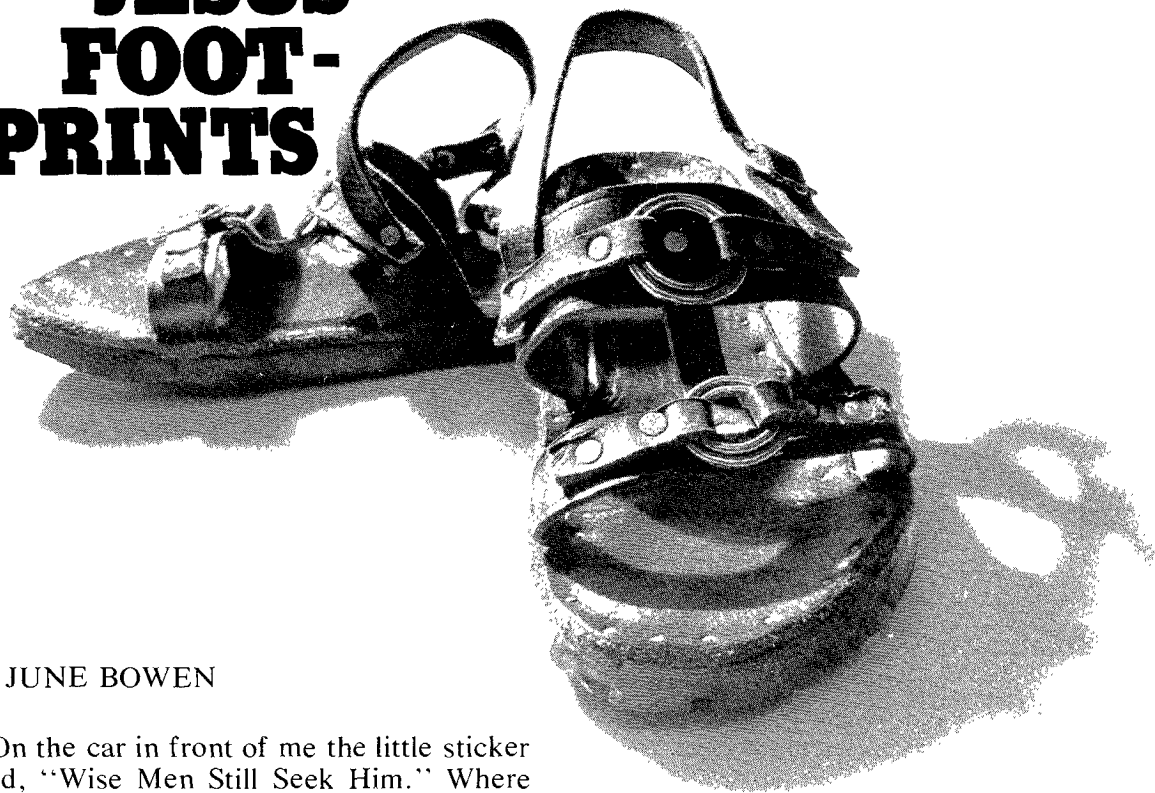


Adventist Review®

General Church Paper
of the Seventh-day Adventists

FEBRUARY 16, 1978

JESUS' FOOT- PRINTS



By JUNE BOWEN

On the car in front of me the little sticker read, "Wise Men Still Seek Him." Where does one go to find Jesus? There are the primary sources—His Word, His world of nature, and the Guide known as the Holy Spirit. I would like to suggest a fourth—footprints.

No, not the dusty footprints that His sandaled feet left on the roads from Nazareth to Capernaum to Jerusalem. They have long ago been covered by time's sands. Members of my family have visited the Holy Land and have felt the exhilaration of being in the places where Jesus lived and worked. I have never been there, but I always get chills up and down my spine when I hear a good rendition of "I Walked Today Where Jesus Walked."

But His footprints have been impressed

not only in Palestine; they are found in all countries. Listen: "We shall find His footprints beside the sickbed, in the hovels of poverty, in the crowded alleys of the great cities, and in every place where there are human hearts in need of consolation."—*The Ministry of Healing*, p. 106.

We shall find His footprints if we seek not so much to be blessed as to bless; not to be served, but to serve.

Have you found His footprints? Through His prophet, Jesus declared, "And ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29:13). He has promised that the diligent search will be rewarded. □

THIS WEEK

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June Bowen, author of our cover article, "Jesus' Footprints," is the wife of a retired United States Army chaplain who has lived in California, Wyoming, Japan, and Germany. When her husband retired, the family moved to Berrien Springs, Michigan, where they attended Andrews University.

In "A new look at success" (p.

4), H. H. Hill conducts an imaginary interview with Ellen White, asking her for the Christian's success formula. Mrs. White's responses, taken from *Sons and Daughters of God*, show that in God's sight a Christian is successful only if he adequately fulfills the role God has assigned him, be that role humble or exalted.

Elder Hill, vice-president of the Northwest Medical Foundation, based in Portland, Oregon, has been director of education for the Temperance League of Nebraska, both education and executive director of the Alcohol Problems Association, a church pastor, an assistant administrator at Hinsdale Sanitarium and Hospital, administrator of Battle Creek Sanitarium Hospital, and general field

secretary of the General Conference. In Washington, D.C., his primary responsibility was to serve as liaison with the United States Congress and Executive departments of the U.S. Government in regard to health care and educational matters.

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Letters submitted for publication should contribute ideas and comments on articles or material printed in the ADVENTIST REVIEW. They should be brief, not exceeding 250 words, and must carry the writer's name, address, and telephone number (although this number will not be printed). Letters must be legible, preferably typewritten, and double-spaced. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or of the denomination.

"Outside" achievers

Re "Bible study is not a 'closed shop'" (Jan. 19). Those "outside" a profession can indeed make significant contributions. Eli Whitney, inventor of the cotton gin, was a schoolteacher; George Eastman, inventor of the first practical roll of film, was a bookkeeper; and the Wright brothers, aviation pioneers, were bicycle mechanics!

JESSE MERRELL

Takoma Park, Maryland

Tell them often

I mailed "They have never told me" (Jan. 12) to my son and family, asking their forgiveness for not telling them more often that I love them.

RALPH HAUSTED

Medina, Ohio

Marriage seminars

Re "Programs developed to strengthen family life" (Jan. 5).

Last February we were invited to attend a Marriage Enrichment Seminar conducted by Edward and Letah Banks. My husband was reluctant to go, but finally consented to go for my sake. We realized during the seminar that, although we had a good marriage,

the spiritual dimension was lacking. Like so many Adventists, we were "lukewarm" and didn't have a personal relationship with Jesus.

Our lives have changed since that weekend. The hours we used to spend watching television are now spent studying and reading books long neglected. Our hearts are thrilled each day as the wonderful things in the Bible and Spirit of Prophecy are revealed to us.

ARLENE JENKINS

Ooltewah, Tennessee

Special birthdays

The article commemorating the 150th anniversary of Ellen White's birth (Nov. 24) struck a responsive chord in my heart because her birthday, November 26, is also my birthday. Thus, it has always been a doubly special day for me. As president of the Northern New England Conference, headquartered in Maine, for the past 16 years before my recent retirement, I have been able to visit her birthplace in Gorham, the place of her first vision in South Portland, the place of her baptism near Cosco Bay, and many other denominational historical spots.

CARL P. ANDERSON

Harrison, Maine

More on the fire

In my father's (A. W. Truman's) taped devotional talk presented on June 31, 1969, regarding the Battle Creek fires, he stated

that he and his friend Arthur Wright, then living at La Sierra, were hurrying to hear Luther Warren speak on the evening of December 30, 1902. He and Wright turned in the fire alarm when they discovered the Review and Herald building on fire.

The book *Luther Warren*, by Sharon Boucher, also indicates Elder Warren was present in Battle Creek at this time.

In any event, my father's record is the same as that of Leonard J. Smith in regard to Elder Warren's meeting. In fact, I remember Elder Warren and my father discussing the matter, saying that this was one time when Elder Warren was not able to hold his audience, since everyone went to the fire. Through the years Elder Warren and my father were like blood brothers.

ROLLAND TRUMAN

Fullerton, California

The Gift supreme

The editorials entitled "The Gift Supreme" (Dec. 22, 29) were very timely, appropriate, and explicit in their declaration of what is probably the most beautiful aspect of the entire plan of salvation: the glorious fact that Jesus came as Man in man's nature to show fallen human beings how they can perfectly obey God's precepts.

Those within our church who deny the possibility of reaching perfection in this life should beware of conflicting with plain, decisive statements of Inspiration.

Continued on page 12

Adventist Review



128th Year of Continuous Publication

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

The *Adventist Review* is published every Thursday. Copyright © 1978 Review and Herald Publishing Association, 6856 Eastern Avenue NW, Takoma Park, Washington, D.C. 20012. U.S.A. Second-class postage paid at Washington, D.C. Subscriptions: one year, US \$15.95. Single copy, 45 cents.

Vol. 155, No. 7.

After many days

For 11 long years I believed I was a complete failure. I continued to speak to others about my wonderful Saviour, but never dared to give formal studies again.

By FNA HALLAS

In February, 1974, a letter came to the Norwich, Connecticut, Seventh-day Adventist church from College Place, Washington, asking the pastor to try to locate two women from his church who had helped the letter-writer (Mrs. Melba Owens) get back on the right track with her Lord. She could not remember their names, but they had given her and her family Bible studies some years ago.

Because I had been a member of the Norwich church for 34 years, the pastor asked me whether I knew this family. I did. I was the woman who had volunteered to visit Melba Owens 11 years before. I had never given Bible studies by myself, although I had gone with my husband to give hundreds of studies. Ruth Woutat had accompanied me. Mrs. Owens had listened carefully, and after four studies we had decided that my husband should become acquainted with Mr. Owens. We had two more studies, and then the Owenses suddenly moved. Until this letter arrived we had not heard from them.

For 11 long years I believed that I was a complete failure. I continued to speak to others about my wonderful Saviour, but never dared to give formal studies again. Then this letter came. In her first letter Mrs. Owens said, "I am so glad both of you women are still living, because I want to thank you for helping me. You may think you didn't do anything big to help me when I was a poor sinking soul. When I was 13 or 14 I considered myself a Seventh-day Adventist of a sort. My grand-

mother was a wonderful Adventist, but I came to know so many 'don'ts' of the faith that I was sure there weren't any 'do's.'

"At the young age of 15½ in 1959 I married Ted Owens. For a while my life went along smoothly. I had a wonderful husband, whom I loved and who loved me. Then a daughter and a son came along to brighten our home. I figured we were doing fine without going to church.

"Soon came a storm in my life. On November 25, 1962, I was summoned to the hospital, where my husband had been admitted for a severe injury. In despair over the possible loss of his left arm, he told me to leave him, to get a divorce, and to make a new life for myself and our babies. My world collapsed when I learned that in surgery they had amputated my husband's left arm. I was so crushed that I turned completely away from God. I swore that I would never pray again. I am so glad our children were too young to remember the way I talked, using God's name in vain. I took to smoking, and, yes, even to drinking.

A divided family, religiously

"We then moved to Norwich. And I am sure that the Holy Spirit must have led you to us. Even though your visits and studies were few, they meant much to me because I needed help very badly."

The Owenses moved to Texas at this point. Melba began to study and think about how their children would grow up. She was finally baptized in July, 1965, two years after our Bible studies in Connecticut. Ted worked

on the Sabbath, but every Saturday night when he came home from work he would ask, "Did you go to church today?" Even though he didn't go, he wanted Melba and the children to go every Sabbath. During these years her sad heart ached, and she longed to have her dear husband with her.

Ted Owens was smoking one and a half packs of cigarettes a day, but his conscience must have hurt him a bit, for he began to buy a few books. The children enjoyed having their daddy read to them from *The Bible Story* books.

During this time an Adventist evangelist began to hold a series of meetings. Melba got up enough courage to ask Ted whether he would attend just one night. On the third night he went. They sat in the last row. On the way home Ted told Melba that there was no way she was going to get him to go back there to have that man stand up and scream at him.

The next night she had Ted's suit laid out and his shoes shined, but did not ask him whether he would go to the meeting. After supper she bathed and dressed herself and the children, and there was Ted, all changed and ready to go to the meeting with his family. During the last altar call the local pastor came and stood by Ted and asked him whether he would walk down the aisle with him. Ted said "No."

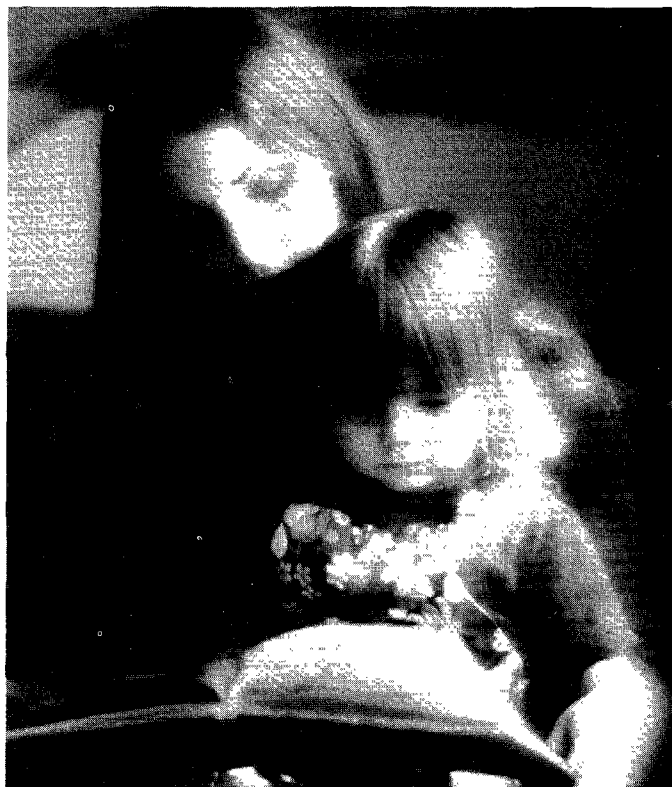
Then little 5-year-old Debbie slipped her hand into her daddy's, looked up with the biggest tears rolling down her cheeks, and said, "Please, Daddy, don't you want to go to heaven with Mommy and Junior and me? Don't you love Jesus, Daddy?" Unable to take that from one of his babies, Ted almost ran to the altar. He surrendered to his Lord.

After this the Owens family moved to College Place so their children could have a Christian education. In their teen years the children were active in Pathfinders and in other church activities. And they loved camp meeting.

This experience has been of great encouragement to me. If God could do this wonderful thing through me, I know He can work through others equally timid. Isaiah 55:11 means much to me now: "My word . . . shall not return unto me void." □

A NEW LOOK AT SUCCESS

A Christian
spells success differently
from a non-Christian.



People often measure success in terms of financial gains, educational attainments, material possessions, or sought-after positions. But God measures success differently, in terms of whether His children are doing what He would have them do, whether that be something humble or exalted. Success in God's eyes must be the Christian's goal.

By H. H. HILL

Success is often thought of as status toward which a person strives and at which he ultimately arrives. Often it is seen in terms of financial gains, educational attainments, material possessions, or a sought-after position.

This status idea is what is called a "static" concept of success. It suggests that a person is successful only when the desired objective is achieved.

The static concept is contrary to scriptural teaching and is, therefore, a false theory. True success is a dynamic process of continual growth and development that continues throughout life. A person is "successful" in direct proportion to the progress he achieves in relation to worthwhile goals.

This view of success corresponds to our understanding of sanctification as a work of a lifetime. In fact, personal growth and development, intellectually and spiritually, will go on throughout eternity.

If, for example, one had to wait until he attained his ultimate potential before being successful, even eternity would carry the prospect of potential discouragement.

But, defining success as a dynamic process, we are given every divine encouragement to be and feel successful, if we are making sound progress toward our ultimate objectives. Such success we can enjoy here. We don't have to wait for eternity.

My meditations on success were sparked by reading certain thought-provoking comments by Ellen White in my private morning meditations some time back. These comments I would entitle a "formula for success." They appeared originally in the *Youth's Instructor* for May 17, 1894. However, they have been reprinted in an abbreviated form in *Sons and Daughters of God*, page 283.

H. H. Hill is vice-president of Northwest Medical Foundation, Portland, Oregon.

A conversation with Ellen White

The insights presented here are so concise that I have found myself returning to them again and again. As I have read and meditated upon them, I have found myself virtually in conversation with one who has come to be a very dear friend.

Q. Sister White, when as Christians we speak of being successful, we tend to be rather philosophical, somewhat nebulous and intangible. How would you succinctly characterize what the Christian life is all about? For example, what should it really mean to us?

E.W. "You are fighting for the crown of life."

Q. What would you say is the real goal of the Christian life?

E.W. "Live to please Him who thought you of such value that He gave Jesus, His only begotten Son, to save you from your sins."

Q. What would you say is one of the most important basic attitudes for the Christian?

E.W. "Ever keep before you the thought that what is worth doing at all, is worth doing well."

Q. But with so many things, both secular and spiritual, vying for our time and attention, how can we know what is really worthwhile? What difference does it make if occasionally we do things that are not exactly worthwhile?

E.W. "Depend upon God for wisdom, that you may not discourage one soul in rightdoing. Work with Christ in drawing souls to Him. . . . Do your very best in everything you undertake. Jesus is your Saviour, and rely upon Him to help you day by day, that you may not sow tares, but the good seed of the kingdom."

Q. You talk about depending upon God for wisdom. Can you help me understand of what wisdom you are speaking?

E.W. "You must learn to see with your brain as well as your eyes."

Q. But how can I do this?

E.W. "You must educate your judgment so that it shall not be feeble and inefficient."

A symmetrical character

Q. How does one go about educating his judgment as you suggest?

E.W. "You must pray for guidance, and commit your way unto the Lord. You must close your heart against all

foolishness and sin, and open it to every heavenly influence. You must make the most of your time and opportunities, in order to develop a symmetrical character."

Q. You seem to emphasize that these are things *I* must do, but often I feel so weak, so inadequate, so incomplete as a Christian. How can I achieve all that seems to be expected of me?

E.W. "We are to be 'complete in him.' 'As ye have therefore received Christ Jesus the Lord, so walk ye in him.' This means that you are to study the life of Christ. You are to study it with as much more earnestness than you study secular lines of knowledge, as eternal interests are more important than temporal, earthly pursuits."

Q. Are you saying that spiritual interests are to take preeminence over my professional growth and development?

E.W. "If you appreciate the value and sacredness of eternal things, you will bring your sharpest thoughts, your best energies, to the solving of the problem that involves your eternal well-being; for every other interest sinks into nothingness in comparison with that."

Q. I think I get your point, but how do I do all this and still keep up with my personal growth and development in my chosen field?

E.W. "You have the pattern, Christ Jesus; walk in His footsteps, and you will be qualified to fill any and every position that you may be called upon to occupy."

Q. Your comment brings to mind two passages: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally" (James 1:5) and "I can do all things through Christ which strengtheneth me" (Phil. 4:13). But still, doesn't the program you have outlined make a person a slave to religious study and thought?

E.W. "You are not to feel that you are a bond slave, but a son of God."

Since those early-morning hours when I inserted these questions into Ellen White's comments, I have read and reread these comments many times. One can spend many profitable hours contemplating the depth of meaning and the great scope of the powerful insights packed into so few words.

Truly the Lord has greatly favored His people! He has given them insights such as no generation throughout the ages of sin's reign has had.

How earnestly and perseveringly we need to study and pray that we may follow the divine enlightenment in our daily tasks. Following such enlightenment means that we are truly successful. □



The gift of giving

By LOUIS F. CUNNINGHAM

As well might the farmer withhold the seed for sowing as might we hoard to ourselves the good that God meant should glorify Him in the harvest.

Never did a person more fully reflect the love of God than did Abraham when he gave up his son Isaac on Mount Moriah. The Scripture says, "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son" (Heb. 11:17).

What extremes of emotion must have torn the heart of the aged patriarch as he came to the moment of sacrifice. A hundred times over, he would have given his own life in the place of Isaac's. But it was not to be that way.

As the life of Abraham was bound up in his son, so "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19). Jesus said, "The Father himself loveth

you" (John 16:27). "For God so loved the world, that he gave his only begotten Son" (chap. 3:16).

Here is the supreme example of sacrifice—the grandest Gift by the Greatest of all. God gave, not the material treasures of His vast universe, but the lifeblood of His beloved Son.

But the giving of the Saviour was not limited to His death on the cross. The Father gave Him to the human family forever. The sacrifice of Jesus thus became, not the end of all giving, but only its beginning. As the apostle said, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32).

With this perfect example of giving, God graciously bestows something that is part of His own nature. He implants in our hearts the spirit of sacrifice, without

Louis F. Cunningham is a retired minister living in Yucaipa, California.

which we could never become like our blessed Lord.

Through the exercise of this spirit of generosity we spread abroad gracious benefits. For such a spirit Paul commended the Corinthian believers of his day by saying, "For your giving does not end in meeting the wants of your fellow-Christians. It also results in an overflowing tide of thanksgiving to God" (2 Cor. 9:12, Phillips).

Who but God could measure the swelling flood of joy and praise that poured from the hearts and lips of these grateful people? Others also would respond to such beneficence. For the apostle adds, "And yet further, men will pray for you and feel drawn to you because you have obviously received a generous measure of the grace of God" (verse 14, Phillips).

No one who does not share the benefits of His blessings with others can reveal the spirit of Christ. As well might the farmer withhold the seed for sowing as might we hoard to ourselves the good that God meant should glorify Him in the time of harvest.

"Above all lower orders of being, God designed that

man, the crowning work of His creation, should express His thought and reveal His glory."—*Testimonies*, vol. 8, p. 264.

What a high privilege is this—to think God's loving thoughts after Him and to reflect the glory of His grace in living compassion!

Naturally such giving blesses both soul and body. "Every ray of light shed upon others will be reflected upon our own hearts. Every kind and sympathizing word spoken to the sorrowful, every act to relieve the oppressed, and every gift to supply the necessities of our fellow beings, given or done with an eye to God's glory, will result in blessings to the giver. . . . The pleasure of doing good to others imparts a glow to the feelings which flashes through the nerves, quickens the circulation of the blood, and induces mental and physical health."—*Ibid.*, vol. 4, p. 56.

As Jesus said in His life and by His death, "It is more blessed to give than to receive" (Acts 20:35).

Was there ever a better way? □

FOR THE YOUNGER SET

The dog deal

By LINDA DOWNS

"The neighbors want me to feed their dog, Pardner, while they're gone for a week. May I do it? Please, Mom!" Laura begged.

Her mother thought a moment. "I guess so, if you promise you'll do a good job, and your father and I don't have to remind you."

"Oh, goody! And they're going to pay me five dollars," she shouted as she raced back across the street.

"The food will be in the garage, and all you have to do is give him a can of food each day and make sure he has water to drink," Mrs. Benson explained to her neighbor girl. "We'll be back next Sunday night."

"Does it matter when I feed him?" asked Laura. She thought it would be a good idea to do it on her way to school. She wanted to be sure not to forget after her mother's warning.

"No. Pardner will be glad to see you any time," laughed Mrs. Benson. "Just don't forget. He gets lonesome."

Laura made sure she got up 15 minutes early for school all week so she would have time to stop and feed

Pardner. She felt very important having a job all her own, and no one had to remind her about her deal. Sunday, though, was a different story.

"Aren't you going to go over to the Bensons this morning?" her mother asked.

"I'll do it later. On my way to Judy's this afternoon I'll stop by," answered the little girl busy playing.

"OK, but don't forget, and make sure you're home in time for supper."

Laura called to her mother as she left later that afternoon, "Goodbye. I'll be at Judy's studying." She skipped down the block thinking about the report she was doing for school. All at once she realized she had passed the Benson house. "Oh, well, I'll stop on the way home," she said out loud to herself. "After all, Mrs. Benson said any old time was OK." She continued on around the corner to her friend's.

The time flew by as the two girls sat in Judy's room working and talking. Suddenly Laura saw the clock and jumped up. "I'd better

go. Mom will soon have dinner on the table." She picked up her books and headed home, running most of the way. She quickly stopped at the Bensons and fed Pardner, then hurried home, shutting the gate in a rush behind her. She made it into the house just as her mother was finished setting the table.

Monday morning Laura and her parents were surprised at breakfast by a knock at the door. "Who could it be so early in the morning?" asked Laura's mother.

"Only one way to find out," daddy said as he got up from the table.

"Does Laura know where Pardner is?" Mrs. Benson said, looking very worried. "We found him gone, and the gate was wide open when we got home last night."

"I was in a hurry yesterday when I fed him," Laura explained. "Maybe the gate didn't latch when I shut it. I'm sorry," she said, starting to cry.

"I guess the job was too

big for you after all," daddy said.

Later that day, after Laura came home from school, the Bensons came over with Pardner. Laura saw them coming. "Look! It's Pardner!" she shouted as she ran to the door.

"He just went visiting around the corner," Mr. Benson told them. "We got a call from the people who had him."

"Here's your pay, Laura," said Mrs. Benson as she handed her an envelope. "All's well that ends well."

"I can't take it. It's my fault he got out. I didn't do a good job," Laura said sadly as she handed the envelope back.

"Well," said Mrs. Benson slowly, "maybe you earned three dollars of the money. After all, you worked hard all week."

"Thank you," Laura replied after seeing her father's nod. She accepted the three dollar bills Mrs. Benson held out. "I'm very sorry for being careless."

"Can we go to the store tonight?" Laura asked her parents as they walked back into the house.

"Can't wait to spend that money, can you, Laura?" teased daddy.

"What do you want to get?" mother asked.

"A dog collar for a friend," Laura replied.

"It's a deal," said daddy. And they all laughed.



Einstein's concept of the Sabbath

Einstein wrote that the Sabbath expressed the Creator's concern and care for all living creatures.

By DANIEL WALTHER

To most people Einstein represents the most obscure type of scientific research, inaccessible to most laymen. Einstein, like Kepler, Galileo, and Newton, endeavored to grasp and define the principles of universal mechanics.

Yet Einstein's mind was not continually dwelling in the most impenetrable spheres of the universe. He was a keen observer of everyday life and, in his own way, a religious man. He was deeply interested in the inter-relationship of religion and science, where he saw no conflict, in the sense in which he defined religion and science. He could not conceive of a scientist without a religious concept and the conviction that God created the very laws that the physicists were slowly discovering. "Science without religion is lame; religion without science is blind," he stated.

Daniel Walther lives in Collegedale, Tennessee. Before his retirement he was director of Adventist Colleges Abroad.

The Lamp

By VIRGINIA ATWOOD SHAW

I had a friend who owned a lamp;
Its wick had not been trimmed;
Not able to be used at all—
There was no oil within.

I said unto my friend one day,
"What if a storm should come?"
My friend just shrugged without a care
And said, "You'll give me some."

I had another friend, as well,
Whose lamp was neatly trimmed.
And in the lamp there was the oil
To make a flame within.

I'll hurry home and check my lamp
To see what shape it's in.
O Lord, I pray, help me to keep
My lamp all neatly trimmed.

He grew up in a rather independent-thinking Jewish family, and in his teens he abandoned all connections with a purely theoretical religiosity based on man-made creeds and obscured by too much "worship of the letter." However, he remained faithful to what he considered the moral basics in Judaism, as well as in the New Testament, namely that God is Creator and that a person's noblest task is to respect and serve his fellow men, and to rely on a principle that banishes all fear. Einstein also saw in Scripture, the Psalms in particular, a sort of "amazement and joy at the beauty and grandeur of the world." He wrote, "From this feeling the true scientific research draws its spiritual sustenance." He also stated that what is basic to a religious-minded Jew is not faith but sanctification.

Sanctification as it appears in both Testaments of Scripture is fundamental not only in worship but also in relationship to all life. To spotlight the true idea of sanctification, Einstein used the illustration of the Sabbath commandment where the key word is sanctification. Einstein was not impressed by the numerous man-made details as to what could or could not be done on that holy day of rest, as found in Jewish (noncanonical) ordinances. He thought that if worship is engaged in according to the law of the Spirit and not of the letter, it will be manifest—without being pointed out—what is the proper attitude on that day.

The seventh day was blessed and made holy by the Creator at the end of the Creation week, indicating that a meaningful rest from ordinary work is in order. We are told that God rested on the first Sabbath from all the work He had made (Gen. 2:2). The Creator did not manually fashion the universe, and so He did not need to rest from physical weariness or fatigue (cf. *The SDA Bible Commentary*, on Ex. 20:11). Creation was wrought by divine words: "God said—and it was." "In the beginning was the Word" (John 1:1).

In emphasizing God's sanctification of that day of rest, Einstein wrote again that it expressed the Creator's concern and care for all living creatures: "It is characteristic," he wrote, "that animals were expressly included in the command to keep holy the Sabbath day." God's care is too often overlooked because that commandment is mainly observed according to the traditional letter of the law. Einstein was deeply concerned about the proper attention given to the lowly creatures; all life should be respected. He held a "reverence for life" (to use Albert Schweitzer's idea). A similar concept can even be applied to the fields, which were to be given a sabbatical rest every seven years—the "sabbath of the land" (Lev. 25:1-7).

The Israelite was to remain aware of the holy Sabbath not only for himself but also for the "stranger that is within thy gates," who may have joined the Israelites in their exodus from Egypt (cf. *The SDA Bible Commentary*, on Ex. 20:10). That sacredness was also to be observed by the servants. As for cattle there are other passages in the Old Testament showing God's solicitude for the humblest living creatures.

How do we who profess to keep the Sabbath relate ourselves *really* to the commandment? Is the observance of the holy day merely a tradition we are supposed to respect? Are we aware of the sacredness and true spirit of that commandment, as it occurred to Einstein? □

Early childhood education

Thank you for the articles on early childhood education (Aug. 4, 11, 18), with their well-documented approach to the care of our youngsters, especially the underprivileged ones who are deprived of good parental care for one reason or another, and the need for parent education.

Some of your readers insist that the author was encouraging preschool education in general, but after reading all three parts I find that she is saying in her way what others of us have been saying in ours, namely, *whenever possible, children should be educated at home by their parents until they are at least 8 to 10 years of age, unless their parents cannot or will not care for them properly.* In such an event the church has a responsibility to provide preschool care appropriate for their age and ability. This is God's careful message through His prophet. But unfortunately, human nature has a way of sifting out facts that it does not wish to believe.

I have three concerns in regard to this situation that your author touched on, concerns that are not being practiced currently in many of our schools:

First, we should ensure that for children up to and including the ages of 8 to 10 our schools provide informal, practical experiences and nature study as nearly as possible like a good home curriculum, rather than formal, structured textbook teaching. Often because of the (1) limitations of the classroom, (2) large numbers of children, and (3) social pressures, the teacher feels she must resort to beginning instruction in the three R's, which is clearly contrary to the counsel of Ellen G. White (see *Testimonies*, vol. 3, p. 137, and *Child Guidance*, p. 300).

Second, it is vital that once our children remain out of school until the ages of 8 to 10 or later, the teachers in

our schools let them move along with their age-mates, instead of starting them in the first grade and making them go lock step through the grades.

Third, and possibly most important of all, many parents will assume that because the church offers something it must be for the best. Yet, as a church we must admit frankly that schooling for children less than 8 to 10 is only the *second-best* care. We must continue to maintain firmly that, regardless of the extent of their formal education, warm, responsible parents are the best educators *whenever it is at all possible.* Unfortunately, often when a church decides to go the kindergarten route and hires a teacher, increased enrollments become necessary to make the program pay. So parents are not only invited but urged to send their children, often unnecessarily. They are tempted by the promise of the "excellent learning opportunities" or the "terrific programs." The frequent inference is that usually schools do better than parents in preparing children for formal schooling. To my mind this is wrong.

I have a great deal of sympathy for the mother who has no other choice but to work outside the home and let others take care of her child. Research shows that this child generally understands his mother's plight and is not so greatly harmed as the child whose mother unnecessarily chooses to work. No matter how she may rationalize her actions it seems that there is no way of a mother's hiding her motivation from the keen sensitivity of the child. Sooner or later the child will sense to what extent the decision to send him to school early amounts to rejection. And she will likely pay a high price.

I have talked to many college students who are still

suffering the effects of such rejection. Most of them do suffer. Yet, this is not true of other young people I know who benefited from the togetherness of family life undiluted by school until the age range of 8 to 10.

Above all, God knows best, no matter how much we justify ourselves or give in to social pressures and place our own freedoms ahead of our children. And if we knowingly disregard His instruction and have problems later, He will not likely be impressed with our various excuses.

Especially in view of the behavior problems among our children's peers in school, parents need the extra time to solidify their children's values—one of the greatest needs of our

youth today (see *Testimonies*, vol. 1, pp. 390-405). It is not a waste of time to delay formal instruction in the three R's until the sense perceptions are mature and integrated. For with the tools sharpened and strengthened by practical experiences and a background of useful knowledge, the average child will breeze through the fundamentals in months, without the usual years of labor, frustration, and possible failure that *often* cause him to turn school off entirely. And like a finely honed ax, which is more easily damaged by misuse, the brighter the child, the greater the potential loss from too-early stimulation.

DOROTHY N. MOORE
Berrien Springs, Michigan

TV abstinence

Some of us who believe that temperance in TV is abstinence have been silent on the issue because we didn't want to tune out church members whose consciences apparently permitted TV in their homes. We've left the usual control-the-dial arguments unanswered, lest we be regarded as self-righteous, weak ascetics, or fanatics, and thus lessen our potential teaching and example influence. But lately I have been wondering how those who watch TV regularly can have the moral perception and objectivity to see why they should spiritually outgrow TV. Since others have blazed the trail, I would like to follow in urging church members to discover the exciting changes that come in when the TV goes out.

I am well acquainted with five other families who have been without TV for at least ten years. These people are startled when they walk into a room with TV on. To them it is dizzying and shocking. Children cry when they see a TV injury or murder. Regular viewers feel sorry for these "deprived, vulnerable" children. Shouldn't murder evoke tears? To TV regulars, murders are just another mouthful of popcorn. When we began showing educational films in our

home for our children, we tried inviting friends in, but they were too bored to watch.

How, then, can viewers hear the still, small voice? How can one bring Bible biographies to life, or even care to try, when a dozen dazzling characters have been performing in the living room?

Yes, our children are missing something. They're missing the ads and even news. They're missing the nonstop ride TV gives, leaving the viewer no time to think for himself, no time to measure TV values against Scripture or previous learning. They're missing the contests; they expect to work for what they get. They're missing the fictitious figures to drain their compassion. They don't know the bionic man, but they do know Elisha and Daniel. They think ABC stands for Adventist Book Center. The TV vacancy is supplied by conversation, books, records, games, and work.

All this is only testimonial. For scientific authority and laboratory studies at the University of Wisconsin, nothing beats *Aggression*, by Leonard Berkowitz, published by McGraw-Hill.

CHARLOTTE J. OLIPHANT
Paw Paw, Michigan

READER TO READER

An exchange of views on a topic of current interest

THE QUESTION:

I am a 16-year-old male student at a Seventh-day Adventist academy. I have a girlfriend who has many of the interests that I have. We love the Lord and enjoy reading Ellen White's books. Since we don't want to consider marriage before we finish our education, what kind of relationship can we carry on in the meantime? How much time should we spend together, and doing what?

■ God has given the years of youth especially for gaining a fitness for God's work and developing a religious experience (see *Counsels to Teachers*, pp. 99, 100).

In God's plan there is a time for every purpose under heaven—even the time to enjoy the companionship of another person in contemplating marriage. But the choice of a life companion is one that calls for much serious consideration.

I suggest, therefore, that for the present you set as your goal obtaining your education, building your character, and developing your relationship with Jesus. Then later, after you have improved your powers of judgment, your time with a girl will be more wisely spent.

KEN MILLER
Loveland, Colorado

■ As an academy teacher, I know many sincere, dedicated young people who face the same challenge you do.

What you say sounds as if you may have concluded that God has in mind the two of you ending up married. To come to that conclusion at age 16 means a long, informal engagement, which we have been cautioned against, if you are to finish your schooling before marriage. I do not think it is likely that God would lead you at 16 years of age to your future spouse.

You need to be aware of the fact that sound judgment and common sense can be totally eclipsed by emotion. If you truly want to wait until after your education, take precautions to avoid deep emotional ties. Don't let yourself think or talk about marriage or engagement. Avoid physical involvement with each other. Spend most of your time in group activities, rather than just the two of you alone. Time alone gener-

ally encourages the sharing of your deeper emotions, and thus the relationship grows more serious.

I would caution you about studying certain kinds of spiritual material together. Some kinds can lead to discussions of serious matters that are prerequisites for marriage—which is what you want to avoid at present.

Remember, don't give your emotions a chance to blossom any more than they already have or you will see your sound priorities rationalized away without even realizing it.

STEVE DIVNICK
Escondido, California

■ There are a number of ways you could spend time witnessing together—visiting shut-ins, reading for the aged or blind, et cetera.

During moments of relaxation, spend your time with several friends, rather than alone.

LEONARD L. COULTER
Grizzly Flats, California

■ There are many wholesome activities you and your friend could participate in together—studying together at the library, hiking, working to win souls for Christ.

If you keep in mind that your most important task at present is to help your friends to face eternity unafraid, and to obtain an education, with the best grades possible, you should be able to finish school with no regrets.

PAUL CLARK
Hemet, California

■ When I was your age I often wondered the same things. Now that I am a few years older it is a bit easier to see the answers.

First, pray earnestly that God will guide you in this relationship.

Second, make your education number one.

Third, socialize. It is one of the best ways to get to know yourself,

as well as other people. Also, get to know more than just one girl.

Fourth, try to keep the time spent with one special person to a minimum.

There are many activities the two of you can explore when you are together. Outdoor activities such as softball, tennis, and walking are a few.

KATHY HALL
Holly, Michigan

■ Twice a week should be enough time for two young Christians who are not contemplating marriage to spend together.

I suggest that you and your girlfriend learn a hobby and work at it together perhaps once a week. Also, you could set aside one time a week to go witnessing for Christ.

WILBUR L. CLEMENTS, JR.
Huntington, West Virginia

■ I would advise you to avoid dating. This may seem difficult, and even ridiculous in today's society, but remember that the more time you spend in each other's exclusive company, the greater the pressure you will feel to make a commitment.

Instead, why not concentrate on group activities, particularly those in which the emphasis will be outward, toward God and toward winning souls, rather than inward, toward personal relationships.

Since you both enjoy reading the Spirit of Prophecy, perhaps you could join or form a Bible study group at school, or give Bible studies to interested persons.

School is a demanding occupation and should have first claim on your time and energies. While extracurricular activities may be beneficial, they should not be allowed to encroach upon this primary concern.

ELLEN PEDRAZA-BAILEY
Groton, Connecticut

■ I would say you are not ready for a serious relationship at 16. During the teen years a person does a lot of maturing; ideals, attitudes, goals, and even personalities often change. I'm not saying that your relationship won't result in marriage, but if you get serious now and later decide not to marry each other, one or both of you may get hurt.

I suggest that you carry on a good friendship. Don't spend too much time together. Above all, avoid being alone together, because that tends to accelerate a relationship. Obey the social rules of your school.

Develop and maintain friendships with others, both girls and

boys. These, without romantic involvements, can last a lifetime. But a girlfriend-boyfriend relationship will dissolve if either of you finds another special friend.

LAURA BARBER
St. Thomas, Ontario

■ In addition to the good reading and prayer together, build your friendship upon beneficial activities and educative hobbies such as various facets of nature study. For example, become Master Guides or Sabbath school teachers in the children's divisions; help with Vacation Bible School, neighborhood Bible clubs, junior camps, or any type of endeavor in which you can inspire other young people to make God the center of their lives.

A word of caution: Although love must be expressed if it is to survive, there is more than one way to express love. At your ages you should be careful to avoid spending much time alone and you should guard against undue familiarities. Built into the body are physical drives that you need to keep from becoming uncontrollable. You can more appropriately show your affection for each other in thoughtful deeds and solicitude for the happiness of each other.

MYRTLE A. POHLE
Winkelman, Arizona

QUESTION FOR APRIL:

Response deadline March 22

In a recent Sabbath school lesson there appeared the following counsel by Ellen White on the celebration of birthdays: "On birthday occasions the children should be taught that they have reason for gratitude to God for His loving-kindness in preserving their lives for another year. Precious lessons might thus be given."—*Counsels on Sabbath School Work*, p. 143. My wife and I were impressed by this counsel and would be interested in learning whether any readers, especially those who have young children, have adopted this advice, and if so, what are they doing? Our children are ages 2, 9, and 11. Does anyone have a suggestion as to how we can celebrate their birthdays in harmony with the divine counsel?

Send answers to Reader to Reader, ADVENTIST REVIEW, 6856 Eastern Avenue NW, Takoma Park, Washington, D.C. 20012. Letters must not exceed 300 words in length and should be received by the response deadline given above. Include complete return address. Three dollars will be paid for each answer published. Responses received after the deadline cannot be considered for publication.

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

Every body is worth more

Back in 1936 the chemicals in the human body were declared to be worth 98 cents. Today, as a result of inflation, every body is worth more. According to Dr. Ernest Tillman, a staff physician at the Monsanto Chemical Company, the elements in the body—oxygen, nitrogen, hydrogen, phosphorous, magnesium, iron, carbon, among others—are now worth \$5.60, an all-time high.

There is an error in logic known as the reductive fallacy. People commit this fallacy when they reduce something complex to something very simple. The signal that someone is about to commit this error is the statement, "This is nothing but . . ."

For example, a person may say, "Music is 'nothing but' sound." (Perhaps the ultimate expression of the reductive fallacy as applied to music is the statement "Violin music is nothing but horsehair scraping on catgut.") Or a person may say, "Christ's death on the cross was nothing but a murder." Or, "Love is nothing but sex." Or, "The Christian church is nothing but a social phenomenon." Or, "Man is nothing but an animal." In the illustration with which we began this editorial, the reductionist would say, "The human being is nothing but chemicals."

But is the human being nothing but chemicals? Is a person worth only \$5.60, the value of the chemicals composing his body? Obviously not. "The total is greater than the sum of its parts." And Christ's cross says that even one human being is of infinite worth. Not that human beings have intrinsic value, but the price paid to redeem them places high value on them. "Ye are bought with a price" (1 Cor. 6:20), declared the apostle Paul, and the price paid was the life of the only-begotten Son of God. Wrote Peter: "Ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18, 19).

The infinite price paid for us not only places great value upon us, it also says something in regard to ownership. It says that since God has bought us, we are not our own; we are His. We are not His slaves (although it would be an honor to be a slave of the King of kings); we are His friends (John 15:15) and His sons and daughters (Gal. 4:7), heirs of all the good things that are available to those who belong to the family of God (Rom. 8:16, 17).

To live for God's glory

As persons—not merely bodies—we should place a high value on ourselves in harmony with the price paid for us. "Christ paid an infinite price for us, and according to the price paid He desires us to value ourselves."—*The Ministry of Healing*, p. 498. We should keep clearly in mind that we matter to God, that He is interested in us, and that He wants us to reach our full potential spirit-

ually, intellectually, professionally, socially (see *Christ's Object Lessons*, p. 329). He wants us to stand tall as His sons and daughters, refusing to say, do, or think anything unworthy of our exalted status as members of the heavenly family (cf. Eph. 4:1).

Because of Calvary our bodies are "members of Christ" (1 Cor. 6:15). They are temples of the Holy Ghost (verse 19). Let us, then, use them for God's glory (verse 20). Let us care for them in harmony with the laws He has established for them, not lessening their powers by wrong diet, poor health habits, or selfish indulgences of any kind.

And let us never employ the reductive fallacy to excuse our sins of the flesh by saying, "Indulging appetite is nothing but a sin against the body," or "Homosexuality is nothing but an alternate life style," or "Fornication is nothing but a physical relationship between consenting adults," or "Smoking is nothing but a health-destroying habit." Every sin against the body is also a sin against our Saviour, who gave not a paltry \$5.60 for us, but His very life.

K. H. W.

Confidence, submission, and reliance

The three patriarchs Abraham, Isaac, and Jacob are often mentioned together in Scripture (Ex. 32:13; 2 Kings 13:23; et cetera) and are spoken of as the "fathers" of Israel by adherents of both Judaism and Christianity today. Their lives are recorded for our admonition.

Abraham, Isaac, and Jacob are not only the progenitors of the 12 tribes of Israel and millions of Jews scattered throughout the world, they also are the spiritual forefathers of Christians. Scripture says, "Know ye therefore that they which are of faith, the same are the children of Abraham" (Gal. 3:7).

The apostle Paul points out that Abraham had a faith relationship with God before he was circumcised. Therefore, all people who walk in the steps of that faith that Abraham had, whether circumcised or not, are the children of God and the spiritual children of Abraham. "If ye be Christ's," the Scripture says, "then are ye Abraham's seed, and heirs according to the promise" (verse 29).

Abraham's confidence in God is illustrated by his willingness to sacrifice his son Isaac. "The sacrifice required of Abraham was not alone for his own good, nor solely for the benefit of succeeding generations; but it was also for the instruction of the sinless intelligences of heaven and of other worlds. . . . All heaven beheld with wonder and admiration Abraham's unflinching obedience. All heaven applauded his fidelity."—*Patriarchs and Prophets*, pp. 154, 155.

The birth and life of Isaac as recorded in Scripture also have lessons of deep significance. The experience of his mother, Sarah, who was past child-bearing age, and Isaac's submission to the divine command are recorded for our benefit. The conception of Isaac was contrary to nature and solely by the power of God (see Gen. 17:17-19; 21:1-7). He was the child of promise. "Sarah herself

received strength to conceive seed, and was delivered of a child when she was past age" (Heb. 11:11). The miraculous aspect of Isaac's birth stands as an illustration of the power of God to all who doubt what God can do.

When Nicodemus asked, "How can a man be born when he is old?" (John 3:4), Jesus answered, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (verses 5, 6). Jesus was speaking not of a repetition of natural birth, but of a new birth wrought by the power of God. Ellen White says, "To arouse these spiritually dead, to create new tastes, new motives, requires as great an outlay of power as to raise one from physical death."—*Review and Herald*, March 12, 1901.

In addition to the similarity between Isaac's conception and the new birth, Isaac's willingness to be sacrificed typified Christ's willingness to die. Ellen White says, "Isaac at first heard the purpose of God with amazement amounting to terror. He considered the matter fully. He was the child of a miracle. If God had accepted him as a worthy sacrifice, he would cheerfully submit. Life was dear, life was precious but his Creator had specified him. . . . He saw not the wrath and displeasure of God, but special tokens that God loved him, in that He required him to be consecrated to Himself in sacrifice."—*Signs of the Times*, April 1, 1875. "Heavenly beings were witnesses of the scene as the faith of Abraham and the submission of Isaac were tested."—*Patriarchs and Prophets*, p. 155.

One of the sons of Isaac was Jacob. God had promised the spiritual birthright to him, although of the twins Esau was born first. But Jacob could not wait. He had to take

matters into his own hands. In his scheme to obtain the birthright, he deceived his father, Isaac, and angered his brother, Esau. His only safety was in fleeing to another country, where he worked for his Uncle Laban for more than 20 years before he ventured to return to his father's house. But God was directing in the overall life of Jacob, for he was to be one with Abraham and Isaac in continuing the seed from which was to be born the Promised One of Israel (see Gen. 25-31).

It was at the brook Jabbok that Jacob wrestled with God to find assurance and forgiveness. When wrestling with the angel he said, "I will not let thee go, except thou bless me" (Gen. 32:26). And God said, "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed" (verse 28). To this experience Jacob responded, "I have seen God face to face, and my life is preserved" (verse 30).

Commenting on this text Ellen White says, "Jacob's experience during that night of wrestling and anguish represents the trial through which the people of God must pass just before Christ's second coming. . . . As dangers surround them, and despair seizes upon the soul, they must depend solely upon the merits of the atonement. We can do nothing of ourselves. In all our helpless unworthiness we must trust in the merits of the crucified and risen Saviour."—*Ibid.*, pp. 201-203.

These experiences of Abraham, Isaac, and Jacob are recorded as examples of acts of faith, submission, and dependence. Implicit confidence in God, a willingness to live or die as He directs, and total reliance on the mercy of God are part of the vital heritage of every Christian.

J. J. B.

LETTERS Continued from page 2

The writings of the Spirit of Prophecy unequivocally state that "those only who through faith in Christ obey all of God's commandments will reach the condition of sinlessness in which Adam lived before his transgression. They testify to their love of Christ by obeying all His precepts."—*The SDA Bible Commentary*, Ellen G. White Comments, vol. 6, p. 1118.

I sometimes wonder whether those who deny the possibility of living without sin in this life are sustaining Satan's original sophistry—that God's law is oppressive and restrictive, and cannot be obeyed. Let them remember this statement: "Exact obedience is required, and those who say that it is not possible to live a perfect life throw upon God the imputation of injustice and untruth."—Manuscript 148, 1899.

KEVIN PAULSON
Watsonville, California

According to the editorial on Christ's human nature (Dec. 29),

the term "sinful" when applied to Christ does not mean the following: committing sin, being tainted with sin, being inclined toward sin, being inherently rebellious, being inherently disloyal, having a "natural" heart, or having a "carnal" mind. There's not much left, is there? So I suggest we discard the confusing phrase "sinful human nature of Christ."

If we would put it all together, we would realize that Ellen White uses the terms "fallen" and "sinful" in this connection merely to show that although Christ had an Edenic nature, He took a genuine human physique as would anyone else 4,000 years after Eden.

EDWIN GALLAGHER
Ashland, Kentucky

The editorials on the incarnation of Christ are right on line with inspired writings, right on target all the way.

H. B. COLBURN
East Lebanon, Maine

The editorials surely correct the pseudo-Immaculate Conception

idea held by some good people who have not seen the whole picture. If this mysterious but important event is not placed in proper perspective, unwary souls may well be led step by step into the very lap of Romanism.

HERBERT and ANICE WORK
Bouse, Arizona

In my study, I have come to the same conclusions expressed in the December 29 editorial. Through Christ, we can indeed be partakers of the divine nature, live as He lived, work as He worked, think as He thought, for we are one with Him as He is one with the Father. We can be overcomers through faith in Christ, no longer under sin's dominion, perfect in our sphere as our Father in heaven is perfect in His sphere.

BARRY BACON
Two Harbors, Minnesota

New name

We wish you every success as you launch into 1978 with the old paper with the new name, the

ADVENTIST REVIEW. It will probably be just the REVIEW to most of us, no matter what it says on the masthead.

A. N. HOW
Oshawa, Ontario

I was surprised to see that the old REVIEW is changing its name to ADVENTIST REVIEW. Of course, this name does not sound strange to us in Inter-America because that is what it is called in both Spanish and French, but no doubt you will have comments from people in other areas who will lament the change of name. I suppose that is expected.

TULIO R. HAYLOCK
Coral Gables, Florida

I must give you credit for having the courage to part with the traditions of the past century and change the title of the REVIEW to the ADVENTIST REVIEW. To my mind, this is a progressive step, even though there may be some who would rather not change.

JACK MAHON
Beirut, Lebanon

Australasian Division asks, "Do medical missions pay?"

By LEN G. LARWOOD

Do medical missions pay? Are they worthwhile? These are questions the Australasian Division and those who are involved in mission projects often ask themselves.

Do medical missions pay in new areas entered? Yes, they do. For example, a mother was brought to Atoifi Adventist Hospital 24 hours after giving birth to twins, but she had a retained placenta and consequently did not recover. The babies were left at the hospital, where they were cared for. The father remarried and showed no interest in his children. As they grew older the hospital personnel became more attached to them. At 2½ years they were sent back to AreAre, where their grandmother cared for them.

Over the years we have continued to visit this area on medical patrols that are conducted from the hospital. At times people from that area were brought back to the hospital for treatment and came in contact with our beliefs and way of life. As interest developed, church members who lived half a day's travel up the coast began to evangelize the area. Today, we have a worker there and three families have made their decision to follow Christ, including the father of the twins who had been at the hospital.

Recently the Malaita Mission started a clinic in another dark area. The nurse from this clinic brought to the hospital by outboard motor and canoe—a nine hour journey in the open sea—a patient who was suffering from tetanus. The patient is doing fine. In the few months this clinic has been operating, prejudices have been broken down and six people are preparing for baptism.

Robert was a young man

Len G. Larwood is director of nursing at Atoifi Adventist Hospital.

who had attended one of our schools until he was taken away by his relatives. He attended a series of evangelistic meetings and was convinced of the truth, but family pressures prevented him from being baptized. Later he became sick and could not receive the needed help at a government hospital, so he returned home. As a last resort, he came to Atoifi, where he was diagnosed as having a serious heart condition. He was successfully treated and while there gave his heart to Christ and was baptized.

Then there was Olobongina, a Jehovah's Witness and the leader of his village. He came to the hospital, received both physical and spiritual

help, but on returning home lapsed back into his old ways. Again he returned to the hospital, and this time made a definite decision to join the church. Recently our chaplain baptized him and seven others.

Do medical missions relieve suffering? Yes, they do. For example, Chillion was a minister of another church. His wife and all seven of his children died. His house was totally destroyed by fire, together with all his worldly wealth. Next he had a stroke and was neglected by his people. One of the nurses from Atoifi found him despondent and wretched and brought him to the hospital. With the help of a visiting Australian Adventist physiotherapist and dedicated nursing care he made a remarkable recovery. At the same time he found a fuller life in Christ.

Sitti had been in labor for 24 hours. It was impossible for her to deliver without assist-

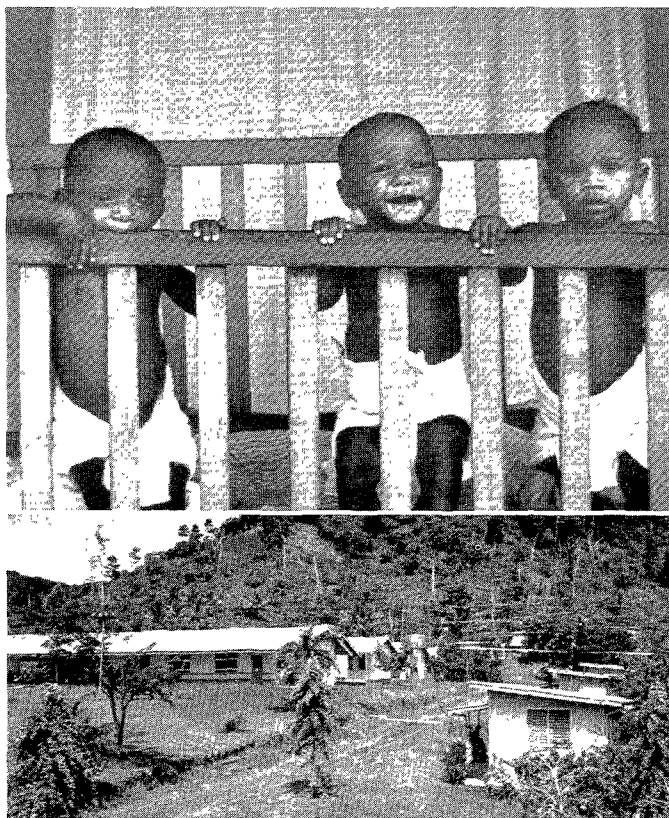
ance. The help she received at the mission hospital saved her from a slow, painful death.

Peter is a boy 8 years old. Several years ago he fractured both bones of his lower leg. They were never set, and his leg was like the letter Z. Now, after 12 months in the hospital and three major operations his leg is greatly improved.

In 1976 Atoifi Adventist Hospital treated 20,000 outpatients, cared for 1,134 inpatients, saw 5,500 patients in the clinic, and delivered 142 babies in sterile conditions instead of on a dirt floor in a hut, or in a pigpen.

Do medical missions pay financially? No, they do not. Although patients contribute toward their care, medical missions are dependent on the generosity of church members in the homeland. One recent visitor, when told what the hospital budget was, exclaimed, "That's less than my personal budget!" With increasing costs, inflation, and improved standards of living in a developing country, the hospital income and Australasian Division appropriations are woefully inadequate.

However, the balance sheet of heaven reads differently. Members in the homeland may not be able to do this work, but without their continued and increasing support in regular offerings and gifts we cannot do it either.



Top: Twins James and Judith, left and center, spent the first two and a half years of their lives at Atoifi Adventist Hospital in Malaita, Solomon Islands. Bottom: Atoifi Hospital was established 12 years ago.



A nurse feeds a malnourished baby at Atoifi, which depends on church members to meet its yearly budget.

Inter-American Division steps up evangelism

By WILLIS J. HACKETT

The Inter-American Division Council, at its recent meeting in Miami, Florida, stepped up the division drive for evangelism by setting a goal of more than 61,000 baptisms for 1978. I had the privilege of representing the General Conference at these meetings and of visiting certain areas within the division territory afterward.

After the meetings, I left Miami and flew to the mountainous island of Trinidad. There, more than 8,000 Adventists have been imbued with the spirit of evangelism and have caught the vision of a finished work. Laymen as well as preachers are engaged in evangelistic meetings and in witnessing for their faith.

Caribbean Union College in Trinidad had a special weekend emphasizing "Power for the Hour." The youth of the college are also caught up in the enthusiasm and consecration for a finished work. College personnel, conference presidents, treasurers, and all workers, it seems, are busy heralding the message. In talking to the physicians and dentists of Port-of-Spain Adventist Hospital, I was impressed with the deep spiritual commitment of the entire staff. Problems? Yes, they have problems—there are not enough trained nurses, doctors, laboratory technicians, and other specialized staff to carry adequately the patient load that daily presents itself. I was proud of our institutions' reputation for the quality work that distinguishes them on the island.

My next stop was the exotic, French-ruled island of Martinique. I was surprised to find Mr. and Mrs. P. G. Werner at the airport to meet me. These longtime missionaries to Africa, now SOS workers, are using their ad-

ministrative expertise and their knowledge of the French language to give needed leadership temporarily in this French-speaking conference. Pastor Werner and the conference secretary showed me many of the Adventist churches on the island. There are either churches or companies in every village on the island except two. In one of these villages a tent meeting was in progress. They hope to establish another "lighthouse" as a result of the effort. This will leave only one village to be entered.

Evangelistic crusade

I also visited one evangelistic crusade being conducted by a layman. The meeting hall was well filled, and the program included both adults and children.

One of the unfinished projects of the Martinique Conference is a college in the making. Two dormitories are finished and serve also as cafeteria and classrooms. The workers and students are eagerly awaiting the erection of an administration building. Although the college has a view of the Atlantic Coast, it is at an elevation that tempers the tropical heat.

A retirement home for the elderly is also under construction. The buildings are made of concrete, tile, and cement block. Our administrators are to be commended for choosing a construction of such durable nature.

The Guadeloupe Mission has a membership of nearly 6,000, with a growing group of workers engaged in evangelism throughout the island. I had the privilege of meeting most of the workers in a morning session when the president, Antoine Oculi, challenged them to a greater evangelistic outreach.

An extensive educational program is developing on the island. Government support of the teachers' salaries has



During his trip the author, at left microphone, spoke at the groundbreaking for a new medical center at Montemorelos University, Mexico.

made it possible to offer Christian education to a large number of the church's youth. A fine youth camp with recreational facilities, which is a credit to our work, has been constructed in a rural area of the island. The spirit of the Inter-American Division—"It is harvest time"—was markedly evident in Guadeloupe.

The islands of Guadeloupe and Martinique present quite a contrast in economic prosperity to that of Haiti. Thousands in Haiti long for a better way of life. This longing manifests itself not only for more material possessions but for spiritual blessings, as well. On prayer-meeting night I preached in the largest church in Port-au-Prince. More than 2,000 persons crowded into the auditorium, and hundreds stood outside, hungry for the Word of God. The churches at Port-au-Prince are literally jammed. No new churches have been built for 14 years. The economy of the country is improving now, however, and this is the hour for evangelism in Haiti. At almost every meeting, evangelists have to turn away people who want to hear the message. The Haitians are a gentle, religious people, and there is little violence or serious crime.

In the Dominican Republic a new spirit is filling the believers and workers. A new mission in the north was organized in 1971. Their second triennial session was held November 16 to 20, 1977, at which seven new churches

were added to the sisterhood of churches. More than 2,000 members were added during the triennium, 54 percent of whom were the result of lay evangelism, bringing the membership to more than 10,000.

As the laymen participated in the discussion of the plans committee, I learned of their great need for church buildings to house the converts. The membership is growing faster than we can build churches. A plan was voted whereby every member of the mission would make a monthly contribution to a mission church-building fund, and the larger congregations are helping the smaller ones to obtain representative churches. On Friday night in the city of Santiago a meeting was held in a public building, with more than 800 attending, many of whom were non-Adventists. All church meetings have from 20 to 60 percent non-SDA's attending. These statistics are a strong indication of the interest the people have in the third angel's message.

Burden for the unsaved

Inter-America has developed a burden for the unsaved. I was impressed time and time again of the need to use our financial resources to help these developing countries while the doors of evangelism are open. Few people have television, and evangelistic meetings are crowded with eager persons desiring the bread of life.

Willis J. Hackett is a general vice-president of the General Conference.

Our work is reaching the educated as well as the less educated. Among the delegates at the mission session were a former governor of the Mao province, an assistant head of state, and a Government official who is minister of finance. These persons are loyal Seventh-day Adventists. The Dominican Republic has a fast-developing middle class that is also responding to Bible preaching.

The greatest days of evangelism are just ahead. Some of our evangelists are appealing for a tent and a few evangelistic tools with which to present the message to the multitudes of ready listeners. How my heart longed to be able to give these earnest workers the meager soul-winning aids for which they are asking. I left the Dominican Republic with a prayer that God would supply the workers with the equipment to reap the harvest, for truly the harvest is great and ready for reaping.

Two conferences in Puerto Rico

The island of Puerto Rico is divided into two conferences, both of which are alive with plans for evangelization. The West Puerto Rico Conference has planted a church or company in every village and city in the conference. I thought of Ellen White's statement, when she saw memorials for God in every city and village. That vision has become a reality, or a near reality, in several parts of the Inter-American Division. The workers of each conference have set goals and are working to reach them.

The institutions of Puerto Rico are soul-winning units. The doctors and administrators of Bella Vista Hospital are soul winners. A prominent Government physician in the city of Mayaguez was baptized recently. Others are studying with hospital personnel in Bible classes. A young woman, the daughter of one of the non-Adventist staff physicians, made her decision to join the church the weekend I was there. She told me she would be working for her parents, who had given

their consent to her decision.

Puerto Rico has economic problems and Government regulations that make the work difficult. But in spite of the problems, the work is moving forward. Workers and laymen alike, no matter what their daily labor or professional expertise, are alert to the opportunities they have to witness and spread the truth. One of our American missionary doctors told me he had to miss part of the church service on Sabbath to give a Bible study to one of his patients. The door of opportunity for this Bible study opened suddenly, and he stepped in. With dedication and commitment such as this, the work can be carried to all the world.

Jamaica and its adjacent island fields make up the West Indies Union Conference. It includes the Bahamas, the Caymans, and the Turks and Caicos Islands, as well as three conferences in Jamaica. For the first three quarters of 1977 the field leaders reported a total of 6,442 baptisms, which represents a gain of 523 over the same period in 1976. The West Indies Union this year will exceed their goal, which contributes to the achievement of 1,000 baptisms a week for the Inter-American Division.

Changes in Government regulations and policies in Jamaica have brought scarcity of products and difficulties in finance, but in spite of these conditions, the leaders report that soul winning is up. The West Indies Union Conference, under the leadership of N. S. Fraser, has organized the total union for all-out evangelism in 1978.

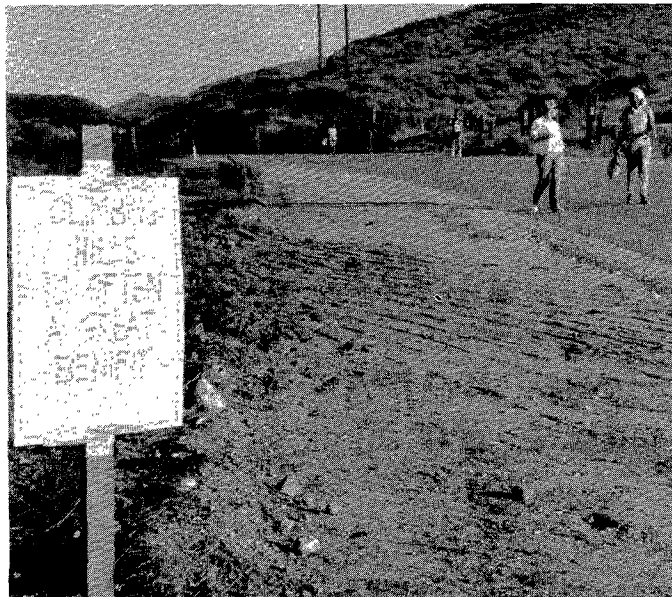
Herbert Fletcher is the president of West Indies College, which has a combined high school and college enrollment of nearly 2,000. The college plant is beautifully situated on a high plateau overlooking the city of Mandeville. Young people from all the islands of the Caribbean come here to college. English is spoken throughout the island and is the medium of instruction at the college. Currently an affiliation with Andrews University is being

worked out to make the transfer of academic credits easier. Many of the teachers have had advanced training at Andrews University and other universities in the United States. This college is definitely an asset to the Inter-American Division.

My next stop was Mexico, with its 100,000 Seventh-day Adventists. A giant step forward

was taken when the Mexican Union was organized into a conference. It had remained a mission for more than 40 years.

A trip to Inter-America will leave a lasting impression on anyone and change his concepts of God's work. The Inter-American Division has taken seriously the call to finish God's work in its area.



California church erects health signs

Permanent roadside signs will soon help spread the Adventist health message in the city of Banning, California.

The idea for such a project grew from a fitness walk sponsored by the Banning Adventist church and the Banning Park and Recreation Department, for which they had posted signs along the road, giving pointers for good health, such as "Make Your Breakfast the Heartiest Meal of the Day," "Never Eat Anything Before Going to Bed," and "Drink Warm Water Upon Rising." (Not all the words on the first set of signs were spelled correctly, but it is hoped that the words on the second set will be.)

Response from the 25 signs posted along Sunset Avenue (an access road to Banning from the Interstate) was positive. People drove by just to read the signs, according to Charles Thomas, an associate professor in Loma Linda University's School of Health and a coordinator of the fitness walk.

"It was this public response that prompted the Monte Vista Fitness Club from the Banning Adventist church to ask the city officials whether they would let them install permanent signs with the same message," said Dr. Thomas.

Permission was granted, and Clarence McDougal—the father-in-law of Omar Fischer, an assistant administrator in Loma Linda University's School of Health—is making the two-foot-by-two-foot signs at his home in Oregon.

The one-mile-long area on Sunset Avenue has been prepared and cleared of brush by Loma Linda University School of Health students waiting to install the roadside signs.

SCOTT ROSKELLEY

Philippine village welcomes guests after jungle adventure

By J. H. ZACHARY

It was dark, and I was lost—10,000 miles away from my home, Philippine Union College. The faint crescent of a moon had slipped behind threatening storm clouds. I could feel the current of the jungle stream pressing gently against my legs. The jungle took on a new dimension now that the moon was gone. The inky, impenetrable darkness had engulfed my companions. Except for the infrequent call of a bird and the whisper of the wind, there was no sound. I had given up hope of seeing a fire flickering from a native kitchen or hearing the voice of a man. This jungle was uninhabited! We were lost! And soon it would be raining.

As my companions were busy discussing our problem in an unfamiliar language, my mind retraced the events of the day that had brought me to this situation.

At 4:00 A.M. I had gotten up and hurriedly dressed. By 4:30 my guide, Rubinson Fuentes, and I were leaving the campus of Philippine Union College. A few moments later our taxi was speeding toward the airport through the almost-empty streets of Manila, past the modern, rich world of the Makati commercial district of the capital of the Philippines.

A 40-minute flight brought us to San Jose, Mindoro, where the local Adventist pastor secured an old weapons carrier to take us to the foot of the trail leading to the villages of the Mangyan people. This cultural minority inhabits the central highlands of the island of Mindoro.

Rubinson had not been over the trail for three years. Things had changed. It was understandable that we had gotten lost three times earlier in the day. A cowhand at a

local cattle ranch had told us that a rider had just left an hour before for the Mangyan village. It was easy—just follow the hoofprints of his horse. However, the hoofprints disappeared on a grassy tableland; we had lost our way. Our party of four hunted for 30 minutes, but we were unable to find the point where the horse and rider had con-

tinued on to the distant mountain range.

Rubinson returned to the ranch. I remember how happy I was to see my first Mangyan tribesman when Rubinson reappeared with a guide.

Rudulfo had a handsome face. His hair was held back out of his face with an old rag. A loincloth, worn-out T-shirt, and small woven bag made up the rest of his costume. In seconds we were back on the trail again, Rudulfo leading the way. I remember how confident he was as he quickly glided over the rough terrain of the trail. It was reassuring to follow him.

My heart sank as I recalled what happened next. At the top of a rise Rudulfo told the group that the village was very near, just across the valley. And with a gesture pointing the way, he was gone.

It was that close, but it wasn't that easy to find. After five more hours of hiking we still had seen no Mangyans. In all this time there had been only one lone nipa home.

I broke into the conversation of my three friends. David Macayan was certain that the trail was just around the next turn. He wanted us to go on. Rubinson had led us around the past 50 turns. Now he wasn't so certain. Pastor Jerry Alido, who had lost one of his rubber slippers, did not enter into the conversation. His bare feet were hurting too much from the rough stones in the river. He was having a difficult time keeping up, now that it was dark.

I noticed as night was falling that there were no banana trees or nipa plants growing along the stream. The foliage wasn't suitable for making a shelter for the night. Our first concern must be a safe place to sleep and take shelter from the rain that was sure to fall.

But how could we find that last nipa hut that we had passed? We figured that we were about an hour and 15 minutes from that home. Returning in the dark might take half again as long. Checking the time, we turned and started back.

Two long hours later we came to the barely familiar opening in the dense jungle. Tiny shafts of light shining through the tightly woven strands of the wall announced the good news. Never had a nipa home looked more inviting.

Our host unlocked his door and put on a pot of rice to cook. I was touched by his kind hospitality. It was almost 11:00 P.M. The 14 hours of hiking soon took their toll. Before the rice was ready I had fallen asleep on the bamboo floor.

In the early hours of the cool morning I realized what a serious mistake I had made. My friends were sleeping beside me on the floor. Our host



New hospital wing dedicated in Korea

On October 9, 1977, the recently constructed five-story wing of the Busan Adventist Hospital, Busan, Korea (formerly known as Pusan), was dedicated. Hundreds witnessed the ribbon-cutting ceremony participated in by E. Y. Kim (center), Korean Union Mission president, and other leaders.

With the completion of this addition, 53 beds were added to the 35-bed capacity in the old building, making a total of 88 beds for the entire complex.

J. H. Zachary is a teacher at the Seventh-day Adventist Theological Seminary (Far East), Manila, Philippines.

had spread a grass mat on the floor for them. But since I was asleep, he was not able to spread a mat for me. Cold drafts of air coming through the cracks in the floor woke me up.

I spent the rest of the night trying to sleep on a bench on one side of the room. It was a little warmer there.

As soon as the sun began to lighten the sky, we were on our way. Our host led us to the tiny jungle path leading up to the Mangyan village. In an hour we arrived at the first home. It was breakfast time. The family was eating rice from their coconut dishes. These small mountain people had many obvious problems: skin diseases, lack of sanitation, illiteracy, staggering economic problems. Somehow the rest of the world had passed these people by. One of the sons of this family agreed to lead us on to our destination.

Our guide knew the way. As we hiked through the morning coolness of the jungle, our guide whistled. It was a different kind of whistle. He seemed to be repeating a definite sound. The translator told me that this distinctive whistle was a method of transmitting messages long distances.

In half an hour we reached our destination. Excited villagers had already gotten the message. Rubinson, their teacher of three years past, had returned. The love and gratitude on those faces made me thankful to have the privilege of being a teacher.

There was something different about this village. True, the little church needed some repair. The school was also showing the results of not being used for three years. But this village was clean. The people had clean smiles, because they had forever abandoned the betel nut. These people had hope because Jesus had changed lives here, and the change was permanent.

Soon we were invited to church. Sabbath clothing carefully stored in the rafters of the villagers' tiny homes was brought down, and the church soon was filled with a happy congregation.

Christian education does pay! Here was the evidence. Thirty minutes down the trail we had seen a village still waiting for the gospel. What a difference! Here the children could read. Here the chief read the Bible to his village. Here the people were preparing for eternity. Here were my brothers and sisters in the great worldwide family of God.

As we prepared to leave, the chief pleaded for the closed Adventist school to be opened again. This Adventist village would be a good center to reach out to the animist villages nearby. With a heavy heart we promised, but added we did not know when funds would be available.

The chief agreed to guide us back to our weapons carrier on the other side of the mountain. The trip that before had taken 14 hours was now made in eight hours of hiking.

That evening the chief opened a small bag in Pastor Alido's home. He pulled out a small cloth that contained some coins. This was the tithe and offerings of this little Adventist village for three months. When the last coin was counted I quickly computed the dollar value—\$2.73! People who so desperately needed help were helping others! Out of their nothingness, they gave. There, before that little store of tithes and offerings, I vowed that I would be ever more faithful in doing my part.

FLORIDA

Colporteurs give year-end report and set new goal

Literature evangelists of the South Atlantic and South Central conferences met in Orlando, Florida, to give their 1977 year-end report, "Souls and Sales." Cash sales of these and three other regional conferences attending totaled \$1,606,000, and 700 converts were reported baptized.

Sales reports by publishing directors were as follows: R. L. LaGrone, Allegheny East Conference, \$450,000; H. A.

Gore, Allegheny West Conference, \$130,000; T. S. Barber, Lake Region Conference, \$400,000; T. R. Smith, South Atlantic Conference, \$350,000; and J. W. Hutchinson, South Central Conference, \$276,026.

Some literature evangelists had more than \$30,000 worth of sales during the year. Others reported their joy in seeing more than 100 persons baptized in 1977 and new churches organized as a result of their witnessing.

Three days were spent in laying plans for 1978, and a goal was set to sell \$3 million worth of literature and bring 1,000 persons to Christ. At the close of the sessions, literature evangelists expressed their longing for the Lord's soon return and rededicated their lives to His service.

C. E. DUDLEY
President

South Central Conference

GERMANY

Hiring of architect proves profitable

The employment of Architect H. J. Huebner by the South German Union Conference has proved profitable, as shown by his yearly report to the committee in Stuttgart, Germany, last December. Responding to it, all present used both hands to pound the solidly built table. Committee members have this unique way of expressing their enthusiasm for something they consider outstanding. Instead of applauding or exclaiming "Hear! Hear!" as is done in some other places, they show special approval by pounding the committee table.

Mr. Huebner and his assistant are full-time employees of the South German Union. They make the plans and do most of the architectural drawings for all new churches and other buildings throughout the field, from the union office. In addition, they care for remodeling and expansion plans for the 140 buildings already owned by the union. The result can be seen in the beautiful and functional buildings that rep-

resent the Adventist work in that part of the Euro-Africa Division. Sometimes the union architectural office has such an overload of work that they call on other architects for assistance.

J. Hildebrandt, South German Union president, says that employing an architect has proved to be a sound administrative decision. It has enabled the union to make substantial financial savings. Recently when Mr. Huebner was examining the details of a large Adventist building project, he found the builder had not done work specified in the bid documents. As a result, DM250,000 (US\$116,279) was deducted from the original estimate.

Hildebrandt says that Mr. Huebner, who has worked in this capacity for ten years, saves the church much more than his annual denominational salary and expenses. The savings from the large and costly building projects completed amount to more than ten times his yearly salary.

Another important factor is that Mr. Huebner is acquainted with Adventist thinking and Adventist needs, and this is a great help in avoiding costly errors in construction. There is no doubt that he deserves the appreciation expressed by the table-pounding committee members.

ALF LOHNE
Vice-President
General Conference

FRANCE

New church school is third in nation

The new church school inaugurated this school year in Valence, southern France, is the first to be built in the South France Conference. Only two other church schools are in operation in France, one in Strasbourg, with nine pupils, and one on the campus of the French Adventist Seminary in Colonges, with 80 pupils.

The new school in Valence, which has 17 pupils and two

teachers, was constructed mainly by local church members, who donated their time on Sundays to work on the project. The building consists of two classrooms, a dining room, and a kitchen. It has a flat roof so that eventually, as the enrollment increases, a second story of four more classrooms can be added. The two classrooms now in use are carpeted to muffle the noise and are spacious and well-lighted.

The school is the first building to be constructed in a new development of the city, near the swimming pool of the city sports grounds. The school has been given permission to use these facilities.

During the inauguration of the building on Sunday, September 18, members from the church gathered for a family festival. These members are happy with the results of their acting on Ellen White's comment in *Counsels to Parents and Teachers*, page 165, that "nothing is of greater importance than the education of our children and young people," for they realize that their children will be the church of tomorrow.

E. E. White, Euro-Africa Division education director, says that it is hoped that this school will be a pilot project that will encourage other churches, not only in France but also in other countries, to follow the example of church members in Valence.

ALAIN ARCHIDEQ
Education Director
South France Conference

CALIFORNIA

New filmstrips aid soul winning

Recently the Audio-Visual Service at the Seventh-day Adventist Radio, Television, and Film Center in Thousand Oaks, California, made available 20 audio-visual Bible studies in full color and sound. Since the inception of this tricounter series nine months ago, 2,000 sets have been put to use.

Kenneth H. Livesay, of the Southeastern California Conference, says that the confer-

ence has a goal of four Bible studies a week for each of the conference's projectors. This means that there should be more than 700 extra Bible studies given each week.

"A few days ago we had the first baptism from the use of the Dukane projector and Encounter film Bible studies," says Livesay. "A new thrust of personal evangelism is moving across the South-eastern California Conference. With this new projector, everyone can give a Bible study.

Livesay reports that in the Chino, California, church, a member who joined the church only three months ago takes the projector to the factory where he works. During the noon hour he gives Bible studies to people while they eat lunch.

In Garden Grove, one woman who has not given Bible studies before has given 60 Bible studies in six weeks.

The pastor and other church members have been moved to action by her enthusiasm.

In Corona, a family requested that the projector and Bible lessons be left with them during the two-week vacation of the member who took the lessons to them. They went through all the studies themselves during that time, then asked the member what they could do to become Seventh-day Adventists.

In home visitation, the Dukane projector is often placed on top of the family's television set. After a word of prayer, the pictures and sound are switched on, and the visitor prays silently as the family watches. Film time is 18 to 20 minutes. Encounter lessons are then distributed to the people as they sit around the table. The same texts that they read on the screen they now read from the Bible. Then they ask questions, discuss the answers, and have

prayer. Total time is 35 to 40 minutes.

Many people today are wasting hours in front of the TV screen, attracted by what they can see and hear. Why should not these projectors be placed on top of TV sets everywhere so families can view the Bible lessons and learn more fully of God's love?

S. F. MONNIER
Associate Lay Activities
Director
General Conference

INDIA

U.S. psychiatrist talks temperance

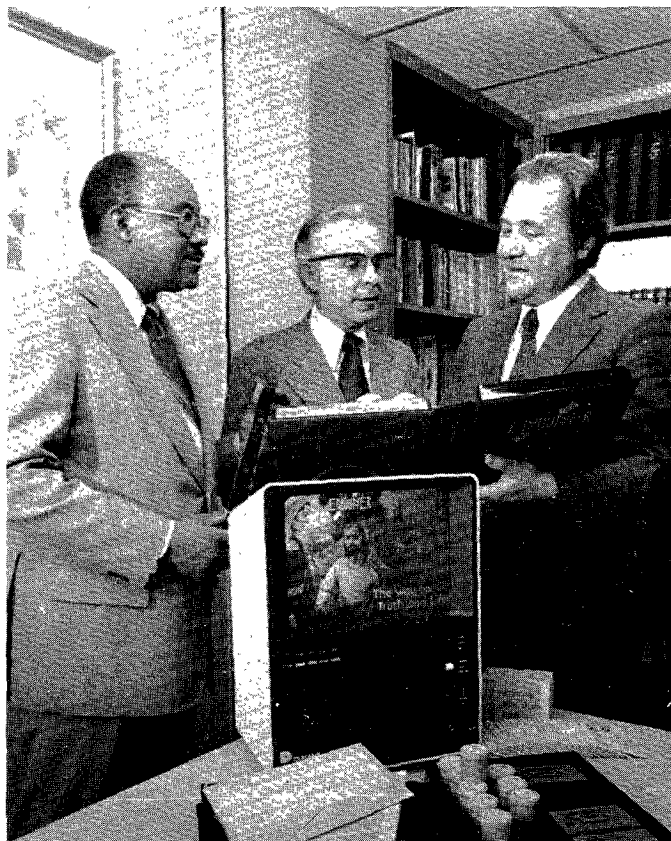
Laurence Senseman, Adventist psychiatrist from Glendale, California, and vice-president of the International Commission for the Prevention of Alcoholism, visited five cities in India from September 27 to October 23 promoting temperance.

In Chandigarh he spoke first to about 2,000 high school students and then to a group of jurists and lawyers, to whom he showed the film *Just One*, verifying the effects of taking only one drink. At the Post Graduate Institute (PGI) of medicine he lectured to professors about the effects of alcohol on the brain. In attendance were Dr. Wig, psychiatrist for the World Health Organization, and Dr. Verma, PGI psychiatrist-in-charge.

In Amritsar, one of the holy places for the Sikhs, Dr. Senseman spoke to the faculty at the university.

After a brief visit to Kashmir, he arrived in New Delhi to take part in the All India Prohibition Council Conference on Alcoholism, where he spoke to 10,000 prohibition workers on the subject "Did Prohibition Fail in America?" The next day he spoke on "Youth and Alcohol," and his talk was published by the INF news service and in several newspapers.

While in New Delhi, Dr. Senseman spoke with Shri Morarji Desai, prime minister, Shri B. D. Jatti, vice-president, and Sushila Nayyar, president of the All India Prohibition Council. He



George E. Knowles, center, General Conference Lay Activities director, and R. W. Bates and S. F. Monnier, associate directors, discuss the Encounter film Bible studies, which are shown on Dukane projectors.



Laurence Senseman, left, visited five cities in India to promote temperance. Here he and the Tamil Nadu governor meet the press in Madras.

also extended an invitation to Shri Morarji Desai to speak in Washington, D.C., during his 1978 visit to the United States. The prime minister accepted.

From New Delhi, Dr. Senseman flew to Madras, where he was the guest of the governor of Tamil Nadu. He also spoke at Vellore Medical College to three different groups of students studying mental health.

After two days in Vellore, Dr. Senseman returned to Madras to attend the Tamil Nadu Prohibition Council, which had organized a rally at the Srinivasa Shastri Hall. The next morning he visited the state mental hospital, and in the afternoon he spoke to nearly 1,000 doctors and 400 students of the Madras Medical College. In the late afternoon there was a press conference attended by reporters from 22 newspapers.

Dr. Senseman's visit did much to help the church project a saving image, and Indian officials expressed their appreciation for his visit.

P. K. PETERSON
Temperance Secretary
Southern Asia Division

URUGUAY

Elderly couple evangelize town

Mr. and Mrs. Geisse, ages 70 and 68, respectively, living at the Adventist Institute in Canelones, Uruguay, recently felt impressed to take the Ad-

vent message to nearby Fray Bentos, a city of about 30,000 inhabitants.

First they offered the radio program "A Light in the Way" (*Una Luz en el Camino*) to one of the local stations, which agreed to broadcast it. Soon afterward another radio station agreed to air the program. Both series of broadcasts were financed by the Geisses.

Next they divided the city in two parts. Mr. Geisse took one side of the city and Mrs. Geisse the other, inviting people to enroll in the radio correspondence course. Together they were able to get 600 enrollments!

Henrique Chajj, director of the radio and TV programs "A Light in the Way," has already conducted one graduation for 360 students out of the 415 who have finished the course.

Rene Sand, pastor of the Paysandu church some 60 miles distant, held a series of evangelistic meetings in Fray Bentos to foster the interest. Two hundred fifty persons attended the meetings, and 115 of these are coming to Sabbath school.

With 25 churches and about 4,500 members, the Uruguay Conference is accelerating its baptisms by laywork such as the Geisses are doing. What happened in the city of Fray Bentos gives evidence of the working of God in Uruguay.

ARTHUR S. VALLE
Review Correspondent
South American Division

Inside Washington

By M. CAROL HETZELL

● **Shades of inflation:** The falling American dollar hits the mission outreach of the church. An example is Adventist World Radio, which will require a minimum of \$50,000 additional funds in 1978 in order to maintain its broadcasts out of Sines, Portugal, reports Martin E. Kemmerer, General Conference undertreasurer. This brings the cost of present broadcasting into Eastern Europe and other areas to a total of \$380,000 a year, exclusive of programming. The General Conference also will need to add more than a million dollars to its budget to meet overseas mission needs.

● **Visitors to world headquarters:** Visiting Adventist world headquarters in 1977 were 3,562 people. These arrived in 618 groups, some including as many as 75 in a single group—the latter being literature evangelists who were in the area attending meetings. All registered visitors were given a tour of facilities, with high lights being the vaults of the Ellen G. White publications and the Visitor Center, where two programs provide guests with audio-visual presentations of the world work of the church and of the story of the great conflict—man's Fall and redemption. Hostess for visitors to the General Conference is Mrs. C. D. (Lorraine) Henri.

● **Cassettes for ministers:** The General Conference Ministerial Association reports that its Tape of the Month Club for pastors now has 800 members receiving material monthly. The material arrives in the form of two 90-minute cassettes. The cassettes are produced by the Audio-Visual Services of the Radio, Television, and Film Center at Thousand Oaks, California. Another 78 subscribers receive reel-to-reel tapes of the same materials.

● **Come over to Ethiopia:** The Government of Ethiopia has invited SAWS manager Howard D. Burbank to visit that country to assess needs there. SAWS (Seventh-day Adventist World Service) has approved meeting the request of the Afro-Mideast Division for \$4,000 to match \$4,000 from the division for the purchase of food for Ethiopia. In addition SAWS has air-freighted \$53,000 worth of antibiotics and cholera medicines to the area.

● **Nearly half a million:** A report arriving at Adventist world headquarters reveals that a government census in Rwanda reports 480,000 Rwandans indicate they are Seventh-day Adventists. That's one in eight citizens! Church reports list membership there at around 100,000.

● **As 1978 began:** The first meeting of the General Conference Committee in 1978 opened with a special period of rededication, prayer, and personal testimony to the love of God.

● **New arrivals:** Newly arrived to assume elected posts at the General Conference are M. T. Battle, Russell Holt, and W. C. Scales. Elder Battle, recently secretary of the Afro-Mideast Division, takes over the post left vacant by the retirement of B. E. Seton, who has been an associate secretary of the General Conference with liaison with the Euro-Africa and Trans-Africa divisions. Russell Holt, with seven years in the ministry in Indiana and Arizona conferences, has arrived to assume editorial responsibilities on *Ministry* magazine. And Elder Scales, former evangelist for Allegheny East Conference and for six years pastor of the large Berea Temple church in Baltimore, Maryland, took up his responsibilities as an associate in the Ministerial Association at the turn of the year.

● **Festivals recorded on film:** The Festivals of Faith scheduled for youth across North America early this year will continue beyond the sound of the final song in the last festival. The Youth Department is making a *cinema verite*, which will put on film the high lights of each meeting. Producer of the film, which will be made available later to the field, is Jan Doward.

Afro-Mideast

- Jack Mahon, Afro-Mideast Division temperance director, and Jalal Dose, a graduate of Newbold College, England, at present working on the ministerial staff in Beirut, Lebanon, are cooperating with the Lebanese Cancer Society in promoting a No-Smoke Day throughout Lebanon to highlight the dangers of smoking.
- The Afro-Mideast Division temperance and public affairs departments are collaborating with a local voluntary society formed to combat the rising tide of drug abuse since the war in Lebanon ended. Visual aids and literature of various kinds have been provided for the teachers, priests, and medical doctors belonging to this organization. Ignatius Yacoub, of the division public affairs department, has translated the English sound track of an antidrug film into Arabic.
- The Youth Ministry Accent recently introduced to youth leaders in the Egypt Field was enthusiastically accepted as a means of injecting new life into the societies in that historic land. Borge Schantz, Afro-Mideast Division youth director, met with Egyptian young people and discussed the possibilities and future of the youth program, giving special emphasis to adapting programs to the local situation and needs.

Inter-American

- Instead of having their traditional Christmas social, employees of the West Venezuela Conference prepared decorative food baskets for friends and neighbors in need. Counting it a privilege to share their blessings, church members in West Venezuela also distributed hundreds of food baskets to the poor on Christmas Eve.
- Twenty-five students were baptized at the Porteno Adventist School in Puerto Cabezas, Nicaragua, last November at the close of the Week of Prayer conducted by

Demetrio Alaciregui. Delia Jeffries, wife of the principal, conducted the baptismal class.

- More than 1,200 persons attended the graduation exercises of the El Progreso Adventist Academy in Guatemala City last November, including representatives of the Ministry of Education. It was the first time students had graduated from the bachelor level, which is equivalent to high school.
- Victor Collins, of the Central American Union, and Cruz Ixcot, district pastor, recently held an evangelistic campaign in Huehuetenango, Guatemala. Previously there were only 30 Adventists in that town, but in just a few weeks the membership was tripled. Now there is the problem of how to accommodate the new members, and plans are under way to construct a new church.

North American

Atlantic Union

- During a noon hour television program in Rochester, New York, Loren Nelson, New York Conference lay activities and Sabbath school director, and Rob Randall, pastor of the Genesee Park and Batavia churches, were interviewed on topics ranging from the church's cardinal beliefs to the Ingathering program.
- Twenty-one new students have joined the Adult Degree Program (ADP) at Atlantic Union College, South Lancaster, Massachusetts, during January, 1978. ADP is a continuing education program in which mature students can direct themselves both in acquiring general understanding of broad fields and in doing intensive work in a specialized area. One hundred have graduated from the program since it was launched in 1972.
- On Sabbath, December 3, D. A. Orsburn, pastor of the Elmira, New York, church, baptized 14 persons, bringing the total number baptized in the church during 1977 to 31.



Couple wins 507 to Christ

Mr. and Mrs. Kim F. Dang, of Clovis, California, recently witnessed the 507th baptism resulting from their labors.

In 1941, Mr. Dang, a devout Buddhist, attended meetings conducted by Philip Knox in Honolulu, Hawaii, and was baptized the following June.

Love for Jesus prompted Mr. Dang to share his newfound faith with anyone who would study with him. By August, 1955, one-to-one witnessing netted a harvest of 49 persons baptized. Many of those persons are lay leaders in Hawaiian churches today.

D. A. Delafield, who had baptized Mr. Dang, presented him with the layman-of-the-year trophy for 1967. By then he had prepared 165 persons for baptism.

In 1967, the Dangs moved to California and joined the Clovis church. In 1972, the Central California Conference employed Mr. Dang as a Bible instructor. His wife, Florence, accompanies him most of the time and assists those who need help in looking up Scripture references.

Canadian Union

- The official opening of the addition to the Mount Arrowsmith Elementary School, near Port Alberni, British Columbia, took place on October 29. Since the school was originally opened five years ago, the enrollment has increased to 42.
- John Rusk, pastor of the Regina and Strasbourg churches in Saskatchewan, is the new director of stewardship and trust services of the Manitoba-Saskatchewan Conference.

● Sabbath, December 3, marked the second baptism in the newly dedicated Ryley church in Alberta. This baptism of four persons brings the church membership to 48. Sabbath school membership is 65.

● Two persons who were baptized on Sabbath, December 3, into the Tantallon church in Nova Scotia first learned of the Adventist message from a literature evangelist, Harold Aikens, who studied the Bible with them.

● About 25 couples participated in two marriage-enrichment seminars sponsored by the Lacombe church and held at Canadian Union College, Alberta, during the first two weekends of November. Directors of the seminar were Dr. and Mrs. Edward Banks, of Andrews University, Berrien Springs, Michigan.

Columbia Union

- A new company of 13 charter members was organized on October 1 in Manahawkin, New Jersey.
- The "Gospel According to Music," by a group of Christian youth in Trenton, New Jersey, has been effective in encouraging those in nursing homes, rest homes, senior citizens' homes, hospitals, and churches.
- U.S. Congressman Newton Steers and local church officials took part in the ceremonial placement of the Shady Grove Adventist Hospital's first steel support on the opening day of construction, December 6. More than 200 persons crowded inside the yellow-and-white-striped tent set up to shelter guests from the icy weather outside.
- The Spring Valley Academy Choir, brass ensemble, and Les Chanteurs gave members in attendance at two Ohio churches—Dayton Far Hills and Kettering—two weekends of music.
- A four-year construction package to enlarge, upgrade, and diversify the services of Eugene Leland Memorial Hospital, Riverdale, Maryland, has received final ap-

proval locally. This \$5.7 million project will expand and modernize the services of the ancillary diagnostic services, laboratory, radiology, physical therapy, and emergency room facilities.

● Frederick Thomas, a 52-year-old postman with five children, who had experienced Sabbathkeeping difficulties, has been promised in writing by the Baltimore, Maryland, Postal Service a full 40-hour week with no loss of seniority since his reassignment recently to a new position not involving Sabbath work. He will be reimbursed also for the days he was forced to take leave without pay to avoid Sabbath duties and has had his vacation time restored.

Lake Union

● Grand Ledge Academy's Adventist Youth for Better Living and the Eaton County American Cancer Society co-sponsored a "burn-out"—a stop-smoking rally—in Grand Ledge, Michigan, recently. Among the 70 people who attended were State Representative Ernest Nash, State Senator Richard Allen, Grand Ledge City Manager Eugene Briggs, and Eaton County Sheriff Art Kelsey. These men gave testimonies of their experiences with smoking and its problems. Sheriff Kelsey joined many others in throwing his smoking materials into the bonfire at the rally.

● The 26 pupils at the Escanaba, Michigan, church school have "adopted" grandparents at a nearby retirement home, Northwoods Manor. Once a month the children visit the home with handmade gifts and a special program, and spend time visiting with the residents.

North Pacific Union

● The Walla Walla College committee of 100, initiated in 1974 with 26 members, has now reached a membership of 100. Thomas Thompson, president of the committee, has announced that this year the committee members have taken on the responsibility to

personally donate or solicit \$100,000 for needed equipment in the college's new industrial technology center. Other contributions made to the college by the committee have been a new Bluebird school bus, Prof's Rock Shop and sporting goods store, and a mine to keep the rock shop supplied.

● Construction of the new Nampa, Idaho, church is scheduled to be completed in March. The new building, with seating for 250 and additional facilities for activities, is estimated to cost \$214,000.

● A series of It Is Written Revelation Seminars, under the direction of George Vandeman, was conducted in the Oregon Conference during late January and early February.

● A new sanctuary for the Sweet Home, Oregon, church was dedicated debt free on December 17. It is valued at more than \$160,000.

● The University of Iowa's School of Journalism has awarded the Third Place National Award Certificate to Tri-City Junior Academy, Pasco, Washington. The award was given to the *Whispering Sands* staff by Quill and Scroll International Honorary Society for High School Journalists.

Northern Union

● Eight families, totaling 25 persons, recently were organized into a company in Park Rapids, Minnesota. This is the first Adventist organization in what has been a dark county. Plans are being laid for an evangelistic series in the spring.

● Two deaf members of the Yankton, South Dakota, church who attached signs to their Ingathering cans explaining the program as they went door to door were the top solicitors for their church.

● The 1977 tithe in the Iowa Conference exceeded the previous year's tithe by \$130,000. This is the exact amount needed to cover the conference's evangelism outreach budget.

Southwestern Union

● On Sabbath, January 21, an Impact rally was held in Dallas, Texas. Some 2,000 turned out to hear Ron Halvorsen, speaker for Impact, a new radio and television program currently being aired on 28 radio stations and televised over KFTV, channel 11, Dallas-Fort Worth. Also featured were the Heritage Singers U.S.A., the Southwestern Adventist Choraliers, and the Chisholm Trail Academy Choir. A total of \$64,000 was received in cash and pledges to support Impact evangelism.

● The Southwestern Union Home Health Education Service is now relocated in its new headquarters in Fort Worth, Texas. The move from Richardson to Fort Worth was made the first of January. The new quarters have approximately 4,000 square feet of storage space besides an additional 4,000 square feet of office facilities. The new address is 301 West Berry, P.O. Box 11105, Fort Worth, Texas 76110. Charles Williams, publishing director, reports that the union's sales objective for 1978 is \$2.3 million.

● Ministers of the five conferences of the Southwestern Union Conference, in workers' meetings in early January, were briefed on current matters pertaining to religious liberty by W. M. Adams, General Conference Public Affairs director. Elder Adams identified problems requiring action by the church in both the United States and overseas. At the same meetings J. N. Morgan, Southwestern Union Conference public affairs director, led out in an organizational approach to the *Liberty* magazine campaign for 1978.

Andrews University

● Andrews University has received a grant of \$1,800 from the Sears-Roebuck Foundation. Andrews is among the almost 1,000 colleges and universities in the United States that are sharing

\$1.5 million in Sears Foundation funds for the 1977-1978 school year.

● Andrews' social-work department has received confirmation of its accredited status through March, 1980. The department's program has been accredited by the Council on Social Work Education since 1974.

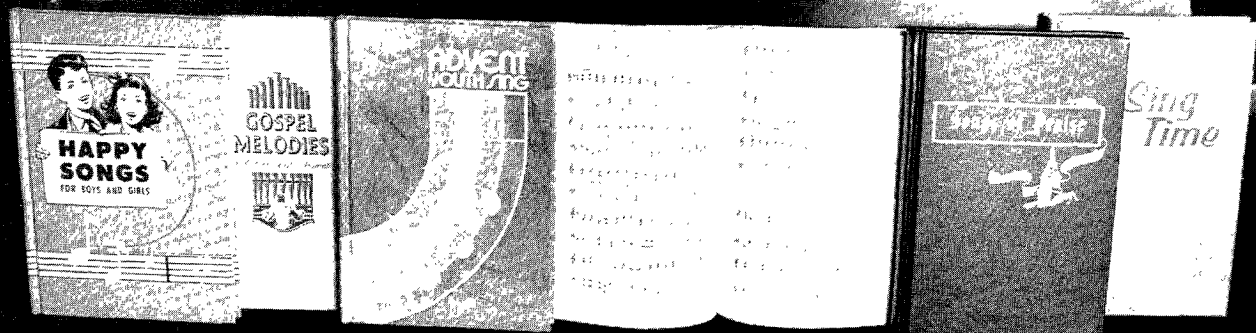
Loma Linda University

● A series of nutrition seminars will be held in conjunction with the alumni conventions of the School of Medicine and the School of Dentistry. The all-day seminar is being presented by nutrition and dietetics alumni.

● Mission Emphasis Week, an annual event at Loma Linda University, was held on the Loma Linda campus beginning January 27. Speakers for the week included D. A. Roth, General Conference associate secretary and former Far Eastern Division communication director; Bruce Johnston, North Pacific Union Conference church-growth director; Gordon Hadley, dean of the Loma Linda University School of Medicine; and Richard Hart, assistant professor of family health services in the School of Health.

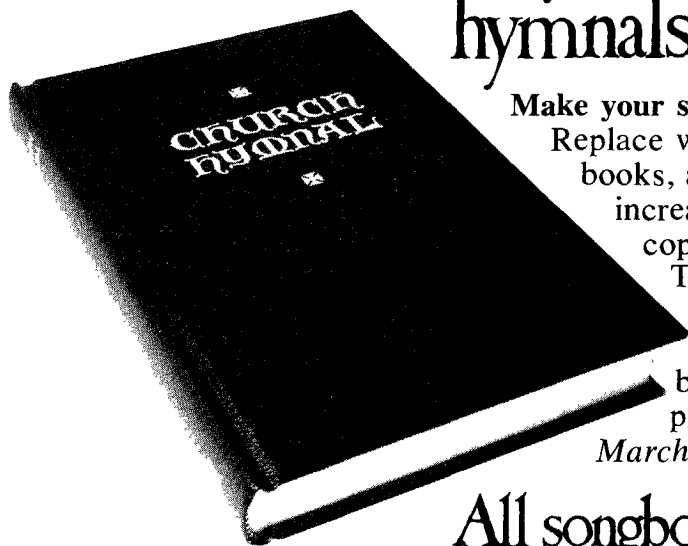
● Loma Linda University received a check for \$4,300 from the Sears Foundation. The funds were a portion of more than \$105,150 distributed to 44 privately supported California colleges and universities.

● Two Loma Linda University Medical Center respiratory-care specialists have edited a 1,062-page comprehensive reference work in the field of respiratory care. They are Glen N. Gee, director of respiratory care; and John E. Hodgkin, chief of the section of medical chest diseases and medical director of respiratory care. The J. B. Lippincott Company invited them to edit the book, *Respiratory Care: A Guide to Clinical Practice*. A third editor, George G. Burton, is a 1961 graduate of the School of Medicine.



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To New Posts

Worker transfers within union conferences are not listed here. Such transfers ordinarily are included in News Notes.

David Burghart, band director, Ozark Adventist Academy, Gentry, Arkansas, from same position, Livingston Junior Academy, Salem, Oregon.

Cashus F. Cagle, pastor, Catocin View church, Chesapeake Conference, formerly pastor, Salem, New Jersey.

Fred Gilbert Harding, associate pastor, Capital Memorial church, Washington, D.C., from the Oregon Conference.

Bruce A. Moore, pastor, Fredericksburg, Virginia, from the Wisconsin Conference.

FROM HOME BASE TO FRONT LINE

Jerry D. Kopitzke (AU '68), returning to serve as pastor/pilot, East Peru Mission, Pucallpa, Peru, and **Loretta J. (Munson) Kopitzke** and two children left Los Angeles, California, October 4, 1977.

Nancy A. Marsh (SMC '68), returning to serve as nurse/anesthetist, Antillean Adventist Hospital, Curacao, and two daughters left Los Angeles, California, September 6, 1977.

Paul Pichot (AU '68), returning to serve as teacher/principal, Dogba Training School, Maroua, Cameroun, left Los Angeles, California, August 29, 1976; **Diane A. (Unsell) Pichot** and four children left Los Angeles September 6, 1976.

Neal T. Scott (Kansas St. Coll. '77), returning to serve as head, university press, Montemorelos University, Montemorelos, Mexico, and **Matilda (Brubacker) Scott** left McAllen, Texas, December 8, 1977.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, SPECIAL SERVICE

Wilfred W. Eastman (LLU '40) (SS), to serve as surgeon, Youngberg Memorial Hospital, Singapore, and **Mary Elizabeth Eastman** of Silver Spring, Maryland, left Los Angeles, California, December 11, 1977.

Everett L. Lawson (LLU '57) (SS), to serve as dentist, Kendu Mission Hospital, Kendu Bay, Kenya, and **Virginia A. (Puett) Lawson**, of Cortez, Colorado, left

New York City, December 4, 1977.

Ed Margulies (SS), to serve as physician, Mahakam Project, Balikpapan, Kalimantan, Indonesia, and **Sherry Margulies**, effective as of October, 15, 1977.

Janine G. Morgan (AVSC), of Monte Sereno, California, to serve as English teacher, English Language School, Seoul, Korea, left San Francisco January 3, 1978.

Alberta F. Tuttle (San Jose St. '33) (SS), of Willits, California, to serve as elementary teacher, Guadalajara church school, Guadalajara, Jalisco, Mexico, was already in field when assigned.

Ordinations

Haroldo S. Camacho, theology teacher, Inca Union College, Lima, Peru, on January 8 at the Inca Union constituency congress.

Six men were ordained in Australia on December 3 in two services, one at Avondale Memorial church, north New South Wales, and the other at Trinity Gardens church, South Australia. They are: **Chester Stanley**, **Eric Greenwell**, **Geoff Kane**, **Ray Swannell**, **Ernest Stuart**, and **K. M. G. Townend**.

Newly Published

Review and Herald Publishing Association

First Things First, by Robert Spangler, and **In Step With Jesus**, by Robert H. Pierson (each \$4.50). It is not too late to begin regular daily devotions for 1978 with one of the two books authored by church leaders for this purpose. *First Things First* emphasizes how much easier and more rewarding life would be if people always had the insight and ability to put the important things first in daily living. *In Step With Jesus* directs young people to a closer walk with the Lord.

You Can Love Again, by Glenn A. Coon (\$3.50). The author, a well-known pastor, lecturer, and marriage counselor, relates a number of stories involving alienation between spouses, defines the problems, and shows how the situations were or might have been resolved.

But He Hit Me First! by Maylan Schurch (\$3.50). A tongue-in-cheek yet sensible and Bible-centered approach to successful family living.

Seeing the Real Me, by Paul Eldridge (\$1.95). A book of great value to the Christian who seeks to find God's plan for his life. The author uses apt illustrations to provide guidance in the search for direction in living, recognition of opportunity, and an appreciation of the life of Jesus Christ, without whom all search for identity is in vain.

The Ladder of Life Series, by the General Conference Education Department Committee (\$11.95). This series of eight booklets, plus teacher's guide, was developed to aid the parent and early-childhood educator in the development of Christian characters in preschool children. Each of the booklets, written in language even the youngest toddler can understand, and illustrated with "color me" drawings reflecting no ethnic slant, features one of the principles listed in 2 Peter 1:5-7—faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and love. The parents' guide features page-by-page suggestions, projects, visual aids, and songs that reinforce the concepts taught in the stories.

The Vision Bold, by Warren L. Johns and Richard H. Utt (regularly \$19.95, introductory special \$14.95). This richly illustrated pictorial history of the Seventh-day Adventist health message, combined with an analysis of the philosophy that has undergirded this message since its inception, evokes nostalgia, admiration, and emulation. It tells about the people and events that made the Adventist health program the strongest and largest such program among Protestant bodies today.

Deaths

BROWN, Donald L.—b. May 18, 1927, Longmont, Colo.; d. Jan. 1, 1978, Singapore. After service as accountant at Paradise Valley Hospital, accountant at the Southeastern California Conference office, and controller and assistant administrator of Castle Memorial Hospital in Hawaii, he was called to the Far Eastern Division in 1972. He was administrator and treasurer of Bangkok Adventist Hospital from 1972 to 1975, then moved to Singapore, where he was serving as

assistant treasurer of the Far Eastern Division at the time of his death. Survivors include his wife, Fawneita; son, Donald; daughter, Cathy Law; two sisters and two brothers.

CHRISMAN, Myrtle Lena—b. Feb. 7, 1890, Monroe, Wis.; d. Aug. 11, 1977, Takoma Park, Md. After five years of service in the Madison Sanitarium and in the Wisconsin Conference, she served as a secretary in the General Conference until her marriage to Jay W. Chrisman in 1918. After several years in New Jersey, Massachusetts, and Virginia, she and her husband returned to Takoma Park and once again she served as a secretary in the General Conference. Survivors include her husband, Jay; daughter, Elizabeth Lemon; grandchildren, Jean, Bob, and Wayne; and three great-grandchildren.

DAVIS, E. M.—b. July 16, 1889; d. Nov. 29, 1977, Angwin, Calif. His denominational service of 40 years began in the North Texas Conference in the publishing work. He spent 23 years in the South American Division as a departmental secretary. Survivors include his wife and daughter.

HOLMES, Arthur Delphin—b. Aug. 9, 1894, Cromwell, Minn.; d. Dec. 2, 1977, Berrien Springs, Mich. He taught at Andrews University from 1947 until his retirement in 1959. Survivors include his wife, Marjorie; two sons, Donald Delphin and Arthur Dean; 11 grandchildren; three great-grandchildren; a brother, Russell; and a sister, Pearl Nicholson.

MEALEY, J. Lowell—b. Feb. 20, 1943; d. Nov. 28, 1977, Jamestown, N. Dak. Two years after becoming a literature evangelist, he served as assistant publishing director for the North Dakota Conference and one year later became publishing director for the conference. Survivors include his wife, Sheila; and four daughters, Missie, Chrisy, Dee Dee, and LuAnn.

Coming

February

- 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

MV Taskforce workers in Alaska

Gary Philpott and David Prest, Jr., MV Taskforce workers in Anchorage, Alaska, are enjoying their service, reports William Woodruff, Alaska Mission president and youth director.

Part of their work, explain Gary and David, is leading out in church youth programs. The youth Sabbath school is active, and Friday-night meetings have begun. The group has grown from ten to between 20 and 30. The group includes five non-Adventists, a result, says Gary, of the church youth's studying the Bible with their friends.

David mentions that another one of their jobs is visiting viewers of It Is Written and studying the Bible with them. One young woman has been baptized as a result of this, and three others taking studies are expected to be baptized.

Additional MV Taskforce work in Anchorage includes youth-camp work, preaching, maintenance, and assisting with evangelistic meetings. For a short time David and Gary even lived with and took care of a family of motherless children. "This is a wonderful experience," they say. "We praise God we can work for Him in Alaska."

CHARLES MARTIN

KLLU broadcasts 24 hours a day

Loma Linda University's radio station, KLLU, is the first Seventh-day Adventist station in the world to go on the air with 24 hours of programming each day. This nonstop broadcast began on Sabbath, January 28, at 6:00 A.M. There will be no "sign off."

Currently the station has some 60,000 regular listeners, but coverage is expected to increase when the transmitter power is doubled and the antenna is moved from 890 feet to 3,000 feet above sea level. The station has raised \$70,000 to effect this operation.

VICTOR H. COOPER

Iowa Conference leaders witness

Every man in the Iowa Conference office, including the president, treasurer, and ABC manager, was in a church preaching on lay witnessing on Sabbath, January 14. In the afternoon, after a brief training seminar, the conference guest speakers and the local pastors teamed up with laymen for house-to-house visitation. They discovered many people interested in studying the Bible. At the time the office staff planned to carry this emphasis to every district in the conference by the end of January.

GEORGE E. KNOWLES

Conference tops million mark

In 1977, for the first time, a local conference gave more than \$1 million in one year for Sabbath school offerings. This record was set by the Northern California Conference. Close behind were the Southeastern California Conference, with \$986,476, and the Oregon Conference, with \$962,142.

The Pacific Union Conference became the first union to top the \$4-million mark in Sabbath school offerings in one year, with a total of \$4,037,522.

The world Sabbath school offering total for 1977 was \$16,794,156, which was a 5.1 percent increase over 1976.

HOWARD F. RAMPTON

Baptisms in Hamburg

Sixty-five persons have been baptized as a result of a Seminar in New Dimensions of Living conducted by Roland Lehnhoff in Hamburg, Germany. The programs each evening focused on the spiritual, mental, physical, and social dimensions of life.

A class in nutrition and vegetarian cooking was conducted by Janice Lehnhoff, wife of the speaker. A Five-Day Plan to Stop Smoking

was also held during the series.

Preparation for the evangelistic program began six months earlier with a Seminar in Practical Christian Living for the church members in Hamburg.

The pastors of the Hamburg area are continuing to study with those who have been baptized and others who are planning to be baptized soon. One hundred and one persons made decisions for baptism during the series.

Council discusses departmental work

More than 70 directors of departments at division and union levels in the European part of the Euro-Africa Division gathered for counsel January 9 to 14 at Lake Geneva Sanitarium, Gland, Switzerland. All departments of church organizations were represented, although some men represented two or more departments. Each day was given to two departments to discuss separately their various problems and plans. Directors of departments not involved in the day's discussion were free to attend the meetings in progress.

Several delegates from Socialist countries attended, and the fellowship during the session was stimulating to those in attendance.

The program ended with the celebration of the Lord's Supper on Sabbath. It was a time of unity and fellowship and of rededication to the special task of employing each departmental activity to proclaim the gospel.

EDWARD E. WHITE

Korea Plans held bimonthly

The Seoul Adventist Hospital in Korea is conducting a Five-Day Plan to Stop Smoking every two months. Since the first program began July 1, 1972, 23 graduations have been held and 653 persons have stopped smoking. The program began with six peo-

ple, all patients in the hospital. Now the average enrollment for each Plan has risen to 100 students.

D. S. JOHNSON

Week of Prayer in USSR

This past December many of the Seventh-day Adventist churches in the Soviet Union conducted regular Week of Prayer services. Eight readings were used. In the USSR, prayer meetings are usually almost as well attended as Sabbath morning services. Those who attended the meetings report that the spiritual warmth and eagerness of the believers to take an active part in the prayers were both impressive and inspiring.

ALF LOHNE

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