, or even Adventists, my parents enjoy my cooking, and my mother claims that my meals are more delicious and better planned than hers.

In 1972 I celebrated the tenth anniversary of my baptism and of being a vegetarian. So far, my father's fears have been unfounded, and I enjoy excellent health. The



children are good witnesses, as well as healthy specimens. In eight years of school Steve was absent only three times, and of these only one was owing to sickness. By the age of 15 he had had only one cavity. Nine-year-old Billy is seldom sick, either, though he dislikes eggs and cheese, and is allergic to cow's milk.

Last year when our family, with meat eaters in the car, were driving past a fried-chicken place, 5-year-old Seth called out, "Come and get your fried cancer!" At his tender age he was merely quoting Ellen White: "Cancers, tumors, and pulmonary diseases are largely caused by meat eating."—*Ibid.*, p. 383. Billy and Seth often brag to their chums about their vegetarianism. Seth often tells Frank, "I'm going to grow taller and stronger than you, Daddy, because I never ate meat."

Being vegetarians, our family seldom eat at restaurants. The few times we have, we've found the vegetables overcooked and tasteless. Eating there is hardly a temptation for us. At a well-known hamburger place here in the city a young church member was standing next to a woman who screeched as she pulled a rat's leg out of her hamburger patty. A popular foreign-food restaurant in a big Eastern city was closed two years ago when health

officials found dead cats hanging in the freezer. So, not knowing what's in each restaurant's freezer, we prefer eating at home.

But even with our healthy countenances and our never-monotonous diet, people still like to make jokes about our eating habits. "Come again. Come to dinner next time," a friend's husband chides. "We always keep some carrots in the fridge. But if not, I think there's a can of spinach down in the cellar."

Although we laugh outwardly at their funmaking, we inwardly cringe at the narrow attitude most Americans have toward vegetables (just something you serve with meat and potatoes, they think).

"If they only realized," Frank says, "that the One who made the engine knows what makes it run best."

As I think it over, the steadily rising cost of flesh foods may be a blessing. Perhaps Americans will rediscover the fascinating world of fruits, nuts, and grains. When people are forced to eat more vegetables and to cut down on their meat consumption, it may be that they will be surprised at how much healthier they'll be. Anyone who's had a serious illness knows that poor health is no laughing matter. □

When You're Young By MIRIAM WOOD

What God Expects

AT A WORSHIP service recently I really enjoyed the special music. I happened to mention this to a young friend of mine who is a musician himself—actually, that's not his profession, but it's his avocation.

"You know," I mused, "I took piano lessons for years. I even used to play quite difficult concertos, things of that sort. But I haven't practiced for so long that I wouldn't dream of touching a piano publicly now."

He looked at me quizzically. "Not even if no one else in the audience could play?" he teased gently.

"Oh, I don't think I'd want to do it even then!" was my rejoinder.

"First or nothing, is that it? If you can't be the best, then don't be at all. Is that your philosophy?"

Stricken, I gazed at him silently. I couldn't think of much to say. He'd summed the whole matter up neatly. In fact, he'd seen through to the heart of the situation a little better than I could have wished. I was hiding behind

pride. Nothing else. I didn't want people to think of me as anything but completely competent in any field I chose to enter. I wasn't trying to help; I was more concerned about what "they" (whoever "they" are) might think of me.

The small book *A Gift of Gratitude*, by Perry Tanksey, contains an effective story on this point. Here it is.

"I once ministered to a one-room church within the boundaries of the Great Smoky Mountains National Park. My congregation was composed of vacationers and campers.

"Because there was no regular pianist, I always asked for a volunteer musician. On one occasion, however, no one responded, and so I asked, 'Is there one who would like to volunteer the musical ability of someone else?'"

"A teen-age girl quickly replied, 'My dad can play the piano.' After hesitating a moment, a tall, distinguished gentleman walked down the

uncarpeted aisle between the rows of homemade pews. As he began to accompany us, it became apparent that he was playing the piano with only one finger. But he never missed a note, and his timing was perfect.

"At the conclusion of the service, we learned he was a noted surgeon from a distant city. His action made an unforgettable impact on us all. What a challenge he must have been to his children, who saw the surgeon-hands of their dad playing for a worship hour with only one finger.

"What conviction must have gripped the hearts of some of the worshipers who at times had excused themselves from the work of the church saying, 'Somebody can do it better than I.' What a blessing comes to me, each time I remember how this skilled doctor had offered to us without shame or apology the one God-given musical talent that he possessed—making no excuse that he had not more to offer.

"He had given in full measure what God had given him. That's all that God expects . . . and we should

expect no less—and no more."

This incident has kept going round and round in my mind. And I've become increasingly uncomfortable, for it has triggered other memories. For instance, my great comfort through the years when I'd hear that an acquaintance was giving Bible studies to neighbors.

"I'm not competent to give a study," I've said, comfortably. "I wouldn't want to do a bad job of it; others can do it so much better." (I haven't made an effort, of course, to become competent in that field, sad to say.)

Once, though, a perceptive listener answered, "But couldn't you take a small projector and the Bible-study filmstrips that are already prepared? That may not be quite the same as doing the whole thing yourself, but people can hear 'the truth' nonetheless."

And she was right. I've made a resolution that I'll serve when I'm called upon. Someone else might do it better, but that has no bearing on what I do.

"All His biddings are enablings."

The Word Became Scripture—2

The Word Incarnate and Inscripturate

Walking as a Man among men, Christ, the Living Word of God, was so fully human in appearance and functioned so completely as a human being that few of His contemporaries saw through the veil of His humanity and discerned the reality of His inner, divine nature. He identified so fully with humanity that His own brothers and fellow townsmen could not believe that He was not in all respects one of them. Like them, He became weary and hungry, He felt disappointment and sorrow, He suffered, He labored to earn a livelihood. He accepted all of the physical and intellectual limitations of humanity, but these in no way compromised the sublime fact that, in His very being and character, He was God.

In all of this Jesus demonstrated the fact that we, too, can be in every respect human, and yet in our very being and character reflect the image and likeness of the divine. In order that He might be our Saviour, it was just as important for Jesus to be a real human being in every respect as it was for Him to be truly God. To have depreciated or minimized either aspect of His nature would have been to defeat the purpose and rationale of His mission to earth. He accepted all of the limitations of humanity and faced life like every other son of Adam, in order to redeem us and restore us to our spiritual birthright as sons and daughters of God.

The Insight of Faith

The Word of God likewise became Scripture in a way so fully human that, to the undiscerning, the Bible is just another book. Only the insight of faith, prompted by the Holy Spirit, discerns its inner, intrinsic character. Like Christ, the Bible is altogether divine, yet altogether human. It was through the human Christ that minds and hearts illuminated by the Holy Spirit came to discern His deity. It is through the humanness of the Bible that we discern and understand its divine message. In the purpose of God it is just as important for the Bible to be fully human as it was for Christ to be fully human. To minimize or discount either its divine or its human aspect would be to defeat God's purpose. If the Bible had come to us in the language of heaven, without any touch of human frailty, it could not accomplish its appointed mission. The divine Word, in becoming Scripture, accepted all of the limitations inherent in that which is human, yet it conveys God's message without flaw or imperfection. And that is a miracle like the miracle of the perfect life the Son of God lived in human flesh, with all of its weaknesses and imperfections.

To argue that the obvious human frailties of the Bible in any way depreciate its inspired character or the authority of its message as the inscripturate Word of God to

man is quite as irrelevant as to argue that the obvious human frailties in Jesus of Nazareth in any way depreciated His authority as the incarnate Word of God. It was the very real humanity of Jesus that led most of His contemporaries to doubt His divine origin. It is the very real human phenomena of the Bible that led some of our contemporaries to question its divine origin.

How shall a conservative, Bible-believing Christian relate to the fact that the Word of God in Scripture is as truly and fully a union of the divine and the human as the Word of God was in Jesus Christ? Some fundamentalists seek to preserve the divine character of Scripture by ignoring the unwelcome human phenomena, in somewhat the same way as some governments treat an individual they consider a *persona non grata* as a nonperson. They pretend he doesn't even exist. Many evangelicals acknowledge that the Bible as we have it today does reflect human imperfections, but hasten to affirm that the autographs (the original documents) were inerrant. It is always in this sense that both fundamentalists and evangelicals insist on the inerrancy of Scripture. This rationalization provides an unarguable escape mechanism from reality: we do not have the original autographs, and it is therefore impossible either to prove or to disprove the assertion. (See my series of editorials on this aspect of the subject, in the REVIEW during February and March, 1966.) The liberal resolves tension between the divine and the human in Scripture by the simple expedient of rejecting the divine aspect.

The mature, conservative Christian will, we believe, acknowledge both aspects of Scripture and not minimize either. He will recognize the divine and the human aspects in their fullness, as they exist in the Bible, just as he accepts the full deity and full humanity of Jesus Christ. He will accept the humanity of the Bible for what it is, and accept the divine message that comes to us through the imperfect channel of human language for what it is—the pure, inerrant, infallible, authoritative Word of God that brings us salvation in Jesus Christ. That was Ellen White's position; it is ours as Seventh-day Adventists.

Above the Battle?

In his new book *Above the Battle?* Harry Boer, a conservative Bible scholar of the conservative Christian Reformed Church, deals in a practical way with the divine and human aspects of Scripture. His perspective is nearly identical with that of Ellen White, though he discusses the subject in the terms of contemporary theology. In his concluding paragraph he affirms his own faith in the Bible as the inspired, authoritative Word of God:

"It would not seem that the Holy Spirit's inspiration of Scripture is any more definable than is the relationship of the divine and the human in Christ. The written Word that finally resulted from this divine-human interaction is a phenomenon that bears all the marks of humanity. When this wholly human phenomenon is viewed by the mind of faith it is seen to bear even more the over-

whelming marks of divine provenance. Because of these two dimensions of its being, the Bible may be studied, examined, analyzed, tested, compared internally and externally with all the careful boldness and restrained thoroughness that are fitting in pondering the deep things of God. The divine is truth and the divine is holy. The first leaves us no alternative but to press on to fuller understanding. The second lays on us a burden of reverence as we seek to approach closer and closer to the heart of God and to the final meaning of his mighty works.”—Page 109.

Boer’s purpose in writing, he says, is to deal with the human aspects of Scripture within a reverent, conservative recognition and acceptance of its divine message. His task is not to ascertain “how inspiration annuls this human quality of the [Bible] writers, but how it uses it” (page 77). His book is replete with examples of the humanity of the Bible, taken from the Bible itself. But none of this, he declares emphatically, can “contravene the canon of the infallibility of Scripture *as conservatives define infallibility*” (page 17, emphasis his). “Even a defective text like the *Textus Receptus*,” he says, “faithfully conveys the content and message of the Bible.”—Page 40.

The approach to a serious study of the Bible that Boer recommends is not new to Adventist Bible scholars; it is essentially what they have been using for many years. It is the same conservative approach *The SDA Bible Commentary* followed a quarter of a century ago. Boer’s unique contribution is that he deals with the more technical aspects of these matters in language everyone can understand and follow. No one need be fearful of the few technical theological terms Boer cannot avoid, for he makes their meaning plain. “It is high time,” he says, “that we make available *to the body of believers* the liberation that comes from the realization that the Bible is not only *the Book* among the many books, but also *a book* among the many books.”—Page 13. (Emphasis his.) The “believing” study of the Bible he encourages—and we agree—is “the only responsible approach to the understanding of the Scriptures as a body of religious writings.”—Page 12.

We commend *Above the Battle?* to every thoughtful Adventist.

R. F. C.
Concluded

Jesus—the God-man *Continued from page 2*

the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh” (Rom. 8:3).

Not all Christians—even Seventh-day Adventists—agree on the interpretation of these and other inspired statements. This was acknowledged in the Palmdale document (see REVIEW, May 27, 1976). Some believe that Jesus, as a true human being, accepted the same kind of genetic disadvantages that all others born into this world must accept. (The Sabbath school lessons take this view, which was the view set forth in all Adventist literature until recent times.) Others argue that if Christ had taken human nature, “with all its liabilities” (*The Desire of Ages*, p. 117), He would have been a sinner, hence

Himself in need of a Saviour. They emphasize that Christ, being the second Adam, took the same nature as Adam possessed in his pre-fall condition. (Ellen G. White points out, of course, that “the flesh cannot of itself act contrary to the will of God.”—*In Heavenly Places*, p. 198. It is neutral, performing only those acts to which the mind gives consent.)

We acknowledge that the mission undertaken by Christ on our behalf was awesome, and that it involves truths that defy explanation. The Christian faith contains many mysteries. But if we believe one, why should we not believe another? Is it more difficult to believe that Christ took “man’s nature in its fallen condition” (*Selected Messages*, book 1, p. 256), and yet lived a sinless life, than it is to believe the basic fact of the Incarnation—that a member of the trinity was born into this world as the Babe of Bethlehem? Is it more difficult to believe that Christ took human flesh as He found it 4,000 years after Eden than it is to believe that the Creator could, while here on earth, place Himself where He was dependent on that which He Himself had created (for example, dependent on food for physical strength)? Is it more difficult to believe that Christ was of the seed of Abraham and of David (Heb. 2:16; Rom. 1:3), with all that this naturally implies, than that the Son of God died on the cross (since divinity cannot die)?

Lift Up Christ

Seventh-day Adventists have been commissioned by God to lift up Christ. They are to bring the crucified Christ into their conversation, their prayers, their songs (see *Testimonies*, vol. 6, p. 67). They are to present to the world Christ and His righteousness, both for justification and for sanctification. Are they doing this? Not as fully as they should. And perhaps one reason is that for a number of years too many members and ministers have feared to discuss the humanity of Christ lest they appear irreverent and seem to make Christ “altogether human” (which He was not; He also was divine). They have been disturbed when some church members and leaders have preached the Christ of historic Adventism, the Christ who lived as we must live, who was tempted as we are tempted, who overcame as we must overcome, and who has promised to live in us by His Holy Spirit (uniting our human nature with His divine nature).

But if human beings are to comprehend deity they must study Christ. And to understand Christ they must, of necessity, study not only His divinity but His humanity. (Ellen G. White says that “the study of the incarnation of Christ is a fruitful field, which will repay the searcher who digs deep for hidden truth.”—*Selected Messages*, book 1, p. 244. But she says also that we should approach the subject with humility, a contrite heart, and the awe felt by Moses at the burning bush.)

Thus we rejoice that the General Conference Sabbath School Department, through this quarter’s lessons, is leading the world church to gaze long and hard at Jesus. We believe that as a result of these lessons the life and ministry of Jesus will have greater relevance for every believer, and that a climate of openness has been created in which study can be given to aspects of the Incarnation that must be understood thoroughly before the third angel’s message can swell into the loud cry.

K. H. W.

Voice of Prophecy Team Makes Seven-Country Tour

[This article was staff written at the REVIEW office from articles by Daryl L. Meyers, Nigerian Union communication director; Roger Weiss, Spanish church communication director; and a letter from Eldyn Karr, Voice of Prophecy public relations director.—EDITORS]

H. M. S. RICHARDS, JR., and the King's Heralds quartet appeared before audiences totaling 35,000 persons, and the quartet sang 539 songs during the Voice of Prophecy team's visit to seven countries in Northern Europe and West Africa in January and February. In addition, Elder Richards and the quartet made many appearances on radio and television in Africa.

In London, during a two-and-one-half-day stopover on their way to Africa, Elder Richards and the quartet gave three programs, including one at Newbold College. Then the VOP team spent three weeks

in Nigeria, Africa's most heavily populated country.

In Lagos, Nigeria's capital, the team encouraged local Adventists with their presence, words, and music. In addition, Elder Richards and the King's Heralds ministered to thousands of the city's inhabitants through a wide variety of public performances, including a television program; the launching of a major evangelistic crusade on the outskirts of Lagos by D. D. Doleman, a visiting evangelist from southern California; a short visit and program at the Adventist Seminary of West Africa, some 40 miles north of Lagos; and special programs for the American ambassador to Nigeria and his staff, the assistant inspector general of police for the Fed-

eral Government of Nigeria, and one of Nigeria's leading businessmen.

From Lagos the two-car VOP caravan headed on a long trip northward toward Kaduna, a two-day trip covering some 650 miles. The only stop en route was at the all-denominations church of the University of Ibadan, where a congregation of some 500 was waiting to hear Elder Richards and the quartet. During the service a number of Voice of Prophecy students graduated and received their certificates from Elder Richards.

Broadcasts in Nigeria

In Kaduna, one of Nigeria's most beautiful cities, Elder Richards and the quartet appeared on a half-hour television broadcast and were later recorded by a radio team during one of their public performances. Word has now come that as a result of these broadcasts the Adventist church in Kaduna has been flooded with letters requesting the Voice of Prophecy Bible Correspondence Course.

One of the highlights of the trip to the north was the meeting, at his residence in Jos, of Group Captain Dan Suleiman, governor of Nigeria's Plateau State. During this courtesy call on the governor and his family, the King's Heralds sang several songs, including "Only a Boy Named David." The children enjoyed the song, and so did His Excellency the Governor, whose face broke into a broad smile as "the giant came tumbling down." Just before leaving, Elder Richards had prayer with the governor and his family and presented them with one of the quartet's latest albums, "A Capella Again."

Heading south, the two-car caravan made a one-day trip to Benin City. The following day the men flew to Port Harcourt, one of the largest port cities of Eastern Nigeria.

While in the East the Voice of Prophecy team recorded two television broadcasts and one radio broadcast and gave several public performances. On Sabbath in Aba, a town some 30 miles distant from Port Harcourt, more than

2,000 Adventists gathered to hear the music of the King's Heralds and the Sabbath morning message by Elder Richards.

In Umuahia, capital of Imo State, a special program was presented for the students and faculty of Alvan Ikoku College. Also present for the occasion, along with his family and a number of state commissioners, was Commander G. N. Kanu, military governor of Imo State. At the close of the program the governor gave a special vote of thanks to Elder Richards and the quartet on behalf of himself, his family, and the government officials in attendance.

Thirty miles by road and a 45-minute flight returned the men to Benin City, this time for a series of programs to encourage the newly organized Bendel State Mission. Practically the entire Benin church—including the MV Society, all in uniform, with banners—turned out to welcome the VOP group at the local airport.

A 45-minute videotape for television; a short program for the Benin Club; participation in a church fund-raising rally; and a courtesy call on the King of Benin and his son were but a few of the events surrounding the team's visit to the new Bendel State Mission.

One of the finest presentations of the entire tour took place at the University of Benin, where some 400 students gathered to hear the Voice of Prophecy program. Many had come out of curiosity, others for entertainment, and still others with the intention of disrupting the meeting if possible. But when the orchestra-accompanied strains of "Lift Up the Trumpet" filled the auditorium, the whole atmosphere seemed to change. The students began to realize that this program was different. Then, as in rapt attention the young people listened to Elder Richards' well-illustrated message on John 3:16, they knew this was no ordinary meeting. When at the end of the program Elder Richards called for the students to dedicate their lives to Jesus Christ, there was a tremendous response from the



H. M. S. Richards, Jr., presents a church medal and a book about the Seventh-day Adventist Church to Liberian President William R. Tolbert.



Top, H. M. S. Richards, Jr., and the King's Heralds Quartet present an album to Chief Michael Ibru, a Nigerian businessman, and his wife in their home. Bottom, Group Captain Dan Suleiman, governor of Nigeria's Plateau State, and his wife and children listen to the quartet sing.

student body. As a result of this program, a new phase of the church's ministry has opened up among these university students.

The VOP team's tour of Nigeria ended on Thursday, January 27. During their three weeks in Nigeria, the team directed the minds of thousands of Nigerians to the important truths of God's Word. Both the men and the message they brought with them, "Jesus Is Coming Again," will long be remembered by the people of this land.

After leaving Nigeria, Elder Richards and the quartet spent about four days each in Ghana, Liberia, and Sierra

Leone. Among the highlights of these visits were meetings with I. K. Acheampong, head of state and chairman of the Supreme Military Council of Ghana, and with William R. Tolbert, President of Liberia. Elder Richards and the quartet were in Liberia over a weekend, and Dr. Tolbert invited them to be his special guests at the Baptist church that he pastors.

At the meeting with Col. I. K. Acheampong of Ghana, the Colonel was presented with a copy of one of the quartet's albums and a copy of *Man Alive*, the biography of H. M. S. Richards.

In Sierra Leone, a curfew

was called by the government for the night the VOP team had been scheduled to give a public appearance. But then the one local television station invited them to return that night for a one-hour live appearance. (They had already given a half-hour television program there.) Because of the curfew, everyone in the city was at home, and the audience for the quartet's singing and Elder Richards' preaching was several times what it would have been at a public appearance.

Upon leaving Africa, Elder Richards and the quartet went to Spain for the final week of the tour, February 8 to 16. There Milton Peverini, speaker for the Spanish VOP broadcast, *La Voz de la Esperanza*, joined them for the week of programs in six cities, including Barcelona, Lerida, Bilbao, and Madrid. The team made ten public appearances, gave five radio interviews on stations that do not carry *La Voz*, and had three interviews on television. In Bilbao, the program in the opera house was attended by 1,000 persons. Appearances in Madrid included one in the University of Madrid, where the university director introduced the King's Heralds as the "best quartet in the religious world."

Elder Peverini says that the newspapers covered the team's appearance in the main places with "a good, positive approach." He notes that because of the social and political circumstances in Spain now, doors are open to present the Adventist message. *La Voz de la Esperanza* is now being broadcast on eight stations, and other stations have time available for the broadcast if the money were available to pay for the time. In fact, as a result of the visit of Elders Peverini and Richards and the quartet, a number of stations offered time for the broadcast, but funds are not presently available to expand VOP coverage in Spain.

After the week of programs in Spain, Elder Richards and the quartet flew to Copenhagen, Denmark, where they presented one program before returning to California. Elder

Peverini remained in Spain until March 1, in order to hold a small evangelistic crusade in Lerida, where *La Voz de la Esperanza* is on the air. It is a relatively small place, but the total attendance at the meetings, held in the Adventist church, was about 120 adults each night. About half of these were non-Adventists. When Elder Peverini made a call for decisions, 25 persons responded.

TENNESSEE

New Company in Nashville

On Sabbath morning, February 19, in the Disciples of Christ (Christian) church in Donelson, Tennessee, approximately 85 Seventh-day Adventists met for the first time, having formed the skeleton of their church organization a few weeks earlier in a meeting at Southern Publishing Association.

For 72 of its 75 years of service to the denomination, the SPA was situated in the northern part of old Nashville. Single-unit dwellings and high-rise apartment complexes crowded closer and closer around the array of buildings, already old and wholly inadequate, and then zoning problems thwarted plans for redesigning the plant.

In February, 1973, Southern Publishing Association completed its move to a roomier, more suitable location about ten miles to the east of the old plant site. Workers found that seven area churches served Nashville Adventists, all to the north, west, or south of the city, but there was no church on the entire eastern side. In view of SPA's new location, it seemed desirable to establish an Adventist church in east Nashville.

Kenneth Holland, *These Times* editor and an ordained minister, is pastor of the new church.

KEN WASENMILLER
Assistant Book
Department Manager
Southern Publishing
Association

Historic Bible-teaching Seminar Held in Miami

By JAMES W. ZACKRISON

JANUARY 12-20, 1977, primary and secondary Bible teachers, professors of Bible methodology classes in Inter-American colleges, union education-department directors, and representatives from the Inter-American, South American, and Trans-African divisions met at the Inter-American Division headquarters in Miami, Florida, for ten days to study ways and means of improving Bible teaching on the primary and secondary levels of the church's school system.

Ethel Young and Richard Harris represented the General Conference at the meetings. The South American Division was represented by Nevil Gorski, educational director, and the Trans-African Division by Milton Siepman, principal of Bethel College in Transkei.

The Inter-American Division is facing some critical problems in the area of Bible teaching, and it was apparent that the other two divisions faced similar problems. Nearly 50 per cent of our students come from non-Adventist homes, and according to the statistics presented, they are not being effectively evangelized. Many hours were spent analyzing this problem and developing new approaches to bring these young people and their parents to Christ. It was the consensus of the group that we should uphold the policies of the church and limit the number of non-Adventist students to the percentages established by denominational policy. At the same time, definite steps were taken to institute in the schools innovative evangelistic programs geared to these non-Adventist students and their parents.

A second critical problem

James W. Zackrison is translator and research coordinator for the Inter-American Division.

studied was the preparation of professional Bible teachers for the secondary level and the improvement of primary-teacher preparation in the area of Bible. Government restrictions and requirements are often so stringent that little time is left in the curriculum of the teacher-to-be for adequate preparation in Bible teaching. It was felt that as a church we are duty-bound to find ways around these problems and put first things first so that Bible teaching will be given the priority it deserves in spite of obstacles.

Program Plans Initiated

Plans were developed for the in-service training of teachers in Bible methodology. These programs will be on both a noncredit and a credit basis, depending on the situation. Plans were also laid to initiate a program of Bible-teacher certification, which will be a stimulus for the teachers participating to complete the required work and attain a high degree of proficiency in Bible teaching.

Possibly the most far-reaching item studied was the adaptation for the IAD of the new series of Bible textbooks currently in use in the North American Division. Dr. Young and Elder Harris spent many hours working with the various language and national groups represented in evaluating the books and searching for ways and means to adapt them to the Latin American culture without sacrificing basic content. A translation schedule has been established, and machinery is in motion to provide these books in French, Portuguese, and Spanish. Many areas in the three divisions represented have been without Bible textbooks for some time, and the need for these books is now urgent. Not all necessary funds are currently available, but the decision is to go forward in faith and de-

pend on the Lord to make up the difference in His own way.

Other items studied included a renewed emphasis on the principle of pastor-teacher teamwork on the local level and the inculcating of a definite missionary spirit in our teaching staff.

The meetings were a historic first for the Inter-American Division. Results of these meetings undoubtedly will be seen in the renewed dedication of our teachers to the missionary task we face and a renewed emphasis on the place and importance of Bible in our school system.



OLD HINSDALE CHURCH SERVES NEW PURPOSE

The old church that served the Hinsdale Seventh-day Adventist community, until the congregation moved to their new location, recently opened its doors to a new phase of ministry, the Hinsdale Family Medicine Center.

In the tradition of Hinsdale Sanitarium and Hospital, the three-year-family-practice residency program emphasizes ministering to the physical and mental, as well as spiritual, needs of persons, in an attempt to promote total health care.

A distinct advantage of the patient care available at the residency center is that more doctors treat fewer patients, thus allowing time for personalized care and communication between patient and physician. Also, practicing physicians in other clinical specialties, as well as family practice, provide important input that enhances the quality of care provided through the center.

Modern facilities, including a reception area, laboratory, residents' offices, library, and lounge, assure efficient delivery of personalized health care in pleasant surroundings. The stained-glass windows of the original structure remain intact as a reminder of the sacred responsibility God has entrusted to physicians in the restoration of man.

Presently 14 residents are training at the center, with a potential involvement of 24.

JOEL W. HASS

*Assistant Administrator
Hinsdale Sanitarium and Hospital*

POLAND

Poles Review Year of Activity

Warsaw was the scene of the February winter meetings of the Polish Union Conference committee and various boards. These meetings had the theme "Happy are the people who have the Lord for their God" which was based on Psalm 144:15.

The year 1976 was one of activity. It marked 30 years of legal status for Adventism in Poland—with the freedom of organized work this involves—and the jubilee of the Polish Spiritual Seminary. During the past year almost 200 members joined the church in Poland, although nearly 50 of our members emigrated to other countries.

Signs of growth and expansion are the new group of believers in Jordanow, the new churches in Jastrzebie Zdroj, Zaborze (all in southern Poland), and Elblag (western Poland), the purchase of various dwellings for ministers, and the opening of a union recreation center near Kolobrzeg on the Baltic coast. Work is also moving ahead in regard to enlarging the old people's home, which at present can accommodate 30.

In 1976 three graduates of the Polish Spiritual Seminary entered the ministry—Z. Korostenski, Z. Bar, and B. Kozirog. The field and institutional worker force in Poland is now 100.

The Polish Publishing House represents a real success story. Literature sales in 1976 broke all records, an increase of 900 per cent over the first year of operation, 1957. Several Ellen G. White books were published in 1976, including the third volume of *Testimony Treasures*. The monthly *Polish Signs of the Times* is possibly the most significant and relevant Protestant periodical. S. Dabrowski, Polish Union president, has just authored a three-volume set dealing with "The Problems of Contemporary Christianity." The first copies were presented in connection with the union committee meetings.

It is the profitable operation of the growing bindery that makes some of these publishing ventures possible. Additional equipment has been purchased. Further plans for modernization of the bindery facilities are well underway.

The publishing house plans to print in 1977, among other books, a church hymnal and a songbook for young people. It is expected that the house will gross about US\$175,000 during the current calendar year.

The evangelistic work in the local churches is carried forward with zeal and vigor. Church members conducted 30,000 Bible studies in 1976 and made 60,000 evangelistic contacts. Numerous public evangelistic campaigns were held in the churches. The new youth chorale, Advent Sound, has proved to be a great blessing to the church in Poland and outside the country. These young people have distributed hundreds of copies of Adventist books and magazines where they have sung.

The church has exerted its influence in the area of temperance, also. Two of the union officers are members of the Social Committee for the Prevention of Alcoholism and the Social Committee Against Smoking, both of which are government-appointed. More recently Z. Lyko, union secretary, has served as general secretary of the Social Committee Against Smoking.

When one surveys the numerous international contacts the church in Poland has had, one is astonished. Many church leaders from other countries visited Poland last year, and in turn a number of Polish workers went abroad in 1976 to attend councils or meetings, to study, and in the case of the union secretary, to teach for one term at Andrews University.

During the union meetings, the medical director of the Children's Memorial Hospital visited the committee. The proposed international pediatrics center is currently under construction, and it is hoped that it will be completed in 1978, United Nations Children's Year. Private and government donations from all over the world are providing

the funds to build this medical-care and research complex. The Seventh-day Adventist Church has contributed to this worthy project, a memorial to the 18 million children who died during World War II, 2 million of them in Poland.

At the close of my visit to Warsaw, I was received by K. Kakol, the minister of religious affairs. This is the first time that a Seventh-day Adventist leader from outside Poland has been invited to meet a member of the prime minister's cabinet. The cordial discussions centered on the World Religious Liberty Congress held in Amsterdam this spring.

A great philosopher once said: "No wind blows in the right direction for him who does not know where he is going." In Poland the winds of opportunity, under God, are blowing in the right direction. Church members know where they are going; they are marching to the heavenly Zion.

B. B. BEACH

Secretary

Northern Europe-West
Africa Division

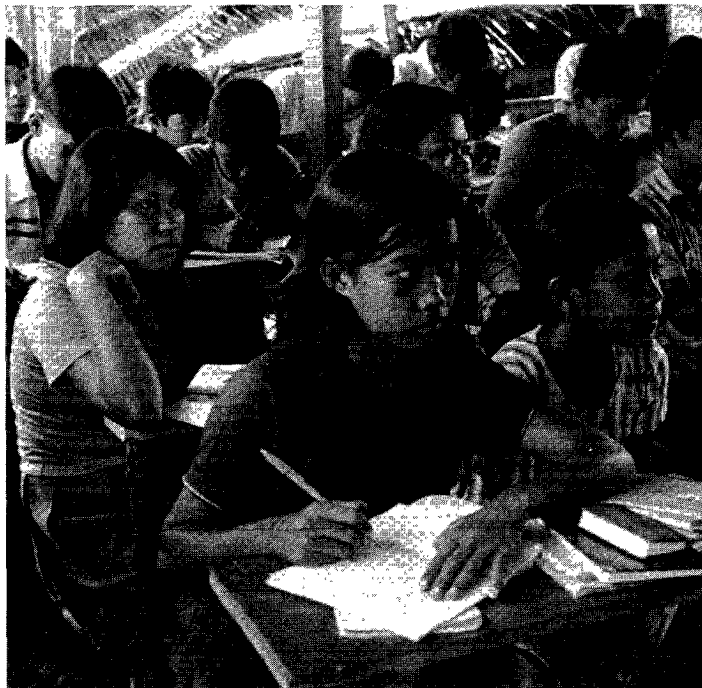
PHILIPPINES

Young Volunteers Operate School

The only Christians in Cagayan de Sulu are seven young graduates of Mountain View College. Everyone else is Moslem.

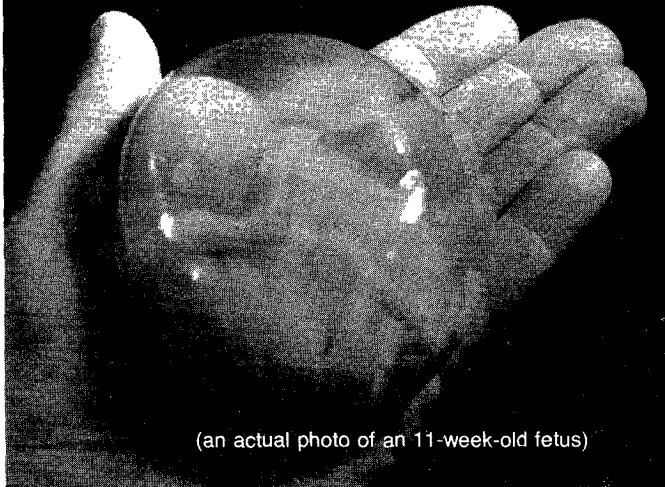
Cagayan de Sulu is in Tawitawi, a group of islands off the southern tip of Mindanao, a major island of the Philippines, which has seen much conflict between Christians and Moslems in recent years. However, at the request of the Moslem people in the area, these young Adventists are operating a clinic and a high school—all on a volunteer basis, without compensation.

The work there began in October, 1975, with a free medical clinic operated by the Medical Aviation Program (MAP) of the Philippines, an independent organization of health personnel that utilizes small aircraft to give medical assistance in areas where no regular services are available. MAP is also providing food and shelter for the young vol-



First-year high school students attend class in the school the Medical Aviation Program (Philippines) built in Cagayan de Sulu, where there has never been a high school. Adventist volunteers staff the school.

IS ABORTION ^a TAKING LIFE INTO YOUR OWN HANDS? ^{special 10-page feature}



(an actual photo of an 11-week-old fetus)

unteer teachers and nurses who are stationed at Cagayan de Sulu.

Wilbur Nelson, professor of international health for the Loma Linda School of Public Health, presently teaching at Philippine Union College, is one of the originators of the program, along with his pilot-nurse wife and a team of doctors and a medical technologist.

Subsequent to the opening of the clinic, the governor of the Tawitawi Islands requested MAP to open a school, inasmuch as there had never been a high school in these islands. Working with the national department of education and culture, negotiations were made for Adventists to operate the school. At the present time the school is approved on a temporary basis only, pending the construction of a permanent school building.

All students this year are in first-year high school; next year a second-year class is planned, continuing in this manner until eventually it is a full secondary school.

JANE ALLEN
*Associate Communication
Director
Far Eastern Division*

TEXAS

Town Hall Meetings in Dallas

The annual council and board meeting of the American Religious Town Hall (ARTH) met February 13 to 20 in Dallas, Texas. This conference of Roman Catholics, Protestants, Jews, and others promoting tolerance in America is headed by A. A. Leiske, chairman of the board, and his son Robert, president. This conference was conceived by the elder Leiske, for years a Seventh-day Adventist evangelist.

The strong convictions that Seventh-day Adventists have concerning religious freedom and brotherhood and the intense desire to promote freedom within the United States led to Elder Leiske's launching a televised program that beams the idea of brother-

hood to the nation. The program is now on 126 stations.

Delegates to the conference included administrators of ten day-care centers and the administrator of a hospital in Rusk, Texas. These institutions are operated solely by ARTH, which dedicates the earnings to the support of the television broadcast. The organization also operates a radio program, called Builders of Faith, in Long Beach, California, with Norman Baker as director.

A Bible school is conducted in connection with the television program. W. S. Jesske, formerly with the Voice of Prophecy, heads this soul-winning department.

One of the newest parts of the organization is the Town Hall Singers, a group of young people who appear on the television show, as well as in concerts throughout the country.

Elder Leiske and the cast plan a trip to Europe for televising a number of programs that will enable the ARTH to become, they hope, the International Religious Town Hall Meeting.

This enterprise is self-supporting and operates independent of the denomination, yet the desire of the board is that ARTH represent the principles of the Seventh-day Adventist Church.

The television program itself is a panel discussion of the different aspects of religious life in America, with representatives from many Christian churches and the Jewish community participating. The panel director, Elder Leiske, says that his goal is to provide through the television program the living witness and example of the right of Americans freely to express their religious convictions on every subject. Seventh-day Adventists are represented on every program.

This may be one of the unique ways in which the Lord is working to waken an interest in the truth for today and to help all Americans respect the right of all to worship God as they choose.

D. A. DELAFIELD
*Associate Secretary
Ellen G. White Estate*

Don't miss the July, 1977, issue of THESE TIMES magazine which grapples with one of the most controversial and moral issues troubling mankind: abortion. Included in the special ten-page feature are the readers' views of abortion, dramatic photographs, and an article analyzing five popular myths regarding abortion and fetal life. (Single copies will be available from your Adventist Book Center for 55¢ each, plus postage.)

In addition to articles on health, marriage, family finance, and contemporary issues like abortion—this subscription year (August, 1977, through July, 1978) THESE TIMES will feature articles on all twenty-seven basic beliefs of the Seventh-day Adventist Church.

Be sure to send THESE TIMES to your neighbors, friends, and relatives this year. The special 1977 campaign rate of \$4.25 for a one-year subscription (12 months) applies to all orders received at your Adventist Book Center no later than June 18, 1977. Please add 75¢ for each overseas and Canadian subscription.

Pastors Are Ordained



SOUTH PHILIPPINES

Lorenzo S. Lacson, Jr., South Philippine Union Mission youth and temperance director, was ordained to the gospel ministry at Mountain View College, Malaybalay, Bukidnon. Elder Lacson was principal of Matutum View Academy in the Southern Mindanao Mission before he was called to join the union staff. He served as teacher and dean of boys in three other academies and was a missionary to Thailand. He also worked with Philippine Union College and the Philippine Publishing House, giving a total of 19 years of service to the denomination. A field school of evangelism where Elder Lacson served as singing evangelist brought 139 persons into the remnant church.

The photo shows Elder and Mrs. Lacson with P. M. Diaz, South Philippine Union Mission president, between them, and Elder and Mrs. Abner Villarin, their sponsors.

P. M. DIAZ



WISCONSIN

Five young men were ordained to the ministry in Wisconsin. From left to right they are Robert DeForest, pastor of the Appleton district; Andrew Mustard, pastor of the Green Bay district; Bruce Moore, pastor of the Portage district; Duane Brown, pastor of the Wausau district; Donald Roth, pastor of the Rhinelander district.

ERNEST E. WHEELER

Communication Director
Wisconsin Conference



MONTANA

Burt A. Pooley, Verlyn Retzer, and George O. Lloyd, pictured with D. M. MacIvor, then Montana Conference president, at far left, were ordained during the Montana Conference camp meeting. H. M. S. Richards, Sr., offered the prayer of ordination.

Elder Lloyd serves the Montana Conference as director of education and youth activities. Elder Pooley is conference secretary-treasurer. Elder Retzer is a pastor in Polson, Montana.

ED SCHWISOW

North Pacific Union Conference



BRAZIL

At a recent camp meeting on the beaches of the Maues River in Brazil, where 40 years ago the Adventist work began in Amazonas, two pastors were ordained to the gospel ministry. At right with his wife is Jose de Ribomar Pereira de Menezes, one-time winner of the International Bible Contest in Jerusalem, presently pastoring the Maues district, about 800 miles from the mouth of the Amazon River. Marques Mendes de Melo Neto, with his wife at left, pastor of the Porto Velho District on the Madeira River and the new Trans-Amazonas Highway, has prepared at least 390 for baptism. Both pastors and Mrs. Neto are graduates in theology of Northeast Brazil College, where the Sabbath School Offering overflow from the last quarter of 1976 will enlarge the facilities of the theology department.

DANIEL WALTER

Pilot and Acting Field Secretary
Central Amazon Mission

Far Eastern

● Some 45 young people, half of them of junior age, participated in the Taiwan Mission's winter camp recently. One of the main objectives of the camp, which was held at Ku Kuan, was the promotion of JMV and MV Class requirements. According to camp directors, most of the campers were not baptized church members and many came from non-Christian homes. The Taipei church youth society sent the largest delegation, with 14, most of them students at Taiwan University.

● Some 105 delegates to the first church elders' meeting in Japan recently dedicated their lives to the important work of local church leadership. Led by Y. Okafuji, Japan Union Mission president, denominational leaders in Japan presented three days of instruction on the work of the local church elder.

● The president of the North Philippine Union Mission and the editor of the Philippine Publishing House have received awards issued by their country's president, Ferdinand E. Marcos. F. M. Arrogante, union president, was cited as the Most Outstanding Alumnus in Mission Leadership and Administration, while the editor, S. G. Miraflores, received recognition as the Most Outstanding Editor in the Philippines. These awards were presented during the sixtieth anniversary of Philippine Union College and the annual Alumni Homecoming, March 6.

Southern Asia

● K. P. Philip, previously North Kerala Section president, has been appointed South India Union treasurer. In other appointments in South India, T. K. Joseph has been appointed acting publishing director, and M. A. James Ministerial Association secretary. New president of the North Kerala Section is John P. Thomas, formerly a

departmental director in the South India Union.

● The first year-end function of the new Sri Ganganagar Adventist School attracted 3,000 persons. This Adventist school is the only English medium school in this border city in the state of Rajasthan.

● During the recent year-end meetings of the Northern Union, the church in Madhya Pradesh and Rajasthan was organized into the Madhya Bharat Region of Seventh-day Adventists. The first director of this newly organized work is P. H. Lall, previously secretary-treasurer of the Upper Ganges Section.

North American

Atlantic Union

● Since retiring in Rochester, New York, a few years ago, Dorothy Greene has chosen as her missionary project sending used lesson quarterlies and other church-related papers to persons requesting literature for missionary work. During the first two months of this year she sent overseas 3,000 cards and pictures and 55 packages of literature. She estimates that she has sent more than 12,000 pieces of literature and 180 packages since joining the Rochester Bay Knoll church.

● On the fourth Monday of each month, the elders of the Rochester, New York, Bay Knoll church meet to assess and improve their work as church officers.

Canadian Union

● The Whitby, Ontario, Kendalwood church has begun to operate a booth each Sunday at the Sheridan Flea Market. Since January 1, 1976, when a Sunday law was put into effect in Ontario, most stores cannot be open; therefore, a number of large shopping malls rent out ten-foot sections in front of the stores where booths are set up for the day. The Seventh-day Adventist booth has a number of paperback books and magazines for sale, as well as a good variety of free literature.

On an average day, between 50 and 200 pieces of literature are distributed.

● James Conran, an Adventist pastor in Yellowknife, has been flying to Norman Wells, on the Mackenzie River in the Northwest Territories, about once a month to conduct ecumenical church services. The congregation is made up of Roman Catholics and members of several Protestant churches.

● The membership of the recently organized Mountain View church in Calgary, Alberta, now stands at 87, an increase of 55 during the past 18 months.

● More than 50 baptisms have resulted from a series of meetings conducted by Verne Snow, Alberta Conference evangelist, in northeast Calgary. The group included eight married couples.

● The mayor of Ryley, Alberta, attended the official opening of the new Ryley church on February 5.

Central Union

● One hundred and twenty-five persons made decisions for baptism near the close of the Prophecy Seminar held in Lincoln, Nebraska, by John W. Fowler, former Central Union Conference Ministerial secretary and now president of the Missouri Conference.

● J. Lynn Martell, Central Union Conference evangelist, recently was elected Ministerial secretary of the union. He replaces John W. Fowler, new Missouri Conference president.

● A pilot live-in Five-Day Plan to Stop Smoking is planned by the Boulder Memorial Hospital Health Center at Glacier View Ranch, Ward, Colorado, June 5 to 10.

Columbia Union

● Dave Green has joined Amazing Facts as associate evangelist. He joins Floyd Miller, Amazing Facts manager, as the second full-time staff member who traces his conversion back to Amazing Facts.

● Several Worthington, Ohio, members, who live in or near the Westerville community, have established a new church in that town. The group meets in the American Baptist church at 401 E. Schrock Road. W. Roland Watson, Worthington church pastor, has assisted them.

● On March 26, 11 persons were baptized by Rafael Garcia, Spanish church pastor, in the English church in Vineland, New Jersey.

● Laymen of the Potomac Conference launched a chartered organization on May 1 primarily to raise capital to assist struggling congregations within the conference in building their churches. Ron Wylie, an attorney and member of Sligo church, Takoma Park, Maryland, is spearheading the organization.

● A physician, Ken Lauren, and a young minister, Bill Clark, have established a company of believers in West Union, West Virginia.

● The Highland View Singers, a 21-voice ensemble from Highland View Academy, Hagerstown, Maryland, have sung in several Seventh-day Adventist churches in the Chesapeake Conference, as well as in churches of other denominations and at the Washington County Museum of Fine Art.

Lake Union

● The Green Bay, Wisconsin, church, under the direction of Andrew Mustard, pastor, and Don Giarrusso, assistant pastor, participated in a six-night series of revival meetings in March called the New Life Seminar. Speaker for the series was F. Donald Yost of the General Conference. The purpose of the seminar was to show both new and experienced church members how to live a life fully surrendered to Christ and how to appropriate His power for victories in the experiences of everyday life.

● Edward E. Robinson has joined the staff of Hinsdale Sanitarium and Hospital, Illinois, as assistant administra-

tor with responsibilities including in-house legal counsel.

● Irwin Hansen has been appointed administrator of Hinsdale Sanitarium and Hospital in Illinois, replacing L. Earl Laurence, who has become president of the Great Lakes Adventist Health Services, Inc.

● Muncie, Indiana, members have replaced the flat roof on their church with a new gable roof, which improves the appearance of the church and solves problems of leakage and frequent repair.

North Pacific Union

● A Target 81 objective is to encourage academy students to witness. Small evangelism budgets are provided for specific programs, such as the one being carried on by Columbia Adventist Academy, Battle Ground, Washington, under the leadership of Bruce Moyer, Bible teacher. A group has begun a branch Sabbath school in Ridgefield, Washington.

● A specialized radio ministry has been introduced into the North Pacific Union Conference. Called Capsule Commentary, it consists of daily one-minute radio scripts, which were prepared by the communication department. A subsidy of \$5,000 in evangelism funds has been set aside for this project, which is part of the Target 81 program.

● Guest speakers participating in the Walla Walla College alumni homecoming weekend, April 21 to 24, included Kenneth H. Wood, REVIEW editor; William Loveless, Pennsylvania Conference president; Paul Gordon, Ellen G. White Estate associate secretary; Edna Maye Loveless, author and educator; Miriam Wood, author and columnist; and Josephine Benton, associate pastor of Sligo church, Takoma Park, Maryland.

● When the Anchorage, Alaska, church participated in the annual church arts-and-crafts fair at the Sears Mall, its booth netted more than \$985 for Investment.

Northern Union

● Faulkton, South Dakota, a hamlet of less than 1,000 inhabitants, is being evangelized by the Redfield Sabbath school with a branch Sabbath school. S. J. Elie, pastor, conducted weekend evangelistic meetings with an attendance of approximately 50, more than half of whom were non-Seventh-day Adventists. Four persons have requested baptism.

● Rapid City, South Dakota, has begun a branch Sabbath school at Ellsworth Air Force Base.

● Eight persons were baptized at the conclusion of a three-week evangelistic series in Glencoe, Minnesota, where there is no church. A company of believers is being organized. Speaker for the series was W. G. Larson, Northern Union Sabbath school and lay activities director.

● W. G. Zima, Northern Union Conference evangelist, baptized 25 at the end of a recent series of meetings in Bemidji, Minnesota.

● William Waters, Iowa Conference evangelist, recently baptized 41 persons at the conclusion of a series of meetings in Council Bluffs, Iowa.

● The four Adventist Book Centers of the Northern Union Conference closed their fiscal year with total sales of more than \$1 million, a gain of more than \$100,000 over last year's total.

Pacific Union

● The Volunteer Auxiliary of St. Helena Hospital and Health Center, Deer Park, California, has donated a Bourns Electronic Adult Respirator, valued at \$7,000, to the respiratory therapy service of the hospital. Virginia Cason heads the volunteers from five communities.

● Student volunteer Dan Johnson, who has spent two years in the Nevada-Utah Conference, has been invited to join the conference ministerial force as an intern.

● The Marienhoehe Seminary Chamber Singers, from Darmstadt, Germany, are giving concert in the Pacific Union.

● Leo Ranzolin, General Conference associate youth director, conducted an evangelistic series in the Tempe, Arizona, Spanish church.

● Ernest Lloyd and Roger Coon continue emphasis on the Adventist heritage throughout the union. Elder Lloyd, 97, remembers many of the church's pioneers about whom he speaks, and with Elder Coon traces the rich background of the church in health and publishing ministries.

● Daniel Savino has accepted the leadership of the Northern California Conference youth department, transferring from the Southeastern California Conference, where he was an associate director.

Southern Union

● A new company was organized in Pulaski, Tennessee, March 5.

● Recent evangelistic crusades in the Florida Conference include meetings by Jim Cress, in Homestead, with 30 baptisms; Lester Pratt, in Daytona Beach, with 14 baptisms to date; and Gordon Blandford, in Bradenton, with 11 baptisms.

● The number of *Liberty* magazine subscriptions sponsored by the Alabama-Mississippi Conference in 1977 has increased more than 20 per cent over 1976. The 277-member Montgomery, Alabama, congregation sponsored an average of four subscriptions per member.

● A new gymnasium for the SDA Junior Academy of Greater Birmingham, Alabama, was opened in early March.

Andrews University

● Groundbreaking ceremonies for the new Andrews Academy complex in Berrien Springs, Michigan, were held Sunday, April 3. The 76,000-square-foot building will be valued at \$2.3 million and is to

be ready for the 1978-1979 school year. The academy student association has raised \$2,000 toward the construction of tennis courts on the grounds.

● Clinton A. Wall, director of Andrews' Food Systems Consultants, will be visiting the Australasian, Far Eastern, and Southern Asia divisions in April and May. He will assist Adventist institutions in those areas in evaluating their food-service procedures and will help to establish goals for improvement.

● J. Mailen Kootsey, professor of biophysics at Andrews University, has been invited to present a paper at the International Congress of Physiological Sciences, to be held in Paris, France, July 18 to 23.

● Consumer advocate Ralph Nader spoke at Andrews University on March 26. Among other things, Mr. Nader stated that people should apply their religion's principles at the daily work level, "and not just in church."

Loma Linda University

● The Pacific Union College Alumni Board has named Walter B. Clark, class of 1943, as the 1977 PUC Alumnus of the Year. In 1953 Mr. Clark was appointed director of admissions for the LLU School of Medicine and in 1959 dean of admissions for all of the health-related schools on the Loma Linda campus, a post he held until his retirement in 1971.

● Marilyn J. Christian, dean of the School of Nursing, was elected treasurer of the American Association of Colleges of Nursing during its sixteenth semiannual meeting. Dr. Christian has also been elected to two other posts in regional and national nursing education and practice. She is currently in Tanzania, presenting seminars for 100 Tanzanian nursing leaders.

● The School of Nursing has been selected as a testing site by the National Board of Pediatric Nurse Associates. Loma Linda University is one of only 16 such testing sites in the United States.

Did you know that JESUS said- Preach, Teach and Heal

CUC has trained
Preachers for 73 years. Hundreds are in leadership
worldwide. Scores are in our Theology
department preparing.



CUC is training
Teachers to teach thousands of youth in
elementary schools and academies. There is a great
need for teachers in Adventist schools.

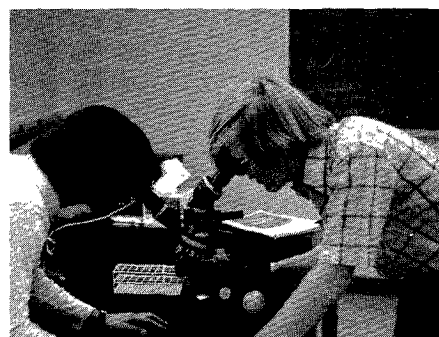


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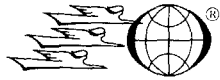
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Advent Review & Sabbath Herald
127th Year of Continuous Publication

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Send news stories and pictures, articles, and letters to the editor. Unsolicited manuscripts are welcome, but notification as to acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope.

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

To New Posts

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

FROM HOME BASE TO FRONT LINE

Marshall Eugene Foster (AU '66), returning to serve as director, food service, Bangkok Adventist Hospital, Bangkok, Thailand, left San Francisco, California, March 16, 1977.

Paul E. Gaver (LLU '46), to serve as anesthesiologist, Bangkok Adventist Hospital, Bangkok, Thailand, and **Ethel R. (Parks) Gaver**, of Ramona, California, left Miami, Florida, March 12, 1977.

Lyle L. Litzenberger (AUC '67), to serve as treasurer, West Indonesia Union, Jakarta, Java, Indonesia, and **Dorothy Runette (Grover) Litzenberger** and one son, of Shillington, Pennsylvania, left San Francisco, California, March 16, 1977.

Kenneth W. Osborn (AU '73), to serve as assistant administrator, Bangkok Adventist Hospital, Bangkok, Thailand, and **Ivanette B. (Miklos) Osborn** and two children, of Reading, Pennsylvania, left San Francisco, California, March 13, 1977.

Timothy R. Pangborn (LLU '75), to serve as physician, Bangkok Adventist Hospital, Bangkok, Thailand, and **Yvonne R. (Bullock) Pangborn** and two daughters, of Dayton, Ohio, left San Francisco, California, March 13, 1977.

James E. Thurmon (AU '70), to serve as president, Sabah Mission of Seventh-day Adventists, Tamparuli, Sabah, East Malaysia, and **Judy G. (Conner) Thurman** and two children, of Burleson, Texas, left Los Angeles, California, March 15, 1977.

Dennis D. Tidwell (Indiana U. '73), returning to serve in tribal work, Chiang Mai, Thailand, and **Lila M. (Goertzen) Tidwell** left San Francisco, California, March 23, 1977.

Jerry A. Whitehurst (AUC '71), to serve as principal, Hanke Junior Secondary School, Selukwe, Rhodesia, and **Carol A. (Alfke) Whitehurst** and two children, of Maitland, Florida, left New York City March 15, 1977.

Richard T. Williams (AU '66), to serve as pastor/builder/pilot, East Indonesia Union Mission,

Sulawesi, Utara, Indonesia, and **Sylvia L. (Greavu) Williams** (AU '64) and two children, of Siloam Springs, Arkansas, left San Francisco, California, March 15, 1977.

Earl W. Witzel, returning to serve as farm manager, Northeast Brazil College, Belem de Maria, Pernambuco, Brazil, and **Merna L. (Yeatts) Witzel** (LLU '62), and one child left Miami, Florida, March 14, 1977.

NATIONALS RETURNING

Gordon O. Martinborough (LLU/LSC '76), to serve as pastor-evangelist, Guyana Conference, Georgetown, Guyana, and **Waveney V. Martinborough** and three children left Miami, Florida, December 29, 1976.

STUDENT MISSIONARIES

Ralph Flores and **Joy (Villegas) Flores** (LLU), of San Bernardino, California, to serve as teachers, Language School, Jerusalem, Israel, left New York City September 16, 1976.

Sharon Una Flynn (CUC), of Bethesda, Maryland, to serve as teacher, Bangladesh Adventist Academy, Dacca, Bangladesh, left New York City, February 7, 1977.

Gary D. Galusha (PUC), of Calistoga, California, to serve as construction worker, Guam-Micronesia Mission, Majuro, Marshall Islands, left San Francisco, California, September 27, 1976.

Charles L. Hilliard (PUC), of Fortuna, California, to serve as construction worker, Guam-Micronesia Mission, Majuro, Marshall Islands, left San Francisco, California, September 27, 1976.

Ronald J. Kegley (PUC), of Salinas, California, to serve as construction worker, Guam-Micronesia Mission, Majuro, Marshall Islands, left San Francisco, California, September 27, 1976.

Deaths

CHRISTENSEN, Carl Donald—b. Sept. 17, 1896, Council Bluffs, Iowa; d. March 13, 1977, Gentry, Ark. He and his wife, Alice Flatten, served in Argentina, Chile, Peru, Panama, Mexico, Netherlands Antilles, and Colombia, for a combined total of 43½ years. Survivors include one son, C. L. Christensen; two daughters, Mrs. Margaret Fryling and Mrs. Marilyn Hellman; nine grandchildren; three brothers, Chris, Irwin, and Harold; and four sisters, Christine Adams, Mildred Berry, Hazel Baldwin, and Beulah Bakke.

COLE, Charles Fred—b. Nov. 22, 1885, Irving, Minn.; d. Jan. 6, 1977, Sequim, Wash. He served in evangelistic and pastoral work in South Dakota, Montana, Idaho, and Washington. Survivors include his wife, Ethel; two daughters, Wreatha Hudson and Charollette Loewen; one son, Duane B. Cole; eight grandchildren; 12 great-grandchildren; two brothers, Earl B. and Holly I.; and one sister, Ethel Houghton.

CULHANE, Sylvia Baker—b. April 27, 1884, Oakland, Calif.; d. Dec. 26, 1976, Glendale, Calif. She served at Pacific Press (both in Oakland and Mountain View), Glendale Adventist Hospital, Glendale, California, Loma Linda University, the Nevada-Utah Conference, and 27 years for the Voice of Prophecy. Survivors include two daughters, Noel May and June Casebeer; four grandchildren; and one great-grandson.

CURTIS, Lewis W.—b. March 26, 1920, Buffalo, N.Y.; d. Dec. 24, 1976, Warwick, R.I. He served as pastor, teacher, and principal in Massachusetts and Rhode Island. Survivors include his wife, Olive; one daughter, Andrea; two sons, Lewis, Jr., and William; one grandson; and one sister, Mattie Bull.

PERRINE, George A.—b. May 26, 1890, Steubenville, Ohio; d. March 7, 1977, Santa Cruz, Calif. His denominational service includes work in the Southern Union Conference office, Nashville, Tennessee, and a total of 49 years in the book, periodical, and accounting departments of Pacific Press Publishing Association, Mountain View, California. Survivors include his wife, Marie; one daughter, Barbara J. Eberlein; two sons, Richard and Herbert; five grandchildren; two great-grandchildren; and one sister.

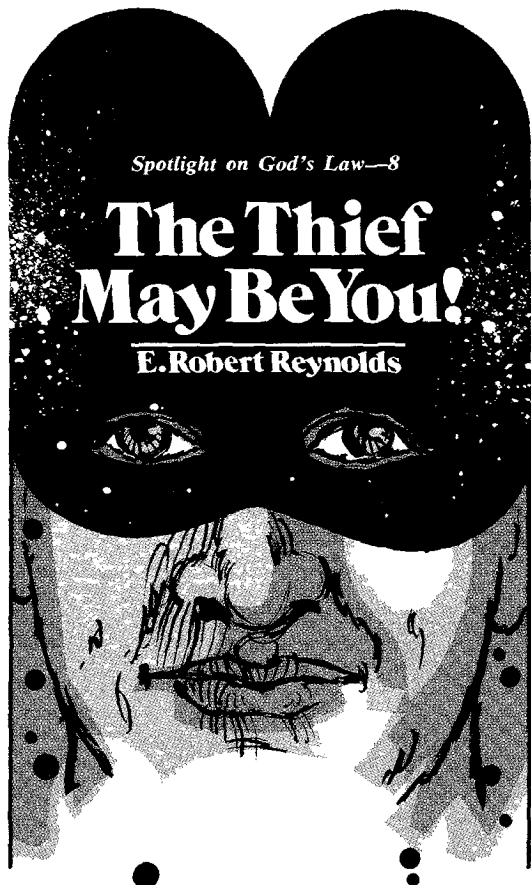
Coming

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
13	Oakwood College Offering
September	
3	Lay Preachers' Day
3	Church Lay Activities Offering
10	Missions Extension Offering
10 to Oct. 8	Review and Herald, Guide, Insight campaign
17	Bible Emphasis Day
24	Pathfinders
24	Thirteenth Sabbath Offering (Euro-Africa Division)

Spotlight on God's Law—8

The Thief May Be You!

E. Robert Reynolds



“You shall not steal” (Ex. 20:15, R.S.V.).

THIS COMMANDMENT reaches into every aspect of life, from the child who first learns to steal from his parents, to the businessman who strikes hard bargains or withholds proper wages.

“It demands strict integrity in the minutest details of the affairs of life. It forbids overreaching in trade, and requires the payment of just debts or wages. It declares that every attempt to advantage oneself by the ignorance, weakness, or misfortune of another is registered as fraud in the books of heaven.”—*Patriarchs and Prophets*, p. 309.

“It forbids every species of dishonesty, injustice, or fraud, however prevalent, however palliated by plausible pretenses.”—*Sons and Daughters of God*, pp. 101, 102.

Perhaps you employ part-time household help. You know a poor, widowed member of the church who needs work. But because that woman is a church

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

member you suggest she work for less wages than she might earn elsewhere. Her children are hungry. She needs the work. So she accepts the employment. You reason that you are helping her because she couldn't find work, or that if she didn't like the deal she could look someplace else. But though she may not complain, God's recording angel writes down that you broke the commandment.

Or maybe you have a car or overstuffed chair to sell. Obviously the car needs a new paint job and new tires. But otherwise it appears to be in fine shape. The prospective buyer asks about the mileage, the battery, and the amount of oil it uses, and you tell him with candor. But he doesn't ask about the shock absorbers or the fuel pump, which have been troubling you lately. And you don't tell him. After all, they're only little things and don't cost much. Neither did you tell him about the old, cracked wiring that has been shorting out of late. He'll find out soon enough without your telling him. And you have set the price low enough, you reason. As a church member you wouldn't do anything dishonest. But God calls it fraud.

The chair is another matter. The upholstery was worn through in spots. So you recovered it with as cheap a fabric as possible. To save money you did it yourself. When you opened it up you found some of the springs untied and their strings broken. So you retied them with paper string you had on hand. That would hold for a while, but you didn't let the children sit on that chair. The new fabric looks good, the price sounds reasonable, and a woman buys it. But you don't tell her what you have done. The fact that God calls it thievery troubles you a little, but you console yourself with this fact: the woman seemed happy enough to get the chair.

Or you want to buy a used piano. So you watch the newspaper ads and the bulletin board. At last you see an ad that takes your eye. You copy down the address and the telephone number as well as the price. You phone for an appointment to see the piano. When you look at it you find it in pretty good shape. It needs a little tuning and some other work. Its style is definitely

out-of-date, and the finish is not what you wanted, but otherwise it's a good buy.

While you stand talking to the owner you discover that the man has been out of work for six months, but has finally located a job in another State. He must move at once and sell all of his household goods. He tells you he is especially reluctant to part with the piano, because it has been in the family for a long time. It has sentimental value. He doesn't know much about the price of pianos nowadays, but he has to sell—right away. He cannot take it with him. In all this you see a good bargain, at his expense, and offer him \$50 below his price. He accepts. After all, you argue with yourself, he has to sell. You count it a bargain and thank the Lord for blessing you. But have you been strictly honest? How does God look at your bargain?

Another type of fraud God warns against is robbery in tithes and offerings. Are you honest with God? A tithe is 10 per cent; 7 or 8 per cent is not a tithe. Either you pay a tithe or you don't. If you don't you are a thief in God's sight.

As Absalom of old stole people's hearts away from loyalty to David, his father, so one young person may steal the affections of another. A thief of romance? How? A young man may wean away the affections of an unsuspecting young woman from her parents by telling her he loves her and asking her for the loyalty and obedience due to them. (See *Fundamentals of Christian Education*, pp. 101, 102.) Again, expressions of “love” made to one while the heart places its love on another can also be fraudulent.

Sometimes people or institutions give financial help to a worthy student, with the thought that when the training is completed his services will be available to the sponsoring organization. To arouse that person's dissatisfaction with his sponsor by offering inducements tends to defraud the investor, and God declares that too a violation of the eighth commandment. (See *Counsels on Health*, pp. 283, 284.)

How honest are you—with God and with your fellow men? □

To be continued

The Back Page

Church Receives Love Offering

Early in March the Watertown, New York, Seventh-day Adventist church received a letter from the First Seventh-day Adventist church of Birmingham, Alabama, which included a love offering of \$651. The letter stated in part:

"Anticipating the difficulties we would experience with our church budget if most of our members were out of work for several weeks or if we were to experience the extreme cold weather you have had, our congregation decided to show their concern by sending you a love offering."

GERALDINE I. GROUT

SAWS Sends Aid to Bangladesh and the Philippines

SAWS and the Southern Asia Division have sent \$19,000 to provide housing for victims of the three storms that struck Bangladesh on April 1 and 3. In response to a cable from the Far Eastern Division, which reported a fire that destroyed 21 square blocks and left 8,000 homeless, including six Seventh-day Adventist families, in Ozamiz City on the island of Mindanao, Philippines, SAWS is sending \$100,000 worth of food, clothing, and other supplies.

In flooded and tornado-hit Bangladesh nearly 1,000 people were killed and 500,000 were left homeless by the recent storms. The medical staff of the Adventist hospital in the devastated city of Gopalganj worked around the clock to care for more than 10,000 injured persons. Providentially, SAWS had already sent more than 50 tons of clothing, blankets, and food to replenish the dwindling stocks of relief material in the Bangladesh SAWS warehouse. Those supplies, along with the money for housing, will help relieve the disaster victims of that country.

Church members will be

given an opportunity to provide continuing aid to disaster victims around the world on May 14, when the SAWS Disaster and Famine Relief Offering will be collected in the local churches.

H. D. BURBANK

SDA Worship on Iceland TV

On Easter Sunday, April 10, a Seventh-day Adventist religious service was shown for the first time on the one television channel in Iceland, a country with 220,000 inhabitants and 500 Seventh-day Adventists.

The service had been taped on Sabbath in the Reykjavik church, which was crowded to capacity. S. Bjarnason, president of the local conference, preached the sermon. The church choir and bell ringers provided the special music performed before and after the sermon.

S. F. MONNIER

Surgeons Needed in Trans-Africa

The Trans-Africa Division reports that it needs surgeons urgently. It mentions four hospitals that are understaffed: (1) Mwami Hospital, Zambia, which needs a medical director who is also a surgeon. He would have the opportunity of training the second doctor in surgical techniques. (2) Yuka Hospital, Zambia, which is without a physician at present. A medical director is under appointment, but will not arrive for several weeks. Hence a surgeon is needed immediately to direct the institution in the interim and a second doctor is needed as a partner. (3) Malamulo Hospital, Malawi, whose newly-appointed medical director has been ill and needs a surgeon to share some of the workload in this three-doctor hospital. It is stated that doing a three-month relief stint would answer this need. (4) Songa Hospital, Zaire, in Shaba Province (where it is hoped

that normal conditions will shortly be restored), whose newly-appointed young physician needs undergirding so that the hospital's long-established reputation for Christian helpfulness will continue. It is expected that an experienced surgeon, giving three months of relief service, would provide the necessary aid.

It is requested that any physician willing and able to give relief or regular service telephone (collect) or write Bernard E. Seton, associate secretary, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012. Phone (202) 723-0800.

BERNARD E. SETON

In Brief

Book printing record: Printing of *The Ministry of Healing* in the newsprint edition has now set a record in number of copies produced within a given period—349,895 copies in the past two and one-half years.

South America baptism report: In the South American Division during 1976, 34,280 persons joined the church by baptism or profession of faith. The division has set a total of 42,000 new members as its objective for 1977.

Literature sales in Euro-Africa Division surpass US\$10 million: Euro-Africa Division publishing house literature sales during 1976 surpassed US\$10 million. Six and one-half million dollars of this amount represents sales by literature evangelists in the door-to-door ministry. The balance, US\$3.5 million, is trade literature distributed through Adventist Book Centers. Student literature evangelist Antolin Diestre, of Spain, sold more than US\$41,000 worth of literature during the past school vacation.

Died: A. W. Truman, M.D., 93, on April 20, in Loma Linda, California. A church member for more than 80 years and an active denominational worker for half a century, chiefly in the medical work of the church, Dr. Truman

was personally acquainted with such church leaders as Ellen White, Uriah Smith, J. N. Loughborough, S. N. Haskell, G. I. Butler, W. W. Prescott, G. A. Irwin, M. E. Kern, Meade MacGuire, F. M. Wilcox, W. A. Spicer, and many others. Dr. Truman was medical director and chief surgeon of the Glendale Adventist Hospital in California, the Washington Adventist Hospital in Takoma Park, Maryland, the Ardmore Sanitarium and Hospital in Oklahoma, and the Shanghai Sanitarium and Hospital in China. In 1921 he helped establish the Rest Haven Sanitarium in Sidney, British Columbia. From 1923 until 1935 he served as medical secretary of the General Conference, and for three years in the 1930's he was editor of *Life and Health*.

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