

Adventist Review®

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of the Seventh-day Adventists

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Tom and Marilyn Law, both pilots, and their two girls arrive at Whitehorse, capital of the Yukon, for church. Because the Laws live about 150 miles north of Whitehorse in a town with a predominantly Indian population of 338, they fly to Whitehorse occasionally to enjoy the fellowship of other Adventists. The Laws are pleased that a firm foundation for Yukon evangelism is being laid in Whitehorse, which will be the center from which work will branch out into scattered and remote communities as the one in which they live.

Adventists penetrate Canada's far north

Searching, not as did the reckless prospectors for gold that perishes, but for treasure that endures, enterprising churchmen lay broad plans to expand the work in Yukon's frontier country. See page 14.

THIS WEEK

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Washington's Birthday, 1978, celebrated officially on February 20 in the United States this year, was a special day for the REVIEW staff. On it Eugene F. Durand, assistant to the editor of the REVIEW, received his Ph.D. in American Religious History from George Washington University, Washington, D.C., which holds

its winter commencement exercises every year on this day. Dr. Durand wrote his doctoral dissertation on Uriah Smith, longtime REVIEW editor, and is presently preparing a book manuscript on the dissertation's theme.

Rosalie Haffner Lee writes from her own study and experience in "Women in the Ministry" (p. 8). A Bible instructor for the Michigan Conference, Mrs. Lee has held the same position in the Northern California, Nebraska, and Ohio conferences. In between these appointments, she was dean of girls at Monterey Bay Academy, Watsonville, California, and Platte Valley Academy, Shelton, Nebraska.

Urging that we take a new look at the possibilities for using Bible

instructors, as well as at the counsel given to train women in such service, Mrs. Lee writes, "Our plea is that we as a church—leaders and lay people—seek to follow the counsel God has given us regarding the role of women in the ministry. Instead of spending time and energy deliberating a matter about which we have no counsel, let us seek ways of implementing the program God has so clearly and emphatically outlined for us as a church, for using women in ministering to souls in these, the closing hours of earth's history."

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LETTERS

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.

Great compilation

Re "God Promises:" (Jan. 19). Even though we've read these promises separately, the compilation overwhelmed us with God's great love and care.

THE DAVE MCGEE FAMILY
Toledo, Ohio

New heroes

Walking through the hallway of our church school, I noticed some papers on the bulletin board written by 7- or 8-year-old students. The subject was "What I want to be when I grow up."

Several were very similar in their content, saying such things as, "When I grow up I want to go to Hollywood to meet . . ." The names of current television stars ended the sentences.

Let's give our children better heroes through Bible stories, through true stories of great heroes of the faith, through good reading material.

Perhaps the best way to do so would be to boycott television altogether by pulling the plug. The least we can do is to write TV stations and networks, protesting their violent or sex-oriented programs.

CLARENCE GEGAN
Mary Esther, Florida

Doing good

I am only a novice Adventist, but I believe in God's Word—I have for many years, even when I attended church on Sunday. I think we should reread passages on doing good on the Sabbath: Matthew 12:10-12; John 5:8-11; and John 9:14. I can't understand why there is a dispute about how to keep Sabbath, as these texts are clear.

PHILLIP H. REARDON
Lancaster, Pennsylvania

Love, not stones

"The First Stone" (Jan. 26) caught my eye and my heart, as I read how one of Christ's children got caught up in a spider's web of scandal.

My heart saddened when I read that Jeanie had been banned from fellowship with the church youth for two months. I wonder whether any mature Christian who is living out God's love tried to love her out of the scandal before it came to this point.

The question was asked, "What is Jeanie's future?" I think as Christians we have a great deal to do with that future. We should ask, What influence do I have in her future? What influence do I have in her life?

ELIZABETH MENO
Angwin, California

Two types of hymns

Re "The Challenge of Beauty" (Dec. 15). Why is it that when a word is spoken or an article written in behalf of better church music, people begin to raise ob-

jections? Every hymn suggested in this article has profound appeal to the heart, and all are well within the understanding of every stratum of human intelligence. I believe the author was striving to point out the difference between two kinds of hymns, typified by "Bringing in the Sheaves" and "When I Survey the Wondrous Cross." For years I had no idea what "bringing in the sheaves" meant (or what the "lower lights" were). But I did know what the "wondrous cross" was!

DIXIE LEE HACKETT
Hendersonville, North Carolina

The emphasis in our music should be on opening up heart-to-heart spiritual communication between people and between the people and God. Whether the music commands the respect and approbation of the cultured should be a secondary consideration. Surely we fulfill Scripture when a well-performed Fanny Crosby hymn brings a tear to the eye of a penitent sinner.

Since an average Adventist congregation is comprised of persons representing all strata of humanity, perhaps our music should span a broad spectrum within the limits set by Scripture and the Spirit of Prophecy. I am not suggesting that we embrace the modern secularist trend. But to emphasize one type of sacred music to the exclusion of another may serve only to polarize further some of the "castes" that seem to be developing within our church.

KARL NICKOL
Fullarton, Ontario

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How Jesus overcame

Revelation 2 and 3 contain eight promises to the overcomer. The first of these promises is: "To him that overcometh will I [Jesus] give to eat of the tree of life" (chap. 2:7); the last is: "To him that overcometh will I [Jesus] grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (chap. 3:21). An all-inclusive promise is found in Revelation 21:7: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." It is clear from these promises that God expects those whom He justifies to be overcomers.

What are they to overcome? In several places the New Testament makes it plain that evil is the enemy to be overcome. Paul, writing to the church at Rome, urged: "Be not overcome of evil, but overcome evil with good" (Rom. 12:21). John the Beloved pictured the enemy as "the world," and mentioned "the lust of the flesh, and the lust of the eyes, and the pride of life" (1 John 2:15, 16) as examples of what he meant by "the world." He added that those who are "born of God" overcome "the world" through faith (chap. 5:4). In John 16:33 apparently "the world" is the sum total of everything opposed to God.

The promise to the overcomer in Laodicea is of particular interest to Seventh-day Adventists, for Laodicea is the last of the seven churches, and, according to the time prophecies of the Bible, it exists in the period that well may be described as "the last days"—the present. The promise of sitting with Christ in His throne is to be fulfilled to those who overcome their temptations as Christ overcame in His conflict with the enemy (Rev. 3:21), using His secret of success.

How did Christ overcome? Did He use His divinity to assure success? Did He draw upon powers that are not available to ordinary human beings? What was His methodology in meeting temptation?

Without question Christ's chief weapon in meeting temptation was the Word of God. As a child Jesus learned the Scriptures at His mother's knee. As a youth He studied the prophecies and stored in His mind numerous passages of Scripture. He meditated on the infinitely deep and challenging thoughts communicated by God through inspired writers. That He was proficient in the use of the Scriptures was apparent from His encounter with the Temple theologians when He was only 12 years of age. "All that heard him were astonished at his understanding and answers" (Luke 2:47).

Jesus mastered the Word, not for the purpose of dazzling His elders, not to win debates, not to satisfy merely His intellectual hunger; He studied the Word because He loved the things of the Spirit, because He loved His Father and truth. But because of His mastery of Scripture, He was able to use the Word effectively. In His temptations in the wilderness, when Satan sought to overcome Him, He responded by quoting Scripture.

When Satan misused Bible verses, giving them a meaning not intended by Inspiration, Jesus showed that He knew Scripture better than did His enemy, and refused to be misled (e.g., Matt. 4:6). Clearly, those who overcome as Christ overcame must know the Word and use it when faced with temptation. Jesus "used only the weapons justifiable for human beings to use—the word of Him who is mighty in counsel—"It is written" (Matt. 4:4, 10)."—*Selected Messages*, book 1, p. 255.

Besides His mastery of the Word and His effective use of it, Christ overcame through His prayer life. Luke records that on one occasion Jesus "went out into a mountain to pray, and continued all night in prayer to God" (Luke 6:12). Christ prayed because, as the Son of man, He was dependent on prayer. He needed to obtain from His Father wisdom, strength, and power with which to carry forward His ministry and meet the temptations of Satan. He prayed much, and when He needed special help He spent additional time in prayer (as in the case just cited, when He was about to select the 12 apostles). It hardly needs to be argued, then, that members of the Laodicean church who overcome "as" Christ overcame will spend much time in prayer.

Jesus did not dally with evil

We might mention numerous other factors that enabled Christ to overcome, but space does not permit. We shall mention but one more, one that we feel is highly significant and practical to twentieth-century Christians: Christ never needlessly placed Himself in the way of temptation, nor did He dally with evil. When Satan tempted Him to deviate from His Father's will, He immediately dismissed the thought. As we note His method of overcoming we can say with assurance that had He been in the place of our first parents in Eden, He would not have lingered in the vicinity of the tree of knowledge. By contrast, too many Christians are like the little boy who was loitering around a sidewalk fruit stand. After the lad had spent several minutes walking back and forth in front of the beautiful display, at one point even picking up and examining a red apple, the owner came out and demanded harshly, "Young man, what are you trying to do, steal an apple?" "No, sir," the lad responded. "I'm trying not to." His best course of action would have been to move on.

In one of Christ's three temptations in the wilderness, Satan took Him to a high mountain and gave Him a panoramic view of "all the kingdoms of the world, and the glory of them." "All these things will I give thee, if thou wilt fall down and worship me," said Satan (Matt. 4:8, 9). Describing what happened, Ellen G. White wrote: "The eye of Jesus for a moment rested upon the glory presented before Him; but He turned away and refused to look upon the entrancing spectacle. He would not endanger His steadfast integrity by dallying with the tempter."—*Confrontation*, p. 52.

Christ saw the temptation, and felt its strength, but He dismissed it at once. He looked for only "a moment." He "turned away." He did not dally with the tempter. This reveals much about why Christ was 100 percent successful in overcoming temptation. It makes a very important point, also, for those who plan to overcome as

Continued on page 13

THE PEERLESS CHRIST

By FRANCISCO PIRO

The most extraordinary person in all human history is the founder of Christianity, Jesus of Nazareth. He has no peer. He surpasses every person who boasts a human genealogy. His exceptional personality, His courage and perseverance in doing good, make Him the incomparable Christ. Without any army other than the populace who admired Him, without any soldiers other than those simple men of Palestine whom He trained to be His disciples, without resorting to force or insurrections, He gave marching orders to His followers. Surpassing the feats of Genghis Khan, Attila, Alaric, Alexander the Great, Julius Caesar, Napoleon, and others, His followers achieved with unusual success the most glorious of all conquests—vast multitudes came to know and accept the teachings of the prophets and the good news of Christ the King.

The vastness of His knowledge

Jesus did not seek out the schools of His day that magnified small things and belittled great ones. He obtained His education from useful labor, the study of the Scriptures, the observation of nature, and daily experience.

By His supreme wisdom, the Son of Man initiated a new course of study, incorporating into the area of education new and valuable concepts. In His day the educators of Palestine, with headquarters at Jerusalem, taught their students the useless traditions in which the opinions of human authorities predominated. Christ foresaw the dangers of such an educational philosophy and saw its effects upon the inhabitants of old Canaan. He discerned it in the anxious hearts of His disciples, read it in the confused minds of the rulers, and discovered it in the expectant attitude of the people.

Knowing that His new teachings would awaken opposition, He nevertheless made love and kindness the basis of His doctrine.

The Master of Galilee preached love in place of hatred, nobility in place of heresy and disloyalty. He offered to His enemies fruitful dialogue in exchange for sterile discussion. To evasive characters He frankly offered His right hand. Although He was General of the heavenly hosts, He gave His life rather than taking life.

In His parables He drew from the simple happenings of daily life. On His lips those parables became sharp knives that cut away the mantle of supposed erudition from the priests and doctors of the law and revealed the weaknesses of their doctrines and customs, doctrines based not on the firm rock of the Word of God, but on the moving sands of the tradition of the elders.

Without doubt He was "Wonderful," the "Counsel-

lor" of whom the prophet Isaiah spoke, the "Lily of the valley," the "Branch" of the prophet Zechariah, and the subject of the Messianic prophecies found in the book of the illustrious prophet Daniel.

To the members of the Sanhedrin, the highest national tribunal, to the Pharisees, Sadducees, the priests, all allies in the cause against Christ, the attitude of the Master was incomprehensible. To Israelite society, it was a mystery. To the poor, the needy, and those who searched the ancient Hebrew scrolls, He was the Deliverer who would redeem them from the yoke of the Roman invader. Some members of the Sanhedrin and many readers of the divine oracles longed for this sublime hope to become a reality.

"His eye was mild, clear, and undaunted, His forehead broad and high. Every feature was strongly marked with benevolence and noble principle."—*Early Writings*, p. 172.

Of athletic form and with a face bronzed by the sun of Palestine, He appeared dynamic and enterprising. His dress was plain. Even though He was a king He did not display the rich robes of a Roman emperor nor the splendid clothing of the high priest—a tunic with shining ephod, and buckles set with jewels decorating the person of the anointed ones. The tunic of the Nazarene was simple and without embroidery. His brow displayed no crown or tiara. The future held for Him a crown of thorns.

The Master's walk was agile and firm. Generally He was accompanied by His disciples. He needed no royal guard to protect His life. He was a free Man and found pleasure in conversing with the simple farmer or with the peddler who through lack of means lived in a cheap boarding house.

Interaction with people

He was daring in denouncing sin, fraud, and hypocrisy. He warred against all evils without wavering. Energetically He condemned the love of money. He was sociable, and His fine figure stood out among His disciples, but He also sought the solitude of Jordan's banks, the sea of Galilee, or the hills for meditation and prayer. He rejoiced in giving health to the sick and freeing the devil-possessed. To get from one place to another, He went on foot. There is no record of His using animals such as the camel or horse, except during His passion week, when He traveled into Jerusalem by donkey, accompanied by a cheering crowd proclaiming Him king. The Creator of the animal world used the most humble of animals. He spent the nights in rustic dwellings of wood or adobe, where the dirt floors lacked rich Oriental rugs. His bed was a simple cot of leather or His own tunic. He who loved to heal the sick, Author and Sustainer of the universe, had "not where to lay his head."

Many times Jesus patiently watched the marching of

Francisco Piro was a missionary in the Inca Union for more than 27 years. At present he is chaplain at the Belgrano Adventist Hospital in Buenos Aires, Argentina.

"His eye was mild, clear, and undaunted, His forehead
broad and high. Every feature was strongly marked with benevolence
and noble principle."

the Roman legions and the passing of the two- and four-horse chariots displaying the shield of the emperor. He saw the drivers' whips cut the air, and the horses quicken their gallop. He saw how the presence of the conqueror irritated the oppressed people.

Nevertheless the leader of the Christian hosts commanded, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." He did not disapprove of the Roman supremacy; on the contrary, He showed His contemporaries the path of duty. However, in His teachings He would show that victory consists not in enslaving peoples, destroying towns, territories, armies, and industries, devastating fields with their harvests, humiliating the great or subjugating the humble, but rather in dominating the lower passions. The triumphant One is the master and not the slave of circumstances.

An Old Testament prophecy of Christ says that He would be the "Star out of Jacob." The wise men of the East followed a star as their guide to lead them to the cradle of the Saviour of the world in Bethlehem. Among the minor prophets, Haggai rightly called Christ "the desire of all nations." The seer of Patmos gave this testimony about the Saviour: "I am the root and the offspring of David, and the bright and morning star" (Rev. 22:16). Napoleon is supposed to have said, "Charlemagne, Alexander, and I built great empires; but they

were founded on force and have decayed. Only Jesus of Nazareth founded His kingdom on love, and today there are millions who would give their lives for Him."

John Paul Richter, distinguished historian, refers to Jesus in this way: "The crucified Jew has unhinged, with His wounded hands, the doors of empires, has turned aside the course of the centuries so that they run in new channels, and continues to rule over time." The late Mahatma Gandhi, Hindu nationalist and spiritual leader of India, drank abundantly from the spiritual fountain of the Sacred Scriptures, which caused him to exclaim in the midst of his political struggles on behalf of his people, "If Christians would live the life of Jesus Christ, their great Captain, all India would be attracted in a short time to the feet of the Saviour."

In this critical hour of indecision, of successes and failures, that which our world most needs is a new revelation of Christ, to change its heart so that it will practice the golden rule. The application of this rule would give positive results, because as we love we will feel loved. The prophet Isaiah, whose book is one of the great glories of Hebrew literature, exclaimed, "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea" (chap. 48:18). If we would permit the commandments of God, exactly as they are found in the book of Exodus, to be engraved by the Holy Spirit on our hearts, and would love God above everything and our neighbor as ourselves, we would bring due honor to the Author of those laws.

On La Plata Avenue in the city of Buenos Aires there is a Christian church that has a clock on the front of it with hands marking the minutes and hours. There is also an inscription that reads, "It is time to draw near to God."

Since the coming of the age of speed, the world has shortened its distances. Now, with intercontinental rockets, any nation is vulnerable to enemy action. The Child who was born in Bethlehem has likewise shortened the astronomical distance that separates us from Heaven. Jesus is God, but He became man and lived without sin. He walked through this earth preaching, teaching, healing, and doing good, and finally died on a cross to pay the debt of our sins in order that we might live eternally with Him. We have only to accept Him as our personal Saviour and be willing to do His will, as clearly expressed in the Bible.

But there is something more. We Christians have a living God. Yes, Christ is in heaven, interceding for each of us.

Because of everything that has been said, because Jesus left the heavenly throne to become flesh, lived and suffered on this earth, died on a cross, rose, and now intercedes and waits for you and me to accept Him, we are all debtors to the Crucified One. □



The journey from Emmaus

The journey *to* Emmaus is generally dwelt upon, but the journey *from* Emmaus is equally significant.

By EDWARD E. WHITE



The story of the journey to Emmaus is well known, being described at length in Luke 24:13-29, but the journey back, related in only verse 33, is equally important and probably just as thrilling, though in a different sense. The journey to Emmaus speaks of sad hearts and blind eyes: "But their eyes were holden that they should not know

him" (verse 16), which in process of the 12-kilometer journey changed to burning hearts and open eyes: "And their eyes were opened, and they knew him" (verse 31).

Cleopas and his companion evidently were on their way home to return to the daily grind after their cherished ideas of a conquering Messiah had been dashed to the ground. What hope was there left now to those who "trusted that it had been he which should have re-

deemed Israel" (verse 21). Little did they recognize in the companionable Stranger, with His profound knowledge of the Scriptures, their resurrected Lord, although they could see Him clearly with the natural eye.

But what a transformation took place after Jesus accepted their hospitable invitation to stay overnight in their home! The good news that had finally penetrated their slow minds (verse 25) was of so precious a nature that they had to share it with the other disconsolate disciples.

Now began the journey from Emmaus, an expedition that would normally never have been carried out in the darkness of the night, even though there was the possibility of a Passover full moon shedding some light. Loose stones, tree roots, uneven paths, dangers of robbers—all were hazards to life and limb, the more so as these enthusiastic two were going as fast as they could. But they were not alone; the same three who made the journey outward from Jerusalem were together on the return trip, but this time the One they had come to recognize was unseen. Previously the seen One was unrecognized. Note Ellen G. White's comments that heighten the drama of this precipitate scramble:

Hazardous journey

"In some parts the road is not safe, but they climb over the steep places, slipping on the smooth rocks. They do not see, they do not know, that they have the protection of Him who has traveled the road with them. With their pilgrim staff in hand, they press on, desiring to go faster than they dare. They lose their track, but find it again. Sometimes running, sometimes stumbling, they press forward, their unseen Companion close beside them all the way.

"The night is dark, the Sun of Righteousness is shining upon them. . . . They must tell them the wonderful story of the walk to Emmaus. They must tell who joined them by the way."—*The Desire of Ages*, p. 801.

On the way to Emmaus, the compassionate Saviour had solaced their hearts and planted their feet in the way of understanding; from Emmaus He protected their bodies and guided their feet to their destination. This thought of the Lord's

Edward E. White is education director for the Euro-Africa Division.

invisible presence is further underlined when Cleopas and his friend "knock for admission" at the door of the room where the disciples had hidden themselves. After they identify themselves, "the door is carefully unbarred, they enter, and Another, unseen, enters with them."—*Ibid.*, p. 802.

The reality of spiritual things, undiscernible by the natural eye, is a theme that occurs again and again in the Bible. One outstanding example is the experience of Elisha's servant, a replacement for the covetous Gehazi. His cry, "Alas, my master! how shall we do?" (2 Kings 6:15) was answered confidently by Elisha but with no visible assurance of help to the frightened servant. Then to show concrete evidence for his utter trust in God, Elisha added the prayer, "Open his eyes, that he may see" (verse 17). Then it was that the terrified servant saw what had been there all the time, namely, a host "of horses and chariots of fire round about Elisha" (verse 17).

It will be remembered that Moses endured the frustrating interviews with Pharaoh, the complaints of those he had come to deliver, and the pursuit of the Egyptian army because, as described in Hebrews 11:27, he saw "him who is invisible." The presence of the I AM at the burning bush remained with him throughout his difficult 40 years of wilderness leadership, even though he wished on one occasion to render this presence more real by a visible manifestation (Ex. 33:14-23).

The things not seen

Likewise the apostle Paul endured the persecution, reproaches, ignominy, imprisonment, and other perils, by developing the realization of the invisible presence of the Lord. Then it was that all his troubles appeared but as a "light affliction," for he looked "not at the things which are seen, but at the things which are not seen" (2 Cor. 4:17, 18).

Returning to the two disciples of Emmaus, let us consider their hospitable request, "Abide with us" (Luke 24:29). Our Lord accepted this invitation and entered their home for a brief period, but then "vanished out of their sight" (verse 31). But, in actuality, this Stranger remained with them far longer than

it took to prepare the simple evening meal, far longer than it took to retrace rapidly those 12 kilometers, far longer than it took to hear the recital of this wonderful appearance and to reveal Himself personally to the assembled disciples. Forty days later He himself gave a verbal reply to their request to abide with them, when He uttered those unforgettable words "I am with you always, even unto the end of the world" (Matt. 28:20).

The composer of the well-known hymn "Abide With Me" grasped this thought also in one of the stanzas of this song, which, incidentally, is meant for the eventide of life, not the daily setting of the sun.

"I need Thy presence every passing hour;

What but Thy grace can foil the tempter's power? . . .

Through cloud and sunshine, O abide with me!"

And in a stanza not included in all hymnals:

"Not a brief glance I ask, nor passing word;

But as Thou dwell'st with Thy disciples, Lord,

Familiar, condescending, patient, free,

Come, not to sojourn, but abide with me!"

How fully, how eternally the simple request "Abide with us" was answered by the unfathomable, inexhaustible, continual love of the Friend of friends. He promised not merely to the two travelers, but to all His disciples in all ages that He would send "another Comforter, that he may abide with you for ever" (John 14:16); and also to the one who loves Him "my Father will love him, and we will come unto him, and make our abode with him" (verse 23).

Well would it be for every disciple to experience not only the journey to Emmaus, with its profundity of Bible study with a divine Expositor, but also the journey *from* Emmaus with overflowing hearts to spread the good news of salvation made possible through a risen, omnipresent Saviour. □



Women in the Ministry

Clearly and emphatically, inspiration
has marked out a significant
gospel role for dedicated
women in the church.

By ROSALIE HAFFNER LEE

Much has been written and discussed regarding the ordination of women ministers in the Seventh-day Adventist Church. There is a strange irony that seems to be overlooked in nearly all of these discussions: While arguing the merits of ordaining women to the ministry—a matter for which we have no scriptural precedent or Spirit of Prophecy counsel—we have seemingly ignored the rather abundant and obvious counsel that has been given to this church on the place of women in the Adventist gospel ministry.

It is a kind of proverbial putting of the cart before the horse to argue about something for which we have no counsel while largely neglecting to follow the counsel we do have on this matter. Is it possible that the latter has generated the former?

Rosalie Haffner Lee is a Bible instructor for the Michigan Conference.

Or to continue in the proverbial sense, Are we having difficulty pushing the “cart” because we have left off the “horse” power of following God’s counsel?

Years before the current women’s liberation movement had been born, Ellen White gave this counsel, which indeed must have sounded strange to her contemporaries: “If a woman puts her housework in the hands of a faithful, prudent helper, and leaves her children in good care, while she engages in the work, the conference should have wisdom to understand the justice of her receiving wages.”—*Evangelism*, p. 493.

Or this: “There are women who should labor in the gospel ministry. In many respects they would do more good than the ministers who neglect to visit the flock of God.”—*Ibid.*, p. 472.

Recognized as Bible instructors

Since the days of Mrs. A. T. Robinson, Mrs. S. N. Haskell, and other great pioneer women, this denomination has officially recognized women as Bible workers; and more recently, as Bible instructors.

At one time these devoted women were an important part of the evangelistic outreach of this church. Many a Seventh-day Adventist can trace his spiritual roots to the faithful work of a Bible instructor, who taught him the truth by the fireside.

“There are women who are especially adapted for the work of giving Bible readings, and they are very successful in presenting the Word of God in its simplicity to others. They become a great blessing in reaching mothers and their daughters. This is a sacred work, and those engaged in it should receive encouragement.”—*Ibid.*, p. 469.

“The Lord has a work for women as well as for men. They may take their places in His work at this crisis, and He will work through them. . . . They can do in families a work that men cannot do, a work that reaches the inner life. . . . Their labor is needed.”—*Ibid.*, pp. 464, 465.

Unfortunately, in the past 25 or 30 years this counsel has not been heeded as it might have been. A check of the *Seventh-day Adventist Yearbook* will verify that in

My prayer

By VIRGIL A. CONNOR

O gracious God, Thy strength I need
To conquer self and sin,
To mold my life, Thy Spirit’s power
To gain and hold within.

Take from my heart all unbelief,
All doubtings, great and small;
My fears, perplexities, and woes,
I pray, remove them all.

If in affliction’s heated flame
Thou must the gold refine,
May dross alone consum’ed be;
Oh, may Thy will be mine.

Help me to live for Thee each day,
Impart Thy grace divine
When foes assail, when trials come
To this poor heart of mine.

Then fill my heart with Thine own love,
Help me to tell the lost
Of Jesus’ life, His death of shame,
Just what salvation cost.

And when at last earth’s day is done
And Christ, the Lord, shall come,
Grant me to hear from Him the words
“Come, faithful, welcome home.”

North America, at least, licensed and credentialed Bible instructors make up about 1 percent of our total ministerial working force. (For the past several years the number of Bible instructors has been increasing gradually, but not significantly.)

The reasons most often given for not hiring women Bible instructors are as follows:

1. Conference budgets will not allow for women workers; priority must be given to young male interns.

We would not wish to suggest that fewer ministers be hired by our conferences, but we would like to point out that if Bible instructors are as effective and productive as experience repeatedly has shown them to be, the tithing income from new members won would more than offset the cost of hiring these women. "Those who work earnestly and unselfishly, be they men or women, bring sheaves to the Master; and the souls converted by their labor will bring their tithes to the treasury."—*Evangelism*, p. 492.

Furthermore, "If a woman is appointed by the Lord to do a certain work, her work is to be estimated according

to its value. . . . Should not such labor be looked upon as being as rich in results as the work of the ordained ministers? Should it not command the hire of the laborer? . . .

"This question is not for men to settle. The Lord has settled it. You are to do your duty to the women who labor in the gospel, whose work testifies that they are essential to carrying the truth into families."—*Ibid.*, pp. 491-493.

2. Hiring women workers is too great a risk, for they might get married, and the conference investment in them would be lost.

Have we ceased hiring teachers, secretaries, and nurses because they might get married or are married? In this day and age of women's pursuing careers and maintaining a home, why should we limit Bible work to single women? "The method of paying men laborers, and not paying their wives who share their labors with them, is a plan not according to the Lord's order, and . . . is liable to discourage our sisters from qualifying themselves for the work they should engage in."—*Ibid.*, p. 492.

FOR THIS GENERATION By MIRIAM WOOD

The problem of loneliness—2

In our last column we discussed a letter from a reliable source. The writer, a graduate student, adult, living in a men's dormitory, had made a quick survey of as many students as he could in a limited time, asking them to state what they considered to be the paramount problem in their lives. Almost unanimously, the problem turned out to be loneliness—the feeling that every human being walks about the world encapsulated in an invisible shield that separates him from every other human being. It's as though he were talking through a microphone to those on the outside; even in shaking hands, the flesh seems not to make contact, but only the outside shell.

We suggested some reasons for this condition. Television, for instance, which opens such a bright and happy (sometimes) world; flick the switch and everybody is wonderful, and fun and problems are solved in half an hour and nobody feels alone. But *you* feel alone when the program is

over and it's time to switch the off button. Then there's only emptiness. The letter writer also made the point that many parents seem unable to present to their children an example of married friendship—the true meeting of another's needs. Beyond that, in most cases the days of the warm, extended family is over; there are no grandparents and aunts and uncles and cousins nearby to whom a person feels he can turn. These relatives are scattered all over the globe.

Other contributing factors to the feeling of loneliness may be violence in the streets, which drives people indoors at the coming of night; large-city living, making contact with people on the other side of town a safari rather than a drop-in thing; the restlessness of the late twentieth century; competitiveness for grades and jobs; the "looking out for number one" philosophy. You can add to the list, I'm sure.

Having said all this, what are the solutions, if any? Must today's young person

live from dreary day to dreary day, grasping at whatever straws of physical pleasure make him feel less alone? Absolutely not. The disease of loneliness can be cured. The cure isn't simple; it doesn't consist in taking a blue pill and a red pill once or twice a day. The cure involves your own will power. Is that bad news? Probably, for most of us want external, not internal, cures. But here is the outline of what I prescribe:

1. Develop a close, *personal* relationship with Christ. He is your Friend. He will never let you down. He truly will never forsake you. But by now you know that friendship is a two-way street. You can't mutter a few hasty words as you dive into bed at night, "Bless all the family and help me to . . ." and expect a warm glow of friendship with Christ. You'll have to set aside a specified time each day to spend with Him in reading, praying, and just sitting quietly with your thoughts fixed on your Saviour. You'll come away from these friendship sessions with a new feeling of security.

2. Make a determined, conscious effort to stop thinking about yourself. I know that bookstands are full of "me" books, urging you to analyze every fleeting emotion, to dwell constantly on how to get ahead, how to

win, how to make people respect me, how to be happy (that's a laugh, for there's no such formula), and so on and on. Just take reasonable care of your body, do your duty, work hard, stay clean and well, and forget yourself.

3. Learn all you can about proper diet, and then eat and live as you should. If this point strikes you as whimsically extraneous, then you haven't been keeping up with recent findings, which document the fact that our moods and even our entire outlook on life can be distorted by improper diet and lack of sleep and exercise. The fewer "artificial" foods you eat, the less chemical additives you take into your body, the less risk you'll run of distorting your emotions. When you're young, doubtless you need three balanced meals a day, but "balanced" does not mean doughnuts for breakfast, a peanut-butter sandwich for lunch, and a carton of yogurt for dinner or supper. Those things (except the doughnuts) have their place, but fruits and vegetables are essential for optimum health.

4. Resolve to get at least 15 minutes of concentrated exercise every day, because this cleans out your mind and straightens up your emotions.

Now you're ready to get started with the next crucial step, which we'll talk about in the next column.

(On the other hand, from the perspective of a Bible instructor and minister's wife—I am both—and knowing the unique nature of the ministry in its pastoral and administrative roles, I find it difficult to imagine an ordained woman functioning in those roles while at the same time filling the role of wife and/or mother.)

Why should women donate their time?

3. We should train women but let them serve as lay workers in the church, rather than being put on the conference payroll.

If this rationale were followed, why not have all lay ministry? Why should men be paid as ministers while women are to donate their time and energies? "The tithe should go to those who labor in word and doctrine, be they men or women."—*Ibid.* "When self-denial is required because of a dearth of means, do not let a few hard-working women do all the sacrificing. Let all share in making the sacrifice. God declares, I hate robbery for burnt offering."—*Ibid.*

Certainly we need more lay people to help finish the work, but is it possible that if we hired more women as full-time Bible instructors to help train the lay people we would get the work done sooner?

"If there were twenty women where now there is one, who would make this holy mission their cherished work, we should see many more converted to the truth. The refining, softening influence of Christian women is needed in the great work of preaching the truth."—*Ibid.*, pp. 471, 472.

"Seventh-day Adventists are not in any way to belittle woman's work. . . . In many respects a woman can impart knowledge to her sisters that a man cannot. The cause would suffer great loss without this kind of labor by women. Again and again the Lord has shown me that women teachers [Bible instructors] are just as greatly needed to do the work to which He has appointed them as are men."—*Ibid.*, pp. 492, 493.

There are dedicated women in our lay ranks, there are ministers' wives, there are young, talented women graduating from our colleges, who could effectively and capably fill the roll that inspiration has outlined for the woman gospel minister. These women ought to be on the payrolls of our conferences. "This question is not for men to settle. The Lord has settled it." (Emphasis supplied.)

Our plea is that we as a church—leaders and lay people—seek to follow the counsel God has given us regarding the role of women in the ministry. Instead of spending time and energy deliberating a matter about which we have no counsel, let us seek ways of implementing the program God has so clearly and emphatically outlined for us as a church, for using women in ministering to souls in these, the closing hours of earth's history.

Once we have a strong force of well-trained women Bible instructors in every conference, leading out in soul-winning activities, training the lay people and new members to win souls, there will be time enough—provided the Lord still tarries, and that's not likely once the church gets on fire and is trained to do the work—to argue the merits and pray for direction as to whether those women should be ordained to the ministry to which they have already been called! □

FOR THE YOUNGER SET

A piano for Esther

By HELEN KELLY

As a plant is drawn to sunlight, so Esther was drawn to pianos. Although she didn't have one in her own home, whenever she visited at her friend Connie's house she was sure to head for the parlor, where the piano was.

"Sh-h-h," Connie would whisper when Esther started to finger the keys. "Mother might hear you and make me practice."

If only I had a piano to practice on, Esther would think.

The music teacher at school taught the children how to read notes on the staff. How Esther wished she knew more, especially how to translate the notes in the music book into music on the piano.

Esther didn't expect ever to own a piano. After all, she was one of several children in the family, and there was little money even for necessities.

When Esther was 13, Mother informed the family, "As soon as I can find an apartment closer to the hospital, we're going to move." Dad was no longer living at home, and Mother had recently taken a job at the hospital.

Shortly before they moved, Mother had a special

surprise for Esther. "Dear, I know how much you would like to play the piano. I've been able to get an old upright at a reasonable price and I'm having the movers pick it up before they come here to get our furniture. Then we'll have it at our new place."

A piano of her own! It was almost too good to be true. Esther gave her mother a big hug and kiss.

Little by little Esther learned to play, first with one hand, then two. At times the family almost wished Mother hadn't bought the piano for Esther, but as time went on, the practicing paid off, and she could play quite well. Her greatest pleasure came from playing hymns. Sometimes Mother would sit beside her on the piano bench and they would sing together. Mother's favorite song was "We Are Nearing Home."

Since growing up and moving away from home Esther has often been thankful she learned to play the piano. She has played at many Sabbath school and church services, and now she is teaching her own children to play. Often Esther whispers a Thank You prayer for the privilege of playing an instrument.



READER TO READER

An exchange of views on a topic of current interest

THE QUESTION:

From infancy our 9-year-old redhead has attracted more attention than our 11-year-old blonde. Repeatedly the older child has been ignored while the redhead has been profusely complimented. Gradually the older girl has developed feelings of inferiority, and although she loves spiritual things, she has a sour attitude toward people, has few friends, is ultrasensitive to slights, and resents her sister. Meanwhile the redhead has become a sweet, happy, loving, well-adjusted girl, which has contributed to her receiving all the more compliments. My wife and I try to take an interest in our blonde's interests and be her friends, but so far we don't seem to have been able to heal the wounds. Does anyone who has had to deal with similar situations have any advice for us (or for the people who make over our redhead)?

■ My heart went out to you and your daughter as I read of your problem. Your question brought back many memories of the painful struggle I had through my childhood and young adult years in learning self-acceptance. Although I adored my mother and older sister, who were not only beautiful but charming and witty, and although I was constantly assured of their love for me, I was continually berating myself for not being more like them.

Mom was a jewel and never showed any partiality, while at the same time she encouraged my sagging ego by pointing out my good features and urged further development of various talents she detected in me. More than anything through those years it was her consistent love and faith in me that helped the most. It gradually taught me that God loves me even more and has a plan for my life, whether or not I am beautiful.

BRENDA WENNERBERG
Berrien Springs, Michigan

■ Basically we believe you are doing the best thing—loving your daughter and being interested in her.

We suggest that you try to help your blonde have success experiences, while realizing that all talents come from God. Find areas in which she can excel. Relatives

and family friends can join in a plan consciously to build up the blonde's self-image. Plan activities and invite for each of your daughters another Christian girl.

Your own reaction to praise given to your girls can help keep it in perspective. Praise the Lord for His blessings. If someone is extra lavish in personal praise, you may need politely to tell him or her that you are trying to help your girls realize that true beauty is the beauty of a Christlike character.

Also, don't unconsciously alienate your redhead. She is open for many temptations that your less-popular girl may not have.

TED and KAREN WADE
Takoma Park, Maryland

■ I can sympathize with your daughter. When I was a child I was very shy and backward and lacked self-confidence. Being tall, I was gangly, and felt unpretty. Coupled with that, when I was 10 years old my mother married a man who had a daughter who was cute, petite, and who had naturally curly blonde hair. Besides, she had the gift of gab. After she came on the scene I spent two or three miserable years always feeling that I was competing with her and coming out the loser.

With the help and counsel of my mom I was able to give up the

competition and began to learn how better to roll with the punches. Even though I liked people, they didn't seem to like me very much. But instead of going off by myself to lick my wounds at the first rebuff, I began to make an effort to ignore slights and come back like a puppy and be friendly anyway. I consciously fostered the philosophy "If they don't like me they don't know what they are missing, because I know I can be a good and loyal friend." I began to try to learn the interests of those about me and to learn enough about those interests to be able to discuss them.

All this wasn't easy. But as time went on, people began responding and I gained some lifelong friends.

MARGARETTE MILLER
Dunlap, Tennessee

■ We had the same situation with our two daughters. This is what we did, with God's help.

1. We showered our older daughter with love, not to the exclusion of the younger, but sometimes a little extra attention was given in privacy.

2. We asked our relatives and some friends to be more equal in their attention. Those friends who particularly ignored the older girl, we tactfully avoided having in our home.

3. Her talents were emphasized and encouraged, helping her to develop self-confidence.

4. Great effort was expended by precept and example teaching her that to have friends one must show herself friendly.

5. We complimented her frequently for everything and anything possible. We did things *with* her.

6. We verbalized the problem with her, emphasizing the fact that each person is loved for his or her own special personality. We also prayed with her, asking God to help her develop a sweet personality.

7. We placed our two girls in separate academies, avoiding competition.

8. We tried to keep her well groomed, helping her over those awkward years.

9. We tried to teach her that Jesus is her *personal* friend and tried to let her see our love for each other and for Christ.

10. First, last, and always, we loved her openly, freely, lavishly, and spoke to her of this.

Today our girls have passed through the quarreling years, and they deeply love each other. Our older daughter is now well adjusted, happily married to a wonderful Christian SDA young man, and best of all, has a close rela-

tionship with her Saviour. Praise God.

All of this took years, so don't despair, but continue your efforts and God will bless you.

NAME WITHHELD

■ Let the older daughter do some special jobs that she can do because she is taller, older, et cetera. Then let her have the spotlight when you let her father or others know what a good job she has done.

MARIE CINQUEMANI
Muskego, Wisconsin

■ Try to help your daughter to excel in as many things as possible. A good loaf of bread baked by an 11-year-old doesn't go unnoticed—especially if shared. Or perhaps she could make a lovely Sabbath meal for company (mother may end up helping a lot, but daughter can have the spotlight).

Try to overlook the mistakes and always notice the improvements—they are sure to come, especially if learning time is a happy time.

If your 9-year-old has the same interests maybe you'll have to be firm; for instance, you might say, "Yes, you may take lessons (music, tennis, art, or whatever) too, when you are 11."

EVELYN WAGNER
Rogue River, Oregon

QUESTION FOR MAY

Response deadline April 13

My 3-year-old son recently has begun saying some things that concern me. Doubtless because of his love of stuffed animals he will say, for example, "I'm a monkey, and you're the mommy monkey." Later, when I ask him to pick up his toys he replies, "I can't. I'm a cat." Another thing that bothers me is that he never volunteers any information about his own faults. In fact, when I punish him he will later remind me of how bad I was to spank him. But when I ask him to tell me why I spanked him, his face goes blank, although I had tried carefully to explain before I administered the punishment. He never recalls on his own any wrong that he has done. As an isolated pastor-missionary's wife I need help. Any suggestions?

Send answers to Reader to Reader, ADVENTIST REVIEW, 6856 Eastern Avenue N.W., 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.

The baptism we need

“I indeed,” said John the Baptist, “baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire” (Matt. 3:11).

John was not only saying that his baptism was external, transient, and symbolic; as a prophet he was announcing that the Messiah would baptize His true followers “with the Holy Ghost, and with fire.”

Commenting on the fulfillment of this prophecy, Ellen White states that “the Holy Spirit, assuming the form of tongues of fire, rested upon those assembled. . . . The appearance of fire signified the fervent zeal with which the apostles would labor and the power that would attend their work.”—*The Acts of the Apostles*, p. 39.

Why is the Holy Spirit compared with fire? That the fire signifies zeal has been mentioned. As we draw lessons, the following suggest themselves:

1. The Spirit may be compared with fire because He enlightens the mind darkened by sin. Referring to the man who has not been touched by the Spirit of God, the apostle says that he has “the understanding darkened, being alienated from the life of God” (Eph. 4:18). That is why many so-called wise men are unable to understand the things of God, and many illiterate receive the blessing of knowing God and understanding His Word.

2. The Spirit may be compared with fire because He purifies the heart. “Nothing less than Divine fire can cleanse the dross of sin in the human heart,” someone has remarked.

3. The Spirit may be compared with fire because He warms previously cold hearts. Our hearts are naturally cold because we don’t love as we should. Jesus only, through the Spirit, can give us His love. Then we will be able to love Him, His work, the members of the church, and all human beings.

Our first need, then, is to receive the Holy Spirit to enlighten our minds, to purify our souls, and to fill our hearts with Jesus’ love.

The Holy Spirit in these functions can be received as an answer to prayer. The Lord said: “If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?” (Luke 11:13). We are not to wait passively to receive the Spirit.

Ask for the blessing

Our second need is to receive the baptism of the Holy Spirit to fit us for service. No human being can give this baptism. No human being can sell it. We can preach or write about it, but we can neither receive it by ourselves nor give it to other people. Jesus is the only source of the baptism of fire.

If we have accepted Jesus as our personal Saviour, if we have confessed our sins to Him, receiving His par-

don, then we can ask for this special blessing. To receive it we must put our lives in harmony with God, and then we must pray perseveringly until we receive it.

This is what the disciples did: “The disciples prayed with intense earnestness for a fitness to meet men and in their daily intercourse to speak words that would lead sinners to Christ. Putting away all differences, all desire for the supremacy, they came close together in Christian fellowship. They drew nearer and nearer to God. . . . These days of preparation were days of deep heart searching. The disciples felt their spiritual need and cried to the Lord for the holy unction that was to fit them for the work of soul saving. They did not ask for a blessing for themselves merely. They were weighted with the burden of the salvation of souls. They realized that the gospel was to be carried to the world, and they claimed the power that Christ had promised.”—*Ibid.*, p. 37.

The world needs the gospel today in the same way that it needed it in the time of the apostles. And we need the baptism of fire to fulfill the Lord’s great commission in the same way that they needed it. Let us, then, put away all our differences, all desire for the supremacy, and let us come together in close Christian fellowship. Let our hearts feel a burden for the salvation of souls, deeply and sincerely, and then let us ask for the blessing. The Lord is ready to bestow it. If we fulfill the conditions we shall receive it, because He knows that this is the baptism we need in this the last hour of human history. G. C.

Are heroes necessary?

“Let’s Bring Back Heroes” is the title of a column by William J. Bennett, executive officer of the National Humanities Center in North Carolina, that appeared in the August 15, 1977, issue of *Newsweek*.

Mr. Bennett says, “In a recent survey of 1,200 junior-high-school children, the most popular response to the question: ‘Who is your hero?’ was ‘None.’ Nobody. Other answers far down the line in this and other polls have revealed the devaluation of the hero. . . . Heroes are out of fashion. For some reason, perhaps for no reason, many of us think it is not proper to have heroes; or worse, that there aren’t any—or only shabby ones.”

We agree with Mr. Bennett when he expresses his concern by saying, “Such a fad is dangerous because it puts children’s ideals, aspirations and their notions of self-worth in jeopardy.”

Adventists do not espouse a philosophy of heroism, nor worship human heroes. They worship only one Hero, Jesus Christ. Neither do Adventists believe that they are the last-day heroes. They do not expect a ticker-tape parade in heaven to honor their accomplishments. All who march through those pearly gates will fully realize that they are there because of the victory of Another. He alone will be the Hero of heaven.

However, although Adventists are careful not to worship human greatness, they do emphasize the value of the positive influence of heroic men and women on the behavior of their children and youth. The Bible is ideally balanced between the accomplishments of men and their failings. This balance brings to light both the love and

power of God by which these men and women took heart again. As the scripture says, "David encouraged himself in the Lord his God" (1 Sam. 30:6).

Creating suspicion

Mr. Bennett also expresses his concern about creating suspicion in our children when he says, "We have been too much suckered by what is called 'the reality technique,' or what I call the AHA! theory of human behavior. The AHA! theory of behavior assumes that the most real aspects of anything are those that are base and are concealed from the eye. AHA!—you may appear to be an honest lawyer, but that is only a devious approach to get my business; AHA!—teacher, you may appear to have an interest in my child, but you are merely putting me on in order to get me to tell the principal how fine you are so you can get a raise; or the worst AHA! of all: AHA!—Dad, you may try to make me believe that you're doing it for my good, but you are really just doing it to manipulate me, to show you have power over me. . . ."

"We have become so interested in raking muck that we scarcely lift our eyes from it. Watergate, 'demythologizing,' phony sophistication, believing that every good action has an ulterior and crass motive, the rise of the anti-hero, and a variety of other forces have made the hero invisible to us."

Adventist educators are well aware of the evils of suspicion, especially when planted in the minds of young children. Like yeast in a loaf of bread, these suspicions permeate every thought until the end product is an adult incapable of confidence in others. As Ellen White says, "If we are forever suspecting evil, this very fact will so shape their course of action as to produce the very evil which we have allowed ourselves to suspect."—*Review and Herald*, April 15, 1880. (See also *Testimonies*, vol. 8, pp. 81-86.)

Seeing the good

In his column Mr. Bennett calls for a renewed emphasis on the positive characteristics of men and women, and says, "Along with emphasis on sound arithmetic and spelling, even on sociology for the first-grader, we should tell some stories, true stories, about heroes. We should offer our students and ourselves some real examples, not only of human corruption, degradation and duplicity, but also of the qualities we think men and women can and should possess. . . . And it's possible that if we don't take the time, our children, taught as they have been to doubt, will live the consequences of not knowing what they may safely believe."

Adventists concur. The eradication of suspicion requires a positive approach: (1) in the study of the exploits of men and women of faith, who in spite of their frailties did great things for God; (2) in our relationships with one another.

"It is not wise for us to compare ourselves with other workers, speaking of their failings, and raising objections to their methods of labor. It would be no surprise if those who are laboring under grave responsibilities, and who have many trials to meet, should sometimes make mistakes. . . . Let us become familiar with the good that is being done by our brethren, and talk of that."—*Evangelism*, p. 633.

J. J. B.

How Jesus overcame *Continued from page 3*

He overcame and at last sit down with Him in His throne. Overcomers do not dally with evil. They do what Christ did—turn away from it and, where the temptation is visual, refuse to look upon "the entrancing spectacle."

When Satan urged Christ to turn stones into bread, after fasting 40 days, "this was indeed a temptation to Christ. But He cherished it not for a moment."—*Ibid.*, p. 41. Clearly it was part of Christ's *modus operandi* to dismiss temptation at once, not dallying with it.

Hebrews 4:15 says that Jesus was "in all points tempted like as we are." He was "tempted like as we are," but He related differently to temptation from the way many of His followers do. He did not respond to it; He did not dally with it; He did not yield to it. And yet "He exercised in His own behalf no power that is not freely offered to us."—*The Desire of Ages*, p. 24. "The Majesty of heaven undertook the cause of man, and with the same facilities that man may obtain, withstood the temptations of Satan as man must withstand them."—*Selected Messages*, book 1, p. 252.

Temptation is not sin

There is an old saying that "You can't keep the birds from flying over your head, but you can keep them from making nests in your hair." In our battle with Satan let us be clear on the fact that temptation is not sin. Satan may flash into our minds an unholy desire, but that desire does not become sin unless it is dallied with and cherished. Satan may bring to our minds an impure suggestion, but that suggestion will not defile the soul unless it is retained and contemplated. We may feel the strength of the temptation, but by God's grace and our own choice we may dismiss it immediately.

Mrs. White has well said: "An impure thought *tolerated*, an unholy desire *cherished*, and the soul is contaminated, its integrity compromised. . . . *If we would not commit sin, we must shun its very beginnings.* Every emotion and desire must be held in subjection to reason and conscience. Every unholy thought must be *instantly repelled*. . . . By faith and prayer all may meet the requirements of the gospel. No man can be forced to transgress. His own consent must be first gained; the soul must purpose the sinful act before passion can dominate over reason or iniquity triumph over conscience. Temptation, however strong, is never an excuse for sin. . . . Cry unto the Lord, tempted soul. Cast yourself, helpless, unworthy, upon Jesus, and claim His very promise. The Lord will hear. He knows how strong are the inclinations of the natural heart, and He will help in every time of temptation."—*Testimonies*, vol. 5, p. 177. (Italics supplied.)

Christ's promise to those who overcome as He overcame is glorious indeed. Best of all, it is within reach. "Our Saviour took humanity, with all its liabilities. He took the nature of man, with the possibility of yielding to temptation. We have nothing to bear which He has not endured."—*The Desire of Ages*, p. 117. "As the Son of man, He [Jesus] gave us an example of obedience; as the Son of God, He gives us power to obey."—*Ibid.*, p. 24.

K. H. W.

COVER STORY

Adventists penetrate Canada's far north

By MARY LANE ANDERSON

They came to Canada's Yukon Territory by the thousands, mostly greenhorns ill-equipped for survival in the harsh Northland, but irresistibly lured by the glint of gold to risk their lives for a fortune.

Gold, gold, gold! The rumors spread and multiplied, gripping men with a fever that knew no abatement until nuggets flowed through their fingers or they fled, weak and penniless. Battling against accidents, frost, starvation, and disease, every man fought to be the lucky one who would escape the tragic death statistics and come out rich.

For two years men crowded the wharves of Seattle, begging for passage north. For two years an endless line of humanity snaked over the treacherous Chilkoot Pass, oblivious to blisters, cramped muscles, and heavy loads. All that mattered was a soft, yellow metal that lay like butter along the Yukon streams.

Today, 80 years later, once again people are searching for gold. In the Yukon's capital city, Whitehorse, and in outlying towns and villages, gold more valuable than the nuggets of Bonanza Creek is buried in the hopeless mire of sin. Adventists have come to mine, to search out each soul longing for escape.

At the approach of winter, all over this vast territory of 207,000 square miles, the hum of mosquitoes gives way to gently falling flakes. Crystal lakes and dashing streams lie quiet beneath blue-black ice and snow comforters. Bare branches don shimmering hoarfrost robes and flirt with the Arctic winds. Soon the winter land is at rest.

Mary Anderson is a minister's wife and a free-lance writer for the Whitehorse, Yukon, newspaper.

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But not the people. Men spin about town, hurrying to buy winter supplies. Pedestrians hunch into the bitter wind, unmindful of diamonds in their hair or aurora borealis overhead. Hurry to warmth. Hurry to wealth. Hurry to a drink. These are the rugged, independent individuals to whom we offer the warmth of Jesus' love. We point them to the Great Prospector, who counsels men to buy of Him gold, all the gold their hearts could desire.

The Yukon has never faced a future of such limitless possibilities and shackling problems. For untrained youth it is a land of business opportunity where anyone willing to work

can establish himself comfortably. For those longing for escape from cramped cities and stressful living, the unmapped wilderness extends welcoming arms. And the coming gas pipeline has challenged men to new dreams. Real-estate listings are obsolete before the paper is off the press. Opportunists knock on the door of the Northland, sure that *cheechakos* (newcomers) and sourdoughs alike will benefit from their services. The land is ready to burst with rich and exciting things.

However, with the population and business explosion will also come higher prices, short-term expansion, increased crime, and a new wave of money-grubbers. Residents welcome improved economy, but long for an accompanying happiness and security.

So we too have ridden in on the crest of the wave of fortune seekers, praying for a fabulous "take" and sure of the peace and eternal security

that so many Yukoners are seeking. The Yukon is one of North America's last frontiers, and it is an opening mission field for the Seventh-day Adventist Church. For more than a decade, isolated members have been staking out claims for the heavenly King, and now it is time to work those claims.

During the winter of 1977-1978 a firm foundation for Yukon evangelism is being laid in Whitehorse. This city of 15,000 is the center from which work will branch out into scattered and remote communities. Door-to-door visitation and follow-up is preparing the city for an evangelistic crusade for the fall of 1978. Also included are health programs such as the Five-Day Plan to Stop Smoking, cooking schools, and film lectures in public schools, each ultimately pointing the participants to that better, more satisfying way of life we ourselves have experienced.

Throughout the year Sabbath schools will be working



During the gold rush in the late 1890's, thousands of men trudged over dangerous Chilkoot crossing to get to Dawson City. All that mattered to them was the yellow metal that lay along the bottom of the Yukon streams.

for the Yukon. Last year the Annual Council voted 1978 Sabbath school Investment funds for two projects—frontier evangelism in the Yukon and a medical evangelist clinic in Appalachia. If in 1978 Sabbath school members can reach a worldwide Investment of \$5 million, projects in the Yukon and Appalachia will receive \$62,500 each as their share.

Realizing the possibilities for growth and expansion in the Yukon, Maranatha Flights is planning a church-building fly-in, June 9 to 24. The response for the project has been enthusiastic, and about 150 are expected to participate. Because of virtually endless daylight during that time of year, three construction shifts will rotate.

Through wide press coverage, the community of Whitehorse will be prepared for home calls by Maranatha members and six student volunteers from Union College who plan to devote their summer months to visiting and

giving people Bible studies.

Men still struggle hopelessly over the mountain of despair to reach an illusive financial security or fleeting happiness. Toughened by years of making do with what is available, they see no gold.

But we do. There are 23,000 "nuggets," 23,000 men, women, and children, to save for the kingdom.

As H. S. Larsen, secretary of the British Columbia Conference, says, "There is gold in the Yukon! The claims have been staked; now miners are needed."

GERMANY

Members gain right to Ingather

In 1977 the churches of the South German Union Conference requested and received permission from regional governments for house-to-house solicitation. For a number of years prior to this, Ingathering in Germany was done by sell-

ing missionary brochures. The financial returns from this method were obviously meager.

Adventists had believed that the authorities would not give them permission to collect funds by solicitation. But in 1976 leaders from the Baden-Wuerttemberg Conference mustered the courage to apply for house-to-house solicitation and without difficulty received permission. Testing the program, they found that it worked! In one week about 90 solicitors collected DM21,000 (US\$9,768).

After this pilot program the South German Union Conference applied to the regional governments in their territory for the same permission to solicit funds. The applications were approved. Hence in 1977, throughout the union we engaged without incident in house-to-house solicitation.

The Adventist Publishing House in Hamburg printed the Ingathering material, and the union prepared visual programs that were shown in

nearly all the churches before the campaign. This helped to motivate the church members.

A number of members took one or two days off their work in order to be able to have more time for Ingathering. Many people asked about the Adventist Church and its objectives.

The total received from solicitation in the four conferences was DM347,810 (US\$161,772). In addition, we received DM61,000 (US\$28,372) by the former method of selling Ingathering magazines. Currently we are making advance preparations for the 1978 Ingathering campaign. **WILFRIED NINOW**
Secretary
South German
Union Conference

BRAZIL

1,000 participate in home visitation

One thousand Adventists from Greater Belo Horizonte, Brazil, gathered in the Colorado Auditorium on Sabbath, November 19, to participate in a massive home visitation program and distribute a new leaflet entitled "Urgente."

After a brief sermon presented by Darci M. Borba, East Brazil Union Mission president, members boarded 20 buses or used their personal vehicles to evangelize Sete Lagoas (Seven Lagoons), a city of 120,000, situated 45 miles from Belo Horizonte.

Each bus group was equipped with a map indicating district and streets to be visited. It was a rainy Sabbath, but the rain stopped long enough for the group to complete the visitation program. By the end of the day more than 400 people were enrolled in the Voice of Prophecy Bible Correspondence Course.

A Bible worker has already been assigned to assist those who enrolled, preparing them for an evangelistic crusade to be held soon.

ARTHUR S. VALLE
REVIEW Correspondent
South American Division



Maranatha Flights International volunteers plan to build a church in Whitehorse in June, as well as to visit people in the community. Six Union College students will spend the summer visiting and giving Bible studies.

Church bridges two worlds in Papua New Guinea

By M. G. TOWNEND

No country within the territory of the Australasian Division presents the church with a greater challenge than does youthful Papua New Guinea. Two thirds of Australasia's baptisms in recent years have been from the Papua New Guinea Union Mission. However, because of our limited educational facilities, only 25 percent of Adventist youth in Papua New Guinea can gain a Christian education in our own schools.

In cities such as Port Moresby, the capital and largest city of this fast-developing nation, government, industry, and commerce vie for trained and educated workers; but in the highland mountain villages and on many of the palm-fringed coral islands of this country, the stone-age culture of the past is still very evident. Superstition and ignorance reluctantly give ground to enlightenment and progress, which is the end product of education.

Fired with a burning desire to serve the peoples of their new nation, Adventist young people come to work and study at Sonoma Adventist College from and for service in the two worlds that are Papua New Guinea today.

Sonoma is situated near Rabaul on New Britain, Papua New Guinea's second-largest island. Established in 1968 to train ministers and teachers, Sonoma has expanded over the years to meet the demands of a changing society. Courses are now offered in business administration and secretarial sciences.

The newest department of Sonoma College provides training in agriculture. Up-to-date scientific gardening and farming techniques are taught in the classroom and practiced

in college gardens and plantations. In the art department, students are learning to prepare charts and drawings for classroom instruction, evangelistic lectures, and village health programs.

Practical experience is gained by students as they assist in the building program of the college. Experience thus gained will be put to good use when they later go out to work in the towns and villages of their nation.

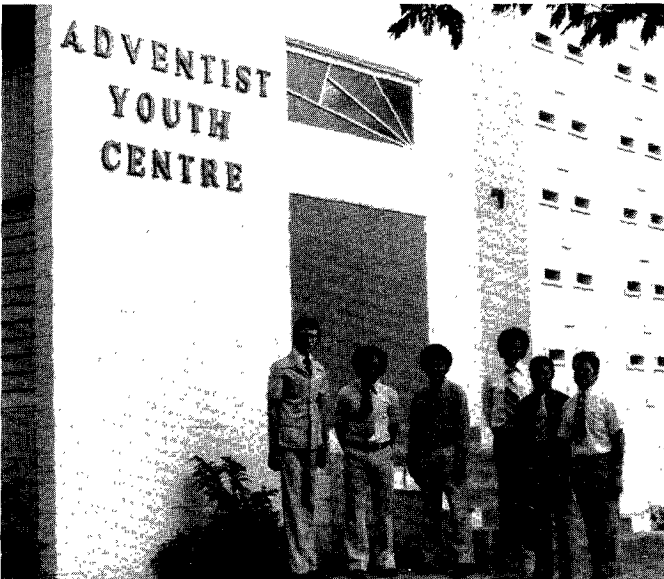
Music plays an important part in the lives of Sonoma students. Instruction is given in the rudiments of music theory and practice, and opportunities to perform are provided by the Sonoma male choir, the women's choir, and the combined college choir.

At Sonoma College the social scene is not neglected, and a cultural bridge is established between the best of the cultural past and the benefits of today's society. The college dining hall serves simple and nutritious traditional national foods. Lifelong friendships are formed, as dedicated young people eat, work, study, and play together. Many of these friendships will continue through life, as young men and women from Sonoma Adventist College become a living bridge between the two worlds of Papua New Guinea.

Sonoma Adventist College must be expanded to meet the demands for an increased church-worker force. The most urgent need is for a new building, to house the college administration and library. Anticipating a large overflow offering on March 25, Sonoma students have already begun work on much-needed college extensions.

In this country, many land segments are separated by vast ocean distances, high mountains, deep ravines, and mighty rivers, making aircraft an essential form of communication. Bridging the two

M. G. Townend, former Australasian Division Sabbath school director, is Far Eastern Division communication director.



Top: Sonoma College students, anticipating a generous Thirteenth Sabbath Special Projects Offering on March 25 to pay for their expansion project, build an extension onto one of their buildings. Middle: The offering also will replace worn-out mission aircraft. Bottom: Peter Roennfeldt, left, evangelist, recently baptized several young people at the Hohola Adventist Youth Centre in Port Moresby. With him is the singing group that assisted him in his crusade. During the past four years 800 persons have been baptized in this city as the result of public evangelism, in which Pastor Roennfeldt says the youth center played an important part. Youth centers in other parts of New Guinea are the third Thirteenth Sabbath Offering project this quarter.

worlds of Papua New Guinea, the Adventist Church's mission aircraft fulfill their important function as they carry personnel and supplies to isolated mission outposts and bring students to schools and colleges, to be educated and trained to meet the demands of this developing country.

It would be impossible to supervise and service adequately the exploding mission program in Papua New Guinea without the use of mission aircraft, but some are getting old and, in the interests of safety and efficiency, must be replaced.

Another bridge the church would like to build in Papua New Guinea is youth centers in the areas of urban population, where the drift of the youthful population presents the church with the challenge of a tremendous youth-evangelistic potential.

The Papua New Guinea Union Mission looks to the world Sabbath school membership for a generous Thirteenth Sabbath Special Projects Offering on March 25 to help them replace mission aircraft; build a new classroom and administration block at Sonoma College; and erect much-needed urban youth-evangelistic centers.

TANZANIA

Snuffing legend publicizes meetings

By disproving a local superstition, a team of young lay evangelists in Tanzania helped publicize their evangelistic campaign.

Imariro, where they held their meetings, is not far from the lake town of Mwanza. Nearby is a hill called Ulemera topped by a pile of rocks. In these rocks, as the story is told, a swarm of bees established themselves many years ago.

According to the legend, one day during the first world war six German soldiers climbed these rocks to get some honey. Before they had finished eating the honey all six were dead. Legend has it that these bees poisoned their honey. From that day on, the

local people have worshiped this pile of rocks, and the bees have come, and gone undisturbed.

When the team of young lay evangelists began their meetings they learned about the legend. Being bold young Adventists, they decided to take advantage of the local superstition and advertise their meetings by disproving it.

The local people believed that anyone who climbed the rocks and ate the honey would die as punishment from the god of the hill. These young men would disprove this by climbing the rocks and eating the honey!

After announcing well in advance what they intended to do, one evening Simon Lukondia, the leader of the group, and three others, placed their prepared long ladders against the rocks, and scrambled up the 100 feet to the top.

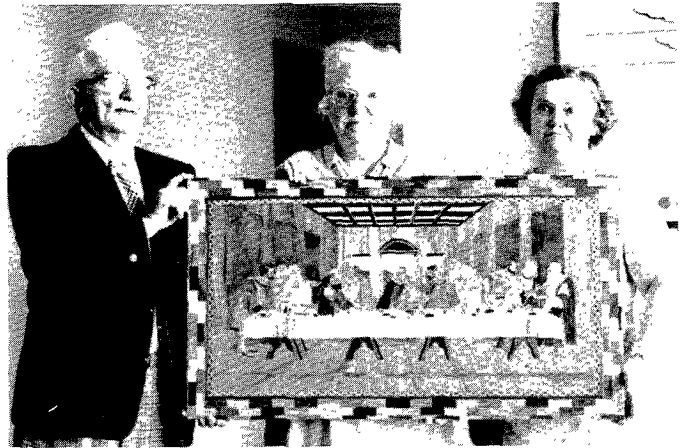
Next they hauled up buckets, grass, and charcoal. After blowing on the charcoal, lighting the grass, and smoking out the bees, they proceeded to pull out the honey until they had three buckets brimming with honey and comb. Then they sat on the edge of the rocks, perched high above the curious crowd below, and proceeded to munch on the honey. All the while the crowd expected them to fall dead.

After eating enough to defy the god, but not enough to upset their digestive systems, they carefully climbed down and distributed the three bucketfuls of honey among the wondering crowd, who eagerly (for superstitious reasons) fought for some of this special honey.

This challenge of the "killer-bee" legend proved a tremendous advertisement for the meetings. Seventy-three people gave themselves to Christ.

The people did not stop worshipping the god of the rock, but like the people of Malta in Paul's day, argued that the Great God had given our young people special protection!

DEREK K. BEARDSSELL
President
Tanzanian Union



New York member expresses gratitude for prevention of blindness

Mr. and Mrs. Harry Ferguson and Evelyn Henley, from the Gloversville, New York, church, presented an inlaid plaque of the Last Supper to C. W. Skantz, president of the New York Conference, recently as a token of their thanks for Mr. Ferguson's healing.

Mr. Ferguson was told by an ophthalmologist that he would be totally blind within two years. This came as a shock to him, for he dearly loves mountains, lakes, and wildlife. One Sabbath, as he was feeding some birds, he realized anew that if Jesus cares for small birds He certainly would care about his eyesight. He asked Jesus to prevent the loss of his sight, promising that if his condition was corrected he would use his eyes to make something special for the church he loves so much.

When his eyesight did not deteriorate as expected, he decided to show his gratitude by constructing a communion table. The top would be an inlaid picture of Christ's last supper. He would also make a plaque for the New York Conference office that would be identical to the table top. Purchasing a supply of rare wood, he, his wife, and Mrs. Henley completed the two projects.

The two projects took 528 hours of labor, and the material cost more than \$500. Using 101 kinds of wood, he put 1,485 pieces in the table top and 1,545 in the plaque.

GERALDINE I. GROUT
Review Correspondent

AFRO-MIDEAST DIVISION

Lay activities councils conducted

Recently lay activities directors' study councils were conducted in the Ethiopian, East African, and Tanzania unions, where delegates discussed Bible evangelism, literature distribution, Community Services, Ingathering, and Bible correspondence school applications. Special emphasis was given to a territorial assignment plan whereby the whole field will be divided in such a way that each member will have his or

her own mission territory. No inhabited area will be without a Seventh-day Adventist responsible for it.

F. K. Wangai, lay activities director of the East African Union, explained the problem he is facing in his 125,000-membership field: In certain areas the concentration of Adventists is so high that there is hardly a household with less than one church member. The delegates agreed that his was a "good" problem, of which it would be well if there were more. But in some countries of the Afro-Mideast Division a single member would be responsible

for more than a million people in an area the size of Denmark.

The lay activities director of the Ethiopian Union, Tsegaye Tegene, reported that SAWS has been in the forefront in giving relief to those in need in his country. In the Tanzania Union, where Calvin Smith is lay activities director, a "trainer-trainee" program is being carried out with success. Many baptisms are resulting, and the newly baptized members are beginning active soul winning as soon as they join the church.

BORGE SCHANTZ
Lay Activities Director
Afro-Mideast Division

PHILIPPINES

MVC students open new school

Recently Fausto and Alex, student missionaries from Mountain View College in the Philippines, opened the fifth mission extension school for their college at nearby Mahayag.

Serving in the mission school at Dampaan, Fausto and Alex had been thinking about how they could spread the gospel of Jesus Christ to nearby villages. The week before, they had been approached by a native from a nearby village requesting a teacher. As this man compared the lives of his neighbors involved in demon worship and chicken sacrifices with the lives of those people from the mission school, he decided he wanted his people to worship the same God worshiped by the mission school people.

Excited with the possibility of extending the gospel, Fausto and Alex made their way back to Mountain View College to ask permission to open an extension school at Mahayag. With sadness they returned with the news that sufficient funds were not available to begin another school.

Fausto and Alex did not want to defy the decision of the college, but they wished to act upon their burning desire to win more souls for Christ.

So they agreed that one of them would go to Mahayag and the other would stay at Dampaan. They would limit their diet to camote (sweet potato) and sacrifice a few meals so that they could open a mission school at Mahayag without asking for extra funds.

The plan worked. The children and adults of Mahayag built a school. They planted gardens. Fausto and Alex started classes on health and the simple truths of Christianity. The work grew until Fausto and Alex were no longer able to keep it a secret. Together with Datu (Chief) Tibulawan of Dampaan they again presented their experience and plan to Mountain View College.

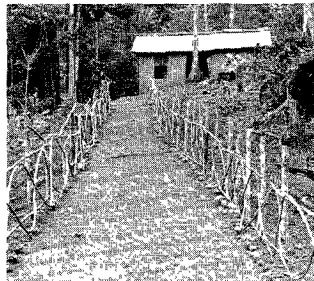
Gifts that had come to the college from all over the world provided sufficient funds to support the new school. Soon two additional missionaries were selected to expand the program.

Today a church has been built, and each Sabbath the new members worship to-

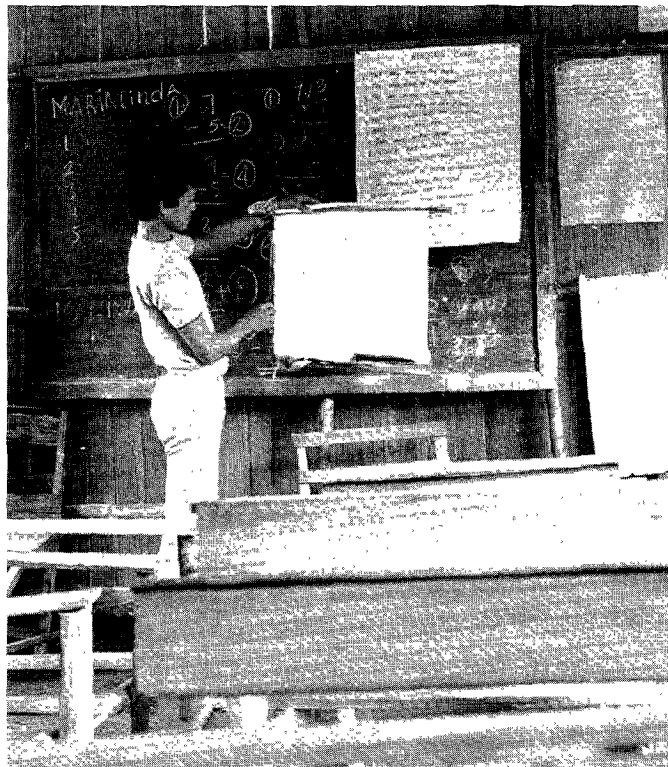
gether. No longer do they worship demons or make chicken sacrifices; now they sing happy songs about a new way of life.

Other villages are requesting schools and student missionaries. As funds and students are available, Mountain View College will continue to open new schools so that the gospel can transform more lives.

D. W. CHRISTENSEN
Public Relations Director
Mountain View College



A neat, clean path to the mission school gives an indication of the pride the villagers take in their building, where they learn of Jesus, as well as how to read and write.



A student missionary from Mountain View College shows how he teaches the students at a mission extension school to read and write.

MICHIGAN

AU emphasizes temperance study

Plans to make Andrews University a center for temperance education were announced recently by its president, Joseph G. Smoot.

This decision is the result of three years of study and consultation between the university's Seminary and graduate school faculties and the General Conference Temperance Department.

"With alcohol, drugs, and tobacco taking control of one society after another, and with the devastation to moral, social, and cultural values, we recognize the need for a church focus that has long been neglected, and Andrews University intends to meet the issues of our modern society by equipping young people with effective solutions," says Dr. Smoot.

Ernest H. J. Steed, General Conference Temperance Department director, who worked out the arrangements with the university, points out that the Five-Day Plan to Stop Smoking, temperance films, and other educational aids have attracted public attention because they are meeting the community's needs.

Dr. Smoot outlined the academic programs now available as a Master's degree in religion with a concentration in temperance leadership, and a Master's degree in education concentrating in temperance education. The Theological Seminary of the university offers a class in temperance evangelism for pastors and laymen, and hopes that overseas divisions will take advantage of this Seminary course in their extension-school planning.

Dr. Smoot has joined Elder Steed in urging church leaders, pastors, parents, and young people to unite in "this timely and important mission of the church." They cited Ellen G. White's statement, "Years ago we regarded the spread of temperance principles as one of our most important duties. It should be so today."—*Temperance*, p. 257.

Inside Washington By M. CAROL HETZELL

● **Welfare reform act:** Admittedly Government welfare administration needs reforming, but within limits. When a bill was introduced in Congress that would make ineligible for welfare anyone who refused a job offered him, the General Conference Religious Liberty Department went into action. Such legislation would hurt Adventists, who must refuse to work on Sabbath. The Religious Liberty Department prepared a proposal for an exception clause that would protect those who will not violate God's Sabbath. This is receiving serious consideration.

● **Unions and the conscience clause:** Religious liberty directors from the North American union conferences, along with General Conference personnel, have been visiting U.S. Senators in behalf of the conscience clause in the Labor Reform Bill. The clause would exempt from membership workers whose conscience does not permit them to join a labor union, providing they pay to a nonreligious charity an amount equivalent to union dues.

● **Senator from Parana, Brazil:** State Senator E. Losso, from Parana, Brazil, brought greetings to the General Conference Committee this month, coming direct to Adventist world headquarters from a Presidential prayer breakfast at the U.S. Capitol. The senator, who, with his wife, is an Adventist, told the committee he is introducing a bill in his state parliament that will make it possible for students to take examinations on a day other than the Sabbath. He requested that both he and his brother, who is a representative in the federal parliament in Brasilia, be remembered in prayer.

● **Health Department issues guidelines:** With the General Conference Committee voting more than \$179,000 for the operation of Better Living Centers and units serving the inner cities, the Health Department of the church has published a 196-page document entitled *Guidelines . . . Health Enhancement Programs, Consulting Center, Cardiac Rehabilitation for Seventh-day Adventist Better Living Centers*. Centers may order the book from their conference health department.

● **Breath of Life telecast:** The Breath of Life telecast has completed 13 more programs in its series for reaching black America. Seven programs in the recent series are on health-related topics. Dr. S. L. DeShay, director of the General Conference Health Department, and another physician appear on each show with the regular speaker, C. D. Brooks. The remaining six shows were shot in the Oakwood College church, and are of a more-religious nature. With the first 13 shows, this series will be televised in St. Louis, Missouri, and Washington, D.C., preceding evangelistic meetings to be held by C. E. Bradford, of the General Conference Secretariat (in St. Louis) and C. D. Brooks (in Washington, D.C.).

● **After 49 years!** The General Conference Committee has voted retirement and appreciation for Gertrude Green, missionary nurse, who has given 49 years of service to the work of her Lord. Miss Green served many years in China before that country was closed to missions. Captured at one time by guerrillas, she escaped by riding on a freight train. She moved with dignity among royalty and with love among the people she served. For the past 29 years she has been stationed at Bangkok Adventist Hospital. She returns to the U.S. in September.

● **Biblical research studies atonement:** Arnold V. Wallenkamp, of the Biblical Research Institute Committee, reported to the General Conference Committee that in studying the vast theme of the sanctuary-atonement, the institute has divided the subject into many topics. Participating in the study were approximately two dozen theologians from the church's colleges and universities, as well as institute members resident at world headquarters.

THESE TIMES

The search for happiness



Does happiness come through activity?
through possessions? through position?
through wealth? Or does lasting happiness
result from something greater and deeper?

A SPECIAL ISSUE

Looking for something to distribute house-to-house in your community or town?

The editors of THESE TIMES magazine have put together just such a product—a special issue dedicated to answer the question, "What is true and lasting happiness?" and designed specifically for mass distribution on a house-to-house basis.

This special four-color issue begins with a nationwide survey of what Americans think leads to true happiness. Then it probes the usual avenues people take to reach that elusive goal, presents God's purpose for creating man, reveals what Christianity has to offer the typical man, and shows how one Seventh-day Adventist church—Riverside City Parish in California—applies that happiness in Christ to its members and to residents of the community. (You may order this issue from your Adventist Book Center for 55¢ each [or 40¢ each for 100 or more] plus postage.)

P.S.—Be sure to send THESE TIMES to your neighbors, friends, and relatives this year. The special 1978 campaign rate of \$4.25 for a one-year subscription (12 issues) applies to all orders received at your Adventist Book Center no later than June 18, 1978. (Please add 75¢ for each overseas and Canadian subscription.)



Southern Publishing Association



Adventist in Carolina exhibits Bible manuscripts

On Universal Bible Sunday, November 20, George Suhrie, of the Fletcher, North Carolina, church, exhibited his ancient scrolls and rare Bible collection of more than 30 years. H. E. Peacock, president of the Henderson County Ministerial Association, opened the exhibit and thanked Mr. Suhrie for personally guiding him through the collections.

During the afternoon, more than 700 people crowded the exhibit hall to see manuscripts on parchments (skins), first editions of the printed Bible, the Hebrew Torah, seven special displays of the American Bible Society, and a film on God's Word. Emphasis was given to the importance of personal reading of the Scriptures, and 1978 Bible Reading Guides were distributed.

J. E. EDWARDS

WASHINGTON, D.C.

Church studies satellite use

The General Conference of Seventh-day Adventists (Communication Department) has become a member of the Public Service Satellite Consortium (PSSC), which is aggregating public-service organizations interested in the use of a communications satellite.

Some 95 United States bodies hold membership, including health-related societies such as the American Hospital Association, the American College of Physicians, and the American Medical Association; colleges

and universities from Maine to California; and churches such as the American Lutheran Church, United Methodist Communications, and United States Catholic Conference.

Syncom IV is a communications satellite that Hughes Aircraft Company and NASA will launch as a test payload during the Space Shuttle Orbital Flight Test program in 1980. It is expected that Syncom IV will thus be used as an economic and service experiment, with PSSC managing the satellite service.

What use could the Adventist Church make of satellites? There are many other ways it can communicate its message without using them.

And nothing will ever take the place of one-to-one, personal communication. But there would be many satellite applications open to a church that has accepted the task of communicating the gospel to every person on earth. Only through the mass media, accompanied by personal ministry and follow-up, can that goal ever be reached.

Satellites offer us the following opportunities:

1. Distribution of public-service radio and TV programming.
2. Continuing education for church employees and laymen.
3. Data transfer for conferences.
4. Teleconferencing.
5. College library-service exchange.
6. International disaster-relief coordination.
7. National and international broadcasting.
8. Distribution of health-care information.
9. Telediagnosis and consultation.
10. Distribution of news stories.

In May, 1977, 18 separate Roman Catholic producers used Satcom II in a three-day experiment. Thirty minutes of news were followed by a 90-minute taped presentation of the bishops' conference that took place in Chicago, May 3, 4, and 5. The two-hour programs were broadcast over 136 cable-TV systems in 33 States.

Project Look-up is currently taking religious, health, and educational programming via the ATS-6 satellite, 20 miles above Hawaii, to Central and South America and the Caribbean.

Through Satcom II the Christian Broadcasting Network (CBN) of Virginia Beach, Virginia, is reaching more than a million viewers daily. CBN is committing \$50 million to future programming of Christian-oriented comedy programs, soap operas, talk programs, music and drama productions, as well as their religious broadcasts.

The PTL (Praise the Lord) Television Network of North Carolina is also growing rapidly and reaching more TV

screens with its programming.

Public-service organizations are active in using domestic satellite communication systems. Satellite communications are also proving ideally suitable for the development of Alaska. Thanks to the domestic satellite system, many remote villages formerly without any electronic communication service are now receiving telephone service for the first time. Every community of 25 or more people is now being provided with a telephone. More TV programs dealing with the health and educational needs of these isolated people are needed.

Thirty Veterans Administration hospitals in the Pacific and Rocky Mountain regions are currently participating in a 15-month experiment permitting their personnel to exchange information through two-way interactive telecasts by satellite for two hours a week.

Satellite communications systems are insensitive to distance. They are expected to cut the mounting costs of educational and health-care communications, as well as to provide new methods of communication. There are many problems still to be resolved—problems of privacy, control, access, competition, and programming. But there is enormous potential. The problems definitely are worth solving!

The continuing costs of servicing communications between a satellite and earth stations are expected to prove lower than the cost of installing and maintaining the extensive power lines and transmitters needed for conventional radio, telephone, and television links.

Many satellites are solely for military, maritime, aeronautical, and data-relay purposes. But the large public-service organizations of the United States are all planning to use the "birds" in the 1980's. Perhaps there is a satellite in the Adventist Church's future as well.

VICTOR H. COOPER
Associate
Communication Director
General Conference

Far Eastern

- Martin Laurel Ligan, mission youth director, recently baptized 18 persons as a result of youth evangelism in the Southern Mindanao Mission.
- Sixty Karen tribe members, nearly one third of the Adventist Karens in Thailand, gathered in Mae Sariang on a recent Sabbath to commemorate the Lord's Supper and to witness the baptism of 13 persons.
- Recently a group of student nurses from Mountain View College in the Philippines visited a food-processing plant. As a result of the group's visit a home is being opened for Bible studies and one person is preparing for baptism.
- The chaplain and medical staff of H. W. Miller Memorial Hospital in the central Philippines conducted a series of evangelistic meetings in 1977 that resulted in the baptism of six persons.
- In the first 11 months of 1977 Korean laymen distributed 1,777,000 tracts and 2,165 Bibles and conducted 360 evangelistic meetings.
- Military (medical) training at Philippine Union College underwent a change recently when it became affiliated with Manila Central University Department of Military Science and Tactics. This change gives the college's medical training full recognition with the armed forces of the Philippines.

Northern Europe-West Africa

- British Union literature evangelists met for their convention in Swanwick, England, in January. Eighty of the 100-strong literature evangelist force were there. One had had the joy of seeing 12 people accept the Adventist message during the year. Eighty-six persons were baptized in 1977 as a result of their work.
- Twenty Newbold College students and Brian Ball, head

of the college theology department, are associating with the Northern Europe-West Africa Division Ministerial secretary, David Lawson, in an evangelistic campaign in Wokingham, two miles from the college. Seventy non-Adventists attending the meetings will be visited by students and Pastor Lawson.

- "A baptism a day" is the goal recently adopted by the workers in the Finland Union, according to Wiljam Aittala, union president. In 1977 the total accepted into church fellowship was 297. A medical-theological venture by a physician resulted in nine baptisms, and a reaping campaign by one of the ministers after personal evangelism by church members resulted in the baptism of 26. As always, the strong work by literature evangelists has had its impact.
- In January the Seventh-day Adventist Church in Gambia was able to obtain with government approval a 60-acre site on the outskirts of Banjul, the capital, on the main road to the airport. Construction will begin soon on a mission headquarters and vocational training school. The station director is D. Harrison. He is assisted by Don Vietz, an AVSC worker.

Southern Asia

- Peter Mundu, his wife, and two daughters have returned to Fiji for further mission service. The Mundu family, missionaries from India to the Indians in Fiji, spent their furlough in East India.
- The Northern Union, which incorporates the church's work in North India, as well as in Sikkim and Nepal, has organized 39 churches during the past five years. During the same period, the union began work in 51 areas.
- Sixteen persons were baptized recently in Kanyong Manipur, India.
- Jagdish Singh, pastor in Ujjain, Madhya Pradesh, India, presented a Bible to the Indian Foreign Minister, Shri

A. B. Vajpayee, during his visit to that city.

- Three groups of students from Spicer Memorial College witnessed in three major cities of India. They gave away literature, conducted evangelistic meetings, and staged a temperance rally in Hyderabad, Calcutta, and New Delhi.
- During 1977, laymen in South India conducted 37 evangelistic crusades. A total of 1,857 people were baptized in 1977 as a result of lay activities in the South India Union.
- S. P. Chand, Upper Ganges Section temperance and health-education director, and pastor of the New Delhi church, held a temperance program at the Rotary Club in Roorkee on October 24.
- Recently the MV Society of Bethel chapel in Colombo, Sri Lanka, held a Pathfinder fair, which was attended by non-Adventists including Asoka Harunaratne, Minister for Social Services in the Government of Sri Lanka.

North American

Atlantic Union

- In preparation for the Radiant Living evangelistic series to be held at Atlantic Union College beginning April 7, Mark Finley, O. J. Mills, and Donald Burgeson have begun a series of Time of the End prophecy classes in Leominster, Clinton, Worcester, and Marlboro, Massachusetts. Currently between 300 and 400 persons (approximately 150 non-Adventists) are studying the prophecies of Daniel.
- The biology and chemistry departments of Atlantic Union College have purchased a JVC color TV monitor and panasonic video cassette recorder in collaboration with the audio-visual department.
- After working for nearly 42 years in the New York Conference, August S. Anderson and his wife have retired and moved to Berrien Springs, Michigan.

● David Thomas and Clifford Gleason are the new ministerial interns in the Southern New England Conference. Mr. Thomas will be working in the Stoneham district with John Griswell, and Mr. Gleason will work with Alfred Schnell in the Providence, Rhode Island, district.

- On December 10 four young people who are pupils at Browning Elementary School in South Lancaster were baptized in the Sterling, Massachusetts, church.
- Approximately 180 non-Adventists are attending D. S. Lewis' lectures in the Times Square Center in New York City. Each week approximately 60 of these people remain after the lecture to ask questions about the Bible.

Canadian Union

- The baptism of a young man, a teacher in Happy Valley, is the first fruit of the church's opening work in Labrador.
- Four new members were added to the Regina, Saskatchewan, church by baptism on December 17.
- The Radiant Living Seminars team in British Columbia, which recently held meetings in the Vancouver suburb of Surrey, is preparing for a series in Richmond, another suburb.
- The Canadian Union reported a total of 1,780 baptisms in 1977. Membership at the end of December reached 28,145, a gain of 1,288 over the previous year.
- About 1,800 people visited the dietary display booth in the North York Branson Hospital during Nutrition Week, January 23 to 29, in Ontario. Nutrition Week coincided with National Smoking Education Week, which provided a unique opportunity to emphasize the opportunities for changes in the diet patterns of ex-smokers. During the week the hospital cafeteria planned special menus on three days, printing the calorie content of each item on a special chart. Printed materials were also displayed and made available

to those wishing further information.

Central Union

● Educational personnel from the Central and Northern unions visited Lincoln, Nebraska, for the annual Bi-Union Days recently. In coordination with the Union College education department, the directors visited with future teachers.

● C. Lee Huff has been appointed Colorado Conference stewardship director. He has been pastor of the Boulder church.

● Colorado Conference membership was 11,982 at the close of 1977. This is 82 more than the objective for membership set by the conference for the close of 1978.

● Forty-one persons have been baptized as a result of meetings in the Northglenn church in Denver, Colorado, by Dennis Sellers, Colorado Conference evangelist, and Henry Barron.

● An all-day rally was held recently in Farmington, New Mexico, for nearly 250 youth from Aztec and Cortez, Colorado, and the Farmington church. Allan Williamson, Colorado Conference youth director, and Les Pitton, Central Union youth director, led out in the program.

Columbia Union

● The Clarion County Holstein Club received the annual Community Services Award from the Distant, Pennsylvania, church for aiding farmers who have had accidents or who have had buildings burned.

● Attendance increased 8 percent last year at junior camp in West Virginia, where two new facilities—the swimming pool and ball field—have enhanced the camping program. Mark Walker, conference youth director, says the 120th camper to register this summer will be admitted free.

● Sligo church members donated approximately \$2,250 worth of food to be delivered to 85 families in Takoma Park,

Maryland, and Washington, D.C., before Thanksgiving. It was part of the seventh annual Festival of Praise—a yearly feature of the church.

● The Potomac Shepherdess Guild, an organization for ministers' wives, assistant publishing directors' wives, secretaries, and Bible instructors in the conference, elected Bonnie Dolinsky president, Jackie Moore vice-president, and Monika Yances secretary-treasurer for 1978.

● The annual communication council for Columbia Union personnel drew Public Relations professionals from the union's conferences, academies, colleges, and hospitals.

● Eighteen persons spent a day and a half near Richmond, Virginia, exchanging new techniques in reaching the non-Adventist public.

Lake Union

● Ed Dickerson, principal and teacher of grades seven to ten at Waukegan Junior Academy in Waukegan, Illinois, recently used a large empty room in the school for a learning project: he painted an outline map of the United States, measuring 40 by 21 feet, on the floor. Students from all grades use the map for games in which they learn State names, capitals, flowers, trees, and birds.

● More than 200 persons attended the largest laymen's rally ever held in Wisconsin at Wisconsin Academy, Columbus, Wisconsin, on January 22.

● Opening-day services for the new 240-seat Edenville, Michigan, church were held on January 14. Nine stained-glass windows, depicting the days of Creation, the lion and the lamb lying down together, and the second coming of Christ, were especially designed and constructed for the church by local artists William and Patricia Oberloier. The Edenville congregation was formed in 1882.

● Lake Union literature evangelists reported a gain of \$283,998 in processed sales in 1977. All five conferences in

the union reported a gain for the year, and two conferences reported outstanding achievements: Lake Region reported a gain of \$101,520, and Indiana showed an increase of \$91,576. Both conferences set new sales records.

Southern Union

● The South Atlantic Conference reports that six of its pastors baptized 100 or more persons during 1977, and another 11 baptized 50 or more. F. W. Parker, pastor of the Atlanta Berean church, baptized 240. Other centurions were: Albert Teele, Robert Connor, D. M. Jones, J. O. Best, and J. L. Follette. The conference total for the year was 1,985.

● Twelve new churches were organized in the South Central Conference during 1977. In addition, nine church buildings and three schools were under construction or being extensively remodeled and another four buildings were purchased. Laymen led out in establishing three of the new churches.

● Every public-school student in grades 4 to 12 in DeSoto County, Florida, has been introduced to the Adventist temperance message. Leading out in the project is 84-year-old N. H. Waters, a retired minister, joined by Arcadia Pastor George Harsha and George Tribble, pastor of a local Baptist congregation. It is expected that temperance clubs will soon be in operation in all DeSoto County schools.

Southwestern Union

● Thirty-one persons became charter members of the newly organized Covington, Louisiana, church on Sabbath, February 11. Ted Estey and George Stumpf were elected elders of this new church.

● A midwinter camp meeting was held March 10 to 12 on the campus of Sandia View Academy, Corrales, New Mexico. Samuele Bacchiocchi, guest speaker, told of his experience as a student at the Pontifical Gregorian University.

● The Texico Conference has called two men to be pastoral interns: Wallace Sullivan (no relation to the conference president, D. K. Sullivan), from Aztec, New Mexico, and Carlos Garza, from San Antonio, Texas. Both are graduating from Southwestern Adventist College this spring.

Loma Linda University

● A ten-day Testimony Countdown II series was held at Loma Linda University beginning February 18. Jointly sponsored by the University church and the Campus Hill church, the series was led by three representatives of the Ellen G. White Estate in Washington, D.C.

● Recent developments in measuring serum myoglobin at Loma Linda University's endocrine immuno-chemistry section of the clinical laboratory were published in the February issue of *Clinical Research*, the official publication of the American Federation for Clinical Research.

● Loma Linda University's summer program at Middle East College has been reactivated after two summers of political unrest in Lebanon. From June 11 through August courses will be offered in anthropology, health education, and religion. In addition to the summer session, students who leave from the United States will take a 23-day tour of the Bible lands. Leader of the group will be Robert Darnell, associate professor of missions, a 25-year resident of the Middle East who has visited the Bible-land sites many times.

● The forty-sixth annual Alumni Postgraduate Convention sponsored by the School of Medicine Alumni Association ended Thursday, February 16. Highlighting the convention were scientific exhibits, medical lectures, morning devotionals, and a weekend of religious emphasis.

● The School of Dentistry recently acquired a videotape machine for the new Niels B. Jorgensen Memorial Library in the School of Dentistry.

Record SAWS aid in 1977

Seventh-day Adventist World Service (SAWS) distributed more than \$6 million worth of relief shipments in 1977, a record high. Clothing, bedding, food, medical supplies and equipment, and other forms of specialized aid were sent to 33 countries. In addition to responding when disaster strikes, SAWS continues to maintain long-range farming and housing projects in several countries.

H. D. BURBANK

Black literature evangelists' sales

The publishing departments of the eight Regional conferences of North America, plus the black literature evangelists of the Pacific Union Conference, were instrumental in the baptism of more than 800 persons during 1977. Combined literature deliveries amounted to \$2,283,637. The Allegheny East Conference led the way with deliveries valued at more than \$450,000.

The General Conference Publishing Department is developing small, salable, Christ-centered literature oriented toward the black community. This so-called "anchor literature" is aimed at accelerating the sale of Spirit of Prophecy books for mass distribution. Literature evangelists are enthusiastic about this, for they are eager to place more Spirit of Prophecy books in the homes of the people.

C. M. WILLIS

Radio station makes seed offer

Can a radio program on agriculture be evangelistic? Radio station DXCR at Mountain View College, Philippines, recently discovered that it can be.

DXCR carries a daily half-hour program on farm topics prepared by the college agronomist, who has taken lessons in radiobroadcasting. Often in connection with the program, heard five days a

week, vegetable seeds are offered to listeners who write in.

The seeds come from what Mountain View College calls its DXCR seedbank, which has been operating for about three years, according to Donald W. Christensen, financial consultant for the college.

With a target audience that is about 70 percent agricultural, the offer of vegetable seeds draws a hearty response from those who cannot afford to purchase them.

Local Adventists, sometimes ministerial students of the college, carry the requested seeds by hand to those writing in. These local Adventists then have opportunity to show their friendliness and to plant spiritual seeds in the hearts of DXCR listeners.

Partly through this kind of programming, DXCR has been instrumental in 384 baptisms within just one of the provinces in which it can be heard. M. CAROL HETZELL

ABC managers meet in Denver

One hundred and sixty Adventist Book Center management personnel from the territories of the Pacific Press, Review and Herald, and Southern publishing associations met in Denver, Colorado, February 20 to 24, to study church literature distri-

bution. The program was under the direction of the leaders of the publishing houses, assisted by J. C. Kinder, associate Publishing Department director of the General Conference.

The theme of evangelism with literature permeated the presentations, and soul-winning stories by ABC personnel buttressed the theme. Mention was made of the fact that not only are many persons being won to the church by dedicated and alert ABC personnel but workers in publishing houses at times engage in evangelism and establish churches. The latest such congregation is the Donalson church in the Nashville, Tennessee, area, established by employees of the Southern Publishing Association.

Guests present were, A. R. Crouch, circulation manager, Stanborough Press; Winston Fletcher, ABC manager, Greater Sydney Conference (Australia); R. E. Pengilly, general manager of the Signs Publishing Company in Australia; Luis Ramirez, publishing director, Inter-American Division; and Horacio Taracena, manager of the Mexican Union ABC, which serves 1,000 literature evangelists and 100,000 Seventh-day Adventists. The ABC of Mexico operates three bookmobiles and will soon add two more large mobile units.

The Adventist Book Centers of the North American Division distributed

\$25,605,821 worth of materials during 1977, compared to \$15,084,987 ten years ago (1967).

BRUCE M. WICKWIRE

Volunteers killed in Guatemala plane crash

Four volunteers working on a building project in the jungles of Tehe Peten, Guatemala, with Maranatha Flights International were killed Friday afternoon, February 24, when their Piper Comanche airplane crashed in the parking lot of the National Social Security Hospital, a few blocks from the airport.

Killed were the pilot, Maurice Lawton, 48; Louise Lawton, his wife, 50; Merle Smith, 71; and Dale Havens, 67. The four were on the first leg of their journey home to Auburn, Washington.

Largest offering

The Thirteenth Sabbath Offering for the third quarter, 1977, was the largest third-quarter offering ever received. This achievement means a record amount (one fourth of the \$1,137,441 total, or \$284,360) will go for special projects in the Euro-Africa Division, including vitally needed building construction or improvement in three seminaries. With an increase of international tensions the adequate training of national workers has become a priority consideration.

R. CURTIS BARGER

For the record

Name change: After the five Festivals of Faith scheduled for North America in the spring of 1978 have been conducted, the name will be changed to Festivals of the Word. The reason is that the name Festival of Faith has been registered by another organization and permission has been granted to use the name only for the first five meetings. Follow-up programs around the world will use the new name.



ITA ReaLife witnessing

A new way to witness has been introduced by the General Conference Temperance Department—T-shirts with temperance messages. The dark-blue shirts have an ITA for ReaLife emblem on the front and a no-alcohol symbol on the back. The white shirts have an ITA for ReaLife emblem on the front and a no-smoking motif on the back.

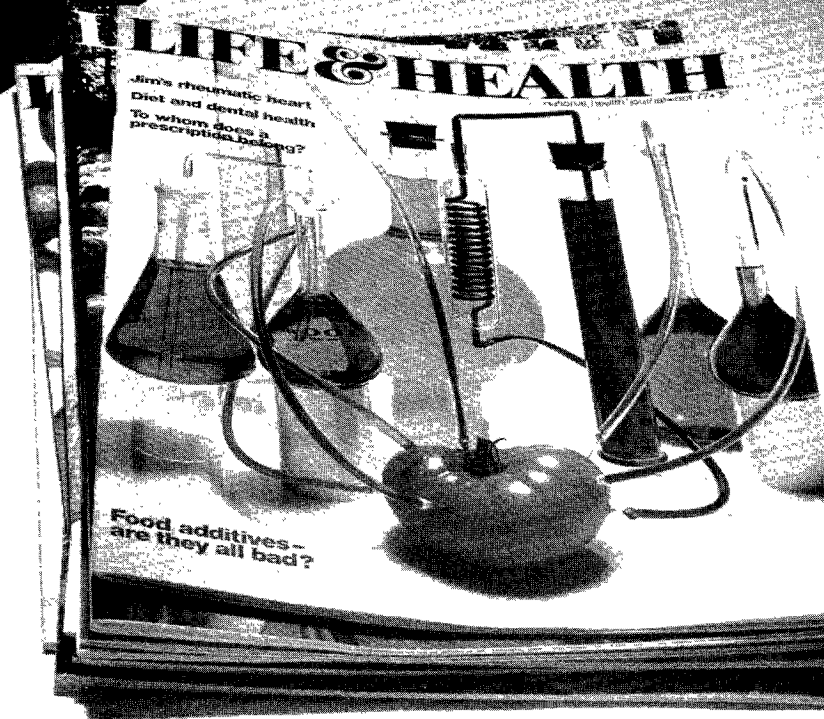
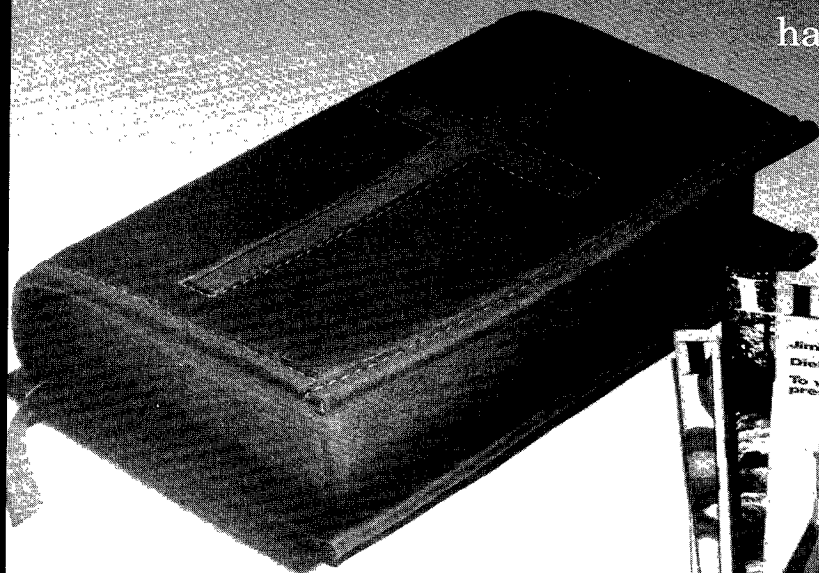
If many of the 817,000 Adventist youth throughout the world wear these shirts, an awareness can be created regarding the dangers of alcohol and tobacco. GILBERT J. BERTOCHINI

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