

# Review

MAY 19, 1977

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

## Fear Thou Not

By FRANZISKA WIEGAND

One of humanity's greatest enemies is not a formidable foe lurking in the shadows or attacking en masse at noontide. It cannot be seen, heard, or touched. It is not tangible, but nevertheless very real. It is called fear.

From the very moment Adam and Eve ate of the forbidden fruit people have lived with fear in their hearts. Adam told God in the Garden of Eden, "I was afraid" (Gen. 3:10). Human beings have been afraid ever since. Of what? Of other people, the forces of nature, animals,

*Continued on page 10*

## Anniversary of a Flight

Fifty years ago, on May 20-21, 1927, something happened that was to change the world—a 25-year-old air-mail pilot named Charles Augustus Lindbergh flew across the Atlantic Ocean in a small, single-engine airplane named *The Spirit of St. Louis*, and thus became the first person to make a solo flight nonstop from New York to Paris. No one who is old enough to remember the delirium that swept the world when “Lucky Lindy” landed safely at Le Bourget field after 33½ hours in the air will ever forget the impact of the event. Forces were set in motion that changed the world forever.

The immediate effect of the flight was the creation of a new hero, perhaps the last of the superheroes. Small boys pasted Lindbergh's picture on their bedroom walls, and read every word about him in the newspapers. Young women looked starry-eyed at the mention of his name, and swooned at the sight of his smile in pictures. Men reviewed his exploits, his courage, his skill, with all the enthusiasm and intensity of football players recounting a perfectly executed play that turned defeat into victory in the final seconds of a game. Older women sighed as they imagined how proud they would feel if the handsome, lean “Slim” Lindbergh were their own son.

Words cannot portray adequately the worldwide excitement produced by Lindbergh's flight. Heads of state everywhere showered the “Lone Eagle” with gifts and medals, and vied with one another in extending him invitations to visit their countries. New York City honored him with a ticker-tape parade that attracted 3 or 4 million people. Confetti and streamers thrown from Manhattan's skyscrapers produced a virtual paper blizzard.

Fifty years ago in the midst of the excitement of enthroning a new hero, no one foresaw that Lindbergh's flight would have the effect of shrinking the earth in less than five decades from the relative size of a volleyball to the size of a walnut. Little did anyone realize that this flight would transform flying from being a kind of stunt to a serious business with a profound effect on the lives of millions of people in all parts of the world. In 50 years commercial aviation has revolutionized education, industry, politics, diplomacy, war, commerce, gospel missions, and travel.

Fifty years ago a trip to the Orient took about three weeks via ocean liner. A transcontinental train trip was a kind of once-in-a-lifetime adventure that took at least four days. Colleges enrolled few out-of-State students. Travel was too expensive and slow.

Lindbergh's flight annihilated the old concepts of time and space; it completely changed people's attitudes toward mobility; it redefined people's boundaries; it gave every city on earth the same opportunity for trade and travel that formerly had been the sole possession of seaports—the ocean of air replaced the ocean of water as the element on which the great ships sailed to their

destinations. Every city on earth became a potential port city—an airport.

Today *The Spirit of St. Louis* is on display in the new National Air and Space Museum, Washington, D.C. It is so unprepossessing that a person with no knowledge of history would never suspect that this plane did so much to change life on Planet Earth. But the man and the machine and the hour flowed together at exactly the right time in history, unleashing forces that produced the age of flight.

### SDA's, Flight, and Speed

As Seventh-day Adventists we are interested in flight and speed. How could we be otherwise when the unique message that we bear is represented by angels flying in the midst of heaven (Rev. 14:6-12)? In Scripture the flight of angels is associated with speed. Gabriel, when sent to explain a vision to Daniel, was “caused to fly *swiftly*” (Dan. 9:21).

Thus the three angels' messages are to go *swiftly* to the entire world. They are to go by word of mouth, by letter, by books and magazines, by tracts, radio, television, institutional witnessing, cottage meetings, public evangelism, Community Services projects, and personal influence. “Everywhere the light of truth is to shine forth, that hearts may be awakened and converted. In all countries the gospel is to be proclaimed.”—*Gospel Workers*, p. 25.

From a human standpoint the assignment looks staggering, even impossible, but as God's people work together and keep step with their Leader, the task will be achieved. The prophet Ezekiel was given a vision of wheels within wheels, four living creatures, and a bright light moving with the speed of lightning (see Ezekiel 1). In the vision “the bright light going among the living creatures with the swiftness of lightning represents the speed with which this work will finally go forward to completion.”—*Testimonies*, vol. 5, p. 754.

One of these days something will set in motion a chain of events that will change the religious world as *swiftly* and *drastically* as Lindbergh's flight changed the secular world. Perhaps it will be publication of an Adventist book, a book that will “take off” and sell millions of copies, as did Darwin's *Origin of Species*. We suggest this because Ellen White once wrote: “There is great need of men who can use the *press* to the best advantage, that the truth may be given *wings* to *speed* it to every nation, and tongue, and people.”—*Gospel Workers*, p. 25. (Italics supplied.) But whatever the catalyst, it will come.

As we note the tremendous changes in the world that have resulted from Lindbergh's flight, let us be filled with courage. When the right people and the right time and the right event meet, the earth will be lightened with the glory of the three angels' messages (Rev. 18:1). Lindbergh depended for success on *The Spirit of St. Louis*. We must depend on the Spirit of the Lord.

K. H. W.

# This Week

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"It's too good to be true," says Edward Vick this week in his discussion (pages 4 and 5) of "Covenants and Celebrations." "The tragedy is that so often we treat it as if it were not." The celebration to which he refers is the Lord's Supper, which commemorates the event of the cross, and which in turn confirmed God's eternal covenant to provide a way of escape for turning to God in repentance.

Dr. Vick expresses deep concern over the fact that many voluntarily absent themselves from the ordinances of the Lord's house, seemingly unaware of the fact that, in so doing, they are turning their backs on Christ's vicarious sacrifice on their behalf and saying, in effect, that they do not value His great gift of love.

Those who appreciate Heaven's great gift of love will be present when the Lord's Supper is celebrated, because they feel their need of the redeeming and

transforming power of Christ in their lives.

Yesterday is but a dream, and tomorrow is only a vision. But today, well-lived, makes every yesterday a dream of happiness and every tomorrow a vision of hope. Or so goes an old Sanskrit proverb. With reference to these two days, says Paul Plummer (page 7), we should expend neither care nor worry.

"Sufficient unto the day is the evil thereof," Christ said (Matt. 6:34). Today is likely to have enough problems of its own, and if we add to them the problems of yesterday and tomorrow, the load may be too heavy for the human spirit to bear. Only today is ours; let us leave yesterday and tomorrow in the hands of our heavenly Father, Ruler of eternity past, present, and future.

The REVIEW records Adventist history in the making. Realizing that in the future its records of historical incidents will serve as primary sources of research information, the editors are anxious that all stories sent to the REVIEW are carefully checked for accuracy. The editors of *The Seventh-day Adventist Encyclopedia* used the volumes of the REVIEW as one of its primary sources of information.

Therefore, we appreciate learning, from anyone who has a question about the accuracy of any story we publish, what he believes the facts to be. We need

also to know sources for his revised story. For example, if the revised story is based on someone's remembering what happened, say, 50 years ago, we would like to know that. We have discovered that memory is often faulty. This has been proved to us by comparing various memory recalls with firsthand information given at the time of the incident.

To our desk a few days ago came a letter from one of our authors, giving added information on a story of his we ran in the REVIEW of April 7 (page 19).

We quote from this letter: "Only George Riffel and his family arrived in Diamante on that Friday in February, 1890; Riffel left his wife and son David in the harbor and went to the city, where by chance he met his friend Hetze, who didn't expect him on that day. It seems that the Riffel family was cleared through customs in Buenos Aires ahead of the other three families, because he had been residing in Argentina before, as was not the case with the other families, who sailed to Diamante later on.

"Also, five (instead of six) of David Riffel's 16 children are active or retired pastors (Benjamin and Andres are still active), and Daniel, now deceased, was not a pastor.

"All of the above data were given to me in a letter by Elder Benjamin Riffel."

We appreciate our correspond-

ent's giving us the source of the news information.

And while we are talking about our penchant for accuracy, we herewith wish to correct two of our own errors. In making a correction on the identity of one of our authors (May 12, p. 12), we identified him correctly, but we still had him living in the wrong city. Where we reported R. W. Taylor residing in Glendale, California, we should have given his place of residence as Indianapolis, Indiana, where he is pastor of the Glendale church.

Our second "pretty folly" appeared in an editorial note on page 9 of the March 10 REVIEW, where we identified the bride whose wedding service we reported as the great-granddaughter of Ellen White. She is, in fact, the great-great-granddaughter. The pastor who performed the ceremony, Virgil E. Robinson, is Ellen White's grandson.

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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.]

### Little Things

"Such a Little Thing" (April 7) opened my eyes to many "little things" in my life that I've been ignoring because I didn't think they were very influential. Well, the Lord is teaching me that the little things in my life are what affect the big things so much. I'm learning that Satan's worst temptations focus on our "little," everyday activities.

LAUREY BAUER  
Angwin, California

How often we all go through the day ignorant of the little ways

we influence those around us. How easy it is to forget that our lives are as a stone thrown into the water setting off a far-reaching wave of influence to those around.

JEFF WOOD  
Angwin, California

"Such a Little Thing" was so practical, simple, yet forceful.

RALPH HAUGSTED  
Medina, Ohio

Although I agree with the general idea of "Such a Little Thing" (April 7), I take exception to the reaction of the author's brother-in-law over her husband's pink shirt.

I believe that a person doesn't show good breeding, much less Christianity, if one makes embar-

assing remarks at another's expense. We are all so human and accident-prone that it behooves us to be more tolerant of one another's mistakes.

BLOSSOM F. VISSAR  
Crossville, Tennessee

### Newsfront Appreciated

Thank you to the author of "Holy Impertinence Describes Work Down Under" (March 31), for taking more time on the plane after your busy five weeks' travel to write your recollections for us to read and enjoy. The report made me feel as though I had visited those places and talked with the faithful people you encountered.

I suddenly realized how very tiring these trips can be to you who travel—to see, to share, and

to report. Thank you all for the extra effort it takes to prepare the Newsfront reports that we read from week to week.

JUDITH STETSON  
Columbus, Wisconsin

### Divorce and Remarriage

After reading "Annual Council Passes Actions on Conciliation, Divorce, and Remarriage" (Feb. 17), I am confused. Does our church consider some sins worse than others? For years the spines of many church members have chilled upon hearing of an adultery scandal. How many of us react with such disgust when we hear about someone coveting a new car? Very few, I would suspect.

GAIL SHEFFIELD  
Angwin, California

# Covenants and Celebrations

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## Religious covenants

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are a matter of life and death.

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By EDWARD W. H. VICK

MOST PEOPLE MAKE TWO BIG transactions during the course of their life—they get married, and they buy a house. In each case they receive a piece of paper, a contract, as evidence. Because they feel that they have done well, they celebrate. Weddings are a time for celebration, for well-wishing, and for looking forward. As the years pass, it's a day in the calendar to be remembered. It's a day to recount the times that have gone, and to hope for the best yet to be—"the last of life, for which the first was made."

Marriage begins with a decision, and then an agreement. It is a legal relationship, a contract. Another word for *transaction* is *covenant*. This word simply means an agreement between two parties. A piece of paper is the evidence that the covenant has been made, that the promises have been made, and that there is the serious intention on the part of each of the two parties to seek the good of the other, as the agreement prescribes.

Mr. Brown wants to sell his house for a certain price. Mr. Green is ready to buy this house for that sum. They come to an agreement. The one promises to sell. The other promises to buy. But it is not left simply to the two parties concerned. An agreement is drawn up, signed, and certified. The solicitors make the agreement official.

When you take out an insurance policy you are entering into a covenant. You agree to pay a certain sum of money. The insurance company agrees that under certain circumstances, which are clearly specified, it will pay expenses you have incurred. If it is a life insurance policy you pay in so much and in the end get out so much. When you have reached retirement age, or when you've been able to get the insurance company to shoulder the responsibility for an accident that would have crushed you financially, you feel like celebrating.

Now let's imagine you want to buy a house. But you do not have enough money, or even enough security, either to put down a deposit or to guarantee regular monthly payments. So, then, you cannot buy your house. It so happens, however, that the vendor knows that you wish to have a house, and he decides that he will enable you to get the one he has to sell.

So he tells you that he will put down the deposit, and also stand security for the monthly payments. Your first reaction is one of sheer surprise. It's quite unbelievable, you think, and you keep on saying so, "Never heard the like before!" But you have nothing to lose. So you really do not risk anything when you take up the strange offer. Indeed, the only thing you will lose is the benefit he promises, if you don't take it up.

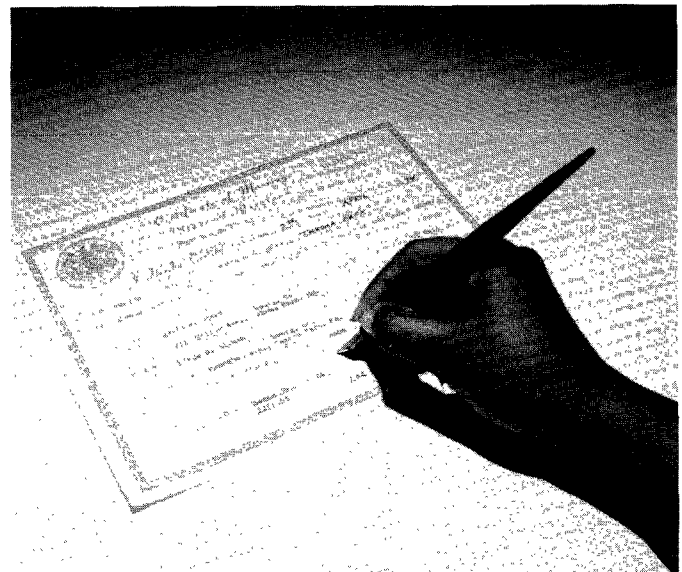
You decide then to enter into the agreement to buy his house, all the while knowing that if he does not take the steps he has proposed the agreement will come to nothing in a moment. You enter into a agreement with the person who will guarantee for you that the terms of the agreement will be carried out. What you have to do is to go on agreeing to let him do what he has promised to do. He asks you also to recognize that he is the giver and the initiator, and to be thankful. You won't find that hard! After all, it would be rather ungrateful, not to say hypocritical, to pretend that you were self-sufficient or that you were getting the resources from someone else. You take him up on it, knowing that you could not even do that if he had not taken the first moves. Then you celebrate.

## Religious Celebrations

All religions have their celebrations. The religious beliefs of the Hebrew and the Christian are based on covenants.

Religious covenants have to do with God. That is why they are a matter of life and death. If a covenant is so important that your existence depends upon it you will not be able to take it lightly. What this means is that you will not be able simply to pass it off and say that you won't give it attention. Nor will you merely regard it as only a ceremony that has to be carried out. If it is a matter of life and death you can't treat it in that way.

The Israelites didn't—at first! It was most serious. They would not even have been in the desert had it



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Edward W. H. Vick, Ph.D., teaches theology in Nottingham, England. He previously taught at Andrews University, Berrien Springs, Michigan.



not been for Moses, who had told them that it was all the Lord's doing. He had brought them out of slavery. He had drowned Pharaoh's best soldiers in the sea. He had brought the slaves to the safety of the wilderness. What would happen now?

The Lord proposed that they, He and the slave people, enter into a covenant! He would see them through as a nation directed and blessed by Him. They would have a homeland, but more than that, they would have the living voice of the prophet, God's own spokesman, constantly in their midst. They would know the goodness of this God in their future. Would they agree? They were to let the Lord prosper them, guide them, and do what He said. He gave assurance that, having led them out from the slavery of Egypt, He would go on leading them into the future He would make for them.

This covenant was so important that their existence depended upon it. It was a matter of life and death. They agreed. A new nation was born. Yahweh was to be Israel's God. Israel was to be Yahweh's people.

There is a conditional element in the idea of a covenant. Two parties bind themselves to each other. They go on being bound together as they go on doing appropriate actions. A covenant vow expresses the intention to carry it out. Only time would tell how fruitful the union would be.

Remember the wedding. It takes time to see how the partnership will work out, what successes and happiness it will make possible. If and when there are problems and detours it will take time, patience, and continuing love to heal and to restore. It may then help to remind oneself of the covenant one has made, to think again of the wedding day and of the hopes and joys it anticipated.

So with God's covenant with His people. There were occasions when, as time passed, it became appropriate to think back on the past and the hopes it promised, to renew the covenant, to celebrate again what had been done, to remember the grace of God in initiating the covenant. There were times when

restoration was needed. The people forgot the terms on which the covenant was based and went their own ways and did as they pleased.

The Christian church has an important and central ceremony. It has been given various names, which suggest different aspects of its meaning. It is a most joyful occasion when thanks are given (Eucharist). It is a celebration that reminds us of Jesus' life (the Lord's Supper). It is the occasion of fellowship (Communion). In words drawn from the prophet Jeremiah, Jesus spoke of the wine that He drank at its first celebration as the "blood of the new covenant."

The Christian thinks of himself and his community as being in a special relationship with God. Jesus has come. He believes in Him. The Christian now thinks of himself as part of God's special plan. He is party to the astonishing agreement by which God in Jesus bound Himself to humanity. In Jesus God started something new. That's why the believer in Jesus has something to celebrate. God keeps on doing anew the wonderful thing that He has done so many times before. He gives and gives and gives.

The believer knows very well that he would not be where he is if it had not been for God's first move in Jesus, and God's continuing first moves as time passes by. The mystery of God's self-giving is one that he cannot really understand. For this surprising gift we find ourselves thanking and celebrating. We gratefully accept what we do not deserve. We do not depend on our deserving it. We keep ourselves open to the bounty of God in Jesus Christ, knowing that even that openness is His gift. In *this* covenant, God always has the initiative. He gives the gift. We receive the benefits.

In Jesus, a new offer is made. You do not have to be a Jew. It's for anyone. You don't have to become good before you can accept it. You have to believe in the goodness of the One who makes the offer. That is the important thing. If I were weak I would want to be strong with the strength that comes from another. But he would have to be good, for otherwise in possessing his strength I might lose my goodness. But if he who is good and strong would take the first move, make me an offer, and then, like the houseowner we talked about, provide the means for me to take it up, I might learn to be both thankful and good. In the end I might really learn to be unselfish myself. When I realized that it was no easy gift for him, this covenant offer to me, I could hardly be ungrateful.

He died that we might be forgiven.  
 He died *to make us good*  
 That we might go at last to heaven,  
 Saved by His precious blood.

Oh dearly, dearly has He loved,  
 And we must love Him too.  
 And trust in His redeeming blood,  
 And try His works to do.

It's too good to be true.

The tragedy is that so often we treat it as if it were not. □



# “Here Am I, Send Me”

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Isaiah's call was much more than a call to service. It was a call to be holy and to go.

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By JAMES HOFFER

*“In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple” (Isa. 6:1).*

SHAKEN AND COMPLETELY HUMILIATED by his confrontation with the Lord, young Isaiah went forth preaching with a power known by only a few. This experience was the real beginning of his ministry.

Isaiah's call was much more than a call to service. It was a double call: (1) to be holy, and (2) to go. To understand how this was brought about, and why *go* can only follow *be holy*, we must reread the entire section, verses 1 through 8, and note the five distinct parts of the vision.

1. *The vision of God on His throne.* God here presents Himself to Isaiah in a spectacular demonstration of power—the throne room of the heavenly temple in all its beauty; six-winged angels flying all about, and crying, Holy, holy, holy; incense and smoke and other manifestations. Without doubt the few details recorded in the Bible fail to represent adequately the total scene. God's purpose in all of this is seen in—

2. *Isaiah's reaction.* Falling prostrate to the ground, Isaiah sees himself as never before, a sinner in the midst of a sinful people. He cannot help being overpowered by a tremendous impression of guilt as he considers his own life in comparison with the majesty and perfection of God.

3. *God pardons Isaiah's sin.* Now that Isaiah recognizes his need, God can work. He commissions an angel to touch Isaiah's lips with a burning coal, by this symbol purifying and pardoning Isaiah and fitting him for his ministry. It is interesting to note that God chose to touch him on the *lips*, instead of somewhere else. We have only to read Matthew 15:11 and James 3:5-10 to discover why.

4. *God calls Isaiah—indirectly.* Surprisingly, as God issues His call to Isaiah, He does so as if He were making a general call (“Whom shall I send, and who will go for us?”). But Isaiah recognizes that it is meant for him, and so we come to—

5. *Isaiah's response.* “Here am I; send me.” Many times we have seen these words used in articles, sermons, and as the slogan for laymen's congresses and camp meetings. We wonder, though, whether what must precede going is really understood. We wonder whether to a great extent our people fail to respond to the call to

service because they have not been led to *fulfill the conditions*.

In spite of the fact that Isaiah was called to a special, prophetic ministry, and the vision he saw was unique, unless our experience is the same as Isaiah's we will utterly fail. And if our leadership issues a call to service and witnessing without first pointing our people to that which must go before, *they also will fail*.

1. We need a vision of God. We must open our eyes (or have them opened) to behold the Lord on His throne. This we may accomplish by a faithful, daily study of the Bible, and a life of prayer. Through God's Word each one may receive his “vision.” Our ministers and leaders may help us too, by revealing God to us in sermons, articles, et cetera.

2. Having observed the purity and majesty of God, we will be led to see our own condition. We must first see the Lord “high and lifted up” before we will notice ourselves low and cast down. Our prideful nature cannot stand in the presence of a holy God. We must humble ourselves and repent of our sins.

3. God never leaves us at point 2. Once we repent He is always there with the divine remedy, applying the blood of Jesus to cleanse our hearts. He must purify our lips, so that as we witness to others we speak only the right things.

4. Now, and only now, does God have the proper conditions to issue the call, and,

5. Now, and only now, do we have the proper conditions to respond favorably.

Taking the same five points in reverse order, we discover the following:

5. We cannot respond to God's call if *He* has not called us.

4. God cannot call us if our sins have not been pardoned and we have not made the necessary reforms in our life.

3. God cannot pardon our sins until we recognize our condition and repent.

2. We will not really see ourselves as God sees us, until we have our own personal vision of Him (1).

The key, then, to successful witnessing, begins back at the vision of God. Without true revival and reformation, neither the individual member nor the church is anywhere near ready to answer the call to service.

We urgently need today more brothers and sisters who have seen God face to face, who have conquered sin in their lives and thus may conquer souls for God. Each must catch his own vision of God, for it is the secret of personal preparedness, “Be holy,” and of evangelism, “Go.” □

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James Hoffer, for a number of years a missionary in the South American Division, is now studying at Andrews University, Berrien Springs, Michigan.

# CHRISTIAN HOME CALENDAR

MAY 1977

SUN	MON	TUE	WED	THU	FRI	SAB
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

**Community**  
Reports of evangelists  
from every part of the  
country to the 70,000  
theologically sound  
and active members of  
the church. These  
reports are the basis  
of the "Community  
Reports" which are  
made up of a series of  
pages for each of the  
years of the 1977-1978  
year. The reports are  
written by the members  
of the church and  
are a valuable record  
of the work of the  
church in the past  
year. They are also  
a source of inspiration  
and encouragement  
for the future.

## Two Golden Days

Yesterday is but a dream and tomorrow is only a vision.

By P. E. PLUMMER

THERE ARE TWO DAYS OF THE WEEK on which, and about which, I never worry. Two carefree days kept sacredly free from fear and apprehension. One of these days is yesterday, with all its pains and aches, all its faults and blunders. It has passed beyond the reach of my recall. Save for the beautiful memories, sweet and tender, that linger like the perfume of roses in the heart of the day that has gone, I have nothing to do with yesterday. It was mine; it is God's.

We are told that "yesterday is beyond our amendment or control; today only is ours."—*Testimonies*, vol. 6, p. 149.

Some people always live in the past, in the "good old days." They find their joys and their sorrows in thinking and living in the past. Philip Raskin said, "The man who wastes today lamenting yesterday will waste tomorrow lamenting today."

P. E. Plummer is superintendent of schools for the Southern California Conference.

The other golden day I do not worry about is tomorrow with all its possibilities, adversities, burdens, perils, and promise. Its sun will rise in roseate splendor or behind a mask of clouds, but it will rise. Tomorrow will be mine.

According to Exodus 8:10, Pharaoh said, "Tomorrow." Many people in this world live for tomorrow. Tomorrow is the slogan of the idler, the slacker, and the indolent. Tomorrow is the day when idlers work, and fools reform, and mortal men may lay hold of heaven. Someone has said that one of the greatest labor-saving devices today is tomorrow. The wisest man who has ever lived wrote, "Boast not thyself of tomorrow" (Prov. 27:1). Jesus said, "Do not be anxious about tomorrow" (Matt. 6:34, R.S.V.).

"If you have given yourself to God, to do His work, you have no need to be anxious for tomorrow. He whose servant you are, knows the end from the beginning. The events of tomorrow, which are hidden from your view, are open to the eyes of Him who is omnipotent.

"When we take into our own hands the management of things with which we have to do, and depend upon our own wisdom for success, we are taking a burden which God has not given us, and we are trying to bear it without

His aid. We are taking upon ourselves the responsibility that belongs to God, and thus are really putting ourselves in His place. We may well have anxiety and anticipate danger and loss, for it is certain to befall us. But when we really believe that God loves us and means to do us good we shall cease to worry about the future. . . . Christ has given us no promise of help in bearing today the burdens of tomorrow. He has said, 'My grace is sufficient for thee' (2 Corinthians 12:9); but, like the manna given in the wilderness, His grace is bestowed daily, for the day's need."—*Thoughts From the Mount of Blessing*, pp. 100, 101.

So there are two golden days—yesterday and tomorrow. We need not worry about either of them, for the past is present in the future. Harriet Beecher Stowe once said, "The past, the present, and the future are really one—they are today." Abraham Lincoln said, "We cannot escape the responsibility of tomorrow by evading it today."

When we consider these things we must say, "The present is our day of trust." With the psalmist we say, "This is the day which the Lord hath made; we will

rejoice and be glad in it" (Ps. 118:24). When you awoke this morning, did you rise and stretch and say, "Thank You, Lord, for life! Thank You for this day! Help me to live for today!"

A day is a small circle of time. It is capable of holding as much duty, joy, happiness, and work as our minds and bodies will put into it. A day is a complete whole, a finished piece. A day has all of the elements of an entire life. It may be fair or foul. It is what you make of it. If it is a life, let its work be done as its hours are passing. Remember the words of George MacDonald: "No man ever sank under the burden of the day. It is when tomorrow's burden is added to the burden of today that the weight is more than a man can bear."

The Lord instructs us through the pen of Sister White: "One day alone is ours, and during this day we are to live for God. For this one day we are to place in the hand of Christ, in solemn service, all our purposes and plans, casting all our care upon Him, for He careth for us."—*Thoughts From the Mount of Blessing*, p. 101.

Charles W. Shedd put it this way, "Live one day at a time. You can plan for tomorrow and hope for the future,

## When You're Young BY MIRIAM WOOD

### The Nonyoung

THE YOUNG tend to view the old as "sick, tired, dirty, and ugly and insist they will never be old themselves. Such are the major conclusions of a year-long study into . . . attitudes toward the elderly by the University of Maryland's Center on Aging."

This information, set forth in a story in the *Washington Post* (Oct. 4, 1976) filled me with both dismay and sorrow. While I am constantly reminded of the distortions in today's societal concepts, I hadn't realized that one segment of our population is completely downgraded and scorned, not because they are guilty of heinous crimes but because they have kept on living. They are not young, therefore they are undesirable, unwanted, unlistened to.

Going on, the writer declared that the young "consign them [the old] to a class of people who are wrinkled, crippled, chew funny, and haven't any teeth." How did the young arrive at these concepts? Through textbook portrayals of age, through denigrations of this group on

TV programs, and quite possibly through family conversations when an elderly member must be "disposed of" in the most summary and least troublesome fashion by the members who "really count"—the nonold.

As the rather lengthy article developed, it became plain that today's children and young people, for the most part, have little or no direct contact with older people, so that the data on which they base their attitudes is second- or third-hand. With the proliferation of rest homes and nursing homes and every other kind of home (the term "home" being a sick euphemism in many cases) the nonyoung are determinedly kept out of the mainstream of life. So it is not at all surprising that many of the young feel as they do.

Yet this attitude is nowhere fostered in the Bible. Quite the contrary. As one reads chapter after chapter he soon realizes that age is viewed as the most honored time of life, the time when a lifetime of learning comes to fruition, when humans are in

a position to offer valuable advice. When you come right down to fundamentals, the whole foundation of careers is based on the concept that people learn more about their chosen field as they go along; they develop expertise as a corollary of experience. Why, then, should "professional liveries"—those who have been at it a long time—not be given the same deference as professionals in careers?

Simply stated, you just cannot live to a ripe old age without learning great and fundamental truths—that is, a Christian cannot. When one is young he has to take all the sayings and the aphorisms and the proverbs by faith. But one day, when he's passed the damp-eared stage, the stark realization dawns on him that he's lived long enough to learn for *himself* that, for instance, "haste makes waste."

But why should each new human have to spend so many of his years on earth just relearning what the nonyoung already know? If he has a willing and open and receptive mind, he can put himself way ahead of the game by seeking counsel of these valuable people, by listening to what they say,

and by acting on their advice.

Even if the nonyoung weren't such valuable resource people, they'd still be so precious as to warrant very special treatment. There's a mellowness, a sweetness, a softness of heart that seems to be a lovely part of growing old. When one no longer has to struggle out in the dusty arena of life, with swords clashing on every side, he becomes much more serene, much more tranquil. Just being in the presence of the nonyoung who have learned what's important and what isn't, what can be dispensed with and what can't, is fantastically enriching for younger people.

I can't imagine anything less important than whether the nonyoung have a full set of teeth. (Do a quick check on the teeth of your favorite hockey player and see what you come up with!) These vital members of our society are a link with the past and also a promise of the future. They should be treated with veneration and consideration and admiration, not as a "missionary project."

Solomon wrote that "grey hair is a crown of glory" (Prov. 16:31, N.E.B.).

He was right.



but don't live in it. Live this day well, and tomorrow's strength will come tomorrow."

Again the pen of inspiration instructs us, "You should feel that you have only to do with today. Overcome for today; deny self for today; watch and pray for today; obtain victories in God for today."—*Testimonies*, vol. 3, p. 333.

Today, then, is the rallying cry of the doer, the toiler, and the crusader.

Pharaoh said, "Tomorrow." Christ says, "Today." "To day if ye will hear his voice, harden not your hearts" (Heb. 3:7, 8). "Choose you this day whom ye will serve" (Joshua 24:15). What am I like today? Am I the kind of person I wish to be in the day of the coming of the Lord? We are told in the book *Christian Service* that "what we now are, in character and holy service, is the sure foreshadowing of what we shall be."—Page 104.

If this is true, and we know that it is, we must say as Jesus said, "I must work the works of him that sent me, while it is day" (John 9:4). Today is the only day you and I have in which to serve the Lord! It is the only day we have to share our faith. It is the only day we have in which to study the Bible and writings of Ellen G. White. It is the only day we have in which to overcome our faults. It is the only day we have in which to prepare for heaven. It is the only day we have in which to give of our means to support the work of the Lord in the earth. George H. Candler has written:

The clock of life is wound but once,  
And no one has the power  
To tell just when the hands will stop,  
At late or early hour.  
Now is the only time you own;  
Live, love, toil with a will;  
Place no faith in tomorrow, for  
The clock may then be still.

Think of Paul, the great apostle, pleading with Felix to become a Christian. Felix' reply to Paul is recorded in sacred history as one of the most sad responses to the appeal to salvation. The record simply says, "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee" (Acts 24:25). In other words, "Not today." That more convenient season never came for Felix, as far as we know.

An ancient inscription on a sundial read:

Time was is past—thou canst it not recall.  
Time is thou hast—employ thy portion small.  
Time future is not, and may not be.  
Time present is the only time for thee.

Today is the only time for us!

Yes, there are two golden days—yesterday and tomorrow. I need not worry or trouble myself about either of them. There is left for me, then, only one day of the week—TODAY. Any man can fight the battles of today. Any woman can carry the burdens of just one day.

Therefore I think, I do, and I journey for one day at a time. And while faithfully and dutifully I run my course, and work at my appointed task on this day, God the Almighty takes care of yesterday and tomorrow. □

## For the Younger Set

### A Bushel of Berries

By BARBARA HUFF

"GET YOUR bucket, Tammy," Mother called. "It's time to meet the Barkers."

This was the day when their friends, Mr. and Mrs. Barker, were to take Tammy and her parents blueberry picking.

"We'll have to wait," Mr. Barker had told Tammy, "until the blueberries are ripe. Then I'll take you where you can pick bushels of them!"

Tammy had laughed at her friend. Wild blueberries weren't very big, and she couldn't imagine a whole bushel of them.

After the two cars parked beside the road, everyone got out and walked into the blueberry marsh.

"Everyone stay within sight of one another," Mr. Barker said. "Let's go a little farther, where no one has picked yet. We have to get a bushel of blueberries for Tammy today." Mr. Barker smiled at his little friend.

Tammy began picking the small, round blueberries, dropping them into the syrup can she was using for a bucket. They made a quiet little "tunk" when they hit the bottom of the empty bucket. Daddy and Tammy decided to race to see who could get the most in 20 minutes. When Mother told them their time was up, Tammy had the most.

"Oh, goody," Tammy giggled, "now I can eat some!" After she ate the next few handfuls she picked, she saw a different

kind of berry. "Mr. Barker, please come here. There are some smooth, red berries on a little, short bush. What are they?"

Mr. Barker came to look at Tammy's red berries. "Those are wild cranberries, honey. They're good to eat too. We often find them growing where blueberries grow. And look here, Tammy. Have you ever seen a little flower like this one?"

Tammy looked at the all-white flower. It didn't have petals on it like most flowers. Instead, it looked like a drinking straw that can bend, so a person can drink while lying down. It was smooth and about four inches long. It was fatter than a straw but was bent on the end like a hook. Mr. Barker told her that it was an Indian pipe.

When all their buckets were full, the two families started for their cars. When they arrived Tammy said, "We don't have a bushel of berries like you promised, Mr. Barker."

"Why, Tammy, that's only because you didn't bring a bushelbasket to pick them in. You filled the bucket that you brought." Mr. Barker laughed. "If you had really wanted a bushel, you should have brought a bushelbasket."

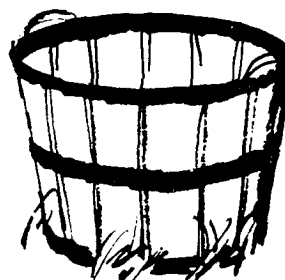
Tammy held her berries carefully as they drove along the rough gravel road. She thought how good it was that Mr. Barker knew the names of all the plants and that he knew what things were good to eat.

"Tammy?" Daddy asked. "Yes."

"I was thinking about what Mr. Barker said about our bringing a basket in which to pick berries. Don't we often come to God asking for big blessings, and then we are not ready to receive them?"

"I don't understand, Daddy," Tammy answered.

"Think about it for a while, Tammy. Just think about it."



sickness, accidents, retribution for evil deeds, war, life itself, and, most of all—death.

What is this strange, powerful emotion that turns the strong into cringing cowards, drives people to drink, narcotics, murder, and suicide, and causes high blood pressure, all manner of illnesses, mental disease, and heart attacks?

Fear can be defined as the painful emotion aroused by the expectation of evil. The greatest fear we face is the one when we look violent, sudden death in the face. This story is about that kind of fear; it is true, it happened to me.

The year was 1944; the place, Frankfurt, Germany. I was 16 years old at that time and knew nothing of the precious truths of the Bible. About death I had only very confused and frightening ideas, a strange mixture of superstition and myths.

World War II was at its height, raging with the fury of demons unleashed. The bombing of the cities of Germany had recently begun; death and destruction were everywhere, and the terror of the people cannot be described. Perhaps this was one of the times Jesus had in mind when He said, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken" (Luke 21:26). Not many could have been more in the cold grip of fear than I was. When the sirens began wailing, announcing approaching enemy aircraft, my heart felt as if it would stop. My stomach seemed to be in my throat, ready to choke me. Fear clutched me in its iron grip.

My mother and I lived on the fifth floor of an apartment building, but I was usually the first one in the cellar, where all tenants sought shelter when the sirens howled their warning of an imminent attack. There were 21 steps to each floor. Starting at the top, I would let myself fall forward, catch the hand rail after six to eight steps and repeat this at great speed all the way down. I never fell or was injured.

### **Terror Like a Frenzied Monster**

You can do strange things when terror drives you. In the cellar I would sit pressed against the wall as if paralyzed, unable to speak or move, with my fingers stuck tightly into my ears to shut out, if possible, the nerve-shattering sound of falling bombs and explosions. Did I pray? I cannot remember. My mind was filled with nothing but stark terror, and terrible fear that the next moment would be my last.

"And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see" (Deut. 28:66, 67).

Major air raids were usually carried out at night. The planes would arrive in several waves, up to several hundred in each, timed to arrive approximately five

minutes apart. A large raid lasted thirty-five minutes to an hour, each minute an eternity!

During one of these raids, when the second wave of bombers was upon us doing its work of destruction, a strange thing happened. As usual I cowered in a corner, enveloped in a cloak of fear. I heard no words, no voice, but I suddenly felt as if someone assured me that no harm would befall me, that I need not be afraid. I also somehow knew that another wave was yet to arrive. All fear was gone—wiped away. I got up, began talking, smiling, walked about the room. The people that were with me stared at me strangely when I told them calmly that another wave was coming.



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When  
the sirens  
began to wail,  
fear clutched  
me in its  
iron grip.

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I sat down to await the remainder of the raid. Within minutes the planes arrived, bombs fell, walls shook, lights flickered, and a rain of dirt sifted down from the ceiling. But I sat composed through it all, completely relaxed and unafraid. It is impossible to explain the unbelievable joy of feeling no fear when death is all about you. How true the words of the psalmist, "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day. . . . A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee" (Ps. 91:5-7).

Why did this happen? Perhaps in His great mercy the Lord wanted to impress upon me that I need not be in this continuous state of fear, which was with me night and day, injuring my nervous system to such an extent that the effects are with me to this day.

Years after the war, each time there were other wars and rumors of wars, the very thought of going through the experience of those terrible years again would clutch at my heart with an icy hand, almost choking off my breath. Not until I learned the Advent truth did these fears leave me and peace enter my heart.

The Lord wants us to be without fear, to trust in Him, not only in moments of great danger but also when we are confronted with the fears of everyday life. No matter what befalls us, He bids us listen with the ear of faith to His voice speaking comfort and assurance:

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. . . . For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee" (Isa. 41:10-13). □

# Reader to Reader

**We have a 7-year-old son whom we have tried to encourage to enjoy a wide variety of good music. We have always been careful to select only the best records for him. However, since Sabbath school lessons recently have dealt with our having to give account for every idle word in the judgment, I have begun to wonder about some of the songs on his records. These are fun to sing, but shallow wordwise. (For example, "Polly Wolly Doodle," "She'll Be Comin' Round the Mountain," "Nick Nack, Paddy Wack.") Are these harmless and something that should not be denied to children, or are they to be avoided?**

► Ever since our two sons, 7 and 4, were infants we have tried not to underestimate the influence of music in their lives. Small youngsters are fascinated with rhythm, rhyme, melody, and repetition. Catchy tunes and verses of all kinds are designed to be remembered. One way we felt we could "guard well the avenues of the soul" in our home was to eliminate as much as possible stories, nursery rhymes, and commercials that were foolish or meaningless, and to screen carefully all the children's music and books.

One small success at Christmas time has encouraged us in this area. When our older son was 2 1/2, he picked up snatches of innocent little Christmas songs in stores or other places. Naturally it was much easier for him to sing "Jingle Bells" than "O Come, All Ye Faithful," but after we played the sacred songs over and over at home, he began to enjoy them. We realized the importance of explaining the words when he asked, "What's a 'runjun virgin mother'?" Soon he began to sing himself to sleep with "Silent Night." This, we felt, was a great improvement over "Santa Claus Is Coming to Town!"

With both boys we began several weeks before Christmas the year they were 3 with an illustrated songbook to teach them the words to the first stanzas and choruses of all the familiar Christmas hymns. They were pleased to be able to join with the congregation in church and to participate in Ingathering singing bands.

CARROLL DUNSTON  
Bennet, Nebraska

► I can appreciate your concern for idle words to which your child may listen. I, too, have wondered about this. When I'm driving I have the choice of either flipping on the radio and listening to relatively harmless shallow tunes, or being still and listening to God. Sometimes I hum spiritual songs. I believe it sets my heart in tune with God, making me willing to listen to His Spirit.

I am happy that the Lord has inspired some people to write music for Scripture texts. Wayne Hooper has put the memory verses to music for the Kindergarten and Primary levels. At the Sabbath school where I've been helping, the children love singing their memory verses. (The tapes of this music and the written music can be obtained at Adventist Book Centers.) Also Andrews University Physical Education Department has a little book of Scripture songs that I sent for. The Rural School Resource Center (Twin Brooks, South Dakota 57269) has cassettes and four books of Scripture music for children.

If your child doesn't understand what a Scripture song means, you can explain it to him. If he is too young, remember he will grow up to understand it later. But how do you explain what "polly wolly doodle" means?

ROBIN MYERS  
Loma Linda, California

► The "harmless" nonsense songs of childhood are just that—nonsense. As your little one enters school, goes to camp, and participates in other activities that take him away from your influ-

ence he will be exposed to every kind of music—harmless and otherwise. During these few years when he is yours exclusively you have a priceless opportunity to shape his taste in music.

Sing to him and with him the lovely songs of Jesus and heaven. Provide him with the sing-along records from Adventist Book Centers.

Do not waste one moment of these precious years on music of a secular nature. You need not attempt to prejudice your child against it; simply don't expose him to it. Then, when he does learn such songs at school, camp, et cetera, he will not feel condemnatory toward his teachers and friends; he will enjoy listening and singing with them. But the music of heaven will always hold first place in his heart.

MRS. DAVID J. RITCHIE  
Walthill, Nebraska

► We should consider not only that these songs may be harmful but that time is required to teach them to our children. Since children grow so fast, we have only a short time to instruct them while they are small. With the precious lessons we must teach our children, do we dare take time for fun, but shallow, songs?

I just purchased "Sing a Bible Verse" with its 52 Bible verses on tape, and it has taken the place of several fun, shallow records we had. I am continuing my search for such Bible music on tape or records. I find it pleasant to sing along and know that my boys and I are learning valuable lessons from God's Holy Word.

SHARON FRY  
Redlands, California

► As a musician and mother of three musically talented children I feel strongly about this subject. A child can learn a great deal from small clapping or counting songs—rhythm, a love of hearing words that rhyme, as well as the pleasure of clapping along with parent or sibling.

I feel there is no harm done and much enjoyment experienced and an early love of music fostered by such songs as mentioned in the question. Some of our family favorites are "Sing-a-Song" and "There Are Five People in Our Family."

Of course, these songs do not take the place of Sabbath school songs, and I don't mean to suggest that they should. Songs about

Jesus and nature are important and necessary for a child's spiritual growth.

Even a small child can learn the sounds of various instruments. One of our favorite tapes we use in the car is Leonard Bernstein and the New York Philharmonic playing and reciting "Peter and the Wolf." My 8-year-old son loves that music and can identify the instruments used to portray the animal characters. The same tape (or record) has Tchaikovsky's "Nutcracker Suite," which is delightful listening.

MARY KATHRYN MYERS, R.N.  
Kent, Washington

► "Higher than the highest human thought can reach is God's ideal for His children."—*Education*, p. 18.

Since parents represent God to their children (see *The Adventist Home*, p. 320), shouldn't they have the highest ideals possible for their little ones? Children's thoughts, like adults', are based on what they see, hear, and read. Would you rather have "Polly Wolly Doodle" running through your child's head or Wayne Hooper's memory verse songs? The child who reads fairy tales and listens to shallow music might easily become the adult who enjoys fiction and shallow adult music.

CINDY TUTSCH  
New Braintree, Massachusetts

## NEXT QUESTION

*Our teen-age son, who recently became certified in scuba diving, has requested permission to spend a weekend in a coastal area. He would like to scuba dive on Sabbath afternoon, the object being study of the many types of marine life. He feels that because of his special interest in marine biology, scuba diving would be more meaningful to him, than, for example, a mountain hike studying such things as flowers and trees. His energy expenditure and physical activity would be about the same. How can we reach a decision as to whether such an activity would be suitable for the Sabbath?*

[Send answers to Reader to Reader, Review and Herald, Takoma Park, Washington, D.C. 20012. Letters must not exceed 300 words in length. Include complete return address. Three dollars will be paid for each answer published.]

Questions for discussion in Reader to Reader are welcome and should be directed to the address given above. Topics in the area of family life are preferred.]

# Adaptability or Rigor Mortis?

Borge Schantz, a Danish citizen who directs the youth and lay activities of the church in the Middle East, recently told me that he and his wife remained in Beirut throughout the war. He told also of finding an Adventist Armenian pastor in that city crouched beneath a heavy table, with his wife and five children, as bombs exploded nearby—talking on the telephone with one of his parishioners. Elder Schantz offered to find a safer place for the pastor and his family, but they declined. "My flock are here," he replied, "and they need me. I'll stay with them."

Not so many years ago the threat of war or political unrest meant the evacuation of expatriate missionaries, but not necessarily so today. Throughout the recent conflicts in Vietnam and Lebanon the work of the church went forward, despite bullets and bombs, with overseas workers and their families staying by—even when daily in the line of fire.

Our era is a time of major economic and political change around the world, sometimes peaceful, often violent. A business or organization that operates today in most of the countries of the world is sure to be confronted with one problem or crisis after another, and sometimes several at once. Even the wings of a giant Boeing 747 must be flexible, to avoid snapping off should the craft encounter severe clear-air turbulence. The same is true of skyscrapers such as the new Sears building in Chicago, and especially buildings in a potential earthquake zone.

### Flexibility Essential to Survival

Nineteen centuries ago Jesus Christ commissioned His church on earth to proclaim the good news of salvation to people of every land and language, in order to prepare men and women everywhere for His promised return and the establishment of His universal rule of right and justice. Seventh-day Adventists believe that, in a special way, they have been entrusted with this message of Jesus' soon return, for our generation, and today they are giving it in 192 countries around the world.

Political upheavals, natural disasters, or currency problems anywhere in the world affect the church in an immediate and practical way. In such a world as this, flexibility and adaptability are essential to survival. It is essential that the church be flexible in its methods and plans. Increasingly in recent years it has been necessary for the church to adapt to changing social and political conditions in many parts of the world. More and more in its far-flung mission program the church is relying on trained and experienced national leadership. This is bringing great strength and maturity to the work of the church in these lands.

Another exhibit of the need for flexibility in the Middle

East arises from the fact that several major Adventist hospitals in that part of the world have been nationalized. Instead of terminating medical and health services, the church has found that dentists are welcomed by the government and the people in many countries where quality dental service is limited. Many of the developing countries, some of which are otherwise closed to Western influence and Christianity, are inviting Adventists to conduct public-health programs and to operate public-health centers.

In order to establish Christianity as a world religion 19 centuries ago the apostle Paul set an example of adaptability and flexibility. He was stoned, beaten, shipwrecked, robbed; he was weary, cold, hungry, thirsty, and in dangers of all sorts. "We are troubled on every side," he said, "yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." Seventh-day Adventists are endeavoring to carry on today in the tradition of the apostle Paul.

Adaptability and flexibility are also valuable personal assets. There are times when it is appropriate to stand firm, but there are also times when inflexibility may result in disaster. One and all, may God give us the good grace to know when to be firm and when to be flexible.

R. F. C.

## Inspired Gems



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

**Richard D. Fearing**  
Upper Columbia Conference

● "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:12, 13).

● "In the annals of human history, the growth of nations, the rise and fall of empires, appear as if dependent on the will and prowess of man; the shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, above, behind, and through all the play and counterplay of human interest and power and passions, the agencies of the All-merciful One, silently, patiently working out the counsels of His own will."—*Prophets and Kings*, pp. 499, 500.

## Year in Washington, D.C., Is Educational, Productive\*

By JO-AN RITCHIE

SINCE the 1976 Spring Meeting of the General Conference Committee, I have served in a liaison capacity, working with humanitarian projects outside the denomination. Asking me to fill this post, the church hoped that the contacts I would make would benefit the church.

\* This report was presented to delegates at the 1977 Spring Meeting of the General Conference Committee.

I had earlier come to Washington, D.C., by invitation, to write the Bicentennial Nativity Pageant, which was presented on the Washington Monument grounds. When this project was completed, Life International, a nonprofit humanitarian organization seeking a hospital ship from the U.S. Government for the purpose of giving medical aid and training to the peoples of

the developing countries, invited me to serve on its staff.

During the past year I have worked directly with Senators and Congressmen on Capitol Hill, and with ambassadors and foreign diplomats on Embassy Row. I have had breakfast with the Chief of Protocol, worked with admirals in the Pentagon, deputy directors in the State Department, and administrative executives in the White House. It has been a year of education and rewarding experiences. It has also been a year of great enlightenment as to the reputation of our denomination in high places.

I was asked to present an

acceptable proposal for the funding of certain operations through USAID. Prior to my arrival several others had tried unsuccessfully to present such a proposal. After officials within the State Department approved my first paper, they questioned me at length, not only about my design for a volunteer medical program but also about my concepts of the separation of church and state and various other church beliefs.

### Approval With Conditions

After numerous conferences, they informed me that efforts to continue with the proposal for the funding of a



### INSTITUTE OF WORLD MISSION IS CONDUCTED AT ANDREWS

The Andrews University Department of World Mission conducted its sixteenth Institute of World Mission from January 10 to February 19 on the Andrews campus. Now held twice each year, under the sponsorship of the General Conference, these institutes provide an intensive orientation program for workers returning overseas or going overseas for the first time.

This winter a total of 61 persons braved the worst Michigan winter on record in order better to prepare themselves for cross-cultural service. Of these, 53 were under definite mission appointment by the General Conference. Also attending were a young Seventh-day Adventist couple being sent to Iran by the Wycliffe Bible Translators, a Mennonite physician and his wife under appointment to Taiwan by the Mennonite General Conference, three national SDA workers who will return to their homelands after further seminary training, and a seminary student who is the daughter of missionaries, has been a student missionary, and has a strong interest in the mission work of the church.

Of these 61 persons, 12 have been regular missionaries,

and nine have been student missionaries. They represent a wide spectrum of assignments: medical, educational, administrative, technical and agricultural, publishing, and pastoral. Their responsibilities will take them to Africa, Asia, the Middle East, Inter-America, South America, and Oceania.

Classes included principles and practice of world mission, taught by Gottfried Oosterwal, and SDA missionary life and work, taught by Werner Vyhmeister. P. W. Dysinger, of the Loma Linda University School of Health, presented a series of lectures on health and hygiene, and Elden Chalmers, of the Theological Seminary, discussed the missionary's mental health. In addition, W. L. Pascoe, of the General Conference treasury, lectured on missionary finances and travel arrangements, and D. S. Johnson, of the secretariat, also spent some time with the group.

Soon another, larger group will arrive on the campus of Andrews University, and the satisfying work of preparing missionaries for fruitful service will begin with the summer Institute of World Mission.

MADELINE S. JOHNSTON  
Berrien Springs, Michigan



land-based medical program would depend on whether I would be willing to commit myself to three to five years as director.

They also told me that among the reasons for this request was my linking one of the pilot programs with the Seventh-day Adventist denomination. This program, they felt, would be certain to succeed because of the medical expertise of the Seventh-day Adventists throughout the world. They also said that everyone working in the department of USAID is familiar with the name Seventh-day Adventist because of the church's hospitals and worldwide programs, such as SAWS.

But the new administration that took office in Washington introduced many changes. A feasibility study by the U.S.

Government as to the advisability of leasing the only hospital ship, the *USS Sanctuary*, to any organization returned a negative recommendation, because of many anticipated financial problems such as had been experienced in the *Hope* operation. The ship was finally turned over to a company in Baltimore to be put in "mothballs."

Except for continued efforts on the part of the president and vice-president of Life International working to reverse the Government's decision, the in-house staff of Life discontinued their efforts and took up challenges elsewhere.

I decided that my services were of no further value within the organization. If I were to give three to five years of active commitment to a land-based medical pro-

gram, I would prefer to do so within the framework of my own denomination, putting to use the exciting new concepts that had become a part of my thinking during this experience.

Many people with whom I have had contact during the past year have become friends. For example, I am giving instructions in graphics to the daughter of a man at the State Department. Some have telephoned me, and others have initiated luncheon engagements. With many there have been hours of spiritual discussion. Some have attended church with me, and others have expressed a desire to do so. I have found a thirst in many places for a knowledge of God, a desire in these troubled times for more than this world has to offer.

With awesome inflationary problems affecting our nation's economy, it may eventually become impossible for Seventh-day Adventists to provide enough financial support to meet all the gospel and humanitarian opportunities that present themselves. Then by whom will the work be done? God's volunteers. Right now we have scarcely tapped our greatest resource: dedicated, willing members eager to take part.

I have had an opportunity to see how the church can expand and capitalize on its resources. Government officials have encouraged me to prepare a program similar to that conducted by USAID, under the auspices of my own denomination, because we have one of the best records in humanitarian work, and the only record with a fleet of mercy ships.

Recently I received calls from several SDA physicians, with the same encouragement. Perhaps it is time that we take a look at what we can accomplish in this respect, for we have an even greater work ahead.

It is thrilling to note the marked interest that has been shown by well-known statesmen who have observed our efforts in disaster relief, the work of our small medical vessels (which they call our "little giants"), and the

worldwide volunteer services that we have established. It has been a satisfying experience to represent my church this past year, and I thank you for the opportunity.

SIERRA LEONE

Yele Gives Report of Growth

At the recent mission session held in Bo, Sierra Leone, Yele Seventh-day Adventist Secondary School was able to bring a report of encouraging growth in the spiritual, mental, and physical areas of the school program. Staff members believe God has been working with them as they have endeavored to follow an evangelistic approach in their teaching.

Two years ago the report to the mission stated that only 26 students out of 210 professed to be Seventh-day Adventists, of whom ten were baptized. However, today 132 students consider themselves Seventh-day Adventists, of whom 66 have been baptized.

The staff of dedicated Seventh-day Adventist teachers has done much to raise the spiritual level of the school. Other areas have benefited as well. For example, recently the school reported its first real success in the external examinations.

The physical facilities of the school are expanding. Nearly complete are a dining hall and kitchen complex. The dining area is already in use. Previously the students had dined in a building that had once housed the school's chicken project.

The administration building is also nearing completion. This building was begun in February by four volunteers from Maranatha Flights International: Lloyd Yingling and Robert Bainum, of the Washington, D.C., area; Alvera LaVelle, of LaGrange, Illinois; and Arnold Weseman, a retired worker from the Pacific Press Publishing Association, Mountain View, California.

D. E. RICHERT  
Principal

Yele Secondary School

A Paper Began Adventist Work in Scandinavia

A Norwegian *Signs of the Times* printed in America in 1874 and sent to relatives by American Seventh-day Adventists opened the work in Scandinavia. Mr. and Mrs. Reirsen, in Norway, began to keep the Sabbath, along with several others, because of reading *Signs*.

In response to a call from these first believers, a Danish American, John Matteson, went to Denmark and then to Norway to establish the work. He supported himself by selling Adventist publications. In 1882 he organized the Norwegian Publishing House with its own printing facilities.

The early Norwegian believers were so zealous that it was nearly impossible for anyone to walk the streets of downtown Oslo on a Sunday morning without being approached by a Seventh-day Adventist literature evangelist offering publications for sale.

The publishing program has expanded in Norway until sales have reached \$1 million annually. However, the printing facilities have not kept pace. The Norwegian Publishing House still occupies the same building it occupied in 1882. Output has increased, new equipment has been added, but no additional space has been made available.

Seventh-day Adventist literature is as well received in Norway today as it was in the time of John Matteson, and it still opens the way into many homes for Bible study. The March 26 Sabbath School Special Project Offering in part will help to relocate the Norwegian Publishing House and thus to strengthen the publishing work in that country.

R. E. APPENZELLER  
Publishing Director  
Northern Europe-West Africa Division



Although no Seventh-day Adventists lost their lives in the Romanian earthquake, March 4, many members' homes and many churches were damaged. Top left, a church elder clears away rubble from his home. Bottom left, these Adventist women built an emergency shelter to live in until they could find a new home. Right, the Labirint church in downtown Bucharest, adjacent to the Romanian Union Conference office, was damaged severely.

## Earthquake in Romania Damages SDA Churches

By HARALD KNOTT

"OUR CHOIR members, who were practicing in the balcony, were thrown from one corner to another, as if on the deck of a ship in the middle of a storm," explained a church member who described to me what happened in his church Friday evening, March 4, the night a severe earthquake struck Romania.

*Harald Knott is lay activities director of the Euro-Africa Division.*

"The wide stone chimney of the building broke off and fell through the roof of the church and then lodged halfway through the ceiling, directly over where we were sitting. The outside walls of the church swayed back and forth, producing large cracks, but the heavy beams and framework did not collapse.

"The choir members, covered with dust from the partially destroyed ceiling, ran down the now-precarious

steps from the loft into the open. The entire episode of wall shaking and chimney falling was accompanied by peals of thunder and flashes of lightning.

"We are so happy that the earthquake didn't come an hour earlier, or there would have been a full church."

That evening will long be remembered by the citizens of Bucharest, Romania, including the Seventh-day Adventists in the city. Because it was Friday, and the Sabbath was coming, the believers gathered as usual for evening services in the more than 50 churches and chapels in and around Bucharest. To begin the Sabbath together, in peace and quiet after a hard week's

work, is to them—as to other Adventists—a special privilege.

In several churches, choir members stayed after the meeting to practice for the Sabbath worship service. But suddenly at 9:20 the singing stopped. The earth shook. And Romania underwent one of the most severe earthquakes in its recent history.

At the request of the Euro-Africa Division and the Romanian SDA Church, I arrived in Bucharest a few days after the earthquake to see what aid the victims needed.

Approximately 50 Adventist families lost their homes and all their belongings, all of whom benefited from the Romanian Government's efforts

to provide immediate aid. The hardest-hit families were those who lived in modern high-rise apartment buildings that collapsed under the stress. The Romanian Government's aid program provided for everyone in need, regardless of religion or ideological conviction. A few days after the earthquake, the majority of homeless were housed in new, furnished living quarters and were provided with the necessary clothes and funds for living.

The government aid was so complete and fast that efforts on the part of the Euro-Africa Division to supply clothing to the victims were unnecessary.



### PASTORS ORDAINED IN MINNESOTA

Ordained at the Minnesota camp meeting in Hutchinson were Lowell Rideout (top, with Mrs. Rideout), now a pastor in North Dakota, and Victor Hilbert (bottom, with his family), principal of Minneapolis Junior Academy.

PAUL NYSTROM  
Youth Director  
Minnesota Conference

There was also no lack of food, either in the country or in the city. A SAWS gift of \$50,000 to the people of Romania was greatly appreciated, however. News of this gift was published in Bucharest newspapers.

Although some Adventists in the outlying districts around Bucharest lost their homes, they were able, for the most part, to save their belongings. The homes in the country did not seem to be as badly damaged as those in the city, probably because of their stronger type of construction.

All of the Seventh-day Adventist churches in the Bucharest area were damaged to some extent—20 so severely that they can no longer be used and must be torn down and rebuilt. The Euro-Africa Division has already given money from its disaster relief fund for the rebuilding of these churches.

As far as they are available, tents with a capacity of 200 to 300 are being used for meeting places. When funds are in hand to purchase more of these tents, we have received permission to send them duty-free to Romania, to enable church members once again to be able to worship God together.

### MEXICO

## Mission Achieves Conference Status

More than 135 delegates met February 23 to 26 at Montemorelos University to transact the business involved in converting the North Mexican Mission into a conference. This field has 7,357 members in 41 churches. Neftali Quintero was elected president to replace Pedro Arano, who had served as president of the mission and had accepted a call to the Voice of Prophecy in Los Angeles, California. Pablo Balboa, secretary-treasurer of the mission, became the secretary-treasurer of the conference.

On Sabbath members from Montemorelos, Monterey, and other areas of the confer-

ence gathered for services at the university auditorium. B. L. Archbold, Inter-American Division president, preached for the worship service. In the afternoon Montemorelos University presented a program that included a colorful pageant, similar to those at General Conference sessions. Marching in the pageant were 23 flag bearers, representing the countries of origin of students and faculty.

J. H. FIGUEROA  
Secretary  
Inter-American Division

### KENYA

## Union Leader Retires at Session

After 39 years of service, E. M. Nyamweya, East African Union Sabbath school and stewardship director, has retired from active service. D. K. Bazarra, union executive director, expressed appreciation to Pastor Nyamweya during the East African Union mission session held recently in Limuru, Kenya. Pastor Nyamweya has been a teacher at Kamagambo Secondary School and Teachers' College and other schools in the union. He attended Bugema Adventist College and Solusi College for training and served as executive director of the Ranen and South Kenya fields before serving in the union.

Pastor Bazarra reported at the session that during the past five years nearly 50,000 new members have been added to the five fields of the union, and to accommodate them 93 new churches have been dedicated. Serving the union's 117,543 members are 833 workers. Tithe for 1976 totaled \$529,296.

Elected during the session as field executive directors were: Central Kenya Field, E. Njagi; Kenya Lake Field, S. Omulo; Ranen Field, D. O. Odula; South Kenya Field, P. C. Mairura; and Uganda Field, D. I. Isabirye.

Serving the union departments are M. Mutinga—education director; R. Holley, Ministerial secretary; P. Jensen, publishing director; A.

Kutondo, Sabbath school and stewardship director; and P. Horton, communication and youth director.

PAUL HORTON

### CALIFORNIA

## Singles Discuss "Put-togetherness"

"Aloneness, Loneliness, and Put-togetherness" was the keynote of the third seminar for unmarried persons held April 1 under the sponsorship of the University church in Loma Linda, California. About 100 men and women attended.

After a get-acquainted session, Margaret Hempe, member of the pastoral staff and group leader, invited the singles to give their personal definitions of "aloneness" and "loneliness." Ideas introduced about "aloneness" included time for meditation, enjoying prayertime, getting in touch with one's uniqueness, experiencing awareness of one's needs, and opportunity to handle pressures.

Responses to the word "loneliness" were "no mail in the box," "not belonging," "cooking for one," and "going places alone."

"Put-togetherness" was introduced next and began picking up the pieces for coping with the problems of the single life. Thoughtful, constructive ideas emerged quickly from the group: trust in God, better organization, a healthy curiosity, self-confidence, self-worth, starting the day right, reaching out for others, recreation, build bridges and not walls, communication, find a sense of purpose, set goals and priorities, seek accomplishment and turn liabilities into assets.

"Self-concept" was the topic discussed by Sonja Hamara, pastoral secretary at the church. "Accept your personality," she began, "and evaluate it by considering your childhood and life experiences. Take criticism gracefully. Accept stress, mistakes, and singleness, and consider God's love for you."

"Avoid negative comparisons and don't overcompen-

sate—avoid nonproductive behavior and the 'white knight' syndrome, that is, waiting for someone or some change in circumstances to rescue you," she continued.

She suggested that singles should value their homes or apartments and make them just as attractive as possible, appreciate health and friends, and the value of relationships.

"An Intimacy Check-up for the Single Person" was introduced by Fred Kasischke, pastor, dealing with sharing in such areas as intellectual and spiritual pursuits, creative and recreational activities, crises, hospitality, and finances.

An opportunity for "Gift Identification" based on 1 Corinthians 12:4-6, inviting the singles to consider the gifts they had to share, such as time, a listening ear, intercessory prayer, teaching, follow-up, enthusiasm, friendship, was introduced by James Mershon, pastor. Fred Kasischke, pastor, talked about Bible study and sharing.

IRWIN CAMPBELL  
Public Relations Secretary  
Loma Linda University



#### **EIGHT PASTORS ARE ORDAINED IN THE COLOMBIA-VENEZUELA UNION**

Eight pastors were ordained to the gospel ministry on January 22 at the evangelism council of the Colombia-Venezuela Union in Medellin: Jorge Alirio, of the Upper Magdalena Conference; Miguel A. Puentes, Jorge B. Sanchez, and Eduardo Mosquera, of the Pacific Colombia Mission; Agustin E. Contreras, of the East Venezuela Conference; Jose M. Hurtado, Hector M. Sanchez, and William Gomez, West Venezuela Mission.

Carlos Aeschlimann, Ministerial Association secretary of the Inter-American Division, preached the ordination sermon. A. Aeschlimann and E. E. Cleveland offered the ordination prayers. The newly ordained pastors were welcomed to the ministry by Jose Osorio. The officers of the Colombia-Venezuela Union and the conference presidents also participated in the ordination service.

CARLOS AESCHLIMANN



#### **PASTOR OF SURINAM CHURCHES ORDAINED**

Walter Milliard, center, was ordained to the gospel ministry on December 18 in the Paramaribo Central church, Surinam. He pastors three churches in Surinam.

The ordination service was directed by L. E. Keizer, Surinam Field president, with the assistance of W. W. Weithers, Caribbean Union Conference president, who preached the ordination sermon; J. Brinkman, Netherlands Antilles Mission president, who offered the ordination prayer; and J. Grimshaw, Inter-American Division accountant, who presented the charge.

L. E. KEIZER



#### **KANSAS PASTOR WELCOMED TO MINISTRY**

Joe Watts was ordained to the gospel ministry at the Kansas camp meeting. G. Ralph Thompson, General Conference vice-president, preached the ordination sermon. The consecration prayer was offered by W. S. Lee, Central Union Conference secretary; and S. S. Will, Kansas Conference president, welcomed Elder Watts to the ordained ministry. Above, Elder Thompson greets Elder and Mrs. Watts after the service.

TEDDRIC MOHR  
Communication Director  
Kansas Conference

VENEZUELA

## Former Jockey Will Pioneer Work in Unentered City

Former professional jockey Carlos Guerrero, now a full-time literature evangelist, will soon move from Trujillo, where he pioneered Adventist work, to another city as yet unevangelized.

When Mr. Guerrero accepted the Adventist message, he became a literature evangelist and moved his family to Nirgua so that his daughters could attend the Venezuela Vocational Academy. While living there, a call came for a colporteur to go and work in the unentered area around Trujillo, Venezuela, and Mr. Guerrero accepted that call. (See REVIEW, September 9, 1976.)

As a result of his work 24 people were baptized, and the West Venezuela Mission has sent another worker to establish a church in Trujillo.

Because of the success of his efforts, Mr. Guerrero feels that it is time for him to move to another unentered city. The mission administration offered to pay him extra for the type of pioneer work he is doing, but he replied that he is perfectly content with his earnings as a literature evangelist, which in 1976 amounted to 77,000 bolivars (US\$18,000), making him one of the top literature evangelists in the mission.

While in Trujillo Mr. Guerrero had a unique experience. Purchasing his food at the corner grocery, he noticed that the owners of the store were extremely distressed because their son, in his late teens, was becoming the terror of the community. He was so belligerent that other young people, adults, and even the police were wondering what would become of him.

One day when Mr. Guerrero went to the store, the lady proprietor said to him, "I can see that you are a religious man, doing a fine work in this community. Do you suppose you could speak to my son?"

"If he is willing to listen to

me, I will be pleased to talk with him," was the reply.

Because of his parents' urging, the son went to visit Carlos Guerrero. As a consequence of much prayer and diligent Bible study, he was baptized in September, 1976. In the meantime, the community of Trujillo could see that the son had become a new person.

This new-born Christian attended a recent colporteur institute in Medellin, Colombia, and was introduced by Mr. Guerrero as the person who would carry on the literature ministry in Trujillo when he went on to another unentered city. The young man said, "I want to devote my life entirely to serve my Master. I know that the Lord will bless me in my ministry with the printed page in the days ahead." L. A. RAMIREZ

*Publishing Director  
Inter-American Division*

PHILIPPINES

## Most Outstanding Student Named

Jonathan Ng Tian Khuan, a citizen of Malaysia and a graduate student at Philippine Union College, in Manila, was selected by the Philippine International Friendship Organization as the Most Outstanding International Student in the Philippines for 1976.

Pastor Ng, ordained to the ministry in 1973, is pursuing a Master's degree in educational administration and is sponsored by the Far Eastern Division. He has put in eight years of denominational service, most recently as a departmental director of the West Malaysia-Singapore Mission.

Several other outstanding international students selected for honor by the Philippine International Friendship Organization have been students of Philippine Union College: Melvin Sajid, of Pakistan, 1971; Allan Paul, of Solomon Islands, 1973; and Kingsley Peter, of Sri Lanka, 1975.

SALVADOR G. MIRAFLORES  
*Editor  
Philippine Publishing House*

## Dateline Washington By F. C. WEBSTER

**DECISION-MAKING.** There are two groups of church leaders who meet together at different times each year that have a rather vital part in the church's decision-making process. They are the Officers and Union Presidents and Home and Overseas Officers. The officers referred to as part of these groups are the General Conference officers resident in Washington. They include the General Conference president, secretary, and treasurer, plus the general vice-presidents, the undersecretary and the associate secretaries, the undertreasurer and the associate treasurers, and three or four other special assistants. This group and the North American union presidents sit for two days prior to the Spring Meeting of the General Conference Committee to study and refine proposals that will be presented. Most items that are of particular importance to the North American Division are scheduled to be studied at the time of the Spring Meeting. This group also meets briefly prior to the Annual Council session.

The Home and Overseas Officers meet prior to each Annual Council of the General Conference Committee. In addition to the home (resident) officers, this group is composed of the president, secretary, and treasurer of each overseas division. This group also serves as a sounding board for policies and projects affecting the world field that are to be introduced to the Annual Council. Though these two groups are not in themselves decision-making, they provide helpful input in developing a consciousness of the church's need in carrying forward its world mission.

**SUSTENTEES AND OVERSEAS SERVICE.** Miss Emma Binder and Mrs. Alma Binder, en route to mission service in Africa's Malamulo Hospital, were introduced at the Spring Meeting of the General Conference Committee. These two Seventh-day Adventist nurses are part of an almost continual flow of sustentees in overseas service who are bolstering the church's mission program. Emma Binder began her overseas service in 1932 and retired after 40 years of ministry in India and Africa. She is now beginning her third period of relief service in her retirement.

**MARANATHA FLIGHTS.** At a recent meeting of the General Conference Committee, A. J. Paulson reported on the ministry of the Maranatha Flights International to Guatemala, where 12 churches were constructed after the recent earthquake disaster. Future plans include the erecting of churches in southern Mexico, and work in Ireland, Scotland, and Alaska.

**1976 ACCESSIONS.** At the Spring Meeting, Robert H. Pier-son, president of the General Conference, reported that during the year 1976 there were approximately 238,000 accessions to the faith in the ten world divisions.

**ABRIDGED COPY OF THE YEARBOOK.** Since the 1977 issue of the Seventh-day Adventist Yearbook contains 826 pages, the Archives and Statistical Department, which produces this volume, is making available this year an abridged form. It is Velo-bound and contains the General Conference, Index of Institutional Workers, and Directory of Workers sections only.

**RETIREMENT.** Three elected members of the General Conference Committee were recently voted retirement by the General Conference Committee. They are J. C. Kozel, associate treasurer; Carl C. Weis, associate director of the Lay Activities Department; and Mazie Herin, associate director of the Health Department. Retirement plans will be effective at different times during the summer of 1977.



## Australasian

● Avondale College opened in March this year with 585 students, as compared with 589 for 1976. Longburn College, New Zealand, reports a record enrollment of 168 students for 1977.

● The Australasian Division was able to place more college graduates into denominational service at the close of 1976 than in any other year in the history of the division.

● Avondale High School and Avondale Primary School in Australia are to be relocated on the Avondale estate, but at a distance from the immediate college campus. This will allow for more orderly and efficient expansion of both Avondale College and the schools. The schools' building program will begin this year.

● Baptisms for the Australasian Division for the year ending December 31, 1976, were a record 9,020.

● Student literature evangelists in Tasmania recorded highest-ever sales for their 1976-1977 vacation period, each student delivering about \$4,000 worth of literature.

● The Papua New Guinea Union has set aside a budget and appointed a speaker ready to accept an opportunity to broadcast a locally produced Voice of Prophecy program on commercial television, which was introduced in Papua New Guinea March 1.

## Euro-Africa

● At a recent seminar in practical Christian living conducted in Paris, France, by Roland Lehnoff, evangelist from the North American Division, 179 persons made decisions for baptism. A total of 1,400 persons attended the Sabbath services held during the series. Follow-up baptismal classes and evangelistic meetings are being conducted by the pastors of the churches in Paris.

● Pierre Hess, completing his doctorate at the University of

Bern, Switzerland, has been called to be director of the church school in Zurich.

● Dietmar and Christa Buchmann have been called as mechanic and office secretary, respectively, at the Adventist College for French-speaking Africa at Nanga-Eboko, Cameroon, under the Adventist Volunteer Service Corps plan.

● Five new literature evangelists have begun work in the South France Conference this year.

## Far Eastern

● Akinori Kaibe, head of the Bible department at the new Adventist senior high school near Hiroshima, Japan, was ordained to the gospel ministry on February 19 at the Japan Missionary College church. Elder Kaibe is a graduate of Pacific Union College and Golden Gate Baptist Theological Seminary. He returned to Japan in 1973, and in addition to teaching has been assistant pastor of the college church for the past four years.

● Members of the Manibaug church in Pampanga, North Philippines, recently opened the doors of their new church building. Adventist work began in Manibaug in 1929 with only eight converts, three of whom are still living. A small church was built in 1940, and even though it was renovated in 1964, there was need for a larger building. The new building, which seats 200, serves for both a church and a church school.

● Mountain-rimmed horizons and a babbling brook were part of the scene of the first youth camp for Adventist Karen people in northern Thailand. Approximately 30 youth worked, studied, and played together during the five-day camp, which was conducted almost entirely in the Karen language. The campers were delighted to sing from new Karen chorus books, reports Dennis Tidwell, overseas worker. The songbooks also will be used for later evangelistic campaigns.

## Northern Europe-West Africa

● During Easter holidays a youth congress in Utrecht in the Netherlands Union Conference brought 600 young people together under the slogan "God Is a Must." The youth contributed 1,000 guilders (US\$392) toward the purchase of a new tent to be used in summer evangelism.

● The Kallioniemi MV Camp of the Finnish Union has received a unique donation—a complete Canadian white pine building, measuring 80 by 20 meters (262 by 63 feet). The donor is S. Onjukka, a Finnish building contractor living in Canada. Mr. Onjukka has also donated one month of his time to erect this building at the scenic site of the Northern Europe-West Africa Division Camporee '77.

● Close to 300 persons attended a joint stewardship program for the two Finnish-language churches in Helsinki recently. The ten-day special-emphasis series was directed by Heikki Luukko, Finland Union stewardship director, and J. H. Wollan, Northern Europe-West Africa Division stewardship and development director.

## Southern Asia

● Child evangelism institutes were conducted recently in five countries of Southern Asia by T. M. Ashlock, General Conference associate Sabbath school director, and M. D. Moses, Southern Asia Division Sabbath school advisor.

● T. Brooke Sadler, principal of Lakpahana Adventist Seminary, in Sri Lanka, has transferred to Pakistan Adventist Seminary and College in Chuharkana, replacing G. P. Babcock, who is taking a study leave. J. P. Eagen is acting principal at Lakpahana.

● Approximately 250 persons from 22 churches in the Bangalore area of South India took part in a laymen's rally beginning April 1. An all-night

prayer service was conducted during the rally.

● A three-day ministerial institute was conducted in Bangalore, India, for 37 evangelists in the Karnataka Section by M. A. James, South India Union Ministerial secretary, and V. D. Edward, section president.

## North American

### Atlantic Union

● On April 6, in a candle-lighting ceremony, ten students from Union Springs Academy, in New York, were presented with certificates and membership cards from the National Honor Society.

● The maintenance department of Union Springs Academy, in New York, is the recipient of nearly \$1,000 worth of tools, donated by Malcolm Hartwell, of the Otego, New York, church. The tools include such items as a radial arm saw, a band saw, and a jigsaw.

● The temperance ministry programs held in Bangor, Maine, recently have been so successful that the community is requesting that Five-Day Plans to Stop Smoking be held more frequently. The community also appreciated the regularly scheduled follow-up meetings. The enrollment quota for the next Five-Day Plan is nearly reached. A vegetarian cooking school and an evangelistic series are planned.

### Canadian Union

● On February 19 the new Silver Creek, British Columbia, church held its opening services with more than 300 persons in attendance. A. W. Kaytor, British Columbia Conference president, remarked that it was unusual for a church to be completed, officially opened, and free of debt at the same time.

● The Rutland, British Columbia, church recently opened a new Community Services center in a building beside the church. In Penticton, British Columbia, mem-

bers recently remodeled their Community Services center.

- The Terrace, British Columbia, church has gained four new members since the first of the year, one as a result of attending an It Is Written Revelation Seminar.

- Students of the Mount Arrowsmith School in British Columbia sponsored a rally in the Errington Hall, March 18 and 19, for more than 200 young people.

- Fifteen persons were baptized into the Prince George, British Columbia, church during December and January. Church members are giving 20 Bible studies as a result of the recent Ingathering campaign.

- Three converts, baptized March 19, joined the Korean Company that meets in the Edmonton, Alberta, Ukrainian church, bringing the company membership to ten.

- The Pineridge church was organized in the eastern part of Calgary, Alberta, on February 26, with 41 charter members. The oldest member, a deaconess, is Clara Cooksley, 84, who has been praying for a church in this part of Calgary for more than 20 years. Services are being held in an Anglican church, with some Sabbath school classes meeting in the manse next door.

- The Lethbridge, Alberta, church school opened this year with an enrollment of ten students.

### Central Union

- Baptismal and membership reports from the conferences in the Central Union show a gain of 105 by baptism and profession of faith, and a 263 gain in membership for the first quarter. The union reports a net membership gain in the past 12 months of 1,076.

- More than 50 persons were baptized at the close of meetings held in the Denver First church by Jack Bohannon.

- Errol Eder is the new secretary-treasurer of the Wyoming Conference, replacing C. H. Turner, new treasurer of the Colorado Conference Association.

### Lake Union

- On April 9, members in Rhinelander, Wisconsin, met in the church after meeting in the church school for nearly a year while workmen remodeled and renovated their church. Three other churches in Wisconsin, Menomonie, Durand, and Chippewa Falls, have undergone remodeling recently.

- Students at Cedar Lake Academy, in Michigan, enjoyed two weeks at Bible camp recently held at Camp Au Sable. Guest speaker was John Thurber, of the youth evangelism department of the Carolina Conference.

### North Pacific Union

- Plans have been drafted and approval has been given to construct new conference offices for the Upper Columbia Conference and the Washington Conference.

- John and Virginia Harper have been appointed community-outreach coordinators for the Portland, Oregon, Adventist Community Services Center.

- Dale Wagner has been named chairman of the department of education at Walla Walla College. He has been acting chairman for the past school year.

- New hospital plants being occupied this spring in the North Pacific Union Conference represent a total cost of \$32.5 million. This includes major remodeling of the Tillamook County General Hospital in Oregon, construction of a new Portland Adventist Medical Center, and construction of a new Walla Walla (Washington) General Hospital.

- In recent actions and ceremonies at Walla Walla College, 16 persons were honored for their years of service to the college and 18 teachers received promotions.

- Darrell Cowin, assistant professor of industrial education and technology at Walla Walla College, has been voted Man of the Year by the

Southeastern Washington Industrial Arts Association. He began teaching at WWC in 1947.

- Ground was broken in March for Walla Walla College's new industrial technology center.

### Northern Union

- On Sabbath, April 23, members of the Fargo, North Dakota, church witnessed the baptism of 11 persons as a result of the evangelistic campaign being conducted by the Crowson-Oliver-Van Denburgh team. The campaign will continue until camp meeting in June.

- R. C. Schwartz, Minnesota Conference president, and Ken Brown, pastor of the Minneapolis Southview church, met with Seventh-day Adventists in Burnsville, Minnesota, on April 23 to determine the feasibility of beginning a new church in that area. It was decided to hold the initial worship service on Sabbath, May 7, in a rented facility.

- Delegates to the recent Minnesota Conference constituency meeting voted to build a new administration building at Maplewood Academy. Several personnel changes were announced: Norman Haas, conference education director, has accepted a call to the North Dakota Conference as ABC manager. L. E. McClain, Maplewood Academy principal, will replace him. Ray Daniels will serve as conference youth director, replacing Paul Nystrom, who accepted a call to Arizona.

### Southwestern Union

- Members in the Texas Conference mailed cards recently to people whose names they had gotten from the Voice of Prophecy, Faith for Today, *These Times*, and other sources, inviting the recipients to enroll in the gift-Bible course. Responses number as many as 500 daily.

- Jere Webb, Dallas, Texas, Central church pastor, has accepted a call to pastor the

Southern Missionary College church. He is completing an evangelistic series in Garland, Texas, where plans call for the organization of a new congregation soon.

- Approximately 200 persons attended a vegetarian food-tasting event at Huguley Memorial Hospital, Fort Worth, Texas, on April 3. About 90 per cent of the guests were non-Seventh-day Adventists.

- Approximately 130 lay persons in Texas paid their own expenses to attend a weekend training session near San Antonio, March 25 to 27. Each person agreed to spend at least six hours weekly as a volunteer Bible worker, utilizing the gift-Bible program.

### Loma Linda University

- A study on the relationship between diet and growth in girls between the ages of 9 and 15 is being conducted by the Department of Biostatistics and Epidemiology of the School of Health. The five-year research program is sponsored by the National Institute of Child Health and Human Development and is aimed at determining whether classes of nutrients or specific foods have an effect on growth and development. The research will be conducted mainly at Adventist junior academies and elementary schools in southern California and at public schools near Loma Linda University.

- Marcial Miller Trott, School of Health student, participated in the annual celebration of the ride of Paul Revere in Boston, Massachusetts, on April 18. Mrs. Trott is a fifth-great-granddaughter of Paul Revere.

- Loma Linda University radio station KLLU has applied to the Federal Communications Commission for permission to move its transmitter to north San Bernardino at an elevation of 3,000 feet and to increase its power from 1,400 watts to 3,000 watts. If the application is approved, KLLU will be able to increase its potential listening audience from 230,000 individuals to 853,000.

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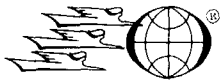
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127th Year of Continuous Publication

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

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

## Health Personnel Needs

### NORTH AMERICA

Accountants	Housekp. cust.
Bookkeeper (part-time)	Med. technols.
Chaplain	Med. transcrib.
Controllers	Nurses, all serv.
Dietary, gen.	Orderly
Dietitian	PBX ops.
Diets., ther.	Pharmacists
Electricians	Plumber
Food-prod. superv.	(foreman)
Food-serv. dirs.	Research lab. tech.
Groundskpr. (part-time)	Secretaries
Housekpr., asst. exec.	Secur. offer.
	Social worker, psychiatric (MSW)

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

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

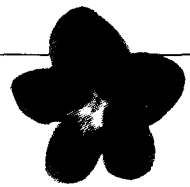
## Deaths

**ABBOTT, Forrest Lincoln**—b. March 15, 1893, Rochester, N.H.; d. Jan. 30, 1977, Yucaipa, Calif. He served for 45 years in the ministry. Survivors include his wife, Roseline; one son, Everett C. Abbott; three grandchildren; one great-grandchild; and one sister, Mrs. Grace Jones.

**COBLE, Sylvia**—b. June 13, 1903, Ky.; d. March 15, 1977, Orlando, Fla. A graduate in nursing from the Florida Sanitarium and Hospital in Orlando, she served nearly 40 years in denominational work, 26 of them at Florida Sanitarium and Hospital. She also served in the Florida Conference Mobile Health Unit as a volunteer. Survivors include two brothers, Albert and Zader Coble; and three sisters, Mrs. Amu G. Umlauf, Mrs. Pearl Adams, and Mrs. Lettie Beebe.

**FLAIZ, Theodore Richard**—b. Dec. 3, 1896, Medford, Minn.; d. March 26, 1977, near Yreka, Calif. He attended Walla Walla College. In 1918 he married Jennie Smithwick, who died in 1947. He was ordained as a minister of the Seventh-day Adventist Church at the age of 21. He left for India at the age of 23, where he served for 13 years as director and founder of the Seventh-day Adventist mission work in the Telugu area and as superintendent of the Telugu Mission. During this time he founded a high school, established 18 primary schools, and founded several hospitals, including one at Nuzvid.

Responding to the need for physicians to help in the mission work, he returned to the United States to attend the College of Medical Evangelists (now Loma Linda University). He graduated from the School of Medicine as an M.D. in 1937 and remained at CME for several years, first as assistant to the president, and then as vice-president.



## The Lone Violet

By OLIVER E. THOMPSON

[This poem was written after Dr. Thompson visited his mother's grave in Rock Creek Cemetery, Washington, D.C.]

One lone little violet  
That cold winter day,  
Was all that I found  
On that small mound of clay.  
But it cheered my heart greatly  
To know that God cares;  
For through the dark shadow  
The sunshine was there.

Flowers and trees, yes;  
And grass at our feet;  
And the lone little violet  
So small and so sweet.

All tell us of Jesus,  
Who knows and who cares,  
For He sends both the rain  
And the violet so fair.

The lone little violet  
That brightened my way  
Will long be remembered  
When I think of that day.

From 1940 to 1944 Dr. Flaiz was engaged in private practice of medicine in Toppenish, Washington. He then returned to India to serve as medical director of the Giffard Memorial Hospital, Nuzvid, and medical secretary for the Southern Asia field of the church. In 1946 he was called to the church's world headquarters in Washington, D.C., as secretary of the Medical Department, with leadership responsibility for all medical work and institutions throughout the world. In 1949 he married Vera Killen Lockwood.

In 1966, after 20 years in the medical secretary position, he retired from the General Conference. In 1968 he, accompanied by his wife, Vera, returned to India on assignment to help and advise church institutions throughout Southern Asia. He was called, in 1970, to serve as director of medical education at Portland Adventist Hospital, Portland, Oregon.

Dr. Flaiz's loved ones have requested that as a part of this summary of his life, mention be made of their renewed commitment to Christ, the One who guided his life in "the finishing of the work."

**GODSMARK, Maude M.**—b. Nashville, Tenn.; d. Feb. 19, 1977, Rock Hill, S.C., aged 90. She served as a licensed practical nurse at Florida Hospital, Orlando. Survivors include two daughters, Mrs. Katherine Brown and Mrs. Oleen Holland; one son, Warren; nine grandchildren; 26 great-grandchildren; and four great-great-grandchildren.

**PENDER, Bessie E.**—b. Dec. 17, 1884, Ottawa, Kans.; d. Feb. 23, 1977, Brevard, N.C. She accompanied her late husband, Austin E. Pender, to Michigan, Kansas, Illinois, Kentucky, and Tennessee, assisting him in evangelistic crusades. Survivors include one son, Ernest, one daughter, Mary Greer Wheeler; three grandchildren; one sister, Rose Perrin; and many nieces and nephews.

**SCHNETZLER, Flora Loreena Williamson**—b. Feb. 4, 1877; d. Jan. 22, 1977, Livingston, N.Y. She served as a Bible worker for seven years, and

as Sabbath school superintendent for the combined conferences of Eastern New York, Western New York, and Southern New England. She later accompanied her husband, Elder Joseph Schnetzler to the Glens Falls, New York, church, where he filled pastoral duties for 15 years. He died in 1955. She also served as leader of the Dorcas Society in the Adventist Home of Livingston, New York, retiring from this position at 90 years of age. Survivors include one half-sister, Mrs. William Wielt; some 25 nephews and nieces; 60 great-nephews and nieces; and 26 great-great-nephews and nieces.

**THOMPSON, Fred Seward**—b. Sept. 15, 1890, north of Indianapolis, Ind.; d. Feb. 12, 1977, Jacksonville, Fla. He served as first elder for many years, and also in local as well as conference activities. Survivors include his wife, Orra; one daughter, Mrs. Anna May Hall; three grandchildren; four great-grandchildren; and two sisters, Martha Thompson and Mrs. Marita Smith.

**WALCKER, Jacob J.**—b. Jan. 5, 1905, Turtle Lake, N.D.; d. March 9, 1977, Loma Linda, Calif. He served as chairman of the industrial-studies departments at both Walla Walla College, College Place, Washington, and at Loma Linda University, La Sierra Campus, for a total of 21 years. After retiring as chairman he continued to teach carpentry and dental metals. Survivors include his wife, Ottilia; one son, Lon; one daughter, Judith Gillespie; three grandchildren; one brother, Herbert; and four sisters, Ella Neuhardt, Hulda Seidel, Ida Flemmer, and Ruby Davidson.

**YAEGER, Helen Graybill**—b. Nov. 2, 1899, Washington, D.C.; d. Jan. 9, 1977, Loma Linda, Calif. A graduate of Union College, Lincoln, Nebraska, she married Reuben Yaeger, and for two years they taught school in Nebraska, moving to Glendale, California, in 1925. Survivors include her husband; one daughter, Iris Elaine Specht; three grandchildren, Linn Specht Rasmussen, Elizabeth Specht, and Lennard Specht; one sister, Marguerite Watt; and one brother, Bernard Graybill.

Spotlight on God's Law—10

# When to Covet

E. Robert Reynolds



“THOU SHALT COVET” or “Thou shalt not covet”—which does the tenth commandment say? *Neither*. You protest, “Come, now; everybody knows that the tenth commandment forbids coveting.”

No, it does not; it forbids *selfish* coveting. Read it for yourself. There is a difference, a big difference.

“*You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his manservant, or his maidservant,*

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

*or his ox, or his ass, or anything that is your neighbor's”* (Ex. 20:17, R.S.V.).

The commandment is specific. It speaks to a particular situation. But the principle underlying this eternal precept is unselfishness. In His own unselfish love God gave man so much that he has no reason to covet that which belongs to his fellow man. We too must give ourselves freely, unrestrictedly, for the sheer joy of the experience and for the benefit of the recipient.

Do I intend to imply that coveting is permissible? Listen: “Covet earnestly the best gifts” (1 Cor. 12:31). Or, “Earnestly desire the higher gifts” (1 Cor. 12:31, R.S.V.). Does this give a person permission to covet?

It was Lucifer's desire to be like God—in power and authority rather than in character—that led to sin. Selfishness of thought gives birth to selfishness of action. The man or the woman, the girl or the boy, who breaks the tenth commandment will invariably break the first one also, making a god of himself. This is what Lucifer did. Putting himself in God's place, he denied God's lordship and became Satan.

As another example, let us consider a perjurer. It is recognized immediately that he has broken both the third and ninth commandments. But in doing so he has failed to acknowledge God's authority, if only for a moment, as greater than his own desire. The thing that causes him to *want* to lie is a selfish desire to protect or advantage himself or the party for whom he is testifying. That makes him violate the first and tenth precepts.

As a liar he is unholy and cannot keep the Sabbath. By lying he has also dishonored his heavenly Father, his Creator. In breaking these commandments he has brought down the death penalty upon himself, making himself a suicide for eternity. Also, a lie-detector test probably would show an anxiety about his testimony, and by that anxiety the change in his metabolism will produce bodily reactions that will tend to shorten, if ever so little, his physical life. Though in the end his testimony does not harm the cause for or against which he has testified, he has injured himself and broken

the sixth commandment. He has stolen something of value, whether it be his own self-respect, the reputation of others, or the confidence of his family and friends.

Making himself a god violates the second commandment, and his spiritual adultery has cut him off from oneness with God. This violates the seventh commandment. Thus, in breaking the ninth command he has broken all ten.

In its most obvious form the tenth commandment is concerned with thoughts and desires that look longingly upon the material possessions of a neighbor. But in its less obvious form it strikes at all selfishness—the root of all sin. While the first nine commandments prohibit individual acts of sin, the tenth speaks to sin itself. Sin as a state of being is the target of this precept.

In His beneficence the Creator gave man a measure of His own power—the power to create. This gift enables man to be creative on three levels—spiritual, mental, and physical. (The physical is illustrated best by procreation. The mental level includes all acts of creative thinking, works of art and music, and inventions involving manual skill. The spiritual was lost through sin.)

In addition mankind received life, home, and many other gifts, including communication with holy beings. Sin altered this state of affairs, and mankind lost these gifts in their fullest measure. But God in mercy and in His loving beneficence made provision for reconciliation through the gift of Jesus. As Henry Monehead once said, in addition to the gift of Jesus, God gave to the believer the gift of the Holy Spirit. With all of these gifts we have no valid reason for coveting the things of our neighbors. Furthermore, sharing freely our own material blessings with others less fortunate than ourselves is Heaven's antidote for the poison of covetousness. Whatever a person needs let him ask God. And the Giver will surely grant what he needs (Phil. 4:19).

“God is love” (1 John 4:8), and “the whole law is summed up in love” (Rom. 13:10, N.E.B.). □

*Concluded*



# The Back Page

## SDA's Congratulate India's Leader

Several groups within the Seventh-day Adventist Church in India have written to Shri Morarji Desai, 81, elected India's fourth Prime Minister on March 24, wishing him success and God's blessings, and assuring him of the church members' support.

It safely may be said that Shri Morarji Desai knows the beliefs and work of the Seventh-day Adventist Church better than any of India's former prime ministers.

Shri Morarji Desai's first contacts with Seventh-day Adventists were in 1955 and 1956 in connection with the organization of the National Committee for the Prevention of Alcoholism and the holding of the First Asian Institute of Scientific Studies for the Prevention of Alcoholism in Bombay under the leadership of W. A. Scharffenberg, then temperance secretary of the General Conference, and C. B. Israel, then temperance secretary of the Southern Asia Division.

Through the years, in the course of the church's temperance action, there have been many occasions of close fellowship, especially in the Scientific Institute held in 1971 in Chandigarh, a state capital city of North India, and in the Gandhi Centenary International Conference on

Prohibition held in New Delhi. F. A. Soper, editor of *Listen*, on his trip to India had a pleasant visit with Shri Morarji Desai, who at the time was Finance Minister of India. S. JAMES

## California Staff Returned to Posts

Walter D. Blehm was reelected to head the Southeastern California Conference, largest conference in North America, at its April 17 triennial session. Also returned to administrative posts were Warren C. Heintz, secretary, and Sylvester D. Bietz, treasurer.

Departmental leaders were renamed to their areas of church and community ministries, and Augustine Cortez, a local pastor, was asked to coordinate the conference's work for Spanish-speaking persons.

Southeastern California continues a strong soul-winning program throughout the churches and schools, undergirded by a sound financial operation. Conference membership increased by 2,100 during the past three years, bringing the total to 32,827. Eight new churches were organized and four companies formed, and tithe reached almost \$33 million during the same period.

CREE SANDEFUR

## Explosion Breaks Ground in Ohio

A cloud of colored soil flew high into the air on Sunday, April 24, to mark the beginning of building Kettering Medical Center's new affiliate hospital in Miamisburg, South Dayton, Ohio.

United States Congressman Thomas N. Kindness, Montgomery County Commissioner Ray Wolfe, and Mayor Robert H. Mears joined Marlowe H. Schaffner, KMC president, and his associates in depressing the lever that triggered the explosion.

At the unique groundbreaking ceremony, with six bulldozers in line ready to prepare the 87-acre site, a large crowd of well-wishers from the community were reminded of Charles F. Kettering's words "It takes a certain amount of intelligent ignorance to get anywhere."

The pattern of Christian caring that Kettering helped so successfully to establish is now to be extended to Kettering Medical Center South. The new "island of healing and compassion," with 120 beds and a community health-education service, is expected to be operational before the close of 1978.

VICTOR H. COOPER

## Michiganders Reelect President

Michigan Conference delegates reelected Charles Keymer, president, and James Hayward, secretary, at their twenty-second conference session on April 24 at Cedar Lake Academy. Gordon Carle, former conference treasurer, was reelected Conference Association treasurer only (at his request). This leaves the office of conference treasurer to be filled. All departmental leaders and associates also were reelected.

At the session it was reported that there are more churches in Michigan—160—than in any other conference in North America. Five new congregations were organized in the past three years, seven

new churches were constructed, and ten sanctuaries were dedicated. Tithe receipts for the past three years totaled \$21,408,079.

LOWELL BOCK

## In Brief

**Thanks for bandages:** Peter Tutua, of the Hatzfeldhaven Rural Health Centre in Papua New Guinea, reports that the workers at the center are grateful for the knitted bandages that have been sent to them.

**Died:** Roy C. Baker, 86, former president of the Central and Southeastern California conferences, on April 30, in Colton, California. □ Olivia M. Bloum, 77, wife of Henry P. Bloum, former associate auditor of the General Conference, on May 3, in Potomac, Maryland.



India's prime minister, Shri Morarji Desai, was welcomed to the 1970 International Commission on the Prevention of Alcoholism congress in Delhi by R. S. Lowry, Southern Asia Division president, and S. James.

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