

Review

MAY 12, 1977

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

New Mission in West Africa

At the recent quadrennial session of the West African Union, an action was taken to establish Gambia, the most recent country in the union to be entered by the three angels' messages, as a mission administered by the union. In the past, Gambia has been part of the Sierra Leone Mission. At the quadrennial session it was also voted to send the first church-employed worker to Gambia. That worker is Del Harrison, who has served for the past five years in Liberia. He and his family moved to Gambia early in March.

During the past three years Daniel Cudjoe, a Ghanaian literature evangelist, has been working in Gambia. With help of visiting workers from Sierra Leone, Mr. Cudjoe has established a small group of believers in Banjul, the capital. Six Gambians have been baptized, and two of them are engaged in literature evangelism.

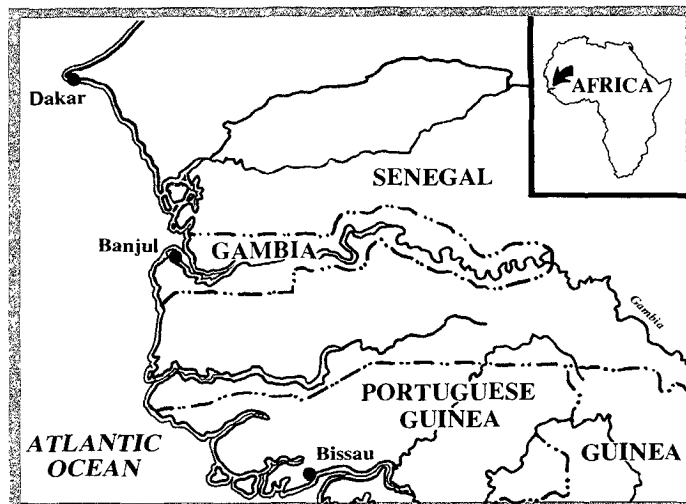
Contacts have been made with government officials, who have promised help in securing land for mission headquarters and sites for future churches.

The cause of God, however, has not been without opposition in Gambia. When it became known that the Adventists had plans to establish work in Gambia, a delegation from other Christian churches demonstrated at a government office against permitting the

Adventist Church to establish work there. A government leader had to tell them that the Gambian constitution assures freedom of religion and worship, and that the Adventist Church has just as much right to work in Gambia as the other religious groups. This government leader has assured the Adventists of his support, because he is familiar with the work of the church in other countries.

As the second step toward church organization is taken in Gambia, it is with the realization that the challenge is great and the possibilities many.

S. B. JOHANSEN
President
West African
Union Mission



Del Harrison, left, is the first denominationally employed worker to go to Gambia, the smallest independent country in Africa. Daniel Cudjoe, right, a teacher by training, who had worked successfully for ten years in Ghana as a literature evangelist, was asked to take the Adventist message to Gambia three years ago. With the help of visiting workers from Sierra Leone, Mr. Cudjoe has established a small group of believers in Banjul, the capital. Six persons have been baptized there and eight more are preparing for baptism. Mr. Harrison and Mr. Cudjoe are pictured looking over a possible site for the new Gambia Mission headquarters.

Soul Sentinels

In flight, California to Washington, D.C.

Today I want to share with you a concern that rests heavily upon my heart. Although this concern relates in a large degree to our children and youth, we all may be involved. I feel sure that as we consider this matter together you will agree it is one that merits our prayerful attention.

Ellen White beautifully set forth an ever-present truth when she wrote, "Those who would not fall a prey to Satan's devices, must guard well the avenues of the soul. . . . The heart must be faithfully sentineled, or evils without will awaken evils within, and the soul will wander in darkness."—*Acts of the Apostles*, p. 518.

One of the broad avenues that reaches into men's souls is the avenue of sight. Much of what goes on around us each day is brought into our minds through our eyes. We shall concern ourselves in these few lines, however, with thoughts that proceed to our minds through the books we read.

The church has been greatly blessed with an abundance of books that edify the mind and inspire the heart—books explaining God's wonderful plan of salvation, books on prophecy, biography, travel, adventure, and theology. We have books on science and books telling of the exploits of man in his mission of carrying the gospel to all the world.

By this I do not mean to imply that we should confine our reading to books published by our own church. We want to take advantage of some of the delightful writing of high quality that exists outside the church, as well. By wide and carefully selected reading we may become enriched spiritually, mentally, and culturally.

God has given the church a wealth of helpful counsel on mind nourishment through proper reading. These counsels deal with the reading habits of children, youth, and adults, especially those who are engaged in the service of the church. Much counsel is given to parents concerning the type of reading that should be made available to their children.

"Encourage your children to store the mind with valuable knowledge, to let that which is good occupy the soul and control its powers, leaving no place for low, debasing thoughts. Restrict the desire for reading matter that does not furnish good food for the mind."—*The Adventist Home*, pp. 410, 411.

The influence of the home can be an important factor in developing habits of good reading. If good books are provided for our children and if parents encourage their children to read these books, their lives will be greatly benefited in later life.

In speaking of "fairy tales, myths, and fictitious stories," Ellen White writes, "Books of this character are used in the schools, and they are to be found in many homes. How can Christian parents permit their children to use books so filled with falsehood? When the children

ask the meaning of stories so contrary to the teaching of their parents, the answer is that the stories are not true; but this does not do away with the evil results of their use. The ideas presented in these books mislead the children. They impart false views of life and beget and foster a desire for the unreal.

"The widespread use of such books at this time is one of the cunning devices of Satan. He is seeking to divert the minds of old and young from the great work of character building. He means that our children and youth shall be swept away by the soul-destroying deceptions with which he is filling the world. Therefore he seeks to divert their minds from the word of God and thus prevent them from obtaining a knowledge of those truths that would be their safeguard."—*The Ministry of Healing*, pp. 446, 447.

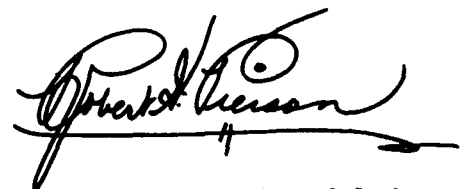
I wonder what counsel the Lord's servant would give members of His remnant church were she to discover some volumes that are on the shelves of our homes and schools today? Would she say again, "Novels should not find a place in the homes of those who believe in Christ. Do not keep before the youth that which is represented as wood, hay, and stubble, for it will poison the appetite for that which is represented as gold, silver, and precious stones. The inclination for light, trashy reading is to be strictly denied."—*My Life Today*, p. 89.

These are plain and pointed words. Dare we ignore them? Do our boys and girls mean so little to us? The Lord's messenger continues:

"No effort should be spared to establish right habits of study. If the mind wanders, bring it back. If the intellectual and moral tastes have been perverted by overwrought and exciting tales of fiction, so that there is a disinclination to apply the mind, there is a battle to be fought to overcome this habit. A love for fictitious reading should be overcome at once. Rigid rules should be enforced to hold the mind in the proper channel."—*Counsels to Parents and Teachers*, p. 136.

"Never should books containing a perversion of truth be placed in the hands of children or youth. Let not our children, in the very process of obtaining an education, receive ideas that will prove to be seeds of sin. If those with mature minds had nothing to do with such books, they would themselves be far safer, and their example and influence on the right side would make it far less difficult to guard the youth from temptation."—*The Ministry of Healing*, p. 447.

Shall we not prayerfully consider the counsel the Lord has given us and assure that His sentinels guard well the avenues of our souls?



President, General Conference

This Week

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Betty Holbrook , author of "Happiness Is . . .," which appears in our Family Living section	

(p. 7), has been a regular columnist for the REVIEW for more than nine years. Called Especially for Women, the monthly column contains practical advice for women in many walks of life. It is inspirational and thought provoking, as well.

Mrs. Holbrook, who spent ten years in the Inca Union, South America, is now assistant director of Home and Family Service of the General Conference, of which her husband, Delmer Holbrook, is director. Established during the

1975 session of the General Conference, this service seeks to strengthen the Adventist home by educating laymen and professionals and providing materials for programs about family life. Last September at Andrews University a ten-day Family Life Workshop was conducted jointly by the university and the Home and Family Service. Attended by approximately 150 persons, the workshop could be taken for either undergraduate or graduate credit. Plans are being made for

another such workshop, to be held September 12-22, 1977. Persons interested in attending the workshop should write to the Dean of Graduate Studies, Andrews University, Berrien Springs, Michigan 49104.

In June we will begin a series of articles on home life recommended to our readers by the Home and Family Service.

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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.]

More on Women

The text of Scripture that strictly forbids women to become ministers is in the Bible, next to the text about Sunday sacredness.

MARTHA RAMM

North Palm Springs, California

By raising up Ellen White as our church's prophet, whose position also required the performance of many ministerial functions, God, I feel, was showing us a new era in which women could have an active part in church ministry.

If a woman has a message to share, she should be given the chance whether or not she is ordained. What would have become of this church if no one had listened to Mrs. White and not just as a prophet, either?

DEBRA LEE WENDT

Lincoln, Nebraska

Food Supplements

Re "Fads and Fitness" (March 3). I wish to disagree on the point that the author makes against the use of vitamins for giving strength. Natural vitamins are a food supplement. They can give strength more rapidly than foodstuffs. They are not fads.

Case studies show a marked speed of recovery and general health improvement in persons using natural-vitamin food supplements during and after illness. Also, persons who may appear normal and healthy find an increase in pep and strength, as well

as general well-being, from the regular use of balanced portions of food supplements in their diet.

BESSIE SIEMENS

Nashville, Tennessee

The comment "Vitamin pills and supplements are not needed" is misleading. If we could eat the way God intended, we certainly would not need vitamins and supplements. But with the devitalized food that we eat today, some vitamins and supplements are desirable for good health.

NOLAN PUCKETT

Lawrenceburg, Kentucky

Tithe and Coercion

"Factory Sparks Evangelistic Activity" (March 24) raises some religious-liberty questions. The article relates the unusual story of a converted Korean factory owner and millionaire who decided that all his employees should give 10 per cent of their wages to the Seventh-day Adventist Church, whether they are sympathetic to the cause or not.

This method of teaching tithing seems to violate several basic Bible principles. It is in essence the unauthorized withholding of 10 per cent of an employee's wage that has been earned by his labor. Also, it seems to be a form of coercion that is a violation of one's conscience. Religious freedom implies the right not to participate in a religious activity as well as the right to participate. Under the law of God an employer does not retain the right to force an employee to spend earned wages in any prescribed manner.

STEPHEN J. RIEHLE

Santa Maria, California

Fiction

I want to express my appreciation for "Half a Heart and a Song" (March 24). To find a former English teacher who is willing to admit that God means what He says when He warns against fiction is refreshing indeed.

KRAID I. ASHBAUGH

Loma Linda, California

Sponsor a Child

Since we are missionaries in the British West Indies, our REVIEWS arrive later than those in the United States—about three months later!

I would like to comment on a letter entitled "Sponsor a Child" (Nov. 4, 1976). I wonder why the writer is sponsoring a child through a non-Adventist organization when there are so many Adventist children who need and want to go through academy or college but can't because they don't have the funds. My husband and I are sponsoring a young girl in Lakpahana Adventist Seminary. Four members of our home church are sponsoring a child in this same school.

We have children not only in India, North and South America, and Africa but right on this island (only 14 miles long) who would love to go to academy in the United States. Many of them could earn their way through school, but they need the funds to get there and return home again.

It would be nice to have a faster way of finding out where the needs are. Perhaps a list of schools where students need sponsoring could be compiled. On the other hand, the list might be so large that compiling it would be

impossible. I'm sure academy principals and college presidents know of students who need help.

JAN E. NASH

Cayman Brac

British West Indies

"Africa in the Bible"

"Africa in the Bible" (Mar. 24) told eloquently of Providence's leading the black person in Bible history. As a black student in a predominately white academy, I have had many insecure feelings about the Christian black. This article revitalized my confidence in God and my love for my Caucasian brothers and sisters.

What a blessed privilege it is to be a black Seventh-day Adventist, to have a part in God's work as did Ebed-melech.

CHARLES HODGES

Indiana Academy

Cicero, Indiana

It was stated that Tarshish is "sometimes identified as Africa," and "some have identified Sheba with Ethiopia."

Sheba, in Solomon's time, was located in southern Arabia, presently called Yemen. The Queen of Sheba's capital was Marib, from where we have many inscriptions attesting that it was the central seat of the Sabaeans in Old Testament times. The present Ethiopians' claim to be the descendants of the tribe of Sheba—and, incidentally, the late emperor Haile Selassie's claim to be an offspring of Solomon and the Queen of Sheba—has its base in the fact that there was a strong migration from southern Arabia across the Red Sea to Africa nearly two thousand years ago.

Continued on page 12

The Adventist Health Worker— A Job Description

The primary task of the Adventist health ministry is preventative rather than curative.

By VERNON C. SPARKS

ACCORDING TO THE PRINCIPLES of good administration, the best way to avoid a misunderstanding is to have a good understanding. A clear definition of one's job is essential to preventing incomplete and unsatisfactory work. Without a clear concept of one's duties, it is easy to emphasize the least important and to neglect essentials. Adventist health workers can well review their job descriptions, frequently, in order to be sure of accomplishing the assigned task, and so being worthy of the words, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy lord" (Matt. 25:21).

To this end the example of those around us is not necessarily a safe example. If we are working for ourselves, we will review our own job description. If we work for someone else, he will do so. Above all, we need the definition provided by the great Leader of the health professions.

Jesus of Nazareth is the Great Physician,¹ the true Head of the health-care professions.² Seventh-day Adventist health workers have been called to be His co-workers,³ to act in His stead.⁴ He has called us to do for the suffering what He did,⁵ to do His work on the earth. Only as we follow His job description will we be doing His work rather than our own.

Health work includes, of course, providing relief of physical suffering and disease, and there is a great need in the world for this. Christ devoted much of His time to the healing of the sick, the blind, and the lame. Many times He left whole villages completely free of physical suffering and disease.⁶ No needy person was turned away.⁷

In our care of the sick we are to utilize "rational methods of treatment."⁸ In doing this, it is impossible for one person to provide complete health care for all types of disease. However, Christ's example of treating all classes of disease can serve to guide us into areas of work that meet the needs of the largest number of people. It can lead us to emphasize care of the more-common illnesses and thus help the largest number of people in the shortest amount of time, with the least investment in training time, and with inexpensive diagnostic and treatment facilities. Primary care and general-practice work accomplish the most with the least.

In caring for physical disease the great tendency is to limit ourselves to this area of man's need, often to the

neglect of more-important needs of the total human being. By limiting ourselves to physical problems, we often neglect to discover and treat the true causes of aggravating factors. The Great Physician tells us that the abnormally functioning mind is the foundation of nine tenths of the diseases of man. Many times, the cause of this is some social problem or guilt from sin.⁹

We are counseled to "let every physician and every nurse learn how to work for the alleviation of mental as well as physical suffering."¹⁰ Each is to avoid the over-specialization of limiting our practice to the care of physical needs. Every health worker is to minister to the emotional and mental needs of his patients, as well. We are instructed to point those with diseased minds to Christ as the great healer.¹¹ Erroneous doctrines of religion may be factors in insanity, but the true religion of Christ is "one of its most effectual remedies."¹²

Man is a physical, mental, and spiritual being, and what affects one factor affects the others. Separated spiritually from his Creator and Sustainer, man suffers physically and mentally. To experience maximum restoration from physical and mental disease, he must also be helped spiritually.

Many times, physical healing prepares the way for mental and spiritual healing. "The Saviour made each work of healing an occasion of implanting divine principles in the mind and soul."¹³ Many people need first the peace of mind that comes only from a knowledge of the forgiveness of sins. Only then can they be helped physically and mentally. That is why Christ often assured a person, "Thy sins be forgiven thee" (Matt. 9:2) immediately prior to performing physical healing.

Christ linked the healing of disease with the forgiveness of sin—a dual ministry He has committed to Adventist health workers.¹⁴ He holds us individually responsible for the souls, as well as the bodies, of our patients.¹⁵ We are to unite "the ministry of the word with that of physical healing."¹⁶ We are to be skilled "in ministering to the soul as well as to the body."¹⁷



Vernon C. Sparks, M.D., is a staff physician at Little Creek Hospital and Sanitarium, Knoxville, Tennessee.

In harmony with the fact that spiritual healing is more basic than physical healing, our highest aim is to provide spiritual health to our patients.¹⁸ The Great Physician expects us to make the saving of souls our first work.¹⁹

God never intended any human being to experience pain, disease, or deformity. All sickness could have been prevented by living in complete harmony with all of God's natural and spiritual laws. In heaven and in the earth made new, physical as well as mental and spiritual health will be maintained by full obedience to the natural and spiritual laws. It will not be the result of a more-ready access to God's miracle-working power. Access, then and now, to God's healing and sustaining power is the result of obedience to divinely appointed laws. The health-care system in heaven will be strictly preventive. To prepare ourselves and others for that life, we must begin living—now—on a preventive basis.

Because of this, God expects us to teach our patients how to avoid and prevent disease.²⁰ We are to "teach the people that it is better to know how to keep well than how to cure disease."²¹ This is to be our first labor.²² Teaching people that the laws of nature are the laws of God, and are thus morally binding upon man, is an essential aspect of orienting them spiritually. Health education, properly done, will blend with spiritual work for individuals, and this united approach will be our "first work."

Health Education a Task for All Health Workers

But, you might ask, "How can God expect Adventist health workers to make health education and a spiritual work their 'first work,' when they are already overwhelmed taking care of those who are acutely ill?"

A compassionate God has doubtless prompted many remarkable modern discoveries relating to the care of the sick, as a result of which millions have recovered from sickness and experience prolonged life. God has not given Adventist health-care workers many outstanding breakthroughs in the field of acute illness. The mushrooming progress in medical science results, by and large, from the labors of non-Adventist health workers. We have been given very little advantage in the so-called scientific diagnosis and treatment of illness.

Many years ago, however, God entrusted us with the hows and whys of healthful living. He gave us the principles of preventive medicine. He explained to us that the principles of healthful living are His divine laws. They are an essential part of the three angels' messages, which are to be carried to every nation, kindred, tongue, and people, calling them to glorify their Creator physically, mentally, and spiritually inasmuch as "the hour of his judgment is come" (Rev. 14:7). From God's perspective, the breakthroughs in medical science are merely stopgap measures. Evidently, God has given the world the primary palliative task of caring for physical disease, and to us as the health workers of the remnant



church, the primary task of carrying a message of healthful living as the prerequisite for permanent solutions to sickness and suffering. To provide scientific medical information on the care for the physical diseases of the world is a task too large for our limited financial and personnel resources. However, with the Lord's blessing, it is feasible to carry a message of healthful living to the whole world as a moral obligation to God, as an integral part of the everlasting gospel.

The health workers of the world can care for physical diseases, and they can provide health education. However, they cannot motivate people to make changes in their life style as a response to a loving Creator. Neither can they connect people with the divine power that enables them to make those changes. The world can temporarily relieve physical suffering; they can make an awkward attempt at patching mental problems; they can tell people how they should live in order to prevent disease. They can help the ill reach a certain level of recovery, but it is a level from which, without divine help, they always fall. The health workers of the world cannot help to carry the patient all the way through to complete physical, mental, and spiritual recovery.

In the health education of our patients, we are to present the laws of nature as being of divine origin, and that obedience to them is the only way health can be recovered and restored.²³ Our endeavors in health education are not to be limited to our patients. We have, also, a responsibility toward our church members²⁴ and toward our community.²⁵ We are to further the Lord's work in the cities by uniting with the ministers and, as evangelists, present the important truths of the three angels' messages "from the physician's standpoint."²⁶ Our message is the Creator's last invitation to mankind to glorify Him in body, mind, and soul through full obedience to divine law, both natural and spiritual. As health workers in the remnant church, we have a solemn obligation to hasten this message to "every nation, and kindred, and tongue and people" (verse 6). When we, individually or collectively, emphasize acute health care to the neglect of carrying to the world the principles of healthful living as an essential part of earth's last warning message, is it possible that we are responsible for actually prolonging that which we claim to be alleviating—man's sickness, suffering, and death?

When we contemplate the broad scope of the job description the Head of the health profession has given us, we better understand the statement of the servant of the Lord: "In the fear of God I tell you that none but a Christian physician can rightly discharge the duties of this sacred profession."²⁷ Also, "None but a Christian physician can discharge to God's acceptance the duties of his profession."²⁸ The title of any health worker (dentist, nurse, et cetera) can be substituted for the term *physician* in these quotations.

Many will ask why God requires one individual to carry on both a curative and a preventive program in the physical, mental, and spiritual aspects of man's life. Can he not limit himself to the area of care for which he is trained, and leave these other areas to the Christian psychologist, psychiatrist, health educator, or chaplain? Cannot specialists, working together, treat the whole man?

In this age of increased knowledge, various degrees of

Thoughtlessness to Selflessness

By DOROTHY SIMMS

"DO YOU have a white can lid, Mom?"

"A white can lid, Jennifer? Do you mean a screw-on lid?"

"No, a snap-on lid—a small plastic one, like one from a spray can or something."

"Yes, I'm sure I can find one. Is it for a school project?"

"Uh-huh."

The next morning at school the children were proudly displaying their lids. There were red, blue, yellow, and several white ones.

"What are we going to make, Mrs. Hunt?"

"You'll see in just a minute, but first let me ask you. Does anyone know what's special about next Sunday?"

While all the children exchanged puzzled looks, Jennifer thought smugly, I know—at least I think I know. But if I'm wrong they'll laugh—

"Jennifer? You look as though you might know. Would you tell us?"

"Is it Mother's Day?"

"Yes, indeed!"

"We're going to make something for our mothers," groaned the boys almost simultaneously. "That's sissy!"

Ignoring this comment, Mrs. Hunt hoped the children would approve of the recipe holder she held up. Glancing at the boys in particular, she noticed what appeared to be smiles of approval.

"I'm going to lay some artificial flowers and plastic forks on my desk, and I want each of you to choose one flower and one fork. There is a variety of colors, so those of you with colored lids will need to be sure that your flower, fork, and lid colors will blend."

After mixing plaster of Paris, Mrs. Hunt spooned a small amount into each lid,

instructing the students to stick the handle of the fork, with the prongs facing outward, into the plaster close to the edge of the lid. In the plaster on the opposite edge the students were to set the flower stem.

When all recipe holders were completed, Mrs. Hunt showed the boys and girls how to place the recipe card in the fork prongs to make it easier for mother to read.

"You may wrap your gifts tomorrow after the plaster has had a chance to set, and Friday you may take them home." Mrs. Hunt announced.

She had wondered whether the boys would enjoy making such a feminine gift, but seeing their beaming faces, she knew they had.



"Does anyone know what's special about next Sunday?" questioned Mrs. Hunt. Everyone was puzzled for a moment.

specialization are unavoidable. God is concerned with all of man's physical, mental, and spiritual needs. The ill need and desire someone to be interested in them—the whole of them. The health worker who is concerned with, and ministers to, the needs of the whole being, best represents God's love and concern. The health worker who shows interest in all of his patient's needs opens widest the doors of his patient's mind and heart to the truths vital to complete restoration. "Not even to the minister of the gospel are committed possibilities so great or an influence so far-reaching."²⁹ A health educator and a chaplain might be able to enter those same doors to reenforce that which the health worker has communicated. But those doors are open the widest to the health worker himself; and what he communicates in the areas of healthful living, of mental and spiritual health, will determine to a great extent how the patient relates to the ministry of the educator and the chaplain. The health worker is considered by the patient to be the authority, and the health worker's words and example are used by the patient to evaluate the importance of that presented by the other members of the health-care team.

Depend on Team Effort

If because of the explosion of information we must limit our primary efforts and depend on a team effort to minister completely to the whole man, it is of great importance that we carefully choose the other members of the team. The team must be united in its objectives and methods. The words and deeds of each team member must support those of the others. There is great need for teams of consecrated Adventist health workers.

We may be trained primarily in the relief of physical suffering; however, if we personally experience daily the blessings of following the principles of healthful living and of a close personal relationship with Christ, that experience will compel us to share it with others. Ministering to the whole being will not be an added burden, but a broadened opportunity. That which Christ calls us to do He is able and desirous to capacitate us to accomplish. With His help, we can minister more fully to the physical, mental, and spiritual needs of our patients. We can be much more active in carrying the divine principles of healthful living to those around us.

Implementation of Christ's job description for Adventist health workers will change us as workers and will also change the institutions we labor in. Individually and collectively, it is our duty to spend less time in doing that which the world can do; by doing the work Christ has outlined for us we will have the opportunity of some day finishing His work. Then will be ushered in complete and final physical, mental, and spiritual healing. This all true health workers desire for themselves and their patients. □

REFERENCES

- ¹ Testimonies, vol. 6, p. 230.
- ² The Ministry of Healing, p. 111.
- ³ Testimonies, vol. 5, p. 439.
- ⁴ Medical Ministry, p. 120.
- ⁵ Evangelism, p. 539.
- ⁶ The Desire of Ages, p. 241.
- ⁷ The Ministry of Healing, p. 17.
- ⁸ Counsels on Health, p. 469.
- ⁹ Ibid., p. 324.
- ¹⁰ Medical Ministry, p. 192.
- ¹¹ The Ministry of Healing, p. 244.
- ¹² Counsels on Health, pp. 324, 325.
- ¹³ The Ministry of Healing, p. 20.
- ¹⁴ Ibid., p. 111.

- ¹⁵ Medical Ministry, p. 31.
- ¹⁶ Testimonies, vol. 9, p. 171.
- ¹⁷ Counsels on Health, p. 507.
- ¹⁸ Medical Ministry, p. 26.
- ¹⁹ Ibid., p. 37.
- ²⁰ Counsels on Health, pp. 251, 252, 470.
- ²¹ Medical Ministry, p. 221.
- ²² Selected Messages, book 2, p. 282.
- ²³ The Ministry of Healing, p. 113.
- ²⁴ Medical Ministry, pp. 137, 138.
- ²⁵ The Ministry of Healing, p. 125.
- ²⁶ Medical Ministry, p. 248.
- ²⁷ Counsels on Health, p. 343.
- ²⁸ Medical Ministry, p. 12.
- ²⁹ The Ministry of Healing, p. 132.

Happiness Is . . .

We cannot begin sooner and we
dare not begin later.

[Condensation of a talk given at a meeting especially for women during the General Conference session in Vienna, Austria.]

By BETTY HOLBROOK

SOMEONE HAS SAID THAT "HAPPINESS is being married to your best friend." I wonder how many of us could honestly say that.

What is happening to the Adventist home? We used to look at the world and shake our heads over the divorces, but now we look at the Adventist home and hang our heads. We are not immune to what is happening today. By beholding we become changed, and what we're beholding today is changing us. Too many of us think that divorce is the only way out, never realizing that you cannot run away from problems. You and I have problems, of course, and we take them with us wherever we go. We can get rid of problems only by solving them.

It's amazing how many ways husbands and wives can think up to make each other miserable. We spend hours solving problems at work, in the church, outside the home; but when it comes to problems inside the home we shrug our shoulders and say, "It's hopeless."

Part of the problem, we know, is that there's a lot of confusion these days about changing roles in the family. Some of us are having a hard time keeping up with the ideas and attitudes of today, and when I say keeping up with them I don't mean agreeing with them. But we have to know how we really think about what is going on around us—for our mental adjustment and peace of mind, as well as for our children. What are we teaching them about their roles in the family?

I have a little motto on my closet door at the office. It says: "A woman's place is in the home—and she should go there directly after work." We laugh, and yet this new movement to get mothers out of their homes is a devastating one. I don't believe sadder words were ever spoken than these, "I'm just a housewife." "Nothing is greater than to be the mother of men," wrote Walt Whitman, and Ellen White says it even stronger: "Next to God, the mother's power for good is the strongest known on earth." —*The Adventist Home*, p. 240.

But let's get back to marriage. How much did you know when you got married? I didn't know very much. I

think the same is true of men, perhaps even more so. We go into marriage knowing very little about its responsibilities. Worse yet, some of us begin married life with very warped ideas. For instance, well-meaning friends and relatives warn both bride and groom to let the other "know who's boss."

So, before we even get the marriage started we're on a battlefield. Sometimes as women we even have the Scriptures thrown at us. Men will quote Paul to prove that we are to be subject to them. Dr. Lofton Hudson tells about one woman who had heard so much about Paul and his admonitions on women that she was fed up with it all. She declared that when she got to heaven she was going to look for Paul right away, "And when I find him," she exploded, "I'm going to trip him!"

Another woman, I think, had the right idea on Paul's instructions. She said, "If my husband loves me and treats me like Christ does the church, then I won't mind being subject to him at all!" That to me is a healthy attitude, and Ellen White agrees: "The husband is to cherish his wife as Christ cherishes the church."—*Ibid.*, p.107. She also says, "Woman should fill the position which God originally designed for her, as her husband's equal."—*Ibid.*, p. 231.

Now, though, lest we get an unbalanced view of this, Ellen White also said, "We women must remember that God has placed us subject to the husband. He is the head and our judgment and views and reasonings must agree with his if possible. If not, the preference in God's Word is given to the husband where it is not a matter of conscience. We must yield to the head."—Letter 5, 1861.

How to Be Equal and Happy, Yet Subject

But how do we live happily—as equals and yet subject? As mothers and wives, yet interesting and interested? As friends, yet living together so closely each day, seeing the best and worst of each other?

"Marriage is not so much *finding* the right person as *being* the right person," says Charlie Shedd. We must realize that we can do something about our marriage—our homes. We do not have to stand by helpless. So let's take a good look first at ourselves. Let's ask ourselves a few questions. Are we, as someone so aptly said, "a good woman—in the worst sense of the word"? The elder-brother type—rigid, strict, with no love? Everything done with a sense of duty? And we sort of take as our motto, "Everything that is not commanded is forbidden"?

Are we excessively legalistic, with no room for spontaneity?

Do we attempt to dominate, force, manipulate, and control? Some actually think this is love, but true love will not manipulate. It does not force or control. Have you ever thought what it would be like if God forced, manipulated, or controlled, as we do sometimes? What if He programmed us like robots—like computers? What kind of God would He be? That's the beauty of God's love. We can, if we want to, turn our backs on Him. We

Betty Holbrook is assistant director of Home and Family Service of the General Conference.

can say, "No, thank You, God, but I have my own ideas." Or we can say, "Yes, God. I want to do it Your way." It's only Satan who dominates, coerces, forces, threatens. God teaches us self-control, but He does not control us. He does not make choices for us.

How do we dominate—manipulate—force?

Sometimes we do it by *guilt*. We shame our husbands into doing something. We are actually saying, "Do this or be ashamed."

Sometimes we *bribe* them. We fix an especially good meal to get something out of them, or we say, "I'll do this for you, if you'll do that for me." There are hundreds of ways that we can bribe.

We also *threaten*. We can't threaten men like we do children, with some kind of physical punishment, but in effect we say, "If you don't give me my way I'll hurt you some way. I'll say something to embarrass you." Then we take little jibes, sarcastic jibes, at them in the company of others. It's all in fun, we make-believe, but usually it's all in earnest.

And we use *self-pity*. "Look how much I've done for you! I've slaved all these years, I've cooked your meals, mended and washed your clothes, kept your house . . ."

So let's take a good look at ourselves. Tonight, before you go to bed, look over the day. Play back your video tapes and listen to yourself. Where has it been good? What has gone wrong? What could you have done to make it better? Most important of all, ask yourself, Why? What are your motives?

After a meeting one day, a man came to me. "What can I do?" he asked. "My wife is getting very careless in her dress. She's really a wonderful wife, but her untidy dress really gets to me. I've mentioned it to her a few times, but I just don't seem to get results."

I asked him if he ever complimented her when she did seem to take special pains to look nice. He looked at me rather strangely and then answered, "No. I guess I had never thought of that, but I'm going to try it!"

Marriage should leave us with self-esteem, not self-love or pride. There's a big difference. But as children of God we must have self-worth, self-esteem. There is no one here today who is a nobody. If you feel you are a nobody, then you have not accepted the fact that Christ died for you personally. We must accept that fact, and we must accept ourselves as we are right now.

Our son is a family counselor. One day he told us the story of a young woman he was trying to help. Her father had sexually abused her, she had been promiscuous from early years, she was pregnant at 14 years of age and had lost that baby in a public restroom. Now still in her 20's she was completely broken in health and mind.

I asked our son, "Where do you begin with a case like that?"

"Where?" he said. "The only place you can begin is right now. The past must be left behind, and you begin on the positives—on what the future can be."

What can we do then—specifically—about our relationships with our husbands?

1. Make our husband number one in our lives. When I say this, of course, I mean among our earthly friends. It is he who must march, as Mrs. Norman Vincent Peale put it, at the head of our parade. We cannot just love him routinely, passively, or mutely. We've got to show this love and affection. I have often said, and I still believe,

that if there were more honest warmth and affection in our homes there would be much less lust and passion—inside or outside the home.

We need to let him know that we care, that we believe in him, that we can feel with him, laugh with him. Try putting yourself in his shoes sometimes. What would it be like to be the head of the family? To be the main support of the family? He needs to know that we appreciate this and that we believe he can be successful.

So often we belittle each other. We use tactics that destroy self-esteem. In a letter Ellen White wrote to a young wife, she said, "Never talk to John [the husband] as though he were a little boy."—*Ibid*. And then she went on to say that Mary had a rather dictatorial manner in speaking to John, the tone of her voice sounded impatient. It hurt him, and it hurt his work.

2. Then I believe humor can help in so many of life's situations. Dr. Hudson tells this story on himself. He was invited to give a lecture one evening. His wife decided to attend a lecture by another psychologist, Dr. Ginott. Mrs. Hudson forgot to take the key to their apartment, so when Dr. Hudson returned she was pacing the hall, waiting for him.

"What happened?" he asked. "Did you forget your key?"

"Yes," she replied.

"Then why didn't you get the apartment manager to let you in?" he chided.

"Because I didn't want to awaken him at this hour," was the retort.

"How dumb can you get!" Dr. Hudson snapped back.

"Dr. Ginott wouldn't say that!" Mrs. Hudson said softly.

"Well, Dr. Ginott isn't married to you!" Dr. Hudson came back, not wanting to be outdone.

"He wouldn't have said that, either," Mrs. Hudson laughed. And with that both had a good laugh. Humor can help in situations that aren't crucial, but that could become so. Be careful, though, of making light of a situation that is serious.

3. I believe we need to go back to Eden. Why did God create us as He did? What were His purposes? Everything good that God has given us the devil has corrupted, polluted, and tried to destroy. Look what he's done to our picture of God. It seems that we see Him either as a permissive do-gooder or as a tyrant. Look what he has done to the Sabbath, to music, to the marriage relation. Is marriage something marvelous and beautiful from the Creator's hand, or is it vile—something for lust and for display on pages of magazines and in night clubs?

I believe that God looked ahead. He saw a cold, impersonal world. And God, being a God of love, realized that man needed companionship and love. But He did not create for Adam ten friends with whom he could discuss new theories, new ideas, and lofty principles. He created a wife so that physically, emotionally, intellectually, and spiritually they could become a perfect whole. There was something so wonderful about that love, something so sacred, that He protected it with a command: "Thou shalt not commit adultery."

As I see it, there is nothing negative about that command at all. It is a promise that marriage is to be something very special and sacred. So of all our human friends, we can rightfully put our husbands at the head of

our parade. We can make him the center of our affections.

4. We also need to recognize that we need our husband's strength, and he needs ours. What are your husband's strengths? Can you list them? Or has it been too long since you've really thought of the pluses? Try it tonight. Make a list of his good points. One woman said she couldn't think of more than three or four, but after thinking it over she came up with a list of more than 12!

What are your strengths? You have some, too, you know! Now, how can this combination of strengths be mutually helpful? It's good to take inventory once in a while. But beware! Don't overanalyze your marriage. It would be like pulling up a fragile plant every 20 minutes to see how its roots are growing.

Somewhere I heard of a woman who had a hot-tempered husband. He came home one Friday angry, violently angry, with the boss, and immediately proceeded to write a letter of resignation. His wife helped him write it, helped him with the wording, suggesting a change every so often. When he had finished the letter, she

folded and stamped it and then asked if he would like to have her mail it. He agreed, of course.

She took the letter and quietly put it away. On Sunday she brought it out and said, "You may still want to mail this letter, but I thought it might be good to wait for a while, since you were pretty upset when you wrote it."

In the meantime he had cooled down. Gratefully he took the letter and tore it to shreds, thanking her profusely for saving the day.

Marriage is an edifice that has to be rebuilt each day. But it must be built on a solid cornerstone—on Jesus. It is He who has shown us how to live together. It is He who instituted marriage, who blessed it, and who will continue to teach us to live together as Christians. He has given us some how-to's for marriage. The best ones are found in 1 Corinthians 13. Let's reread that chapter, and then practice some part of it each day until it becomes a part of us. It's true—without love we are nothing but clanging cymbals.

Friendship is love, and love is the Eden plan. It's God's perfect plan—a plan that brings happiness. □

Especially for Men By WALTER R. L. SCRAGG

Love Enough

(The camera zooms to a medium shot of Allan and Jill Carter. They are both in their late twenties. Allan is stretched out on a lounge, watching a television rerun. Jill is ironing. There's a station break.)

ALLAN (close-up, face only): When on earth are you going to be finished with that ironing? You've been going at one thing after another all evening.

JILL (hissing steam iron pointed at Allan): It's all right for you to talk. There's no end to what I have to do these days.

ALLAN (standing): Steady there, honey. I was just hoping you could come and sit beside me for a few minutes and watch the rest of this show. Why don't you forget those shirts of mine? They're supposed to be permanent press. Five minutes in the Chevy and you'll never know that they've been ironed.

JILL: Maybe you wouldn't know the difference, but I would. And so would those secretaries at the office.

ALLAN: Who cares, anyway. Put that iron down and

come and sit here for a while. (He pats the lounge.)

JILL (after ironing the same spot on the same shirt for the fourth or fifth time, then standing the iron on its end): You've no idea how much extra work baby Jon makes. I coped all right with my job and the house until Kate arrived. And I did pretty well on half-time work, with Kate and the house to care for. But since Jon entered the picture, even though I'm no longer working outside the home, there doesn't seem to be enough hours in the day. From his first feeding in the morning until the last one at night, it's run, run, run! I guess I'm just not the efficient type I thought I was.

ALLAN (walking across to the ironing board to stand in front of his wife): I decree the end to ironing for this night. You, Jill Carter, are herewith commanded to cease work, and sit on the couch next to your husband, Allan Carter.

(Jill grins and turns off the iron. Allan flicks the television off. They sit together, holding hands.)

JILL: Hey, it seems ages since we just sat and did nothing. Gives me a bad conscience.

ALLAN: I think it's time we started planning our days a little better. There's so much I could do to help you. And if planning and help produced a little time together without interruptions—well, that's a real incentive.

JILL: It sure is tough running a household for four people. Things must have been simpler for grandmother. I wanted to be the perfect wife and mother, doing everything myself and leaving you free to relax after your work at the office.

ALLAN: Who said indulging a lazy husband was perfection? Come on. Let's figure out a few things I can do to share the work. You know, my mother taught me all kinds of useful things. You might find me a real handyman around the house.

(A baby cries in the distance. Jill sighs. Allan grins.)

ALLAN: Well, there's one thing I can do well. Three years have made me an expert. I'll diaper Jon while you fix his formula. Or vice

versa if you like. And then we'll work on those things handy Allan can do.

(The Carters exit in different directions.)

Such a story doesn't always end as nicely as this one, of course. I could have written about a first-class row over shirts, what Allan's mother did and didn't do, whose fault it was that the couple had two children, how Jill had had to give up her career. But at least in this case there was love enough to go around and smother the flames of tension.

All too often the growing family has the shutters drawn around the members' needs and expectations. Each may move in frantic endeavor, thinking he is contributing and fulfilling the other's hopes, but failing abysmally.

It pays, once every few weeks, to step back and view the family as individuals and as a whole. Is each one receiving the share of love and attention he needs? Are there help signals going up? What about work loads? How about the objectives you cherish for one another and yourself? These also are the responsibilities of love.

Dear God, Do It My Way

That night when I needed God,
His heart was breaking too.

By **DEBBIE LENCH**

“GOD IS NOT LOVE! How can a God of love allow my mother to suffer? Love and suffering don’t go together.” I practically hurled the words at my pastor as I burst into tears.

It was just a year since I had been baptized into the Adventist Church. Until now I had been sure that my faith was as strong as any of the Bible patriarchs. I had enough faith to move mountains—or so I thought. Even when my mother told me she had to have surgery, I wasn’t worried. God would heal her, and the operation would be unnecessary. It didn’t matter that she didn’t love Him. It mattered only that I did.

Without realizing it, I had made my mother’s health a test of God’s love. I asked God not to let her die. I asked Him to restore her to health. But I asked Him also to let her know how much He loved her. Most of all I wanted her to be converted. I had asked much of God, but a part of my prayer was never spoken, that part that said, Dear God, do it my way!

I was sure that the way to convert her was by a miracle. The morning of the surgery the doctors would examine her and find that she was no longer ill. God would have healed her. With a grateful heart she would cry for joy and turn to God, and we’d all live happily ever after.

But it didn’t happen that way! When the morning of the surgery arrived I kept expecting the telephone to ring and someone to tell me my mother was well. But it didn’t.

When I went to see my mother that night, I was shocked. She had tubes and machines attached all over her body. She was so pale and frail-looking I could hardly believe she was alive. My heart broke into a thousand pieces; it hurt so much I thought I would die from the pain. But worst of all, my mind turned away from God in bitterness and anger. Why didn’t God answer my prayer? Later I learned that that night when I needed God so much, His heart was breaking too, because I wouldn’t let Him comfort me.

I visited the hospital every day during the next week, always expecting to find my mother’s condition improved. But each time I was disappointed. Instead of getting better, she was getting worse. Finally, on Sunday, the doctors decided the problem could be corrected only by further surgery. In her weakened condition, additional surgery was dangerous. We weren’t sure she would survive. In desperation I turned back to God.

“Your mother is going to live.” I could hardly believe my ears. For the tenth time in a week I was in tears, but this time they were tears of joy.

Perhaps you think that this is the end of the story? At the time I thought so too. But actually it was only the beginning, because God had answered only one of my prayers—my mother was alive.

I had also asked God to restore my mother to health. This took longer than I would have liked. God used doctors, medicine, and time to accomplish the restoration, but it was no less a miracle than if God had healed her without surgery.

The third part of my prayer was a request for God to let my mother know He loved her. During the time she was in the hospital two Seventh-day Adventist pastors visited her, always praying with her before they left. I also requested the church to have special prayer, and made a point of telling her about this. As she began to recuperate and to realize how sick she had been, she became convinced that it was through the grace of God that she was still alive. Not only did she learn that God loves her, she discovered that the Adventists who knew her loved her too. As a result of their love, kindness, and faith, she recognized that they had something special—something she needed and wanted. Not long after her recovery she began taking studies from one of the pastors. I could hardly believe it!

End of the story? Wrong. Yes, God had answered all my prayers, but He wanted to go even further. At the time of my mother’s surgery my parents had been divorced for several years. My mother and father had not spoken to each other since the day they separated. My mother was bitter. My father was hurt.

Thus, of all the miracles God performed, for me the greatest was the day my father visited mother at the hospital. He put aside his hurt pride and remembered, instead, the love they once shared. He forgave her for divorcing him—if not by his words, then by his actions. Although he was remarried and a full reconciliation was not possible, we children had our parents back. My mother’s bitterness was gone, my father’s pride had been healed, and my brother, sister, and I were no longer as confused as we once had been.

God is love! He could see the results that the suffering would bring. I could not. Sometimes love and suffering go together. God did not cause my mother’s suffering, but He used it and turned it into a blessing. God had answered my prayers. He answered them in a greater way than I ever believed was possible. But He had to do the answering His way, not my way! □

Religion and Science

In a speech prepared for delivery at a symposium on the nature of a humane society held recently in Philadelphia, Pennsylvania, American space scientist Wernher von Braun said, "I believe with all my heart that religion, like science, is evolutionary, growing and changing in the light of further revelations by God."

While we greatly respect Dr. von Braun for his brilliant achievements in the field of space technology, we cannot agree with his view of Scripture.

In his speech he said, "While the Bible is the best preserved account that we have of the revelations of God's nature and love, we should recognize that particularly the early books such as Genesis were not written by scientific observers and witnesses, but by scribes who recorded ancient shepherd songs and tales because of their allegorical beauty."

What he deplors is an "insistence on an inflexible type of religion, holding to a literal interpretation of every word of the Bible as ultimate truth." He believes such an insistence "will tragically delay reconciling some of the Biblical references to scientific interpretation."

We agree that it is wrong to interpret the Bible literally when, for example, a literary device clearly indicates that literalness is not intended. But to suggest that the early books of the Bible are to be compared to early attempts to explain the phenomena of nature goes too far.

Absurd Interpretations of Physical Phenomena

Let us recall, for example, the time when the ancients explained light by the emission theory, supposing that in vision particles from the seen object bombarded the eye.

The time when the magnetic attraction of lodestone was attributed to a soul.

The time when the earth was considered the center about which the universe revolved.

The time when in medical science, bloodletting was considered to be an effective healing agency, and strychnine and other toxic chemicals were administered as tonics or healing agencies.

Are we to consider the early Bible records as belonging in such a category? As revealing simply the erroneous notions of those who wrote them? This is the view that some have of Scripture, to which, apparently, Dr. von Braun subscribes.

This is definitely not the view Scripture has of itself. The Bible makes the claim, "All scripture is given by inspiration of God" (2 Tim. 3:16). Literally the passage reads, "All Scripture is God-breathed." While people in early Bible times had only the revelations God had released until that time, these revelations were true, although not always correctly understood. They were not mere shepherds' songs and tales. As time went on, to the truth they had received God added further truth as revelations became necessary.

Thus there was in the Christian revelations growth and

change, but not, as in science, an evolution from ludicrous notions and untruths to expanded understanding, but rather from true knowledge in limited areas to equally true knowledge in larger ones.

The discoveries of Biblical archeology have done much to demonstrate the reliability of the Biblical record. For example, there was a time when the existence of the Hittites, frequently mentioned in the Bible, was denied. Now archeology has confirmed that these people were one of the important nations of antiquity. Likewise the existence of Belshazzar, mentioned in the book of Daniel as a king of Babylon, was denied. Now documents from that period of history have confirmed his important role in the rulership of Babylon.

Evidence Inspires Confidence

Admittedly, secular documents contemporaneous with the period have not been found for all of Biblical history, and probably never will be found, but inasmuch as what has been found has remarkably confirmed the Biblical record, many devotees of the Bible have confidence that what has not been confirmed is authentic.

Particularly heartening have been recent finds 30 miles south of Aleppo in modern Syria. There two Italian archeologists digging in a ruin heap have uncovered the evidence of a Semitic culture that flourished more than 4,000 years ago. The discovery provides documentary evidence of a hitherto little-known kingdom that existed between 2400 and 2250 B.C.

Last fall they discovered the royal palace of the king of Ebla, as the kingdom was known. In one of the rooms, which they believe to have been the archives, they discovered 14,000 tablets. The tablets are inscribed in both Sumerian and an ancient Canaanite language not before known, which they called Eblaite.

While the two archeologists warned that the new information should not be hailed as the ultimate key to the ancient Near East or to Old Testament history, the find is significant because of its many Biblical connections.

For example, on one of the tablets the scholars found the names of Sodom and Gomorrah, two cities mentioned in the book of Genesis as having been destroyed by God in the time of Abraham. Prior to the discovery of this tablet no extra-Biblical reference to these geographical sites had been known.

Mentioned also is a place called Urusalima, which is believed to be the name the Eblaites used for Jerusalem. This, then, becomes the earliest reference in extant records to this city.

Ancestors of Abraham Mentioned

The tablets mention also Ebrum, or Eber, cited in the Bible as an ancestor of Abraham. American Scholar David Noel Freedman said concerning the discovery of this ancient name, "We always thought of ancestors like Eber as symbolic. Nobody ever regarded them as historic—at least not until these tablets were found. Fundamentalists could have a field day with this one." Dr.

Freedman said of the Ebla finds that they are "one of the great discoveries of our time or any other."

Said Dr. Mitchell Dahood, of the Pontifical Biblical Institute in Jerusalem, that for purposes of linguistics "it's like leaping backward into history an additional 1,000 years."

He said the discoveries would force scholars to abandon the notion that the "cradle of civilization" was centered exclusively in the Babylonian empires near the northern end of the Persian Gulf. The origins of civilization will have to be considered as encompassing an area much farther north.

He pointed out that the Eblaite empire may have had a population of 300,000 at its peak, and that data indicate that it was as sophisticated as oldest known cultures.

As Dr. Freedman said, "Fundamentalists could have a field day with this one." The fundamentalist has maintained that the book of Genesis is authentic history. Point by point the critical scholar, who has claimed that much of early Bible history is legend, has had to give ground as tablets such as those discovered at Ebla and elsewhere have substantiated the Biblical record.

Perhaps as Dr. von Braun grasps the impact of these latest discoveries, he will begin to realize that the book of Genesis is more than ancient shepherd songs and tales preserved for their allegorical beauty. Hopefully this recognition will lead him to find a more satisfactory way of harmonizing the Bible with science, one that permits the Biblical record to speak with greater authority.

D. F. N.

Letters Continued from page 3

As a result, the Amharic language of Ethiopia is still closely related to Arabic, and the Ethiopic script is a modified South Arabic script. In the time of Mohammed the North Arabic script became predominant among the Arabs and replaced the South Arabic characters in Arabia, but not in Ethiopia. However, the fact that the present Ethiopians are, in part, descendants of the Sabaeans (the people of Sheba) gives us no right to say that the country of the Queen of Sheba can be identified with Ethiopia. This presents a distorted picture of the facts.

There can be hardly any question that Tarshish is Tartessus in Spain. The "navy of Tarshish" of I Kings 10:22, a text referred to in the article, are simply ships able to make the trip to Tartessus, or as W. F. Albright maintained, "large, ore-carrying ships." See the article "Tarshish" in *The SDA Bible Dictionary*. Again, it is misleading to give the reader the idea that Tarshish might be located in Africa.

SIEGFRIED H. HORN
Pleasant Hill, California

▶ Another correction needs to be made in reference to this article: The author, R. W. Taylor, is not the secretary of the Australasian Division, as he was incorrectly identified. He is another R. W. Taylor, who, at the time he wrote the article, was Ministerial secretary of the Afro-Mideast Division. He now lives in Glendale, California.

Adventist Books

Re "A Beginning" (Letters, Feb. 24).

Our literature should not be placed side by side with secular books or with religious books that do not contain the truth for this time in earth's history. "The people who purchase a book will

read it, having before them a mental photograph of the face, conduct, and spirit of the man who sold it to them; and this silent influence will weigh heavily in the decisions they make for or against the truth."—ELLEN G. WHITE, quoted in *General Conference Bulletin*, March 3, 1895, p. 438.

"God has ordained the canvassing work as a means of presenting before the people the light contained in our books."—*Testimonies*, vol. 6, p. 313. (Italics supplied.)

Our books should be sold by men and women who appreciate their true value.

FRENCHY ERICKSON
Jackson, Mississippi

▶ The editors receive letters occasionally on various aspects of the church's publishing program. Some set forth the view in the letter above. Others offer a complaint that may be summarized as follows:

"I have tried unsuccessfully to find SDA books in general bookstores, on book racks, in drugstores, and airports. We have the most beautiful literature made today, and, more importantly, these books contain the most-needed messages for the world. I find other religious books on these racks, so why not ours? Why haven't our church publishing houses gotten Seventh-day Adventist books into these stores? I am sure that if the public could buy our books more easily, they would buy them by the thousands."

The General Conference Publishing Department has provided the following response:

The Seventh-day Adventist Church has made many attempts to distribute our literature through non-Adventist outlets, such as general and religious bookstores, automatic-dispensing machines,

and newsstands. In 1898, in the first such experiment of which we have record, *Steps to Christ* was printed and distributed by the Fleming Revel Company. All of these experiments have been unsuccessful, costing the denomination an estimated \$25 for every \$1 worth of literature sold through these non-Adventist outlets.

Publishing-work personnel have visited with hundreds of non-Adventist bookstore managers. Most, on the surface, seem receptive to our literature, but when they are honest with you, they say something like this:

"I personally like your literature, but my business depends on the support of non-Adventist ministers and they are afraid of it. They feel that even your children's storybooks hide little messages that teach your strange doctrines. I don't know why they are afraid of your books and not those of other publishers, but they are. And I just can't afford to lose the support of these pastors. If I do, I am out of business."

The Spirit of Prophecy tells us that God gave this church its publishing work because it is the most efficient way of giving the third angel's message to the world (*Life Sketches*, pp. 216-218). But to expect worldly or non-Adventist outlets to circulate our church literature is no more likely to be successful than to expect non-Adventist churches to conduct Seventh-day Adventist evangelistic meetings. Through the ages God has proclaimed His messages through a selected people—His church organization. The Spirit of Prophecy tells us that this is the way the final message will be given to the world.

The publishing program of the Seventh-day Adventist Church is one of the most successful publishing programs, religious or nonreligious alike, in the entire

world today. In 1976 our publishing houses circulated approximately \$93 million worth of literature. Half of these sales were made by the literature evangelists, the other half by Adventist Book Centers. This was accomplished with the support of an estimated 25 per cent of our church members. Is it any wonder that Ellen White tells us,

"When church members realize the importance of the circulation of our literature, they will devote more time to this work. . . . Then will she [the church] go forth 'fair as the moon, clear as the sun, and terrible as an army with banners.'"—*Colporteur Ministry*, p. 7.

"Mud or Stars?"

Re "Mud or Stars?" (Mar. 17). Your call to broader and higher vision inspired me. Few things refresh my soul more than a person alive with the kind of converted attitude described. I hope that this spirit will sweep through our churches. Therefore, I join you in more star-gazing, especially toward the Morning Star.

JOHN T. BALDWIN
Lincoln, Nebraska

The motive behind criticism is most significant. There is certainly destructive criticism; there is also constructive criticism. Many evils are committed in the name of Christ that cannot or should not be ignored. Simply because a church leader advocates or participates in an act does not make that act sacred or beyond human question. Although I am against criticism for criticism's sake, I believe that a certain amount of honest and constructive criticism is a must in order to preserve the integrity of the individual Christian's conscience.

LLOYD B. MALLORY
Dover, Delaware

Team Visits FED Schools, Evaluates Five Colleges

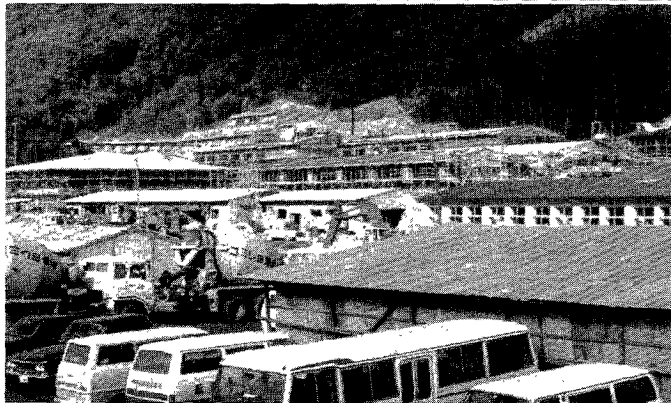
By WALTON J. BROWN

IT WASN'T EASY TO LEAVE MY HOME near Washington, D.C., for my recent two-month trip to the Far Eastern Division. But in Hawaii, on the first leg of my journey westward, I shared a meal at the Chow family's home, along with a doctoral student from Malawi, two sisters from Washington State, one person from California, and others. How true it is, I thought, that a Seventh-day Adventist will never feel alone wherever there are other church members, and wherever he identifies himself.

In Singapore, Far Eastern Division headquarters, I was met by Ottis C. Edwards, education director. He took me to the Southeast Asia Union office, where we picked up Clifford L. Jaqua, of the School of Education of Loma Linda University. He was to be my traveling companion during the next two months as we visited the various educational institutions of the division, together with Dr. Edwards and Wilma Leazer, associate secretary of the division education department.

In the afternoon several of us embarked for Indonesia, where we were to visit several schools. This included crossing the equator four times within the next ten days—first to Jakarta,

Walton J. Brown is General Conference education director.



Mountain View College students (above) have prayer bands on Sabbath mornings before leaving on their missionary enterprises. The new campus of Hiroshima Secondary School in Japan (below) was in the final stages of construction when Dr. Brown and his team visited in mid-December.

about 2° south, then the next day about 3° north to Mount Klabat College, in northern Sulawesi (Celebes), then back across to Jakarta and to nearby Indonesia Union College, and then to the northern part of Sumatra, about 5° north.

Student missionaries impressed me during these Indonesia days. Everywhere we went we found these fine young people, enthusiastic about their work. We saw seven student missionaries at the Jakarta language school with its 1,200 students, three at the Manado English language school, two Loma Linda University students at Ujung Pandang, teaching 310 students, and we heard of the work of others we were unable to meet. The students with whom we spoke emphasized the baptismal classes and evangelistic meetings being held, Bible studies being given to students, and converts being baptized. Most added, "We love it here, and want to come back as regular missionaries when we finish our studies."

Our evaluation team met at Mount Klabat College for several days. The growth of this institution has been notable. It opened in 1965 with 27 students and six teachers. Now, as we evaluated the school, we recorded the fact that it had grown to 420 students of college level, plus 66 students in the campus elementary school. Theology students said that teachers have carried on meetings that resulted in 106 baptized in 1975, and 263 up to the time of our visit near the close of 1976. All secondary students attend North Sulawesi Academy, about 38 miles to the southeast. The evaluation team endeavored to do what it did in other schools—give full study to the school program and set forth guidelines for the strengthening of the institution.

During the Sabbath hours the seven members of our team scattered to outlying areas to speak in different churches.

After returning to Java, we were taken in a van to Bandung, stopping along the way at the West Java Mission headquarters and West Java Academy, which is in the process of building new facilities. There we enjoyed a Javanese potluck. Children from the nearby elementary school played two songs for us on their *angklungs*, bamboo instruments.

Our next school to evaluate was Indonesia Union College, in the mountains near Bandung. Then we flew to North Sumatra to visit the academy near Siantar.

A red-and-white-uniformed corps of students was waiting for us. As soon as the cars stopped, it took position and, after we had been greeted by the appropriate authorities, drummed our way to the new cafeteria, which we proceeded to inaugurate by a ribbon-cutting ceremony and a door-unlocking rite. We immediately wended our way along a narrow path through a tapioca field to the extreme end of the property, where others of our visiting team repeated the procedure for a new teachers' duplex. Then we returned to the auditorium for the commencement exercises of 77 senior academy students, more than 30 junior academy students, and some elementary school students.

Next morning representatives of the three Sumatra missions and of the school met with our group to discuss the future of North Sumatra Academy in relation to new laws upgrading the preparation of elementary teachers in Indonesia to junior college level by 1978. The committee suggested the possibility of adding first-year general college subjects to the school's curriculum as an extension campus of Indonesia Union College, so that students could continue their studies at that institution or at Mount Klabat College.

Our school evaluation series was interrupted by a stopover in Singapore to attend pre-division-council departmental meetings and the annual division council. The day before the meetings began we visited the city-surrounded campus of Southeast Asia Union College. Then a small committee gave study to the school's need to meet new restrictions to foreign student immigration imposed by the government. Singapore recognition of the theology and education departments as a seminary has provided a partial solution to the problem.

After the council Dr. Jaqua and I flew about 1,000 miles north to Thailand. Milton Thorman, Southeast Asia Union education director, was our guide. We flew to Chiangmai, in the northern part of that nation, then jolted our way about 30 miles to the three-year-old secondary school at Mae Teng, situated among the various hill tribes. The ten-grade boarding school had 43 students at the time of our visit. On the same campus is a second school, mostly for tribal adults (more than 15 years of age). It has a separate administration to care for six students. Attending the school, besides some Thai students, are young people from the Meo and Karen tribes.

We spent the Sabbath at this institution. That night we participated in the latest-lasting committee meeting in my experience—beginning not long after sundown and a good supper, and lasting until 1:15 in the morning, with post-mortem sub-committees meeting past 3:00 A.M.! Topic: The future of the two schools. While some overseas salaries were contributed to the program, and the Thailand Mission grants one and one-half budgets to the academy, expenses are not covered, and the continued existence of the two schools is dependent upon uncertain donations of private donors, quite often insufficient.

Inability to Keep All Students

During this marathon committee, it was voted to send home two tribal students because of inability to care for them. More students should be accepted, but since tribal parents have few of this world's goods, attendance of their young people at both schools depends almost entirely on the generosity of outside benefactors.

It seemed a pity to see young people turned away because of lack of only 300 baht (US\$15) per month to cover the cost of their room, board, and tuition. Many even have to be given clothes as they arrive, and local staff have to provide haircuts and other such amenities. Incidentally, plans were being made to increase offerings in the secondary school to full high school level (12 years) within the near future.

We returned to Bangkok on Sunday, November 21, and visited our two Ekamai schools, one in Thai and one in English, each with more than 500 students. The schools are housed in five multistoried buildings. About 95 per cent of the students are non-Adventists, but unlike some Seventh-day Adventist mission schools in the world that are bashful about emphasizing their religious character, this is a true missionary school. There are 15-minute worship services for all students each morning, regular Bible classes with textbooks every day in each grade, and two Weeks of Prayer for all students every year. Students are baptized each year as a result. Most of the students are Buddhists. The schools are entirely self-supporting.

After a visit to the 87-student nurses' school and the 16-student midwifery school at the Bangkok Adventist Hospital, we flew to Hong Kong.

The next day we were guided by Samuel Young, college president, and M. D. Lee, Hong Kong-Macao Mission education director, on a visit to South China Union College and Academy campus, the three Sam Yuk (threefold) academies in the city (Kowloon, Hong Kong, and Tai Po), the two hospitals, and the new nursing-school building. Enrollment at each of the three Sam Yuk schools was between 800 and 1,050 students, most of whom were non-Seventh-day Adventists. As at Ekamai, these mission schools present the truth to all and reap baptisms, though not in great numbers.

We spent the next day in committee meetings discussing strengthening the educational work in this area of the South China Island Union Mission. This included the possibility of adding South China Union College to the list of overseas schools working in cooperation with Adventist Colleges Abroad (ACA). The president and executive secretary of ACA, John Cassell, Jr., and John T. Hamilton, respectively, were present. Study was also given to a possible affiliation of South China Union College with Loma Linda University.

Up to this part of the trip we had had warm weather, except for a short respite at Indonesia Union College. In Hong Kong it was cool enough to wear a suit comfortably. Now we headed into hot weather again—the Philippines. Don Christensen, Mountain View College business advisor, met us at Cagayan de Oro and flew us in the college plane over the pineapple fields for 25 minutes to the 2,000-acre school property. Here N. C. Sorensen, Walla Walla College president, joined the four of us who had been traveling through the division.

We were taken to outlying industries and shown the construction of the new hydroelectric plant, which should furnish ample electricity for the college within a year or so. Of interest was the fact that the largest portion of all work at the college is done by students under the direction of the institutional staff.

As the evaluation proceeded we took note of other items of interest. The school population has completely outgrown facilities. There is a student campus population of 1,539 (1,261 in college) in buildings probably constructed for approximately 500 students. Dormitories intended for about 150 students are housing almost 500. Students are housed in ten-student compartments, with no place to study. But students continue to come, and neither students nor faculty want to turn them away—for where else could they go? A recent Thirteenth Sabbath Offering overflow will provide some funds for a new dormitory, which should house another 150 students, but the problem still will be far from solved.

Mountain View College is a missionary school where students learn how to win converts in actual practice! On Friday evening we attended the ministerial seminar, the regular vesper service, and a voluntary prayer band for those who would go out the next day to participate in evangelistic activities. Next morning, at 6:30, all gathered in front of the administration building. Special prayer was offered, and little vans (six donated by The Quiet Hour—which also had donated the college plane) were filled to overflowing with students who were going to hold church services and meet with interested persons, some students going as far as 60 kilometers away. This was the spirit that resulted in the baptism of more than 1,000 converts in 1975. Up to November 20, 1976, another 892 converts had been baptized.

Northward to Philippine Union College

From Mountain View, the second-largest college in enrollment outside the North American Division, we went northward to the largest college in enrollment—Philippine Union College, about six and one-half miles from the center of Manila. (See the March 17 REVIEW, page 17, for a report on the college's plan to move away from the city.)

This college is also evangelistically oriented. On Sabbath morning a special consecration service was held during the church service for 19 teams of students that would be going out to engage in soul-winning endeavors during the Christmas vacation.

Our evaluation team gave special consideration to the secondary and the graduate school programs and left recommendations for their strengthening during the succeeding years. The entire program is being fortified as finances become available.

The trip northward from Manila took us to a cooler climate, and to an entirely different set of problems. We arrived late in Taipei, capital of Taiwan, and then took a "Limited" train for the three-hour trip to Tai Chung. "Limited" applied to speed and not to stops. Five hours later we were driven from the railroad station another hour and one-half to the new school site at Yu Chih, situated in the midst of orange groves and sugarcane fields. The leaders four years ago had decided to dispose of the 15-acre site of Taiwan Adventist College in Taipei and purchase this 120-acre property about four miles from the beautiful Sun Moon Lake tourist resort.

Income from the sale of the city campus was so great that there was the temptation of overbuilding to take care of the

current 58 students. This was the problem! A dormitory and the dining-room building already had been constructed and housed all of the facilities. Several teachers' homes had been built, and plans were being laid to add another dormitory and some other buildings plus additional homes. The committee recommended strengthening the library and equipment supportive of the academic program, and stated that this college, if funds were spent correctly, could become the best institution, for its size, in the Far Eastern Division.

As we perspired our way through the southern areas of the division, we were always talking about how we were almost going to freeze to death in Korea and Japan. But when we arrived in Seoul, capital of the "Land of the Morning Calm," we discovered that it was above freezing and quite pleasant.

Several of us filled preaching assignments in the capital, and in the afternoon we were taken to visit the new Seoul Adventist Hospital building opened two months before. Then we were taken just outside the city limits to visit Seoul Academy. I thought I would find a day school surrounded by skyscrapers, as we had seen in Hong Kong. Instead we found a rural setting, with modern, attractive buildings and homes, housing approximately 150 boarding students. The total enrollment stood at 869, with most of the students coming daily from the capital. More surprising was the fact that 90 per cent of the student body was Seventh-day Adventist.

There is another academy on the Korean Union College campus, with around 400 students, almost as many as the 525 college students. Korean Union College is a fine institution, with quite ample facilities. At the time of our visit it was offering Bachelor's degrees in five areas. The committee spent a number of hours studying some rather serious problems, for which solutions, in some cases, were quite evasive.

In Japan, the temperature was almost springlike. From Osaka we took the "Bullet" train to Hiroshima, where we spent the night. Next morning early we took a suburban train 42 miles to Kochi, and then a taxi another 13 miles to Daiwa-Cho. At this place another of the great educational projects of the Far Eastern Division is being built—a \$4.5 million boarding school campus to house 360 senior academy students in one area, and 150 junior academy students in another area. The students will share the same dining, recreational, and science classroom areas. Groundbreaking for the project, which will include 21 main buildings and 60 homes, was held in May, 1976. Building was initiated in August, and when we were there the construction company indicated it was on schedule to deliver the entire campus, ready for occupancy, in mid-March, 1977. Funds for both this project and for the new Japan Missionary College project are being supplied by the sale of the present college property outside of Tokyo.

After visiting some of the historical sites in Hiroshima and Kyoto, we continued our trip on the "Bullet" to the last stop on our two-month-long itinerary—Japan Missionary College. Industry has moved into the area, and the buildings have grown old and urgently need replacement. Since the present location has increased enormously in value, it has been sold to an oil company, and a well-isolated, 47-acre site has been acquired five miles from Otaki, about 35 miles farther down the same peninsula to the east of Tokyo. Groundbreaking had been held in October. Construction was to begin soon, by the same company building the plant in Hiroshima, and it was hoped that the college section would be ready for use by March, 1978.

Our committee considered an affiliation of the junior college area of the college with Walla Walla College. Japan Missionary College has done much upgrading of its library and its teaching staff, and is a fine, representative school, though with only 190 college students.

This was our team's last session together. We had visited 22 schools and evaluated five colleges. The Far Eastern Division is carrying on a fine educational program and has plans that will result in further improvements.



NIGERIAN UNION OPENS OFFICE

The administrative office building for the Seventh-day Adventist Church in Nigeria was formally opened and dedicated on January 12. W. R. L. Scragg, Northern Europe-West Africa Division president, and Roy F. Williams, General Conference associate secretary, cut the ribbons at the entrance to the building, and a tour was conducted by Sievert Gustavsson, union president, Caleb Adeogun, union secretary, and Philemon Onwere, union treasurer.

Special music was provided for the occasion by the King's Heralds quartet from the Voice of Prophecy. J. A. Adeniji, West Nigerian Mission president, told the history of the church in Nigeria. B. B. Beach, Northern Europe-West Africa Division secretary, and W. R. L. Scragg offered the dedicatory prayers.

ROY F. WILLIAMS

PAKISTAN

Offering Funds to Equip Press

One third of the 1977 second quarter's Thirteenth Sabbath Special Projects Offering assigned to the Southern Asia Division is being granted to the Pakistan Union to establish a publishing house. The establishment of this institution will meet one of the great needs of the work in Pakistan, where church members have very little literature.

Spirit of Prophecy materials are limited to *Steps to Christ*, *Education*, and a few other books. Children's books, family books, and devotional materials are practically nonexistent in Pakistan, which may be one reason why the church has grown slowly. With the establishing of a publishing house in Pakistan, it will be possible to develop and publish materials to meet the needs of church members—character-building books for the children, and

such books as *Child Guidance* and *The Adventist Home* for the parents.

The main source of books in the past has been the overseas publishing houses. However, by the time the shipments arrive in Pakistan, many of the books are missing. As a result, the book depot has suffered losses amounting to thousands of rupees.

The high sales figures of books sold to church and nonchurch members in Pakistan reflect the high cost of imported books rather than many books being sold. Not only do church members have few books, but also most of the general public has not been reached with the printed message.

With the establishing of an Adventist publishing house, it is planned that many small and inexpensive books will be prepared for the colporteurs and other workers to scatter widely in great numbers. Then success can be measured, not by the number of rupee sales,

but by the number of homes visited and the number of books sold.

In anticipation of additional funds from Sabbath school members around the world, the Pakistan Union has already constructed a building for the publishing house. Much of the major equipment has been purchased and installed. However, many things remain to be purchased, and to begin the operation will be costly. Operating capital is needed to prepare and publish the books, for which returns on the money invested will not come in until after the books have been sold.

Workers in the Pakistan Union have faith that a liberal offering will be given on thirteenth Sabbath, June 25. In turn, they themselves are doing all they can to advance the cause of God through the preparation and publishing of truth-filled literature.

K. S. BROWN
Acting Secretary
and JOHN MALL
Publishing Director
Pakistan Union

MEXICO

University Board Approves Two New Buildings

At its February 22, 1977, meeting, the Montemorelos University board approved construction of two more buildings: an urgently needed library and an administration building. Funds are on hand for these two buildings, and work on them is expected to proceed rapidly. The construction of a new hospital will probably begin about the end of this year.

Members of the board of trustees expressed satisfaction with the buildings that have been completed thus far. The new cafeteria is believed to be among the best the denomination has in any part of the world. The new men's dormitory is completed and in use. The women's dormitory was initiated during the meeting of the delegates for the North Mexican Conference session February 23-26. Other

buildings completed include the School of Medicine, the School of Theology, and some faculty homes. Married students' housing and other faculty homes are under construction.

News concerning Montemorelos University is spreading throughout the world. Letters arrive from Adventist doctors as far away as Europe who want to teach at the medical school and practice in the university hospital. One doctor has been called from West Germany, and one from Spain will be joining the staff.

As the school becomes better known, the student body is becoming international. The university now has 1,250 students from grades one through university, and these students have come from many continents: Europe, Africa, North America, Inter-America, and South America. All of the countries of South America are represented except Uruguay and Paraguay. (Students are unable to come from these countries, because the governments do not have diplomatic relations with Mexico.)

At the North Mexican Conference session the university presented a Sabbath afternoon pageant that was as colorful as those of General Conference sessions. Twenty-three flag bearers marched, representing the countries of origin of students and faculty.

The Montemorelos University plant is perhaps the best the church has in any part of the world outside of North America. With the present

rate of growth and development, in one or two years the world Adventist family will be justifiably proud of its newest university.

J. H. FIGUEROA
Secretary
Inter-American Division

CALIFORNIA

Woman Raises Ten Times Her Ingathering Goal

Juliana Silvano, 63, is the most active non-English-speaking Ingatherer in the Central Filipino church, Los Angeles, California. Having only a third-grade education, Mrs. Silvano has a repertoire of English expressions limited to greetings such as Good morning and Good evening, but this did not deter her from actively participating, and raising \$252, or a little more than ten times the per-member goal of \$25 and almost twice the Jasper Wayne goal of \$130. She found that stationing herself at supermarkets with her Ingathering can was effective.

The Central Filipino church reached \$8,173, or 61 per cent more than its \$5,070 Ingathering goal, and 84 per cent more than the figure reached in 1975.

The church until February 19 was known as the Highland Park Filipino church, a name that has been in use since 1969. The change of name anticipates the relocation of the church from Highland Park to Eagle Rock, another suburb



Juliana Silvano, who raised ten times her Ingathering goal, received an award from Dr. Epifanio Catalan, her church's Ingathering chairman and lay activities leader.

of Los Angeles. With Southern California Conference guidance and approval, negotiations are going on for the purchase of property. It is hoped that a profitable sale will be realized for the present church complex, which was acquired in 1969.

The church was organized in 1957, with 73 charter members, and it was the first Filipino Adventist church outside the Philippines. Now, with 529 members, the need for a more modern and adequate facility is keenly felt. Groundbreaking is anticipated on or before September 21, the twentieth anniversary of the church.

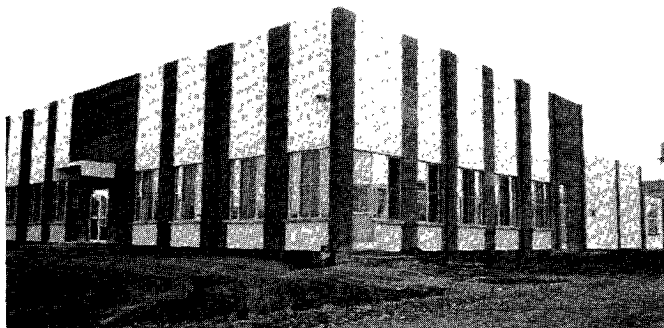
BAN B. ALSAYBAR
Associate Pastor
Central Filipino Church

NEBRASKA

Adventist Singles Convene in June

In what is believed a first for any denomination, Seventh-day Adventist single, divorced, and widowed members will conduct their own camp meeting this summer. The event is being conducted jointly by the Central Union Conference youth department and the International Philosda Club, an organization for Adventist singles, at Union College, Lincoln, Nebraska, June 16 to 25.

The theme of the camp meeting will be "In Preparation for Christ," with classes, workshops, and meetings



The cafeteria at Montemorelos University has been completed. Plans to construct a new library and administration building have been approved.

covering some of the following subjects: "How to Overcome Loneliness," "How to Deal With Mental Depression," "Self-acceptance," "How to Communicate With Your Children," "Personality Development," "The Role of Diet and Health in Preparing a People for Christ's Second Coming," and "Last-Day Events."

The camp meeting is being conducted to aid SDA single adults in preparing for the Second Coming and to assist them in becoming better witnesses, to provide a spiritual and educational atmosphere for single adults geared to their particular needs, to bring courage to single adults by providing a program for them within the church structure that will help to maintain their relationship with the church, and to provide an opportunity for single SDA's to associate with Christians of the same status.

Speakers and guests include Robert H. Pierson, J. R. Spangler, John Hancock, Charles Martin, Dave Meeker, Steve Marshall, Charles Wittschiebe, W. O. Coe, Don Schneider, W. R. May, Joe Crews, Elder and Mrs. H. H. Voss, Agatha Thrash, Del Delker, and H. M. S. Richards, Sr.

Elder Richards, Voice of Prophecy speaker emeritus, will express appreciation to the Philosda Club for raising more than \$32,000 in the past three years to support the radio evangelism of the Voice of Prophecy and Amazing Facts.

During the past year the club raised \$2,350 in one weekend as a response to a request for help from the youth department of the Polish Union Conference for radio equipment.

In 1977 the Philosda Club is undertaking a new international project, in addition to its commitment to radio evangelism. In response to the great need of church members in Zaire for buildings in which to worship, Philosda has set a goal of raising funds to build five new churches in Africa.

FLOYD R. MILLER
President

International Philosda Club

KOREA

Another English School Opens

A new English language school opened at Yung Dong, Seoul, Korea, with official ceremonies on January 16. This is the fourth language

school in Korea operated by the Seventh-day Adventist Church. Before it opened, there was one in Seoul, one in Pusan, and one in Kwangju.

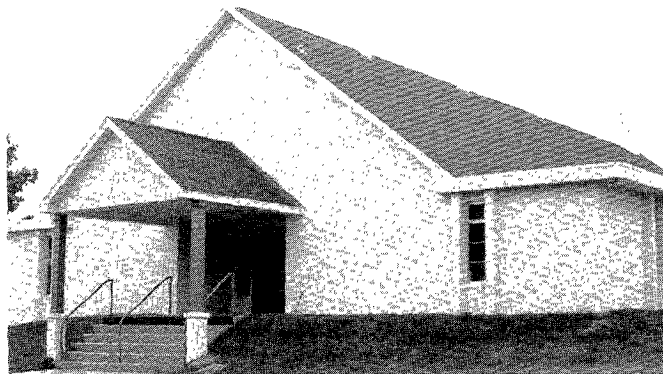
The January-February, 1977, term has broken all previous enrollment records. Three thousand students are studying daily in these four

Korean SDA language schools. The staffs of all four schools are holding evangelistic meetings on Friday, Saturday, and Sunday nights, and Sabbath school and church services are held at each of the school chapels.

The pastor of the new school in Yung Dong is Pastor Koh, who was converted to the Adventist faith about four years ago through the Seoul English language school. He is a graduate of Korean Union College.

Forty-four student missionaries are now serving in Korea in the soul-winning program of language school evangelism.

M. T. BASCOM
English Language
School Director
Far Eastern Division



SEBRING, FLORIDA, CHURCH IS DEDICATED

One year after their formal organization as a church and just one month after occupying a new church structure, Sebring, Florida, members dedicated their \$105,000 church free of debt on Sabbath, January 15.

The new group of 45 members is an outgrowth of the Avon Park church, which began a branch Sabbath school in Sebring, then invited Sebring residents to join in regular worship services on Sabbath afternoons. As the group grew, meeting time was changed to Sabbath morning, and a church was rented to accommodate the growing congregation.

In December, 1975, the church was formally organized, and members made plans to purchase property and construct a new church building. Construction began in the spring of 1976, first services were held in December of the same year. One month later the officers of the Florida Conference returned to Sebring to dedicate the building free of debt. H. J. Carubba, conference president, who gave the dedicatory address, tagged it the "miracle church."

Others who took part in the service of dedication included J. P. Rogers, Florida Conference treasurer; Smith Rudasill, mayor of Sebring; T. W. Jones, pastor of the church where the Sebring group has been meeting; and Robert DuBose, district leader.

The writer had the pleasure of taking part in the dedication service as a representative of his parents, Elder and Mrs. Daniel F. Roth, who had been members of the Sebring company from the beginning and whose last great desire in life was to see a church organized and a building constructed. Mrs. Roth died just one week before the formal organization of the church in 1975, and Elder Roth died six months before the dedication rites. A number of memorials are contained in the building because of their material contributions to the success of the "miracle church" construction program.

Elder Carubba commented during his dedication address that he had never before seen a small group of 40 to 50 members construct and pay for a building of this size in such a short time.

D. A. ROTH
Associate Secretary
General Conference

OHIO

Cleveland Church Marks Centennial

The one-hundredth anniversary of the organization of the Cleveland, Ohio, First church was celebrated with all-day services on Sabbath, January 8. Out-of-town guests included Robert H. Pierson, Kenneth H. Wood, Donald G. Reynolds, and T. J. Massengill. The day's program was arranged by Carroll M. Lawson, pastor.

The Cleveland First church was established on January 8, 1877. The congregation met in the homes of the believers for a time, but soon had to seek larger, permanent quarters. After renting various places, they purchased a building on Cedar Avenue. In 1900 they built a new church at 5704 Hough Avenue. Forty-three years later they purchased a stone structure at Euclid Avenue and East 86th Street, and in 1958 they built a church farther east on Euclid Avenue.

Cleveland at one time was the home of the Ohio Conference offices. In 1887 Ellen White attended a camp meeting at Payne's Pastures, and in 1958 a General Conference session was held in Cleveland.

FLORENCE E. CARSON
South Euclid, Ohio

HONDURAS

IAD Leader Visits Island Churches

In response to urgent appeals from the churches on the Bay Islands of Roatan and Guanaja, which have no full-time pastors, I conducted a three-week evangelistic series and a weekend series in February, which resulted in ten persons being baptized and more than 15 persons stating their desire for baptism.

I held nightly meetings at the French Harbour, Roatan, church. By the close of the meetings the Sabbath attendance had nearly tripled. On the night of the baptism an old gentleman came forward with several other persons, indicating a desire to be baptized. He stated that prior to the meetings he had never been impressed by the Holy Spirit to respond to the Seventh-day Adventist message. W. H. Waller, a retired worker from the island, announced that there would be another baptism in three or four weeks. There were similar results at the other six churches I visited on Roatan.

The French Harbour church, completed in 1976, is the most attractive church on Roatan. Built through the sacrifice of the members, especially Captain Merle Hyde and his sons, the new structure stands near the original Seventh-day Adventist church on the island.

Although there is no full-time Adventist minister on the island of Guanaja, Victor Ferrera, a retired treasurer, and his wife live there, giving their time and talents to the work of the church. I spent a weekend on this island, where services are held in both Spanish and English, and are attended by many visitors each Sabbath. After my appeal on Sunday night, eight English-speaking persons and six Spanish-speaking persons responded, expressing a desire to unite with the Adventist family.

The Bay Islands are important to denominational history, because the Seventh-day Adventist work in the Inter-American Division dates back

to 1887 when T. H. Gibbs, a minister from New Orleans, Louisiana, United States, made a visit to Roatan to distribute tracts and books. Immediately prior to his visit Mrs. Egauterau, a native of the islands, returned from California, where she had accepted the message. She also brought back Adventist books and literature. In 1891 L. C. Chadwick, president of the International Tract Society, visited the Bay Islands and found approximately 20 persons ready for baptism. That same year the first resident worker, Frank J. Hutchins, arrived and established his headquarters on Roatan.

Guanaja is one of the most fascinating spots in Central America and perhaps the most densely populated in the Western Hemisphere. The Guanaja church, the first erected by pioneers in the Central American Mission, still stands and is the largest Seventh-day Adventist church building in the Honduras Mission. Although it is a wooden structure, it has been well preserved and maintained by church members. A school begun in 1892 has supported the Adventist work there. B. L. Archbold, Inter-

American Division president, served there as a teacher.

The Seventh-day Adventist Church is the largest and most influential church on Guanaja. Many affluent persons turn in a tithe to the church, although they do not attend the church. Every native of the island knows about Seventh-day Adventists and has a high regard for the message. Our work began among the English-speaking people on the islands, but because of the prosperity brought about by a fishing industry, many Spanish-speaking people from the mainland migrated there. They found not only employment but a knowledge of the Adventist message.

M. G. NEMBARD
Field Secretary
Inter-American Division

MASSACHUSETTS

Pathfinders Sweep Clinton Streets

Pathfinders helped clean up the town of Clinton, Massachusetts, recently, in preparation for the visit of United States President Jimmy Carter.

When the announcement of

the President's visit was made, Edgar Wilson, an Adventist businessman in Clinton, conceived the idea of getting the Pathfinders from South Lancaster, two miles away, where he is a Pathfinder counselor, involved in a town cleanup. Acting on his idea, he made arrangements for the Pathfinders to participate.

A week before President Carter arrived, Mr. Wilson put up signs in the windows of his establishment in Clinton—United Custodial Service—offering free brooms for the town cleanup. Interviewed by radio and newspaper reporters, Mr. Wilson said, "I plan to pay for them all. I don't know what the project will cost me, but I said I would, and I'm ready to pay for it." He gave away more than 100 brooms in the week before the President's visit. The Pathfinders set aside one day to clean the streets of Clinton. This was the city's first clean-up since winter, one that was much needed so that the town would look its best for the President's visit.

CHARLES C. CASE
Youth Director
Southern New England
Conference



South Lancaster Pathfinders helped clean up Clinton, Massachusetts, before the visit of President Carter.

Far Eastern

● The president of Southern Luzon Colleges in San Pablo City, Philippines, Adoracion Reyes-Tanio, recently joined the Seventh-day Adventist Church, after buying books from a literature evangelist. After having read *Bible Readings for the Home*, *The Desire of Ages*, and *The Great Controversy*, Mrs. Tanio took formal Bible studies from J. P. Acosta, of the South-Central Luzon Mission.

● The seventy-fourth commencement exercises of Philippine Union College were held March 18 to 20 with Gerald J. Christo, secretary of the Southern Asia Division, as the baccalaureate speaker and Emerito P. Nacpil, executive director of the Association of Theological Schools in Southeast Asia, as the commencement speaker. Juan P. Tuburan, Adelbert P. Rosanna, and Ferdinand P. Roda, members of the graduating class, gave the consecration messages. One hundred and eighty-five graduates received their Bachelor's degrees, 20 received Master of Arts degrees, and four received Master of Divinity degrees.

Southern Asia

● A presentation to the first baby born in the new Padmec Hospital at Salisbury Park, Poona, India, was made on Thursday, April 14, by a Parke Davis representative, Y. S. Khare. The baby, a girl, was born to Mr. and Mrs. Samuel Kandagle on February 23. Padmec Hospital (the Padmec standing for Poona Adventist Medical Center) is a ten-bed hospital that began its community service less than a year ago.

● Another Five-Day Plan to Stop Smoking has been conducted at the Karachi Adventist Hospital. Lecturers were A. Haynal, of WHO in Islamabad, and C. Stafford, Karachi Hospital communication director.

● Six hundred persons attended the Silver Jubilee

camp meeting of the Manipur Circle in the Northeast India Section. T. M. Ashlock, General Conference associate Sabbath School Department director, who years ago worked in this area, was the special guest.

● Contract papers have been signed between the Pakistan Union and a German agency for the funding of a large public-health project on the school property in Chuharkana. Construction is expected to begin soon.

● Voice of Prophecy enrollments in Pakistan have increased recently, with each worker enrolling at least ten persons each month.

Trans-Africa

● Clark Smith, a director of the National Service Organization of the General Conference, recently spent two weeks in the Trans-Africa Division visiting and speaking to church members and leaders. He spent his time in those countries that have required military training for young men. Perry Parks, Trans-Africa Division youth director, accompanied Elder Smith on his itinerary to Zambia, Rhodesia, and South Africa.

● From April 5 to 7 nearly 50 teachers from the Good Hope Conference, with their families, gathered for a time of fellowship and spiritual refreshment. Eric Armer, South African Union Conference president, was the guest speaker.

● Roy Stotz, Central African Union treasurer, in cooperation with the South Rwanda Field, conducted a three-week crusade on the outskirts of Butara, Rwanda, in February and March. At the close of the crusade, 34 persons indicated their desire to join a baptismal class.

● On January 22, members of the East London congregation in the Republic of South Africa moved into their new church home. The building, purchased from another denomination, has a seating capacity of 500.

North American

Atlantic Union

● As a result of baptismal classes at the Twin Tiers Adventist Junior Academy in Elmira, New York, by D. A. Orsburn, 14 young people have been baptized.

● On March 13 the newly formed Northern New England Conference Board of Education met with C. P. Anderson, conference president, as chairman, and H. O. Wrate, conference education director, as executive secretary. The committee was set up to consider such things as budgets, placement, wage scale, evaluation, a school calendar, and long-range educational goals.

● Renovation of the lobby of the boys' dormitory, Capman Hall, at Union Springs Academy in New York, is nearing completion. New paneling, ceiling, lights, carpeting, and furniture have completely changed the appearance of the room.

Canadian Union

● The Fairview, Alberta, Maranatha Junior Academy opened officially on February 27, with the local mayor as one of the participants. The teacher, teaching assistant, and students presented a musical program to complete the ceremonies.

● Emelio B. Knechtle conducted revival meetings in the Edmonton, Alberta, churches the weekend of February 25 to 27.

● A total of 225 persons attended a vegetarian smorgasbord sponsored by the Hamilton Mountain, Ontario, Seventh-day Adventist church and served in the Hamilton Mountain YMCA. There was no charge for the dinner. A local florist donated floral arrangements to decorate the tables. As a result of this smorgasbord, 40 to 50 persons attended a vegetarian nutrition school.

● Recently a busload of students from Canadian Union College visited Calgary, Al-

berta, for an audition by the Canadian Broadcasting Corporation. Their program of tumbling, singing, and piano playing was later telecast, and they are waiting to see if it will be chosen as one of three to be shown across Canada by CBC.

● Olds, Alberta, church members witnessed the baptism of a family of four on February 12.

● Permission has been received from the City of Calgary, Alberta, to demolish the old Bridgeland German church, which has been in use since the early 1920's, and erect a new building to serve the rapidly growing congregation, which now has an international membership.

Central Union

● The 100th anniversary of camp meetings in the Nebraska Conference will be commemorated this year. The Central Union *Reaper* is publishing a continued story of Adventism in Nebraska by Everett N. Dick, research professor of American History at Union College.

● Twenty-eight members recently were organized into a company at Estes Park, Colorado. William C. Hatch, Colorado Conference president, and Ben Trout, recently retired treasurer of the Atlantic Union Conference, were present for the organizational meeting. Elder Trout has been pastoring this group of believers.

● Evangelistic meetings held recently in Casper, Wyoming, by Richard Halversen, Wyoming Conference evangelist, resulted in ten baptisms and two additions to the church by profession of faith.

Columbia Union

● Some 120 physicians, dentists, and students of medicine and dentistry who reside in the Washington, D.C., area recently attended a fellowship dinner in their honor. The two-hour event at the General Conference cafeteria was sponsored by the Columbia Union Conference health de-

partment and the Eastern States Adventist Health Services.

● Mary Adams, of Cleveland, Ohio, was named literature evangelist of the year at a banquet that closed a four-day institute in Akron, Ohio, for Allegheny West Conference literature evangelists. Her cash sales total of more than \$23,000 was part of the \$160,842 conference total reported for 1976. During the year 102 persons were baptized as a result of the literature ministry.

● Peter Read, pastor of the Cincinnati, Ohio, First church, has begun to close the broadcasting day of one of the local television stations with a health thought that is identified as a service of the Seventh-day Adventist Church.

● The shell of phase one of the career-education building at Blue Mountain Academy, Hamburg, Pennsylvania, has been completed for well under the estimated cost of \$97,500 and is completely paid for. Some \$50,000 is in the bank for construction of phase two.

● On February 26 members of the Glen Burnie, Maryland, church burned the church's second mortgage—one they floated five years ago to install a new heating-and-air-conditioning unit in the church.

Lake Union

● The Detroit, Michigan, Better Living Center has moved and has taken surveys of community needs. Many area residents are eager to start adult-education classes and to have the services of a full-time dentist. The new building must be remodeled before new educational programs can begin.

● Hinsdale Sanitarium and Hospital, Hinsdale, Illinois, recently provided the Valley of the Angels Hospital in Honduras with a truckload of equipment and supplies.

● Special emphasis is being placed on Spanish evangelism in Chicago, where Efrain Murillo, formerly an evangelist in New York City, was asked by the Illinois Confer-

ence to spend one year working. In March more than 600 persons attended the first meeting of Elder Murillo's first series at the Spanish Central church. Attendance has averaged 400 to 500 each weekend evening. In a service planned for May, 100 persons are expected to be baptized.

● Broadview Academy, LaFox, Illinois, was the center for a recent Better World to Come evangelistic series that resulted in 30 baptisms.

North Pacific Union

● Five new churches were received into the Upper Columbia Conference during the recent triennial session. These congregations are Clark Fork, Irrigon, Valley View (East Wenatchee), Walla Walla Eastgate, and Walla Walla Spanish. In addition, work has begun in two dark counties.

● The Upper Columbia Conference executive committee has been increased from 17-to-19 members to 19-to-21. The bylaws previously stated that a majority of the committee be other than employees of the conference. New actions at the triennial session fixed this majority at 60 per cent. Also approved was a proposal that the head of the lay advisory committee be a member of the conference executive committee.

● Delegates to the Oregon Conference triennial session voted to increase the membership of the executive committee from 19 to 21, with the increase being among the lay representatives. Nine laypersons now serve on the committee. Conference membership stands at more than 23,000.

● Among the objectives set by the Northwest Medical Foundation in connection with Target 81, a program of union-wide expansion, is the acquisition of a minimum of three additional hospitals within the North Pacific Union Conference. These hospitals will be acquired in conferences not now having medical facilities.

● Target 81, a total approach to evangelism for the current quinquennium, is accelerating in the North Pacific Union Conference. New approaches to evangelism are being encouraged, including new methods of personal witnessing and a number of members establishing residences in areas where no Adventist work has existed previously.

Southwestern Union

● LeRoy Steck, principal of the Houston, Texas, Junior Academy, has been named principal of Valley Grande Academy in Weslaco, Texas. He will replace Arlo Krueger, who has accepted a call to Platte Valley Academy, Shelton, Nebraska.

● The Oklahoma Conference's plan for each district to begin work in an unentered area is being carried out. A new company of 25 was organized recently in Cleveland, and the Coalgate company will be organized into a church this month.

● From 30 to 35 persons are attending Sabbath services in the New Orleans, Louisiana, First church as a result of George Vandeman's recent *It Is Written Revelation Seminar*.

● At a special session of the Southwestern Union Conference executive committee on April 12, Charles Williams was elected union publishing director. He replaces Harold Otis, Jr., who has accepted a call to head the Columbia Union Conference publishing department. Richard McKee, Texas publishing director, was elected union associate publishing director.

Andrews University

● The Andrews concert band's planned tour of Romania in May and June will be conducted despite the recent earthquake there. The band's itinerary includes concerts in at least nine Romanian cities.

● A marriage enrichment training seminar will be held at Andrews University May 19 to 22 by the Family Life

Services Department of the General Conference, under the direction of Dr. and Mrs. D. W. Holbrook. The session is designed to train couples to conduct marriage enrichment seminars.

● Approximately 52 deaf and friends of the deaf, representing three denominations, met at Andrews University April 16 and 17 to participate in a "Blessing Day for the Deaf." The special event was sponsored by Anthony Caloroso, Jr., first deaf student at the Seventh-day Adventist Theological Seminary, and by local residents interested in promoting evangelism and fellowship for the deaf.

● Gerald G. Herdman has been named chairman of Andrews University's History Department, succeeding Richard W. Schwarz, who was elected vice-president for academic administration in January. Dr. Herdman has served on the Andrews faculty since 1959 and is a recognized authority on the Civil War.

● Andrews University's day-care center for the children of migrant farm workers in Pokagon, Michigan, will be open from June 15 to September 13. Staffed by about 20 university employees, students, and volunteers, the center provides two free meals daily to children ranging from infancy to 6 years old. Last year the center served 180 children, many of whom spoke only Spanish.

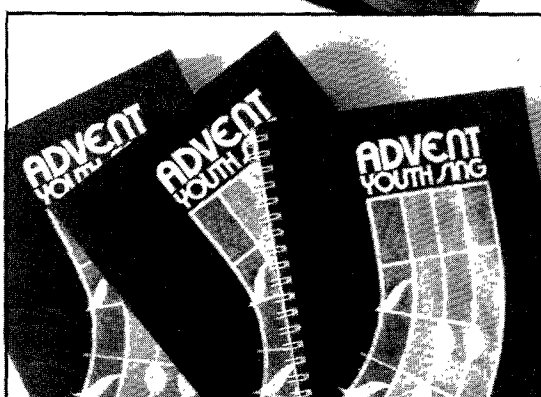
Loma Linda University

● Kathleen K. Zolber, professor of nutrition, has been named Alumna of the Year by Walla Walla College, College Place, Washington, and was honored for her contribution to her profession and to the church during WWC's alumni homecoming April 21 to 24.

● A new art gallery opened at Loma Linda University as part of the university's fourth annual Fine Arts Festival. The gallery will be called the Little Gallery in honor of Martha Alice Little. The opening exhibit featured works by university faculty members.

We Kept the Favorites of Yesterday and Added the Melodies of Today

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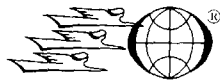
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127th Year of Continuous Publication

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

TO CONTRIBUTORS

Send news stories and pictures, articles, and letters to the editor. Unsolicited manuscripts are welcome, but 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*.

Camp Meeting Schedule

Atlantic Union

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

Canadian Union

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

Central Union

Central States June 17-25
Colorado June 14-18
Kansas May 27-June 4
Missouri June 8-11
Nebraska June 3-11
Wyoming August 2-7

Columbia Union

Allegheny East June 30-July 9
Allegheny West June 30-July 9
Chesapeake July 8-16
Mountain View April 15, 16
Charleston April 8, 9
Clarksburg April 22, 23
Cumberland

New Jersey

English June 24-July 2
Spanish July 3-9
Ohio June 17-25
Pennsylvania June 17-25
Potomac June 17-25

Lake Union

Illinois June 9-18
LaFox Little Grassy Youth Camp September 14-17
Indiana June 10-18
Lake Region June 23-July 2
Michigan

Grand Ledge

Upper Peninsula July 14-23
Wisconsin July 17-19
Camp Wahdoon May 14
Silver Lake July 28-August 6
Campground

North Pacific Union

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

Northern Union

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

Pacific Union

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

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

Southern Union

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

Southwestern Union

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

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.]

Wiley Austin, associate professor, chemistry, Southern Mis-

sionary College, formerly instructor, Union College.

Donna Brantley, teacher, Upper Columbia Conference, formerly same position, Wyoming Conference.

Errol Eder, secretary-treasurer, Wyoming Conference, formerly association treasurer, Colorado Conference.

Jack Francisco, principal, St. Louis Junior Academy, formerly elementary teacher, Greenville, North Carolina, elementary school.

Fred E. Hauck, academic dean, Columbia Union College, formerly chairman, department of biology and health, Atlantic Union College.

Bradley Hoffman, math and science teacher, Kansas City Junior Academy, formerly math teacher, Ontario Conference.

Telex Directory

Organization or Institution	Number	Answer Back
Afro-Mideast Division	923-233826	TRONIC 22122
Alabama-Mississippi Conference	59-3465	SDA AM MGY
Arizona Conference	66-7435	ARIZCONF PHX
Australasian Division	790-22064	ADSDA
Carolina Conference	57-2420	SDA C CHA
Central California Conference	34-6312	CENCALCON SNJ
Central American Union	305-5391	CENTAM GU
Euro-Africa Division	845-33840	33840 EAD CH
Far Eastern Division	786-21997	FEDEX RS 21997
Florida Conference	56-4497	SDA F ORL
General Conference (within USA and Canada) (from overseas)	89-580	GEN CONF WSH
	ITT 440186	
	RCA 248343	
	WUI 64242	
	54-2597	GA C CONF CLHN
Georgia-Cumberland Conference	721-6175	SDAM GM
Guam-Micronesia Mission	841-215661	215661 DVBG
Hamburg Publishing House	101-634176	HIMISDA 634176
Hawaian Mission	34-6315	HHES SNJ
Home Health Education Service (Pacific Union)	54-2262	HHES DECR
(Southern Union)	8-0656	8-0656 SA
(Trans-Africa Div.)		
Insurance and Risk Management Service (Maryland)	898419	IICTPMD TAPK
(California)	67-6437	GCINS RVSD
Inter-American Division	51-9306	GEN CONF CGBL
Japan Union Mission	781-3823586	3823586SDAJPN J
Kentucky-Tennessee Conference	55-4446	SDA KT MADN
Lake Union Conference	72-9437	LUCONFSDA BRNP
Michigan Conference	22-9436	MICHCONSDA LSG
Northern California Conference	33-7681	NOCALCONF PHL
Northern Europe-West Africa Division	851-262284	MON REF G
North Pacific Union Conference	36-0286	NPUCONFSDA PTL
Oregon Conference	36-0142	ORECONFSDA PTL
Pacific Press Publishing Association (California)	34-8326	PPPA MNTV
(Canada)	06-981308	PAC PRESS OSH
Pacific Union Conference	67-7018	PACUNCONF THOK
Radio-TV-Film Center (Breath of Life, Faith for Today, It Is Written)	65-9245	SDACOMCTR NBYRY
Review and Herald Publishing Association	89-8475	R&H WASH WSH
Sentinel Publishing Association	57-0234 SA	57-0234 SA
South African Union Conference	2-7036	2-7036 SA
South Atlantic Conference	54-2810	SDA SA ATL
South Central Conference	55-4463	SDA SC NAS
South-East Africa Union	988-26-4216	ADVENTIST BTYRE
Southeastern California Conference	67-6435	SECALCONF RVSD
Southern California Conference	67-7019	SOCALCONF GLND
Southern Missionary College Press	55-8403	COLPRESS CLGE
Southern Publishing Association	55-4333	SPA NAS
Southern Union (Africa)	960-8-0431	8-0431 SA
Southern Union Conference (USA)	54-2821	SDA SU DECR
Trans-Africa Division	987-4127	RH4127
Voice of Prophecy	67-3677	VOP GLND
West Puerto Rico Conference	345-3854529	3854529 ASOC MZ
Wisconsin Conference	26-5439	WISCONFSDA MDS
Zair Union	968-276	ADVENT LSH 1

Spotlight on God's Law—9

A Liars' Penitentiary

E. Robert Reynolds



A PENITENTIARY just for liars? I never heard of one. Anyway, lying is usually associated with all other crimes; hence there would be no need for one. But God has a profound hatred for lying and all forms of deception. He says so in the ninth commandment: “*You shall not*

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

*bear false witness against your neighbor’” (Ex. 20:16).**

God's aversion to falsity and deception is basic to His own character. The positive attribute is truthfulness, and He is the personification of truth. “Jesus said, . . . ‘I am the way, and the truth, and the life’” (John 14:6). God cannot deceive (Titus 1:2; Heb. 6:18). Deception is the work of the devil. He lied at the very beginning of earth's history and then represented God as a liar (Gen. 3:4, 5; John 8:44). Satan's lie, through the serpent medium, deceived Eve (1 Tim. 2:14) and brought sin into the world. Sin brings death (Rom. 6:23). And sin cost the life of Jesus. The devil is the great “deceiver of the whole world” (Rev. 12:9), but Jesus, by means of truth, sets men free from sin's slavery (John 8:32-36).

At Sinai the Lord emphasized this principle in the negative, as He did most of the other commandments. The newly liberated slaves would understand better what He meant. As slaves they had been accustomed to having other people make most of their decisions for them. In Egyptian bondage, furthermore, they had largely forgotten God and had lost their fine moral sense. So God framed His law—already long in existence—in language they could better understand.

A few years ago a young man and woman plunged to their deaths in California's Yosemite National Park because they failed to heed the sign at Glacier Point, warning against climbing beyond the barrier. God's precepts, with their negative statements, have a positive, life-saving purpose.

But while the commandments as given at Sinai were, for the most part, stated to Israel as “nots,” in Jesus' life they found positive illustration. He hated deception; He lived the truth. He healed blind eyes as proof of His ability to restore spiritual perception. Lepers, as loathsome to humans as sin is to God (only immeasurably less so), walked away clean at His touch. Death vanished at His word. Likewise, Jesus forgave sin. Pilate's question about truth had Him for the answer, but Pilate ordered Truth crucified. With Christ in your heart you can

keep the whole law; without Him you can't keep any of it. This is the meaning of the Communion bread and wine. As symbols under the new covenant they have significance only if you spiritually eat the real Bread and Wine.

God's children “will not deal falsely” (Isa. 63:8). Those who enter heaven will not only be truthful themselves but they will find no pleasure in the lies and deceptions of others (cf. Rev. 21:27; 22:15). Jokes, programs, films, and reading that cannot pass this test are of dubious quality. Thrice in Proverbs God declares that lying and falsehood are an abomination to Him, twice in the same passage, as if to reinforce His hatred (Prov. 12:22; 6:16-19).

But the ninth commandment encompasses more than overt lying and deliberate falsehood. God takes into account the motives of the heart—the intention to deceive. Outwardly no one could know the truth about the offering brought by Ananias and Sapphira. But God knew, and that intention to hide the truth cost both of them their lives.

“False speaking in any matter, every attempt or purpose to deceive our neighbor, is here included. An intention to deceive is what constitutes falsehood. By a glance of the eye, a motion of the hand, an expression of the countenance, a falsehood may be told as effectually as by words. All intentional overstatement, every hint or insinuation calculated to convey an erroneous or exaggerated impression, even the *statement of facts* in such a manner as to mislead, is falsehood. This precept forbids every effort to injure our neighbor's reputation by misrepresentation or evil surmising, by slander or tale bearing. Even the *intentional suppression of truth, by which injury may result to others*, is a violation of the ninth commandment.” — *Patriarchs and Prophets*, p. 309. (Italics supplied.)

According to the neighbor principle Jesus illustrated in the story of the good Samaritan, one's neighbors are not just the family next door or in the next block, but everyone to whom we ought to reflect Jesus. Is our witness to truth all it should be? □

* The Bible texts in this article are from the Revised Standard Version.

To be concluded

Delegates Reelect Lake Region Staff

Jesse R. Wagner, Richard C. Brown, Sr., and Isaac R. Palmer, Sr., were reelected president, secretary, and treasurer, respectively, of the Lake Region Conference at the fifteenth business session held April 17. The 596 delegates from 63 churches also reelected all the departmental directors and welcomed nine new congregations into the fellowship of churches in the conference.

During the past triennium 3,058 persons were baptized, bringing the conference membership to 13,138.

LOWELL BOCK

Friendship Camps

A report of camps held for disadvantaged children in North America in 1976 reveals a total of 37 camps conducted, with 2,884 children attending. Another thousand disadvantaged children were sponsored to attend regular junior camps. This means that approximately 4,000 boys and girls were taken out of the miasma of urban and rural ghettos to breathe fresh air and experience fellowship with those who know and share the love of Jesus.

Conference and church welfare funds, usually supplied through Ingathering, made these camps possible. The Youth Department, Inner Cities Services, and the Lay Activities Department were involved in sponsoring or co-sponsoring these camps.

The families of these children have been contacted with invitations to Sabbath school, MV meetings, and Bible studies.

C. E. GUENTHER

Oregon Conference Officers Reelected

Delegates to the March 13 Oregon Conference constituency meeting reelected H. Jack Harris as conference president for the coming three years. The 854 delegates also reelected Rankin H. Went-

land, Jr., secretary, Ted Lutts, treasurer, and all departmental directors and associates.

During the day-long session at Portland Adventist Academy the delegates voted that the conference executive committee should be responsible for the direction and overall management of the conference's kindergarten-through-twelfth-grade educational system, in harmony with the General Conference guidelines.

The Glide, Oregon, church, organized in 1976, was accepted into the sisterhood of churches.

In his report to the constituents, Elder Harris noted that the conference membership had increased to 23,155. During the past three years 3,345 persons united with the church through baptism.

Urgent Need for Female OB/GYN Relief Physician

A female obstetrician-gynecologist is urgently needed for two to three months of relief service at the Karachi Adventist Hospital in Pakistan. Because of a furlough and a leave of absence by two female staff members, the hospital has a vacancy that must be filled on a relief basis.

For more information, write to D. A. Roth, Associate Secretary, General Conference of SDA, 6840 Eastern Avenue NW., Takoma Park, Washington, D.C. 20012, or call (202) 723-0800.

Allegheny West Reelects Officers

The constituency of the Allegheny West Conference in session April 17 reelected H. L. Cleveland, president, and J. A. Washington, secretary-treasurer. They also reelected all of the departmental staff. The constituents gave their conference staff a standing vote of confidence in their leadership.

Signs of progress cited during the meeting were: that five

new churches and companies were organized during the previous three years; that churches were acquired in Franklin, Pennsylvania, and Columbus and Cincinnati, Ohio; that 11 new ministers have been added to the pastoral staff; that there are six physicians and dentists in the constituency, where previously there were none; that a record of 845 baptisms was reported for 1976, bringing conference membership to 7,344; and that the treasury reported tithe of \$1,349,087 and mission offerings of \$182,-092 for 1976.

E. E. CLEVELAND

FHES Strengthens Publishing Work

The Regional Publishing Committee, a standing subcommittee of the North American Division Publishing Council, met in San Antonio, Texas, April 11 and 12. One of the major items for discussion was the new Family Health Education Service (FHES) program developed by Regional conference publishing directors to strengthen their sales program in the cities where large concentrations of black Americans are located. The plan has brought great encouragement to literature evangelists. Sales have increased as much as 105 per cent in those conferences where the plan is in effect.

C. E. BRADFORD

In Brief

Died: R. I. Sarumpaet, West Indonesia Union Mission president, on April 27. Before his election to the union presidency in 1975 he was editor of the Indonesia Publishing House.

Lebanon report: News reports of political unrest in Lebanon should not be taken to mean that Adventists are once again working in a civil-war situation, according to Jack Mahon, Afro-Mideast Division communication director. Any problems since the intervention by Syrian forces have been on a localized scale, and the church's

workers can travel freely and safely throughout the country.

New position: J. D. Spiva, publishing director, Trans-Africa Division, formerly publishing director, Illinois Conference.

East Coast Adventist singles meet: More than 140 members of Philosda, an organization of Adventist singles, met at Nosoca Pines Ranch, the Carolina Conference youth camp, April 7-10. Floyd Miller, Philosda president, led out in activities, which included devotional meetings, group discussions, Bible study, recreation, and hiking. Speakers included Leo Ranzolin, associate director of the General Conference Youth Department; Garland Day, a student at Columbia Union College; and E. Reile, Carolina Conference president.

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