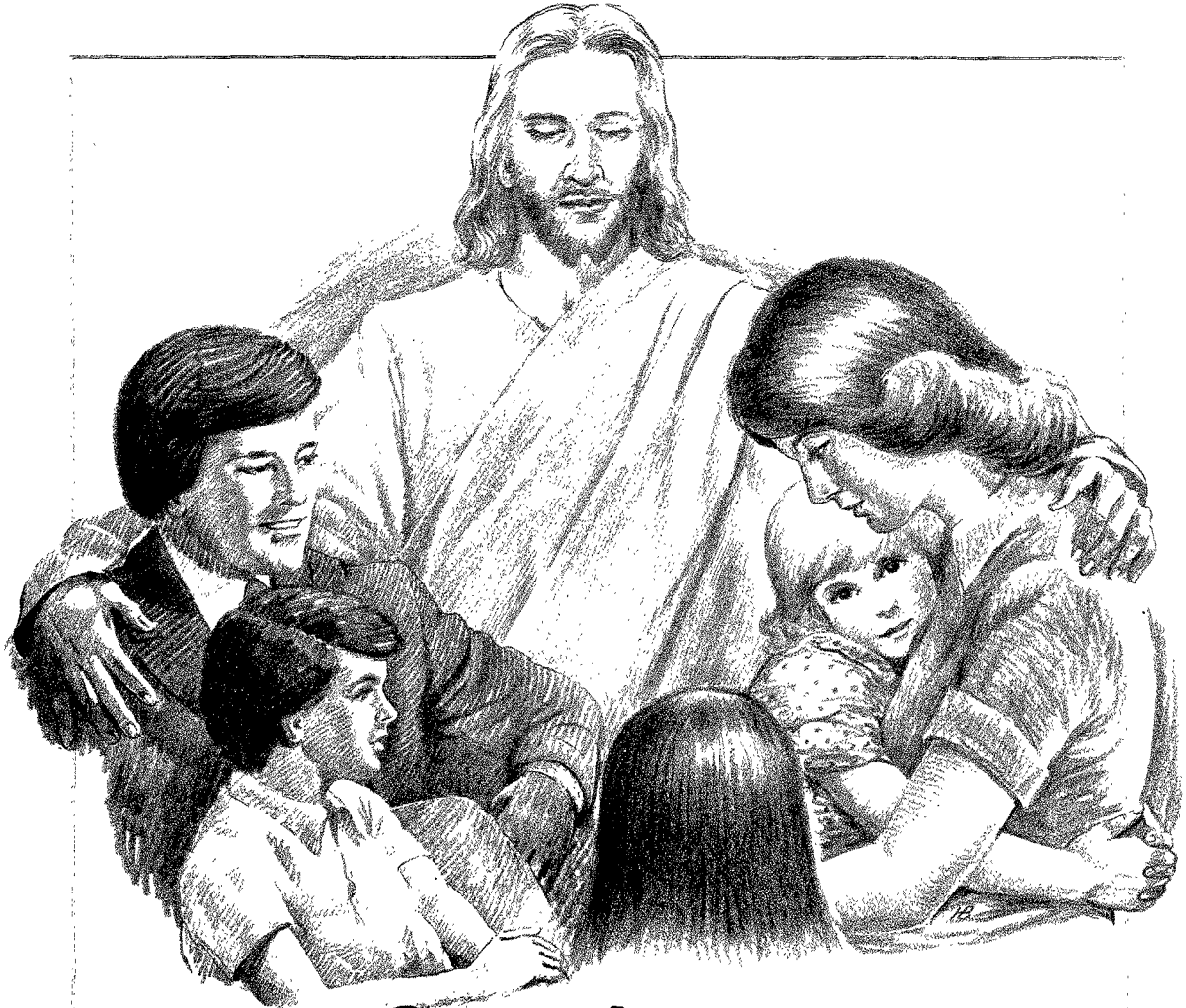


SEPTEMBER 29, 1977

# Review

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



## Commitment

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To help us understand divine love and commitment,  
God gave marriage and the family.

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By W. JOHN CANNON

[The following article is recommended to our readers by the Home and Family Service of the General Conference, an organization committed to strengthening family life.]

“I WOULD NOT BE committed to *anything!*” she vehemently declared. I found this incredible. Thinking she was overreacting, I followed up with, “You love your parents; you are committed to them, aren’t you?”

“No,” she replied.

“You have a fiancé. You feel somewhat committed to him, don’t you?”

“No,” she said, a little more hesitant.

(Continued on page 6)

Faith and Works—2

## Judged by One's Works

Last week we noted that works reveal what a person is, even as a "tree is known by his fruit." Works do not save, but they reveal whether a person is saved.

In this connection people sometimes ask, "Can a person be saved if he has not been baptized?" The answer is, of course, that doubtless there will be people in heaven who never were baptized. Baptism can no more "save" a person than could offering sacrifices in ancient times. There is no saving merit in the rite itself. But if a person has "died" to sin, it is unthinkable that he should not be buried! A person who has experienced the new birth and enjoys a saving relationship with Jesus will do all that is possible to reveal this; and since baptism is a symbol of death to sin, renunciation of self, and resurrection to life with Christ, he will be baptized. Obviously it is possible for a faithless atheist to be immersed, and the rite would accomplish nothing. But it is not possible for a truly converted person to resist or refuse baptism. The truly converted person will live out all the faith he has, and as an expression of his faith he will seek and receive baptism.

Thus it is in all aspects of life. At times professed Christians seek to minimize the seriousness of selfish acts, unfulfilled duties, jealousy, gossiping, pride, love of sinful pleasure, or aping the world in diet and dress. "Why dwell on these 'small' things?" they ask. "Why not talk about Christ, His love, His great sacrifice, His soon coming, and similar 'big' subjects?" The answer is simple. The "small" things reveal what a person is. They are "fruit" that show what kind of "tree" one is. Or, to change the figure, they are symptoms of a disease, the disease of sin. A small discoloration on the skin may look harmless to a nonmedical person, but to the trained eye it may look terribly serious, an evidence of cancer. The spot reveals that the body has a problem.

### "Externals" Reveal What Is Internal

Thus it is in the spiritual life. The "externals" reveal what is internal. Decking the body with jewelry may reveal the deadly sin of pride. Expressions of doubt concerning inspired counsel may reveal some secret sin that one is unwilling to forsake. Evil-speaking against fellow workers may reveal jealousy or selfish ambition.

Likewise, "externals" such as kind acts, careful Sabbath observance, faithful tithing, visiting the sick or bereaved, living simply, dressing modestly, may reveal a heart transformed by divine grace, a heart in which Christ dwells by His Holy Spirit, a heart possessed by "the faith of Jesus."

How significant are "externals," or "works"? Completely insignificant so far as earning salvation, but of tremendous significance in revealing what a person is. Ellen G. White says: "Men and women will act out all the faith which they in reality possess."—*Testimonies*, vol.

2, p. 422. Every person will live out all the faith he has. Thus we can understand why the great Judge of the universe said to Mrs. White: "'All will be justified by their faith, and judged by their works'" (*ibid.*, vol. 4, p. 386). "Righteousness is right doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine."—*Christ's Object Lessons*, p. 312. "Whatever our profession, it amounts to nothing unless Christ is revealed in works of righteousness."—*Ibid.*, p. 313.

Since a person's words and actions have much to do in the judgment with determining one's destiny (see Matt. 12:36, 37; 25:31-46), shall one become obsessed with trying to speak and act in harmony with God's law? No, this would be like "putting the cart before the horse," treating symptoms rather than the disease, or wiping the germs from the spout of a polluted-water drinking fountain but failing to purify the source of the water. The important thing is to deal with the heart (or mind) by coming to Jesus, inviting the Holy Spirit to transform one's nature, placing the will on God's side, and keeping one's eyes fixed on Jesus. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17). "Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith" (Heb. 12:1, 2).

### Christ Changes the Life

Ellen G. White states frequently that a change is effected in the lives of all who receive Christ through the Word and submit to the working of the Holy Spirit. Here is a typical statement: "As faith thus receives and assimilates the principles of truth, they become a part of the being and the motive power of the life. The word of God, received into the soul, molds the thoughts, and enters into the development of character.

"By looking constantly to Jesus with the eye of faith, we shall be strengthened. God will make the most precious revelations to His hungering, thirsting people. They will find that Christ is a personal Saviour. As they feed upon His Word, they find that it is spirit and life. The Word destroys the natural, earthly nature, and imparts a new life in Christ Jesus. The Holy Spirit comes to the soul as a Comforter. By the transforming agency of His grace, the image of God is reproduced in the disciple; he becomes a new creature. Love takes the place of hatred, and the heart receives the divine similitude."—*The Desire of Ages*, p. 391.

As Seventh-day Adventists, let us not place more emphasis on works than does inspiration. Neither let us put less emphasis on them. Men and women are not saved by works, but neither are they saved without works, for "men and women will act out all the faith which they in reality possess." Works reveal what a person is and strengthen what a person is. The faith that saves is faith that works by love and purifies the soul.

K. H. W.

Concluded

# This Week

## Contents

General Articles	Pages 1-9
For the Younger Set	7
Speaking Out	8
Family Living	10
From the Editors	12
Inspired Gems	12
Newsfront	14-19
News Notes	20
Bulletin Board	23
Back Page	24

**W. John Cannon's** article "Commitment," which appears on our cover, discusses one of the ills in today's society—many people do not want to be committed to anything or anyone. Looking at commitment from both a Biblical perspective and a behavioral-science perspective, Dr.

Cannon, who holds degrees in both fields, shows how God's and Christ's commitment to the human family should be a model for human beings' commitment to one another.

Harry Baerg, an artist in the Review and Herald art department for the past 21 years, illustrated Dr. Cannon's article to show how commitment in the family circle is completed in Christ.

**Robert H. Pierson**, president of the General Conference, begins a two-part series in this issue. "The Commandments of God" (p. 4) discusses Revelation 12, which depicts the war Satan is waging against God's true church that keeps the commandments of God

and has the testimony of Jesus.

In our **Speaking Out** section (p. 8) Norval Pease discusses a subject of great interest to the church, "Salvation by Faith—Subject of Argument or Source of Experience?"

A graduate of Walla Walla College and the Seventh-day Adventist Theological Seminary, Dr. Pease holds a Ph.D. from Michigan State University. Besides serving this church as a pastor, he has taught Bible in several academies, taught in the religion departments of Loma Linda University (then the College of Medical Evangelists) and Andrews University. He was president of La Sierra College for six years. Before his retirement he was chair-

man of the religion department at La Sierra College (now part of Loma Linda University).

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## Letters

[Letters submitted for publication cannot be acknowledged or returned. All must carry the writer's name and address. Short letters (less than 250 words) will be given preference. All will be edited to meet space and literary requirements. The views presented do not necessarily represent those of the editors or of the denomination.]

### Church-operated Stations

The Back Page article "Church Considers Operating Its Own Radio Stations" (Aug. 4) discussed something I have dreamed about and prayed for for many years. I have been an amateur radio operator for more than 50 years and have always thought that we should make greater use of this wonderful invention that God has provided, to finish the preaching of the gospel to every nation.

WALTER M. BOLINGER  
Yucaipa, California

### Pertinent Questions

While it is true that "If I give away all I have, . . . but have not love, I gain nothing" (1 Cor. 13:3, R.S.V.) we might ask ourselves a few questions suggested by "Let Us Rise Up and Build" (Aug. 4).

When we unexpectedly receive a monetary blessing, whether large or small, is our first thought, How much of this can I give to the Lord's work? When we acquire something special or take a trip to which we have long looked forward, does it occur to us to try to match our expenditures for these with a gift to our Redeemer?

When we think ahead and draw up our wills do we ask the local conference or another institution

to help us allocate an appreciable part of our substance toward finishing the work throughout the earth?

VIRGINIA DUFFIE  
Central Lake, Michigan

### Lost Message

Re "The State of the Living" (Aug. 11).

I was probably unnecessarily annoyed by this statement: "Frequently I receive letters deploring short dresses, pantsuits, the wearing of adornment." These are the traditionally called up women's sins. Who calls them up? Men, of course.

Seldom are readers reminded to be concerned about men's tight pants, revolting swim suits, or their mod appearance in general. I have been so entertained by some speakers' hairstyles and the designs they create on their faces with available whiskers that whatever message was intended became lost on their flamboyant appearance.

SUNNIE CASEBOLT  
Stevens Point, Wisconsin

### A Time and Place

Re "Teaching the Principles of Heaven" (Aug. 4).

That Ellen White should place great emphasis on acquiring proper skills in agriculture is not unexpected, because agriculture was to be the medium through which the student would come to know not only nature but, more important, nature's God.

To say that agriculture is still to be basic to all education is to beg the question. To dismiss agriculture as impractical is equally illogical in the light of divine guidance. There is a time and place for all things.

No one will deny that excellence in intellectual attainment should be a basic goal in Adventist education. But unless the heart and the hand are also directed in paths of excellence, intellectualism becomes sterile.

EMIL LEFFLER  
Graduate Dean Emeritus  
Andrews University  
Berrien Springs, Michigan

Are passages such as "All His biddings are enablings" (*Christ's Object Lessons*, p. 333) written merely for the average church member, or do they apply equally to the committees and other corporate bodies that govern our churches and institutions? Is the counsel of the Spirit of Prophecy to apply only to breaking habits such as drinking tea or coffee, or also to the proper functioning of agriculture and trade or technical subjects in our colleges and schools?

I fully agree that agriculture for profit on a school farm needs professional management and that it is probably unwise to try to run a school farm solely on student labor. However, maybe we are missing the whole point. Was the counsel given to enable the school to make a profit, or was it given to emphasize the relation-

ship between God and humanity that can be fully appreciated only through the tilling of the soil? Could another reason for such counsel be that a family that knows how to raise much of its own food is far ahead, both financially and physically?

STANLEY MURPHY  
Florence, South Carolina

### Doctrinal Statements

At the present time the Seventh-day Adventist Church has three sets of doctrinal statements which, according to my dictionary's definition, are a creed. They are: "Fundamental Beliefs of Seventh-day Adventists" with 22 propositions (*Seventh-day Adventist Church Manual*, Revised 1971, pp. 32-39); "Doctrinal Instruction for Baptismal Candidates" with 27 propositions (*ibid.*, pp. 53-59); and "Baptismal Vow" with 13 propositions (*ibid.*, pp. 59-61).

Baptismal candidates are urged to accept "all the doctrines taught by Seventh-day Adventists and the principles of conduct which are the outward expression of those teachings" (*ibid.*, p. 53). Furthermore, one of the "reasons for which members shall be disciplined" is "denial of faith in the fundamentals of the gospel and in the cardinal doctrines of the church or teaching doctrines contrary to the same" (*ibid.*, p. 234). Whenever a set of doctrinal teachings must be accepted by an individual in order to join a

*Continued on page 13*

# The Commandments of God

By ROBERT H. PIERSON

IN VIVID IMAGERY John the revelator describes the final, life-and-death struggle between Satan and the loyal subjects of God's kingdom. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the faith of Jesus Christ" (Rev. 12:17).

This terrible conflict began before the earth was created, with rebellion in heaven. It has increased in malignancy and in furor from paradise lost and will go on until paradise is regained. Satan has warred against truth, for God and truth are inseparable. God is eternal and unchangeable. After the ascension of the Son of God, the enemy began to war with the newly formed Christian church.

Few texts are more familiar to Seventh-day Adventists than Revelation 12:17, but let us review briefly the Bible basis for our interpretation of the symbols John used:

*Dragon—Satan.* Since the days of pagan Rome the dragon has assumed different guises, religious and secular, to vent its wrath upon the people of God.

*Woman—the church of Christ.* In the Word of God the church often is represented by a woman. A virtuous woman is the symbol of a pure church. "I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies" (Hosea 2:19). "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor. 11:2).

A fallen woman represents an apostate church. "So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication" (Rev. 17:3, 4).

In this article we will turn our attention to the woman of Revelation 12—God's true church, with whom Satan has a controversy. The reason for the war depicted here is that God's true church (1) keeps the commandments of God and (2) has in her midst the testimony of Jesus. In Revelation 19:10 it is stated, "The testimony of Jesus is the spirit of prophecy." Keep these two identifying marks of the church uppermost in your mind.

In this one brief sentence Jesus, through His prophet John, has armed His loyal subjects against the final onslaught of the enemy by exposing his plan of attack. Inspiration has here revealed Satan's two prime targets in his last desperate fight for survival—the commandments of God and the testimony of Jesus Christ.

Satan rebelled against the government of God in heaven, and his hatred of the law on which that govern-

ment is based has grown more intense and malevolent through the ages. He understands clearly that the law is in a sense the basis of our relationship with Christ, who is the special target of his hatred. "The character of God is expressed in His law; and in order for you to be in harmony with God, the principles of His law must be the spring of your every action."—*Christ's Object Lessons*, p. 391.

## Satan Hates the Law

"In the beginning, God gave His law to mankind as a means of attaining happiness and eternal life. Satan's only hope of thwarting the purpose of God is to lead men and women to disobey this law, and his constant effort has been to misrepresent its teachings and belittle its importance. His master stroke has been an attempt to change the law itself, so as to lead men to violate its precepts while professing to obey it."—*Prophets and Kings*, p. 178.

"By the law is the knowledge of sin" (Rom. 3:20). Jesus said, "If ye love me, keep my commandments" (John 14:15).

Little wonder that Satan hates the commandments. Through the centuries he has attacked God's law in various ways. The attacks are of every kind to appeal to every restless soul who wants a nail on which to hang his doubts.

*Let's change it!* The prophet Daniel warned: "He shall . . . think to change times and laws" (Dan. 7:25). In fulfillment of that prophecy, the papacy assumed the authority for an attempt to change the Sabbath and to remove the second commandment against the worship of idols.

"Only by changing God's law could the papacy exalt itself above God; whoever should understandingly keep the law as thus changed would be giving supreme honor to that power by which the change was made. Such an act of obedience to papal laws would be a mark of allegiance to the pope in the place of God. . . . The second commandment, forbidding image worship, has been dropped from the law, and the fourth commandment has been so changed as to authorize the observance of the first instead of the seventh day as the Sabbath."—*The Great Controversy*, p. 446.

Through the employment of this clever ruse Satan has beguiled untold millions into violation of the fourth commandment. But this same commandment still stands today as a constant rebuke to the evil one. So Satan hates the commandments and the church that preaches that lives should be in harmony with their high and holy principles.

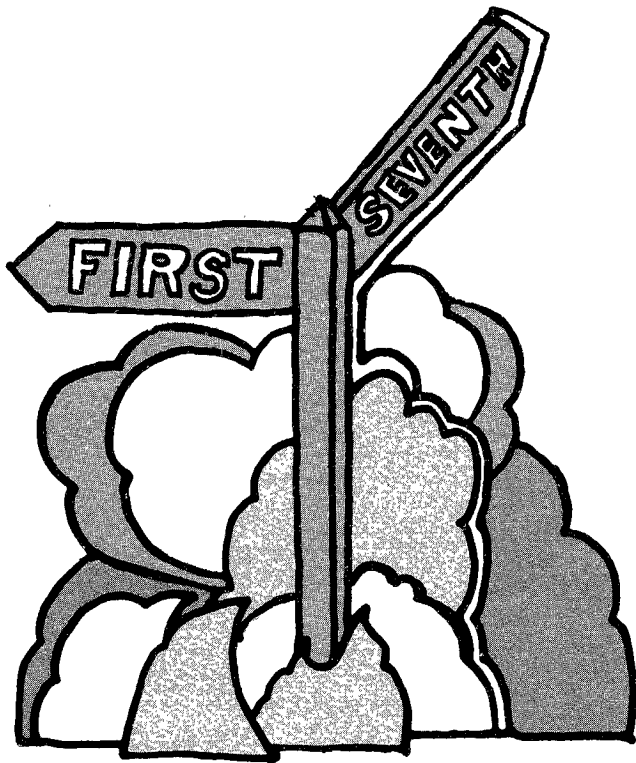
*Let's do away with it!* In another maneuver the devil has led many in conservative Christianity to disregard the law. "The law has been done away with," they preach. "Don't worry about the Sabbath."

You have heard such specious arguments that Satan has placed on the lips of the disobedient. "We are under grace today," we are told by the agents of the evil one. "We are not under the burden of the law." Satan's hatred for the commandments has led him to try to do away with what he first sought only to change.

The violence and contempt for law and order, which are the inevitable result of such teaching, should surprise no one. There was a time when a criminal was looked upon as an enemy of society, for he had broken laws and disrupted the peace, laws that were made for the good and happiness of the people. Now there is a class of behaviorist psychologists who would have us believe that theft, murder, rape, and violence are merely a product of body chemistry or unfortunate environmental conditions. In a society where thieves, cutthroats, and hoodlums are simply said to be "sick" or underprivileged, how can we expect a respectful attitude toward the sublimity of God's law?

*Let's adapt it!* In more recent years Satan has sought to employ another plan of attack that has won him a host of followers. Modern theologians, philosophers, and writers speak with self-assumed authority of "situation ethics" and of the "new morality," which is neither new nor moral. These philosophies are but other ways to excuse sin.

Situation ethics teaches that there is no constant



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standard of right and wrong. Everything is open-ended. Every act is judged in its own context. Given appropriate circumstances, anything goes. In some situations it is right to lie, steal, break the Sabbath; unmarried love may be more moral than married unlove—whatever that may be. Whatever is the "loving thing," do it. Do what you please, say what you please, or you will end up "up-tight." "If it's the loving thing to do, do it," the situation ethicist boldly proclaims.

In His Word, God gives us no such license. Faced with the invitation to sin such as came to Joseph in the house of Potiphar, the modern advocate of situation ethics would rationalize, "In this situation, the loving thing . . ."

But Joseph, loyal to his master and to his God, declared, "How . . . can I do this great wickedness, and sin against God?" (Gen. 39:9).

No circumstances give us liberty to twist, turn, adapt, or rationalize our relationship with God's law.

Jesus declared that the very essence of the law is love. Asked, "Which is the great commandment in the law?" He said it was fulfilled when one loves God supremely, and one's neighbor as himself (Matt. 22:36-40).

It is the devil's purpose and determination to twist the meaning and to offer a substitute for this exquisite and all-enduring love as it can be found only in Christ Jesus our Lord.

The law's precepts, prohibitions, and moral imperatives are carefully and definitely defined. No true God-love principle could possibly be twisted and maneuvered to include Sabbathbreaking, adultery, murder, theft, or idolatry, whether it is the worship of cars, boats, extra television sets, sports, or what have you! "For this is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John 5:3).

All the malignancy of Satan's anger is directed against the little remnant who insist on keeping God's commandments, who have determined that it is better to die than to sin.

We should not be surprised if the battle is joined with greater intensity than ever before. We may expect to see the evil one in all of his fury attack the commandments of God and those who seek to keep them. "The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. 12:12).

"The last great conflict between truth and error is but the final struggle of the long-standing controversy concerning the law of God. Upon this battle we are now entering."—*Ibid.*, p. 582.

He will seek to convince the unwary that the commandments have been changed, that they have been done away with, or that they are not really an eternal standard of right and wrong, but flexible guidelines that may be adapted to any situation.

To the child of God, however, the Saviour's voice still speaks, "If ye love me, keep my commandments" (John 14:15). While the world disregards, ignores, or adapts the law of God in this final great conflict, Heaven's chosen ones, forewarned and forearmed—the remnant of His church on earth—will continue to bring their lives into harmony with the divine principles of the law of God through the power of the indwelling Christ in their lives. □

*To be continued*

I persisted. "You are a Christian, so you would be committed to Christ?"

After thinking a moment, she stated, "No, I am not committed to anyone or anything. I want my freedom to do as I please."

There are those today who feel it is necessary to refuse all commitments to ensure freedom and happiness. They seem to agree with the one who said, "Three cheers for nothing and three sneers for everything."

Let us get this straight. Abandonment of law and order (restrictions, if you will) leads to anarchy. Anarchy brings insecurity, suffering, and even death. That is not the road to happiness. We cannot find happiness without commitment to worthy ideals and objectives.

### Neutrality Impossible

The world is engaged in an intense struggle. The forces in conflict are good and evil, truth and error. In this struggle no one can be neutral. To do nothing for truth aids the cause of error. It means that if a bold, committed action is not taken for the cause of truth, a wrong will prevail.

Commitment to truth implies three things: (1) To search perseveringly for truth; (2) to accept truth as it is revealed; and (3) to apply the demands of truth to one's own life. Such a commitment for truth the follower of Christ must make. Jesus made that clear: "He who is not with me is against me" (Matt. 12:30, R.S.V.). There is no room in the cause of Christ for the uncommitted. To be a Christian calls for total commitment. The first and great requirement of following the Master is to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." And the second is, "Thou shalt love thy neighbour as thyself" (chap. 22:37, 39). There is no greater commitment than this.

And this commitment is for life. This is symbolized by baptism. The old person is buried. When someone is buried, that is final. You cannot dig him up and revive him. Burial is final. So we become new men and women forever committed to Christ. The way of commitment is the way of happiness and peace. The Lord promises the desires of the heart to those who commit their ways to Him (Ps. 37:4, 5).

Let us look at commitment from another angle. Some of the basic needs of a person are love, security, oneness with others (fellowship). How are these needs satisfied? Frequently today, love is demeaned by being equated only with animal sexual gratification. All true love is patterned after divine love. This true love is a dedicated, unreserved giving of all that one has beyond recall. "God so loved the world, that he gave his only begotten Son." He gave His Son. That kind of gift is forever. "The Saviour has bound Himself to humanity by a tie that is never to be broken."—*The Desire of Ages*, p. 25. That is divine love. That is committed love. That is secure love.

Security is another basic need of a person and indeed

of the universe. "It was God's purpose to place things on an eternal basis of security."—*Ibid.*, p. 759. Insecurity is threatening and frightening. It leads to breakdown and finally to destruction. Secure relationships must be based on commitment. When so-called freedom destroys security, or when so-called security destroys freedom, there is something wrong. There must be a harmonious blending of freedom and security. This is accomplished in the right kind of commitment.

### The Right Kind of Commitment

Of itself, commitment is not a panacea for all ills. We can be as committed to wrong as we can be to right. In the broader field, everyone is committed either to God or to Satan. There is no neutral ground. However, the choice as to whom we will be committed is ours. We can choose the way of disruption, negativism, and disharmony; or we can choose God's way—the way of true harmony.

This brings us to the need for oneness with others. Humans are gregarious by nature. They are never truly happy in isolation. They need to belong. They need to feel accepted. Individuality is a priceless treasure, a gift from God to man, but that individuality is of real value only when it is devotedly dedicated to the benefit of all. Talent, time, and strength must be placed unreservedly on the altar of service to and for all.

When you stop to consider, there is no one who would wish to abolish all forms of commitment. To do that would abolish our whole system of securities and values. There would be no agreement between employer and employee, no legal agreement, no system of law and order, no travel arrangements of any kind, no assurance of safety of drugs and medication, no medical and educational competency—all these would be worthless and invalid. Thus, commitment and integrity are twins. They are almost inseparable. A person whose word is his bond is one who is committed to truth.

The highest kind, and the focal point, of commitment is our consecration to God in Christ. "In giving ourselves to God, we must necessarily give up all that would separate us from Him. . . . We are not God's children unless we are such entirely."—*Steps to Christ*, p. 44. This kind of surrender is not for a moment or a year, but for always.

"From Him, who loveth me so well,  
What power my soul can sever?  
Shall life or death, or earth or hell?  
No; I am His forever."

—J. G. SMALL

These lines set forth the measure of divine love and the pattern for all lesser commitments. To help us understand and remember this, God gave marriage and the family. He could easily have found another way to populate the earth, some other system of procreation, but He fashioned marriage and the family. It would portray the intimacy and devotion of fullest love leading to creative power.

This union was intended to be as eternal and unending as the divine prototype. The things of the spirit, not the flesh, bind the world together. Hence, the family is the heart of the community, of the church, and of the nation. "The well-being of society, the success of the church,

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W. John Cannon, Ph.D., is chairman of the behavioral science department of Columbia Union College, Takoma Park, Maryland.

the prosperity of the nation, depend upon home influences.”—*The Adventist Home*, p. 15. Thus, the supreme object of Satan’s attack through the ages is to destroy this divine symbol of heavenly love and commitment.

Societally, people do need the security found in home permanence. One of the troubles of this age is serious, malignant insecurity deriving in large part from the uncertainty of home influences. The foundations of society are being attacked by the lack of stable, established homes. If we need renewed commitment anywhere, it is in the meaningful exchange of lasting marriage vows. “Until death do us part” must again become more than lip service.

What are the building blocks that make commitment possible?

First, there must be desire. The object of our commitment must seem desirable. It must be something we want and need. This is but the first step.

Next, there must be a choice. We must choose the object of our desire.

The next step is the placement of loyalty. Where will one’s loyalty be? This point of decision is extremely important. It is not a matter to be taken lightly. The cost and consequences have to be thought through fully and carefully before such a decision to commit one’s loyalty should be made.

But there remains one more step. The decision needs to be implemented with all that is involved. With such a commitment, divorce statistics would be greatly reduced.

A group of prominent, interdenominational city pastors were discussing the appalling increase in divorce. Said one, “I think some of the blame rests on our shoulders.”

Another responded, “How come?”

“Well,” said the first, “if we would put forth more effort in premarital counseling to ensure better understanding and if wedding services were more meaningful and would emphasize more the sacredness of the vows, much would be done for marriage.”

One problem is that the process is cyclical. If at home children were taught the need for and meaning of commitment and the sacredness of one’s given word, it would make for happier people and situations. When the time came for them to establish homes, the chances of the permanence of these homes would be greatly enhanced. Furthermore, young children would be getting a better picture of trust and reliance upon God, who changes not. Since their first, faint picture of God is seen in their parents, it is not hard to see how many today find it difficult to find God unchangeable when the parent reflection of God is one of change and uncertainty. This is the devil’s plan.

With this in mind, one can better understand the statements such as these: “The great reformatory movement must begin in the home.”—*Child Guidance*, p. 489. “Parents have to do with the very foundation of habit and character.”—*The Ministry of Healing*, p. 131. We ought to be teaching from the earliest moments lessons of choice, decision, responsibility, and implementation. Committed lives to the cause of Christ and to enduring marriage would be a natural consequence.

“One well-ordered, well-disciplined family tells more in behalf of Christianity than all the sermons that can be preached.”—*The Adventist Home*, p. 32. □

## For the Younger Set

# Flying Grandpa

By VIRGINIA HANSEN

GRANDPA’S doctor shook his head as he took the blood-pressure cuff off grandpa’s arm. “Too high,” he said. “That blood pressure is too high. You’re going to have to take better care of yourself. Better slow down.” So, after 35 years as a busy laboratory technician, grandpa closed the laboratory and went home to slow down, as the doctor had advised.

But Tommy and Jerry knew that it wasn’t easy for grandpa to stop working. They could tell that he didn’t like it one bit. Grandma had told them stories about how grandpa had had polio when he was a boy, and how it had taken a tremendous amount of courage and determination to learn to walk again. But he didn’t give up easily. He did learn to walk. Later he used some of the determination he had developed to finish college and laboratory training school. He also learned to sing well enough to help others learn of the Jesus he loved. He married and had two sons, one who was Jerry and Tommy’s daddy.

Grandpa would often play and work with his grandsons. He liked to help with their Pathfinder Club and go camping with them. He inspired them to be Christians and to be courageous in spite of hardships. He set them an example of never complaining, no matter how hard the day’s trials were.

Now that grandpa had stopped working and was home all day, his family began to notice that more and more grandpa just sat in his big comfortable chair and watched television.

Tommy and Jerry began to put their heads together. “We’re going to have to do something to get grandpa out to play with us again. He needs to get some fresh air and sunshine and exercise,” Tommy said.

They decided to talk it over with mother and father. One day father came up with a solution.

“What grandpa needs is a bicycle. He used to ride one. He could ride again, perhaps, if he had a three-wheeler. Let’s see what we can do about it, shall we?”

Father liked to rebuild bicycles, and this project was especially interesting for the whole family. There were busy days and evenings in the basement workshop. Then one day they brought out the special bicycle and all headed for grandpa’s house.

What a surprise! Grandpa and grandma were both thrilled! There sitting on the lawn was a beautifully painted three-wheeler with a basket behind, good brakes, and everything grandpa needed for exercise outdoors.

To encourage grandpa, Tommy and Jerry and grandma hopped on their bicycles, and away they went down the country road. It was a great day for cycling—the air was clear, the sun was shining but wasn’t too hot. The birds were singing in the trees. It was just what the doctor would have ordered for grandpa.

Tommy and Jerry, too, were having a great time. They raced ahead, then did “wheelies” and jumps over the bumps in the road. It was great fun until they noticed that grandpa was slowing down.

“Grandpa,” they called, “are you tired?”

“Well, a little,” grandpa admitted. So they slowed down for grandpa. Then Jerry got an inspiration.

“Tommy,” he said, “grandpa just needs us to help him. You take one of his bike handlebars and I’ll take the other and we can take grandpa flying!” And that’s just what they did. This is how he became Flying Grandpa—all because two little boys were kind and helpful.



## Salvation by Faith—Subject of Argument or Source of Experience?

[One measure of a church's strength is the degree of freedom its members have to speak out—to express minority points of view. The editors often disagree with the opinions expressed in Speaking Out, but they publish them to stimulate thought, produce constructive discussion, and to allow readers to test their validity.]

THERE ARE times when a sharing of personal experiences and observations can be helpful. It is with this in mind that I write this statement.

During the summer of 1937 I was assigned a district of churches that had recently passed through a traumatic experience. One small church in the district had been disbanded because the majority of its members had identified themselves with a splinter movement known as "The Church of the Lord Our Righteousness." One of the principal contentions of this group was that the Seventh-day Adventist Church had rejected the doctrine of righteousness by faith. The leaders of the group felt it was their mission to restore and reemphasize what they considered to be a forgotten truth.

I well remember discussions with members of this group. On one occasion, I listened while Meade MacGuire talked with its leaders. Eventually, some of these people returned to the church. Some did not. The disbanded church was reorganized after a few years, and rejoined the denomination. Now—40 years later—it is a flourishing congregation. My personal reaction, as a young pastor, was a determination to acquaint myself with the issues and to try to resolve in my own mind the questions that had been raised.

Eight years later it was my privilege to do research at the Theological Seminary in preparation of a Master's thesis. I wrote on the history of the doctrine of righteousness by faith in the Seventh-day Adventist Church. This research led me through the

1888 controversy and other enlightening areas of study.

Seventeen years later, in 1962, the results of this research—plus further investigations—were published under the title *By Faith Alone*.

Fifteen more years have passed since 1962. Further efforts on the part of many authors, teachers, ministers, and laymen have enriched our understanding of salvation by faith in Christ. Many church members, young and old, have come to a deeper knowledge of Christ as their Saviour. I thank God for what has been accomplished.

### Main Issue Obscured

But there is one phase of our relationship toward the doctrine of salvation by faith that I wish were different, and that is why I am writing this statement. As I have observed the denominational scene during the past 40 years, it seems to me that we have expended too much time and energy arguing about issues that have tended to obscure the main issue. Let me be specific:

1. Ever since the Minneapolis conference in 1888, a battle has raged over such issues as Did the church reject the doctrine of salvation by faith in 1888? Were the confessions that followed the 1888 conference genuine? Was the conference the beginning of a new era of spiritual growth or was it a disaster? Who were the "sheep" and who were the "goats" during and after the conference? What attitude should the church take toward the work of Waggoner and Jones?

These questions are not irrelevant; neither are they the principal issues. In my book *By Faith Alone* I wrote, "As the record will show, I agree neither with those who claim the denomination completely rejected the doctrine [of justification

by faith] in 1888, nor with those who believe that the doctrine was wholeheartedly accepted at that time."—Page xi. There are sentences in *By Faith Alone* that I would revise were I to rewrite the book, but this sentence is not one of them. We can learn valuable lessons from 1888, but the *real* issues that most vitally affect the church today bear the dateline 1977.

2. Another area of disagreement has centered around Christology. What did early Adventists believe about the nature of Christ? What did the principals in the 1888 controversy believe about the human nature versus the divine nature of Christ? What did Ellen White contribute to this theological concept? It is extremely important that we have a Christology that is Biblically defensible; but it is possible for a person to be able to state correct propositions about the nature of Christ and still not know Christ as Saviour. On the other hand, it is possible to know Christ as Saviour without having a clear concept of His divine-human nature.

3. A third source of divisiveness is whether major emphasis should be placed on justification or on what we often call sanctification. Lutheran and Wesleyan backgrounds differ in this regard. Some of us have leaned toward Wesley, others toward Luther. Would it not be well for us to declare a moratorium on theological terminology, so far as possible, and to remember that the *grace* of God, accepted by *faith*, enables a person to *become* a Christian, to *be* a Christian, and finally to *inherit* eternal life?

4. Another deeply scarred battlefield has to do with the relation between faith and works in the Christian life. Do we have a clear under-

standing of the *place* of faith and the *place* of works in the Christian's experience? Have we been as clear in articulating this issue as is John Stott in his *Basic Christianity*? "Jesus never concealed the fact that His religion included a demand as well as an offer. Indeed, the demand was as total as the offer was free. If He offered men His salvation, He also demanded their submission."—Page 107.

5. Another hindrance to an understanding of salvation by faith can be the ongoing argument regarding the meaning of Christian perfection. It has helped me in my endeavor to resolve this problem to define "perfection," not as a state beyond which we can progress no further, but as a process of continual growth under the ministry of the Holy Spirit. This idea of maturity in Christ seems to me to be in harmony with the doctrine of salvation by faith. God works in our behalf to make us what He wants us to be. He uses both surgery and sunshine to bring us to maturity—to "perfect" our characters—and this process never will cease "so long as life shall last" (see *The Acts of the Apostles*, pp. 482, 483, 560, 561).

We have mentioned some of the issues about which we argue. None of these issues is unimportant. What is the main issue that confronts us when we consider God's plan of salvation? I am more convinced each passing year that our principal objective should be to translate the theological truth of salvation by faith into personal experience. When this is done, much of our arguing will appear irrelevant—not because the issues are unimportant but because argument is distasteful for a born-again Christian.

May I suggest that we use theological terms more precisely. Continued study has shown me where I have sometimes erred in this regard. Would it not be well for us to make a wider use of the term *salvation by faith*? It is the term with the



broadest meaning. Justification by faith is one way of describing the miracle of *becoming* a Christian. But if one has *experienced* this miracle, it matters little whether he speaks of his experience as justification, as conversion, as being born again, as sanctification (being made holy) or as receiving righteousness through faith. The essential fact is that "by grace are ye saved through faith" (Eph. 2:8)—we accept God's grace through faith.

The same divine grace and man's responding faith enables the Christian to continue in his new experience as long as life shall last. This continuing relationship is often called sanctification, but why not merely call it "being a Christian"? The same divine grace, received by faith, will result in ultimate glorification when our Lord shall come to complete the process of salvation.

#### By Grace Alone

We often use the expression "by faith alone" to indicate our belief that the only way we can become a Christian is through the exercise of faith in Christ. It is equally correct to use "by grace alone," because God's grace is the only source of salvation. Grace is God's hand reaching down to us. Faith is our hand reaching up to God. Only when God's hand of grace takes hold of our hand of faith can we be "saved," "born again," "justified," "sanctified"; only then can we become Christians. Experience, not terminology, is the important thing.

In my opinion the times in which we live demand that we mute our arguments about "1888," Christology, justification versus sanctification, faith versus works, and the meaning of Christian perfection. I do not mean that we should stop studying and discussing these topics. I mean that, in Christian humility, we should avoid dogmatism regarding mysteries that none of us can fully comprehend. I mean that we should put our emphasis on

the reality of Christian experience, and not lose Christ in a maze of theological word-splitting.

I have profited by the words of James S. Stewart, who describes religion as "not a vague abstraction, but a wonderful affection; not a tiresome argument, but

it. Nothing sentimental about that love! It is strong with the strength of the eternal hills, and beautiful with the terrible beauty that once flamed up to God on Calvary. 'Whom having not seen, ye love; in whom, though now ye see Him not, ye believe.'"—*The Gates of*

a minister, I preached salvation by faith, taught it, and wrote about it. But, as Paul states, "I haven't learned all I should even yet" (Phil. 3:12, T.L.B.). The more I meditate on this great truth, the greater becomes the mystery of divine love that makes our salvation possible.

Most of us experience three steps in our Christian growth. The first is "I serve God because I fear punishment if I don't." The second, "I serve God because it is the right thing to do." And the third, "I serve God because I love Him." The first two steps are better than rebellion against God; but they fall far short of the service of love. Should I not be tolerant and understanding of others who are still on step one or step two?

I would like to close this personal testimony with an appeal for a meaningful experience, again using the words of James Stewart:

"Have you ever come to the point of saying—'Lord, the struggle is too hard for me. But Thou hast said Thou wouldst take charge of my life, if I would turn it over to Thee. Lord, I do hand it over now. Take charge as Thou hast promised'? Have you ever risen from your knees, after a prayer like that, believing that the gift had come, and gone out to face life in the reinforcement of that belief? So it is that men receive God's crowning gift, the salvation of their souls.

"And if you have never quite taken God at His word about this, feeling perhaps that the offered remedy for your problem was too simple to be true, will you not thrust that deadening doubt aside, and make one real trial of a promise for which on Calvary Christ pledged His honour, and take God at His word today?"—*Ibid.*, pp. 130, 131.

Only when we cease debating salvation and accept it by faith can we respond as we should to the saving grace of our Lord.

NORVAL F. PEASE  
Colton, California

## Look Up!

By VIRGINIA VESS

Take heed,  
O child of earth, and  
bow not down  
to images of selfishness.  
Look up to the heaven of glory  
and, with a heart of faith,  
know God.  
Accept His gracious call and  
stand renewed with courage  
to uphold His shield of truth  
against the swords of  
darkness.  
And with exhilaration  
and joy  
look up in expectation  
for the eternal promise of Christ's coming  
to be fulfilled.  
Though the mountains of hate move  
toward us and the seas of death  
threaten to drown us,  
we will not be afraid.  
God is our defense!  
And all His universe  
is our  
habitation!

a tremendous friendship; not an intricate and uninspired philosophy, but an inspired and thrilling love; not a drudging at the grindstone of a dingy routine morality, but 'Christ in you the hope of glory.'" Stewart goes on to describe faith: "Faith means being permeated with Christ's spirit. It means being captured by Christ's character. It means, as it meant to Christ, that you risk doing the will of God, even when there is a cross in

*a New Life*, pp. 126, 128.

As I look back over more than 40 years of deep concern about the subject of salvation by faith, I see my own experience as a gradual development. As a child, I listened to sermons about salvation by faith. But as a child "I understood as a child." As a college student, I listened to the teaching of salvation by faith in my Bible classes. I responded to the extent that my spiritual readiness would permit. As

*How Shall We Order the Child?—2*

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## Teaching Self-respect and Self-denial

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Many young people today  
have lost self-respect  
and have a low self-esteem.

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By COLIN D. STANDISH

PERHAPS THE GREATEST TEMPTATION confronting parents today is the temptation to indulge their children. Increasingly, parents today feel the pressure that comes from the attitudes and training direction of other parents within the church. Many parents feel that they have to compromise Christian standards of entertainment and dress, for example, because a letdown of standards seems to be the "in" thing. It cannot be denied that the peer-group pressure in the church today is frequently a pressure away from the true principles of Christian life and self-denial.

Affluence often has had its effect in that youngsters, still far short of the completion of their academic careers, are forming deep and immature social attachments and have material possessions that militate against the working of the Holy Spirit in their lives. Parents must employ courage, deep understanding, sincerity, love and yet firmness to help their children see the wisdom of self-denial in these areas. The object of true Christian training is self-discipline, and it is to be hoped that by the time the children reach adolescence this has been well-developed.

Love and discipline go together. A failure to discipline is evidence of a lack of true Christian love. One of our deepest concerns should be to prevent our children's becoming so egocentric that it is well-nigh impossible for the Spirit of God to manifest Himself in their lives. In fact, the love of Christ cannot be shed abroad in our heart unless we have allowed the Spirit of God to eradicate all evidence of self from our lives and actions.

Appetite is one of the most important areas in the development of self-control and the elimination of self-

ishness in the child. First, it is important to recognize that "whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). Indulgence of appetite is one of the most universal characteristics of self-centeredness. An appetite under control not only displays decreasing selfishness in the life but also helps to establish true principles of temperance, which in turn strengthen the mental capacities and the intellectual capacities of the child so that the making of right decisions will be facilitated. Appeal to taste alone should never be the basis of the child's eating pattern, and carefully and patiently the parent needs to develop in the eating patterns of the child an increasing desire to choose those things that are healthful and advantageous to his physical development, rather than those things that simply appeal to the appetite. Perhaps in no greater way can the child learn self-control than in the area of appetite.

### Indulgence Reinforces Selfishness

Many young people today have lost their self-respect and have a low self-esteem. Frequently, attempts to increase their self-esteem have centered around self-indulgence, in the misguided belief that the greatest need they have is more love and more care and the need for greater attention. Such only reinforces the inherent selfishness, which is the cause of a low self-esteem. Those who have a deep understanding of what Jesus has done for them cannot have a low self-esteem. Those who understand that they are indeed sons and daughters of God and joint heirs with Christ cannot have a low self-esteem. Low self-esteem has its cause in feelings of guilt and a lack of true faith in Christ. Guilt itself is the result of sin, and a failure to recognize the power of Christ to eradicate guilt from the life completely. Once our youth recognize that they are indeed divinely called with a divine mission, and their motivation is directed toward God to the completion of His work and the benefit of humanity, fears of inferiority and worthlessness will vanish.

Ellen White clearly shows the relationship between self-respect and habits of behavior. "By wrong habits he loses his power of self-appreciation. He loses self-control. He cannot reason correctly about matters that concern him most closely. He is reckless and irrational in his treatment of mind and body. By wrong habits he makes of himself a wreck. Happiness he cannot have; for his neglect to cultivate pure, healthful principles places him under the control of habits that ruin his peace."—*Christ's Object Lessons*, pp. 108, 109.

Step by step, children need to be taught to do things conscientiously. Every task they undertake should be a task that is developed and performed to the best of their ability. The parent may achieve this not through harshness or criticism or severity but through lovingly working with the child, encouraging him and pointing out ways in which he may improve his performance. In this way the child learns not only what is required but how to achieve the desired standards.

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One of the most important areas of consideration for Christian parents is the area of motivation. The motivation of the world often is the motivation of self-exaltation and self-indulgence. Many parents unwittingly inspire their children with unholy ambitions. In the early years of life, frequently the child is made the center of attention in the home. His achievements and sometimes even his misbehaviors are pointed to and often are the cause of much comment, especially in the presence of visitors. This frequently leads the child to exhibit a showoff behavior, which in later years will make him less acceptable to his peer group and to adults. Thus, even in his early years, the development and achievement of the child ought to be seen in the light of the talents that God has given to him. In these early formative years the child can be helped to understand that his development is important to his commitment to Jesus and that his achievements must be motivated by his love for God. Worldly motivation can be summarized in the eight "p's": prosperity, property, popularity, position, power, prestige, privilege, and pride. By contrast, Ellen White sums up Christian motivation, "Be ambitious for the Master's glory."—*Messages to Young People*, p. 100. It is the responsibility of parents to help each child to recognize the claims that Christ makes upon his life and service so that no child should be left in doubt as to the desirability of first asking the question "What can I do for God?" before any major decision is made in terms of vocational commitment. This can be taught early by training the children in proper acts of cooperation. Often children are forced into a heavy program of competition. This becomes even more evident in their school career when parents show considerable anxiety at the academic performance of their child, continually comparing child with child. The child is not encouraged to do the best he can or to seek the help of God to develop his talents, but to do better than some other child. This, of course, becomes increasingly evident when competition in sports and games is emphasized; often, rather than learning the true characteristics of Christian cooperation, children frequently learn fierce competition.

Second, children must be taught to share. This is not a natural characteristic for any child, for the natural inclination is to want to keep any desirable thing for himself. It will take patience and determined effort on the part of the parents. It will take persistence if the child is ever going to be trained to share selflessly that which he has with others. But the act of sharing is a vital part of his training and will militate against the self-seeking so destructive of his Christian development.

### Development of Responsibility

A third way in which the child can learn the importance of Christian motivation comes through the development of responsibility. Less and less often are children today taught this important and valuable lesson. Unwittingly, even Christian parents have often moved away from training that would lead to greater development of responsibility by the child. Perhaps the most common farewell greeting of parents today is "have fun," "have a good time," "enjoy yourself." Such reflect the hedonistic, self-seeking, pleasure-loving age in which we live and do not reflect true Christian guidelines. Not that it is wrong for parents to want their children to be happy, but



true happiness does not come by such forms of self-seeking. Interestingly, a few decades ago such comments were rarely heard. As children, for example, left for school, parents would make such parting comments as "do the best you can today," "work hard for your teacher," "behave well for your teacher." These comments in their very essence taught the child that he had responsibilities. Is it any wonder that in our schools today the standard of conduct and discipline has reached an all-time low?

The same philosophy is also seen in the social life of our children and youth, for very much the same kind of comments—"have fun," "enjoy yourself," "have a good time"—are the comments that parents make as their children leave for various forms of social recreation, even sometimes when that recreation is clearly contrary to the best standards of Christian recreation. How often do parents challenge their children with such comments as: "See whether there is anyone there tonight who is lonely or unhappy or shy, and see whether you can bring happiness to him"?

The great need of each Christian parent and leader is to search his heart to see how much selfishness is there. How often our own motivation is suspect and how often we fail to center our motivation upon the things of eternal worth. Then, in spite of the pressure that will unquestionably be involved, we need to set before our youth true Christian standards. Let the motivation that we offer to them be the motivation of service for God and man. Let us take away those forms of intrinsic motivations that develop the "get" philosophy rather than the "give" philosophy, thus helping our children to recognize that it is more blessed to give than to receive. Above all, we need to develop such a Christlike atmosphere in our homes that the very air our children breathe will be an air of Christian commitment, which in turn will extend the claims of Christ most fully and effectively upon their own lives, for only those who have conquered self in all its aspects will be granted opportunity to share the life to come. Any effort expended on the part of parents, teachers, and ministers on behalf of young people will be effort well expended as children and youth are claimed for the kingdom of God. □

## A Response of Love

Frequently Seventh-day Adventists are asked questions such as: Do you believe in Jesus? Why do you keep Saturday instead of Sunday? Why do you place more emphasis on Saturday, which points to Creation, than on Sunday, which points to the resurrection of Christ? Do you believe you're saved by grace?

We appreciate these honest inquiries. However, questions such as these often are based on wrong information about the beliefs of Seventh-day Adventists, and the questioner many times phrases his questions so as to expect an answer that will confirm his original assumption. If the reply does not coincide with his viewpoints, he frequently sees this as evidence that Adventists either are Biblically ignorant, are spiritually immature, or simply want to be different from the rest of the Christian world.

For example, when an Adventist is asked, Why do you keep Saturday instead of Sunday? he should reply, "The question about Saturday and Sunday is not merely a question of days to be settled by majority opinion or minority rights. The point of concern is: What does the Bible say is the right day on which to worship?" This type of question is more in harmony with the basic concept of Protestantism that men everywhere should order their lives according to Scripture (see *The Great Controversy*, pp. 145-170). Religious behavior is not determined by what other people do, but by what God says.

The Ten Commandments are clear, too plain to be

misunderstood. The fourth commandment says, "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God" (Ex. 20:8-11). Nowhere does the Bible say that a Christian should keep Sunday holy or that he should rest on the first day of the week.

"The Question Box," in the *Catholic Universe Bulletin*, 69 (Aug. 14, 1942), 4., says, "The Protestant, claiming the Bible to be the only guide of faith, has no warrant for observing Sunday. In this matter the Seventh-day Adventist is the only consistent Protestant."

Adventists ignore Sunday because its sacredness is not enjoined by Holy Scripture, whereas the keeping of Saturday is. Seventh-day Adventists believe that it is just as important to keep the Sabbath as it is to refrain from lying, stealing, cheating, or committing adultery. They believe in keeping all the commandments in a response of love to Him who first loved them (1 John 4:10; 5:1-3). Jesus said, "If ye love me, keep my commandments" (John 14:15).

Again, when an Adventist is asked, Why do you place more emphasis on Saturday, which points to Creation, than on Sunday, which points to the resurrection of Christ? he should reply, "The question about Creation and the resurrection of Christ is not a question of whether one is antiresurrection or anti-Christ or pro-Creation. Rather, the point of concern is: How has God chosen to honor His Son's resurrection?" Again we turn to Scripture as our rule of faith and practice, and in Romans 6:3, 4, it says, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? . . . That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Thus baptism is the established memorial of Christ's resurrection.

The keeping of the Sabbath does not minimize the importance of the resurrection of Christ. Seventh-day Adventists accept Jesus Christ as their personal Saviour from sin, and in recognition of His love, forgiveness, and free grace are baptized by immersion according to Scripture. Their new life in Christ is a constant witness to the power of His resurrection.

### He Is Our Life

Obedience is a love response to Jesus (John 15:9, 10). Unfortunately, not all keep the Sabbath as a love response to Jesus. Some keep it legalistically, others out of fear. Some observe the Sabbath from a position of spiritual immaturity and insecurity. Still others keep it merely to obtain merit, to find favor with God, or to appease Him. Children of Sabbathkeeping parents often conform to the life style of family and friends to satisfy emotional or identity needs. However, as Christians we do not deplore the standards of honesty, purity, and obedience to parents merely because some may have a form of godliness while prompted by selfish motives. On the contrary, we see the need of vigilance to maintain the

### Inspired Gems



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

Robert Dale  
Wisconsin Conference

● "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10).

● "A man whose heart is stayed upon God is just the same in the hour of his most afflicting trials and most discouraging surroundings as when he was in prosperity, when the light and favor of God seemed to be upon him."—*Thoughts From the Mount of Blessing*, p. 32.

standards of the Decalogue in the face of obvious moral decadence. To Seventh-day Adventists this includes lifting the importance of the Sabbath.

Adventists do not keep the Sabbath in order to be saved, but because they are in a saving relation with Christ (John 3:16, 17). Christ is the Life-giver (John 1:1-3; 11:25) as well as the Lawgiver (see 1 Cor. 10:1-4; Neh. 9:12-15). The Sabbath is a memorial of Creation (Ex. 20:8-11), as well as a sign of sanctification; the Bible says, "I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them" (Eze. 20:12).

Ellen White applies this text to our times when she says, "Since He made all things, He made the Sabbath. By Him it was set apart as a memorial of the work of creation. It points to Him as both the Creator and Sanctifier. . . . The Sabbath is a sign of Christ's power to make us holy. . . . To all who receive the Sabbath as a sign of Christ's creative and redeeming power, it will be a delight."—*The Desire of Ages*, pp. 288, 289. There is no conflict of interest between keeping the Sabbath and loving Christ, between honoring the Creator and being grateful for the power of His resurrection.

Seventh-day Adventists believe that "there is no spiritual life outside of Christ." "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Without Him our souls remain dead; without Him our spiritual life withers away (see John 15:1-5; 17:1-3). It is in Christ that we live, move, have our origin, and know our destiny (Acts 17:28-32). Once we were dead in trespasses and sins (Eph. 2:1-3; Rom. 3:23), but have been saved by grace (Eph. 2:8, 9; Rom. 6:23) and born again of the Spirit (John 3:1-8).

The Bible speaks of the Christian as a new man in

Christ, not as a reconditioned man (2 Cor. 5:17). Salvation is re-creation, not merely reformation. Man is not made-over, but made new. Ellen White says, "To arouse those spiritually dead, to create new tastes, new motives, requires as great an outlay of power as to raise one from physical death."—*Review and Herald*, March 12, 1901. The Sabbath is a fit symbol of the power of Christ's love; of spiritual re-creation; and of the need of daily renewal (see 1 Cor. 9:24-27).

Spiritual rebirth does not guarantee that a person may never fall from grace any more than the creation of Adam insulated him from sin. Men and women are always free to serve whom they wish, Christ or Satan. The Sabbath is a perpetual reminder of our great need as sinners saved by grace and believers living by grace to reaffirm continually our love for Christ. Ellen White says, "It is not necessary for us deliberately to choose the service of the kingdom of darkness in order to come under its dominion. We have only to neglect to ally ourselves with the kingdom of light. If we do not co-operate with the heavenly agencies, Satan will take possession of the heart, and will make it his abiding place. The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness. Unless we become vitally connected with God, we can never resist the unhallowed effects of self-love, self-indulgence, and temptation to sin. We may leave off many bad habits, for the time we may part company with Satan; but without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome. Without a personal acquaintance with Christ, and a continual communion, we are at the mercy of the enemy, and shall do his bidding in the end."—*The Desire of Ages*, p. 324.

J. J. B.

## Letters Continued from page 3

church and in order to stay in a church, wouldn't you say that the church has a creed?

Before we decide whether to make a fourth list of religious propositions, we would do well to consider the roots, development, and comparison of the three lists we already have.

It is somewhat superficial to talk of a creed (or doctrinal statements) to be used for screening denominational employees, when the more fundamental function of our Fundamental Beliefs has always been to determine who enters the church and who is excluded from it. If we can use a set of doctrinal statements to keep a person outside of the organized church, then obviously we could use them to screen employees of our institutions.

According to the letters published in the REVIEW, some favor fresh doctrinal statements. Others fear the excesses that the "creed-like" maneuver could precipitate. As I see it, we have had a creed for some time. My plea is for a simple, uniform statement of our

positions consistent with our first Fundamental Belief, the Bible.

LARRY CHRISTOFFEL  
Mentor, Ohio

### Covers

You are to be commended for the artistic designs and the inspirational cover material on the REVIEW. We like them very much.

MRS. L. L. DINWIDDIE  
Hobbs, New Mexico

A picture such as accompanied "Celebration for a Kitten" (July 21) can express so much. I too was lost but now am found.

MARGARET KIRK  
Glendale, California

### God's Education Plans

Re "Teaching the Principles of Heaven" (Aug. 4).

It may seem easier to shape the Lord's counsel to fit our programs than to make the sometimes radical changes we see would be necessary to follow His instructions, but, of course, it never is. God's

plans often seem impractical—consider the experiences of the Red Sea, Jericho, and even the cross—but they promise unfailing success.

It does not seem to me that the Lord is asking us to prepare a church full of professional farmers. Nor is He particularly concerned about the financial feasibility of His program (although it must be noted that the institutions that most closely follow Heaven's directions seem to suffer the fewest financial crises). He is in the business of preparing a people who can stand independent of the world when "no man might buy or sell, save he that had the mark."

MARK MIREK  
Sheridan, Illinois

For years some of us have been doing the very things that the editorial says we can't do, and we've been loving it—especially when our teachers work with us on the wards or the farms or in the kitchen or shop. They're the best teachers we have.

We don't expect to be commercial farmers. We just want to learn how to garden and be as practical as possible, doing these and other things with our teachers.

God says we should. That is enough for some of us. I want to do all I can to follow His plan. And there are more students like me than you may think.

NAME WITHHELD

### Only Mites?

In "Convenience or Conviction?" (Aug. 4) the statement, "Our gifts, no matter how small, are recognized by the Lord, as He made special mention of the poor widow's offering of two mites," although true, could be misleading. Jesus made "special mention" of the widow's offering, not because it was small, but because of the love and sacrifice it represented. Let us not assume that He is equally pleased with our "widow's mite" offerings while we live in opulence or abundance.

BAN B. ALSAYBAR  
Glendale, California

## Texas Health Expo Draws Thousands

By MARVIN MOORE

THROUGH Project Health Expo, conducted in connection with the 1977 Texas Conference camp meeting, July 1 to 9, Adventists in a unique way shared the gospel of better living with thousands of persons in the Dallas-Fort Worth metroplex. Television stations and newspapers gave Health Expo '77 the greatest exposure of any Adventist event in Texas history. Hundreds of persons learned why Seventh-day Adventists are among the healthiest people in the nation, and several churches have requested such health programs be given to their congregations.

Kenneth Cooper, the nationally known jogging expert, gave the keynote address on Friday evening, July 1; Elman and Gloria Folkenberg taught classes in total health and breadmaking throughout the entire week; and on the first Sabbath afternoon W. A. Criswell, pastor of the largest Southern Baptist church in the world, preached on the authority of the Bible. The New England Youth Ensemble, under the direction of Virginia-Gene Rittenhouse, drew standing ovations both at Health Expo and in area churches.

During the week prior to Health Expo, Seventh-day Adventists conducted the Five-Day Plan to Stop Smoking in half a dozen Dallas churches, including the Highland Park Methodist Church, one of the largest Methodist congregations in the nation.

Television cameras and newspaper reporters focused on 750 persons who rolled up their sleeves and thumped out 750 loaves of nutritious, whole-grain bread the evening before the official Health Expo opening. On hand were special observers from the *Guinness Book of World Records* to watch this largest

breadmaking bee in history—an event that appears slated to go into the next edition of the famous record of amazing facts.

Health Educator Elman Folkenberg and Huguley Hospital's Stuart Nelson used Total Health to help hundreds of persons learn how to have more energy, sleep better, and maintain ideal weight. In these presentations, Folkenberg, who, 15 years ago, co-developed the world-famous Five-Day Plan to Stop Smoking, adapted many of the stop-smoking techniques in his new program to help people achieve total health.

Art Linkletter's *It's Your World of Good Health* came to life every afternoon with Helen Register's television cooking demonstrations given in person. Her daily program followed a seminar by her husband, U. D. Register, of Loma Linda University, on the nutritional advantages of a vegetarian diet.

The American Red Cross, the American Cancer Society, Loma Linda Foods, and 25 other regional and health organizations set up exhibits that turned Health Expo into something of a world's fair on health. At the same time the Texas Adventist Book Center sold \$31,000 worth of literature on physical, mental, and spiritual health.

An estimated 1,800 persons attended Gloria Folkenberg's Breadmake on the night preceding the Health Expo and twice a day through the week. At the health clinic, sponsored by the Southwestern Adventist College department of nursing, hundreds checked out their chance of having a heart attack or stroke, while a Dallas health firm provided hundreds of visitors with a computer analysis of their diet that included specific suggestions on how best to handle nutrition problems.

### Television Coverage

One television station sent its news director to Health Expo to do a program on Dr. and Mrs. U. D. Register and the Loma Linda Food Company. Publicity was also given to Gloria and Elman Folkenberg on a television talk show.

Four metroplex TV stations covered Health Expo a week in advance and during the actual event with news stories and daily public-service announcements. In addition, Dallas newspapers gave six-and-a-half to seven pages of paid coverage and unpaid news releases.

A record-breaking number of children attended a two-week Health Camp 150 miles away, where they learned the same principles of better living that their parents found at Health Expo. Vacation Health School—a Vacation Bible School on health, in Dallas—taught the same principles to children who were not able to attend the special summer camp on health.

H. M. S. Richards, Sr., from the Voice of Prophecy, preached the evangelistic sermon each evening during the first half of Health Expo, and C. E. Bradford, associate secretary of the General Conference, the second half. Ernest Steed, from the General Conference Temperance Department, Robert Olson, of the Ellen G. White Estate, and Don Hawley, editor of *Life and Health*, each gave a morning presentation at Health Expo that was de-



At one of the Health Expo '77 exhibits the Presbyterian Hospital Blood Bank of Dallas offered free blood typing.

Marvin Moore is a free-lance writer living in Keene, Texas.



signed especially for church members.

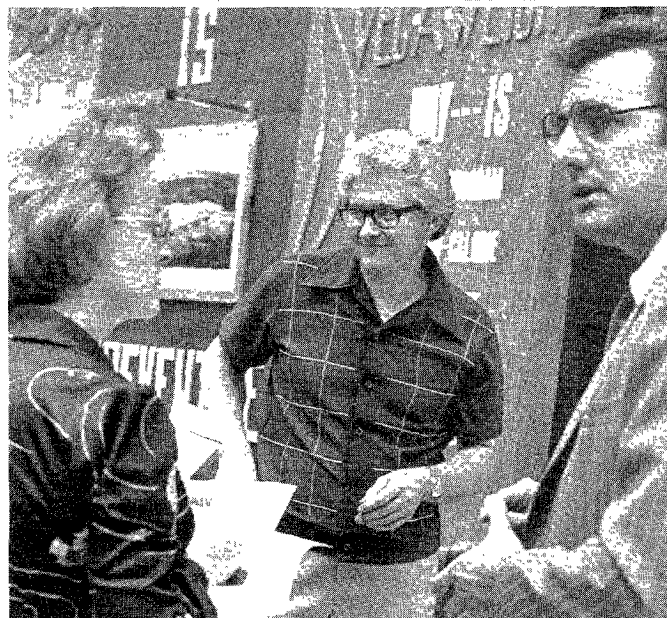
Marilyn Cotton, from California, and Janet Nelson, from Houston, provided special music. Also Greg and Shelly Ensminger, ages 8 and 10, played their violins. Three Texas church groups participated: the Faith Unlimited Quartet, from Dallas; the New Generation Singers, from Fort Worth; and the Discovery Singers, from Houston. And on the final Sabbath John Read, of the Southwestern Adventist College music department, organized a mass choir and presented a special program accompanied by the New England Ensemble, which climaxed with Handel's "Hallelujah Chorus."

A Doctor of Music wrote to the church following Health Expo: "Dear new friends: I attended as many of your better living clinics as possible, and was benefited both physically and spiritually. I especially appreciated the spiritual uplift I received. Please continue your good work."

A Presbyterian minister attended Health Expo through the week and the entire final Sabbath. At the conclusion he invited Seventh-day Adventists to conduct a Total Health Seminar in his church.

One church exhibitor visited with scores of persons not of our faith who stopped at his booth. At the conclusion of the Health Expo he handed church leaders a long list of names of persons who had asked for Bible studies or further information about Adventist beliefs.

And two dozen laymen who became certified instructors in Total Health and Breadmake will witness in their communities with the gospel of health beginning this fall. Consequently, the Texas Conference has embarked on a program of dark-area evangelism, with health evangelism as part of its plans to reach every home in Texas by 1980. Health Expo, as an important part of this plan, will influence not only the cities of Dallas and Fort Worth but other communities throughout the State of Texas for years to come.



Health Expo '77 offered a variety of activities for those in attendance, among them the opportunity to learn to bake bread (top), demonstrations of cardiopulmonary-resuscitation techniques (center), and exhibits by groups such as Wildwood Sanitarium in Georgia (bottom).

## SINGAPORE

### Health Course Gains Popularity

With the publication in English of the new Pathway to Health course by the Southeast Asia Publishing House in Singapore, the Singapore Voice of Prophecy Bible Correspondence School is able to offer for the first time a free health course for the English-speaking people of Southeast Asia.

Authors of the course are Dr. Roger Heald, who has worked in the Far East for many years, and Eileen Lantry, who, when the lessons were prepared, was associate director of the Voice of Prophecy.

The course has 12 color-illustrated lessons. It teaches the basic principles of health and nutrition, discusses such items as choosing the right life partner and happiness and safety in the home, and points out the relationship between mind and body. The last lesson tells why God permits suffering and death, and gives the student opportunity to learn more about God and life by offering further Bible studies.

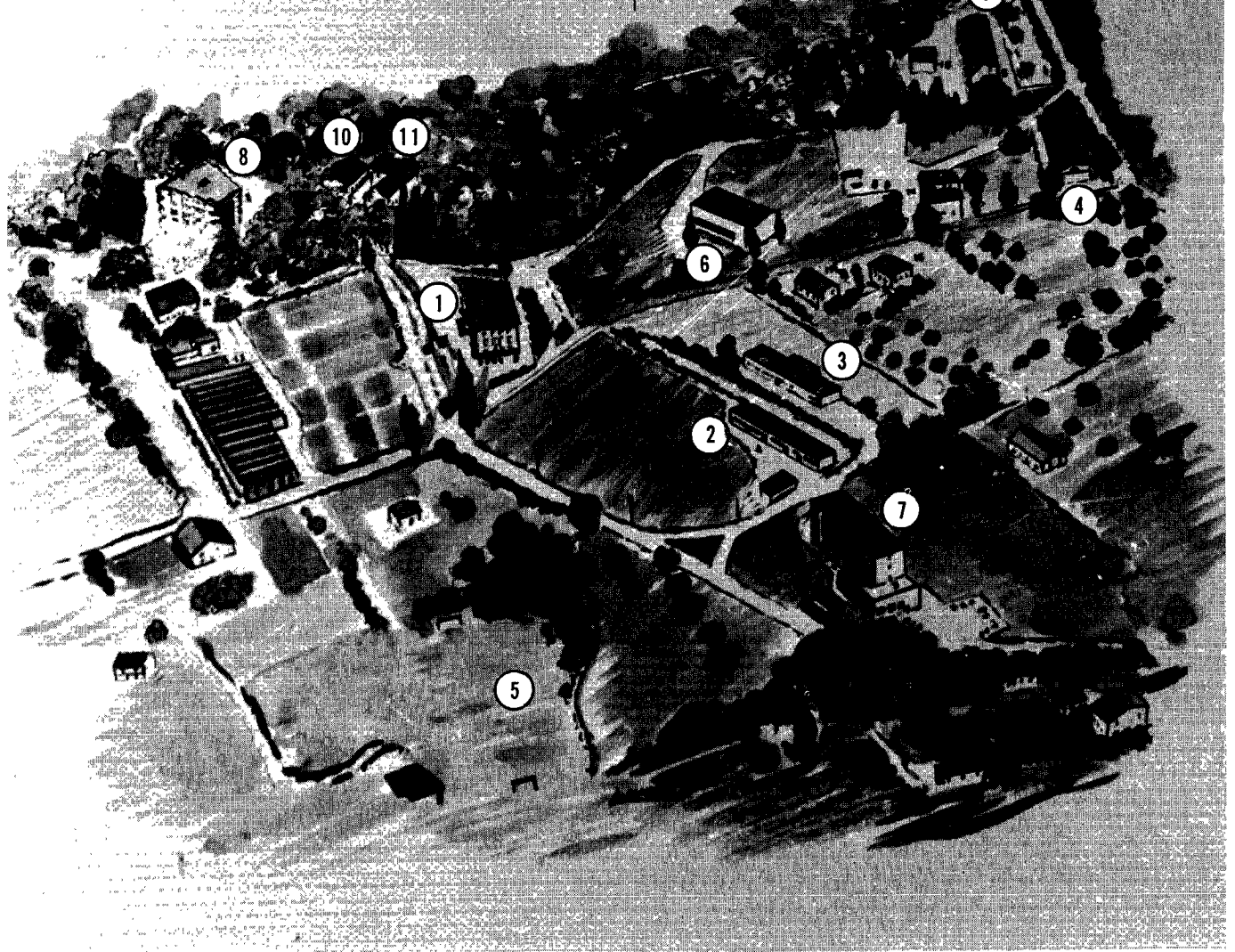
To help with the introduction of the new health course to the public, all the Adventist churches in the Singapore area put on a concentrated effort to reach every home with an enrollment card. For example, the members of the Balestier Road church distributed more than 100,000 invitations.

As of the end of June, 1977, more than 13,320 people have requested and received the first lesson.

As funds become available these health lessons will be translated into the other three main languages of our correspondence school. The Tamil course is almost ready for printing, and translation has begun on the Malay course. The Chinese section has an older health course that is in definite need of being revised and updated. It is hoped that this can be done soon.

BARBARA SELLERS  
Public Relations Director  
Voice of Prophecy





## Theology-Library Complex Urgently Needed at Collonges

A part of the Thirteenth Sabbath Special Projects Offering to be collected September 24 is slated for the French Adventist Seminary, Collonges, where there is urgent need of a new theology-library complex. It will contain classrooms, teachers' offices (at present there are none), the Alfred Vaucher library, and archives.

Collonges is in France, not far from Geneva, Switzerland, where the prestige of Calvin the theologian and the renown of Rousseau the educator fuse together. Our motto is significant: *Vos estis lux mundi* ("Ye are the light of the world"). What a challenge!

Let us tell you more about our school. Established in 1921, it has now completed 56 years of operation. I invite you to visit with me the main buildings. (There are 23 in all. See accompanying drawing.)

The central building (1) houses the administrative offices, the school of commerce, the school of modern French, classrooms for the higher secondary classes and, by turns, for education and theology. It also houses the library and the science laboratories.

The lower secondary classes meet in the pavilion (2), a light, prefabricated structure of a temporary nature. The primary school, containing four classrooms, is well-housed in an almost new building (3). At a high point on the property is a place that serves as a gymnasium (4). The playing field is at a lower level (5) in front of the boys' dormitory. These are our educational installations.

As to the gymnasium, it is correctly named only inasmuch as gymnastics are performed there. Nevertheless, we are happy to have it and patiently put up with the absence of dressing rooms, toilet facilities, and showers. For some stu-

dents, love of physical exercise makes them forget the taste of the dust, while for others stoicism is the rule.

The chapel (6), on the other hand, is something to be proud of. Since January 1 we have had two church services on Sabbath morning.

As far as sleeping accommodations are concerned, the situation is good. The younger pupils, 9 to 15 years of age, are in a family-style home at Beau-Site. The young men have had the Horizons (7) for a dozen years, and the young ladies are now in their second school year in La Clairiere (8). This latter dormitory is very comfortable and ideally situated. In addition, three former hotels, Les Sources (9), the Parc (10) and the Annexe have been modified to provide apartments for 80 married students.

The dining room (11) has not changed except for improved services, thanks to the construction of an annex to the kitchen for washing dishes.

Our visit has shown us only the heart of our property, which has an area of almost 90 acres. We could speak also of the printing press, the workshops, the garden, and the farm, all of which will play an increasingly important role in the emphasis on manual work.

The education of our youth requires costly equipment and facilities. We need your help. Remember that by helping the Adventist Seminary at Collonges you are serving the world. Our outreach is international. Look at Africa, for example, and you will see that many missionaries are from Collonges. As the salt in the earth, so are the students of Collonges in the world. May the salt never lose its savor.

GEORGES STEVENY  
President, French Adventist Seminary

## Seventh Day Baptists Discuss "Quiet Saturday"

By LEO R. VAN DOLSON

IT WAS MY privilege this year to serve as the fraternal delegate from the Seventh-day Adventist General Conference to the 165th annual session of the Seventh Day Baptist Church, which was held at the College of the Ozarks at Clarksville, Arkansas, August 7 to 13. Riding in the car from Little Rock to Clarksville I was impressed that I was getting back to my Seventh-day Adventist roots. The driver of the car was Jim Mitchell, a Seventh Day Baptist minister, and riding with us was Floyd Boston, a minister and director of programs and promotion for the Advent Christian General Conference. The Advent Christian Church is a direct descendant of the Millerite movement and holds strongly to conditional immortality, as Adventists do; and Seventh-day Adventists received the truth about the seventh-day Sabbath initially from a Seventh Day Baptist. As Adventists, we owe much to the Advent Christian group and to the Seventh Day Baptists.

A cordial reception was given to the fraternal delegates representing ten denominations. When I extended greetings from Robert H. Pierson, General Conference president, the delegates responded with applause.

There is a new dynamic, a feeling of optimism and vitality, that currently marks the evangelistic outreach of the Seventh Day Baptist denomination. In the past few years this group has been characterized by an emphasis on church growth, and this has paid off in the fact that there are now nearly 60,000 members around the world—in Australia, Brazil, Great Britain, Burma, Canada, Germany, Ghana, Guyana, India, Jamaica, Kenya, Korea, Ma-

lawi, Mexico, Mozambique, Netherlands, New Zealand, Nigeria, Philippines, Rhodesia, South Africa, and the United States. The national churches and conferences are becoming mission-minded in their own right, sending their own workers to preach and teach in nations beyond their borders. The largest membership is in India.

One major objective of this General Conference session was the reorganization of the Seventh Day Baptist denomination, reminiscent of the kind of reorganization that took place in our own church in the early 1900's. They currently have eight commissions or headquarters for various aspects of their work scattered around the United States and are attempting to consolidate these into a central organization.

### Lindsell Proposal

Of particular interest to the fraternal delegates was a discussion of the "quiet Saturday" proposal made by Harold Lindsell, editor of *Christianity Today*, when he suggested that Christians could help conserve energy by jointly worshipping on either Saturday or Sunday. On Tuesday afternoon a panel made up of Seventh Day Baptist ministers discussed the Biblical foundations for the Bible Sabbath and the fact that commitment and obedience to God's laws have spiritual benefits or derivatives that affect all areas of the Christian life. The Sabbath, the panel concluded, frees us to be what God wants us to be. It is an institution applicable to every society and culture, and its principle is eternal. One of the panel members pointed out that it is not legalistic to be what God wants us to be, but that we can take advantage of God's guidelines to live life more abundantly and in harmony with Him and His will.

This session was followed by a discussion between the members of the Seventh Day Baptist executive committee. There was a clear agreement that none wanted Saturday blue laws any more than they want Sunday blue laws. One of the non-Sabbatarian ministers expressed his appreciation for the dialogue, stating, "You have forced me to do a lot of reading and studying on this issue that I would not otherwise have done. You

have a very proper understanding of the value of a day of worship. It is certainly imperative that God's people set aside a day for worship."

There seemed to be a consensus among the delegates that it would be impossible at this time to have a two-day holiday in the United States when all business activities would be closed down, although they agreed that some momentous crisis might lead the nation back into the actual keeping of a day of rest.

## Ethiopian Finds That God Watches His Own

*"... behind the dim unknown, Standeth God within the shadow, keeping watch above His own."*

The assistant pastor of the Addis Ababa, Ethiopia, church, Wanaw Tebedje, learned recently that this well-known quotation from James Russell Lowell's poem is true—God does keep watch over His own.

On May 30, Mr. Tebedje left his home and traveled 155 kilometers by public transportation in order to visit lonely church members. People walked from far and near to hear him speak in a small country church and to enjoy Christian fellowship with him.

He stayed two days with them, and when the time came for him to leave, the church members accompanied him to the bus stop and wished him God's protection and mercy on his journey back home. He traveled safely until he had to change to another bus.

In some areas in Ethiopia buses are few and far between. As a result, often they are overloaded. After waiting for some time, Mr. Tebedje saw a bus coming that was very much overloaded. Thinking that this might be the only bus heading for Addis Ababa, he managed to squeeze in and find a place for his luggage. But suddenly he was strongly impressed that he must not travel on this bus. Without hesitation he obeyed the promptings of the Spirit of God, took his baggage, and to everybody's surprise, left the bus.

Immediately after he disembarked, another bus, less crowded than the first, came along, and he boarded it.

Riding in the second bus, he could watch the first bus traveling at a very fast speed. To his horror he saw it suddenly skid, tip, and roll over three times before it came to a stop. It was a terrible sight that met his eyes as he and the other passengers of his bus came to the scene of the accident. They found the driver and five passengers already dead, and many others fatally injured. If it had not been for divine intervention, Mr. Wanaw may have been among them.

God's special care for His own is certainly evident. As the psalmist says: "For thou, O Lord, wilt bless the righteous; thou wilt hedge him round with favour as with a shield" (Ps. 5:12, N.E.B.).

GIRMA DAMTE

Communication Director  
Ethiopian Union Mission

Leo R. Van Dolson is General Conference assistant Ministerial Association secretary.

MALTA

### Minister's Work Permit Denied

Maltese officials recently denied visas to Richard J. B. Willis and his wife when they applied for entry to open work on the island of Malta.

G. Rossi, religious-liberty director of the Italian Conference, respectfully reminded the officials that the Constitution of Malta allows freedom of religion, which is being denied. Letters to the president, the prime minister, and police officials brought the reply that there was no transgression of basic human rights regarding religious liberty and that the police decision was in any case final.

Pastor and Mrs. Willis and their 2-month-old son went to Malta on October 28, 1976, to begin Adventist work on the islands. However, they had only tourist visas while their application for residence visas were being considered by the Maltese Immigration Department. Officially they were not allowed to work with these visas.

While visiting the island, Pastor Willis asked the whereabouts of the Salvation Army Citadel, which he knew had been in that vicinity in 1966 when he was stationed at the Royal Naval Hospital.

"No Salvation here, Sehab," said the old man sitting in the doorway of his

house. "Salvation been gone a long time." If the Willisises had asked for other Protestant groups, they would have elicited the same response: "No salvation." Each group for one reason or another had been forced to close the doors of its place of worship.

As a new evangelist appointed by the Italian Conference, Pastor Willis wanted to visit the leaders of other Protestant groups to see whether they could give any practical advice concerning applications for work and residence permits. The only pastors that still remained were Church of England and Church of Scotland ministers, who had no difficulty securing their permits, because their churches were long established.

K. F. Taylor, director of the British Voice of Prophecy, gave the Willisises a list of approximately 250 persons who had completed either Bible or health education courses over a period of 12 years. While there, they were able to make contact with some of the persons who had completed VOP courses, and still showed an interest. The Bible and health are both subjects of great interest.

The Willisises' greatest joy was the fellowship that they had with a young Maltese couple, Charlie and Jessie Mallia, who had emigrated to Australia, been baptized while there, and who had returned to live in Malta. They were

extremely disappointed to learn that the pastor's application for work and residence had been refused. The refusal was given without explanation. Enquiries at the immigration department of the prime minister's office showed that the refusal came from a three-man committee at the police headquarters. Pastor Willis visited the department concerned and learned that the committee consisted of a police inspector, an assistant commissioner, and the commissioner himself. He also discovered that the police had a file on him half an inch thick. This contained photocopies of cor-

respondence and various entries and comments.

The police, although cordial, were adamant that the Willisises could not stay, and cautioned them regarding the consequences of working without permission. As the situation was unresolvable in the time allowed by their visas, they had to leave. They left Malta by boat for Syracuse, staying first in Sicily, then in Florence.

With Dr. Rossi, Pastor Willis returned to Malta to speak with the police officials. They were still evasive and "not available for comment."

Now what of the future? It



Charlie and Jessie Mallia, pictured with daughter Susan, were baptized in Australia, and returned to Malta, their home, to witness for God.



So far the attempts of Richard and Judith Willis (pictured with their son Andrew) to enter Malta have been fruitless. In the background at right is Valletta, capital of Malta; Sliema is in the foreground.



is difficult to say. The Euro-Africa Division, the Southern European Union Mission, and the Italian Conference are exploring ways to open the work on each of the Maltese islands. Mr. and Mrs. Mallia are thrilled to be workers for God at such a time as this and would appreciate your prayers and encouragement.

## UTAH

### Students Become Mini-missionaries

Twenty-seven students and seven staff members of Auburn Adventist Academy, Auburn, Washington, recently spent a week as mini-missionaries at Monument Valley Hospital in southern Utah.

Already each student had raised \$200, making a total of \$10,000, which was given to the hospital toward the purchase of a much needed portable X-ray unit.

Arriving at 4:00 A.M. on Monday morning after a 1,300-mile journey and resting for only a few hours, the majority of young people were up at dawn to view this fantastically colorful area of buttes and spires rising high above the valley floor.

After the hospital staff welcomed the group, and outlined the work to be done during the week, students and staff went to work. They built a retaining wall behind the church to protect the structure from mud slides, cleaned and painted the Community Services building, built the walls of a pump house, nailed sheet rock, wired and painted staff houses, worked in offices, cared for patients in the hospital, and sewed nightwear for them.

During worship periods Tom Holliday, the only ordained Navajo minister on the reservation, assisted by his associate Bud Joe Haycock, discussed the culture, traditions, and superstitions of the Navajo people. He told of his conversion and of his struggle in giving up devil worship that had been so much a part of his early life.

Friday evening vespers,



Adventist believers in Libreville, Gabon, gather outside the home of Daniel Cordas, second from left. At right is Jean Zurcher, Euro-Africa Division secretary, who was visiting this group, organized within the past year.

conducted by the academy young people, attracted a number of the hospital staff and their families. During the church services Sabbath morning, Larry Farr, second-semester president of the associated student body, presented the \$10,000 check to Dr. Cummings, medical director.

When the bus left Monument Valley many students expressed a desire to return to assist with another missionary project.

LAURINDA CRAYS  
*Learning Resources  
Center Director  
Auburn Adventist Academy*

## ZAIRE

### Witnessing Class Results in Branch Sabbath School

"Witnessing for Christ," a program of personal witnessing, was introduced into West Zaire Field by Duane McKey, director of lay activities and Sabbath school for the Zaire Union, during a week-long workshop, May 25 to 31, at the Kinshasa church.

The classes were held for church leaders of the Kin-

shasa church and focused on how to lead a person to Christ. After each class the lay leaders visited homes to put into practice what they had been studying.

Afterward they returned to the church to share their experiences.

There were positive responses to these visits. Bible studies were begun and a branch Sabbath school will be organized soon.

These leaders, some of whom have seen more than ten persons baptized as a result of their personal effort, are presenting the program to other church members so that each of them can witness more effectively for Christ.

BANGAMWABO MUTABAZI  
*Pastor  
West Zaire Field*

## GABON

### SDA's Begin Work in New Country

A group of Seventh-day Adventist believers has been established in Libreville, the capital of Gabon, a country first entered by Adventists in 1975.

The population of Gabon is

largely Catholic or Animist, but thanks to the efforts of the late Albert Schweitzer, and his Lambarene Hospital, 250 kilometers from Libreville, the work of Protestant missions is unopposed.

Gabon is bisected by the equator and has less than a million inhabitants, 130,000 of whom are in Libreville. The country is mostly covered with a dense and often impenetrable jungle intersected with numerous waterways, which until a short time ago were the only means of communication with the interior.

In 1975 the Equatorial African Union Mission sent a literature evangelist, Raymond Ondoua, and his wife to Gabon to begin Adventist work in this new French-speaking country. Settling in Libreville, they began their missionary work by distributing literature.

In June, 1976, Daniel L. Cordas went to Libreville, where he gathered together the Adventists who had come from other countries to work in Libreville and organized them into a missionary group. About 20 people are meeting each Sabbath morning for worship.

DANIEL L. CORDAS



## Australasian

● Kevin M. G. Townend has been appointed youth and communication director and It Is Written coordinator of the South Australian Conference. He replaces John T. Banks, newly appointed youth, health, and temperance director of the Western Pacific Union Mission.

● Six hundred delegates recently attended laymen's congresses in the Papua New Guinea Union Mission. In Australia, approximately 350 attended each of the two congresses held at the Kalangur campground in Brisbane and at Wahroonga in Sydney.

● With 20 It Is Written programs operating throughout Australia, the church is being bombarded with responses from all quarters. Perth's coordinator, Austen Fletcher, reports a successful It Is Written Revelation Seminar with 220 people in attendance. The number of It Is Written viewers attending church the next Sabbath was 48, and on the second Sabbath, 45. Generally speaking, these people are being channeled into the pastor's Bible class of the local churches. From Adelaide, K. M. G. Townend, South Australian Conference communication director, reports up to 165 calls from each Sunday's telecast.

## Euro-Africa

● Plans have been adopted to translate into French the books *Amazing Grace*, *Christ's Object Lessons*, and *The Adventist Home*, and into Greek the books *Education and Life at Its Best*.

● Pascal Latour has transferred independently to France, of which country he is a citizen, and has accepted an appointment as Bible teacher at the Adventist College for French-speaking Africa, Nanga-Eboko, Cameroon.

● Joelle Parizel, now in France, has been invited to be dean of girls and teacher of

French at the Ivory Coast Secondary School, in the Northern Europe-West Africa Division.

● Allen Steele, former station manager of Adventist World Radio in Lisbon, has been granted permanent return to the United States. His place has been taken by Ronald Meyers, who had served as temporary manager for 12 months.

● During the second quarter of 1977, 54 persons were baptized in the South France Conference and two others were received into the church by profession of faith.

## South American

● It has been voted to open a vegetarian restaurant in Buenos Aires, Argentina, under the direction of Granix Food Factory, situated in that city.

● The North Brazil Union's quadrennial assembly met in Belem, Para, recently. The present administration of the union is: president, Alberto Ribeiro de Souza, and secretary-treasurer, Lauro Manfred Grellmann. The presidents of the missions are: North Coast Mission, Luiz Melo; Central Amazon Mission, Osmar dos Reis; and Lower Amazon Mission, Luiz Fuckner.

● Jorge A. Iuorno directs the communication department and Bible correspondence school of the Chile Union. Holding that position in the Inca Union is Arnaldo Enriquez.

## North American

### Canadian Union

● Eight young people, seven from one family, were baptized in the Prince George, British Columbia, church on May 21.

● The Community Services van from Toronto recently made an emergency 300-mile trip to Cobalt, Ontario, where in a few hours more than 60 homes had been burned and

more than 400 people had been left homeless. The van workers gave clothing to the fire victims.

● An old-fashioned camp meeting was held at Earls-court Farms Youth Training Center, Lytton, British Columbia, in May. More than 500 attended the meetings held in a hay-barn "auditorium."

### Central Union

● Nearly 200 persons attended a retreat for Spanish-speaking people at Glacier View Ranch, near Boulder, Colorado, on a recent weekend. They came from various places in Colorado, Wyoming, and Nebraska. Max Martinez and Daniel Escamilla, pastor and associate pastor, respectively, of the Denver Spanish church, directed the retreats, during which nine persons were baptized.

● Central Union academy student association leaders and editors of student newspapers and annuals attended a recent leadership workshop at the Nebraska Conference's Camp Arrowhead. Speakers and workshop directors included youth directors and academy principals from the various conferences. Student leaders from Union College assisted. Guest speakers were Dean Hubbard, Union College academic dean, and Randall Fox, Central Union education director.

### Columbia Union

● Spanish-speaking Adventists in New Jersey gave \$7,000 in pledges and cash for evangelism and saw 28 persons baptized during their camp meeting on the Garden State Academy campus in early July.

● The Newtonville, New Jersey, First church celebrated its thirty-fifth anniversary on July 4. Four Sabbath school officers of the Ebenezer church in Philadelphia were the laymen who sparked its beginning.

● Hospital volunteer John Degen, a former open-heart surgery patient of Washington

Adventist Hospital, Takoma Park, Maryland, was honored at ceremonies in June by the National Center for Voluntary Action. His volunteer work averages more than 40 hours each week.

● Two Potomac Conference members, Arthur Lessner, conference auditor, and Israel Castro, Sligo church treasurer, became Fellows in the National Association of Church Business Administrators during the association's twenty-first annual conference in Anaheim, California, in June.

● W. S. Mills, principal of Mount Aetna school in the Chesapeake Conference, has joined the Amazing Facts Crusade team.

● R. W. Dunn, formerly associate auditor of the Columbia Union Conference, is now an associate pastor of the Takoma Park, Maryland, church as the minister of church life and stewardship.

### North Pacific Union

● Receiving finishing touches is a newly constructed church 12 miles south of downtown Anchorage, Alaska's largest city. It was built by 101 members of Maranatha Flights International, including Arabella Williams, 81-year-old widow of a former General Conference undertreasurer and missionary.

● A source of student labor at Auburn Adventist Academy in Washington State is a Dahlbeck Construction plant, makers of the "bubble" cover for swimming pools.

● Members of the Washington Conference took part in groundbreaking ceremonies recently for a 27,000-square-foot conference office. Situated on a ten-acre tract north of Seattle, the office complex is scheduled for completion by the summer of 1978.

● In September, Oregon TV viewers who wanted to break the smoking habit had the opportunity to do so at home by going along with smokers who were televised "live" while studying how to give up tobacco. Televised originally in

September, 1976, the smoking series was conducted on KOAP-TV, channel 10, in Portland by a staff physician and the director of health education from the Portland Adventist Medical Center, and a Portland TV personality.

● Constituent churches of the Mountlake Terrace church school in the Seattle, Washington, area recently purchased the Cypress elementary school. Valued at \$1.5 million, it was bought for \$390,000 and included an unexpected bonus of thousands of dollars' worth of inventory.

### Northern Union

● Pine Ridge Mission in South Dakota soon will have a new vocational arts center, thanks to Maranatha Flights International, whose volunteers arrived at the mission on August 28.

● The Iowa Conference has three new pastors: Jesse Walker in the Winterset District, L. L. Osborn in the Humboldt District, and Brad Schleif in the Cedar Rapids church.

● Ira Schultz, pastor in the Iowa Conference, is retiring and will be living in the Daventry area.

● W. G. Larson, Northern Union Sabbath school director, and R. Curtis Barger, General Conference associate Sabbath school director, recently completed a series of Sabbath school workshops in the Northern Union.

● Each of the conferences in the Northern Union reports another quarter of membership growth. The North Dakota Conference has passed the 3,500 milestone in membership.

### Pacific Union

● Both the elementary and secondary schools in Loma Linda, California, have new principals for the fall term. Kenneth R. Lorenz is principal of both schools, while Joan Revel is supervising elementary principal. Dr. Lorenz comes from public education in South Carolina, while Mrs.

Revel, a Loma Linda Academy alumnus, was in public education in San Bernardino, California.

● Since its April opening, the Southeastern California Conference's Training Action Center has enrolled representatives from 22 of the 105 churches in the conference. The center is a lay-witnessing school in National City.

● Laymen have opened a vegetarian restaurant in Monterey, California. Situated in the heart of the tourist district, the new restaurant is just across the street from the area's new convention center.

● Henry Spencer is the new business administrator of the Loma Linda University church, replacing Sidney Rittenhouse, who has transferred to a post with the Southeastern California Conference Association.

● Gerry E. Thompson, former principal of Loma Linda Academy in California, is the new Pacific Union associate superintendent of education, with emphasis on secondary curriculum. He replaces Reuben Hilde, now in the General Conference.

● Alice Pudewell, former teacher at the Orangewood Elementary School, is elementary supervisor of the Southeastern California Conference.

### Southern Union

● The Madison, Georgia, church building was dedicated August 6. Organized as a branch Sabbath school in 1956, the congregation presently numbers 38. The newly dedicated church was first occupied in 1971.

● A Five-Day Plan to Stop Smoking was held in conjunction with an adult camp for the blind at Camp Kulaqua, High Springs, Florida, August 7 to 14. Approximately 140 adults were guests of the Christian Record Braille Foundation for the week.

● Donald W. Welch, president of the Southern Adventist Health and Hospital System, Inc., controlling

corporation for 12 hospitals in the south, has announced the appointment of several new staff members. Jan Rushing has been appointed regional vice-president, replacing W. H. Wilson, and will be based at the corporation's Collegedale, Tennessee, office. Mr. Rushing is a former associate professor of business management at Southern Missionary College. Jerry Sommerville, financial-systems coordinator, will take up his duties for the system at Madison Hospital, Madison, Tennessee. Mr. Sommerville was the chief accountant at Walker Memorial Hospital, Avon Park, Florida, and assumed his new position in mid-August. Garry Donesky, former assistant administrator at Hialeah Hospital in Florida, has been appointed administrator of Watkins Memorial Hospital, Ellijay, Georgia. William Haupt, formerly director of materials management at Florida Hospital in Orlando, is the new administrator at Louis Smith Memorial Hospital in Lakeland, Georgia.

### Southwestern Union

● Union and local conference officers and publishing leaders joined Houston, Texas, pastors and literature evangelists and Dan Collins, union evangelist, in launching a new publishing program in the Houston area on September 6. Plans call for Larry Gasser, publishing evangelist, and pastors to prepare for three evangelistic meetings in Houston in 1978, with an objective of baptizing a minimum of 100 persons as a result of each series.

● In August Southwestern Adventist College graduated 46 seniors, the largest summer class in its history and the first class under the college's new name. (It was formerly Southwestern Union College.) Summer school attendance was 17 percent more than last year.

● During the recent *Message* magazine campaign, Southwest Region members turned in an average of 1.71 subscriptions per member, more than

any other black conference in the North American Division.

● One hundred and fifty laymen attended the Texas Conference advanced lay Bible instructors' seminar, August 5 to 7, in Keene. Several small churches had 8 to 12 representatives.

### Loma Linda University

● A new teaching tool was presented to the School of Medicine by the American Cancer Society recently. The instrument, a tutorendoscope, has a realistic endoscopic attachment for viewing slides so that it gives the person viewing it the actual feeling of looking through an instrument rather than looking at a slide.

● Recently named dean of women on the Loma Linda campus is Florence Stucky. Prior to coming to Loma Linda, Mrs. Stucky worked as dean of women at Columbia Union College and Southern Missionary College.

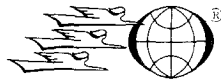
● Plans are being formulated for the newly established Loma Linda University Medical Alumni Association. The first organizational meeting was held in late May. At that time officers were nominated and elected to a two-year term of office. The new association will give LLU medical technology alumni, as well as other interested medical technologists, an opportunity to interact professionally with their colleagues. One of the association's main objectives is the advancement of the highest professional standards in the field of medical technology.

● A "summers only" program leading to the Master of Science degree in nursing is planned beginning the summer of 1978 if there is sufficient interest. The purpose of such a program is to provide an opportunity for graduate study for nurses who cannot leave their positions for longer periods. The proposed summer program will be the same as the regular four-quarter sequence and will not replace the present program, but will be an additional route for graduate study in nursing.





## Review



**Advent Review & Sabbath Herald**  
127th Year of Continuous Publication

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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.

## Health Personnel Needs

### NORTH AMERICA

Housekpr., exec.

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

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

## 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.]

**Ethel Carlsson**, director of volunteers, Castle Memorial Hospital, Kailua, Hawaii, formerly from Portland Adventist Hospital, Portland, Oregon.

**Robert Peterson**, director of health education, Castle Memorial Hospital, Kailua, Hawaii, formerly from Riverside County, California.

**Herbert W. Pritchard**, treasurer, Michigan Conference, formerly associate director, Risk Management Service, General Conference Insurance Service.

**Paul Tharp**, director of community relations, Castle Memorial Hospital, Kailua, Hawaii, formerly from Washington Adventist Hospital, Takoma Park, Maryland.

**Les Weaver**, chief pathologist, Castel Memorial Hospital, Kailua, Hawaii, formerly Kettering Medical Center, Kettering, Ohio.

### FROM HOME BASE TO FRONT LINE

**Phyllis Collins** (WWC '66), returning to serve as nurse, Maluti Hospital, Ficksburg, South Africa, left New York City July 11, 1977.

**Dallas E. Lighthouse** (L.A. College of Optometry '60), to serve as optometrist, Guam Seventh-day Adventist Clinic, Tamuning, Guam, **Martha L. (Sauer) Lighthouse**, and four children, of Winnemucca, Nevada, left San Francisco, California, July 21, 1977.

**Charlotte L. McKinnon**, returning to serve as an accountant, Trans-Africa Division office,

Salisbury, Rhodesia, left New York City July 26, 1977.

**Corina R. Piercey**, returning to serve as secretary, Trans-Africa Division office, Salisbury, Rhodesia, and one child left New York City July 26, 1977.

**Paterno Q. Primero** (Manila Central U. '52), returning to serve as surgeon, Nicaragua Adventist Hospital, La Trinidad, Esteli, Nicaragua, and **Resurreccion (Arceo) Primero** (Far Eastern U. '51), and one child crossed the border at Laredo, Texas, July 28, 1977.

**Lavern Chauncey Wolcott** (PUC '51), to serve as science teacher, Solusi College, Bulawayo, Rhodesia, of New Braitree, Massachusetts, left Montreal, Quebec, Canada, July 26, 1977.

**David L. Zimmerman** (CUC '77), to serve as science teacher-builder, Panama Adventist Institute, La Concepcion, Chiriqui, Republic of Panama, and **Carolyn Ann (Hardy) Zimmerman** (CUC '77), of Adelphi, Maryland, left McAllen, Texas, July 26, 1977.

### ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, SPECIAL SERVICE

**Fuller W. Dye** (SS), to serve as maintenance-builder, Bangkok Adventist Hospital, Bangkok, Thailand, and **Anna Beth (Kuy-Kendall) Dye** (PUC '75), of Millville, California, left San Francisco, California, July 12, 1977.

**Samuel H. Fritz** (LLU '48, '52) (SS), to serve as relief surgeon, Bangkok Adventist Hospital, Bangkok, Thailand, and **Leona C. (Erwin) Fritz**, of Glendale, California, left Los Angeles, California, July 11, 1977.

**Robert E. Fuller** (LLU '63) (SS), to serve as a relief physician, Bangkok Adventist Hospital, Bangkok, Thailand, **Alice L. (Thiele) Fuller**, and three children, of Placerville, California, left San Francisco, California, July 12, 1977.

**N. Jeanne Hall** (LLU '74) (SS), to serve as nutrition educator, West Denmark Conference, Skodsborg Sanitarium and School of Physiotherapy, Denmark Health Food Factory, of Berrien Springs, Michigan, left Chicago, Illinois, June 21, 1977.

**Robert E. Hieb** (U. of Utah '65), to serve as relief surgeon, Penang Adventist Hospital, Penang, Malaysia, **Alexandra M. (Bedgood) Hieb** (Calif. St. U. '71),

two children, and a niece, of Los Angeles, California, left Los Angeles, California, July 9, 1977.

**E. Richard Kinne** (LLU '44) (SS), to serve as obstetrics-gynecology specialist, Bella Vista Hospital, Mayaguez, Puerto Rico, of Columbus, North Carolina, left Atlanta, Georgia, June 3, 1977.

### STUDENT MISSIONARIES

**Frederick Mathias Burghardt** (AU), of Atwood, Ontario, Canada, to serve as teacher, English Language School, Higaski-ku, Osaka, Japan, left Los Angeles, California, June 18, 1977.

**Bradley C. Campbell** (WWC), of St. Ignatius, Montana, to serve as teacher, Inyazura Secondary School, Inyazura, Rhodesia, left Montreal, Ontario, Canada, July 24, 1977.

**Lee-Roy Chacon** (SAC), of Vallecitos, New Mexico, to serve as assistant pastor, District of Camiri, Bolivia, left Miami, Florida, June 15, 1977.

**Frank Murray Deacon** (PUC), of Oceanside, California, to serve in building construction, Guam Mission, Agana, Guam, left Los Angeles, California, July 18, 1977.

**Daniel Wayne Gentry** (PUC), of Lone Pine, California, to serve as teacher, Arusha Adventist Seminary, Usa River, Arusha, Tanzania, left Montreal, Ontario, Canada, July 19, 1977.

**Karen Eunice Iseminger** (WWC), of Spokane, Washington, to serve as teacher, Seventh-day Adventist English Language School, Tokyo, Japan, left San Francisco, California, June 15, 1977.

**Karen Andria McLaren** (KC), of Seeley's Bay, Ontario, Canada, to serve as secretary, Bangladesh Section, Dacca, Bangladesh, left New York City, July 10, 1977.

**Cynthia Pride** (LLU), of Los Angeles, California, to serve as teacher, English Language School, Yokohama Asahi, Japan, left Los Angeles, California, June 13, 1977.

**Cornelius Maurice Ruley** (SAC), of Keene, Texas, to serve as teacher, Tanzania Union, Musoma, Tanzania, left Montreal, Quebec, Canada, June 28, 1977.

**Teresa Louise Washington** (OC), of Florida City, Florida, to serve as teacher, English Language School, Seoul, Korea, left San Francisco, California, June 21, 1977.

# The Back Page



A box containing gifts from the Voice of Prophecy staff for the radio-broadcast is presented to H. M. S. Richards by Fred Kinsey, co-chairman of the employees' social committee. Staff gifts totaled \$5,176.

## VOP Staff Honor Founder's Birthday

More than \$5,000 was given to the Voice of Prophecy by staff members at the radio-broadcast headquarters on August 28 in honor of the eighty-third birthday of the

program's founder, H. M. S. Richards.

Many persons gave \$83 each, or one dollar for each year of Dr. Richards' life. The gifts were encouraged by the employees' social committee, which decided on the project just two days before the birthday observance.

## One of the Oldest Religious Journals in America

The REVIEW is one of the oldest continuously published religious journals in America. Its founders, James and Ellen White, never dreamed, when the first issue of 1,000 copies was hand-folded and mailed to the remnant scattered abroad 127 years ago, that the journal would have such a long history. When they began to publish they believed that time would last but a little longer. This was the message of the REVIEW in those early years. Called the ADVENT REVIEW AND SABBATH HERALD, it reviewed the evidences fixing on 1844 as an important date in sacred history, which would be followed shortly by the coming of Jesus. It heralded the Sabbath because its publishers believed that God was calling upon all Christians to reform in the

matter of the day of worship as a preparation for the coming of Jesus.

The REVIEW's basic message is still the same. Time has gone on longer than the founders expected, but this is no reason for Adventists to relax their vigil. In fact, any relaxation would delay the coming of Jesus further.

As much as ever, we need the messages that the REVIEW brings from week to week so that with concerted effort we may lay hold of the work God would have us perform in clearing the highway for the approach of the King of kings.

The REVIEW is a link that ties together Adventist families all over the world. No Adventist home should be without the REVIEW. Its members need it all the more as they see the day approaching. D. F. N.

"We knew that Pastor Richards would want birthday gifts to be given not to him, but to the radio ministry he loves so much," said Fred Kinsey, telephone counselor at the VOP and cochairman of the social committee. "We also felt that we as Voice employees should take an active part in helping to close the gap between income and budget for 1977."

For the first eight months of this year, gifts sent to the radio work were \$510,000 less than the budget for those months. If the trend continues the Voice of Prophecy fears that up to one fourth of its radio coverage will have to be eliminated. Drastic cuts will also be necessary in the Bible School and other outreaches of the broadcast.

Upon hearing of the gifts of VOP staff, many other persons have also indicated their interest in observing Dr. Richards' birthday with a special gift that will help balance the budget and provide a solid foundation for furtherance of the church's radio evangelism. All Seventh-day Adventist churches in North America will be taking up the annual Voice of Prophecy offering on October 8.

ELDYN KARR

## In Brief

**Students win friends:** When three young Adventists studying at Mindanao State University in the South Philippines determined to share their faith, God worked with them to bring some 120 other youth into the church. As the only Adventists in the university, these three decided on a plan of one-to-one evangelism, and to begin with, each would try to convert at least one roommate. In a short time they had six friends ready for baptism, including one Moslem girl. According to Johnny Postrero, leader of the group, all converts are taught how to give Bible studies before they are baptized.

**SAWS aid:** The Southern Asia Division and SAWS have sent \$9,000 and 50 tons of clothing, food, and medical

supplies valued at more than \$100,000 to Sri Lanka, where B. D. Dodd, of the Sri Lanka Union, reports that some 30,000 people have lost their homes because of civil unrest. SAWS and the Southern Asia Division also sent \$5,000 for flood relief to India, where much of the Northern Union and the Upper Ganges Section are under water, according to G. J. Christo, division secretary.

**Died:** David R. Toppenberg, 65, medical missionary at the Adventist Medical Center, Okinawa, died September 14 at Malamulo Hospital in Malawi. Dr. and Mrs. Toppenberg, who have been in Okinawa since 1971, were returning to the United States via Africa, where their son Dwayne and his family are missionaries at Rusangu Secondary School in Zambia.

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