

Review

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



THE FIRM FORTRESS OF FAITH

God would have His people today,
like Habakkuk, stand
upon the watchtower, sure
of His overruling providences.

By RUSSELL H. ARGENT

THERE ARE TIMES IN THE LIFE of every Christian when he descends from the broad uplands of faith into the dark valley of uncertainty. Much that he sees about him cannot be explained. The world lies before him—a stewing, seething caldron of trouble. Like the Elizabethan dramatist, he cries, “O world! no world but mass of public wrongs, Confused and fill’d with murder and misdeeds!”¹ All the discordant elements in the world

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Sealing God's People—2

Who Will Be Sealed?

According to a vision recorded by John in Revelation 7, God is restraining the powers of evil in the world to allow time for a special work to be done on behalf of His people. This special work is spoken of by Seventh-day Adventists as the sealing. In verse 2 an angel carrying "the seal of the living God" commands the four angels who hold the four winds of the earth: "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads" (verse 3).

What is involved in "the sealing"? As pointed out last week, the use of a seal anciently carried a variety of meanings. At times it indicated ownership—to show that an object or document was the possession of the one whose seal was attached. At times it was used to indicate endorsement or approval. At other times it was used to indicate completion. Official documents were sealed only when they were finished; seals never were affixed to half-finished documents. Finally, a seal on an agreement, letter, or document indicated that the contents were not to be altered; they were to remain unchanged.

What is God's seal?

So far as the Ten Commandment law is concerned, it is the fourth commandment. Seventh-day Adventists have pointed out, rightly, that the fourth commandment—the Sabbath commandment—contains the three elements of a governmental seal—the name of the ruler, his title, and the territory he governs. The Sabbath commandment (Ex. 20:8-11) contains the name—"the Lord thy God"; the title of the ruler—Creator; and the territory over which He rules—"heaven and earth, the sea, and all that in them is."

Thus, the seventh-day Sabbath, being the seal of the law, holds a key role in the sealing process. "Those who would have the seal of God in their foreheads must keep the Sabbath of the fourth commandment. This is what distinguishes them from the disloyal, who have accepted a man-made institution in the place of the true Sabbath. The observance of God's rest day is the mark of distinction between him that serveth God and him that serveth Him not."—ELLEN G. WHITE, manuscript 27, 1899, quoted in *The SDA Bible Commentary*, vol. 7, p. 970.

What About Sabbathkeeping?

But merely acknowledging the seventh day as God's Sabbath does not guarantee that one will be sealed. While no one but Sabbathkeepers will be sealed, not all Sabbathkeepers will be sealed. Some Sabbathkeepers have never been converted, and some keep the Sabbath in an Old Testament context (for example, Orthodox Jews) rather than as a new-covenant experience. "Not all who profess to keep the Sabbath will be sealed."—*Testimonies*, vol. 5, p. 213. "The Lord would teach man the lesson that, though united in church capacity, he is not

saved until the seal of God is placed upon him."—ELLEN G. WHITE, letter 80, 1898, quoted in *The SDA Bible Commentary*, vol. 7, p. 969.

Central to the sealing process is the cross of Calvary. One who is sealed must accept by faith both Christ's death on the cross for him and his own death on the cross in Him (Gal. 2:20). "What is the seal of the living God, which is placed in the foreheads of His people? It is a mark which angels, but not human eyes, can read; for the destroying angel must see this mark of redemption. The intelligent mind has seen the sign of the cross of Calvary in the Lord's adopted sons and daughters. The sin of the transgression of the law of God is taken away. They have on the wedding garment, and are obedient and faithful to all God's commands."—ELLEN G. WHITE, letter 126, 1898, quoted in *The SDA Bible Commentary*, vol. 7, p. 968.

In addition to acceptance of the cross and the seventh-day Sabbath (as evidence that one accepts the authority of the Lawgiver and is willing to obey the entire law), the sealing involves character development, a maturing process that leads a person to identify fully with God's attitudes, and places him irrevocably on God's side in every situation. Wrote Ellen White: "Just as soon as the people of God are sealed in their foreheads—it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved—just as soon as God's people are sealed and prepared for the shaking, it will come."—Manuscript 173, 1902, quoted in *The SDA Bible Commentary*, vol. 4, p. 1161.

What About "Perfection"?

Whenever the subject of the sealing is discussed, people ask, What level of character development must be reached before God will place His seal on a person? In answer we reply, The Bible is quite clear on the standard at which God's people are to aim. In Matthew 5:48, for example, Jesus said: "Be ye therefore perfect, even as your Father which is in heaven is perfect." No matter what interpretation one may give to the word "perfect," clearly God expects His people to aim at a high standard. In Revelation 14, where John sees the people who are sealed, he says that "they are without fault before the throne of God" (verse 5).

Ellen G. White supports the thought that God seals only those who are totally committed to Him and the principles of His kingdom, only those who would rather die than sin willfully. Typical of her statements on this point are these: "Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. . . . We are too easily satisfied with our attainments."—*Testimonies*, vol. 5, p. 214. "Those who receive the seal of the living God and are protected in the time of trouble must reflect the image of Jesus fully."—*Early Writings*, p. 71.

"Those that overcome the world, the flesh, and the

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It is easy to conclude that there never was a time when evil stalked as unashamedly as today. But human passions have not changed much since the day the human family was expelled from Eden.

Frustrated citizens cry out, "God, how can You tolerate the evil and terror that wicked men perpetrate in the earth?" Such questions often have been hurled at God, even by His prophets. In his article, beginning on our cover this week, Russell Argent tells of Habakkuk's anguished cry to God in the face of bribery, corruption, and violence that stalked unchecked in Israel.

Ultimately the prophet found faith, but faith of a nature different from that which he had anticipated. This same practical faith we too can find in the midst of today's storm clouds.

People talked a lot, but not to

Frank. As a result, Frank left the church. He came back, but people still talked a lot, but not to Frank. He left again. This poignant story ("The Encounter," by Cliff Smith, page 4) should cause serious reflection on the part of overconfident Christians, for there are many Franks outside the church enjoying "excitement—sex, drugs, anything exciting" because church members talked, but not to the Franks who needed adult acceptance, understanding, and encouragement.

In ancient times angels visited Abraham and other Bible worthies. Do angels materialize and visit people today? In "Lord,

Test Me Once More," Miriam M. Savage tells of one such present-day visit. Mrs. Savage was born in Finland, trained and worked as a nurse, but also for seven summers worked as a literature evangelist in Finland and Sweden. Coming to America, she nursed at Loma Linda, California, and Paradise, California. At present she is an OB nurse at Walla Walla General Hospital, Walla Walla, Washington.

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Scan News briefs from the religious world

Purge Airwaves of "Seven Dirty Words"

WASHINGTON, D.C.—Because the Federal Communications Commission (FCC) recently lost in court its attempt to ban from the airwaves "seven dirty words," an indignant senator has urged the FCC to try a new tactic. Senator William V. Roth, Jr. (R-Del.), asserting the words "not fit to be repeated, filthy and indecent," informed his Senate colleagues that he has written FCC Chairman Richard W. Wiley "commending (the commissioners) for their attempt to halt this flood of filth and urging them to draft new acceptable guidelines."

Book Profiles Preus of Missouri Synod

The widely reported goings-on in the Lutheran Church-Missouri Synod in the last decade have mystified many non-Missourians as much as they have emotionally wrenched many who do, or did, call Missouri their denominational home.

In an "attempt to profile the man behind those headlines," James Adams, religion editor of the St. Louis *Post-Dispatch* and a Roman Catholic, has produced a 242-page volume centering on Jacob Preus, president of the 2.8-million-member Synod since 1969.

Preus of Missouri and the Great Lutheran Civil War, released recently by Harper & Row, has generally drawn mildly to enthusiastically favorable comment from a variety of Synod insiders and outsiders.

Churches' Tax Exemption Found Illegal

PROVIDENCE, R.I.—Three Rhode Island towns are taxing nonexempt church property for the first time this year, according to a survey by the Providence *Journal-Bulletin*. Assessors in four other towns are seriously considering steps to tax non-exempt religious property.

House Votes to Bar Funding of Abortions

WASHINGTON, D.C.—For the fourth time, the U.S. House of Representatives has approved an amendment to an appropriations bill that would prohibit the use of Federal funds for abortions. Introduced June 17 by Representative Henry J. Hyde (R-Ill.), the amendment to the 1978 appropriations bill sponsored by the departments of Labor and Health, Education and Welfare reads: "None of the funds appropriated under this act shall be used to pay for abortions, or to promote or encourage abortions."

Letters

[Letters submitted for publication cannot be 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.]

sacred and spiritual truths can best be distributed by spiritual and representative people, there are other books that we publish that should be made available to society in any way possible. I refer to books such as those that discuss health problems.

It is frustrating to witness various epidemics around us while our publications, prepared to alleviate distress, sit neatly cataloged on the shelves of Adventist Book Centers. Venereal disease, emphysema, and other serious ailments are spreading. It will not do for people to wait for a handful of literature evangelists to reach them with books that have answers to these problems.

R. L. KLINGBEIL
West Linn, Oregon

Sins Unequal

Re "Divorce and Remarriage" (Letters, May 19).

The author of the letter asks, "Does our church consider some sins worse than others?" and then infers that adultery and coveting a new car should be considered on an equal basis. As the mother of a lovely young woman who was raped repeatedly by her father, I would like to ask whether the author considers the emotional, physical, mental, and spiritual (and eternal) welfare of a child as of equal value with a car? In my opinion, some sins are worse than others!

NAME WITHHELD

▶ *Ellen G. White says: "God does not regard all sins as of equal*

magnitude; there are degrees of guilt in His estimation, as well as in that of man; but however trifling this or that wrong act may seem in the eyes of men, no sin is small in the sight of God."—Steps to Christ, p. 30.

Correction

It may be that others, as well as I, were puzzled by a date printed in the June 9 issue (p. 14). The date of a sermon on the "Dark Day" was given as May 28, 1870. I looked up the quotation in the *SDA Bible Students' Source Book*, p. 317, and found that it happened in 1780. What a difference the transposition of two figures made!

RUBY BOSTWICK
Portland, Oregon

Buyers' Power

There is violence on television because viewers buy the sponsors' products. The way to get it off is to stop buying the products. It takes only a very small percentage of people to make sales drop.

WILLIAM SULLIVAN
Vale, Oregon

More on Adventist Books

Re "Adventist Books" (Letters, May 12).
Although books containing

The Encounter

A cold, critical attitude
on the part of the "saints"
drives a repentant sinner
away from the church.

By CLIFF SMITH

PEOPLE TALKED A LOT; but not to Frank. Like many other youth his age, he enjoyed excitement—sex, drugs, anything exciting. Joyce, his girlfriend, was more religious by nature.

Several people in the church were concerned about Frank's influence on her. When he quit school they were really worried, not wanting him to lead her astray. They shook their heads and talked; but not to Frank. They talked among themselves and to her parents. They talked to her sister. But not to Frank.

He quit going to church. Then Joyce herself began to worry. She pleaded with him to come back to church, but he wouldn't.

"Frank," she pleaded, "you can't look to the other people in the church as your example of how to live a Christian life. You can look only to Jesus."

He wouldn't listen. He said he was sick of hypocrites. She tried again. But he wouldn't come back.

The people in the church still talked a lot; but not to Frank.

One Sabbath while at church she saw a poster announcing a youth singing group. They were to show a film and give their personal testimonies. Then Joyce thought of Frank. If only he would come! But it was to be at the church, and he had said he'd never come back. But maybe, just maybe—this one time. This was for youth. She would ask him.

I remember that afternoon. The pews were full, and

folding chairs were being set up in the aisles. The program began, and the group, of which I was a part, was singing, "I'm so glad I'm a part of the family of God. I've been washed in the fountain, cleansed by His blood."

As I sang, I looked at various people in the audience. Then I smiled, and nodded my head. They smiled back.

Then I noticed a boy and a girl, sitting about five rows back, on my right. I smiled at the girl. She smiled back. I nodded my head at the boy, but he continued to sit as though he were part of the carving on the pew.

The program continued, and I gave my personal testimony. I smiled as I talked. I said, "Jesus will change your life, if you only let Him." I began singing, "The Saviour is waiting to enter your heart." As I sang, I smiled. I looked again at the boy. He squirmed. I changed my mind about his being part of the carving on the walnut pew.

The program was over, and the group was mingling with the crowd, meeting people personally.

He Gave an Electrified Look, Then Left

I met the couple. Her name was Joyce, his was Frank. As they turned to leave, I said, "I'll be praying for you." He gave me an electrified look, then left hurriedly.

It was Sabbath evening, and our group was at another church about 40 miles away. We each took a microphone, and with a smile began singing. I smiled and nodded my head, and the people smiled back.

Then I noticed a boy and a girl, sitting about five rows back on my right, and I smiled. Joyce smiled back, but Frank was again a part of the carving on the pew. Only this time, oak with padded seats.

I was relating my personal testimony. "God is so loving; so kind," I said. "He is so patient with each of us. He has changed my life. He will change the lives of those who will let Him. Just give Him a chance."

I began singing a song, telling of my life.

"I hold the hand of Jesus,

As I walk this world below.

So many times, I've tried,

I can't make it on my own."

As I sang, I silently prayed for Frank. I prayed that he, too, would experience the wonderful joy, peace, and happiness that come from having Jesus as your personal Friend.

I continued to sing . . .

"And it's so wonderful,

to know He cares. Yes, it's so wonderful,

to know He's there."

I looked at Frank with a smile, and he smiled back. Our group was meeting the people, talking to them personally, praying with some.

As I loaded up the sound equipment, I talked with Frank. I didn't need to tell him of the doctrines of the church. He knew what was right. I simply told him of the love that Jesus Christ has for him. He smiled. Tears were in his eyes. Then we prayed, and as he drove off I silently



prayed that the Holy Spirit would give him no peace until he accepted Jesus.

Our group continued presenting programs for Christ, telling of His never-ending love. While I was at home one day, I received a long-distance telephone call from one of Frank's friends. The voice on the other end asked me whether I would be interested in having Frank relate his personal testimony at our next program.

Frank Gives His Personal Testimony

I remember that evening. The church was packed. Our program had begun. The group was singing, "I'm so glad I'm a part of the family of God. I've been washed in the fountain, cleansed by His blood." As we sang, we smiled at the people.

Then I noticed a girl sitting about five rows back on my right. I smiled. Joyce smiled back. Frank was not there because he was playing our lead guitar.

We each told our personal testimonies, and Frank told his. He told of how he had gone to the group's program twice—just to please his girlfriend. After he and I had talked that Sabbath night, the Holy Spirit had begun to work on his heart. He told how Joyce had talked him into attending a weekend youth rally by the ocean. He had gone out of love for her. Frank told how Joyce and he had had a quarrel, because he hadn't been going to the meetings. As he had gone for a walk along the beach, by himself, he had cried for the Lord to change his life, to make him a new person, to give him another start.

He had walked a few feet, and there, drawn in the sand, with letters nearly 20 feet high, were the words "Jesus loves YOU." This had reminded him of the youth group program he had attended, and that was exactly what they had been expressing—God's love.

He had fallen on his knees and thanked God, through tears, for being so understanding, so patient. Frank related how Jesus had filled him with the power of the Holy Spirit, and how he had become a born-again Christian.

After the program the group talked to the people personally, and there were tears in their eyes. Hearts were touched by Frank's conversion story.

Freezing Frank Out of the Church Again

Back at his home, Frank and Joyce attended church once again. But the people in the church were worried about his influence on Joyce. They didn't want him to lead her astray. They didn't believe a real change had taken place in Frank's life. They shook their heads and talked, but not to Frank. They were really worried—this "big front" and all. They talked among themselves. They talked to his parents. They even talked to his sister. But not to Frank.

He quit going to church. Joyce is worried. She tries to get him to come back, but he won't.

The people in the church still talk; but not to Frank.

Like many other youth his age, he enjoys excitement—sex, drugs, anything exciting. □

seem at war. He turns on the television set and sees pain, hunger, and fear. Everywhere the forces of good appear in retreat, while evil seems to triumph.

Events occur in his own life that puzzle and perplex. The purpose behind the experiences that shape his life cannot clearly be traced, and life seems a mystery with no solution. It sometimes seems that God is silent and that His voice is no longer heard in the affairs of humanity. Where is the One who commanded the waters of the Red Sea to roll back and made the walls of Jericho crumble, who crushed the might of the Philistines, yet was ever concerned with the humble and the heartsick? Can the Christian who sees the withered hope and mighty upheavals of modern times still look above and with assurance say, "God's in His heaven—All's right with the world"²? Or is the secularist more correct who sees mankind "here as on a darkling plain . . . Where ignorant armies clash by night"³?

The Christian who grows despondent can turn from the depressing headlines of the newspapers to the firm assurance of the Word of God.

Centuries ago the Hebrew prophet Habakkuk lived in a world in some respects like our own. Perplexities in his life threatened to overwhelm him. Wrongs in Israel went unchecked. Bribery and corruption were a part of life. Violence stalked the streets, and the scales of justice were weighted. Evil people prospered, while the righteous begged for bread.

Enemies, like baying wolves, were closing in upon Israel, yet she remained unwilling to meet the crisis with God. Pride sat in high places, and violence and iniquity governed the land.

Agnostics readily pointed the finger of scorn. "Look at the world," they said. "Look at the hopeless state we are in. You claim that God is in control. Is this the way He runs affairs?"

Habakkuk had no immediate answer. The question haunted his days and troubled his nights. He was an honest man, honest with God and honest with himself. The problem welled up in his heart until in anguish he cried to God, "O Lord, how long shall I cry for help, and thou wilt not hear? Or cry to thee 'Violence!' and thou wilt not save? Why dost thou make me see wrongs and look upon trouble? . . . For the wicked surround the righteous, so justice goes forth perverted" (Hab. 1:2-4, R.S.V.).

The prophet was not left without an answer. It was not one, however, that he could have anticipated. God said in effect: "You may think that I am doing nothing. You may think that events are following their own course. But you are wrong. I am raising up the cruel and heathen Chaldeans. These people will do My will in the world and among My people."⁴

Habakkuk was silenced. He had thought God was not acting. Now for a moment the curtain is lifted and the prophet sees God at work. But he is more puzzled than before. How could God use the tyrannical and infamous

Chaldeans, so much more sinful than Israel, to work out His purposes in the world?

He did not pretend to understand. Yet he did not lose confidence in God or wander in the chill mists of agnosticism. Instead he said, "I will take my stand to watch, and station myself on the tower, and look forth to see what he will say to me, and what I will answer concerning my complaint" (chap. 2:1, R.S.V.). Habakkuk was content to wait for God, content that in time his perplexities would be resolved.

God would have His people today, like Habakkuk, stand upon the watchtower, calmly, confidently, observing the passing of events, seeing the evidences of His leadings, sure of His overruling providences.

Too often, like the small boy who watches the passing parade through a knothole in the fence, we see only the immediate scene. The significance of the play and interplay of human events is lost to us. The vast sweep of His dealings is unrecognized.

God in His own time removed the prophet's perplexity. The message came to Habakkuk: "Behold, he whose soul is not upright in him shall fail, but the righteous shall live by his faith" (verse 4, R.S.V.).

Two Ways of Life

Two ways of life were presented to Habakkuk. On the one side are the self-confident, swollen with pride, sure of their own wisdom and the success of their plans. On the other are those who live by faith, faith that, in spite of every appearance to the contrary, God is working His purposes out and that "we know that in everything God works for good with those who love him" (Rom. 8:28, R.S.V.).

This hope keeps the Christian tranquil in the midst of unrest, confident in the face of despair. The just shall live by his faith. The unjust shall die through his lack of faith.

The majestic truth forced itself upon the mind of the prophet—he saw the constant One patiently, silently, working out His purposes in the lives of men and women and in the course of nations. The very people and powers whose proud boast is their defiance of the God of heaven are being used to serve His plan. Nothing can obstruct His scheme of the ages. Bowing in reverence to a God unlimited by human frailty, Habakkuk exults: "I will rejoice in the Lord, I will joy in the God of my salvation" (Hab. 3:18, R.S.V.). "The Lord is in his holy temple; let all the earth keep silence before him" (chap. 2:20, R.S.V.). A great light had flashed through the darkness.

In the light of the glorious day to come he saw all problems solved, all questions answered.

"Christ will lead His redeemed ones beside the river of life and will explain to them all that perplexed them in this world. The mysteries of grace will unfold before them. Where their finite minds discerned only confusion and broken purposes, they will see the most perfect and beautiful harmony."⁴

There is no ultimate tragedy in the life of the child of God. However dark the storm clouds may gather, however indistinct the future appears, he may be assured that beyond the vistas of this earth the sun is shining and that in the hands of his Master all will be well. □

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REFERENCES

¹ Thomas Kyd, *The Spanish Tragedy*.

² Robert Browning, "Pippa Passes."

³ Matthew Arnold, "Dover Beach."

⁴ *Testimonies*, vol. 9, p. 194.

"Lord, Test Me Once More!"

"Please, sir, I'm hungry
and so cold . . ."

By MIRIAM M. SAVAGE

TODAY WAS THE DAY! Today was the day to which Miriam had looked forward for many weeks, when several Christian families of the community would come to her home for special Bible study. Each Friday found them in a different home, but today they would come to the Maattanen home, and some would spend the night. Miriam's family, the only Seventh-day Adventists for many miles around, were happy to entertain guests.

As the Sabbath hours drew near, the first family arrived. They were dressed warmly, and as they entered they shook the snow from their clothing. Snow had been

Miriam M. Savage is a nurse living in College Place, Washington.

falling all week, even though it was still early in November. That is the way it is in Finland.

As the guests arrived they were ushered from the service porch through the big, warm kitchen to a corner of the large living room. A big table with chairs around it occupied that corner. After the last guest was comfortably seated, father locked the outside door and the kitchen door. Many beggars roamed the streets of their little town, and father wanted the study to proceed uninterrupted.

"Now," said father as he seated himself, "the subject we have chosen for study tonight is 'Love thy neighbour.' Let us read Matthew 22:39 to begin our study. Miriam, will you read it aloud?"

"'And the second is like unto it, Thou shalt love thy neighbour as thyself,'" read Miriam in clear tones. She was happy, for the subject was one she could understand.

"To me that means I'll lend a helping hand whenever I see the opportunity to do so," said one neighbor.

"We as Christians surely cannot pass along unpleasant stories about others, or even listen to them, if we obey that commandment," offered another.

"I certainly wouldn't steal from myself or tell lies about myself, so if I love others as I love myself I won't be doing those things to them either," commented still another.

The minutes raced along until father summed up the evening's study: "It seems, then, that our duty to others

For the Younger Set

The Golden Rule

By AUDREY LOGAN

DEBBIE LOVED dressing up! Nothing pleased her more than to put on mother's hat and coat, and trail around the house pretending she was grown-up.

Even when she went to church Debbie would look in the pews to find who had left a handbag sitting there, then she would "borrow" it and hang it over her arm. She wasn't always content with one, either; sometimes she would have three or four if she could find them.

The women always smiled at Debbie's funny little ways and said, "Isn't she cute?" Debbie wasn't too happy to return the handbags to their owners, either. But then she was a very little girl, and "Let's pretend" was her favorite game.

Sometimes she would trot into Mrs. Thomas' house, next door, and clomp around in her shoes. Most people didn't mind Debbie's borrowing their things; they knew she enjoyed the "Let's pretend" game.

But when Debbie grew older and went to school she had a hard lesson to learn. Her classmates did not like to have her borrow *their* things.

"Hey, that's my pen you've got," Beryl would shout. "You can't have that."

"But I'm only borrowing it," Debbie would explain.

"Well, I need it too," Beryl would retort.

One day Debbie could not find her reading book. She searched everywhere for it. When class time came, Miss Frazer, her teacher, asked her to read a passage.

"I can't," sobbed Debbie. "My book is gone. Someone must have taken it—and I can't find my eraser or my ruler either."

"Now, children, who has Debbie's reading book?" demanded the teacher, "and the other things too?"

There was silence, then three children, suppressing giggles, confessed that they had taken the articles.

"But we only 'borrowed' them," they chorused together.



"But I'm only borrowing them," Debbie would say to her friends.

"That was very wrong of you," said Miss Frazer, sternly. "You should have asked permission."

"Please, Miss Frazer, we wanted to teach Debbie a lesson. She is always taking our things without asking. We wanted to show her what it is like when it happens to her."

"Well, you must all apologize to Debbie and she to you, and promise not to do such a thing again."

"We're sorry," said Debbie's classmates, "we won't do it again."

Very happy now to have her goods back, Debbie smilingly exclaimed, "And I'm sorry, too. I'll always ask when I want you to lend me something."

"There is a very good rule in the Bible, you know," said Miss Frazer. "It is found in Matthew 7, verse 12; it says, 'Whatsoever ye would that men should do to you, do ye even so to them.'"

and our love for them will be shown by obeying the last six of the commandments. Let us close our study with a number of prayers."

As the last Amen was said, father looked curiously at mother. "Did you hear a noise in the kitchen while we were praying?" he asked.

"Yes, I did," she replied.

"So did I," said father. And with that he went into the kitchen. There, just inside the door, stood a ragged old man with a paper in his hand. Father took the paper and read, "I'm deaf and mute. I need a place to sleep tonight. Can you help me?"

Taking the paper, father went to consult with mother as to whether they had room enough to take the old man in.

"Oh," said mother, "he can go to the guest home next door. We have all our beds filled already, but I know they have room over there."

Father wrote a message on the back of the paper, directing the man next door. After reading father's note the old man turned, walked out the back door, and was gone.

When father came back to the study table he was serious and quiet. Suddenly he exclaimed, "We have just had an opportunity to put into practice what we have learned tonight, and we have not accepted it. I must call that man back, and we will *make* room for him."

An Angel Visit

Quickly going to the back door, he tried to turn the doorknob, but the door was locked. "Didn't that fellow just now go out this door?" he said to himself. Unlocking it, he hurried to the outside door. It too failed to open to his touch. It was locked, as he had left it an hour earlier.

As he looked out across the yard, there was not a footprint to be seen in the freshly fallen snow. Rushing out into the lighted street, father looked up and down. Not a soul in sight! The visitor had disappeared.

The next day, upon inquiring about town, he discovered that no one else had seen or heard of such a man.

"I am sure," said father, "that an angel visited our home last night, but we had no room for him. Oh, if only God would test me again!"

During the next ten years this was the burden of father's prayers: "O Lord, test me once more!"

In the meantime the family moved into a small house in another town. There was very little room, even for themselves. One evening as they were sitting down to their evening meal, a knock sounded at the door. When the door was opened, there stood a beggar. His clothes were patched and so dirty that Miriam could smell them across the room. On his arms were running boils.

"Please, sir, I'm hungry and so cold and as yet I have found no place to sleep tonight."

"Come in, come in!" said father, almost pulling the man into the room. "God is giving me another chance, and I must not fail Him this time."

That night after a good meal and a warm bath, the beggar slept in father's bed while father tried to rest on the floor beside him. Often during the night he got up to change the dressing on the boils. The next day, as father took the man to the hospital for treatment, he said, "Never again will I fail to do what it says in Matthew 22:39!"

Fellowship of Prayer

The Joy of the Lord

There were ninety and nine that safely lay
In the shelter of the fold,
But one was out on the hills away,
Far, far from the gates of gold—
Away on the mountains wild and bare,
Away from the tender Shepherd's care.

"Lord, Thou hast here Thy ninety and nine;
Are they not enough for Thee?"
But the Shepherd made answer: "One of Mine
Has wandered away from Me,
And although the road be rough and steep,
I go to the desert to find My sheep."

But none of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night the Lord passed
through

Ere He found His sheep that was lost.
Far out in the desert He heard its cry—
Fainting and helpless, and ready to die.

"Lord, whence are these blood drops all the way
That mark out the mountain's track?"

"They were shed for one who had gone astray,
Ere the Shepherd could bring him back."

"Lord, why are Thy hands so rent and torn?"
"They were pierced tonight by many a thorn."

But all through the mountains, thunder-riven,
And up from the rocky steep,

There arose a cry to the gate of heaven,
"Rejoice, I have found My sheep!"

And the angels sang around the throne,
"Rejoice, for the Lord brings back His own!"

Elizabeth C. Clephane

► I wrote to you some time ago, asking you to pray for my family, and I am happy to tell you that our prayers for my son and his wife have been answered. Just recently they gave their hearts to the Lord and have begun attending church again. They plan to be baptized very soon. I am so happy for a prayer-hearing and prayer-answering God, who loves us with an everlasting love.—W. G. F., of Oregon.

► Over the years we have from time to time written to the Fellowship of Prayer about a problem, and we have never failed to realize the strength that comes from this united trust in God. He has manifested Himself in so many ways to my husband and to our loved ones. We are so grateful and want to live close to Him.—D. C., of California.

► A few days ago I received a wonderful letter from my brother, and I must share the good news with you. My prayers have been answered concerning his drinking habit. He says that he hasn't touched a drink since October and has no desire for it. Surely God is all powerful to deliver!—E. G.

► Four or five years ago I wrote to Fellowship of Prayer asking for prayer for my husband, who is a fine Christian but at that time saw no need of joining the Seventh-day Adventist Church. A short time after my asking you to pray for him, he called my pastor and asked to be baptized. He did this of his own accord, without anyone's talking to him about it.

I am most grateful and happy. I know the Holy Spirit touched his heart.—G. T., of California.

[We are admonished by the Scriptures to "pray one for another" (James 5:16). This column is designed to encourage prayer for personal, family, and church problems. The appointed time of prayer is at sunset each Friday evening. Participants believe "it is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask."—*The Great Controversy*, p. 525.

Portions of letters reporting answers to prayer will be published as space permits.]

Jonathan and Christ

By PRESTON SMITH



In some respects Jonathan,
son of King Saul,
may be thought of
as a type of Christ.

ISRAEL WAS THREATENED BY INVASION by the Philistines, who hoped to overthrow the kingdom newly formed under Saul. Not only did the enemy have vastly superior forces but the Israelites were without adequate weapons. They had only two swords—those of King Saul and his son Jonathan. The situation was so critical and the outlook so frightening that Saul's soldiers deserted by the hundreds, rapidly reducing his army from 3,000 to 600 men.

In their hour of crisis, Jonathan, a man of great faith, proposed to his armorbearer that they go and seek to conquer the enemy. The Philistine host was camped at Michmash, and Saul's men were stationed across a deep ravine on an elevation some 200 feet higher at Gibeah. Jonathan suggested that he and his bodyguard reveal themselves to the enemy sentry, and if they were challenged to come up to battle this would be a sign that the Lord would give them victory. The words he spoke will live forever: "It may be that the Lord will work for us: for there is no restraint to the Lord to save by many or by few" (1 Sam. 14:6).

That God was ready to work for them was soon revealed by the sentry's challenge to come up to battle, and Jonathan's ascent of the rocky cliffs and his successful attack. Suddenly God intervened by a mighty earthquake, which completely confused the enemy, who turned against one another and began to retreat.

From the opposite height King Saul saw the Philistines melting away, and he summoned his army to attack. There was a tremendous victory in which Israel was saved from the hand of the enemy. "So the Lord saved Israel that day" (verse 23).

However, the marvelous victory was nearly ruined when the innocent hero, Jonathan, was condemned to death by his own father. King Saul had rashly made the soldiers promise that they would eat nothing that day until evening. Jonathan, not knowing of the king's command, had eaten some honey while pursuing the enemy, and when this became known to the king he sentenced his son to death. Jonathan meekly submitted to the sentence, saying simply, "I must die." But the whole army came to his defense, saying, "Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: . . . for he hath wrought with God this day. So the people rescued Jonathan, that he died not" (verse 45).

Jonathan was thus a savior to Israel. He had a deep and living experience with his divine Neighbor, the Lord Jesus. His personal relationship was so close that he revealed the love of his invisible divine Neighbor to his visible human neighbor.

Some time later, when King Saul failed to carry out God's command regarding the destruction of the Amalekites, Samuel said to him, "The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou" (chap. 15:28).

Preston Smith is a pastor in Auburn, California.

Of Scarlet and Snow

"ALL GUILT is from the devil!" The words were adamant, but the pain in Joanie's face told of deep struggle. And many of us too have seen enough of tortured lives to almost wish the word "guilt" had never been thought of.

It is true that "grief, anxiety, discontent, remorse, guilt, distrust all tend to break down the life forces and to invite decay and death" (*Guidelines to Mental Health*, p. 260). Mental institutions and hospitals stand witness to that fact. Does that mean, though, that all guilt is bad? Or can guilt serve some useful purpose?

Someone has said that people have guilt complexes because they *are* guilty. If we gossip, unless our consciences are scared and shriveled, we feel guilty. When we've told a lie (even a half-truth), guilt haunts us. If we've broken our marriage vows, guilt envelopes us.

Painful as it may be at the time, that kind of guilt can be helpful and valuable. It's a rational guilt. It puts on the brakes, gives us incentive to improve, to grow. It also reminds us of guilt that has not been processed—made right and cleansed.

Rational guilt doesn't compare our guilt with that of others. It does not try to determine degrees of guilt, nor will it judge someone else's sin in an attempt to make ours look better. Rational guilt looks squarely at sin, but it also looks directly to the Saviour. It isn't so crushing to admit our "wrongness" when we know that Jesus will cover us with His "rightness" and cleanse us from our "wrongness."

There is more than one kind of guilt, however. There is an irrational guilt. It cannot differentiate between willful sin and mistakes of ignorance. In a sense, we may be sorry for both—sometimes more sorry for

our mistakes than for our sins.

Irrational guilt also hangs on tenaciously. It dogs the sinner's steps, intruding into every phase of life.

How does healing begin? The first step is to identify sin (the Bible can help us here), admit our sin (what was our intent?), and then confess it. To refuse to confess is to ask for justice—the justice that shuts out God's mercy.

When we've laid our guilt at the foot of the cross we must believe that God does forgive, and then accept that forgiveness and thank Him for it.

The devil has a very clever trap. First he tempts us into sin, then he taunts us with the thought that our sins have been so terrible that God will not hear our prayers. He whispers, "It is of no use for you to pray; did you not do that evil thing?" (see *Thoughts From the Mount of Blessing*, p. 115).

But we too set our own kinds of traps. Either we try to lessen our guilt, blame someone else, and excuse our sin, or we try to carry our sins by ourselves, attempting in some way to pay for them by punishing ourselves or by doing penance. (Some people will even use a perverted and rigid form of health reform in this way.) We do not allow ourselves to believe that God does forgive—freely and fully—and in the end our sins crush us.

But God has another plan. He says, as He said to the woman taken in adultery, "Go, and sin no more." He says, "Though your sins be as scarlet, they shall be as white as snow" (Isa. 1:18). He says, "As far as the east is from the west, so far hath he removed our transgressions from us" (Ps. 103:12).

Do we really believe that? Accept that? There's nothing that can keep us from claiming those promises—*nothing but our own wrong choice.*

Neither Saul nor Jonathan knew who this neighbor was at first. But, following David's signal victory over Goliath, it began to appear that David was the neighbor. Jonathan loved David so deeply that he gave him his royal robe and his weapons. Furthermore, they entered into an agreement together to help and protect each other.

Jonathan risked the wrath of his father to save David's life. On the occasion of a certain feast David and Jonathan arranged a test of King Saul's intentions by having David remain away from the gathering.

On the second day, when Saul inquired of Jonathan concerning David's absence and Jonathan defended his friend, the king became so angry that he hurled his spear at his own son. Fortunately Jonathan dodged the missile and rushed out to report the impending danger to David.

Jonathan's love was further revealed by his secret visit to David in the wilderness of Ziph. David was a fugitive, pursued by King Saul, yet Jonathan risked his life to visit him. "And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God. And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee" (chap. 23:16, 17). Jonathan thus put David before himself.

Jonathan's divine Neighbor is our divine Neighbor. Jesus came single-handed to deliver us from our overpowering enemy, Satan. As there was an earthquake in connection with Jonathan's victory, so there was an earthquake when Jesus conquered sin and died on the cross, and still another earthquake when He conquered death and arose to life at His resurrection. He trod the winepress alone and of the people there was none with Him (Isa. 63:3).

Jesus, like Jonathan, was condemned though innocent. Governor Pilate said, "I find no fault in him" (John 19:4), yet sentenced Him to crucifixion. Jesus "humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:8). As Jonathan endured his father's wrath for the sake of his friend, so Jesus endured the wrath of God against sin for us.

A Kingly Robe Is Ours

As Jonathan treated David, so Jesus shares with us His royal robe, His perfect righteousness, to cover our past lives. He also shares with us His weapons of the Holy Spirit, the Word and prayer, that we may be overcomers through Him.

As Jonathan went down to David to visit and encourage him, so Jesus came down from heaven to live and die for us. Now, He comes to us daily by His Spirit, to live in our hearts. Further, He will share His throne with us throughout eternity (Rev. 3:21).

Jesus, our divine Neighbor, loves us and desires us to reveal this same love to our fellow men. To love them means to share with them, to visit them, and to help them in any way we can, putting them before ourselves.

Jonathan had two neighbors, one divine and one human. It was his connection with the divine One that led him to love his human neighbor, David. We also have two neighbors, the same divine One Jonathan had—Jesus, who loves us as Himself. May we reveal this same love to our human neighbor, whether in the church or in the world. □



Children need to be taught to express love, to show concern for the sick, and to care for elderly relatives. The best way to teach them is by example.

“Mother, I Love You”

By VIRGINIA HANSEN

Giving love and admiration boomerang; they come back to you.

I WAS DOING SPECIAL-DUTY nursing, taking care of a stroke patient. Tests showed little probability of recovery. The large family gathered around the bed of the little mother, waiting anxiously. As the doctor spoke softly, “She’s gone,” an involuntary cry wrenched our hearts as a daughter gave a belated appeal, “Mother, I love you, please forgive me . . .”

How precious that expression of love would have been to her mother during the hard years of her life. Whose fault was it that the words were not spoken in time?

Virginia Hansen, a registered nurse and a member of the National Writers Club, lives in Lodi, California.

It is sad to see mothers and fathers literally dying a bitter death because no one, not even their children, seem to care what happens to them. There are many extended-care facilities where neglected people exist, forgotten by family and friends. This picture is not pleasant to contemplate as one grows older. Yet some folks grow old happily and achieve a serenity of mind that is unaffected by either poor health, poverty, or loneliness.

I did not say loneliness. Each one of us comes into this world alone, an individual uniquely different from any other. Death is not a group project. We must face it alone. The interval between birth and death must also be

faced alone. The inner serenity we need must come from self-acceptance and trust in divine love, not in transient human affection from those legitimately preoccupied with other things.

If we want our children to care about us and others, we must teach them how by the "show and tell" method. Consider these examples I have personally observed:

"Hi, Ricky," I said to my neighbor's blond 9-year-old son. "Something in your package sure smells good." Gingerly I lifted the napkin covering the hot cinnamon rolls that Ricky was carrying to a sick neighbor.

"I'm taking them to Mrs. Jones. She's sick, you know."

Later his mother explained. "I'm trying to teach Ricky to be unselfish." As he grew older, his attitude of unselfish caring paid off in thoughtfulness for his parents' needs. It became habitual for him to be kind and helpful—because mother found ways to encourage these characteristics in her child.

"Mother, you look gorgeous! Your dress looks like that \$100 dress in the dress shop!" Two teen-age boys beamed their approval at their mother. Mother glowed with pride. She had taught them to see something to compliment, and her teaching was returning to her in full measure.

That's the way love is. Seeking compliments seems to repel their expression. Craving attention and selfishly seeking admiration do not work. But giving love and admiration is like a boomerang; it comes back to you. Perhaps not in actual words, but in a look that says, "You're great! I'm glad you're my mother." The less you expect, the more you get, I've found. Love mellows the heart and draws others to you. It is not served on demand, but it does have to be taught early.

Example Pays Off

A nurse's aide and I were discussing the problems of care for the aged as we made out our progress reports in a hospital.

"Well," she smiled complacently, "I'll never have to worry about my children taking care of me when I'm old."

"How can you be so sure?" I queried.

"Easy," she said. "They've had years of experience in seeing me take care of my mother. I won't have any problems when it's their turn to take care of me. They've been taught from the time they were little."

Do you feel that you have not succeeded in teaching your children consideration for others? Is it their fault, or yours, if they are not kind to you?

But before castigating yourself, consider these options. Perhaps you need your eyes tested. Perhaps you haven't detected the manifestations of your offsprings' love for you. They may not say the words you crave. "I love you, Mom" may seem childish to them. Maybe you're not a kissing family. Nationalities and families vary in their demonstration of affection. Did you teach them to give Grandma a kiss or a hug when they were little? So you didn't, and you're reaping the lack of demonstrative affection you crave. What can you do, then?

We tend to ask our children to do for us what, ultimately, every human being must do for himself; namely, establish reasons for living.

When our children respond to our love with a kiss, a hug, a bit of sentimental poetry, or a lovely corsage, how it brightens life. No one can give importance to another person's opinion of himself unless that person is secure in his own mind and heart that he is important.

Is this to say, then, that we do not need the reassurance of being loved and needed? No, but love must come spontaneously, not on demand. Our children are the result of our training, and if we have not taught the how of love, then we must accept the results and not blame them. Maturity does wonders. A poem our son gave us on Valentine's Day demonstrates this:

As children we can't comprehend
Or fully realize
The meaning of our parents' love,
So tender and so wise,

Their patience and forgiveness that
Are part of every day,
The unexpected little things
They do in their dear way.

Much time goes by before we know
The depth of their concern,
The love in their protectiveness—
But with true joy we learn.

How wonderful these things become
As looking back we see
Through older eyes and comprehend
Their love and loyalty.

It's these and many other things
That make them grow more dear
With every thought and memory,
With every passing year.

And both of you must surely know
That every line above
Is meant especially for you
And signed with worlds of love.

While I was growing up as a minister's daughter, fortitude and restraint were expected and encouraged. In many ways I have been glad for that. Life is easier if we can accept the day's allotment of unpleasant happenings with equanimity, along with the good things. But the occasional need for reassurance is neither an unfair demand nor a sign of moral collapse. As long as such moments are droplets of time and not a way of life, they are a sign of our humanity.

Mothers, with their emotional sensitivity, are quick to see others' hurts and offer help, but sometimes their hearts are broken when no one seems to see their own need and respond. What can they do? One daughter points out that people would flock to her mother's aid if she would only be a little less heroic, a little more communicative of her needs. She doesn't need to be so stoic about her feelings that she seems like a rock in a storm. Would it be a disgrace to admit that even rocks are sometimes lashed by pounding waves?

We mothers cannot dictate the terms of want in given circumstances. We cannot manipulate our adult children. It is better to accept what is given with understanding—remembering the training we have given them—than to wallow in self-pity for what is not. □

Fear Is a Part of Childhood

According to a national survey there is an unexpectedly high degree of fear among children in the United States. The survey links this, in part, at least, to television violence.

The survey was designed by the Foundation for Child Development in New York City. Some 2,200 children and 1,700 parents were interviewed. The study questioned children of grammar school age on a wide range of topics. According to Dr. Nicholas Zill, project director, the survey reinforced the belief that TV violence should be curbed in some "big way."

Two thirds of the children said they were afraid "somebody bad" might get into their homes; about 25 percent said they were afraid of being hurt by someone when they went outside. Again, 25 percent of the children said they were afraid of TV programs where people

fight and shoot guns; and heavy watchers (four or more hours a day in front of a TV set) were twice as likely to feel "scared often." Dr. Zill also stated that children expressed fear when their parents argued or fought at home.

As another indication of the influence of television on children's attitudes and feelings, 28 percent named a TV person or character as the person they wanted to be like.

As we pondered the findings of this survey, it seemed to us that much of the blame for fear among today's children rests on the parents, first, for not controlling adequately what their children see on television, or the length of time they spend in front of a television set, and second, for not finding a basis for harmony among themselves so as to provide a home atmosphere in which the children will find security, happiness, and freedom from fear.

TV Creates Fear Patterns

It is high time parents stop using the TV set as a baby-sitter. Not only will such excessive television watching create fear patterns in their children, but the children will become like the characters they observe. By beholding, a person becomes changed. What he sees is woven into the fabric of his character and becomes a part of his thought pattern. And the Bible says, "As . . . [a man] thinketh in his heart, so is he."

Parents should concentrate instead on being or becoming what they hope their children will become. The survey revealed that in a large measure children reflect their parents' attitudes. Children who came from homes whose parents described their marriages as "not too happy" showed behavior patterns such as fighting in school.

But the survey had also a few cheerful notes. Despite their problems, the vast majority of children said they were happy about their families and believe their parents are proud of them. Nearly two-thirds said they felt their parents treat them "more like a grown-up" than "like a baby."

Also, the majority of children said they felt good about themselves, and 90 percent said, "I like being the way I am."

These responses are heartening. Often one hears that the family as an effective social unit is disintegrating. This survey indicates otherwise. On the religious side, one section of the survey showed that a "surprising number of children thought very positively about going to church, Sunday school, or synagogue." This positive attitude regarding church attendance must be attributed to the parents' influence.

Summing up, then, the good and the bad in the survey, it seems to us that the words of the following scripture are apropos, "Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God" (Rev. 3:2). What is bad needs to be corrected. What is good needs to be fortified lest it be lost.

D. F. N.

Inspired Gems



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

Carl P. Anderson
Northern New England
Conference

● "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matt. 16:24, 25).

● "Self-denial means to rule the spirit when passion is seeking for the mastery; to resist the temptation to censure and to speak faultfinding words; to have patience with the child that is dull and whose conduct is grievous and trying; to stand at the post of duty when others may fail; to lift responsibilities wherever and whenever you can, not for the purpose of applause, not for policy, but for the sake of the Master, who has given you a work to be done with unwavering fidelity; when you might praise yourself, to keep silent and let other lips praise you. Self-denial is to do good to others where inclination would lead you to serve and please yourself. Although your fellow men may never appreciate your efforts or give you credit for them, yet you are to work on."—*Testimonies*, vol. 4, p. 521.

devil, will be the favored ones who shall receive the seal of the living God. Those whose hands are not clean, whose hearts are not pure, will not have the seal of the living God. Those who are planning sin and acting it will be passed by. Only those who, in their attitude before God, are filling the position of those who are repenting and confessing their sins in the great antitypical day of atonement, will be recognized and marked as worthy of God's protection. The names of those who are steadfastly looking and waiting and watching for the appearing of their Saviour—more earnestly and wishfully than they who wait for the morning—will be numbered with those who are sealed.”—*Testimonies to Ministers*, p. 445.

“Will this seal be put upon the impure in mind, the fornicator, the adulterer, the man who covets his neighbor's wife? Let your souls answer the question, Does my character correspond to the qualifications essential that I may receive a passport to the mansions Christ has prepared for those who are fitted for them? Holiness must be inwrought in our character.”—*Ibid.*, p. 446. (See entire chapter, “Be Ye Clean,” pages 444-456.) “The seal of the living God will be placed upon those only who bear a likeness to Christ in character.”—*Review and Herald*, May 21, 1895, quoted in *The SDA Bible Commentary*, vol. 7, p. 970.

The standard is high—so high that Satan declares no one can reach it. Constantly he seeks to lower it, blur it, or cause God's people to despair of ever reaching it. But

even the weakest saint can be saved and be sealed, for Jesus is a wonderful Saviour. He imputes His own righteousness to those who accept Him by faith, thus accounting them righteous. Then He lives within them by His Holy Spirit, transforming their natures and enabling them to live righteously. “As wax takes the impression of the seal, so the soul is to take the impression of the Spirit of God and retain the image of Christ.”—ELLEN G. WHITE, in *Signs of the Times*, July 18, 1911, quoted in *The SDA Bible Commentary*, vol. 7, p. 970.

If God's people were dependent on their own righteousness to earn salvation, or on their own power to be overcomers, they might well despair, but their trust is not in self, it is in Christ, and “he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them” (Heb. 7:25). “No one need say that his case is hopeless, that he cannot live the life of a Christian. Ample provision is made by the death of Christ for every soul. Jesus is our ever-present help in time of need. Only call upon Him in faith, and He has promised to hear and answer your petitions.”—*Testimonies*, vol. 5, p. 215.

Time Is Short

The same Jesus who never once yielded to Satan's temptations, the same Jesus who lived the life of victory while sharing the conditions and experiences of humanity, will live within His people and enable them to reflect His image. He is able to keep them from falling, and to present them “faultless before the presence of his glory with exceeding joy” (Jude 24).

We do not know how much longer God will “hold the four winds” to give time for His people to be sealed. We do know that time is short—too short for anyone to dally with sin and yield to temptation. Every moment is of value in gaining a better understanding of God's will, in cooperating with His Holy Spirit, in developing a character fit for the society of sinless beings, and becoming the kind of person on whom God can put His seal to signify, This is “God's property, His possession” (*Testimonies to Ministers*, p. 446).

Revelation 7 reveals that the sealing is a work of ultimate importance and that it is going on in the world at the present time. In the light of this knowledge, we may well ask, Are we involved in this work? If the sealing were to end today, on whose side of the great controversy would we be found? Have we settled into the truth, “both intellectually and spiritually,” so that nothing can shake our faith? Do we reflect the image of Jesus fully?

Whatever may be our answers to these questions, it is not too late for us to gather in repentance at the foot of the cross, and, with the apostle Paul, determine not to know anything “save Jesus Christ, and him crucified” (1 Cor. 2:2). “We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb. 4:15, 16).

God wants to seal us. He is holding the four winds, waiting for us to cooperate fully with His Spirit. But how much longer will He wait? “Now is the accepted time; . . . now is the day of salvation” (2 Cor. 6:2).

K. H. W.

A Meditation While Ill

By HOWARD A. MUNSON

[The author died December 3, 1976. His obituary appeared in the February 17, 1977, REVIEW.]

The experience of being bedfast with a serious illness is providing me with a course in both music and art.

I am learning more of the value of rests and pauses in music. Music would be valueless without the rests and pauses, and sharps and flats, the minor chords, as well as the major.

The sharps and flats have been many in my life. But I have a Good Shepherd and I know He will buffer the sharps and flats in my life. He knows where to put the major and minor chords, the pauses and the rests, so as to make the harmonious whole that He wants me to be.

I am learning the value of shadows and clouds in art. Without beautiful clouds the artist's work would be a failure. I think of the shadows on the hills, and the beautiful sunsets. They are pictures for which people pay huge sums, yet I have them every day, and they're free.

Clouds in my life have been many. The shadows have been long, perhaps even through the “valley of the shadow of death,” but I have the same Good Shepherd. I know He holds me in the sunshine of His love.

I have asked Him to give me peace, that when I take my final exam I will get a passing grade.

Church Sends Delegate to Bible Society Advisory

By D. A. ROTH

SIXTY Protestant and Catholic church leaders attended the 1977 National Advisory Council of the American Bible Society recently and called upon Christians to double their support of the world Bible cause by the year 1980.

The council recommended this action because, it said, only increased support of the Bible Society's work would ensure an adequate supply of Scriptures for the ministry of the churches at home and around the world.

I had the privilege of representing the Seventh-day Adventist denomination at the council, along with representatives of 51 other denominations and church agencies. The meeting was held at the society's executive headquarters in New York City. The council, held about once every three years, studied with Bible Society officers how the organization would best serve the Scripture needs of the churches in the next ten years.

The call for increased support was one of 16 resolutions that the council passed at the end of its meetings. In the first resolution the council affirmed its support of the Bible Society's publication of the *Good News Bible* and expressed hope that at least one copy would eventually be found in every American home. The resolution also encouraged the society to develop similar common-language translations for all the nations of the world, saying that such translations "serve strategically in evangelizing the unchurched and nurturing those within the churches."

Another resolution commended the ABS for its Good News for New Readers program, which is preparing Scripture reading materials for newly literate readers, and

asked that the Bible Society continue to place high priority on this program.

At a dinner meeting held in mid-session, I was pleased to get acquainted with a number of leaders of other denominations. Porter Routh, executive secretary-treasurer of the Executive Committee of the Southern Baptist Convention, expressed his delight to see U.S. President Jimmy Carter take his Bible to church every week. He expressed his hope that God would use President Carter's witness for the good of the entire world.

80 Agencies Contribute

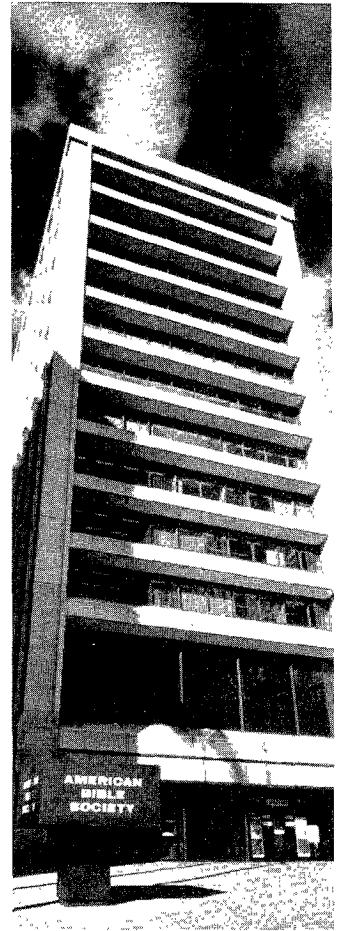
During the three-day meeting I became acquainted with many of the directors of the Bible Society's headquarters office in New York. I learned that a total of 80 denominations, churches, and agencies contributed a total of \$1,739,194 last year to the American Bible Society. The largest appropriations came from the Southern Baptist Convention, the American Lutheran Church, and the United Methodist Church.

Our church gave a total of \$45,165 last year to the worldwide work of the Bible Society, a per capita of .094. Only 13 other groups, all very small in membership, had higher per capitas. Of the denominations with high membership, only the American Lutheran Church gave a higher per capita contribution than Seventh-day Adventists did.

I left the advisory council with a new appreciation of the function of the American Bible Society. The avowed purpose of the society is to promote the distribution of the Holy Scriptures, without doctrinal note or comment, to every person on earth in whatever language may be required. It is a voluntary, non-profit organization supported by donations.

Translation work is done constantly. There still remain more than 1,000 languages and dialects in which the printed Word of God is not yet available. The 100 million people who speak these tongues must be reached, according to the society.

Services provided by the society are constantly being used by individuals and corporately by churches within the Adventist denomination. The American Bible Society deserves the continued support of every church member.



The headquarters of the American Bible Society is in New York City, where 60 church leaders gathered recently for an advisory council.



"Let the Word Speak" was the theme of the American Bible Society advisory council, which was attended by Protestant and Catholic church leaders. The author, representing Seventh-day Adventists, is in the front row, right.

D. A. Roth is an associate secretary of the General Conference.



The central house of the former Cathrine Hall plantation near Montego Bay has been renovated to be the West Jamaica Conference headquarters.

Three Jamaican Conferences Hold Triennial Sessions

By B. L. ARCHBOLD

EACH OF the three Adventist conference organizations in Jamaica held triennial sessions this year, one in a newly acquired site.

The East Jamaica Conference triennial session, held March 16-19, reelected J. G. Bennett and J. A. Allen as president and secretary, respectively, and chose Gilbert James, union accountant, as treasurer. The rapid growth in membership in this conference, from 22,000 to nearly 27,000 during the past three years, has made necessary a church expansion program. The president's report indicated that more funds were spent in the acquisition of land for church buildings during this triennium than during the previous 25 years. Twelve new properties for churches were secured at a cost of more than \$200,000, all paid for in full.

Central Jamaica Conference

The Central Jamaica Conference triennial session, held March 23-26, reelected E. A. Hyatt, president, K. C. Henry, secretary, and E. H. Scott, treasurer. The president reported, "Evangelism is the main purpose of the church and the primary task

of every disciple. During the period under review several tent and church evangelistic crusades have been conducted. As a result, six new churches were organized and 5,903 new members were baptized, giving a present membership of 25,000. One pastor alone, D. Kennedy, was instrumental in 565 baptisms."

West Jamaica Conference

The last of the three Jamaican conference triennial sessions held was that of the West Jamaica Conference. This session is especially significant because it was held in a new location.

The West Jamaica Conference offices have been situated in an unrepresentative building. For a number of years various commissions have searched for a more suitable location. When the heir to the 22-acre Cathrine Hall plantation adjoining the model government hospital in Montego Bay offered the property for sale, the conference administration sought counsel from the West Indies Union and the Inter-American Division regarding this opportunity. The constituency has now approved a \$150,000 purchase agreement.

The central house, which has been renovated into 14

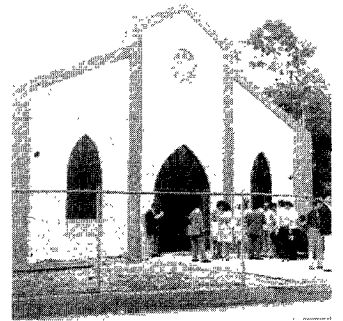
offices as the conference headquarters, was officially opened at the time of this triennial session, March 30-April 2. Several high government officials were present for the inauguration, including a senator, who thanked the church for its spiritual, educational, and welfare services to the island.

Delegates to the session were accommodated in the eight smaller houses on the property surrounding the main edifice, and food was provided from the spacious kitchen in the central building. Evening meetings were held in the Montego Bay church, but the daily business sessions were conducted in a tent pitched on the former tennis court of the new property.

E. R. E. Wright and C. R. Perry were reelected president and secretary, respectively, and W. R. McMillan, an associate treasurer of the union, was elected treasurer. These officers, conference departmental directors, visitors, and delegates were grateful that the session could be conducted in the lovely setting on a hill surrounded by mountains, overlooking the city, the sea, and the beautiful North Bay. In addition to being the conference office headquarters, the new location will be used as a youth campsite, a recreational area for the Harris Memorial High School, and a Community Services center.

Nine new churches were organized and 15 new areas entered in this conference

during the past triennium. Three pastors in the West Jamaica Conference were triple centurions in 1976: L. C. Thomas, Pastor Wright (the conference president), and A. Parchment. Tribute was paid to all the workers and laymen for their leadership during this triennial period, which closed with a membership totaling 30,000.



CHURCH IS DEDICATED IN PUERTO RICO

A new 3,000-square-meter church was dedicated recently in Anasco, Puerto Rico. The debt-free structure represents two and a half years of sacrifice by the members.

Among those participating in the dedicatory services were Fred Hernandez, West Puerto Rico Conference president, and Pedro Ramos, church pastor.

On May 1 an evangelistic crusade was launched in this new church.

FRED HERNANDEZ

B. L. Archbold is president of the Inter-American Division.

EGYPT

Leaders Discuss African Affairs

Forty-five centuries of history looked down upon some 20 Adventist Church leaders as the first Consultation on African Affairs got under way June 1. The venue for this historic gathering was the Giza plateau, just outside Cairo, Egypt. The Mena House Hotel provided the conference facilities, almost literally in the shadows of the giant Cheops pyramid, with its three million stone blocks.

Although the participants were very much aware of history's lessons and challenges, their attention was focused on the future and the continued development of the Seventh-day Adventist Church in Africa. Robert H. Pierson, General Conference president, was the chairman, assisted by Alf Lohne, general vice-president. The other consultation members came from the four world divisions with work in Africa. Sixteen nationalities were represented.

The conference came to grips with the problem areas, including the growing edge of the burgeoning church in Africa below the Sahara. While rejoicing in the record number of baptisms and the organization of new missions and conferences, consultation members gave attention to evangelizing some of the regions still awaiting the Advent message, including the unentered countries of Benin, Mali, Niger, and Somalia, and provinces such as the northern states in Nigeria, areas of the Sudan, and Ovamboland in South-West Africa. Great cities such as Cairo, Dakar, Douala, and Lagos present a challenge to "large-city evangelism."

Considerable attention was given to the problems and opportunities represented by Africa's Francophone (French-speaking) countries. Great are the challenges offered by the recruitment and training of French-speaking ministers and teachers. The production and distribution of French literature is vital to the

successful achievement of the church's mission in many countries from Senegal to Burundi.

It is expected that increased personnel assistance will be forthcoming from Third World nations, in addition to the traditional worker supply from Western Europe and North America. Furthermore, the Francophone college recently established in the Cameroons soon will be making its impact.

Very capable cadres of national African leadership already have emerged. In order to further help this sound development, leadership seminars are being planned.

Not only is increasing responsibility being assumed by African workers, but well-educated and dedicated lay workers are coming to the fore. The church hopes to dip into this rising reservoir of talent, professional qualifications, and loyalty. Plans were laid for holding a pilot inter-division lay evangelism coun-

cil in order to help harness the great potential inherent in the African laity.

Attention was given to a change in the medical/health field. The trend in Africa will be away from emphasis on the operation of hospitals and toward health education, public health, and the deployment of medico-health personnel in chains of stationary and mobile clinics.

In recent years a number of Adventist hospitals in Africa have been nationalized. The Seventh-day Adventist Church recognizes the legal right of governments to nationalize institutions, giving the appropriate compensation to the former proprietors. Based on the church's fundamental stance of conscientious cooperation, the consultation had some practical suggestions to make.

Time was spent on the question of producing Bible textbooks adapted to the African situation. Funds and expertise need to be generated

to meet this real necessity.

The hours the consultation spent in Cairo were busy ones. Difficult problems were faced squarely, such as work in predominantly Moslem areas. There are no easy answers. A spirit of unity and brotherhood prevailed in all the discussions.

As I write these lines, I can gaze at the great Cheops pyramid. Cheops, like other Pharaohs, tried to overcome death and conquer time, but death came, the tomb robbers discovered the secret pyramid chambers, and time has continued its triumphant but destructive procession. Looking at the colossal stone monument, I am reminded of the words Jesus spoke: "If my disciples keep silence the stones will shout aloud" (Luke 19:40, N.E.B.). Christ's disciples in Africa are not silent; they are building for eternity. B. B. BEACH

Secretary
Northern Europe-
West Africa Division



NSO DIRECTOR VISITS TRANS-AFRICA DIVISION

With Perry Parks, Trans-Africa Division youth director, Clark Smith, director of the General Conference National Service Organization, held meetings with church leaders and at colleges in three unions of the Trans-Africa Division March 23 to April 6. He is pictured at left, above, with church and youth leaders of the Lusaka, Zambia, area.

Even though things are unsettled in some of the countries where Pastor Smith visited and spoke, his Bible-centered messages on the Christian's relationship to his government and noncombatancy were well-received.

In some countries of the Trans-Africa Division where military service is required, the position of the church on military service has been presented in a kind, clear way to government authorities. As a result, full Sabbath and noncombatancy privileges have been granted to Seventh-day Adventist young people who are drafted into military service. In other countries the teaching of the church has been presented to the government authorities, who are considering the position.

PERRY PARKS
Youth Director
Trans-Africa Division

SINGAPORE

Unions Report on Target 80

At the midyear meeting of the Far Eastern Division in Singapore June 6 to 9, union presidents reported on the divisionwide TARGET 80 program in their territories.

Utilizing Voice of Prophecy Bible lessons in one-to-one evangelism, one area of Minahasa reported 70 percent of the VOP graduates took their stand for Christ at an evangelistic meeting recently, according to J. S. Maramis, East Indonesia Union Mission president.

E. L. Sorensen, acting chairman of the West Indonesia Union Mission, reported that the Nusa Tenggara Mission saw more baptisms in the past year than ever before in

its history, and he added that laymen are establishing the new churches in this field.

Baptisms at the English language school in Jakarta in the past have been very few, Elder Sorensen also reported, but on June 4, six students were baptized.

There's a "new day for Thailand" too, according to W. L. Wilcox, Southeast Asia Union president, who said that 152 Thais were baptized during April and May. Total Adventist membership in Thailand is around 2,000. Elder Wilcox also said that several areas overshot their goals for VOP students and have ordered additional lessons. The West Malaysia-Singapore Mission, for instance, ordered 21,000 more lessons, 200 of which were in the Tamil language.

The Philippine unions re-

ported more than 54,000 baptisms in their country since 1974. F. M. Arrogante, president of the North Philippine Union Mission, told of the experience of a laywoman who works as a masseuse. When she heard about the TARGET 80 program of one-to-one evangelism, she thought of sharing her faith with her clients, one of whom was a wealthy woman of Manila. The woman had recently lost her son, and was extremely depressed when she came in for a massage one day. The Adventist woman began to tell her about Jesus and the peace He can give. The woman responded favorably and later visited the Adventist church. Today seven members of her family are baptized church members.

L. E. Montana, president of the Central Philippine Union

Mission, also told of an influential woman he baptized recently. As a college teacher, this young woman enrolled 87 of her students in Voice of Prophecy Bible studies.

From the south, P. M. Diaz told of an experience that began one morning while he was jogging in the town of Surigao, where he was holding a series of meetings. As he ran along, Elder Diaz caught up with a man and invited him to the meetings. The man turned out to be the editor of another church's paper, but he agreed to go to Elder Diaz' meetings. He was among the 100 people baptized at the close of the series.

In Korea some 2,000 evangelistic crusades have been conducted since the beginning of the TARGET 80 program. According to E. Y. Kim, union president, two thirds of

August 13 Offering Is for Oakwood College

The nineteenth annual North American Division-wide offering for Oakwood College will be received in Adventist churches on August 13. A goal of \$200,000 has been set for the offering, to build a new science building on the campus.

Oakwood College's 81-year record of growth is by now quite well-known to Adventists. From an industrial and manual training school during the first 20 years after its founding in 1896, Oakwood evolved as a junior college in 1917 and became a senior college in 1943. Blessed with a strong interracial faculty and board of trustees, Oakwood is open to all while serving a predominance of black students from all parts of the North American Division and overseas.

Enrollment at Oakwood has shown steady increases through the years, for example, doubling between 1954 and 1963. Since 1959, when annual offerings for Oakwood were begun, the cumulative enrollment swelled from 328 to 1,171. Oakwood is now the sixth largest of the undergraduate colleges in the North American Division.

Inevitably, this growth has severely taxed the campus facilities. Buildings designed for service in the 1950's and 1960's are now inadequate. To accommodate the enlarged student body, the college has provided more dormitories and classrooms, a new library, elementary and secondary schools, a new administration and student services building, and other facilities.

Recent major projects include the religion department-church complex, now under construction, and a large factory to house Harris Pine Mills's newest assembly plant, which will provide many students with labor opportunities.

Oakwood's broad spectrum of unmet needs includes a science building, more dormitory space, campus

roads and walks, and more provision for vocational instruction. The college board has voted to give priority to the need for a new science building; hence the \$200,000 goal for this year's offering.

Like the church's two universities, Oakwood College is a General Conference institution; therefore, its sources of support differ from those of the union conference-operated colleges. In addition to special subsidies granted by the General Conference, the Regional conferences and departments, representing a constituency of some 100,000 members, give almost one-half million dollars a year to Oakwood. Also, as a part of its operating package, Oakwood is the recipient of an annual offering from the churches of the North American Division.

The college is grateful to its sponsoring bodies for their subsidies and to church members who contribute to the annual Oakwood Offering, thus making possible the necessary expansion of its facilities and the strengthening of the college program. The successes of Oakwood and of its graduates stem in part from the contributions received.

Oakwood now offers Bachelor's degrees in 16 fields of study, associate degrees in three areas, including nursing, and eight preprofessional programs.

The faculty and students of the college participate in a large number of lay activities, including jail bands, community uplift, and witnessing groups. Many students serve in summer evangelism campaigns, and some also have served as student missionaries in overseas fields. Hundreds of students earn part of their school expenses while selling Christian literature.

GARLAND J. MILLET
Associate Education Director
General Conference

these crusades were held by laymen and youth.

Union and mission staffs of Korea have banded together to form leader training teams, Elder Kim added. These teams go from church to church, training members in evangelism, looking at individual church goals for TARGET 80, and evaluating the evangelistic outreach of each church.

Y. Okafuji, Japan Union Mission president, reported that 350 people in his territory are studying VOP lessons with church members. He also reported that after a training program for church members in the Chiba area, a number of young people planned and conducted a public crusade.

In considering the TARGET 80 plan for Taiwan, L. R. Colburn, South China Island Union Mission president, said the church leaders looked at five dark areas in the country. To date, Adventist work has begun in one of these places, and according to the local mission president, M. Y. Hsiao, who recently visited there one Sabbath, the church was full.

Elder Colburn also mentioned a cassette ministry for Hong Kong that is already in operation. Many members do not feel adequately prepared to give Bible studies, he explained, so the leaders in Hong Kong are providing them with a cassette player and cassettes of Bible studies. During 1977 there is a plan to activate 400 lay workers in Hong Kong, many of them using the cassette recorders in their witness.

JANE ALLEN
Associate Communication
Director
Far Eastern Division

MEXICO

New Union Office Is Inaugurated

On February 15 a spacious new office building was inaugurated in Mexico City as headquarters for the Mexican Union.

Francisco Reyes, an 82-year-old retired minister, who

directed the construction of the building, was honored at the evening inaugural program. Officers of the Inter-American Division and the Mexican Union and many conference and institutional personnel participated in the evening's events.

Union membership was reported to be 90,678 at the time of the inauguration. In 1976, 11,784 persons were baptized, almost reaching the union's goal of "Mil por Mes" (one thousand per month).

In the first six weeks of 1977, one conference had already reached 50 percent of its yearly baptismal goal.

R. R. DRACHENBERG
Treasurer
Inter-American Division

INDIA

Laymen Graduate From Institutes

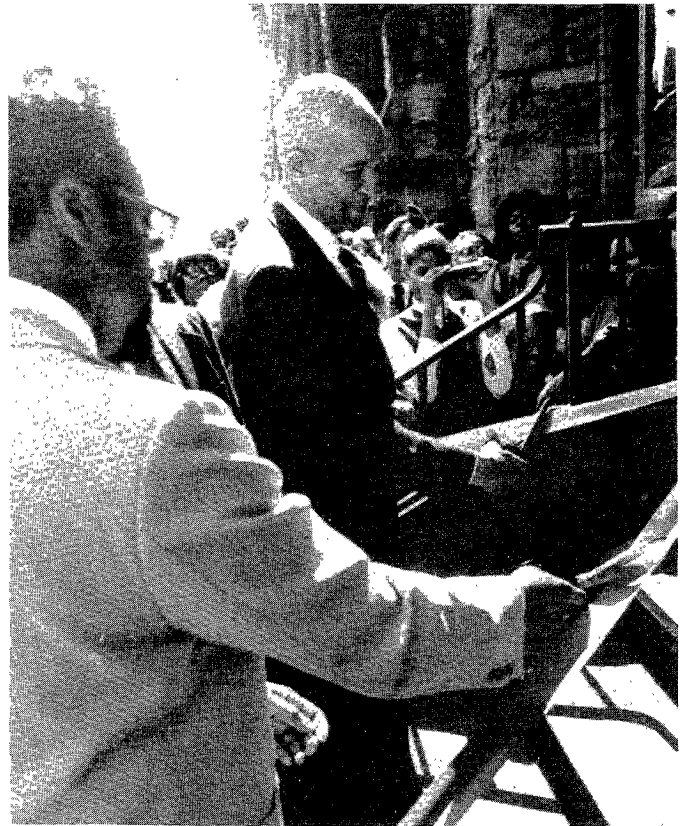
Forty-eight laymen in the Central India Union graduated recently from instructional training institutes, one in Narsapur, Maharashtra State, and one in Lasalgaon, Andhra Pradesh State.

This type of institute, to enable laymen to become better witnesses, involves six to eight weeks of concentrated study, but because most of the participants cannot attend for such a long period of time, the course is spread over a three-year period. Both of these Central India Union institutes began in 1975. In addition to these, institutes have been conducted in other areas of the Southern Asia Division.

Topics discussed during the institutes include Bible doctrines, public evangelism, personal witnessing, giving Bible studies, church history, Sabbath school evangelism, health education, the Spirit of Prophecy, and music.

It has been found that these training programs tend to increase the number of baptisms in the fields where they are held. Other fields doubtless will be conducting these institutes for laymen in their areas.

V. P. MUTHIAH
Lay Activities Advisor
Southern Asia Division



The Ephesus church in New York was reopened on March 27 when Edward Phipps, left, building committee chairman, and Edwin J. Humphrey, pastor, officiated at ribbon-cutting ceremonies. The church, which is a city landmark, was restored after fire destroyed it eight years ago.

NEW YORK

Ephesus Church Reopens Its Doors

The landmark Ephesus church on Lenox Avenue, Manhattan, New York, reopened its doors on Sunday, March 27, in a special ribbon-cutting ceremony. The doors had been closed for eight years as a result of fire.

Fred Samuels, city councilman, gave words of congratulations and introduced the keynote speaker, Percy Sutton, Manhattan Borough president. Then, as churches in the vicinity chimed their bells in salute, the ribbon was cut by Edwin J. Humphrey, pastor of the church, and Edward Phipps, chairman of the building committee.

The congregation met for the last time at the St. Andrews Episcopal church, where they had met for eight years, for Sabbath school on

April 2. At the close of that program, all assembled to prepare for the grand walk to the newly renovated Ephesus church. Pastors Humphrey and Nixon led the way as the youth and senior churches followed them to the building with the big steeple on Lenox Avenue. The doors to the main sanctuary and the youth chapel were opened by the pastors simultaneously, and the respective congregations marched in.

Pastor Humphrey's message that day, "Ebenezer, Meaning 'Hitherto Hath the Lord Helped Us,'" recalled the many plans that had been laid to rebuild the church after the fire and the long, hard struggle to return to it. Since the Ephesus church was designated by the city as a Landmark Church, it was necessary to restore the original external structure.

GERALDINE I. GROUT
REVIEW Correspondent

Australasian

● Youth work is advancing on all fronts in the Central Pacific Union Mission. Roger Nixon, youth director, reports that at the Easter youth camp held by Fonua Ofa in Tonga, several young people joined the baptismal class. Six camporees are planned for this year. In the Cook Islands, Tangi Tuaineiti and Pastor Nixon conducted a camporee during the Easter weekend, and 15 persons joined the baptismal class.

● The Rakiraki evangelistic crusade in Fiji was opened by the non-Adventist government district director of the province of Rakiraki.

● One hundred workers involved in financial administration throughout the Australasian Division and five General Conference delegates met for a finance officers' convention in Coolangatta, New South Wales, from June 15 to 22.

● A medical team of eight from North America visited the Atoifi Adventist Hospital, in the Solomon Islands, in late June to perform surgery and other important medical work.

● During 1976, 371 Five-Day Plans to Stop Smoking were conducted throughout the Australasian Division.

● Seven literature evangelists sold more than \$2,000 worth of books in their first six weeks of canvassing in Suva, Fiji. The set they are now selling retails at \$6.50.

Euro-Africa

● Constituents of the South German Union Conference, meeting in Stuttgart May 15 and 16, voted that Joachim Hildebrandt remain president of the union, and Wilfried Ninow remain secretary. Wolfgang Funka was elected treasurer. Just after the elections, the South German Union Conference officially opened its new office building on May 16. It is situated near Stuttgart.

● An automatic sewing machine, two automatic book presses, and a melting stove for lead have enlarged the machine section of the press at the Hamburg Publishing House, Hamburg, Germany.

● In mid-May a new chapel was dedicated in Roanne, France. Nearly 200 persons from neighboring SDA churches joined in the special services.

● The offices of the South France Conference, which for seven years were in a rented building in Montpellier, have been established in a new building in Clapiers, a Montpellier suburb.

● The German Democratic Republic Union Conference session, with 300 delegates, met in Leipzig from June 23 to 25. For the Sabbath meetings the largest Protestant church in the city was hired to accommodate an audience of 2,000 adults and 300 children. Reappointed were Manfred Boettcher, president, Georg Richter, secretary, and Gottfried Mager, treasurer.

Far Eastern

● The Philippine Publishing House has invested more than \$200,000 in translating and printing Spirit of Prophecy writings. The plan of the publishing house is to print one Spirit of Prophecy book in each of the four major dialects every year until 1980. During 1977 *Early Writings* will be published in Tagalog and Cebuano, *Christ's Object Lessons* in Tagalog and Ilocano, and the first volume of *The Desire of Ages* in Cebuano and Panayan.

● Former union youth director, N. R. Arit, was named secretary of the North Philippine Union Mission at the midyear meeting of the Far Eastern Division at Singapore, June 6 to 9. In another action, members of the division committee voted to place a call to the General Conference for a division evangelist. Committee members also looked at a proposal for a Home Study Institute branch in the Far East.

● Based on the monthly sales trend from January to April, Philippine Publishing House in Manila may make a sales record of more than 20 million pesos (US\$2,666,666) by the end of 1977. This forecast is based on monthly sales in the three Philippine unions, which reported total sales of US\$773,266.

Northern Europe-West Africa

● Robert H. Pierson, General Conference president, addressed an assembly of more than 2,000 persons representing churches throughout the British Union Conference at the Wembley Day of Fellowship, London, on Sabbath, May 28. During the day-long program, evangelistic breakthroughs were reported by conference and mission presidents. The North British Conference is currently witnessing its greatest influx of new members. Even southern Ireland, with its 98 percent Roman Catholic population, had gratifying membership gains to report.

● The Adventist Seminary of West Africa was host May 9 to 11 to a council for publishing leaders from the West African Union and Nigerian Union, who met to lay plans for strengthening the publishing program during the next five-year period. One of the plans made was to set a goal of 450 literature evangelists in the two unions by 1980. Special emphasis will be given to recruiting literature evangelists. Both unions show large gains in sales, the West African Union leading with a gain of 42 percent. Sixty persons are attending a branch Sabbath school organized by a literature evangelist in Northern Nigeria.

● Publishing house leaders and Adventist Book Center managers from the Euro-Africa Division and the Northern European section of the Northern Europe-West Africa Division met together for a trade-book workshop at Stanborough Press in England May 17 to 19.

North American

Atlantic Union

● On June 2, Walter E. Kloss, chaplain of the New England Memorial Hospital, testified on the problems caused by cigarette smoking, during a hearing held by the National Commission on Smoking and Public Policy in Boston. As president of the American Lung Association of Massachusetts, and for ten years director of the hospital's Five-Day Plan to Stop Smoking, Mr. Kloss is a veteran of the anti-smoking cause. The hearing consisted of 15-minute testimonials by local authorities speaking against smoking. Mr. Kloss's testimony addressed the problems of how smoking affects women and the economy.

● The Nobility Hill Pathfinder Club in Stoneham, Massachusetts, celebrated its twenty-fifth anniversary with a service on Sabbath, May 21.

Central Union

● During May, 1977, there was an average of more than 11 baptisms per day in the Central Union Conference. The total baptisms for the month were 345.

● Chaplain Chester L. Jordan is the director for the Alcohol Awareness Instruction Program at Porter Memorial Hospital, Denver, Colorado. Many patients are required to attend the 15-week session because of problems with drinking while driving.

● More than 100 Sabbath school teachers attended training programs conducted in Kansas by W. E. Peeke from the Central Union Conference, and in Nebraska by Howard F. Rampton from the General Conference.

Columbia Union

● Hadley Memorial Hospital, Washington, D.C., completed the first phase of a five-year expansion program with the construction of a new central administration building be-

hind the hospital's north wing. The building was named in honor of Solomon G. Brown, a black historical figure prominent in the Washington area and a resident of Anacostia, the primary community that supports Hadley Memorial Hospital.

● W. A. Cheatham, a local elder of the Dupont Park church in Washington, D.C., has been made deputy director for Program Review of the U.S. Government's Office for Civil Rights. Mr. Cheatham, a Pine Forge Academy and Columbia Union College graduate, will see that all Health, Education and Welfare agencies include civil-rights objectives in grants, contracts, and programs.

● The Farmville, Virginia, group became the Potomac Conference's seventy-eighth church when 30 persons signed the charter members' scroll April 30. The group, which met for several years near Cumberland, Virginia, was formed as a result of meetings held by Bert Koch.

● Children from the church school conducted the entire Mifflintown, Pennsylvania, Sabbath school program on April 23. Karen Donachy, 11, was teacher for the adult class. Jay Cole, 7, gave the mission story, and Amy Hambright, 6, offered prayer. Other students taught in the children's divisions and led the song service.

Lake Union

● Ground was broken on May 15 for the Niles, Michigan, Westside Adventist church to be erected adjacent to the church school. The structure will feature an octagon-shaped sanctuary with seating for 420. It will contain six classrooms, a pastor's study, and a deacon's library. Estimated cost of the building is \$335,000.

● Vegetarian cooking, nutrition, and weight-control classes were held at the Ottawa, Illinois, church recently. The program was presented by the Oak Haven Adventist community from Pullman, Michigan.

North Pacific Union

● Books ordered for the book sale on the first Sunday of the Idaho camp meeting were sold out on that day, according to T. E. Baber, Idaho Conference ABC manager. Sales totaled \$7,000.

● Central Valley Junior Academy in Wapato, Washington, which serves the Wapato, Toppenish, and Granger churches, was dedicated on May 7. The school is presently buying 23 acres of adjoining farmland for the use of agricultural classes.

● A needlepoint art piece of "The Last Supper" containing more than a million stitches was donated to the Portland, Oregon, Tabernacle church. The work, measuring 69 by 24 inches, was created by James Shanks, 82. It has been valued by a Portland jeweler at \$7,400 and will be displayed in a special case in the church foyer.

Pacific Union

● David L. Rice now heads the Adventist Book Center in the Nevada-Utah Conference, after transferring from the position of assistant manager of the Oregon Conference Adventist Book Center.

● The La Sierra, California, Spanish Evangelistic-Youth Center was dedicated in late spring. The auditorium seats more than 1,000 and has Sabbath school facilities, a kitchen, offices, and a fellowship hall. The 26,000-square-foot building is the first phase of a building project. Within a few months, ground will be broken for a church sanctuary.

● A Chinese company of 84 charter members has been organized in Loma Linda, California. Ernest Chan is first elder of the group.

● Alma Nephew was honored recently for her 46 years in elementary education, 37 of which were spent at the Loma Linda, California, elementary school.

● Arthur J. Escobar is the new pastor of Honolulu Cen-

tral church, Hawaii, replacing George Coffen, who is retiring.

● Castle Memorial Hospital in Kailua, Hawaii, has opened a 10-bed human-services unit specializing in psychiatric evaluation and short-term treatment.

● During an early summer Big Week, Hawaiian literature evangelists sold more than \$7,000 worth of books.

● Honolulu Central church members, under the direction of Ralph Pueschel, associate pastor, have organized four areas of health evangelism. Laymen in the project are Delia de la Cruz, Paul Scowcroft, Fred Nagao, and Julia Shim.

Southern Union

● Twenty-three persons were baptized in Tallahassee, Florida, during an evangelistic crusade conducted by the Brownlow-Ferry team.

● The Florida Conference has added a full-time Spanish evangelist to its soul-winning team. Walter Cameron will hold his first series in Orlando, Florida, starting August 20.

● A new Community Services center was opened by the Huntsville, Alabama, First church May 2.

Southwestern Union

● The Southwest Region Conference's camp meeting was held at Texas Conference's Lone Star Camp this year so constituents could see the camp prior to a fall constituency meeting to decide on the possible purchase of the site. The Texas Conference has purchased a new camp, academy, and convention-center site near Austin, Texas.

● Charles Wheeling, a literature evangelist from Alabama, has been called to serve as the second publishing evangelist for the Southwestern Union. He will prepare for three annual evangelistic meetings by intensified visitation of people who have purchased books from literature evangelists,

and will be working in the Houston, Texas, area.

● A new congregation of 54 members was organized in Alvarado, Texas, on June 18. Ron Halvorsen and the Keene church sponsored this new congregation as part of the Texas Conference's plan to begin work in areas where there is none.

● Floyd Eccles, Arkansas-Louisiana Conference director of education, has accepted the invitation of the Texas Conference to become their director of education.

Loma Linda University

● Sue Van Tilborg recently received recognition for 48 years of continuous service to White Memorial Medical Center during the recent ninth Annual Service Awards Banquet in Los Angeles. Miss Van Tilborg, a registered nurse, began her professional career at White Memorial Hospital in November 1929, in the Department of Nursing, after her graduation from the School of Nursing at the College of Medical Evangelists, now Loma Linda University. From that date to her retirement this year Miss Van Tilborg has served the clinical laboratory. Along with Miss Van Tilborg, 62 employees and 13 other retirees were honored at the Service Awards Banquet for a total of 1,154 years of accumulated service to the needs of Southern California residents.

● A meeting of the General Conference Committee on Adventist Concepts of Psychology was held on the Loma Linda campus in early June. The committee met to review a number of topics of current interest in the field of psychology and its related disciplines.

● Twenty School of Dentistry juniors are assisting in the promotion of two local Five-Day Plans to Stop Smoking. About 60 individuals are expected to enroll in the clinics during July and August. John M. Reeves, director of educational resources for the School of Dentistry, will be the coordinator.

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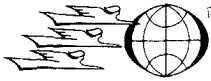
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TO CONTRIBUTORS

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

An index is published in the last Review of June and December.

To New Posts

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

Marieda Blehm, teacher, Rifle, Colorado, formerly same position, Washington Conference.

Harvey Borton, teacher, Mile High Academy, Denver, Colorado, formerly missionary in Venezuela.

Harold E. Peters, district leader, Salina, Kansas, formerly Bible teacher, Auburn Academy, Washington Conference.

Thurman Petty, pastor, Rock Springs, Wyoming, formerly same position, Trenton, New Jersey.

Jim Stephen, elementary program coordinator, Mile High Academy, Denver, Colorado, formerly teacher, College View Academy, Lincoln, Nebraska.

Roy B. Thurmon, pastor, Dallas Central church, formerly same position, Memphis, Tennessee.

Jere Webb, pastor, Southern Missionary College church, formerly same position, Dallas Central church.

NATIONALS RETURNING

Eion Giller (AU '76), to serve in pastoral work, Victorian Conference, Australasian Division, and **Ella Mae Giller**, and two children, left Chicago, Illinois, June 6, 1977.

Claude H. Pierce (AU '72), to serve as youth-health and temperance director, Caribbean Union, Port-of-Spain, Trinidad, and **Thecla Lezama Pierce**, and two children, left Miami, Florida, June 1, 1977.

STUDENT MISSIONARIES

Anees Jeries Abdelnour (AU), of Takoma Park, Maryland, to serve as food factory worker, Pakistan Adventist Seminary and College, Chuharkana Mandi, Sheikhpura District, Pakistan, left Chicago, Illinois, June 15, 1977.

David Robert Axford (WWC), of Prosser, Washington, to serve as teacher, Seventh-day Adventist English Language School, Jakarta, Java, Indonesia, left San Francisco, California, June 21, 1977.

Carl A. Bartlett (WWC), of Elgin, Oregon, to serve as English teacher, North Celebes, East Indonesia Union Mission, Manado,

Sulawesi Utara, Indonesia, left San Francisco, June 14, 1977.

Pam Beck (WWC), of Orofino, Idaho, to serve as teacher, Seventh-day Adventist English Language School, Jakarta, Java, Indonesia, left Portland, Oregon, June 14, 1977.

Randy Allen Beddoe (PUC), of Ukiah, California, to serve as teacher, Seventh-day Adventist English Language School, Jakarta, Java, Indonesia, left San Francisco, June 14, 1977.

Milton Allen Blackmon (OC), of Evanston, Illinois, to serve in evangelism, Seventh-day Adventist English Language School, Chung Ryang, Seoul, Korea, left Los Angeles, California, June 13, 1977.

Rosemarie Eileen Buck (WWC), of Portland, Oregon, to serve as teacher, Ekamai Adventist English School, Bangkok, Thailand, left Seattle, Washington, June 6, 1977.

Jim Ralph Butcher (AU), of Breckenridge, Michigan, to serve as physical-education teacher, Ecuador Academy, Pichincha, Ecuador, left Miami, Florida, June 8, 1977.

Juliette Dawn Cannon (CanUC), of Sidney, British Columbia, Canada, to serve as teacher, Seventh-day Adventist English Language School, Higaski-ku, Osaka, Japan, left Los Angeles, California, June 13, 1977.

Gerald Cheney (AUC), of West Chesterfield, New Hampshire, to serve as teacher, Seventh-day Adventist English Language School, Jakarta, Java, Indonesia, left Los Angeles, California, June 13, 1977.

Nancy Genevieve Corliss (WWC), of Medford, Oregon, to serve as teacher, Seventh-day Adventist English Language School, Higaski-ku, Osaka, Japan, left San Francisco, California, June 15, 1977.

Laura Ellen Culver (CUC), of Bernville, Pennsylvania, to serve as teacher, Seventh-day Adventist English Language School, Chung Ryang, Seoul, Korea, left Los Angeles, California, June 13, 1977.

Cindy Lou Emery (PUC), of Angwin, California, to serve in nursing, Tokyo Sanitarium-Hospital, Tokyo, Japan, left San Francisco, California, June 7, 1977.

Sharon Suzanne Fischer (WWC), of Gladstone, Oregon, to

serve in nursing, Gopalganj Hospital, Gopalganj, Faridpur, Bangladesh, left San Francisco, California, June 10, 1977.

Sharon Marie Fisher (WWC), of Edmonds, Washington, to serve as teacher, Seventh-day Adventist English Language School, Osaka, Japan, left San Francisco, California, June 1, 1977.

Gloria Lynn Fraser (WWC), of Vernon, British Columbia, Canada, to serve as teacher, Haad Yai Adventist English School, Haad Yai, South Thailand, left Seattle, Washington, June 6, 1977.

Jarvis Orlandis Howell (LLU), of Pomona, California, to serve as teacher, Seventh-day Adventist English Language School, Higaski-ku, Osaka, Japan, left Los Angeles, California, June 13, 1977.

Hubert Morrell King, Jr. (CUC), of Mount Vernon, New York, to serve as teacher, Japan Union Mission, Yokohama Asahi, Japan, left San Francisco, California, June 7, 1977.

Debbie LoAnne Martin (CanUC), of Vernon, British Columbia, Canada, to serve as teacher, Seventh-day Adventist English Language School, Chung Ryang, Seoul, Korea, left Los Angeles, California, June 13, 1977.

Mickey Tim Mihm (WWC), of Fort Collins, Colorado, to serve as teacher, Seventh-day Adventist English Language School, Jakarta, Java, Indonesia, left San Francisco, California, June 14, 1977.

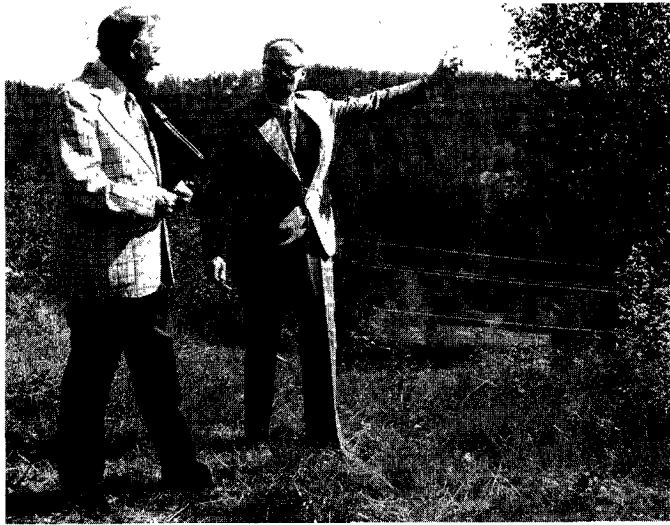
Andrew Joseph Osinski (SMC), of North Tonawanda, New York, to serve as teacher, Seventh-day Adventist English Language School, Chung Ryang, Seoul, Korea, left Los Angeles, California, June 13, 1977.

Raymond Robert Pichette (AU), of Glastonbury, Connecticut, to serve as teacher, Seventh-day Adventist Language School, Seoul, Korea, left San Francisco, California, June 7, 1977.

Daniel Lee Schoun (AU), of Coleman, Michigan, to serve as English teacher, Seventh-day Adventist English Language School, Yokohama, Japan, left San Francisco, California, June 7, 1977.

James Edwin Smith (CUC), of Monaville, West Virginia, to serve as teacher, Seventh-day Adventist English Language School, Chung Ryang, Seoul, Korea, left Los Angeles, California, June 13, 1977.

The Back Page



Alf Lohne, left, General Conference vice-president, was in Oslo the day the city granted permission for the Norwegian Publishing House to build on the country site that was their first choice for a new plant. With Elder Lohne is O. Vetne, general manager of the publishing house.

Norwegian Press Gets Building Site for New Plant

Established in Oslo in 1879, the Norwegian Publishing House will celebrate its one-hundredth anniversary two years from now. By that time the management, headed by O. Vetne and G. Aune, hope to be settled in their greatly needed new facilities.

For a long time the brethren have had their eyes on an attractive building site in the countryside near Oslo, but the city fathers took a long time to grant permission. Now that they have agreed to place the property at the disposal of the church, definite financing and building plans are taking shape.

The site is a few hundred yards from a railway station, which is well-served by suburban trains. It can also be reached by well-paved highways. Extensive wooded and mountainous areas stretch toward the north and east from its borders.

The present plant is situated on the premises it was established on nearly a century ago. A rapidly expanding work has it bursting at the seams. During 1976 no less than 30 million pages of Sev-

enth-day Adventist literature were printed and sold in Norway. This is an average of seven pages for each inhabitant of the country.

ALF LOHNE

Oakwood College to Benefit From August 13 Offering

A goal of \$200,000 has been set for the August 13 offering for Oakwood College. Through this offering, North American Adventists have an opportunity to strengthen the industrial program at Oakwood.

It is planned to add a new campus industry—a furniture-assembly plant. This was voted recently by the college board and is scheduled for construction next year (1978). Fifty percent of the August Oakwood College Offering will go toward this expansion in the school's industrial program.

The 81 years that have passed since the college was opened have seen the school grow steadily. Among the thousands who have graduated are 90 percent of the church's black leadership and others who are contributing to their respective communities.

Recent events have convinced the school's administration that Oakwood College is experiencing a special time of divine favor and opportunity. Increased enrollments at the college have greatly strained facilities and have made necessary the use of auxiliary quarters.

It is hoped that the new furniture industry will fill the need for the third dimension in education—the training of the hand. The training of the heart and the head has already been achieved in strong spiritual and academic programs. M. E. KEMMERER

Pathfinders Help Celebrate Silver Jubilee

Bermuda Pathfinders gathered on Tuesday, June 7, for a march past National Stadium, where they saluted the governor in honor of the Silver Jubilee of Queen Elizabeth II. The group then put on a 12-minute demonstration of Pathfinder activities. They also operated a "vegeburger" booth and showed a temperance film every half hour in a bus borrowed from the police department and darkened so that motion pictures could be shown.

Even though the bus was small, a total of 373 people watched the temperance film. WELLESLEY MUIR

In Brief

New positions: Oswald Bremer, stewardship and development director, Euro-Africa Division, in addition to his duties as division field secretary. G. O. Bruce, assistant treasurer, General Conference, formerly treasurer, Far Eastern Division. He will replace W. L. Pascoe, who plans to retire December 31. W. H. Wilson, associate director, General Conference Health Department, formerly vice-president, Southern Adventist Health and Hospital System, Inc. He will serve as executive secretary of the General Confer-

ence Health Services Board.

Anniversary: The Quiet Hour, Adventist radio program originating in Redlands, California, celebrated its fortieth year of continuous operation on July 9 in a two-hour service at the Loma Linda University church.

Died: H. J. Capman, 80, former president of the Alabama, New York, Wisconsin, and Potomac conferences, on July 7, in New Market, Virginia.

Name change: The Central Pacific Union Mission executive committee voted on June 2 to change the name of the Rarama Publishing House in Suva, Fiji, to Trans-Pacific Publishers. The name change reflects the expanding services of the publishing house in the mission fields of the Australasian Division.

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