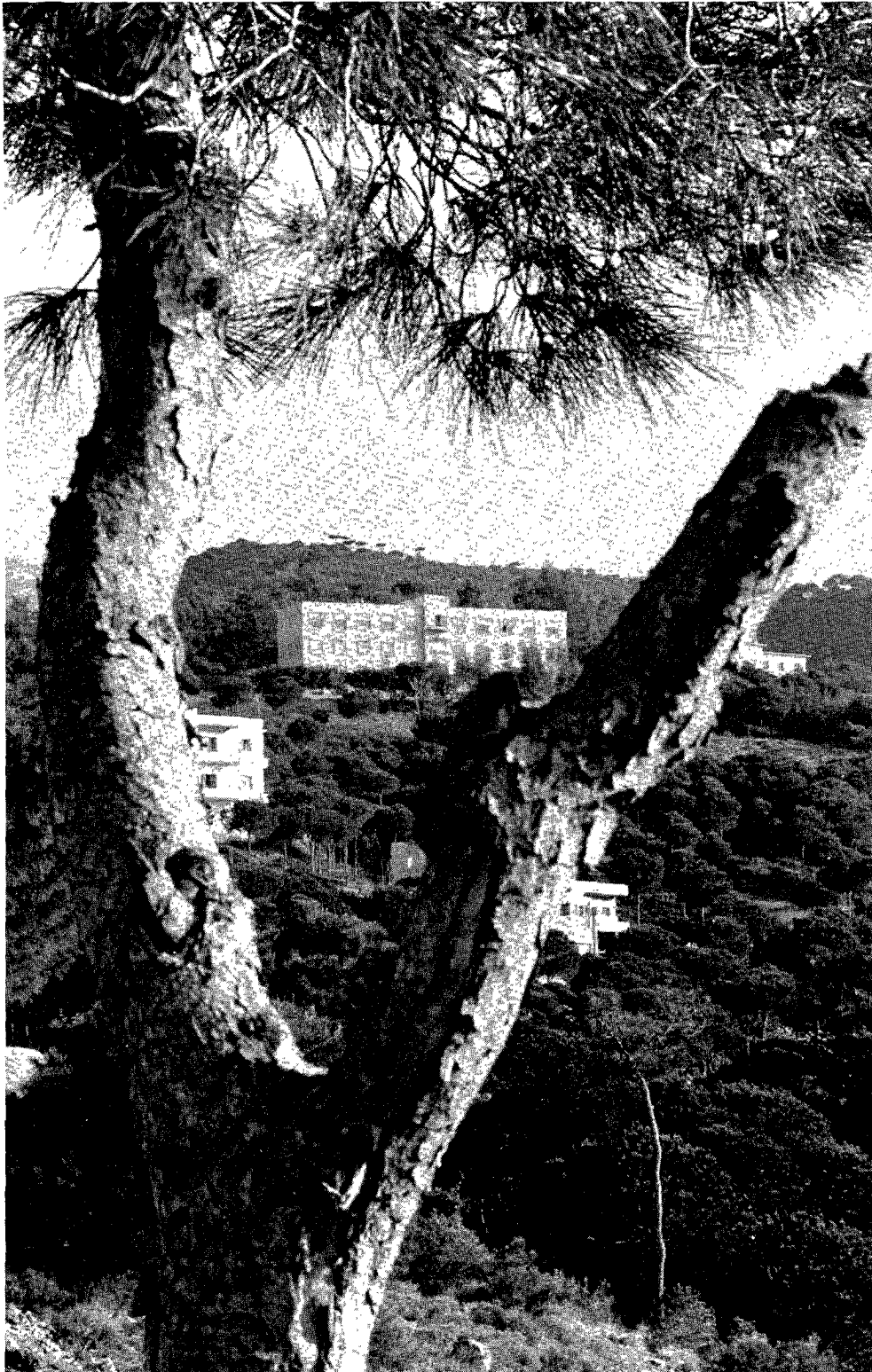


DECEMBER 29, 1977

Review®

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



Middle East College Is Back to Normal

By R. L. KOORENNY

AGAIN the situation is normal on the campus of Middle East College, in Beirut, Lebanon. After having completed what may have been the most difficult school year in its history, the college had transferred its 1976 summer session to Cairo, Egypt, but after an interim of 14 months reopened on September 26, 1977, in Beirut.

Students occupy the once-empty residence halls, the classrooms exude the sounds of learning, the library is once more a learning center instead of a silent depository for books, and from the cafeteria tantalizing odors and pleasant

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Students again attend classes at Middle East College, which was closed for 14 months, but reopened recently.

The Gift Supreme—2

Divinity and Humanity to Be Combined in Us

Last week we noted that when Jesus came to this world nineteen centuries ago He took the same kind of humanity that all other members of the human race must take—humanity weakened by millenniums of sin. In structure, Christ's body was no different from that of human beings in general. "His human nature was created; it did not even possess the angelic powers. It was human, identical with our own. . . . He was bone of our bone and flesh of our flesh."—Ellen G. White manuscript 94, 1893. We also noted that although Christ "took upon Himself fallen, suffering human nature, degraded and defiled by sin" (*The SDA Bible Commentary*, Ellen G. White Comments, vol. 4, p. 1147), He was sinless.

Some people find it impossible to believe that Christ could have taken "fallen, suffering human nature" without sinning and being a sinner. We grant that this, as well as many other facts set forth in Scripture and the writings of Ellen G. White, challenges both faith and reason, but we dare not reject truth merely because we cannot understand or explain it. "Many things are above finite comprehension. Truths are to be received not within the reach of reason, and not for us to explain. Revelation presents them to us to be implicitly received as the words of an infinite God."—Ellen G. White letter 8, 1895. When we cannot explain truths given to us by revelation, we should accept them, continue to study them, and hope that eventually clearer light may be shed on them. Never should we declare, "God can't mean that," and then substitute a statement or explanation that seems more acceptable to human reason.

The truth is that "in contemplating the incarnation of Christ in humanity, we stand baffled before an unfathomable mystery, that the human mind cannot comprehend."—*The SDA Bible Commentary*, Ellen G. White comments, vol. 5, p. 1130. "The doctrine of the incarnation of Christ in human flesh is a mystery, 'even the mystery which hath been hid from ages and from generations.' It is the great and profound mystery of godliness."—*Ibid.*

That Christ could take sinful human nature without being a sinner is only one of many aspects of the Incarnation that fill us with wonder and appear to us as mysteries. Other aspects are: how God could take human form; how the immortal God could take mortality upon Him; how the sinless Christ could take the sins of the world upon Him; how a divine nature and a human nature could be blended into one Person. We may reverently seek explanations to these mysteries, but the starting point is to accept them, not deny them.

Perhaps the most dangerous and false conclusion that

one might draw from the fact that Christ took sinful nature is that this made Christ only human, not divine. Ellen White warned against this by saying: "Let every human being be warned from the ground of making Christ altogether human, such an one as ourselves; for it cannot be."—*Ibid.*, p. 1129. Liberals have always tended to think of Jesus merely as a man—as "altogether human"—but they are wrong; Jesus was God, as well as man! No human being could save us; no mere human being could be our substitute; but Jesus could, because He was and is God.

The second dangerous conclusion that may be drawn from the fact that Christ took "man's nature in its fallen condition" (*ibid.*, p. 1131) is that He was thereby tainted with sin, or was inclined toward it. He was not. We have been warned: "Never, in any way, leave the slightest impression upon human minds that a taint of, or inclination to, corruption rested upon Christ, or that He in any way yielded to corruption."—*Ibid.*, p. 1128. If Jesus were tainted by sin, He could not be our substitute; He Himself would deserve to die. Only One who was sinless and divine could take our sins and give us righteousness in return.

Two Important Points

Now let us note two points: (1) Taking man's sinful nature did not defile or taint Christ; and (2) Jesus was totally loyal to His Father and hostile to rebellion, which is the very essence of sin.

On the first point let us note what happened when Christ touched lepers. Was He defiled by touching them? Did He contract leprosy? No, instead, the lepers were cleansed. An example is found in Luke 5. When a leper came to Jesus in faith, Jesus "put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him" (verse 13). When Deity touches humanity, Deity is not defiled; instead, humanity is blessed, healed, and purified. Was not this what happened when Jesus took Jairus' dead daughter by the hand, and called, "Maid, arise" (chap. 8:54)? Was not this what happened when the despairing, hemorrhaging woman in the crowd that surrounded Jesus reached out with faith and touched the Master (verses 43-48)?

Let us not forget that Jesus was born of the Holy Ghost. Said the angel to Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (chap. 1:35). Matthew says Mary "was found with child of the Holy Ghost" (Matt. 1:18). What effect would the Holy Ghost have on the "sinful" flesh of the Babe of Bethlehem? A. H. Strong answers this by saying: "'Christ took human nature in such a way that this nature, without sin, bore the consequences of sin.' That portion of human nature which the Logos took into union with himself was, in the very instant and by the fact of

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This Week

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In 1977 Raymond F. Cottrell

wrote a series of articles describing the crisis of the Lutheran Church-Missouri Synod (Jan. 13, 20, 27, Feb. 3, 10, 17). *Missouri in Perspective*, a publication of ELIM (Evangelical Lutherans in Mission), printed five of these articles for their readers. The December 5 *Missouri in Perspective* contained the following story, announcing a reprint of Elder Cottrell's articles for their readers. "Perspective has reprinted 'A

Church in Crisis' by Raymond Cottrell, perhaps the most popular feature in the history of the newspaper.

"'A Church in Crisis' was a reprint of a series of five articles that first appeared in the *Advent Review and Sabbath Herald*, a Seventh-day Adventist magazine.

"It has been widely acclaimed as a balanced and fair history of the Missouri Synod controversy.

"In anticipation of a demand

for the September 29 issue in which it originally appeared, the editors ordered a 3,000 copy overrun, but that supply was exhausted within four weeks.

"As a result, another 3,000 copies of the feature have been printed and are now available."

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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.]

Old Books and Covers

The picture on the cover of the November 17, 1977, issue of the REVIEW took my thoughts back many years.

Since I am interested in collecting old books, I like to stop at garage and rummage sales. An old red barn sale that I went to one day long ago was overflowing with treasures of yesteryear—wooden sleds, iron stoves, crocks, spinning wheels. A staved barrel in the corner caught my eye. A faded tapestry was carelessly thrown over the top, as though the contents of the barrel were of no value. But someone had placed old books in there. One by one, I took the musty old volumes from the barrel, each one worn with use. In my mind's eye, I could picture heads bent over the print of those old books, illumined by the glow of oil lamp or gaslight.

Then I found a copy of *Christ's Object Lessons*, exactly like the one on your cover, dated 1900. Inside on its yellowed pages, the reader had neatly underlined in blue pencil those thoughts he wished to emphasize or to remember. (The pen of inspiration counsels us to do the same, that we might read again and again the wealth of information on the pages.)

I left that old barn with my find tucked securely under my arm to bring it out to the light of day. I remember my thinking at the time, Do we tuck the light of truth away in the bottom of a barrel in some remote corner, or is our religion and the love of God lighting

up our countenances and showing in our lives? God has entrusted us with the task of taking the light to the world.

Finding that book encouraged me to go forward to share the truth with others. God has opened many doors and has placed me in the field of labor (Bible instructor) where I can best be used. I praise Him for the many privileges and opportunities He has placed before me.

LAURIE DIXON
Wixom, Michigan

Salvation by Faith

Somehow because of the stress of a recent move, I missed "Salvation by Faith—Subject of Argument or Source of Experience?" (Sept. 29). I am convinced the Holy Spirit wanted me to read it, because He guided me to the article through the letters section of the November 3 issue. There I found letters from my boyhood spiritual mentor, Theodore Carcich, and from a friend of college days, Thomas Durst, giving the article a strong recommendation.

To find a past issue of the REVIEW is usually quite a task, but in the midst of a new and yet disorganized study, I seemed led right to the issue. What a blessing was mine to share in the spirit of such a timely article. Tears flooded my eyes as I prayed, read, and reapplied the counsel that our relationship with Jesus should emphasize "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.'"

DUANE R. PETERSON
Santa Barbara, California

Surely many will say "amen" to the plea for more common sense

and less conflict about the technical terminology of salvation. We can well use more experience and less excitement.

A. F. BROWN, M.D.
Glendale, California

It Gave Hope

I was encouraged by "'I Shall Never Forget the Twenty-seventh of January'" (Sept. 8). No one in my immediate family is a Seventh-day Adventist or is even attempting to follow Jesus Christ. I have been a member of the church for almost four years now, and have been praying for a long time that my mother, father, and younger brother would come to know the Lord and join His remnant church. Reading of how the author's father finally gave his life to God after so many years has encouraged me to hope that my family may also yield to the truth.

RICHARD GILBERT
Groveland, Florida

There Is Forgiveness

With interest I read the letter "Sin or Not?" (Sept. 8), concerning the sinfulness of second marriages for those divorced for other than Biblical grounds. Though we are all sinners in God's eyes, we are promised that, whatever the sin, "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

When God really impresses us of our wrong and we come to Him at the foot of the cross for forgiveness and cleansing, He will take our guilt and pain away. I know, for I was an adulteress. Jesus did not have me stoned, but asked me to go and sin no more. I am so thankful God is merciful to me, a sinner.

When I accepted the fact that I was a sinner, God's Spirit and

Holy Word convicted me. Then God gave me the desire to ask forgiveness of my previous husband and ask forgiveness of my children. I could not go backward to repair the damage I had done. I had to leave the past in God's hands, as I have since left my life in His hands.

If each of us could look through God's eyes and see the worth of a soul, we would then be willing to forgive and forget the past wrongs committed by His erring children. My prayer is that we can all become aware of our own sinful condition and stop pointing the finger at others, thankful that God forgives all sin as we come to Him in true repentance.

NAME WITHHELD

Forgotten?

Thank you for "The Neglected Generation" (Nov. 3). I am glad that someone in the church is starting to remember those of us who are unable to attend church regularly because we are no longer young or else have serious health problems. Since the fall of 1973, I have attended but one church service—and that, thanks to a non-Adventist who drove me to the dedication of our new church. I am the most isolated of all the members (80 miles round trip), but until my health failed I was able to drive to church almost every Sabbath.

I do not think people deliberately neglect those in similar circumstances, but everyone is busy. It would help if someone mailed the weekly church bulletin to those of us no longer able to attend.

A bulletin included with the receipt mailed for offerings would be of great help in letting us know that we are not forgotten.

NAME WITHHELD

There Shall Be Earthquakes

Records show that although earthquakes have occurred since time immemorial, there has been a phenomenal increase in the number of recorded quakes in the past century.

By HOWARD D. BURBANK

IT WAS 4:30 IN THE MORNING. Suddenly I sensed, rather than heard, a low rumble. It increased until it became a terrifying sound. The house shook; my bed moved away from the wall.

I was to take relief supplies from Guatemala City to San Martin and had set the alarm for five o'clock, but the alarm was unnecessary. I was experiencing one of the aftershocks of the devastating 39-second earthquake that struck Guatemala on February 4, 1976, at 3:03 A.M.

As director of the worldwide operation SAWS (Seventh-day Adventist World Service, Inc.), I have a deep interest in earthquakes. Disaster relief is my business and SAWS is the disaster- and famine-relief arm of the Seventh-day Adventist Church. SAWS business had brought me to Guatemala.

Because of the many destructive earthquakes that occurred in 1976, I have designated that year The Year of Killer Quakes. Up to December, seven major quakes (magnitude 7.0-7.9 on the Richter scale) shook islands of the Western Pacific and left several thousands dead or missing. Six major earthquakes in Eurasia killed an unknown number in Russia, and one of three major quakes in Inter-America and South America killed 23,000 in Guatemala. Two great earthquakes (magnitude 8.0 or higher) each released energy in excess of six megatons of TNT. One struck the Philippines, where the shock and resulting seismic sea wave destroyed 5,000 people.¹

But the strongest, most devastating earthquake struck

Howard D. Burbank is executive secretary and manager of Seventh-day Adventist World Service.

Tangshan, a major Chinese industrial and coal-producing area about 100 miles from Peking, on July 28, 1976. Although information about this disaster was sketchy at first, it has been learned that the quake registered 8.2 magnitude, killed about 700,000 people and injured more than a million.² Eyewitnesses reported that this quake "threw some residents of Tangshan city six feet into the air and carved a swath of devastation four miles wide and five miles long through the heart of that heavily populated metropolis."

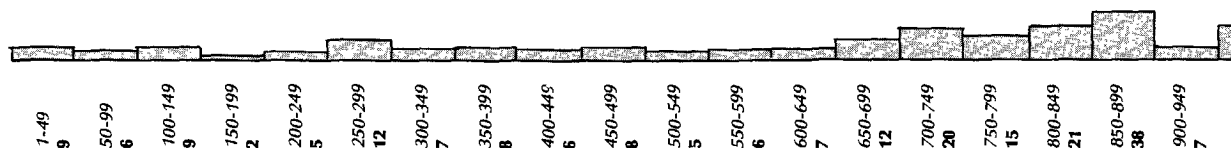
Graphically the report states that "just before the first tremor last summer at 3:42 A.M. the sky over Tangshan lit up like daylight, waking thousands who thought their room lights had been turned on. The multihued lights, mainly white and red, were seen up to 200 miles away. Half a mile from the fault line, which ran northeast and southwest, one field of corn the size of an airport was knocked over, in the same direction, as though by some giant wind. Leaves on many nearby trees were burned to a crisp, and growing vegetables were scorched on one side as if by a fireball.

"The powerful subterranean movement wrenched the surface earth several feet apart in some places, moving pieces of fence, for instance, up to 1.53 meters—about one and one-half yards—out of line. The initial shock was a right lateral movement, and the strongest after-shock was a left lateral.

"The earthquake shock itself came with terrific suddenness. One man described it as 'a huge jolt from below' that threw many people up against the ceiling. In Tangshan, which lay directly over the epicenter, people clinging to trees or posts were swung around by the swaying earth. Thousands of structures collapsed simultaneously 'as if they were made of cards,' a survivor said. Thousands of sinkholes, shaped like bomb craters, appeared throughout the Tangshan area. Trees were snapped off or uprooted. Railroad tracks became tangled wreckage. Rock slides were numerous, including one on downtown Tangshan city's Fong Huang Hill."³ The total number killed by the Tangshan quake was surpassed only by the more than 800,000 Chinese who perished in a 1556 earthquake.⁴

Accounts of such devastation may seem remote to many residents of the United States. However, it is instructive to note the enormity of the hazard in the half-billion-dollar San Fernando earthquake of 1971. Fortunately, the quake struck at 6:00 A.M. before people were utilizing freeways and public buildings that sustained serious damage. Twelve seconds of strong shaking seriously weakened the Lower Van Norman Dam. A few more seconds of strong shaking would have destroyed the dam and generated a flood, with thousands of victims (80,000 were evacuated temporarily below the dam). A few more seconds of strong shaking and 1971 would be remembered for the deadliest earthquake in U.S. history!⁵

For comparison, the San Fernando quake was only a



moderate 6.6-magnitude event. In sharp contrast, strong shaking lasted three to four minutes during the great 8.5-magnitude Anchorage, Alaska (1964), quake that released 1,000 to 3,000 times more energy.⁶

Students of earthquake hazards have noted that urban centers in some of the developing countries are often inadequately protected from possible earthquake damage (for example, Managua, Nicaragua, is built on highly unstable lake fill). The same is true in more developed countries (for example, Anchorage, Alaska, is underlain by an unstable clay layer, as are parts of San Francisco, California). Because of the tremendous financial investments in such areas it is conceded that it is too late to abandon or reinforce existing structures. The people must live with the risks involved in the earlier commitments.

Some years ago there were those who estimated that in California a major quake striking an urban center could inflict \$20 billion dollars' worth of damage; others expressed doubt. However, after the San Fernando earthquake such skepticism seemed unwarranted. "The \$500 million in damage dealt by an earthquake of moderate magnitude on the fringe of a large metropolitan area suggests that an estimate of \$20 billion in damage from a major quake under an urban center is not only reasonable but possibly conservative."⁷ Significantly, the reports omit estimates of human casualties. The enormity of financial loss is persuasive; the full extent of danger to human life might be overwhelming.

Recently I began to collect information on earthquakes. Early in 1977 in Denver, Colorado, I met David Evans, an Adventist geophysicist engaged in earthquake studies for the U.S. Geological Survey Center in Golden, Colorado. From him I received thousands of pages of data, including a printout more than 63 feet long from the Golden, Colorado, earthquake-studies computer.

From the earthquake catalog of the British Association, compiled by Taylor and Francis of London in 1858, also from Appendix I of the British Association for the Advancement of Sciences, by J. Milne, D.Sc., F.R.S. (1911), I was able to glean information enabling me to chart the number of earthquakes by periods of 50 years, going back to the time of Christ.

I was astounded to discover a vast increase in reported earthquakes as the nineteenth century approached (see Figure 1). From nine recorded earthquakes in the first 50 years after Christ, the number jumped to 1,577 in the second half of the nineteenth century. Of course, it is necessary to take into account the vastly improved recording and reporting mechanisms as time advanced, as well as the spread of population. Even allowing for these, the figures are impressive.

Figure 1 shows that it wasn't until the middle of the eighteenth century that the number of recorded earth-

Figure 1

These two graphs show the dramatic increase in the number of recorded earthquakes from A.D. 1 to 1976. Each bar represents a 50-year period. If Figure 2 were drawn to the same scale as Figure 1, this magazine would have to be more than 50 feet in height to contain the entire graph. Thus, in Figure 2 the author has used a compressed scale for the period from 1800.

Notable is the phenomenal increase in the past 176 years, particularly in the past 26 years.

It should be remembered that with the invention of the seismograph and the ever-increasing distribution of such instruments, especially in recent years, in an effort to monitor nuclear explosions, many earthquakes are now recorded that in previous years would have been unknown and undetected.

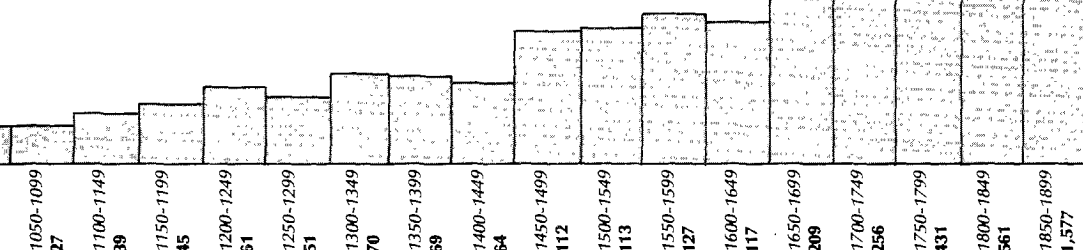
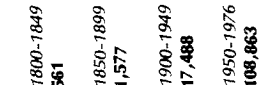
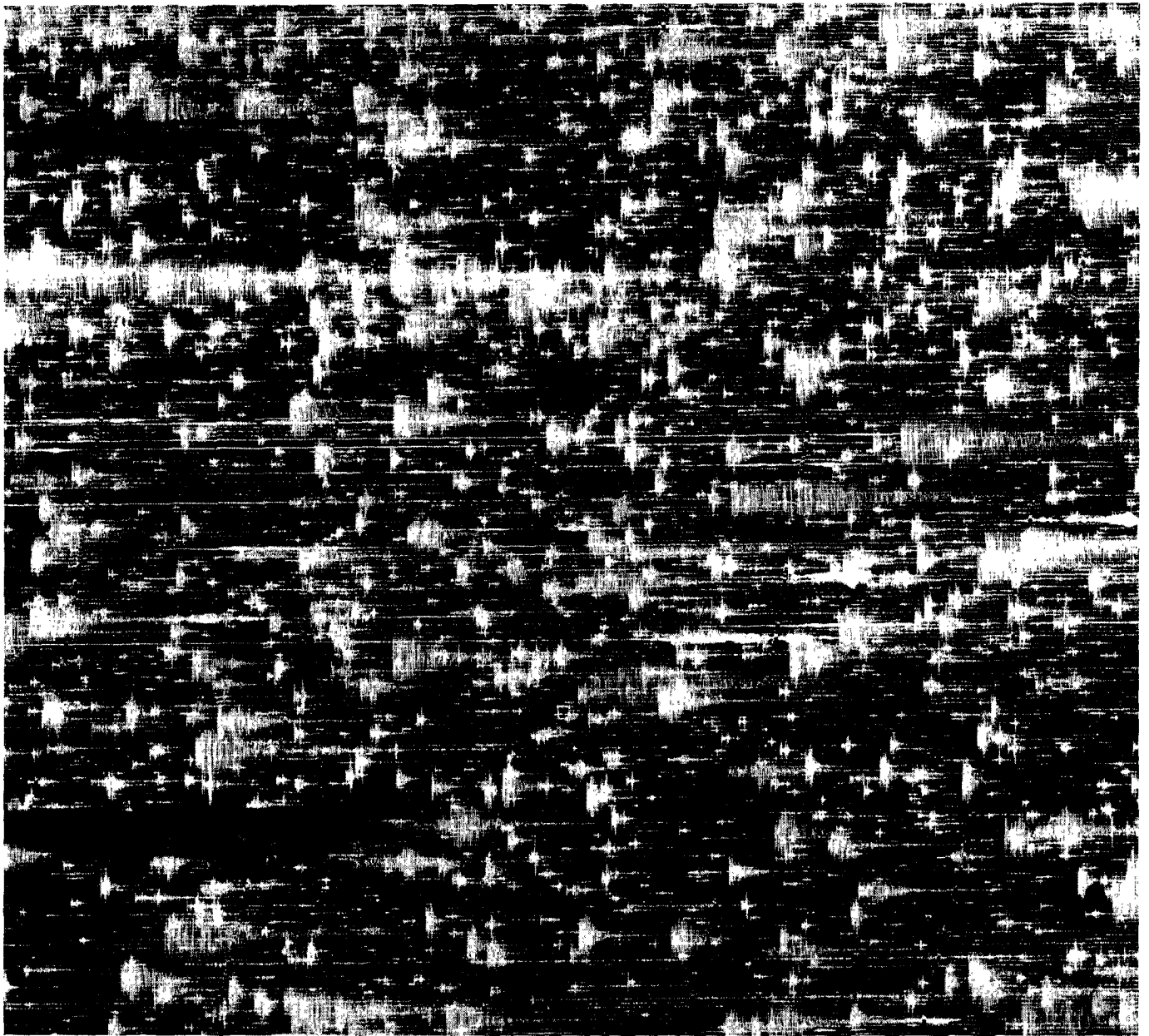


Figure 2





A seismograph picture, taken at one of the monitoring stations on February 12, 1976, eight days after the Guatemala earthquake, shows approximately 400 aftershocks during a 24-hour period. The larger squiggles represent aftershocks, whereas some of the smaller ones represent passing cars.

quakes began to escalate dramatically. It is interesting to note that it was about this time that the great Lisbon earthquake of 1755 occurred, when, on November 1, beginning about 9:40 A.M., 60,000 people died in six minutes. This quake is a milestone in Bible prophecy. In the second half of that century, 431 earthquakes occurred. The first half of the century, by comparison, had only 256. In the first half of the nineteenth century, 561 earthquakes took place, whereas in the second half of that century an unprecedented 1,577 earthquakes occurred.

Introduction of Seismology

During the latter part of the nineteenth century, seismology came into existence, although the Chinese had used primitive seismographs for some 2,000 years. Naturally, with the employment of seismographs we would expect an increase in the number of earthquakes re-

ported. But the increase is almost incredible. From 1900 to 1949, the first 50 years of the twentieth century, 17,488 earthquakes were recorded, according to the Earthquake Data File Summary dated May, 1976, and compiled by the U.S. Department of Commerce, National Oceanic and Atmospheric Administration, Environmental Data Service, National Geophysical and Solar-Terrestrial Data Center, Boulder, Colorado.

From this same Data Summary, from 1950 to 1976, in only 26 years—not another 50 years—108,863 earthquakes were recorded. If we were to report this phenomenal increase on our chart (Figure 1), our column would run completely off the page. Hence, in Figure 2, I have reduced the scale of the past two centuries to show the phenomenal increase in the twentieth century.

Also, according to the U.S. Department of Commerce National Geological and Solar-Terrestrial Data Center in Boulder, Colorado, as recorded on the computer

printout, since the beginning of the twentieth century there have been 3,349 earthquakes that have measured 6.5 or more on the Richter scale. Comparing these figures with the figures from the old earthquake catalog, which records some 4,000 earthquakes from the beginning of the Christian Era to 1899, we note that recorded earthquakes have increased nearly one million percent.

The Earthquake of All Earthquakes

As the human population increases and more people inhabit earthquake-prone areas, a dramatic increase in danger and destruction by earthquakes is not only possible but predictable. Surely this world is waxing old as a garment, and this increase in destruction by earthquakes must be another sign that Jesus Christ is soon to return to this earth. An earthquake surpassing all earthquakes in violence and extent will rock this earth during the seven last plagues. Says the revelator, "There were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found" (Rev. 16:18-20).

Ellen White, too, saw God's judgments meted out in earthquakes: "During a vision of the night, I stood on an eminence, from which I could see houses shaken like a reed in the wind. Buildings, great and small, were falling to the ground. Pleasure resorts, theaters, hotels, and the homes of the wealthy were shaken and shattered. Many lives were blotted out of existence, and the air was filled with the shrieks of the injured and the terrified. The destroying angels of God were at work."⁸

"The earth quickly [opened] . . . and I saw villages, cities, and burning mountains carried down together into the earth. God controls all these elements; they are His instruments to do His will; He calls them into action to serve His purpose. These fiery issues have been, and will be His agents to blot out from the earth very wicked cities."⁹

In times such as these what a privilege it is to have God for a refuge and strength. Says the psalmist, "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."¹⁰ How important that earth's inhabitants find such refuge and strength before the storm breaks!

And, in the meantime, in the face of the fearful danger to which increasing segments of the world's population are exposed, the Christian is obligated to be prepared to minister to the physical, emotional, and spiritual needs of the disaster-stricken. □

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- ¹⁰ Ps. 46:2, 3.

For the Younger Set

When Ruthie Ran Away

By RUTH P. WATTS

IN A LITTLE white house in a little western town lived two little girls named Ruthellen (whom they called Ruthie) and Dorothy, and their mother and father. The two little girls had a little red wagon, and every day they would take turns giving each other rides. Once or twice a week mother would put both little girls in the little red wagon and they would take a trip across town to visit grandma. There was nothing in the world that Ruthie loved better than to visit grandma. Ruthie was grandma's first grandchild, and grandma thought she was pretty special. And Ruthie thought no one could make better cookies or lemon pie than grandma.

One bright and sunny morning, Ruthie and Dorothy were playing happily with the little red wagon. It was Ruthie's turn to pull. Tugging on the handle she followed the driveway to the sidewalk, where the pulling was so much easier that she fairly flew. Dorothy hung on tight and squealed with joy. Farther and farther from home rolled the little red wagon—down the same way that mother had so often taken them to grandma's house.

Now, Ruthie hadn't intended to go so far, but when she recognized the big stone Methodist church on the corner, she shouted to Dorothy, "We're going to grandma's house!"

She had gone just a little farther when she suddenly felt very tired, and her steps became slower and slower. Dorothy was quiet also. If they hadn't been so close to grandma's house, they would have turned around and gone home. When at long last they trudged wearily into grandma's yard they sighed with relief. Grandma was startled when she saw her weary grandchildren and she ran to the telephone to let their mother know where her lost girls were.

After mother came and took the girls home, she had them take a nap. Then she talked to both girls, and especially to Ruthie.

"I hope you girls have done some thinking about what you did this morning," said mother. "Do you think it was a good idea for you to go to grandma's house alone?"

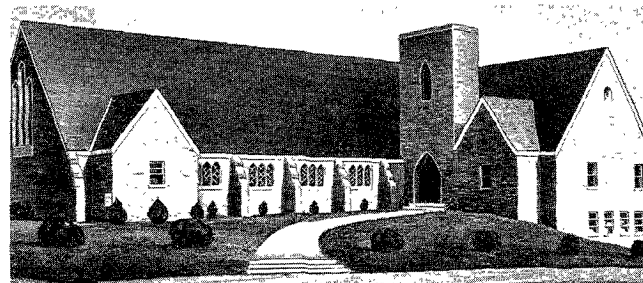
"No," chorused both girls.

"Ruthie, I'm especially disappointed that you were not more careful with Dorothy. Since she's your little sister you should remember to take care of her. You both could have been hurt or lost going so far from home."

"I'm sorry," said Ruthie. "I didn't mean to go so far."

"To teach you to remember not to leave the yard again, I want both of you to play only in the house today and tomorrow," said mother.

Ruthie and Dorothy remembered after that to be careful not to go too far in their little red wagon.



When they saw the church Dorothy said, "We're going to grandma's."

Speaking in Tongues

If Paul were alive today,
would he approve
of modern tongues speaking?

By VALERIE BROOKS

RECENT YEARS HAVE WITNESSED A SURGE of interest in what is commonly known as the charismatic movement, which is characterized by such phenomena as healing, prophesying, miracles, and—perhaps most controversial of all—speaking in tongues.

The first instance of speaking in tongues mentioned in the Bible appears in Acts 2. Jesus had instructed His disciples to await the coming of the Holy Spirit, who would give them great power and enable them to witness to the uttermost parts of the earth.

“And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”¹

At that time many Jews and proselytes from other countries, who spoke other languages, were present in Jerusalem. The context implies that, in this instance, the gift of tongues was intended to enable the disciples to proclaim the gospel to these people.

The gift of tongues was evidently a fairly common phenomenon in the early Christian church. In Acts 10 Peter went to the home of Cornelius, a Gentile, who with other members of his family received the Holy Spirit as the disciples had at Pentecost, and spoke in tongues. In Acts 19:6 Paul laid his hands on the believers at Ephesus, who received the Holy Spirit and spoke in tongues.

Tongues-speaking is again mentioned in Paul's first letter to the Corinthians. Some scholars think that the tongues-speaking at Corinth was of a different nature than that at Pentecost, and perhaps the other instances mentioned in the Bible. In 1 Corinthians 12 and 14 Paul ranks prophecy ahead of tongues in his list of spiritual gifts. He says the gift of tongues edifies the individual, while the gift of prophecy edifies the whole church. He also says that he would rather speak five words that can be understood than 10,000 in an unknown tongue.

Beyond Biblical times there are few historical references to speaking in tongues. The gift seems to have

died out with the passage of time. Some suggest that the gift of tongues was designed particularly to help launch the Christian church, to enlist gospel witnesses among the various language groups who would, in turn, evangelize their fellows. No longer necessary, then, the gift of tongues would cease.

Chrysostom and Augustine, for instance, expressed the opinion that speaking in tongues was a phenomenon of the past. Commenting on 1 Corinthians 12:1, Chrysostom says, “This whole place is very obscure; but the obscurity is produced by our ignorance of the facts referred to and by their cessation, being such as used to occur but now no longer take place.”² Augustine wrote of the gift that it was a sign “adapted to the time,” “for a betokening,” and that it had “passed away.”³

“From the time of Origen, the brilliant Christian philosopher who taught and wrote in Alexandria in the middle of the third century,” writes Morton T. Kelsey, “the fathers did not seem to recognize that tongue speaking had ever been a common practice. Indeed from then on most of the references to tongues are explanations as to why the phenomena which had occurred in Biblical times were no longer occurring.”⁴

From this time on through the Middle Ages little or nothing is said about speaking in tongues, so little, in fact, that one writer calls this period “the long drought.”⁵ Pentecostals attribute the virtual disappearance of tongues-speaking during these centuries to sin rampant in the church, to failure to believe in the promises of God, and to the fact that the love of many had waxed cold.⁶

Tongues-speaking in Modern Times

The seventeenth century witnessed an outbreak of glossolalia in southern France, during the persecution of the Huguenots following the revocation of the Edict of Nantes, when there was a movement to re-establish the Catholic faith as the national religion. Isabeau Vincent, a peasant girl, who knew only the local dialect, was said to have prophesied for several hours in perfect French.⁷

In nineteenth-century England there was an outbreak of tongues led by Edward Irving. Though he prayed for the gift, he never received it himself. The movement started with a farm girl in Scotland named Mary Campbell, and soon afterward a tongues movement broke out in London. At first, Irving tried to keep the movement quiet, but after a time it became what one of his closest friends, Thomas Carlyle, called “pure bedlam.”⁸ Eventually Irving was deposed and excommunicated by the Church of Scotland.⁹

Pentecostalism as we know it today originated about the turn of the century, partially as an outgrowth of the Holiness Movement, somewhat as a revolt against the Methodist doctrine of perfection.¹⁰ One Holiness minister by the name of Charles F. Parnham, who was teaching at a small Bible college in Topeka, Kansas, laid his hands on one of his students, Agnes Ozman, who received an ecstatic utterance. The movement that grew out of this varied from small groups here and there to large tent-meeting revivals.¹¹ Out of this movement came several Pentecostal denominations such as the Assemblies of God, the Church of God, and the International Church of the Foursquare Gospel.

In recent years tongues-speaking has appeared within long-established Protestant churches.¹² In fact, all

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of the major Protestant denominations and the Roman Catholic Church have witnessed outbreaks of speaking in tongues. In recent years this movement has caused much concern among Christians.

Tongues-speaking is a strange and interesting phenomenon. Often the speaker will identify his unknown tongue as the language of the angels. Are these modern tongues really a gift of God?

Some, says Ellen White, "have an unmeaning gibberish which they call the unknown tongue, which is unknown not only to men but by the Lord and all heaven. Such gifts are manufactured by men and women, aided by the gospel deceiver. Fanaticism, false excitement, false talking in tongues, and noisy exercises have been considered gifts which God has placed in the church. Some have been deceived here."¹³

When You're Young By MIRIAM WOOD

Good News From (and for) SDA Schools

SEVENTH-DAY Adventist schools are very much alive, and they're very well indeed.

This is the reassuring and heartwarming conclusion I've come to as the result of the response to a recent column (Nov. 17) asking that young readers "tell it like it is" and pinpoint the major problems—from their point of view—that our SDA schools face in today's world. The students' reactions came as no surprise to me or to the editorial staff of the REVIEW, since we were convinced as to how the reactions would turn out. Sometimes, though, the large and solid and "spiritually healthy" majority (if that term is allowable) just do not express themselves. It takes a shock of some sort to bring them out into the open. It is axiomatic, you know, that minority opinions often are declaimed with much greater vociferousness and intensity than are majority opinions.

At any rate, I'm very appreciative and very much gratified at the response that has come in. Some people who read this column expressed enormous fear that all sorts of anonymous letters would be written, tearing down SDA schools. You won't have any way of proving what's really true, they wailed. But that just didn't happen. Everyone has signed his name, up to now, or whole classes have sent responses under the sponsorship of a teacher. And so another fear has been set to rest—the fear that simmer-

ing just beneath the surface are severe resentments against SDA schools on the part of students. From where I am, I don't think that's true in any sense. Students seem mature, fair-minded, able to express themselves cogently, and they possess a great deal of loyalty to the SDA schools that they attend.

To be more specific, the serious problems that we listed exist apparently to only a limited degree. It would be dishonest to say that such problems are totally absent, but in general they exist in small numbers. Understandably also, the more serious, "hardcore" problems tend to surface with older, rather than younger, students.

Even more interesting and significant is the fact that *the students in general do not blame the schools for their problems*. As the students wrote and discussed their dilemmas and their heartburnings, they did not take the easy way out and put all the blame for their shortcomings on their schools. They seemed to be saying that they'd brought their problems along with them and the schools were doing their best to help solve these Gordian knots. In a most refreshing way students honestly admitted that in most cases they were the architects of their own problems, that they had been taught differently by their schools, but that they had elected to pursue some courses of conduct that they knew were destructive.

Seventh-day Adventist teachers did not come in for the great condemnation that some feared. Students apparently realize that teachers are human beings, that they are struggling to reproduce Christ's image in their own lives, just as the students are struggling, and that the wear and tear of everyday life is not easy for anyone, with teachers being no exception to the rule. Actually, many students spoke of the helpfulness of their teachers, of the interest they take, and their concern with the eternal values of the Christian life.

Somewhat surprising to me was the fact that many students are concerned with the things young people have *always* been concerned about—and here I thought that everything had changed! "I always feel lonely and not accepted by the group." "I can't get along with my parents, no matter how hard I try." "I wish the church had more activities for young people and that they could be a real part of things." "I wish there were discussion groups where no adults were around, because kids are afraid to speak their mind when adults are present."

Some of the letters were just downright fun, such as the one that began, "Dear Aunt Miriam: I'm clean!" (Am I now everybody's aunt? Well, I don't mind.)

Practical suggestions were, to list a few, the following:

1. More sex education in school. Students are far more ignorant in this area than they will admit to their peers. There is a need for not merely information regarding the physical aspects

but discussions of the spiritual and the commitment areas of this phase of life.

2. More faculty members in guidance counseling. Many students feel that important subjects are "taboo" at home.

3. More parent-and-children activities—believe it or not. The thread running through many letters was the feeling that the family hardly exists anymore.

From the three items above, it is clear that the problems that the students suggested turn inward to the home in a large measure, or inward to the student himself. Of course, there are many variations on the subject. And as we said in the beginning there are serious problems to a limited degree here and there, but the general overall picture is reassuring. As the year unfolds we'll be discussing the most recurrent suggestions, after I've had an opportunity to survey the letters carefully.

From my viewpoint, two of the most important and challenging statements made were these: (1) "I think that one of the reasons for youth problems is a lack of self-confidence. If kids had self-confidence they would have the guts to say No to things that are wrong." (2) "Everyone always tells us *how* to be Christians, but nobody ever tells us *why* we should be Christians." You can be sure that I'll be thinking about those points for many an hour.

For all of you, students and parents alike, who are investing your money in Christian Seventh-day Adventist education, your investment is in "blue-chip stock."

Don't ever forget it.

Numerous tape recordings of tongues-speaking have been examined by competent linguists, who conclude that these tongues are not a language and are not structured as a language.¹⁴ They lack the characteristics of a language. Syllable structures and sequences are more elementary and restricted than in English. Furthermore, the purported "interpretations" do not square up with the tongue itself. Words repeated in tongues may not be repeated even as synonyms in the translation, and different people give different interpretations for the same utterance.¹⁵

Writing in the *Christian Century*, Watson E. Mills explains that "as a matter of fact, glossolalia is not exclusively Christian. The prophets of the Near Eastern religions practiced it. Indeed, viewed in the larger context of ecstaticism, glossolalia is one of a long line of religious phenomena in which the devotee falls into a trance-like state that is followed or accompanied by dancing, shouting, whirling, jerking, prostration, et cetera."¹⁶

The pagan religions of New Testament times considered ecstatic utterances to be a language of the gods, and as such they were interpreted as oracles.¹⁷ These utterances constituted a common practice in the religious rites of the day. The oracles of Apollos at Delphi and of Zeus at Dodona were noteworthy examples.

In 1 Corinthians 14, verse 5, Paul says, "I would that ye all spake with tongues," but he preferred that they "prophesied, for greater is he that prophesieth than he that speaketh with tongues." He had no objection to tongues-speaking, in its proper place, as one of the lesser gifts of the Spirit and subject to proper restrictions—"decently and in order."¹⁸

There is no scriptural basis whatever for the charismatic claim that a person who does not speak in tongues has not received the baptism of the Holy Spirit, and hence has not been converted. Paul nowhere says that tongues is a test of Christian experience; as a matter of fact he lists tongues as the last of the spiritual gifts.¹⁹ In chapter 12 he notes that some people receive one gift and some another. Like the parts of a human body, each member has a different function to perform, yet together they form a harmonious whole. As a matter of fact, there are a number of incidents of Spirit reception recorded in the Bible in which there is no mention of the gift of tongues.

God gave the apostles a genuine gift of tongues at Pentecost. God can pour out a genuine gift of tongues on His church today in the proper time and place as the Spirit deems necessary. But any such manifestation will be in harmony with the Scriptures—which the modern charismatic movement is not. □

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Thankful for THIS, Lord?

The author engages in a
conversation with Jesus about
her trials, and how He
has transmuted them into blessings.

By JUANITA SLACK

LORD, I KNOW YOU HAVE SAID, "In every thing give thanks" (1 Thess. 5:18), but somehow my human mind stumbles at some things that have happened to me, and I really do not see how I can give thanks under such circumstances.

Take the matter of the surgeries I've had to have. To be sure, I am thankful for the excellent physicians and surgeons I've had. And I'm also thankful for the good care I've received from the hospital personnel. There were moments, incidents, and persons that have especially stood out that I have stored in my memory.

But really now, Lord, *should* I be thankful for the surgeries? I suppose, now that I have experienced the pain, the worry, and the trauma that these brought, I have a deeper feeling for others in like circumstances.

As I sit here and think about it, I recall using what I learned to help others who were hospitalized by illness or who had unexpected surgery and were overwhelmed by it all. I guess my experiences have given comfort to several, Lord. And truly I am thankful that I was able to turn their thoughts to You, for I know only too well how lonely a person can feel at such times.

Recently one of my friends underwent surgery for the first time. I think it was also her first time in a hospital. She didn't seem quite so afraid—it is the unknown that frightens us—after I took her step by step through the hospital and surgical procedures that she was to experience. When it was all over, she told me that after my visit she began to relax, for she knew what to expect. Even the pain was anticipated, and when it came she didn't worry that "something wasn't right" as she otherwise might have done. She too felt Your presence in her room, Lord, as I had told her she could.

Another friend was extremely distraught when she found she must have another cancer operation. How my heart ached for her! Drawing on past experiences I told her how depressed I had become before one of my surgeries, even praying that I would not wake up. However, when I became reconciled to the fact that I would

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be living, though too sick to pray, I was aware that others were praying for me. I also told my friend that those days that could have been extremely discouraging because of the pain and the slow recovery were days when I became more aware of Your presence.

My friend wrote me a letter that I shall always cherish. She told me how my thoughts helped to sustain her. So, Lord, I can say Thank You for helping me through my surgeries. You have enabled me to understand those going through similar experiences and to empathize and help them.

The Depth of Loneliness

Lord, as I was reading about You the other day, I recalled one of the most difficult moments of my life. On this occasion I was taken to the hospital by ambulance. My parents could not be with me, for they were hundreds of miles away. My roommate had ridden with me. I dreaded the thought of her leaving me. When the time came, I lay on my bed and watched her receding form, and cried out in my heart for her not to go. When she disappeared around the corner my whole body, soul, and mind pleaded for a friend. I remember lying there with tears streaming down my face. I was desperate! I wanted to hold some human hand, the hand of someone I knew. You seemed so distant and intangible. I think I plumbed the depths of loneliness that day.

So You see, I can understand a little how You felt when You were in the Garden of Gethsemane, when You too longed for human companionship and sympathy. You even took three of Your companions to be close to You, as close as You felt You could ask them to be. When the decision of this world hung in the balance and You were struggling superhumanly with the decision that must be made, You too wanted to have someone there, to feel human understanding and love. You too felt alone. You too plumbed the depths of loneliness.

Until I saw this I had not been able to say Thank You in devastating experiences. But now I can. Now that I have gained some insight into Your suffering, You seem so much more real to me. Your sacrifice in my stead has taken on new meaning, for I can understand better how intense it was. Sometimes it has been hard to remember that You were flesh and blood and had emotions and feelings such as I have. But not anymore. Thank You so much for Your help. No longer will my experience be just another bad memory. You have opened up new spiritual vistas.

Lord, there is one experience that I still find difficult to understand. I was working in an office when suddenly I began to get the deepfreeze treatment from my co-workers. I couldn't understand why they treated me so coldly since they had been so friendly before. When I couldn't stand it any longer I went to one of them and asked for an explanation. (By that time I had lost quite a bit of weight because I couldn't eat, and my work was suffering.)

I learned then that these friends had been misinformed about something I had done. I remember how hurt I was because they believed the report without checking with me. And I became somewhat bitter about the whole thing before I regained my composure.

Lord, I remember a relative of one of my very dear friends. While visiting me, she told of an experience

similar to my own. As I listened to her, I felt again the hurt and bitter feelings of my ordeal, and remembered how much time I had spent on my knees before conquering.

After she talked for a while and explained her inner struggles to me, I felt impressed to relate my experience, and the help You had given me. She listened intently, and, Lord, somehow I think she was impressed. I think she left believing that one day she too could be free of the hurt and the bitterness, and could look back on it even as I now do. So again I can thank You for this experience. It has enabled me to be of help to someone else. I know that my words mean more to her because I know You personally.

One phase of my life, Lord, I am not proud of. During my childhood I was not able to play games actively with other children. So I compensated by reading, reading, reading! (How I wish someone had supervised my reading more!) I have often wished that most of what I read could be forgotten and that the harm from such fascinating stories and novels could be removed. But I have learned that this is something I will have to live with.

Effects of Novel Reading

From the writings of Ellen White I learned about the effects of novel reading and daydreaming resulting from such reading. I was amazed at the insights she advanced. I incorporated these into an MV program, in an effort to alert young people. When it was published in *MV Kit*, I wondered how many I had helped. Then, You showed me that You could bring some good even from this dark chapter in my life. And I am thankful I could share my experience. Thank You, Lord, for pouring oil on my troubled waters and for letting me know that someone received help.

Lord, until recently I could not see that there was much to be thankful about. When it came to my "thorn in the flesh," I prayed, like Paul, that You would remove it. You know that it has been the cause of some traumatic experiences. I have come to You, hurt and sometimes in tears. But through many wonderful, understanding people, I have learned in time not to be so sensitive.

But I have grown weary of it and have murmured. Often I wish I were more active. I would like to participate in sports and other activities instead of being a spectator.

However, the other day I read a poem about someone complaining about trials and burdens. You showed them a brook that sang as it went over rocks and logs, but lost its song when there were no obstacles. As I thought about that I began to see that you can turn this, my "thorn in the flesh," into a blessing. Without it I might never have gotten to know some of my friends.

And it has made me more aware of those worse off than I. Lord, I have tried to be more understanding and helpful. Without my trial I might never have drawn as close to You as I have. So, Lord, I see that even this is something for which to say Thank You!

Lord, as I have been thinking over these experiences in my life, I can now see how You have brought me blessings. In spite of pain, sorrow, and hardship You have helped me to discern Your presence.

Thank You for showing me that indeed there *are* many things for which we can "give thanks always"! □

The Sin of Looking Back

Christians who today are escaping the doom upon mystical Babylon must avoid the backward look.

By LEE ROY HOLMES

“But his wife looked back from behind him, and she became a pillar of salt” (Gen. 19:26).

THE FATE LOT’S WIFE SUFFERED seems to be harsh treatment for a mere glance of the eye. What, after all, was so wrong with looking back? Wasn’t it asking quite a bit of a woman whose home and children and grandchildren were going up in flames to expect her not to look back? Wouldn’t any of us have had an overpowering compulsion to do the same?

This tragic story is recorded in Holy Scripture for the

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The Bible story of Naomi and her daughters-in-law, Ruth and Orpah, shows the contrast between those who look ahead and those who look back. Ruth left Moab for Judah with Naomi and became a progenitor of Christ; Orpah went back to her people, her gods, and oblivion.

benefit of later generations. Jesus intended that its lessons should be written deep in our souls. “Remember Lot’s wife,” He said.¹

So what is wrong with looking back?

1. *The sin of looking back is the sin of deliberate, willful disobedience.* The commands of God were plain: “Escape for thy life; look not behind thee.”² Lot’s wife needed to learn that “amidst all life’s perplexities and dangers and conflicting claims the one safe and sure rule is to do what God says.”³

Today when the world is openly defying the law of God, when “rebellion and apostasy are in the very air we breathe,”⁴ God is asking His people to honor Him by obedience, even in so small a matter as not looking back at sin.

We, too, may be full of doubts, we may be terrified and confused, we may think God most unreasonable, but we must obey. Later, from our haven of safety, we may learn some answers to our troublesome questions.

“For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.”⁵

2. *The sin of looking back is the sin of sinful curiosity.* People have a natural God-given curiosity. It drives them to investigate the unknown and discover many things that improve their existence. But when God says, “Don’t look,” we disobey at the peril of our souls. Samson was curious about what went on at Timnath and soon found himself grinding corn, blind and oxlike, at Gaza.⁶ Curious Dinah went to see what was doing at Shechem and



sacrificed her virtue to the passion of a heathen prince.⁷

Many of us are indulging ourselves not merely with a quick glance over our shoulder but with a long, deliberate look. How many tens of thousands of TV sets in Seventh-day Adventist homes are turned on or left on for no better reason than "Let's see what's next." Precious probationary hours are wasted by those who long ago ought to have adopted the psalmist's resolution: "I will set no wicked thing before my eyes."⁸

God would have us "simple concerning evil."⁹ He knows that we become like what we gaze at. Besides, people who are running for their lives have no time to indulge their curiosity. A person whose house is afire might find it fascinating to stay inside and observe the beautiful colors with which the furniture burns, but it's not safe entertainment.

Like Christian and Faithful on their way through Vanity Fair we must set our faces like a flint toward the Celestial City, ignoring the devil's concessionaires. Mrs. Lot stands as an everlasting monument to warn the sin-curious Christian who would look toward Sodom today.

3. *The sin of looking back is the sin of doubt and indecision.* Lot's wife served God with an "I guess so" or "Let's wait and see" attitude. She might have reasoned, "Full commitment is fine if one is sure how things will turn out. You see, some prophecies are conditional. Maybe our house will be spared, and at least we can come back later for the furniture. The prophecy might even be symbolic. The 'fire' could represent a great spiritual awakening that will purge away the sins of Sodom and Gomorrah. God is very long-suffering; perhaps He will delay His judgments a little longer."

Doubt and indecision can be fatal. "Some persons make their religious life a failure because they are always wavering and do not have determination. They are frequently convicted and come almost up to the point of surrendering all for God; but, failing to meet the point, they fall back again. While in this state the conscience is hardening and becoming less and less susceptible to the impressions of the Spirit of God."¹⁰

4. *The sin of looking back leads to the sin of turning back.* That which fascinates the eye soon captivates the heart and actuates the feet. Lot's wife had started toward safety but she looked back. Soon she would have turned back. God is just in His judgment of her. "While her body was upon the plain, her heart clung to Sodom, and she perished with it."¹¹

Bible Contrasts

The Bible abounds in contrasts between the loyal and the deserters. Ruth left Moab for Judah and became a progenitor of Christ;¹² Orpah went back to her people, her gods, and oblivion.¹³ Faithful Timothy is remembered by Paul as his "dearly beloved son";¹⁴ of another young man he wrote, "Demas hath forsaken me, having loved this present world."¹⁵ Twelve disciples will have their names inscribed on the foundations of the New Jerusalem; numerous part-time disciples will never be known to us because they "went back, and walked no more with him."¹⁶

What is causing some of us to turn back today? Is the tantalizing aroma of coffee and hamburgers calling you back to the fleshpots of Egypt? Is the distant echo of the

big beat pulling us back to feasting and dancing around the golden calf? Does the title on a paperback novel drag us back to the brothels of Baal-Peor?

Perhaps it is discouragement over past mistakes, sickness, financial upsets, or real or imagined wrongs committed against us by others. "Forgetting those things which are behind," we need to "press toward the mark."¹⁷ Heaven is worth every effort we make and much, much more.

It is safe to say that when Mrs. Lot looked back she also looked down. Sodom was possibly 1,275 feet below sea level—a low place geographically as well as morally. Years before, perhaps, Lot and his wife had begun the disastrous habit of looking down.

From the clean, windswept heights of the Idumean mountains they looked down on the polluted atmosphere of the Jordan Valley. From the privations of tent life they looked down to whatever conveniences the ancient city of Sodom had to offer. From the role of desert wanderers they looked down to the respectability of urban society. From the altars of Abraham they looked down upon the glistening temples of the Sodomites. "And Lot . . . pitched his tent toward Sodom."¹⁸

The Forward Look

The sin of looking back can be overcome only by looking forward and upward to Jesus. "Look unto me, and be ye saved"¹⁹ is His gracious invitation. There is death in a look back to Sodom, but there is life in a look to the Saviour.

God is more than fair. He "is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."²⁰ The outpouring of His wrath upon the unrepentant has always been preceded by the most solemn warnings and earnest appeals.

"So it was in the days of Noah; so with Lot; so with the disciples prior to the destruction of Jerusalem; and so it will be in the last days. Again the voice of God is heard in a message of warning, bidding His people separate themselves from the prevailing iniquity."²¹

The next "city" in line for destruction is Babylon, the corrupt and apostate metropolis of counterfeit religion. "Before its destruction the call is to be given from heaven, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.' As in the days of Noah and Lot, there must be a marked separation from sin and sinners. There can be no compromise between God and the world, no turning back."²²

If we haven't severed every thread that binds us to Babylon, let the urgency of God's appeal, "Escape for thy life," speak to our hearts. If we have started on our way out of the doomed city, let's not commit the sin of looking back.

Remember Lot's wife. □

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Dynamics of Obedience

Let children taste the sweetness
of obedience. In so doing,
they will experience success.

By **BLONDEL E. SENIOR**

CONCLUDING MY TALK ON "Discipline and Child Training," I requested questions from the audience. A mother in the third row raised her hand and asked, "How do you teach a child to obey?"

Even though for years I had lectured on child training, counseled hundreds of problem youths, designed many community day-care and institutional programs, and advised families, I was unhappy with my answer.

I went home that Saturday night realizing that, like thousands of other parents, I did not understand obedience. Wanting to know more about the dynamics of teaching a child to obey, I began to look for the reasons children obey and disobey.

If obedience may be regarded as a person's activities in harmony with God's will, then obedience is more than a product of or a response to, a command. It is right living—something good, uplifting, ennobling, and pleasurable.

Obedience Not Weakness

Today there is a tendency to regard obedience as a weak personal trait. A youth who would stand up to his peers and say, "I cannot go; I have to obey my parents," would be immediately derided by some as a weakling and a sissy. I have often heard parents admit, in a weak and timid voice, that their child is obedient. The notion that obedience is a weak personality trait should be challenged. Parents and children should understand that obedience is the key to responsible adulthood.

Several times mother had told Cathy and Gigi to make their beds and clean up their rooms. Two hours later the jobs were still undone. Mother spanked both girls and reminded them of their responsibilities. Cathy cleaned up her room quickly and willingly. Gigi grumbled as she arranged her room. She protested the unfairness of punishment.

On another occasion, Cathy and Gigi were leaving for school. As they walked out the front door, mother ob-

served their shoes and remarked: "You have the wrong shoes for today's weather. Please change them." This time Gigi immediately turned around, went back to her room, and changed her shoes. Cathy demanded an in-depth explanation of why her shoes were inadequate. It took a lot of firm coaxing by mother to persuade her to make the change.

Here are some suggestions that may help the young parent to teach the child to obey.

1. Obedience is best taught by parental example. On many Friday afternoons, a little before sunset, my wife and I found ourselves coaxing our children to put clean linens on their beds and to prepare their rooms for the Sabbath. Our efforts seemed uphill. We were too blind to observe our influence on our girls. A little before sunset we, too, were just getting around to putting clean linens on our bed, cleaning our shoes, preparing supper, vacuuming the floor, and straightening up the bookshelves. Whether parents like it or not, children imitate them by observing their life styles. Obedience will be learned far more effectively by good parental example than by spanking. A good rule is: When your child constantly disobeys you, examine your habits.

2. Obedience is fostered when there is mutual trust between parents and child. Trust builds confidence even in the absence of evidence. When trust is absent, weakened, or undermined, parents will often be obliged to resort to force. Force transforms obedience into conformity—a manipulative device in the hands of the child. Conformity allows the child to buy time until he is big, old, strong, and wise enough to disobey or to resist successfully external force. True obedience is an act of self-control. It is always voluntary; it is never forced. Obedience is learned through training, encouragement, and mutual trust.

3. Obedience is accepted by those with positive self-esteem. Insecure parents are usually threatened by the child's resistance or by his questioning. This insecurity is often disguised by the use of force—a sure way to dominate little people temporarily. Unfortunately, later in life this strategy fails when little people grow up into strong teen-agers with weak egos.

Children with positive self-esteem are secure, reasonable, and flexible. They do not have a need to fight back to demonstrate strength. They are inwardly strong; hence, they do not disobey as often as children with low self-esteem. Repeated acts of disobedience might indicate that a child's needs are not being met properly. He might feel that he is an unequal member of the family. Thus, he perceives himself as inferior and his parents as superior.

This stratification strains interpersonal relationships and puts trust on a narrow band of involvement. The result is disobedience—a defiant act of withdrawal. To correct the situation, the objective is to cultivate respect and positive self-esteem and reap obedience.

4. Obedience is learned when the child is involved in making decisions that affect him. Obedience is not an

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either/or proposition. It is a special type of decision-making process that is influenced by the quality of interaction between the child and his parents. This means that both the one requesting obedience and the one giving obedience should benefit from the outcome. Obedience should always lead to personal satisfaction and happiness for the parents and the child. When obedience is a one-sided solicitation, one has to resort to coercion or manipulation to get it. And although the response to intimidation resembles obedience, it is still conformity. Teaching obedience demands time, patience, understanding, and involvement.

5. The benefits of obedience are to be explained to the child. "Because mother says so" is a poor reason for obedience, and "If you disobey, I will spank you" is the logical outcome. Obedience is not a response to a command; it is a voluntary, rational choice that cannot be forced. Obedience is always for our own good. It reduces anxiety, gives peace of mind, fosters good health, develops trust, lubricates interpersonal relationships, adds personal charm, makes one likable, and even brightens a messy room. Obedience fosters the personal satisfaction

that one is growing and developing in the right direction.

6. Obedience is maintained with encouragement. It is not a steady growth. There will be setbacks, resistance, doubts, and conflicts. The wise parent will work with these roadblocks while he is pushing ahead. The young and growing mind does not always perceive clearly the road ahead. It is not always easy to take his parents' word when thousands—yes, millions—of peers are shouting another message.

Because so often in our society numbers make right, parents are at a great disadvantage in their efforts to counter the shouting and confusion of the throng. More than ever before, parents need to project to their children strength of character, certainty in making decisions, reasonableness in evaluating situations, courage to stand alone. They must be certain they believe and live what they preach. This life style will develop mutual trust, build strong self-esteem, and foster the child's involvement in decision-making. Let children taste the sweetness of obedience. In so doing they will experience success. Like faith, obedience is strengthened through repeated use, and grows with involvement. □

Especially for Men BY WALTER R. L. SCRAGG

More Blessed to Receive Than to Give?

JUBILEE YEAR in the Commonwealth of Nations has brought its own special glimpses of a gracious and lovely person. Television screens and newspapers have lavished us with shots of Elizabeth II among her people. Even in those parts of the Commonwealth where she no longer ranks as head of state, the twenty-fifth-anniversary celebrations of her ascension have brightened the often-gloomy news. She has mingled freely with the crowds, chatting cheerfully and smiling continuously.

Almost from the beginning of her six-month tour through the United Kingdom, a pattern emerged. Small children would dart out of the crowd, clutching a flower or a posy that they would thrust into the queen's hands. Not once did she refuse, even though her aides and even Prince Philip who accompanied her had to help cope with the outflowing of affection.

All was naturalness and graciousness both in the receiving and in the giving.

Jesus said, "It is more

blessed to give than to receive" (Acts 20:35). Sometimes it also is easier. If giving when it means sacrifice brings blessing, then receiving also has its own special blessing when done graciously in the face of suspect or selfish motives—your own or the giver's.

Rich nations fret over the lack of gratitude from poorer countries for the aid given them. They seem to regard the gift as a right rather than an unexpected bounty. Why should anyone be grateful for something that flows from superabundance?

It is not only nations that have this problem. Nothing is talked about more critically than the rich giving to the poor. Not that the gifts aren't welcome. But it would be interesting to discover how much such persons are really willing to spend.

Consider the gift you bring your wife or family after that long trip cross-country or abroad. Is it sometimes received coolly? Are they reading you as assuaging a guilty conscience?

And can a bauble make up for the absence of a loved one? What they'd probably appreciate more than a piece of Wedgwood china is an early arrival, or a commitment to spend some time with them.

How about the make-up gift? How will you accept it? With suspicion or with joy? How easy it is to evaluate the motive from your own standpoint rather than from the perspective of the giver. We make a mirror of the other person and put ourselves into what we think are his motives. (Then there's the so-that's-all-she-thinks-I'm-worth gift.)

Sometimes a gift should be graciously refused. How many politicians have wished they had said "no" to a gift! Accepting that vicuna coat or exclusive-club party may include a costly return of service. And when the obligations of a gift already received are upon you, it takes real graciousness to turn aside from the implications involved, paying the price of stupidity or cupidity and still retaining integrity.

And when you've finished thinking about the problems of receiving others' material gifts, remember that those aren't the only kind of gift. There's the gift of an unexpected hand thrust into yours, or a kiss given, when you're at your busiest. There's the gift of time from a child who wants to spend the next hour or so with you. And that gift of a secret, shared with you alone. And the telling of the day's activities in a gift of talking and confiding.

At work you receive the gift of confidence in your abilities, or advice given or asked. Can you accept a workmate's "Mind if I share my lunch hour with you?" or a child's "Can I go with you *everywhere* today, Daddy?" as happily as you receive the parcels under the family Christmas tree?

That it's as difficult to receive in the right spirit as it is to give aright shouldn't surprise. After all, humanity isn't all that good at receiving the gift of God's love in Jesus Christ. The same inward change that provides a person the opportunity to receive God's gift also permits him to welcome other gifts graciously.

Joy for the New Year

Not infrequently the new year is depicted as a chubby infant draped with a ribbon and sporting a black top hat. We may smile at this caricature, but we see it also as an attempt to depict the joy in the human heart at the possibility of beginning anew. Failures are forgotten, friendships are renewed, and hope is revived.

Spiritual beginnings are even greater occasions for joy. The time we gave ourselves to Christ will never be forgotten. The day we were baptized and gave public witness of our love for Jesus will always be a special day. Then there were the joyous times when in answer to prayer a loved one was healed or when divine providence quietly intervened in our lives. Each of us could make a unique list of such joyous spiritual events.

However, in this world of sin, joy is never constant. Guilt, sorrow, pain, and loneliness often supplant emotions of joy. But as we walk through the garden of life, let us gather the roses, the lilies, and the pinks. Let us not be overly concerned with the thorns or thistles. We need to think of the bright spots in our experience, and talk of these. This will give us a right perspective to see the bright spots yet to come.

Joy is not an end in itself, and to try to manufacture it by the accumulation of things or by feverish activity is futile. All such attempts produce an artificiality and not the real thing. Real joy is a gift and more often than not is the byproduct of self-forgetfulness.

Conditions for Lasting Joy

The greatest of all joy is Christ's own, which He desires to impart to each of us. Jesus says, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11). The bases of such joy are the good news of the gospel, our heavenly Father's love, the rescue from sin, and Christ's soon coming. But these are not the things Jesus is specifically referring to in this context.

Notice the first ten verses of the fifteenth chapter of John, of which verse 11 is the conclusion. As we backtrack from verse 11, we discover what these things are that Jesus referred to. In verse 10 He says, "If ye keep my commandments, ye shall abide in my love." That is to say, obedience, whether joyfully performed or not, will eventually ignite a willing and joyous response. We must never permit ourselves to succumb to the temptation to think it is wrong to obey unless we feel like it and to do otherwise is to be hypocritical and untrue to ourselves. Such thinking is nonsense. The question is not whether we are honest and true to ourselves, but whether we are honest and true to Christ. We are not to be the servants of our desires; instead, our desires are to be educated to serve a higher purpose.

Ellen White rightly points out our need to talk less about our problems and more about our faith in God. She says, "It is a law of nature that our thoughts and feelings

are encouraged and strengthened as we give them utterance. While words express thoughts, it is also true that thoughts follow words. If we would give more expression to our faith, rejoice more in the blessings that we know we have—the great mercy and love of God—we should have more faith and greater joy."—*The Ministry of Healing*, pp. 251-253. And when we implement this counsel, we are not acting hypocritically, but responsibly.

The second condition to lasting joy is found in verses 7 and 8, where Jesus says further, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit." And the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance, against which there is no law (Gal. 5:22, 23). This means that we cannot expect to grow in grace or to receive answers to our prayers unless we expose our hearts and minds to Christ's words in Scripture.

Ellen White beautifully amplifies the effects of Scripture on our behavior and attitude when she says, "God speaks to us in His word. . . . Here is open before us the history of patriarchs and prophets and other holy men of old. They were men 'subject to like passions as we are.' . . . We see how they struggled through discouragements like our own, how they fell under temptation as we have done, and yet took heart again and conquered through the grace of God; and, beholding, we are encouraged in our striving after righteousness. As we read of the precious experiences granted them . . . the spirit that inspired them kindles a flame of holy emulation in our hearts and a desire to be like them in character—like them to walk with God."—*Steps to Christ*, pp. 87, 88.

The third condition for lasting joy is found in verses 1-6, which illustrate our dependence on Christ as no other comparable verses in the gospels. Jesus says, "Abide in me, and I in you. . . . Without me ye can do nothing." Everything centers in Jesus. From Him all blessings flow. He is our life and our hope; our comfort by day and our song in the night. It is in Him that we live, move, and have our being. We cannot draw strength from things, from a religious system, or from dead heroes, but there is no limit to our drawing from the well that never runs dry and drinking of the living waters. Christianity is Christ. He is the living center. He was dead but is alive forevermore. Daily His face, benignant with love, bends over us, whether we feel His presence or not.

Notice how Ellen White contrasts the hopelessness of a life centered on self with a hope-filled life centered in Christ: "A life in Christ is a life of restfulness. There may be no ecstasy of feeling, but there should be an abiding, peaceful trust. Your hope is not in yourself; it is in Christ. Your weakness is united to His strength, your ignorance to His wisdom, your frailty to His enduring might. So you are not to look to yourself, not to let the mind dwell upon self, but look to Christ. . . . This is the

subject for the soul's contemplation. It is by loving Him, copying Him, depending wholly upon Him, that you are to be transformed into His likeness."—*Ibid.*, pp. 70, 71.

There is a new year of joy that awaits you. Dedicate your life anew to Jesus, His Word, and His commandments, not in a spirit of self-affliction, but in joyful anticipation, and Christ's joy will be yours. Often you may be led to forget your helplessness, your needs, your weaknesses, and fall into temptation; often you may have to weep at the feet of Jesus, but joy comes with forgiveness. He loves you. Jesus never censures human weakness. To think otherwise is to think of a different Jesus, not ours.

J. J. B.

Divinity and Humanity to Be Combined in Us *Continued from page 2*

his taking it, purged from all its inherent depravity."—*Systematic Theology*, p. 677. Strong's concept of sin may be different from ours, but we think the point is valid—we need not fear that Jesus, the second person of the Godhead, was defiled by taking human flesh (John 1:14) in common with the race He came to save. Would He not also be defiled by dwelling in our hearts by His Spirit, as He has promised to do (see Eph. 3:17; John 15:4; Isa. 57:15)?

On the second point let us note that no trace of rebellion was found in Jesus. He always was in complete harmony with His Father's will and law. In a Messianic prophecy, David foretold Christ's attitude by saying, "I delight to do thy will, O my God: yea, thy law is within my heart" (Ps. 40:8). And in a paraphrase of Psalm 45:7, the writer of the book of Hebrews declares of Christ: "Thou hast loved righteousness, and hated iniquity" (Heb. 1:9). Jesus said of Himself: "The prince of this world cometh, and hath nothing in me" (John 14:30); also, "I seek not mine own will, but the will of the Father which hath sent me" (chap. 5:30). Jesus had a will of His own—as do all human beings—but it was surrendered to His Father—as should be the will of all who are born of the Spirit. Jesus "loved righteousness," not sin; He delighted to keep God's law.

By contrast, the apostle Paul declared that "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). Jeremiah said: "The heart is deceitful above all things, and desperately wicked" (Jer. 17:9). Ellen White wrote: "The heart in its natural state is a habitation for unholy thoughts and sinful passions."—In *The SDA Bible Commentary*, vol. 3, p. 1157. Clearly, Jesus did not have a heart "in its natural state"; He did not have a "carnal mind." Because of His supernatural birth in being conceived by the Holy Spirit, as well as because He was divine, He had a mind and heart that were "subject to the law of God."

Wrote Ellen G. White: "Christ did not possess the same sinful, corrupt, fallen disloyalty we possess, for then He could not be a perfect offering."—Manuscript 94, 1893. The key word in this statement is "disloyalty." Christ was 100 percent loyal to His Father, to His law, to truth. In no way was He sympathetic to the disloyalty

and rebellion initiated by Satan, supported by one third of the angels, and identified with by the human race.

But though Jesus was "holy, harmless, undefiled, separate from sinners" (Heb. 7:26), He also was "in all points tempted like as we are" (chap. 4:15). "But," asks A. H. Strong, "if in Christ there was no sin, or tendency to sin, how could he be tempted? In the same way, we reply, that Adam was tempted. Christ was not omniscient: Mark 13:32—'of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father.' Only at the close of the first temptation does Jesus recognize Satan as the adversary of souls: Matt. 4:10—'Get thee hence, Satan.' Jesus could be tempted, not only because he was not omniscient, but also because he had the keenest susceptibility to all the forms of innocent desire. To these desires temptation may appeal. Sin consists, not in these desires, but in the gratification of them out of God's order, and contrary to God's will. Meyer: 'Lust is appetite run wild. There is no harm in any natural appetite, considered in itself. But appetite has been spoiled by the Fall.' So Satan appealed (Matt. 4:1-11) to our Lord's desire for food, for applause, for power. . . . All temptation must be addressed either to desire or fear; so Christ 'was in all points tempted like as we are' (Heb. 4:15)."—*Op. cit.*, p. 677.

When the inspired writer declared that Jesus "was in all points tempted like as we are, yet without sin," let us keep in mind who he meant by "we." He was not referring to pagans but to the people of God—Israel according to the flesh and spiritual Israel. Perhaps he was referring primarily to people born of the Spirit (cf. John 3:3-8), people who are no longer carnally minded and "in the flesh," but people who are "spiritually minded" and "in the Spirit" (see Rom. 8:4-9). Christ's temptations were those of people born of the Spirit, people totally surrendered to God. (By the manner of Christ's conception, Jesus came into the world as One born of the Spirit; by contrast, other human beings must respond to the divine invitation to repent, and, in surrendering to God, be born of the Spirit and experience regeneration.)

The Bethlehem Message

The story of Bethlehem, then—the good news that God gave to this world Heaven's best Gift—proclaims countless truths. Among these truths we may include the fact that God loves the human family with an everlasting love; that God provided a perfect Substitute for us, One who would take our sins and bear the death penalty for us; that God would stoop as low as necessary to save us, taking human nature after 4,000 years of sin; that Jesus met every temptation successfully and lived a sinless life; that we have a great High Priest who lives forever and who "is able also to save them to the uttermost that come unto God by him" (Heb. 7:25).

And Bethlehem proclaims another truth. It declares that those who are born of the Spirit can, through the power of Christ, resist successfully every temptation, and be victorious in their fight against the enemy of their souls. "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:11, 12). "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory

with exceeding joy" (Jude 24). How beautiful is the promise, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21).

By living victoriously in humanity, Jesus provided an example of what His followers may achieve in their battle with sin. "He came to the world to display the glory of God, that man might be uplifted by its restoring power. God was manifested in Him that He might be manifested in them. Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him. His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was."—*The Desire of Ages*, p. 664; see also *Selected Messages*, book 1, p. 252.

"He came into our world to maintain a pure, sinless character, and to refute Satan's lie that it was not possible for human beings to keep the law of God. Christ came to live the law in His human character in just that way in which all may live the law in human nature if they will do as Christ was doing."—Ellen G. White manuscript 94, 1893.

Think of it—"Abundant provision has been made that finite, fallen man may so connect with God that, through the same Source by which Christ overcame in His human nature, he may stand firmly against every temptation, as did Christ"—*Ibid.* "By living a sinless life He testified that every son and daughter of Adam can resist the temptations of the one who first brought sin into the world."—*Selected Messages*, book 1, p. 226; cf. p. 394. "Ample provision has been made to enable human beings to live in loyalty to their Creator."—*Ibid.*, p. 227. Christ's followers "are to have power to resist evil, power that neither earth, nor death, nor hell can master, power that will enable them to overcome as Christ overcame."—*The Desire of Ages*, pp. 679, 680.

In this brief review of the enormous and priceless blessings God bestowed upon the world in the gift of His

Son Jesus, one further point must be included: "It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a *partaker of the divine nature*. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church."—*Ibid.*, p. 671. (Italics in this and the following quotations supplied.)

The thought is awesome that God has made provision for human beings, born of sinful flesh, with inherited and cultivated tendencies to evil, to be reborn of the Spirit and to become partakers of the divine nature.

"It was a solemn reality that Christ came to fight the battles as man, in man's behalf. His temptation and victory tell us that humanity must copy the Pattern; man must become a *partaker of the divine nature*."—*Selected Messages*, book 1, p. 408. Christ "laid hold on the throne of God, and there is not a man or woman who may not have access to the same help through faith in God. Man may become a *partaker of the divine nature*. . . . Christ came to be our example, and to make known to us that we may be *partakers of the divine nature*. . . . Christ, by His own example, made it evident that man may stand in integrity. Men may have a power to resist evil—a power that neither earth, nor death, nor hell can master; a power that will place them where they may overcome as Christ overcame. *Divinity and humanity may be combined in them*."—*Ibid.*, p. 409.

We put down our pen with a profound feeling of awe. What a wonderful God we serve! What a wonderful Saviour we have! What wonderful power is available to enable us to live a life of victory! Viewing God's great Gift in the manger and the whole range of blessings made possible through the plan of redemption, we can only exclaim with the apostle Paul, "Thanks be unto God for his unspeakable gift" (2 Cor. 9:15)!

K. H. W.

Concluded

Beatitudes for Friends of the Aged



Blessed are they who understand
my faltering step and palsied hand.
Blessed are they who know that my ears today
must strain to catch the things they say.
Blessed are they who seem to know
that my eyes are dim and my wits are slow.
Blessed are they who look away
when water spills at table today.
Blessed are they with a cheery smile
who stop to chat for a little while.
Blessed are they who never say,
"You've told that story twice today."
Blessed are they who know the ways
to bring back memories of yesterdays.
Blessed are they who make it known
that I'm loved, respected, and not alone.
Blessed are they who perceive my loss
of the strength I need to carry the cross.
Blessed are they who ease the days
of my final journey in loving ways.

—Selected

New Venture at the New Gallery Centre

By RUSSELL KRANZ

TO HEIGHTEN the image of the Seventh-day Adventist Church the board of management of the New Gallery Centre in London, England, has expanded the present program of religious lectures, Bible seminars, and social and health activities to include celebrity music recitals. Thus far, famous artists such as Paul Tortelier (cello), Shura Cherkassky (piano), Dame Janet Baker (soprano), Paul Badura-Skoda (piano), the Allegri String Quartet, and Rosalyn Tureck (piano) have attracted large and enthusiastic audiences to week-night recitals.

ibbs and Tillet, classical concert agents, have expressed a desire to work with the center staff, promoting the redecorated spacious and acoustically superb main auditorium of the New Gallery as one of the premier halls in the country. "Your auditorium," said Wilfred Stiff, Ibbs and Tillet concert manager, "is second to none. And we do appreciate Adventist concern for values in a world of declining standards." The Ibbs and Tillet Trust has shown its confidence in the venture by investing thousands of pounds in publicizing the center and importing overseas performers.

Response from the media and the public has been encouraging. The British Broadcasting Corporation, television and radio, have featured the concerts. Press coverage has amounted to scores of column inches in news and music reviews, apart from display ads. Said Felix Abrahamian in the *Sunday Times*, "I can vouch for the excellence of the auditorium's acoustic properties. With seating as comfortable as the sound, the New Gallery is a welcome acquisition.

Russell Kranz is director of the New Gallery Evangelistic Centre, London, England.

Wednesday's opening concert was made memorable by Dame Janet's great singing of Handel's 'Lucretia.'"

The music correspondent of the London *Daily Telegraph* reminded his readers that the New Gallery is "singularly flattering to piano tone."



David Markham baptizes a convert at London's New Gallery Centre.

The concerts form a part of the New Gallery's overall policy of showing Christianity as a way of life, enriching man's spiritual, physical, emotional, intellectual, social, ethical, and aesthetic experiences. In other words, true religion appeals to the whole person. Many years ago, Ellen White said that "there is a work to be done in London."—*Evangelism*, p. 416. She said the work in England might have been more advanced if, at the beginning the church leaders had not tried "to work in so cheap a way." They should have hired "good halls," by which they would have created a favorable impression (*ibid.*).

Ellen White also spoke of bringing our "minds up to the greatness of the work" and of first reaching the high classes of people if possible (*ibid.*, p. 553). Little did the brethren

know then that one day the Adventist Church would own one of the best halls and that it would be situated in the heart of Regent Street, one of London's finest West End thoroughfares.

Distinguished guests at the concerts have included officials from the British Broadcasting Corporation and the British Arts Council, who have expressed surprise that the center staff had not exploited the music potential of the auditorium sooner.

Advantages of the concerts are threefold:

1. They attract more people to the center, resulting in an audience spillover into other meetings. Concertgoers are already attending Sunday evening archeological lectures and seminars on the "Thought World of the Bible."

2. They build up a quality image of the institution and the church in a country where Seventh-day Adventists are scarcely known and are regarded as a fringe sect of little consequence.

3. They provide an additional source of income that can be used to subsidize the center's evangelistic outreach. Because of high advertising costs, the center has not been able to publicize its main programs as it should. Ibbs and Tillet have currently undertaken to place large advertisements of the New Gallery in newspapers and music magazines at no cost to the church. With the success of the concerts assured, the center should soon be able to raise two thirds of its operation within the building.

The second recital series, which began in the fall, includes Segovia (guitar), The Amadeus Quartet, Annie Fischer (piano), and many other concert performers. At the same time the center is conducting lectures on "Archeology in Israel"; seminars on "How to Understand the Bible," the "Origin and Development of Western Thought," and "Evolution and the Quest for Meaning"; "Approach to Worship Service" services; Five-Day Plans to Stop Smoking; health classes and cooking demonstrations; a magazine program

for young people; and a New Gallery social club. All these activities are devoted entirely to non-church members and are designed to introduce people to the good news and all it means.

Thanks to the vision of those who established the New Gallery Centre back in 1953, Adventists are strategically placed in a position in London where the world's multitudes can gain a favorable impression of the church's concern for "abiding values." Each Sabbath many people at the New Gallery are finding their way back to God in a land that to a great extent has lost its faith—where it is reported that only 3 percent of the population ever attend religious services.

INDONESIA

Lay Field School Nets 196 Baptisms

A Lay Field School of Evangelism was held at Manado, East Indonesia, from August 26 through September 17. M. T. Bascom, Far Eastern Division lay activities director; Paul Wuisang, the East Indonesia Union lay activities director; and representatives from the seven missions in East Indonesia were in attendance.

Evangelistic meetings were conducted each night for 23 nights, and morning classes covered materials such as personal witnessing, public evangelism, how to get decisions in the home and in public meetings, personal health, family relationships of the worker and church member, vegetarian cooking, and other related subjects in witnessing to neighbors and friends.

The meetings were held in the Koni Sports Hall. There was an average attendance of more than 1,000 each night, swelling to more than 2,000 on some of the evenings. At the conclusion of the 23-night series 196 persons were baptized. The meetings are being followed up in five of the area churches by the local pastors and Elder Wuisang. Many more are preparing for baptism.

M. T. BASCOM

Middle East College Is Back to Normal

Continued from cover

sounds of socializing drift out on the autumn air. The faculty has settled into the routine of classroom schedules, office hours, committee appointments, and counseling with students. At morning and evening worship time, sounds of praise to God bring a lift to the spirit that cannot be measured by earthly standards.

During the months the college in Beirut was closed the security of the campus and buildings was the responsibility of the few remaining staff and faculty. The task of replacing hundreds of panes of window glass and repairing buildings damaged by heavy artillery and rockets had top priority during the latter part of the spring and summer of 1977. The new top floor of the men's dormitory, begun in the summer of 1975, was finally completed this past summer.

Since only six full-time teachers remained after the summer of 1976, another priority was the recruitment of new teaching faculty members. While all of the above was being cared for, plans for reopening were never out of mind, and by December, 1976, the main elements of the plan were completed. Early in 1977 the four unions of the Afro-Mideast Division were informed that the college would reopen in September.

The unanswered question throughout these months was "How many will actually arrive on the campus in September?" No one expected that the number of applications would increase to more than 180 by September, because everyone knew that securing exit visas and buying foreign currency would be very difficult, if not impossible, for some students.

The first week of September had scarcely passed be-

fore students began to arrive. Almost daily they came from nearly every country in the Afro-Mideast Division, from Europe, and from the United States. During the first week of the new term, 130 students from 20 countries had registered. This enrollment was nearly double the estimates that had been cautiously voiced a few months before.

Occasionally the faculty, staff, and students find a little time for reflection, for looking back over the past two years and remembering how the Lord has led us, how He has blessed us more abundantly than we could ask for or think.

And then we come back to the reality of the present. The way is not smooth; there are real problems, there are difficulties, but we have faith to believe that 1977-1978 will be a good school year at Middle East College.

INDIAN OCEAN

Work Among Islanders Prospers

Situated more than 9,000 kilometers from the Euro-Africa Division headquarters in Bern, Switzerland, the islands comprising the Indian Ocean Union Mission are the most far-flung of the division's territory. Geographical position in this case does not denote political unity, for one island, Reunion, is part of France; the Seychelles have just become independent of Great Britain, and have undergone a *coup d'etat*; Mada-

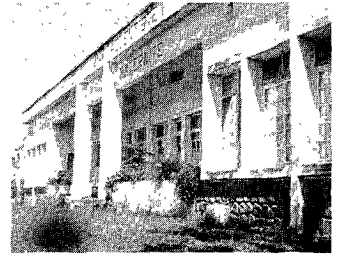
gascar is now independent; Mauritius, a bilingual island of French and British influence, is now pursuing its independent course and finding its national feist; and Rodrigues, a lonely dot in the vast Indian Ocean, is a dependency of Mauritius.

The work of the everlasting gospel is, however, a unifying influence among the believers, and to attend any Seventh-day Adventist church in any of these territories would be to receive a warm welcome and an immediate feeling of fellowship, whatever the language.

Although the main ministerial-training institution has had to be transferred from Tananarive, Madagascar, a training program still exists there, with a heavy emphasis on Bible subjects. The new seminary in Mauritius, though somewhat embryonic, has made a good beginning under the leadership of Malcolm Vine and shows signs of establishing itself strongly. It receives students from all of the union territory.

The secondary school in Reunion, by dint of hard work, now has a complete first cycle of secondary studies and is beginning to consolidate after four years of being on the stretch, adding a grade per year. This school in Le Tampon, under the direction of J. J. Henriot, has been a success from the beginning, taking boarders weekly from different parts of the island, and also serving as a site for summer youth camps.

The union lay activities department last year directed its



Classrooms in Ambatoharanana, near Tamatave, Madagascar, were rebuilt by I. Dawson into a 20-bed clinic and maternity unit. Medical work is aiding in spreading the gospel in the Indian Ocean Union.

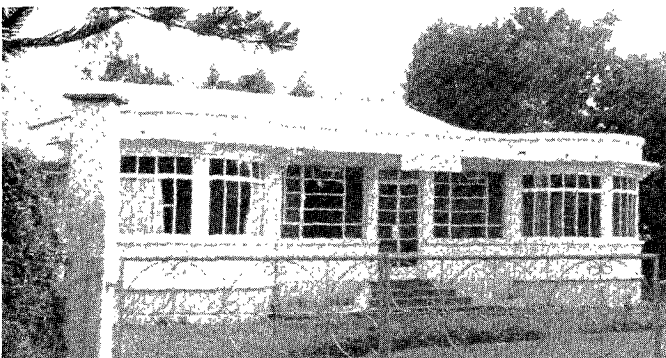
attention to the local churches, and as a result more than 100 local crusades were conducted. These were on a small scale but were a blessing to both the participants and the hearers, and new groups of believers have been formed as a result.

In Madagascar three new chapels have been dedicated this year, two are almost ready for dedication in Mauritius, and three are being built in Reunion. The publishing department rejoices in a tripling of colporteur sales and in the addition of a new offset press and composing machine to the Malagasy Publishing House in Tananarive, under the direction of Robert Roeland.

The medical work has helped to present the Adventist message far and wide. Classrooms in Ambatoharanana, near Tamatave, were transformed by I. Dawson into a 20-bed clinic and maternity unit. The church in the suburbs of Tananarive has now established a dental clinic, a most urgent need in this area. The main program, however, is in the northeast at Andapa, where L. Lawrence has opened a dental clinic and where maternity work under M. Nel has already begun in a new hospital building.

The old people's home in Mauritius has been expanded. Named Rosie LeMeme, after the first Adventist believer in that territory, it is now the finest institution of its kind on the island.

EUGENE VERVOORT
President
Indian Ocean
Union Mission



Rosie LeMeme old people's home on the island of Mauritius was named after the first Adventist there. Recently the institution was expanded.

R. L. Kooreny is president of Middle East College.

DENMARK

Giant Offering Secures "Pearl"

Through what its staff describes as providential guidance, the West Denmark Conference has purchased a campsite situated on 140 acres of land with 600 meters of shoreline in one of the most attractive areas of Jutland. They had been looking for a permanent campsite for expanding youth activities, since the old site had to give way for development at Vejlebjerg College. The conference needed a center for institutes, rallies, workshops, and field schools of evangelism, and hoped for a place where at times they could host division-wide events.

The new campsite is equipped with four modern buildings, the central one containing a dining room for 350 people, a fully equipped kitchen, a cafeteria that can accommodate 150, an apartment, and three classrooms. The other buildings provide accommodations for 200 campers and are centrally heated and linked by paved roads. Kept in excellent condition by the Home Guard, which in order to continue their target practice had to relocate, the property suddenly became available for 3 million Danish kroner (US\$483,871).

Negotiations for other properties had ended in deadlock, but sensing God's guidance in this new offer, the conference leaders invited church members to an open house at the property. A

thousand members attended.

"If we collect 1 million kroner in cash and pledges, the union committee will agree to the purchase," Helge Andersen, conference president, told his constituents. "You will get a chance at the conference session. This is a pearl on the coast of Denmark that we cannot miss buying."

The members responded with the largest offering ever received at a conference session in our division, 1,322,557 kroner (US\$213,316). With satisfactory arrangements made for payment of the balance, the Himmerlands-Garden was obtained for the church.

PAUL SUNDQUIST
*Communication Director
Northern Europe-West
Africa Division*

EAST CARIBBEAN

Adventists Open Diagnostic Center

The Honorable Billie Miller, Barbados Minister of Health and National Insurance, recently cut the ribbon to officially open the new Cave's Memorial Diagnostic Center, situated on Bryden's Avenue, Bridgetown, Barbados.

The center is a memorial to Dr. Charles Cave, who first established a sanitarium and a nursing home. He died in 1939. The compound houses also a 17-bed nursing home for geriatric patients. The Diagnostic Center is planned to provide quality diagnostic services, including scientific

procedures such as are found in metropolitan areas. The building accommodates two doctors' consulting suites, five examination rooms, a laboratory, and a patient lounge.

In her address the Honorable Minister emphasized that "much illness can be prevented by the practice of ordinary daily good habits, which cost no more than many daily bad habits." She added, "Cure is expensive, painful, and life-shortening. Prevention is cheap, painless, and life-giving."

Elliott Douglin, director of the center, stated that the center will combine individual health counseling and community health education, emphasizing preventive medicine along with the curative.

The center is especially indebted to Washington Adventist Hospital and to Barbadians and other friends in the U.S.A. who have made significant contributions in equipment and cash.

EVERETTE W. HOWELL

SOUTH AFRICA

Out of Tragedy Came Baptisms

While visiting the Transvaal recently, I learned how the Lord had used a tragedy to bring a family into the church. Invited to lunch by one of our African members, I thought her home seemed familiar, but I did not recall having been there before. When Mrs. Mary Tsagai introduced herself and asked whether I remembered praying in her home seven years ago, after she had lost her daughter in a tragedy that had occurred at Bethel College, it all came back to me. What a joy it was to learn that since that time Mrs. Tsagai and some of her other children had been baptized, and all her younger children were attending church regularly.

In 1970 the Tsagai family, not members of the Seventh-day Adventist Church, decided to send one of their daughters to Bethel College in the Transkei (formerly part of South Africa). That year their

daughter gave her heart to the Lord and was baptized into the Seventh-day Adventist Church. During the year-end holidays she witnessed to her parents, but while they were impressed with the change in her life they themselves did not accept the truth. The daughter returned to Bethel for the new school year in February 1971, and just before leaving home she urged her parents to prepare for baptism.

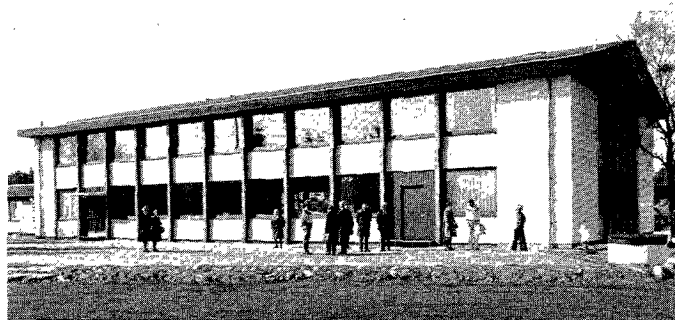
Then tragedy struck. As was the custom, the students at Bethel held a school picnic a few weeks after the start of the school year. More than 200 students and staff went by bus to the beach, some 40 kilometers (about 23 miles) away on the Transkei coast. Some unexpected ocean currents caused panic among the girls who were swimming, and though heroic efforts were made, 12 girls lost their lives. One of these was the Tsagai's daughter.

After the tragedy, R. A. Marx, who was principal of Bethel College, went to the Transvaal to visit the parents who had lost their children. I accompanied him to some of the homes, where we offered our condolences and prayed with the families. One home was that of Mr. and Mrs. Tsagai. I remember how we admired the courage of this non-Adventist family.

After the death of her daughter, Mrs. Tsagai remembered her daughter's desire for her parents to join the Adventist Church. She decided to learn more of the message that had changed her daughter's life. As a result, it was not long before she was baptized and became an active member of the Adventist Church. Before his wife's baptism, Mr. Tsagai fell ill and died, but before he died he also gave his heart to the Lord.

While we cannot understand the reasons for some of life's hard experiences, the Lord can ensure that "all things work together for good."

J. M. STEPHENSON
*Southern Union
Secretary-Treasurer
Trans-Africa Division*



The central building at the West Denmark Conference's new campsite is equipped with a kitchen, a dining room for 350 people, a cafeteria for 150 people, classrooms, and an apartment for the caretaker to live in.

Afro-Mideast

● Lennart Moller, a physiotherapist of Skodsborg Sanitarium in Denmark, has produced a film on the work of the Afro-Mideast Division, *Africa on Fire for God*. He filmed it in 1976 during a one-month vacation in Ethiopia, Kenya, and Tanzania. Now he is working on the first part of a new film on the Middle East lands in the Afro-Mideast Division, including Lebanon, Syria, Jordan, and Egypt.

● Despite a staff shortage in the aftermath of civil war, Middle East Press, Beirut, Lebanon, is undertaking an ambitious program to supply books to a growing number of colporteurs. It is filling an order for 40,000 books—20,000 temperance and health books and 20,000 religious and children's books.

● Whereas medical doctors from America and Europe customarily visit Afro-Mideast Division territory at their own expense to help in the Five-Day Plan to Stop Smoking, earlier this year J. Omwega, a Kenyan at present pursuing an advanced medical course in England, presented the medical lectures in a Five-Day Plan at Surrey, England.

Euro-Africa

● Kenneth H. Emmerson, treasurer, and Alf Lohne, vice-president, were the visitors from the General Conference for the 1977 annual meeting held November 11 to 17, at La Ligniere, the Swiss sanitarium on Lake Geneva.

● The chapel in the basement of the girls' dormitory at the French Adventist Seminary was officially opened and dedicated in late October, with Edwin Ludescher, Euro-Africa Division president, presenting the inaugural address. This tastefully decorated worship room, displaying the symbols of a dove and a lamp, seats 120 persons.

● Jean Poirot has been appointed professor of physical

education at the French Adventist Seminary.

● The dormitories for secondary students at Nanga-Eboko, Cameroun, have been remodeled and improved, and a new dormitory is being erected for seminary students at the Adventist College for French-speaking Africa, on the same campus.

Far Eastern

● What has been called "the most beautiful church in Seoul" was dedicated recently in Korea with about 700 in attendance. W. T. Clark, Far Eastern Division president, gave the dedication address for the Chung Ryang Ri church. The building has two stories, including an apartment for the pastor. Seating capacity is 500 and total cost of the building was \$1,000,000.

● A Five-Day Plan to Stop Smoking was held in Malaysia's capital city of Kuala Lumpur recently in conjunction with the opening of a federal campaign to help people stop smoking. Speakers were Dunbar Smith and Harold West, both of the Far Eastern Division.

● Members of the Mindanao State University Seventh-day Adventist church engaged in a Week of Prayer, September 11 to 17. L. S. Lacson, Jr., South Philippine Union Mission youth director, was their speaker. Five persons were baptized at the end of the week. This group of Adventist young people was organized in 1968 with only seven members; now church membership is 115.

North American

Atlantic Union

● Atlantic Union College has purchased a reconditioned front-end loader and a 1974 three-quarter-ton pickup truck.

● A cooking school held in the Fitchburg, Massachusetts, church for three days in November drew an average at-

tendance of 60 each evening. Elizabeth Gerbozy was the leader, assisted by Joyce Aho. Sylvia Fagal, registered dietitian, conducted a discussion and question-and-answer program on the topic of breakfast ideas and the place of food fibers in the diet.

Canadian Union

● As a result of Bible studies and seminar meetings, four young people were baptized recently into the Sudbury, Ontario, church.

● On November 24, members of the Woodland Park church in Ontario completed a four-night series on "Adventures in Vegetarian Cooking" held in the South River public school.

● Church membership in the Province of Quebec is now 1,234 (twice what it was in 1971), and the worker force has increased from five to 18, including four teachers. There are now four French and four English churches in Montreal; a French church in Sherbrooke, and companies in Lac Megantic and Thetford Mines, bringing the total to 15 churches and companies. More than 50 Witnessing for Christ teams are operating in Montreal, and others are active in Sherbrooke and Quebec City. Much of the interest in Adventism is due to the television programs *It Is Written* and *Il Est Ecrit* (English and French), from which more than 20,000 responses have been received.

Central Union

● Twenty-one of the 134 seniors at Union College are listed in *Who's Who Among Students in American Universities and Colleges*. The entire senior class was honored at a special recognition program recently. Adrian R. M. Lauritzen, former head of the Union College music department, was the speaker.

● More than 300 youth gathered at Lincoln, Nebraska, recently for a Great Plains MV Youth Federation. The theme of the meeting was "The Captain Calls."

● Gary Birth, a native of Loveland, Colorado, and a graduate of Campion Academy and Union College, is now a pastor in the Colorado Conference.

● On October 23, Carrie Cox, a resident of Eden Valley Sanitarium and Health Retreat, near Loveland, Colorado, celebrated her one-hundredth birthday. Mrs. Cox, who was baptized into the Seventh-day Adventist Church at age 13, has five sons, all church members.

Columbia Union

● Highland View Academy has received laboratory equipment from Henry G. Hadley's cancer-research laboratory in Virginia.

● Gene Tennison, a Dayton, Ohio, church member, who served with the 550th Glider Battalion during World War II, has been chaplain for the battalion's veterans during their annual reunions since 1969. Mr. Tennison was converted to Adventism in 1960.

● Patty Slonaker's cloverleaf rolls won the Outstanding of the Day Award for bread-baking at the 4-H food-and-nutrition show, August 24, during the Ohio State Fair—one of the largest State fairs in the nation. Earlier that month Patty had won the Fairfield County 4-H Club Bread-baking Award.

● Thirty-five countries are represented among the 900 plus students enrolled at Columbia Union College this year. The largest number of foreign students have come from Jamaica, India, Canada, Trinidad and Tobago. Women outnumber men 525 to 389.

● Rose Kriedler, a Leechburg, Pennsylvania, church member and a church press secretary for 16 years, says she "wants to be a pencil in God's hand." She has had 1,418 releases published for a total of 7,268 column inches. These figures do not include articles during the five years she served the Pittsburgh Shadyside church. Records for those years were lost in moving.

Lake Union

● Finishing the work was the topic of discussion at an Illinois Conference constituency meeting held at Broadview Academy, La Fox, Illinois, on November 13. The group discussed plans for a total-evangelism program for the next two or three years.

● The Indiana and Lake Region conferences held a Community Services workshop in Cicero, Indiana, September 30 to October 1, directed by A. W. Bauer, Lake Union Conference lay activities director.

● At the invitation of Michigan Governor William Milliken, three Cedar Lake Academy students—Victor Thorrez, Ken Breyer, and Jamie De Young—attended an energy seminar in Lansing, Michigan, on October 26. The purpose of the seminar was to intensify the students' awareness of the energy crisis. November was Michigan Energy Conservation Month.

● Members of the Frost, Michigan, church have planned a special series of events to celebrate the church's seventy-fifth anniversary on August 5, 1978. C. Mervyn Maxwell, of Andrews University, was the guest speaker at the first program of the series recently.

● Fred Boothby, of Kalamazoo, Michigan, was elected to a two-year term as president of the Lake Union chapter of the Association of Privately Owned Seventh-day Adventist Services and Industries at the group's fall fellowship.

North Pacific Union

● A Vancouver, Washington, evangelistic crusade ending in October brought 32 persons into church membership. The group, baptized by Lester D. Pratt, conference evangelist, included five complete families.

● The 90-member Oregon Outdoor Club, composed of Adventist family groups from central Oregon, hosted a banquet attended by 150 to honor members for recent achieve-

ments. Members' range of activities runs the gamut from Sabbath-afternoon hikes to mountain climbing. Dr. and Mrs. Glenn Bolton, of Walla Walla, Washington, and Jim Dixon, physical-education instructor at Hood View Junior Academy, Boring, Oregon, received awards for climbing their one-hundredth peaks in 1977.

● Adventist business people from throughout the Northwest met recently near Gleneden, Oregon, on the coast, for a weekend seminar. Sessions focused on the topic "Christian Ethics and the Adventist Businessman." Among questions discussed were, Should you blow the whistle on unethical conduct? What is a bribe? and What do employers owe employees, and vice versa? Ray Damazo, a dentist from Seattle, Washington, was chairman and one of the organizers.

Northern Union

● Sixty academy organization officers attended a student-officers' leadership workshop in Sioux Falls, South Dakota, the first of December. The young people came from the three academies of the Northern Union: Oak Park Academy, Dakota Adventist Academy, and Maplewood Academy.

● Twenty-one Vacation Bible Schools were conducted in Iowa during the past summer, with an enrollment of 478 children from non-Seventh-day Adventist homes. This is an increase of eight over the Vacation Bible Schools conducted last year, and an increase in enrollment of 142 from non-Adventist homes.

● For the first time in the history of the Iowa Conference, Sabbath school offerings reached the \$100,000 mark at the end of the third quarter. The total for the first three quarters amounted to \$100,257.

● Northern Union literature evangelists sold \$18,114 worth of books during the recent fall Big Week, \$5,000 more than during Big Week in 1976.

Eight literature evangelists each sold more than \$1,000 worth of books.

Southern Union

● Recent evangelistic crusades in the Florida Conference have resulted in the following number of persons baptized and joining various churches: Port Charlotte, 47; Jacksonville, 30; Tampa Southside, 10; Winter Haven, 24; Orlando Spanish, 30; Avon Park, 12; and Melbourne, 8.

● Wildwood Medical Missionary Institute, Wildwood, Georgia, has received more than 1,000 letters from all parts of the United States and Canada after an article featuring "Wildwood—Where Modern Medicine Meets Natural Living" was published in the September issue of *Prevention* magazine. The Veg-a-Weigh program at the institution received an additional 800 letters.

● The Gratz, Kentucky, church was dedicated October 22, a little more than five years after the groundbreaking exercises.

Southwestern Union

● Seven new congregations (Coalgate, Cleveland, and Hugo, Oklahoma; and Garland, San Antonio Sharano Hills, Duncanville, and Pecos, Texas) and two new companies (Ozark and Magnolia, Arkansas) were established in the Southwest in 1977.

● Texas constituents at a November 20 meeting voted to sell their Lone Star Camp and develop a new youth camp on their 814-acre Nameless Valley Ranch near Austin.

● The Oklahoma Conference executive committee has authorized setting up a Business and Professional Men's Association to assist congregations in locating and borrowing funds for new buildings.

● The Home Health Education Service has purchased a building in south Fort Worth, Texas, to serve as interim quarters until a new head-

quarters can be erected on a union-conference-owned plot of ground on highway I-35 south of Fort Worth. The HHES has outgrown its present Dallas facility, which has been sold.

● At the close of evangelistic meetings in New Orleans, Louisiana, by Victor Schulz, 103 people are receiving Bible studies, 40 to 60 of these are preparing for baptism, and 21 have been baptized.

Andrews University

● Patricia B. Mutch, associate professor of home economics, began a one-year term as president of the 270-member Seventh-day Adventist Dietetic Association in October. She is also president-elect of the Michigan Dietetic Association.

● The University Singers, directed by Franklin L. Lusk, toured the Caribbean Islands during the last half of December. Their concerts were to benefit the educational work of the Inter-American Division, from the elementary level through college.

● The first airplane to be outfitted for overseas mission service by Andrews University's aviation center arrived in Lusaka, Zambia, October 17. The Cessna 206 was flown to Zambia, in southeastern Africa, by R. S. George, manager of Andrews' airport, and R. A. Pelley, assistant treasurer of the Trans-Africa Division.

● Fifty students from Andrews University attended the 1977 Tri-College Bible Conference at Laurel Lake Camp in Rossiter, Pennsylvania, October 28 to 30. The conference, which included delegations from Atlantic Union College and Columbia Union College, featured Donald John, *Insight* editor, speaking on "Concepts of God and the Adventist Life."

● Andrews University's fall quarter enrollment totaled 2,837, the highest enrollment in Andrews' history. The number of students attending the university has increased 38 percent in the past five years.

Review



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127th Year of Continuous Publication

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Address all correspondence concerning subscriptions to the Manager,
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Monthly editions in English and Spanish and a quarterly edition in Braille are available.

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.

Health Personnel Needs

INTERNATIONAL

Dentist: Davis Memorial Hospital, Guyana

Dentist: Maseru, South Africa; Okinawa

Physician (anesthesiologist): Hong Kong

Physician (family practice): Guam; Hong Kong; Okinawa; Bella Vista Hospital, Puerto Rico; Yuka Hospital, Africa

Physician (internist): Bangkok, Thailand; Singapore

Physician (OB-Gyn): Bangkok, Thailand; Hong Kong; Singapore

Physician (pediatrician): Bella Vista Hospital, Puerto Rico; Taipei, Taiwan

Physician (surgeon): Bangkok, Thailand

Nurse: Mugonero (French-speaking), Africa

For further information on any of these positions, write: The Secretariat, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone: (202) 723-0800, ext. 371 or 372.

Notice

Stop Sending Quarterlies

□ Until recently Sabbath school members in overseas fields studied the Sabbath school lessons later than members in North America, but this is no longer the case; members around the world now study the lessons at the same time. Therefore, sending used lesson quarterlies overseas, as many members in North America have been doing, is no longer necessary. In fact, it is a waste of postage.

Ritchie Way, president of the Western Highlands Mission in Papua New Guinea, recently wrote to the REVIEW office that members in his mission appreciate the kindness of those who are still sending quarterlies, but they ask that this practice be discontinued, since the quarterlies are not usable. Pastor Way points out that members in his field actually study their Sabbath school lessons before members in North America do because of the difference in time zones.

Pastor Way continues that his mission is "desperately short" of picture rolls and suggests that church members in North America send these instead of quarterlies. The Western Highlands Mission is not alone in being short of picture rolls. They are needed in many other parts of the world just as desperately. See the Literature Requests list for other picture roll requests.

Literature Requests

[Literature requests cannot be acknowledged, and will be published only if forwarded through one's local conference office. Individual requests ordinarily will be published only once during each calendar year. When only name and address are given, send general missionary supplies.]

Africa

Pastor Jack Krall, Solusi College, P.B. T-5399, Bulawayo, Rhodesia, Africa: *Signs, These Times*, Spirit of

Prophecy books, *Insight, Guide, Our Little Friend*.

Burma

V. Rual Chhina, secretary, SDA Mission, Maymyo, Burma: books, Spirit of Prophecy books, Bibles, literature, greeting cards, prophetic charts.

Samson Chit, SDA Mission, Lashio, N.S.S., Burma: magazines for adults, *Ministry*, booklets, Bible pictures.

Thang Kawi, SDA Mission, Matupi, Southern Chin Hills, Burma: *These Times, Life & Health, Review and Herald, Insight*, Bible pictures.

Mr. Lalsiama, SDA Mission, Tahan, Kalemvo, Upper Burma: magazines for adults, Bible pictures, Spirit of Prophecy books.

Pastor Zen Do Lian, SDA Mission, Myitkyina, Kachin State, Northern Burma: magazines for adults, Bible pictures, Spirit of Prophecy books.

Saya Mateson, SDA Mission, Homaalin, Mawlaik, Upper Chindwin, Burma: magazines for adults, *Ministry*, booklets, Bible pictures.

Daniel Nangno, president, SDA Mission, Maymyo, Burma: books, Spirit of Prophecy books, Bibles, literature, greeting cards, prophetic charts.

Saya Lal Khaw Pao, SDA Mission, Tamu, Burma, c/o Mr. Hen Khaw Lam, Premnagar, Moreh, Manipur State, India: Christmas cards.

Pastor Ngul Khaw Pau, SDA Mission, Kweith Quarter, P.O. Kalemvo, Burma: Bibles, Spirit of Prophecy books, magazines, Christmas cards, Picture Rolls.

Saya Chit Sein, principal, SDA Bible Seminary, Sing-Unau, P.O. Tahan, Kalemvo, Upper Burma: school textbooks, library books, song-books, Bible pictures, literature.

Saya Lin Shwe, SDA Mission, Tanbaw, Waingmaw, Kachin State, Burma: magazines for adults, *Ministry*, booklets, Bible pictures.

Kenneth Thang, SDA Mission, Box 77, Mandalay, Burma: magazines for adults, *Ministry*, booklets, Bible pictures.

Robert Van Tum, SDA Mission, Haka, Chin Hills, Burma: magazines for adults, *Ministry*, booklets, Bible pictures.

Philippines

Eva V. Adil, Matutum View Academy, Acmonan, Tupi, South Cotabato, Philippines: magazines, Bibles, books, Picture Rolls, child-evangelism materials.

Evangeline V. Adil, Mountain View College, Malaybalay, Bukidnon, Philippines: magazines, books, Bibles, *Church Hymnals*, child-evangelism materials, visual aids, Picture Rolls.

Gabriel V. Adil, Philippine Union College, P.O. Box 1772, Manila, Philippines: literature, Bibles, books, songbooks.

Pastor and Mrs. J. H. Adil, P.O. Box 30, General Santos City, Philippines 9701: Bibles, evangelistic materials, literature, books.

Mrs. R. Z. Balansag, parent and home secretary, Southern Mindanao Mission of SDA, P.O. Box 152, General Santos City, Philippines 9701: greeting cards, visual aids, health and home pictures, health magazines and books, home journals, *Signs of the Times, Listen, These Times*.

Servillano Fabros, Jr., Seventh-day Adventist Church, Sulipa, Gerona,

Tarlac 2112, Philippines: *Primary Treasure, Guide, Signs, Review and Herald, Steps to Christ*, Bibles, Good News New Testament, Picture Rolls.

Rafael Gasmen, Jr., Seventh-day Adventist Church, Aggub, Solano, Nueva Vizcaya 1510, Philippines: *Insight, Signs, Review and Herald, Listen, Message, Guide*, Good News New Testament, tracts.

Mrs. R. M. Ibesate, assistant chaplain, Bacolod Sanitarium and Hospital, P.O. Box 309, Bacolod City, Philippines: adult and youth magazines.

Edwin Ilacad, Pimili Seventh-day Adventist Church, Pimili, Ilocos Norte 0316, Philippines: children's magazines, Good News New Testament, *Signs*, Picture Rolls, flannelgraph materials.

Mrs. Eppie A. Manalo, Northern Luzon Mission of SDA, Artacho, Sison, Pangasinan, Philippines: literature, child-evangelism materials, Bibles, books, Picture Rolls, visual aids, *Church Hymnals*.

MV Officers, Northeast Luzon Academy, Mabini, Alicia, Isabela 1319, Philippines: *Guide, Insight, Signs, Review and Herald, Message, Listen, Steps to Christ* (paper), *The Desire of Ages* (paper), Good News New Testament, Picture Rolls, tracts, reading course books.

MV Officers, Northern Luzon Academy, Rosario, La Union 0522, Philippines: *Guide, Insight, Signs, Review and Herald, Message, Listen, Steps to Christ* (paper), *The Desire of Ages* (paper), Good News New Testament, Picture Rolls, tracts, reading course books.

Pastor U. D. Negre, Davao Mission, Box 293, Davao City, Philippines.

Emma M. Oania, Seventh-day Adventist Church, Camiling, Tarlac 2111, Philippines: *Guide, Insight, Signs, Review and Herald, Message*, tracts, Good News New Testament.

Evelyn Ulibas, Seventh-day Adventist Church, Ballesteros, Cagayan 1121, Philippines: children's magazines, Good News New Testament, *Signs, Insight, Message, Review and Herald, Steps to Christ*, Bibles.

Youth and Temperance Department, Northern Luzon Mission of SDA, Rosario, La Union 0522, Philippines: magazines for children and adults, *The Desire of Ages, Steps to Christ, The Great Controversy* (paper), Bibles, greeting cards, reading course books.

South Pacific

Fonua 'Ofa, Tongan Mission of the Seventh-day Adventist Church, P.O. Box 15, Nukualofa, Tonga: magazines for adults, *The Bible Story*, Picture Rolls, books.

Sri Lanka

Dan S. Ariyaratnam, lay activities and Sabbath school director, Seventh-day Adventist Church of Sri Lanka, 7 Alfred House Gardens, P.O. Box 1253, Colombo 3, Sri Lanka: magazines for adults, *Worker*, children's books, visual aids, youth books, Bible games.

West Indies

H. E. Thomas, treasurer, Cayman Islands Mission of SDA, Box 515, Georgetown, Grand Cayman, W.I.: *Listen, Life & Health, Signs, Review and Herald*, and the books *Judy Steps Out, Escape From Death, The Marked Bible*, and *Straightening Out Mrs. Perkins*.

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.]

Gordon E. Bullock, treasurer, Central California Conference, San Jose, California, formerly business manager, Columbia Union College.

Rodney Dale, pastor, Cambrian Park church, Central California Conference, from the Illinois Conference.

Ann Gibson, administrative assistant, General Conference auditing service, West Coast office, formerly business teacher, Atlantic Union College.

Carl Joshua Hobson, associate pastor, Takoma Park, Maryland, church, from the Vallejo Drive church, Glendale, California.

H. Reese Jenkins, director of trust development, Loma Linda University, formerly director of trust services, Lake Union Conference.

Wellesley Muir, pastor, Oakhurst, Central California Conference, formerly missionary in South America.

Anthony Russo, pastor, Camden, Ellsworth, and Bangor, Maine churches, Northern New England Conference, from Alabama-Mississippi Conference.

Theodore C. Tessner, pastor, Fontana church, Southeastern California Conference, from the Illinois Conference.

Jim Upchurch, director of relations and development, Reading Rehabilitation Hospital, Reading, Pennsylvania, formerly a public-relations consultant for Hospital Publications, Inc.

Ric Burks, manager, Arkansas-Louisiana Adventist Book Center, formerly assistant manager, Carolina Conference Adventist Book Center.

Roger Holley, pastor, Texas Conference, formerly Ministerial secretary, Afro-Mideast Division.

Preston Hoskin, stewardship and trust services officer, Southern New England Conference, South Lancaster, Massachusetts, formerly stewardship and development secretary, Colorado Conference.

Alton D. and Bonnie Johnson, chaplain and public-relations director, and health educator and medical librarian, Fuller Memorial Hospital, South Attleboro, Massachusetts, formerly of Loma Linda University.

Jerry Johnson, evangelism coordinator, Kansas Conference, formerly pastor in the Minnesota Conference.

Richard Shadduck, pastor, Topeka, Kansas, formerly pastor, Southern California Conference.

Myron Sutton, district pastor, Kansas Conference, recent graduate of Pacific Union College.

Verdia Tucker, Bible worker, St. Louis Berean church, Central States Conference, from Oakland, California.

C. H. Zacharias, Dakota Adventist Academy, formerly music teacher, Pioneer Valley Academy, New Braintree, Massachusetts.

Deaths

ASHOD, Aram E.—b. March 17, 1883, Turkey; d. Aug. 10, 1977, Greeneville, Tenn. He served the denomination for a total of 45 years as secretary-treasurer, evangelist, mission president, translator, and editor in Turkey, Iran, Cyprus, Greece, and Lebanon. Survivors include his wife, Diamondola; one daughter, Mrs. Lee Greer; two grandchildren; and a niece and nephew.

CHRISTENSEN, Louis M. N. W.—b. June 21, 1906, Faaborg, Denmark; d. Sept. 15, 1977, Seattle, Wash. A graduate of Loma Linda University School of Medicine, he served on the staff and as medical director of Florida Hospital, Orlando, Florida, and on the staff of the Adventist Medical Center, Naha, Okinawa. Survivors include his wife, Gertrude; one daughter, Ruth Komarniski; four grandchildren; four nieces; and one nephew.

DASS, S. N.—b. June, 1910, Barisal, Bangladesh; d. Sept. 8, 1977. His 38 years of denominational service included being Bengali translator in Lucknow, Ranchi, and at the Oriental Watchman Publishing House, Poona; secretary-treasurer of a number of missions; book depot manager, Calcutta, Northeast India Union Mission; teacher, Kellogg Mookerjee High School, Bangladesh; director of the Voice of Prophecy school for the East Pakistan Section; secretary, MV secretary and editor, and president of the East Pakistan Section; and Garo field leader and Monosapara School principal.

DAVIS, Alice L.—b. May 16, 1895; d. Aug. 22, 1977, Utica, N.Y. She and her husband served at the White Memorial Medical Center, Inc., Los Angeles, California, and the Glendale Adventist Medical Center, Glendale, California, for a total of 30 years. Survivors include one daughter, Donna Remboldt; one son, Vinton Davis; three grandchildren; four great-grandchildren; one sister, Eva Skinner; and one brother, Lee Williams.

DENEHEY, James Eugene—b. Aug. 21, 1910, Stockton, Calif.; d. Oct. 2, 1977, Napa, Calif. A student of

Pacific Union College, he worked at St. Helena Hospital and Health Center, Deer Park, California, and later became treasurer of Lodi Academy, Lodi, California. In 1934 he married Dora Swingle, and together they spent five years in mission work in Bolivia and Peru, where he was treasurer of the Peru Mission. Upon returning to the States, he worked at Washington Missionary College for four years, then at Loma Linda Food Company for 23 years. He was also treasurer of the Eastern Branch of Loma Linda Foods at Mount Vernon, Ohio, and later served as the treasurer of the Western Branch in La Sierra, California. In 1970 he became manager of the Sanitarium Federal Credit Union, Deer Park, California. Survivors include his wife, Dora; one son, Jerry; and three grandchildren, Christine, Allison, and Michael.

DICK, Grace Smith Bell—b. Dec. 13, 1896, Mineola, Fla.; d. Sept. 29, 1977, Hendersonville, N.C. Mrs. Dick began her denominational service at the Review and Herald Publishing Association in 1914. In 1918, she met and married Frank Bell. In 1938 she resumed denominational service, working for several years at the Florida Conference, then the SDA Theological Seminary, the Southern European Division, and finally the General Conference. Mr. Bell died in 1956; she married Elder Ernest D. Dick, September 1, 1968. Survivors include: two daughters, Evelyn Patricia Bunch and Marjorie Beatrice Buehler; and two stepsons, Delbert Dick, M.D., and R. Eldon Dick.

DIRKSEN, Mary—b. Dec. 14, 1889, Hope, Kansas; d. Nov. 4, 1977. She served the church many years as a Bible instructor in Oregon, California, and Hawaii. Survivors include one nephew and six nieces.

GILL, Christine A.—b. Dec. 12, 1886; d. Oct. 1, 1977, Belize, Central America. She was a pioneer of the Advent message in Central America. Survivors include her daughter, Olga Castillo, and two granddaughters.

HOWARD, Yvonne Caro—b. Oct. 21, 1905, Auckland, New Zealand; d. Oct. 11, 1977, Palo Alto, Calif. She was a piano teacher in several Adventist schools and was retired from Pacific Union College. Survivors include her son, Arthur G. Howard; four granddaughters; and two sisters, Mrs. Valerie Cyphers and Mrs. Faye Preston.

MILLER, Florence (Bressee Price)—b. April 22, 1879, Inwood, Ind.; d. Aug. 26, 1977, Shelton, Wash., aged 98. She served the denomination as a church-school teacher for five years and as State educational and Sabbath school secretary for the South Dakota Conference.

MORAN, Frank Adams—b. June 26, 1901, Los Angeles, Calif.; d. Nov. 10, 1977, Loma Linda, Calif. After attending Pacific Union College he served the church as an elementary teacher, evangelist, and MV secretary in the Oklahoma Conference and evangelist and pastor in the Southeastern California Conference. For ten years he taught Bible at Loma Linda Academy, after which he served as chaplain and Bible instructor at Loma Linda Hospital, which position he held

25 years. As Loma Linda grew, he relinquished his position as chaplain in order to teach full time in the Department of Religion. In 1975 he and his wife went on a special overseas assignment to Singapore and there served as the English-speaking chaplain at Youngberg Memorial Hospital and taught classes in personal evangelism at Southeast Asia College. Survivors include his wife, Evelyn; son, Donald; daughters, Margaret Baldwin and Marianne Serns; and nine grandchildren.

SANBORN, Floy I.—b. Aug. 18, 1886, Ind.; d. Sept. 23, 1977, Carmichael, Calif. She was the widow of Merton B. Sanborn, a long-time employee of the Review and Herald Publishing Association. Survivors include her son, Walton B.

SEAT, Mary Martha—b. Sept. 14, 1903, Guthrie, Okla.; d. Aug. 26, 1977, Riverside, Calif. Survivors include her husband, E. Toral Seat, long-time pastor-evangelist; daughters, Marianne Lamb and Rosemary Perry; sister, Anna Conners; brother, Ernest Heim; and five grandchildren.

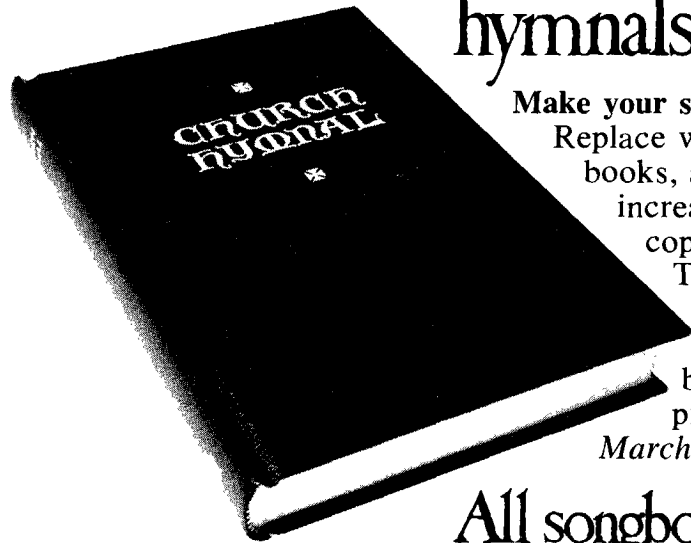
SNOW, Marian Lang—b. Aug. 28, 1915, Gackle, N. Dak.; d. Aug. 24, 1977, Siloam Springs, Ark. She served at the Pacific Press Publishing Association, Mountain View, California, for a total of 24 years. Survivors include two daughters, Mrs. Marian Parson and Mrs. Carol Birge; six grandchildren; and three sisters.

Coming

January	
7	Soul Winning Commitment
7	Church Lay Activities Offering
14-21	Liberty Magazine Campaign
21	Religious Liberty Offering
28	Medical Missionary Day
February	
4	Bible Evangelism
4	Church Lay Activities Offering
11	Faith for Today Offering
18	Christian Home and Family Altar
18-24	Christian Home Week
25	Listen Campaign Emphasis
March	
4	Tract Evangelism
4	Church Lay Activities Offering
11-18	MV Week of Prayer
11	MV Day
18	Sabbath School Community Guest
	Day
25	Spring Mission Offering
25	Thirteenth Sabbath Offering (Australasian Division)
April	
1	Missionary Magazine Campaign
1	Church Lay Activities Offering
8	Literature Evangelism Rally Day
15	Andrews University Offering
22	Educational Day and Elementary School Offering (local conferences)
May	
6	Community Services Evangelism
6	Church Lay Activities Offering
13	Disaster and Famine Relief Offering
20	Spirit of Prophecy Day
June	
3	Bible Correspondence School Emphasis
3	Church Lay Activities Offering
10	Inner City Offering
24	Servicemen's Literature Offering
24	Thirteenth Sabbath Offering (Trans-Africa Division)



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Index, July to December, 1977

This index includes general articles, short feature articles, editorials, and the various columns, abbreviations for which appear below. News reports and children's stories are not included. The index has four sections: Authors, Titles, Subjects, and Poetry.

In general in the first issue of each month appears Bible Questions Answered; in the second issue, Heart to Heart, Especially for Men, and Young Adult; in the third issue, Reader to Reader, Dateline Washington; in the fourth issue, Especially for Women.

List of Abbreviations

AV	Another Viewpoint
EM	Especially for Men
EW	Especially for Women
FL	Family Living
GE	Guest Editorial
HH	Heart to Heart
RC	Report to the Church
RR	Response From Readers
SO	Speaking Out
TE	Taking Exception
WY	When You're Young
YA	Young Adult

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MUSICAP YOUTH CHORUS VISITS THE INCA UNION

Musicap, a choral group from River Plate College in Argentina, made a 10,000-mile trip through Bolivia, Peru, and Ecuador during July and August. Large public audiences enjoyed the world's best music interpreted by this group conducted by Waldemar Wensell. Before this trip, the chorus gave concerts

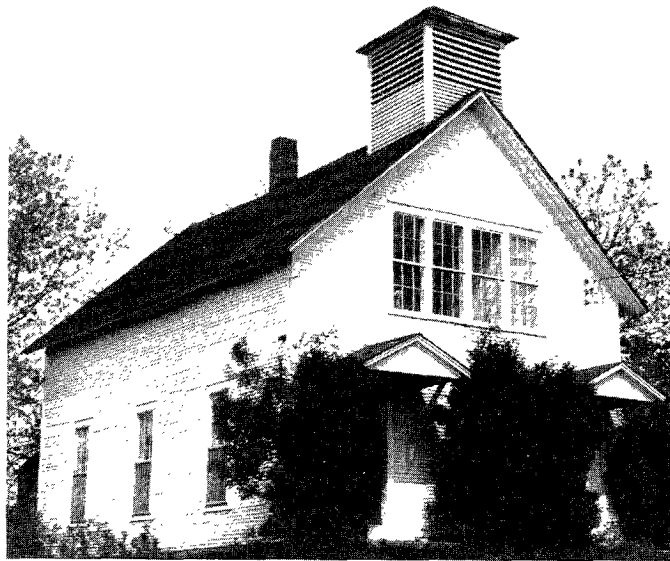
in Brazil, Uruguay, Paraguay, and Chile. Above left: Professor Waldemar Wensell directing the chorus. Right: Students share the music that thrills their hearts.
 WERNER MAYR
 Lay Activities and
 Sabbath School Director, Inca Union

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QUEBEC CHURCH CELEBRATES CENTENNIAL

Approximately 300 people met in the South Stukely, Quebec, community hall, October 1, 1977, to celebrate the one-hundredth anniversary of the founding of the South Stukely congregation. A. C. Bourdeau, president of the Quebec Conference from 1880 to 1884, organized the church on September 30, 1877.

Three years later the congregation selected a site in South Stukely for the construction of a church building. The *Waterloo Advertiser* for March 26, 1880, said this: "The Saturday Adventists, under the management of Mr. A. C. Bourdeau, are at work on a place of worship. They have selected a very good position, and if Mr. Bourdeau displays as good taste in the ecclesiastical architecture as he did in the residence he built for himself here, his synagogue will reflect honor upon his skill and add much to our village." The church was dedicated on October 7, 1883.

L. L. Reile, president of the Canadian Union Conference, closed the day with his challenging message, "100 Years—Then What?"

A. N. HOW
 Secretary
 Canadian Union Conference

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- Cooperation: needed in church endeavors. The Lord's Work. Judith Savoy. Sep 22: 4
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- Ecumenism: Catholics and Anglicans move toward. Gesture at Healing 400-Year-Old Breach (E). Don F. Neufeld. Oct 20: 17
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- Two to Ten. Early Childhood Education—3. Geeta R. Lall. Aug 18: 7
- SDA schools far healthier spiritually than some have feared. Good News From (and for) SDA Schools (WY). Miriam Wood. Dec 29: 9
- SDA's open agricultural school in Africa. New School Opens in Upper Volta. Walter R. L. Scragg. Sep 8: 1
- teacher contrasts public and church schools. What Does It Profit? Daniel Flihan. Aug 25: 4
- teaching preschool children at home. Whose Responsibility Is Early-Childhood Education? Geeta R. Lall. Aug 4: 4
- 1844: marked beginning of last message to world. Significance of 1844 (E). J. J. Blanco. Nov 3: 18
- Elderly: ways to include in church life. The Neglected Generation (FL). Doug and Carole Kitcher. Nov 3: 16
- Evangelism: members, pastors to join in. Evangelism and Hastening Christ's Coming. N. R. Dower. Aug 11: 4
- Faith: why God requires. Seeing Is Believing. Anonymous. Dec 1: 12
- Family: children treat parents as they have been trained to. "Mother, I Love You" (FL). Virginia Hansen. Jul 28: 11
- relationship between parents determines health of. "As the Marriage Goes, So Goes the Family" (FL). L. Frances Pride. Oct 6: 14
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- Fear: created in children by TV, unhappy homes. Fear Is a Part of Childhood (E). Don F. Neufeld. Jul 28: 13
- Fires: in churches, preventable through obedience, care. Not All Fires Are Judgments. Jewell Peeke. Dec 8: 40
- Forgiveness: relation of forgetting to. In Loving Memory. Bill Richardson. Nov 24: 4
- Freedom: essential to proper God-man relationship. Created to Be Free (E). J. J. Blanco. Sep 15: 12
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- Happiness: product of right living. The Secret of Happiness. Ella May Stoneburner. Nov 17: 6
- Healing: claims of faith healer exposed. "Miraculous Healing"—2 (WY). Miriam Wood. Aug 18: 8
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- Health: God requires obedience to laws of. The State of the Living (HH). Robert H. Pierson. Aug 11: 2
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- Homosexuality: admiration for one who op-
- poses this forgivable sin. Anita Bryant and Homosexuality (WY). Miriam Wood. Oct 6: 8
- Honesty: Christian must be 100 percent honest. "A Minimum of Honesty" (E). Gaston Clouzet. Aug 18: 12
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- Joy: found in obedience, trust. Joy for the New Year (E). J. J. Blanco. Dec 29: 16
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 Being Handicapped (WY). Miriam Wood. Dec 15: 8
 Beyond the Advent. Robert H. Pierson. Oct 13: 18
 Bible Questions Answered. Don F. Neufeld. Jul 7: 8; Aug 4: 9; Sep 1: 10; Oct 6: 13; Nov 3: 13; Dec 1: 10
 Biblical Marriage (YA). Melvin Campbell. Sep 8: 11
 Blackout in New York (E). Kenneth H. Wood. Aug 18: 2; Aug 25: 2
 "Bloom Where You Are Planted" (WY). Miriam Wood. Jul 7: 10

Body Rhythms and Religious Experience (E). Don F. Neufeld. Aug 25: 11
 Call List of SDA Amateur Radio Operators. Oct 6: 23
 Certainty of the Advent. D. K. Bazarra. Oct 13: 5
 Challenge of Beauty. Harold B. Hannum. Dec 15: 4
 Changeless Truth in an Age of Change (GE). W. Duncan Eva. Sep 1: 2
 "Charge It to Me." E. M. Gifford, Jr. Oct 20: 1
 Chosen to Be Victorious Over Sin (E). J. J. Blanco. Nov 17: 15
 Christmas Hope (E). J. J. Blanco. Dec 15: 11
 Christmas Message. J. L. Shuler. Dec 22: 6
 Church I, Church II (E). Don F. Neufeld. Dec 22: 11
 Colonization and Centralization—Twin Evils. J. J. Blanco. Dec 8: 20
 Commandments of God. Satan's Two Prime Targets—I. Robert H. Pierson. Sep 29: 4; Oct 6: 6
 Commitment. W. John Cannon. Sep 29: 1
 Communicare. Ronald Edwin Ruskjer. Dec 1: 9
 Confidence in the Testimonies Reaffirmed (GE). M. S. Nigri. Oct 6: 2
 Convenience or Conviction? Salvador G. Miraflores. Aug 4: 8
 Created to Be Free (E). J. J. Blanco. Sep 15: 12
 Cure for Self-pity (E). Don F. Neufeld. Jul 14: 15
 Dad's Cello Took to Wings. Glenda Schram. Nov 17: 16
 Dark World Needs Light (E). Blackout in New York—2. Kenneth H. Wood. Aug 25: 2
 Devotions and a Mother's Busy Schedule (FL). Cindy Grams Tutsch. Oct 27: 14
 Diet and Behavior (E). Kenneth H. Wood. Nov 17: 2
 Divinity and Humanity to Be Combined in Us (E). The Gift Supreme—2. Kenneth H. Wood. Dec 29: 2
 Doing of Nothing (EM). Walter R. L. Scragg. Aug 11: 10



FOURTEEN GRADUATE IN WOLLEGA ACADEMY'S FIRST CEREMONIES

Fourteen young people graduated from Wollega Adventist Academy in western Ethiopia on the weekend of July 8-10, the first to graduate from that institution. Seated from left to right are: Abebe Disassa, principal; Bekele Biri, Ethiopian union education secretary; Abeyu Galatta, governor of Wol-

lega Province; and Bekele Heye, Ethiopian union president.

The governor gave the commencement address on Sunday, July 10, emphasizing that there is much room for Christian churches to play their role in Ethiopia. He thanked all the missions for their service in his province.

- Do You Really Want Jesus to Come? G. Ralph Thompson, Sep 22: 6
- Dream of Three Angels. Charles W. Hartwick, Oct 27: 16
- Dynamics of Obedience (FL). Blondel E. Senior, Dec 29: 14
- Ellen G. White. Alta Robinson, Nov 24: 1 Encounter. Cliff Smith, Jul 28: 4
- "Epistle of Straw." Daniel Drzen, Aug 18: 4
- Evangelism and Hastening Christ's Coming. N. R. Dower, Aug 11: 4
- "Everlasting Father." James Joiner, Dec 1: 4
- Faith and Practice Vs. Prophetic Fulfillments (E). Don F. Neufeld, Aug 11: 13
- Family Cohesiveness and Parental Example (FL). The Adventist Home—Three Steps to Revival—2. Roland R. Hegstad, Jul 7: 11
- Fear Is a Part of Childhood (E). Don F. Neufeld, Jul 28: 13
- Fellowship of Prayer, Jul 28: 8; Aug 25: 8
- Fewer Divorces (RR). G. H. Hoehn, Nov 17: 11
- Firm Fortress of Faith. Russell H. Argent, Jul 28: 1
- Five Seasons at Heshbon, Marilyn Thomsen and Lawrence T. Geraty, Jul 7: 6; 14: 7; 21: 4
- Flattery, Praise, and Joey (EW). Betty Holbrook, Aug 25: 10
- From Hogs to Peanuts. Joseph Paul Beach, Sep 15: 10
- From Home Base to Front Line. Clyde O. Franz, Sep 15: 4
- From the Flames—Lessons for Our Day. Robert H. Pierson, Dec 8: 26
- Gesture at Healing 400-Year-Old Breach (E). Don F. Neufeld, Oct 20: 17
- Gift (FL). Laura Gladson, Dec 22: 8
- Gift Supreme (E). Kenneth H. Wood, Dec 22: 2; Dec 29: 2
- Give and Take of Criticism (EM). Walter R. L. Scragg, Sep 1: 16
- Giving Up Our Will for God's Will. Ellen G. White, Aug 18: 1
- Glorious Heritage of the Redeemed. Dunbar W. Smith, Sep 15: 9
- God Heard My Prayer. Barbara Duff, Sep 8: 4
- "God With Us." Aileen Andres, Dec 22: 5
- God's Amazing Patience With His Willful People. Robert W. Olson, Dec 8: 24
- God's Great Mercy. Philip S. Chen, Oct 6: 12
- God's Newspaper (WY). Miriam Wood, Oct 27: 12
- God's Purpose for the Review (E). J. J. Blanco, Jul 7: 14
- Good News From (and for) SDA Schools (WY). Miriam Wood, Dec 29: 9
- Gospel in Poetry (WY). Miriam Wood, Sep 15: 7
- Grateful Thanksgiving. Ellen G. White, arranged by Rita Duncan, Nov 17: 1
- Hans Mayr and His "Ulm a Donau." Arthur Valle, Jul 21: 14
- Has Science Discovered Life After Death? Marvin Moore, Nov 17: 8
- Her Suitcase Is Packed. Warren N. Wittenberg, Sep 1: 9
- High Price of Prejudice. J. R. Spangler, Oct 27: 11
- How Shall We Order the Child? (FL). Colin D. Standish, Sep 22: 8; Sep 29: 10
- How to Enjoy Retirement. Harold W. Clark, Nov 24: 10
- How to Get More Out of Church. Dick Jewett, Dec 1: 9
- How to Use "To New Posts" Column. Jocelyn Fay, Sep 8: 14
- "I Feel Precious." Renee Coffee, Jul 7: 12
- Impact of Heshbon. Five Seasons at Heshbon—4. Lawrence T. Geraty, Jul 21: 4
- Inasmuch . . . Judy Burton, Jul 7: 4
- In Loving Memory. Bill Richardson, Nov 24: 4
- I Preached to Thousands in the Soviet Union. Alf Lohne, Jul 14: 1
- "I Shall Never Forget the Twenty-seventh of January" (FL). Robert H. Parr, Sep 8: 8
- Is It Witchhunting? (RR). Elizabeth Cooper, Sep 8: 10
- Is There a "Secret" Rapture? Dallas Youngs, Nov 17: 4
- I, the Lawbreaker (WY). Miriam Wood, Nov 24: 6
- I Took a Trip. Mabel Latsha, Aug 11: 1
- It's My Love Car. Alberta Shoemaker Davis, Sep 8: 12
- I Wanted to Be a Minister's Wife. Maisie Fook, Oct 6: 10
- Jonathan and Christ. Preston Smith, Jul 28: 9
- Joy for the New Year (E). J. J. Blanco, Dec 29: 16
- Judged by One's Works (E). Faith and Works—2. Kenneth H. Wood, Sep 29: 2
- Junior-Senior High School Opens in Japan. Lowell C. Hagele, Oct 4: 1
- Just Looking On and Thinking (FL). Jean A. Bakker, Sep 1: 15
- Laws and Perspectives (WY). Miriam Wood, Dec 1: 8
- Let's Compare Prices! Raymond and Shirley Swensen, Aug 4: 11
- Let's Define Adventist Beliefs (RR). Spencer Burrows, Nov 10: 18
- Let's Try God's Way (TE). Willard Werth, Nov 3: 14
- Letters to the Editor—What Do They Reveal? Marcus C. Siqueira, Nov 10: 10
- "Let Us Rise Up and Build." Bruno W. Steinweg, Aug 4: 10
- Liberated Man. Janet Wood Minesinger, Oct 20: 11
- Living and Looking. Benjamin F. Reeves, Oct 20: 4
- Lord's Work. Judith Savoy, Sep 22: 4
- "Lord, Test Me Once More!" Miriam M. Savage, Jul 28: 7
- Love in Action (YA). Karen Lumb, Oct 20: 14
- Loving Sheep or Loveless Goats? Victor Brown, Sep 1: 11
- Luther and the Reformation. John Graz, Oct 20: 6
- Man to Remember (WY). Miriam Wood, Oct 20: 15
- Meaning of God's Providences. Ellen G. White, Dec 8: 6
- Meditation While Ill. Howard A. Munson, Jul 28: 14
- Melissa Has Two—Again (EW). Betty Holbrook, Nov 24: 11
- Middle East College Is Back to Normal. R. L. Kooreny, Dec 29: 1
- "Minimum of Honesty" (E). Gaston Clouzet, Aug 18: 12
- "Miraculous Healing" (WY). Miriam Wood, Aug 4: 12; Aug 18: 8; Sep 1: 12
- Missing the Wedding (WY). Miriam Wood, Nov 3: 8
- More Blessed to Receive Than to Give? (EM). Walter R. L. Scragg, Dec 29: 15
- "Mother, I Love You" (FL). Virginia Hansen, Jul 28: 11
- Mound "Spoke" Well. Five Seasons at Heshbon—2. Marilyn Thomsen, Jul 7: 6
- My Best Vacation. Bev Condy, Oct 6: 7
- My Thanksgiving Chest. Glenn Ruminson, Nov 17: 10
- "My Thoughts Went to Ellen White's Warning." Herbert Ford, Dec 8: 10
- My Tryst. Annette Bradley, Nov 3: 18
- Nature of God (E). Don F. Neufeld, Nov 24: 12
- Nearness of the Advent. J. L. Dittberner, Oct 13: 7
- Need of a Quiet Hour. Art Welklin, Jul 21: 10
- Neglected Generation (FL). Doug and Carole Kicher, Nov 3: 16
- New School Opens in Upper Volta. Walter R. L. Scragg, Sep 8: 1
- "No Evil Shall Befall Thee." David H. Sharpe, Dec 15: 1
- No Herb Like It (YA). Elisabeth Elliot, Jul 14: 13
- No Oil at Midnight. Morris L. Venden, Oct 27: 4
- Not All Fires Are Judgments. Jewell Peeke, Dec 8: 40
- Not Yet Too Late. Irwin Campbell, Dec 15: 9
- Nurse and Sabbathkeeping (RR). Vivian Keller, Nov 17: 11
- Of Scarlet and Snow (EW). Betty Holbrook, Jul 28: 10
- On Earth Peace (E). Don F. Neufeld, Dec 22: 11
- Pagans in the Marketplace (EM). Walter R. L. Scragg, Jul 14: 11
- Parable of a Mountain Climber (YA). Roger S. Wolcott, Aug 11: 11
- Perils We Face (E). Kenneth H. Wood, Oct 27: 2; Nov 3: 2
- Person of the Advent. Ellen G. White, Oct 13: 3
- Physician—Liability or Right Arm of the Third Angel's Message? John E. Hodgkin, Oct 27: 7
- Preparation for the Advent. N. R. Dower, Oct 13: 11
- Prepared for the Advent. Desmond B. Hills, Oct 13: 16
- Prepared for the Kingdom. W. B. Ochs, Oct 6: 4
- Price of Christian Education. Merling K. Alomia, Jul 21: 9
- Problems Leaders Face. M. Carol Hetzell, Dec 1: 6
- Proclaiming the Advent. B. L. Archbold, Oct 13: 14
- Profile of a Revival (E). Don F. Neufeld, Sep 8: 13; Sep 22: 11
- Program for Ages Two to Ten. Early Childhood Education—3. Geeta R. Lall, Aug 18: 7
- Puppet Strings. Jeanina Glass, Jul 7: 1
- Purposes of the Advent. Clyde O. Franz, Oct 13: 9
- Queen Elizabeth (WY). Miriam Wood, Jul 21: 6
- Questions About Prayer (E). Kenneth H. Wood, Dec 15: 2
- Reactionary Archbishop (E). Gaston Clouzet, Dec 15: 12
- Read Beyond Chapter 1 (RR). Name Withheld, Oct 20: 8
- Reader to Reader, Jul 21: 11; Aug 18: 11; Sep 15: 11; Oct 20: 16; Nov 17: 14; Dec 15: 10
- Recognizing a Finished Work (AV). Richard Hammill, Oct 27: 10
- Recovering Modesty. F. M. Arrogante, Nov 3: 12
- Rediscovering the Spirit of Christmas (FL). Ardyce Sweet, Dec 1: 11
- Response of Love (E). J. J. Blanco, Sep 29: 12
- Results of the 1976 "Dig." Five Seasons at Heshbon—3. Lawrence T. Geraty, Jul 14: 7
- Reviewing 1977 (HH). Robert H. Pierson, Dec 1: 2
- Reviewing Our Spiritual Heritage (E). J. J. Blanco, Jul 21: 13
- Rome and the Origin of Sunday Observance. Samuele Bacchiocchi, Sep 1: 5
- Roots (E). J. J. Blanco, Aug 4: 13
- Sabbath—A New Significance (E). J. J. Blanco, Oct 6: 17
- Sabbath in Nebraska City (YA). Maylan Schurch, Nov 10: 14
- Sabbath School Offerings (RR). Mitchell P. Nicholaides, Jul 21: 8
- Sadventist and the Lukewarm Church. Loy Lorraine Ryan, Nov 10: 15
- Salvation by Faith—Subject of Argument or Source of Experience? (SO). Norval F. Pease, Sep 29: 8
- Saved by Dying. J. L. Shuler, Nov 17: 12
- Saved by Faith (E). Faith and Works. Kenneth H. Wood, Sep 22: 2; Sep 29: 2
- Sealing God's People (E). Kenneth H. Wood, Jul 21: 2; Jul 28: 2
- Secret of Happiness. Ella May Stoneburner, Nov 17: 4
- Seeing Is Believing. Anonymous, Dec 1: 12
- Significance of 1844 (E). J. J. Blanco, Nov 3: 18
- Simplifying the Plan of Salvation (FL). Esther Lausten, Nov 10: 12
- Sin of Looking Back. Lee Roy Holmes, Dec 29: 12
- Solemn Message From the Lord (HH). Robert H. Pierson, Jul 14: 2
- Solemn Time (E). "The Shaking"—2. Kenneth H. Wood, Jul 7: 2
- Speaking in Tongues. Valerie Brooks, Dec 29: 8
- "Special Work of Purification" (HH). Robert H. Pierson, Sep 8: 2
- Spiritual Gifts to the Remnant (E). J. J. Blanco, Dec 1: 13
- State of the Living (HH). Robert H. Pierson, Aug 11: 2
- State of Wicked Dead a Landmark Doctrine (E). J. J. Blanco, Oct 27: 18
- Stoning God's Prophets (E). Kenneth H. Wood, Sep 15: 2
- Story of the Review and Herald Fire. Arthur L. White, Dec 8: 3
- Suicide—The Absence of Love. Dennis Blum, Oct 20: 10
- Tape Recording Piracy (E). Raymond F. Cottrell, Jul 21: 12
- Teaching Children to Speak Well (FL). Audrey Logan, Aug 25: 8
- Teaching Self-respect and Self-denial. How Shall We Order the Child?—2 (FL). Colin D. Standish, Sep 29: 10
- Teaching the Principles of Heaven (GE). Richard Hammill, Aug 4: 2
- Tell Me What's Going On (WY). Miriam Wood, Nov 17: 9
- Testimony of Jesus. Satan's Two Prime Targets—2. Robert H. Pierson, Oct 6: 6
- Thankful for This, Lord? Juanita Slack, Dec 29: 10
- Thank God for His 7,000 (HH). Robert H. Pierson, Nov 10: 2
- Thank God, He Is Our Real Jesus! (HH). Robert H. Pierson, Oct 20: 2
- Theology of Judgments. Don F. Neufeld, Dec 8: 12
- There Shall Be Earthquakes. Howard D. Burbank, Dec 29: 4
- "This Time You're Going Too Far!" Katie Tonn, Nov 3: 15
- Three Aspects of a Revival. Profile of a Revival—2. Don F. Neufeld, Sep 22: 11
- Through the Windows of Nursing. Gladys Duran, Sep 15: 6
- To Give as He Gave (EW). Betty Holbrook, Dec 22: 10
- To Move or Not to Move, Dec 8: 16
- To the Rescue, D. A. McAdams, Nov 17: 13
- "Tree Dwellers" Join Adventist Church. Jane Allen, Oct 20: 18; Oct 27: 1
- True Confession of a Daytime TV Mother (RR). Anna Young, Aug 25: 12
- Trying to Love? (EW). Betty Holbrook, Oct 27: 15
- Uses of Adventist History. Ron Graybill, Dec 8: 29
- Voice Said, "Prove Me." Miriam Savage, Nov 3: 9
- We Hold These Truths (E). J. J. Blanco, Sep 1: 18
- Welcome (E). Kenneth H. Wood, Jul 7: 15
- We Sat Down and Wept. Mary Speidel, Sep 1: 4
- What Can I Do? (FL). Diana Berry Sauerwein, Jul 14: 10
- What Did the Stars Tell Us? Clark B. McCall, Sep 1: 14
- What Does It Profit? Daniel Flinn, Aug 25: 4
- What Have We Learned From History? (E). Kenneth H. Wood, Dec 8: 2
- What Is a Christian Home? (FL). E. H. Roy, Aug 11: 9
- What Jesus Can Do (E). The Perils We Face—2. Kenneth H. Wood, Nov 3: 2
- What Manner of Love . . . Ted Pettit, Aug 25: 6
- When Does a Child's Education Begin? Early-Childhood Education—2. Geeta R. Lall, Aug 11: 6
- Who Sent the Reviews? Doris Holt Haussler, Nov 3: 4
- Whose Responsibility Is Early-Childhood Education? Geeta R. Lall, Aug 4: 4; Aug 11: 6; Aug 18: 7
- Who Will Be Sealed? (E) Sealing God's People—2. Kenneth H. Wood, Jul 28: 2
- Why Wrestle With Restlessness? Eric S. Dillett, Nov 3: 10
- Women at Council Discuss Communication. Kay Dower, Nov 10: 6
- Wonders of the Cross (E). Kenneth H. Wood, Nov 24: 2
- Would You Have Eaten the Fruit? John D. Spreed, Nov 3: 7
- "You Came Back, Mom." Jane Turner Sandquist, Aug 4: 7
- Young Theology. Anonymous, Aug 25: 1

Poetry

- Bremson, N. Sue. Antithesis, Oct 20: 8
- Campbell, Alma L. When Time Shall Be No Longer, Oct 13: 12
- Cottrell, Raymond F. Thanksgiving, Nov 24: 13
- England, Pearle Peden. The Borrower, Oct 20: 17
- Euler, Yvonne. "They Shall Disappear," Nov 17: 11
- Hudspeth, Bob. Faith, Aug 4: 13
- Ingram, Nicholas Lloyd. One by One, Aug 11: 14
- Knox, R. E. Incarnate God, Dec 22: 1
- Miraflores, Salvador G. Strange Chemistry, Oct 13: 13
- Mitchell, Kathleen. Celebration for a Kitten, Jul 21: 1
- Moyers, Bonnie. Giving, Nov 10: 17
- Neff, John E. The Sleeping Reapers, Sep 22: 1
- Paden, Cecil. Proclaim It, Dec 22: 6
- Parker, Giglia. The Advent Star, Dec 15: 6
- Pettibone, Carol. A Mother Talks to God, Aug 4: 12
- Roberts, Herman T. Empathy, Nov 10: 11
- Schenk, Jeffrey Ross. Drink Heavenly Water, Nov 3: 14
- Selected, Beatitudes for Friends of the Aged, Dec 29: 18
- Stumpf, Gerald R. God Spoke, Nov 3: 12
- Swanson, Gary B. Prayer Messages, Sep 1: 9
- Vess, Virginia. Look Up! Sep 29: 9
- Soft Answer, Aug 4: 10
- Watts, Rosemary Bradley. A Token, Oct 20: 10
- White, Virginia Graham. The Tender Shepherd, Nov 24: 9
- Zimmerly, Dorothy May. Autumn Concert, Oct 27: 13

Three Conferences Name Leaders

Changes in leadership of three North American conferences were voted recently by the respective conference committees.

C. P. Anderson, Northern New England Conference president for the past 16 years, is retiring December 31. Elder Anderson has served as departmental director of the Atlantic Union, and also of several local conferences. He and Mrs. Anderson are retiring in Maine.

The Northern New England Conference committee chose D. J. Sandstrom, for more than four years president of the Greater New York Conference, as the new president.

K. D. Johnson, Kentucky-Tennessee Conference president for almost nine years, retired December 3 in Tennessee, after more than 40 years of denominational service. Elder Johnson was president of three conferences, and prior to that was a union and local conference departmental director and pastor.

E. S. Reile, Carolina Conference president for almost ten years, was elected to replace Elder Johnson. Replacing Elder Reile is M. D. Gordon, Carolina Conference secretary for the past three years. Elder Gordon is a former evangelist and departmental director

A. J. PATZER

N.A. Ingathering Report—4

Contacting people for the purpose of leading them to Christ has been the great objective of Adventists as they visit millions of homes during this Ingathering season. Many churches are sending weekly reports to conference headquarters that include (1) Bible studies requested; (2) homes where prayer was offered; and (3) amount of literature given. Later they will be reporting the number of persons baptized as a direct result and influence of Ingathering contacts.

Funds received to date for Ingathering total \$5,443,117, or \$10.06 per member in the North American Division. This is a gain of \$721,937 over funds received during the same period last year.

The amount raised this week is \$1,080,517, as compared with \$891,488 raised in the fourth week of last year's crusade.

Quebec joins the Lake Region, Carolina, and South Atlantic conferences in exceeding last year's final totals. Nine unions and 46 conferences showed gains this week. DON CHRISTMAN

In Brief

Union College endowment: A \$250,000 unitrust endowment to Union College, Lincoln, Nebraska, by Max and Elsie Christensen is the largest single gift ever received in the college's 86-year history. The gift by the Christensens, both 1922 graduates of Union College, is designated for student loans. The quarter-million-dollar endowment, which provides a life income for the Christensens, marks the initiation of a program of professional estate and charitable contribution planning now offered by Union College.

Ingathering books: Three hundred thousand homes in the Oregon Conference will have copies of the book *Steps to Christ* by the time the annual Ingathering appeal is completed this season. The project began before camp meeting, in July, when a church member contributed a large gift to launch it. Subsequently many members of the medical profession joined in and raised most of the remaining amount. Cost of the books and shipping amounted to \$33,000, according to T. F. Lutts, Oregon Conference treasurer, and the 150 cartons of books shipped to Oregon by the Pacific Press Publishing Association in California weighed about 56,000 pounds.

COL campaign launched: At a recent youth congress in Panama, the Inter-American Division officially launched a

Christ's Object Lessons campaign. Thousands of youth in the division will sell the book to friends and neighbors, raising money for educational work in the division and for monetary aid to needy students.

Health Minister Launches Plan in Malaysia

The Malaysian health, Lee Siok w., personally launched a Five-Day Plan to Stop Smoking in Kuala Lumpur, Malaysia's capital. This was timed to coincide with a nationwide campaign against the use of tobacco, headed by E. Lo, epidemiologist of the National Health Ministry. Sponsors in addition to the Government were the medical association of Malaysia, the National Cancer Society of Malaysia, and Penang Adventist Hospital.

In conjunction with the Five-Day Plan, Winston De Haven, division temperance director, was supported by B. Donato, Southeast Asia Union Mission temperance director, as he chaired the first union-wide temperance council. Mission and institutional temperance leaders and health educators attended from Malaya, Sabah, Sarawak, Thailand, and Singapore.

The Malaysian Government has requested that Seventh-day Adventists schedule Five-Day Plans in all nine provinces of the country.

DUNBAR W. SMITH

Countdown II Inspires Couple

A letter from an appreciative businessman and his wife, of Grants Pass, Oregon, reveals how deeply the Testimony Countdown II study program is influencing the lives of certain Seventh-day Adventists:

"I want to acclaim the tremendous spiritual enrichment we are receiving from our church's group study of Testimony Countdown II. Our

pastor, Charles Brown, is leading more than 100 members of the church carefully through this inspired material every Wednesday night. My wife and I are getting up before six o'clock in the morning in order to have sufficient time to study it, and it still seems that we don't have enough time during the day.

"As a new Christian I'd like to say how excited I am with each new chapter and paragraph I read. We are now into the fourth volume, and each book is getting well marked up with our highlighter pens. I hope we will be able completely to wear out a set of books!"

The Pacific Press is continuing the 25 percent discount on the *Testimony Countdown II* series until April, 1978, to serve the church's plan to begin the series early next year. ELAFIELD

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