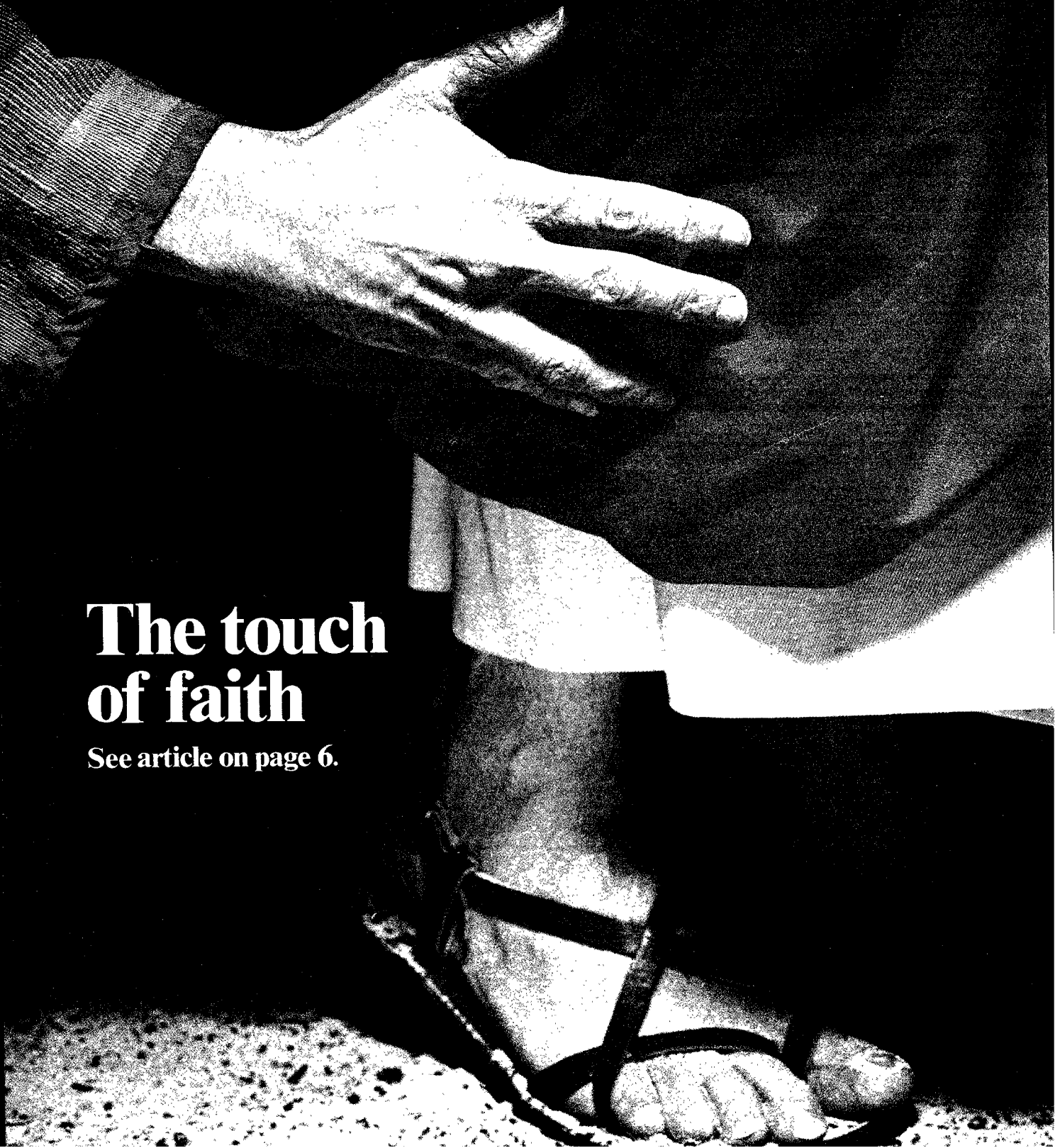


Adventist
Review®

General Church Paper
of the Seventh-day Adventists

MARCH 30, 1978



The touch of faith

See article on page 6.

THIS WEEK

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David L. Meeker, author of our cover story, "Touch of Faith" (p. 6), works as a cutter operator for University Printers at Andrews University, Berrien Springs, Michigan, where he is studying for an M.A. in history. In his article Mr. Meeker tells the story of the woman who touched Christ's garment, for healing, placing the event in the context of other events during Jesus' ministry.

The faith that prompted the woman to believe Christ could

heal her is the kind of faith demonstrated by many other Biblical characters. Based on a knowledge of Christ, such a faith has made many bold to work for God, bold to believe He will help them. Ellen White's testimony summarizes this kind of living faith: "When I talk of the subject of faith, my faith grows. I feel as though I could run through the troops of darkness, and rise above all barriers. . . . By living faith, I grasp the hand of Jesus, and I am all light in the Lord."—*Signs of the Times*, March 18, 1889.

At the time of writing, the first of the five Festivals of Faith, to be held in as many places in the next three months, is about to begin. These festivals are a unique kind of youth congress that focuses on actual witnessing. Jocelyn Fay, REVIEW assistant editor, will report on the Greensboro, North Carolina, Festival, to which she was assigned, in the April 13 issue.

The May 4 REVIEW will be a

very special issue. Called a Friendship Issue, its purpose is to explain to non-Adventists who Seventh-day Adventists are, what they believe, and what they do. Already in the final stages of production, the magazine will be one we feel our readers will be proud to share with their friends, relatives, or acquaintances. Extra copies will be available by writing to Circulation Manager, Review and Herald Publishing Association, Takoma Park, Washington, D.C. 20012. The special rates are (postage paid): 1-99 copies, 20 cents each; 100-999 copies, 17 cents each; 1,000-10,000 copies, 12 cents each.

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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.

Move on

I am convinced that God does not want His people to continue the debate over what happened in Minneapolis in 1888. Shouldn't they rather make the preparation necessary to receive the latter rain in its fullness so as to contribute to a finished work in human hearts in all the world?

The message of righteousness by faith by Jones and Waggoner was directed by God for that time. Those messages saved Adventism from becoming cast into a legalistic mold, even as the decision at the first Christian council at Jerusalem saved Christianity from being cast into the wrong mold of Judaism.

If the statement "the path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18) is true, then we have more light on righteousness by faith than Jones and Waggoner had in 1888. The root

of our failure today is not living up to the light we have received since then.

Some apparently esteem the sermons by Jones and Waggoner on righteousness by faith as superior to anything else on the subject we have. This is really an unwitting indictment of Ellen White. Think of the further light given us from her pen from 1888 until her death.

J. L. SHULER
National City, California

Incongruous

Re "TV Abstinence" (Another Viewpoint, Feb. 16).

It seems incongruous that a letter denouncing television should appear during the same week the denomination was urging its members to back two of its strongest religious TV programs through a special offering.

JERRY LUND
Fullerton, California

S.S. quarterly dilemma

We often hear expressions of appreciation for the fundamental truths brought out in the Sabbath school lessons each quarter, truths that help to establish us in the Adventist faith. At the end of the quarter, some file away the quarterly for future reference.

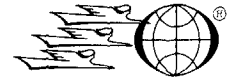
Others ask, "What shall we do with them?" Dare we reply, "Put them in the trash"?

Of all our publications, the Sabbath school quarterly seems to be the only one that is not being recycled. Are there schools where English is being spoken and/or taught that could make use of these truth-filled pamphlets? Will someone not study the situation and suggest a way to keep these treasures from going to the trash can?

GLADYS RABUKA
Armstrong, British Columbia

► *The reason quarterlies are no longer requested much for use overseas is that everyone around the world studies the same lesson each Sabbath. Overseas divisions are no longer several quarters behind the United States and Canada. We agree that the quarterlies are treasures and wonder whether there might not be another use for them such as in giving Bible studies. Perhaps there is a good use for them both at home and overseas. We will be happy to publish any properly channeled requests that we receive for quarterlies. Continue to watch the literature-requests column. However, if quarterlies are not requested, it is a waste of postage to mail them.*

Adventist Review



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Hannah, the absent mother

By KAY KUZMA

Of all the women in the Bible, Ellen White mentions four persons as examples of devoted and faithful mothers. Hannah, the mother of Samuel, is mentioned along with Jochebed, who risked her life to save her son Moses' life, and then trained him for 12 years before he went to live in the palace of the Pharaoh; Elisabeth, John the Baptist's mother, who followed the strict instructions given to her by an angel as to how to rear her child; and Mary, Jesus' mother, who was given the honored task of bearing God's Son and after that, training Him for almost 26 years.¹

It is easy to understand why Jochebed, Elisabeth, and Mary are listed, but why Hannah? She kept her son only long enough to wean him and then give him to Eli, the high priest, to raise.

What would you think of me if, when my little boy Kevin was 3 years old, I sent him to live with the president of the General Conference and went to see him only once a year when I brought him a new coat? I can

hear you accusing me of child neglect or quoting to me some of the research findings by John Bowlby concerning the emotional reaction of anxiety and depressions that children have when they are deprived of their mother's and father's attention during the early years of life.²

But let's say I had a good motive. I didn't leave him because I wanted to run around and have a good time; I had promised the Lord that if He sent me a boy, I would dedicate him to the Lord's work, and placing Kevin in this man's care was the accepted way to be trained for the ministry. This sounds somewhat reasonable, but let us suppose that the president to whom I entrusted Kevin was as poor a father as was Eli. Eli's sons were corrupt. They made fun of the church services, stole offerings, and even forced the church members to give bigger offerings so they could take the best part for themselves.

This situation was so reprehensible that people had even stopped coming to church. Everyone knew that Eli was to blame, because he never wanted to cross his sons by disciplining them. What kind of father would a man such as this be for Kevin? What kind of influence would undisciplined sons have on him? You would probably

Kay Kuzma, Ed.D., teaches maternal and child health at the Loma Linda University School of Health, Loma Linda, California.

think I was out of my mind to leave a little boy, just barely weaned from his bottle, in this kind of home.

But let's say Kevin grew up to be a strong church leader and eventually became president of the General Conference. What would you think of me as a mother? You would probably say, "Isn't it amazing what Kevin became in spite of his mother's lack of influence in his life after he was 3?"

Yet Hannah, one of the examples given as a good mother, left her little boy Samuel, just barely weaned (probably about 3 years of age), with Eli, the high priest, amid the corruption and evil that Eli's two sons, Hophni and Phinehas, were bringing to the tabernacle service and the nation.

Why, then, did Samuel turn out so well?

A child needs at least three things in order to develop a healthy personality. These are love, discipline, and independence. The most important ingredient is love (affection and warmth) supplied to a child by his parents. It is impossible to give a child too much love as long as the child has adequate discipline, just enough to teach the child how to discipline himself, but not so much as to break his will. Finally the child needs to be allowed to become increasingly independent as his ability to discipline himself increases.

Why did Samuel turn out so well? I think God worked through all three of the significant people in Samuel's life—Hannah, his mother; Elkanah, his father; and Eli, his foster parent—using each of their special characteristics to give Samuel the love, discipline, and independence he needed to become the spiritual leader of God's people.

Hannah's influence

Hannah had high expectations for her firstborn son, the child for whom she had waited long. She knew that God had a special work for him. It is interesting that the mothers whom Ellen White mentions as good mothers (Hannah, Jochebed, Elisabeth, and Mary) had in common the knowledge that God had chosen their sons to do some great work. Could such a knowledge affect a mother's or parents' relationship to their children? Results of studies suggest that if parents or teachers have a high expectation for their children, such children are more likely to reach a high goal.

Such an effect was demonstrated recently in an experiment conducted in an elementary school. After the pupils were given an intelligence test, researchers selected at random five or six children in each class and told the teacher that these children, on the basis of the tests, were "spurters." At the end of the year all the children were retested. Those children who had been randomly selected and labeled as spurters made a significantly higher gain on the second intelligence test than did the other children in the class. The younger the children were, the more the effect of the teacher's expectation. For example, the average increase in IQ for the spurters in first grade was 27.4 points; in second grade it was only 16.5 points. By the fourth grade there was little effect.³

Hannah not only had high expectations for Samuel, she also knew that she had only a few short years to train him, since she had promised him to the Lord, and to fulfill this promise she must take him to Shiloh to live with Eli.

Three years is a short time, but the important consideration is that Hannah had Samuel for the first three years of his life, which are the most important years. A child learns more during these years than he will ever again learn. Benjamin Bloom, a noted psychologist, suggested, after reviewing more than 2,000 studies on children, that approximately 50 percent of a child's intellectual ability is acquired by 4 years of age; 80 percent by 8 years of age.⁴ Research on disadvantaged children who are 3 and 4 years of age suggests that by this time it is too late to make a significant difference in their learning pattern, for this has already been established earlier in their lifetime.

The first three years are a time not only of fast mental growth but also of character development. Ellen White says that parents have three years to mold a child's will. If they haven't done it by that time, it will be hard to bring the child to submit to wholesome discipline.⁵ She has also suggested that after 7 seven years of age, the character and personality have become stabilized, and it is only with tremendous effort that these characteristics can be changed later in life.⁶

Knowing she had only a few years to train Samuel before he went to live with Eli, who was such a poor father, I'm sure that Hannah spent every precious moment she could with her baby, preparing him for that situation. Ellen White says that Hannah loved Samuel with all of the devotion of a mother's heart. And every day, as she watched him grow and listened to his childish gibberish, her affection entwined about him more closely. Can you imagine how hard it must have been for Hannah to give up this special God-given child? We often hear about the faith and courage of Abraham to sacrifice his only son, but I'm sure Hannah had this same faith and courage to give her son so early into God's service. In order to fit him for this service, she attempted to direct his thoughts to the Creator by every familiar object that surrounded him. She must have worked constantly in molding his character and will, because by the time he came to live with Eli he was kind, generous, obedient, and respectful. He was helpful and affectionate and beyond his age in spiritual maturity, so that while he was still a child the ephod was placed on him as a token of his consecration to the work of the sanctuary (the customary age for receiving the ephod was 25).

Hannah's influence on her son did not end when Samuel was brought to live in the sanctuary. Even though she was physically separated from him, he was constantly in her thoughts and prayers. Every year she made with her own hands a robe of service for him, and when she went up with her husband to worship at Shiloh, she gave this to Samuel as a reminder of her love. Ellen White says that every fiber of the little garment had been woven with a prayer that he might be pure, noble, and true. She did not ask God for Samuel to have worldly greatness, but she prayed earnestly that he might attain that greatness that Heaven values—that he might honor God and bless his fellow men. I'm sure that Samuel knew clearly how much his mother loved him and that she was praying for him daily. Hence, even though she was absent from Samuel for most of his life, her influence remained strong.

Ellen White makes the following statement: "When Samuel shall receive the crown of glory, he will wave it in honor before the throne and gladly acknowledge that the

faithful lessons of his mother, through the merits of Christ, have crowned him with immortal glory.”⁷

It is important not to overlook Elkanah’s influence upon Samuel. Elkanah, Samuel’s father, was a man of wealth and influence, but he wasn’t without faults. When he and Hannah had not had a child, the desire to pass on his name was so great that he took another wife at Hannah’s insistence in order to have children. As years went by, the house became not only full of children but also full of jealousy and strife on the part of Peninnah, Elkanah’s second wife. Peninnah was jealous and narrow-minded, proud and insolent. Hannah took all Peninnah’s insults with meekness, but it caused her such agony that this conflict is what prompted her to plead with the Lord so fervently that when Eli saw her he thought she was drunk.

Elkanah had perhaps more influence on Samuel than we might realize. First of all, he was compassionate, kind, and loving, especially to Hannah. He deeply understood the hurt he had caused Hannah by marrying Peninnah, and tried to make it up even by going so far as

When deprived at an early age of his mother’s and father’s attention, why did Samuel not suffer the emotional reaction of anxiety and depression?

giving childless Hannah a second portion of offering to give at the yearly sacred festivities at Shiloh, while giving only one portion to Peninnah and each of her children. This only made Peninnah more jealous, and she taunted Hannah unmercifully about her childless state as evidence of the Lord’s displeasure, until Hannah could stand it no longer.

Unable to hide her grief, she wept without restraint, and withdrew from the feast. Elkanah showed his love to her with these words in trying to comfort her, “Why weepest thou? and why eatest thou not? and why is thy heart grieved? am I not better to thee than ten sons?”⁸ It’s an old cliché, but it is also true: “The best gift a father can give to his children is to love their mother.” I doubt whether Hannah could have been so successful with Samuel during those first three years if Elkanah had not been supportive of her efforts.

The first three years of a child’s life are important for the child’s healthy sexual identity. If a boy does not have a father image during this time, he will grow up to have more feminine characteristics than will other boys. But a father’s influence upon his children is also strong in the areas of values and life styles.

For example, in a recent study completed on the student body at Pacific Union College, it was found that those students who came from homes where their father was the only vegetarian were more often vegetarians

than were those who came from homes where the mother was the only vegetarian.⁹

In a youth study conducted by the Southeastern California Conference of Seventh-day Adventists, it was found that the children of an Adventist father and a non-Adventist mother were stronger Adventists and rated on the level of college students in their maturity of religious thought. On the other hand, their high school peers who came from homes where the mother was an Adventist and their father was not rated lower on both counts.¹⁰ These findings seem to indicate that even though the father may not spend as much time with his children as a mother does, the influence of his life style upon his children is strong. It may well be that Samuel became the kind of person he was because of the strong, religiously dedicated, and devoted father he had.

Eli’s influence

What influence did Eli, who was such a poor father to his own sons, have upon Samuel? Unable to control them, he shrank from his duty of teaching them the right way of life. He was indulgent. He loved peace and ease. He did not exercise his authority to correct their evil habits and desires. Rather than contend with them and punish them, he submitted to their will and gave them their own way. Instead of regarding the education of his sons as one of the most important of his responsibilities, he treated the matter as of little consequence, and his sons grew up to be corrupt and evil men.

What if Samuel, at 3 years of age, had been a headstrong, disobedient, irreverent child? What if he had not been self-disciplined? What if he had had no respect for authority? Think what would have happened to 3-year-old Samuel living with Eli, who was loving and permissive and not willing to discipline him. It would have meant Samuel’s downfall. As it turned out, Samuel had received his discipline from his mother and father. He knew how to obey. He had learned to be respectful, generous, and kind. So what this little 3-year-old boy really needed was someone who was warm, affectionate, and loving, and willing to allow him to grow in independence. Ellen White points out that no father ever loved his child more tenderly than Eli loved Samuel.

In summary, a child needs love, discipline, and independence in order to develop a healthy personality, and Samuel received these from Hannah, Elkanah, and Eli. Hannah should be ranked high among mothers, for she did not have all the years that most of us have to influence our children. Through love and discipline, Hannah, with Elkanah’s help, accomplished the molding of Samuel’s character and personality in just three short years. Samuel was then ready for the finishing touches of love and independence that Eli was able to give him. “And the child Samuel grew on, and was in favour both with the Lord, and also with men.”¹¹ □

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- ⁸ 1 Sam. 1:8.
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- ¹¹ 1 Sam. 2:26.

The touch of faith

By faith the Christian grasps
the thought that the God who runs
the universe is not too busy
to listen to the prayers
of the least of His children.

By DAVID L. MEEKER

Sadly she left the physician's office. She had consulted many other physicians, and this doctor had been her last hope. But he had pronounced her incurable. Unless stopped, the hemorrhage, which had been growing steadily worse over the past 12 years, would take her life. The physicians' fees had already cost her all her worldly goods. Poor and without hope of recovery, she wondered how she could face what was left of her life.

The realization of her doom was to her a terrible weight. No hope! No help! As long as she still had a doctor to see, or money with which to seek one, she had maintained a degree of confidence. Now there was no more money, and there were no more doctors to see.

It was probably her accepting the fact that she could do nothing to get well and that death was certain that opened her heart so the Holy Spirit could reach her. As long as she thought she could help herself, there was little the Spirit could do. Seeing the futility of any effort on her part to save herself was a step toward a genuine cure.

At this point in her experience, some of her friends told her of Jesus, of His miracles, and of how He had cured others as ill and as hopeless as she. Faith sprang up in her heart as she heard of Him. As the Holy Spirit presented to her the Great Physician, her mind saw that this was the one and only opportunity she had to be well

David L. Meeker is a cutter operator for University Printers, Berrien Springs, Michigan, where he is studying for his M.A. in history.

again. If only she could be in His presence, she would be cured. This belief and faith in Jesus was her second step toward healing.

Yearning for help, she determined to meet Jesus. Word reached her that Jesus had just cast out the demons from two demented men on the other side of Lake Gennesaret. Now He had arrived on her side of the lake and was only a short distance away.

Without waiting to hear more, she rushed to find Him who was her only chance at life. When she located Him by the seaside, such a great crowd of people surrounded Him that she could not approach Him. She witnessed the call to Levi-Matthew and followed the throng to Matthew's house. The house was so filled with people that she could not even get inside. She lingered near a window trying at least to catch a glimpse of the Saviour. As she watched, the Pharisees came to the disciples.

"Why does your master eat with tax collectors and sinners?" (Matt. 9:11, Jerusalem Bible) they questioned, attempting to place doubts in the disciples' minds.

Jesus overheard the noisy Pharisees. "It is not the healthy who need the doctor, but the sick. Go and learn the meaning of the words: *What I want is mercy, not sacrifice.* And indeed I did not come to call the virtuous, but sinners" (verses 12, 13, Jerusalem Bible).

Hearing this, the woman must have rejoiced. She saw herself as a sinner and surely believed that her sickness and the inability to find a cure were judgments of God on her because of her own sins. However, Jesus had just declared that those who saw themselves as sinners could gain mercy and healing from Him.

With these words ringing in her ears she said to herself: "If I can touch even his clothes . . . I shall be well again" (Mark 5:28, Jerusalem Bible).

One who could cast out demons, heal the sick, and put the proud Pharisees to silence had the power to heal her. She had planned to present her request to Him. But now she decided that that would not be necessary—besides, the busy feast and the great throng of people made a request impossible. He need not even know that she was there. She would just get close enough to touch Him to be healed and then slip away unnoticed. Faith never doubted that she would be healed.

The reach of desperation

As these thoughts were passing through her mind her attention was distracted by a disturbance at the door of the house. The rabbi Jairus was demanding to see Jesus. In deference to his position the crowd parted. Finding Jesus, he implored Him to come and heal his sick daughter. As Jesus immediately left His food and followed Jairus through the door of the house, she saw her opportunity to carry out her plan. But the more she tried to reach the Saviour, the more the impatient crowd pushed her away. Frantically she followed.

Repeatedly she attempted to reach Jesus. Each time she was repulsed. Refusing to give up, she was trying to draw near to Him when suddenly He moved toward her. As He came within a few feet of her she reached out as far as she could in an effort to touch His garment. Straining to span the distance, she realized Jesus was just out of reach. Farther and farther she stretched out her arm. Now He was moving away. Her moment had come,

and she was not going to let it slip away. Bending down on her knees and reaching to the very limit of her powers, she barely touched the hem of His garment.

"In that one touch was concentrated the faith of her life."—*The Desire of Ages*, p. 343.

"Only faith can guarantee the blessings that we hope for, or prove the existence of the realities that at present remain unseen" (Heb. 11:1, Jerusalem Bible).

By faith one must know that God on His throne listens when a person cries out to Him for help. No prayer for deliverance from Satan ever goes unanswered. God hears every prayer; He never sends anyone away without a blessing. He refuses no one who seeks Him with all the heart.

The apostle John declared that faith is the victory that overcomes the world (1 John 5:4). When Satan attempts to convince us that we are sinners and that we can never be victorious, let us look in faith to Jesus, see His victory, and accept His justification and His righteousness.

"Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

Those who seek God in true sincerity are always rewarded. It never occurred to Elijah that God would not respond to his prayer and withhold the dew and rain. When the time arrived for the drought to end, he never doubted that rain would come.

"He went forth on his mission at the peril of his life. He fully believed that God would humble His apostate people and that through the visitation of His judgments He would bring them to humiliation and repentance. He ventured everything in the mission before him."—*Testimonies*, vol. 3, pp. 274, 275.

After praying seven times for rain, Elijah was told of the appearance of a small cloud on the horizon.

"This is enough to satisfy the faith of Elijah. He does not wait for the heavens to gather blackness, to make the matter sure. In that small, rising cloud his faith hears the sound of abundance of rain. His works are in accordance with his faith. He sends a message to Ahab by his servant: 'Prepare thy chariot, and get thee down, that the rain stop thee not.'

"Here Elijah ventured something upon his faith. He did not wait for sight."—*Ibid.*, pp. 286, 287.

Faith like Elijah's

Such was the faith of the woman who had just touched Jesus. Instantly she was healed. The vigorous buoyancy of youth filled her as she quickly withdrew her arm and sought to retreat through the crowd. She had known that she would be healed, but the suddenness had surprised her. Her heart was filled with love toward the Saviour.

In His wisdom Jesus saw the need for her to make a public announcement of the miracle that had been done. Quickly stopping and looking right at her, He asked, "Who touched my clothes?" (Mark 5:30). Ignoring the protests of Peter and the others, He again insisted to know who had touched Him. Fearing and trembling, knowing that she could not hide the truth, the woman fell down before Jesus and made a public confession of all she had done and of the miracle.

With tenderness of voice, knowing that He not only had healed her of her illness but also had forgiven her sins, Jesus said kindly, "Daughter, thy faith [not the touch] hath made thee whole; go in peace, and be whole of thy plague" (verse 34).

All are afflicted with the plague of sin. To each come these words of Christ. To all who have faith in Him as a personal Saviour, He offers peace. He also offers cure from the deadly disease of sin.

Ellen White once gave a group of workers in South Lancaster, Massachusetts, this personal testimony of her own faith:

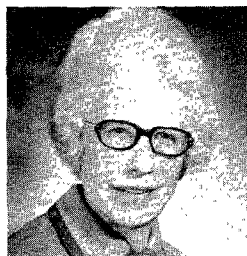
"When I talk of the subject of faith, my faith grows. I feel as though I could run through the troops of darkness, and rise above all barriers. It seems as though nothing could hinder me. By living faith, I grasp the hand of Jesus, and I am all light in the Lord. I do not look to self, I look to Jesus, my high priest, who presents my case to the Father, offering up the merits of His life and sacrifice. Faith will keep the mind above the low level of earth, and direct the soul to Heaven in contemplation of the spiritual and eternal. Let us lift up Jesus, the Saviour of men. Talk of His love, tell of His power, and the angels of God will be attracted to you."—*Signs of the Times*, March 18, 1889.

To the woman who touched Jesus, faith was a living reality. She had come in contact with a personal Being who had a personal interest in her and who personally healed her and forgave her sins.

She knew Jesus. □

FOCUS ON EDUCATION

A feature of Adventist Education Year published in cooperation with the General Conference Department of Education



Love that child

By MIRIAM G. TYMESON
Principal of John Nevins
Andrews School
Takoma Park, Maryland

Child by child we build a school. Each child who attends a church school is the most important pupil there to at least one set of parents, perhaps also to his other relatives.

A school must not be evaluated by the bricks and mortar that form its walls, its expensive modern fixtures, the desks, or the electronic teaching devices. A school is to be judged by what happens to the children after they leave it. Have their characters improved and developed? Have they learned self-discipline? How do they relate to the church?

When a child raises his

hand in the classroom and says, "Please come here, Teacher; I need you," just what, Christian teacher, do you have to give that child?

We teachers may be well able to give assistance in mathematics, language arts, and science, but do we have love in our hearts for the boys and girls in our care?

The human touch is the most needed ingredient in our teaching world today, and our children respond in kind. Love begets love. If our hearts overflow with the patience and love necessary to cope with our children it will influence their lives now and in the future.

Dress reflects character

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

Because of the confusion and misunderstanding that seem to reign in many minds on the issue of dress, I would like to share some convictions many of us hold on this matter, referring (as we always must) to God's revealed will. What a privilege it is to have light in the midst of the prevailing moral darkness! What does the Bible teach about modesty in dress?

One of the first consequences of sin was an awareness of being naked. Though we cannot say just what the "robe of light" was that covered our first parents, and will clothe the redeemed in heaven, Adam and Eve lost it when they disobeyed God, and one of the Lord's first acts was to clothe them, replacing their worthless leaf aprons with animal skins (Gen. 3:21).

Throughout the Bible, nakedness is presented as a pitiful and shameful condition (Rev. 3:17). The Israelite priests were to take pains to avoid needless exposure of their bodies (Ex. 28:42), and God's children are enjoined to cover the naked (Isa. 58:7). Virtually without exception, the so-called primitive peoples who dress scantily have a totally non-Biblical sex code.

New Testament Christians, many of whom lived in a society similar to ours, where licentiousness was the normal way of life, were called upon to dress in such a way that they would not be mistaken for idolaters (1 Tim. 2:9, 10). Chaste behavior is inseparably linked to modest dress (1 Peter 3:1-5). Although holiness, the objective of Christians, cannot be achieved by wearing a certain style of clothing, it certainly will affect our appearance, and vice versa (chap. 2:11, 12).

God's concern does not seem to be that we necessarily match the world with our dress, but rather that we set ourselves off from those whose conduct and life style are in deadly opposition to the principles of heaven (see Isa. 3:16-26).

Many of these passages reflect the connection between clothing and the proper relationship between the sexes. A wife "submissive" to her husband is not loose in her behavior with men, and her clothing implies this (1 Peter 3:1-5, R.S.V.). Confusion in dress between men and women is condemned (Deut. 22:5).

Over and over again, God's hatred of pride is emphasized in Scripture. Lucifer fell because he exalted himself (Isa. 14:13). Although many things contribute to pride, fashionable clothing is, without doubt, one of Satan's chief tools to this end. A Christian will

want to dress so that others will think, "This person has a high objective in life—and it isn't to play up self." As Paul aptly expressed it, that you may "do his will, working in you that which is wellpleasing in his sight" (Heb. 13:21).

Health is another factor to be considered. It may not be as large a problem with many of today's fashions as in the past, but it must still be considered (1 Cor. 6:19, 20; 3 John 2).

To summarize, the Bible teaches that:

1. Man, as originally created and eventually re-

stored, was and will be fully clothed. Nakedness is a result and symbol of sin.

2. The Christian's dress will avoid those aspects of adornment and body disclosure typical of worldly fashions, which seek to draw attention to self rather than away from self to Christ.

3. In any culture, women's dress should be distinctively feminine, and men's definitely masculine. The same principle applies to hairstyles.

4. Dress should conform to principles of health.

LYNN BAERG
Hinsdale, Illinois

Time to give up football

For several years, as the dust has cleared over the Sugar Bowl, Hula Bowl, Rose Bowl, Orange Bowl, and other bowls, I have been overwhelmed at the seeming lack of concern adults display regarding their influence on youth. This holiday season my concern has deepened. Many adult church members didn't miss a game in the playoffs, and some were very religious about their Monday-night football TV appointments all season.

For years we have been telling our youth that they could not play tackle football, because it is condemned as a "school of brutality." (See *Fundamentals of Christian Education*, p. 225, *Education*, p. 210.) Most people, even youth, will agree that the game is brutal. Have you ever considered why the professionals play only about a dozen games a season when in sports such as basketball they play more than 80? Have you been aware of the continual reports of football injuries?

Most of our schools have followed the above counsel at least to the point of not playing tackle football, although most have been playing some form of "vegeball."

Sometimes in our colleges and academies some fellows may "illegally" play tackle football, and in the event of a serious injury the explanation is given that this is "against the rules," there-

fore, the school is not responsible. Can we really sweep the blame under the rug so easily in such cases? How many football fans, looked up to even by the ones injured, are on the staff?

When our children are small they want to please us, and as they observe how glued to the TV we are, rooting for our favorite star, they envision themselves someday playing the role; and, as they grow up, that desire deepens. When they arrive at the academy they learn that the "old faculty won't let us play tackle football" (although they may allow the students to watch it on TV in their homes).

Upon graduation Junior announces to dad that he has decided to go to the State college so he can play football. Dad is aghast! He shares his problem with the folks at prayer meeting, who shake their heads and remark about the inroads the devil makes with our youth, "in spite of all our earnest efforts."

Lest we seem completely hypocritical to our youth, I suggest that we consider getting them the proper equipment for tackle football and letting them "go at it." After all, if dad is going to root for somebody, why not let it be his son? Or else, maybe we all ought to give up the sport! What do you say?

LEWIS C. BRAND
Tranquility, New Jersey

Day dawn

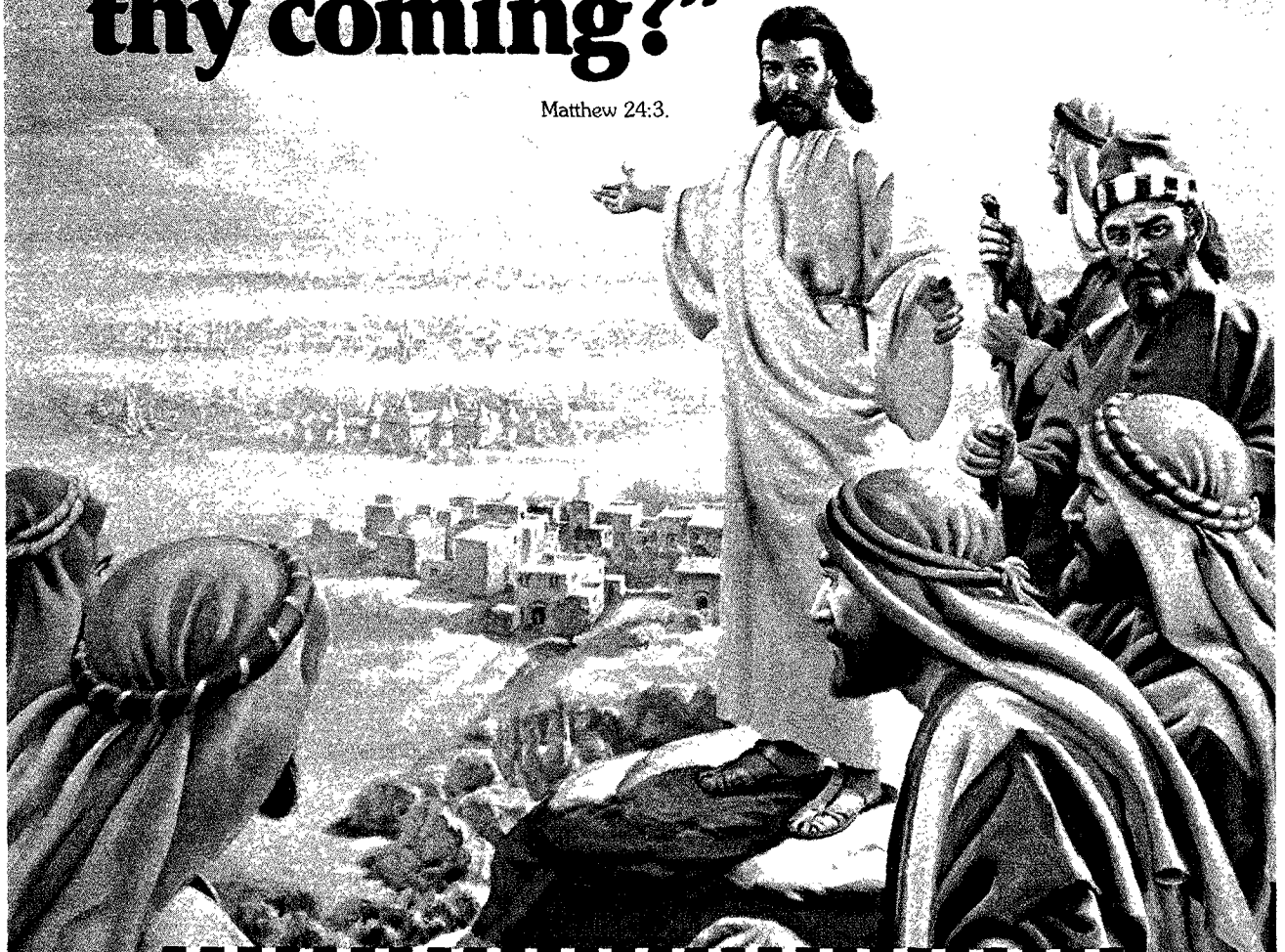
By PEARLE PEDEN ENGLAND

Dew-fresh, the day steps into dawn
And scatters diamonds on the lawn.
The spider's jeweled net she weighs
To catch a cardinal's whistled praise.

O you who rest in dreamless sleep,
Cradled abed in slumbering sweet,
Awake to morn with open eye;
A daily miracle slips by.

"Tell us, what shall be the sign of thy coming?"

Matthew 24:3.



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“Love one another”

No other characteristic

is so natural to God

and so foreign to human beings.

By BRENDA FRIESEN

Man's natural reactions are directly contrary to the will of God, because “the carnal mind is [at] enmity against God” (Rom. 8:7), and “My thoughts are not your thoughts, neither are your ways my ways” (Isa. 55:8).

Nowhere do we find more striking examples of the contrast between divine and human attitudes than in the dealings of Jesus with His disciples. In our own lives we detect those same tendencies, in greater or lesser degree.

Peter once came to Jesus asking, “Lord, how oft shall my brother sin against me, and I forgive him? till seven times?” Peter obviously was expressing the more compassionate side of his spontaneous nature. Outside of the fact that he kept account of the number of times he had been unjustly wronged, he proposed forgiving the *same* brother seven times! But Jesus said, “I say not unto thee, Until seven times: but, until seventy times seven” (Matt. 18:21, 22).

Greatly insulted by the fact that the Samaritans had refused to lodge Jesus in their village, James and John said, “Lord, wilt thou that we command fire to come down from heaven, and consume them?” (Luke 9:54). But Jesus rebuked them.

There is no characteristic so natural to God and so foreign to human beings as unconditional love and its byproduct, forgiveness without reservation. Jesus' life on earth focused on the Cross; the life of the unrenewed person focuses on the satisfaction of self. Jesus' words on the cross were “Father, forgive them.” Divine forgiveness is unconditionally offered, before it has been requested. It takes the initiative. “God commendeth his [own] love toward us, in that, while we were yet sinners, Christ died for us. . . . When we were enemies, we were reconciled to God by the death of his Son” (Rom. 5:8-10).

How can we love our enemies?

As disciples of Christ, nothing short of divine love is expected of us. “By this shall all men know that ye are my disciples, if ye have love one to another” (John 13:35). Not only are we to love those who love us, for even the heathen display that kind of love, but we are to love our enemies.

How can this be? “Without me ye can do nothing” (chap. 15:5), Jesus said. Certainly the love of which we speak is supernatural and cannot be found apart from divinity. “If ye abide in me, and my words abide in you”

(John 15:7) provides our first clue. Within an “abiding” relationship with Christ we find strength and capacity that supersedes our natural inclinations. “Ye shall ask what ye will, and it shall be done unto you.” Not only is it God's will for us to possess divine love, it is His command.

Obviously then, Christ must have provided a means to fulfill His command. This leads to our second clue: “Herein is my Father glorified, that ye *bear much fruit*” (John 15:8). The first fruit of the Holy Spirit mentioned in Galatians 5:22 is love. Therefore the fruit of a Christian abiding in Christ, filled with the power of the Holy Spirit, and bringing glory to the Father, will be the nine characteristics of Galatians 5, of which love is “the greatest” (1 Cor. 13:13).

The spirit-filled life is contrary to the natural self, and if we are not walking “in the Spirit,” as Paul says in Galatians, we will revert to our unloving dispositions.

Steps I have found helpful while learning to abide in Christ and to maintain a loving spirit include:

1. Recognition that by nature I cannot love unconditionally as God loves.
2. Realization that God has extended divine love and forgiveness (Isa. 53:4-6; Ps. 103:10-14).
3. Asking God to crucify natural tendencies toward self-assertion, and to fill me with His Holy Spirit.
4. Believing that God has given victory, and thanking Him accordingly (Rom. 8:9, 10; Phil. 4:6).
5. Walking in the Spirit and abiding in Christ (Gal. 5:16; John 15:1-11).

When Jesus spoke these things He said, In order “that my joy might remain in you, and that your joy might be full” (John 15:11).

“Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us” (Eph. 5:1, 2). □

The pawned book

When 17-year-old W. P. Mackay left his humble Scottish home to attend college, his mother gave him a Bible in which she wrote his name, her name, and a verse of Scripture.

College was only the beginning of a life-style that saddened his godly mother. At one point he sank so low he pawned the Bible to get money for whisky. His mother prayed for him until she died.

Eventually Mackay became a doctor in a city hospital. One day a dying patient asked for his “book.” After the man died Mackay was curious to know what book could be so precious, so he searched the hospital room. He was surprised to find the very Bible he had pawned years before.

He went to his office and gazed again at the familiar writing, noticing many pages with underscored verses his mother had hoped he would read. After many hours in that office Mackay knelt and prayed to God for mercy.

The doctor who had been known for his hardness was changed into a humble, thankful believer. He became a new creation in Christ.

W. P. Mackay, the physician, later became a minister. The Book he once treated so lightly became his most precious possession.

Attempt to unionize teachers provides opportunity to witness

An Adventist teacher in the public school system of California tells of her struggles to maintain freedom of conscience regarding union dues.

By MARILYN TOOKER

When I was first asked to join the three teachers' organizations—National Education Association, California Teachers' Association, and the local teachers' association—I felt apprehensive. Were these unions? After investigating, I decided these were professional organizations similar to the American Medical Association for doctors. I joined all three and was active in the local chapter for some years, serving on committees and holding certain offices.

After a while we began to hear about collective bargaining. It was presented in such a way as to appear that all other organizations except teachers already had these rights and that we were being unfairly discriminated against. I began to grow uneasy.

During the spring of 1976 bill S.B. 160 slipped in. I was not aware that this legislation was being considered until suddenly I found myself on a committee to help write part of the new contract that was brought about by the bill.

The part that affected me as a Seventh-day Adventist teacher in the public school system said that one need not join a union in order to teach. However, only one organization would be recognized as spokesman for teachers. All teachers would be required to support that organization by paying dues.

I talked to CTA representatives, hoping to be reassured that this association was not a union. The CTA men assured me that CTA was a professional organization and that their object was to keep the unions out. This sounded good, but before allowing myself to become fully convinced, I decided to talk to Claude Morgan, Church State Council representative for the SDA Church.

Conscience bill passes

He said that at one time these were indeed professional organizations but that now they were negotiating for wages and working conditions—that there was no other way to truthfully regard them but as unions, since such negotiating is the function of a union.

That same spring Mr. Morgan worked with a capable, well-respected California senator on a conscience bill, S.B. 1288, that would allow Adventists to pay their dues

to a nonreligious charity. Church members from all over California wrote letters to the committee members, urging the passage of the bill. The letters had their influence, and it passed the committee.

We didn't fare so well when the bill was debated on the floor of the senate. After the bill was introduced by the senator sponsoring the bill, the attack began. Some legislators had genuine concern for fairness to both sides, a few ridiculed, and a few spoke up in favor of the bill.

The inconsistency of some Seventh-day Adventist members was used against us. Representatives from a certain area of the State said, "Why, all the SDA construction workers in our part of the State are union. The Adventist contractors are not slow to accept union contracts from the government either." (This information was supplied by the unions.) One said, "Why, the steward of our union was a Seventh-day Adventist. Not belonging to a union may be a church recommendation, but it is not part of their creed."

The argument that carried the day was: We receive the benefits of union negotiations, so we must pay dues. When the vote was taken we lost 2 to 1.

I left those halls feeling pretty sick. "What went wrong?" I kept asking myself. Surely God's arm is not shortened that it cannot save! I had noticed a young SDA minister whom I recognized as the pastor of my daughter's church. Still feeling greatly perturbed when I reached home, I picked up the telephone and called him and asked what he thought had gone wrong. He said he hadn't felt that anything necessarily had gone wrong. Somehow God's name would be glorified by what had happened.

A few days later I talked to Claude Morgan again. He told me that the senator who had led in the attack on our bill asked him, "Who are Seventh-day Adventists? What do they believe?" Several of us had noticed that on the day of the vote the name Seventh-day Adventist was on every tongue. Mr. Morgan's comment was that maybe God wanted each teacher to go back and witness to his/her own colleagues. This problem could create opportunities to witness that otherwise we might not have had.

The church was behind us in our hour of need. The office of the Pacific Union sent us packets with instructions, Bible references, and Spirit of Prophecy quotations to aid us in our problem. I studied the instructions

Marilyn Tooker teaches third grade in the Placerville Union School District of California.

Maggie stops the train

By NANCY A. REASOR

Terrie sat in the back yard playing. Maggie, the family dog, sat close by, watching her every move. Then Terrie got up and began wandering toward the railroad tracks that lay just beyond their house. Maggie immediately got up and followed her.

Being in the house, Terrie's mother didn't miss her little girl. In the meantime, when Terrie and Maggie got toward the tracks, Terrie sat down between the rails to play. She did not notice the approaching train, but Maggie did, and decided she should try to help keep Terrie from getting hurt.

As the train came closer, the engineer saw a strange sight. "What's going on up ahead?" he asked the man standing next to him.

"I'm not sure, but it looks like some animal that has gone mad," his friend replied.

As they came closer, they saw Maggie, running around in circles on the tracks. That same moment, the engineer felt he must stop the train, if at all possible. He blew his whistle and slowed the train, but the dog would not stop running in circles. Finally the train came to a stop just before it reached the dog. The engineer jumped down and ran around to the front of the engine to see what

was going on. As he neared the dog, his heart froze, for right in the middle of the tracks sat little Terrie, happily playing in the gravel, unaware of any danger.

Curious as to why the train was whistling and why it had stopped, mother came out of the house and came over to the tracks. She was met by a very shaken engineer holding Terrie in his arms. "Is this your little girl, ma'am?"

"Yes, she is. What happened?" asked mother, beginning to sense the seriousness of the situation.

Nervously the engineer told the whole story to the anxious mother. When he finished, tears began to run down mother's cheeks as she realized how close she had come to losing her little girl.

Clutching Terrie in her arms, mother knelt down beside Maggie and lovingly stroked her head. "Thank you so much for stopping the train," she told the engineer.

When daddy came home that evening, the thankful family knelt in prayer to thank Jesus for giving them such a wonderful pet and for His protecting hand. Very solemnly daddy read Psalm 91:11, "He shall give his angels charge over thee."

carefully and began to follow them. I wrote a letter to our superintendent, explaining my problem. The next day I received a letter saying that he had contacted the board members and that they would respect freedom of conscience. I did not need to pay to a charity. I felt greatly relieved and gave the problem very little thought during the next several weeks.

New trouble arises

When school began in the fall of 1976, apparently all was well. But one day in November a friend said to me, "Marilyn, have you read the contract that is being voted on today after school? I don't think your position on unions has been provided for. You had better get a copy of the contract and read it." Obtaining a copy, I began to scan its contents. Right there on the first page it began to talk about agency shop. It said union membership was not mandatory. Good! I thought. I kept reading. "All must support the union by payment of dues."

This took me by surprise. What could I do? I was no longer a member of the organization and had no voice in it. Still I must express my objections. I couldn't just sit back and let such a thing happen.

During the afternoon the school secretary came to me with a message from the president of the teachers' association. He said I should be sure to be present at the meeting that afternoon so that I could have my say about the contract.

I arrived at the meeting, found a seat by a friend, and sat down and listened. First, the chairman of the negotiating committee stood up and defended what the committee had done. Many parts of the contract had been under fire, and he felt he must defend the committee's actions. Then, since no one else seemed willing to speak, I decided to say my piece before I got cold feet. I told those present I could not approve the contract because of the mandatory union dues. I was given a sympathetic hearing, and they seemed to respect my stand. The discussion moved onto other areas, and finally the vote was taken. It was ratified by the teachers 8 to 1. Even though they did not approve of some things in the contract, they were tired of the hassle and wanted to get it settled.

Again I contacted Mr. Morgan and told him what had happened. He encouraged me as best he could and promised to do whatever he could to help me.

I had a number of conversations with the president of our organization. He was trying to solve the problem by adding a bylaw to our constitution, but he ran into trouble with the committee. I told him I would be glad to arrange for an official spokesman from our church to come and speak to the committee if he would like. Agreeing, he set an appointment for Claude Morgan to come.

It was a hostile, sullen atmosphere that Mr. Morgan and I walked into. Some people were my friends. Others I didn't know about. When we left, even though Mr. Morgan had handled the assignment with tact and skill, nothing concrete had been accomplished. There was nothing left for us to do but attend the board meeting that night—at which time the contract was expected to be ratified—and speak for ourselves.

After the subject of ratification of contracts was introduced by the chairman it was opened up for discussion. A man whom I did not recognize arose and began to



speak. After going off on a couple of short tangents, he came to his main point. He declared that he had studied the contract and his objection was the mandatory union dues. He felt that this board was pioneering and that somewhere in the future this requirement would hurt somebody, since there are people who do not believe in unions.

I was surprised and consumed with curiosity to know who this man was. (I later learned that he was an attorney who owned the largest title company in town. Also, he was a friend of another teacher who objected to unions.)

Dangerous to freedom

Next, the other teacher who objected to unions rose and spoke. She said she felt that unions were dangerous to freedom. After two or three teachers spoke in favor of ratification, I became uneasy. Then Mr. Morgan stood and introduced himself, spoke tactfully and briefly to the point, and sat down. It was the first time most of the audience was aware that this contract was a threat to a teacher on the school staff. A doctor arose and said the board should proceed with caution and not be guilty of steamrolling over individual rights. In spite of all these objections the chairman seemed about to railroad the issue through, but the unknown man persisted. He kept coming back and would not allow the board to brush the issue aside.

All had come expecting to have the contract ratified. Obviously it would have created much adverse publicity if the proponents of the contract had overridden all the objections and adopted it. Finally, at about 10:30 P.M. the board went into executive session and discussed privately what they should do. After midnight the board returned, voted to table the contract until a legal review could be made, and adjourned.

After the legal review a special board meeting was called. By this time a number of parents were aware of what was happening. They organized a telephone committee and contacted parents of all my students. A large number of people came to support me in case I needed help. How I appreciated that!

As for the contract, it was passed as it had stood at the past board meeting, excluding the agency shop clause. Both sides signed, and apparently everybody was happy.

I was curious as to why the board had said at one time it would respect freedom of conscience and later had reversed itself. In a conversation with the superintendent I learned that during the summer some out-of-town union men had come and talked to the board members, using the argument that always worked: they receive the benefits—they should pay. Two board members changed their position on the issue and, since there were only three left during the summer, that was a majority.

A few weeks later I discussed the problem with the wife of one of the board members. After the controversial board meeting her husband had done some checking on schools that were union-controlled. He had learned that where unions have the say the teacher at the top of the list always got the next job, regardless of qualifications. Naturally an arrangement like that could soon destroy professionalism and would not work to the best interests of children. So the board member's wife urged me to stick to my guns. I appreciated the encouragement she gave me.

One day my principal handed me a notice of a bill coming up—another conscience bill. I wrote the senator who was sponsoring the bill and told him I had had serious problems on the job because of the absence of such a bill, and offered to do whatever I could do to get his bill passed. His secretary telephoned me at school and told me the senator would like to have me testify before the committee. The prospect frightened me, but I agreed to do so if he thought it would help. We set up an appointment so he could brief me on what to say and what to expect.

As we visited I happened to mention that I had tried to get an appointment with the senator from my own district who also was on the committee to hear this bill, but had been told by his secretary that it would take at least two months to get an appointment. My host told me that it was more likely that the senator didn't want to talk to me about the bill, and he advised me to go sit in his office and wait, which I did.

The secretary again tried to discourage me and told me I might have to wait a long time. I told her I would wait anyhow, and I was able to see him in just a few minutes.

When I asked the senator what kind of help I could expect from him on the bill the next day, he became embarrassed and said he was having some trouble with the bill. I asked him what kind of trouble. I was surprised at his frank admission. He said, "The unions helped me when I was campaigning for office. They sent people out to ring doorbells and helped in other ways. How can I vote against them?"

Effective lobbyist

Then I told him of my experience in recent months and how incredible it seemed that a teacher's only qualification for a job would be union membership. I told him I hoped that in America our legislators could still vote for what was right without regard to debts they felt they owed to somebody. I could see I had disturbed his thinking. Apparently his mind had already been made up before I walked in, but now he wasn't so sure. He told me as I left that I had been the most effective lobbyist with whom he had discussed this bill. But I noticed he voted against it the next day just the same.

You can believe I talked to the Lord a great deal about this assignment and claimed promises He made us long ago. I also spent time in Claude Morgan's office, talking to him and John Stevens, from the Pacific Union Conference. They gave me pointers on what to avoid and what to bring out.

Naturally I was apprehensive as I sat in the audience, waiting to be called on to speak. Other bills were ahead of ours. Finally our bill was introduced, and those speaking in favor of the bill were invited to come up and be seated. Elder Stevens, Claude Morgan, and I went forward. We sat at a table facing the committee. For some reason that seemed easier to me, as formidable as the occasion was, than facing the audience.

Elder Stevens spoke first, giving a historical background on our position as related to unions. Then Claude Morgan spoke, addressing himself to our present dilemma. Finally I spoke, explaining what it had been like working under the present law. (I had expected to be badly frightened, but the Lord gave me peace and put words into my mouth, just as He promised He would,

praise His name!) The senator who authored the bill fielded some questions from the committee, as did our two church men, and then we returned to our seats in the audience.

The opposition was called up next. I was struck with the similarity of the fight on this bill with that of S.B. 1288 a year before. The same union leaders were there using the same arguments they had used the year before to the other committee, only more effectively. This time the bill was voted down before it reached the floor of the senate.

The fate of my job is still in the hands of the school board and a committee of teachers. I hope to be allowed to teach another six or seven years, at which time I could

retire without penalty. If there is less time than that left in this old world, so much the better. In the meantime I have obtained my real-estate associate license so that I'll have something to do if I lose out in teaching.

I realize there are many teachers in the public schools who do not share my views of the necessity of dropping out of CTA and NEA. I have no argument with them. If and when the time comes for them to drop out, the Holy Spirit will reveal it to them. But for me, I dared not let my feet start down a path that could cause me problems later and perhaps cause me to lose my soul in the end.

But I thank God for the experience. I have felt His power, and it is reassuring to know that God is interested in every problem we face. □

FOR THIS GENERATION By MIRIAM WOOD

The problem of loneliness—3

Loneliness as a problem among young Adventists has been the topic of our last two columns, and we'll continue with it this time. We've suggested that you establish a close relationship with God, that you learn about healthful living and that you practice what you learn, including good diet and exercise. All of those elements will put you in as good a condition as possible to relate to other people.

Now here it comes. The best and only cure for loneliness is to think of others. That's such a hackneyed remark that I've probably turned you off merely by saying it. Unfortunately, I can't think of any other way to phrase it. But let's delve into the meaning of the remark.

First of all, being interested in others does not mean having a prying attitude. It does not mean using people, letting them confide in you, appearing to be interested, merely for the purpose of unloading your own uncertainties on them as soon as there's a lull in the conversation. When you come right down to it, I wonder if a human being can be truly interested in others unless he asks Christ to put that feeling in his heart. The feeling, of course, is love—love in its purest form, love that prizes every one of

God's children as important and special. A famous author once said that "love is taking the time to find the uniqueness of another."

Each person is unique. I've discovered this when I've been on mission trips and have landed at a small, isolated mission school or hospital. In these situations I have no choice as to my associates; they're ready-made. But it never fails that in a few days of close association, of sharing, of exploring ideas and experiences together, that each of these people becomes so special to me, so unique, that I nearly always maintain a continuing contact with them. We may be separated by continents and oceans and may never meet again, but they're special. But if I had met these people in the ordinary course of events, as part of the hundreds of people who are a part of my daily life, I probably would not have taken the time to explore their uniqueness. And I'd have missed those rich relationships.

In view of this, to be truly interested in others, I've found that you just start at square one with the premise that every person is worth a great deal. Christ died for that person. Next, you must put completely out of your mind the crippling concept that perhaps you'll be re-

jected in your overtures. The point here is that the other person is undoubtedly as locked into his isolation suit as you are. He's afraid to come out in the open, for no matter how lonely his encapsulation may prove, at least he's safe against the rejections and bruises he fears. Outside, there are dangers unnumbered, psychologically speaking. He might even have to stretch and grow in relating to others, and that's painful.

Often I think we're afraid to be truly involved with others for fear it may cost us time, emotional energy, and even money. And it probably will. But involvement is the road to such freedom, such light-heartedness, such completeness, that the wonder is that more people don't take that road.

But a word of caution. If you attempt a new outlook as regards others, please put aside missionary zeal. Does that strike you as odd? It shouldn't. There's a place for zeal, and we should all have it, but people don't want to be regarded in a one-to-one situation as objects for do-gooders to practice on. They want their worth validated by an equal-to-equal relationship. As a matter of fact, one of the outcomes of this whole concept is that you'll gain more from others emotionally and socially than you'll ever give out.

I don't know why this is any more than I know why the swallows go back to Capistrano every March 19. It just works that way. Moreover, if you embark on this course of conduct with a "What's in it for me?" attitude you'll fail spectacu-

larly. People can recognize a fraud very quickly.

I've considered this topic for years. It's a problem with every generation, but it does seem stronger now. From my observation I can state with no mental reservations that the truly happy people I know are the ones who live by this code. The unhappy people, the lonely people, are the ones who turn inward to themselves. This doesn't mean that practitioners of the "others" philosophy don't experience sadness and trials and disappointments like everyone else. They do. No one is immune to these things. But the difference is that they can cope, and can smile, because they never suffer from that frightening loneliness and feeling of isolation that destroys all the beauty of the world.

No one can tell you specifically how to change your life. Each person approaches problem-solving in a slightly different way. The essentials to remember are keeping an open attitude, putting aside your fear of being hurt, asking the Lord to put into your heart a sincere love for others, and determining to put aside all thoughts of keeping books on your association with others. Who cares who does more favors for whom? That's childish.

One thing to remember is that being alone and being lonely are two different things. Every human being needs to be alone some of the time.

As always, God's book sums it up concisely and accurately: "A man that hath friends must shew himself friendly" (Prov. 18:24).

The basic roles of husbands and wives—2

If a husband or wife is confused as to his/her role, the children will be deprived of a clear father or mother image, with possible damage to their personalities.

By R. R. BIETZ

The following counsel from Ellen White is especially pointed. "The Lord Jesus has not been correctly represented in His relation to the church by many husbands in their relation to their wives, for they do not keep the way of the Lord. They declare that their wives must be subject to them in everything. But it was not the design of God that the husband should have control, as head of the house, when he himself does not submit to Christ. He must be under the rule of Christ that he may represent the relation of Christ to the church. If he is a coarse, rough, boisterous, egotistical, harsh, and overbearing man, let him never utter the word that the husband is the head of the wife, and that she must submit to him in everything; for he is not the Lord, he is not the husband in the true significance of the term."¹

The fact that the husband is the head of the family does not mean that the wife must submerge her personality in his. Like her husband, she is to render entire submission only to the Lord Jesus. Since she, as her husband, was purchased by Christ, her individuality cannot be merged in that of her husband. Although she is his wife, she is still a distinct person. "Her marriage relation does not destroy her identity. She has an individual responsibility."²

In spite of everything we hear these days about the monotony and drudgery of the work in the home, I believe the majority of women still feel that the responsibility of the mother in the home is one of the greatest

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privileges and honors. I say it is an honor greater than that accruing to the king upon his throne. Naturally, there are circumstances that make it necessary for the mother to work outside the home. But these are exceptions. The guidelines outlined in the Word of God and the Spirit of Prophecy are clear, and should be followed wherever possible.

Ellen White had the following to say about Eve's departure from God's guidelines: "Eve had been perfectly happy by her husband's side in her Eden home; but, like restless modern Eves, she was flattered with the hope of entering a higher sphere than that which God had assigned her. In attempting to rise above her original position, she fell far below it. A similar result will be reached by all who are unwilling to take up cheerfully their life duties in accordance with God's plan. In their efforts to reach positions for which He has not fitted them, many are leaving vacant the place where they might be a blessing. In their desire for a higher sphere, many have sacrificed true womanly dignity and nobility of character, and have left undone the very work that Heaven appointed them."³

The sad results of not following the plan that God has outlined is evident in the world today. Certainly there is abundant evidence that the husband and wife roles in the home are in a state of confusion. The result of this confusion has brought about much unhappiness and altogether too many broken homes. In many cities there are as many divorces as there are marriages, and more than 36 percent of the marriages in the United States end in divorce. We are told that another 40 percent of the homes that are still intact are not happy.

Why is this? There is no single reason or answer, but we do know that the basic problem comes about because of lack of communication between husband and wife and their failure to understand the basic roles they are to play in the home. If they understand their positions and relate to each other, even as Christ relates to the church, many homes will be saved from the disaster of divorce.

Attention to the ingredients

How can the stability of the home be maintained when husband and wife give so little attention to the ingredients of a happy home? The home has become a kind of motel where they put up for the night. Before sunrise they are on their way again, traveling their separate directions, doing their own thing. The result? The children are neglected, and the parents, because they are not united in the home, do not have a chance to mature.

For this tragic situation, the wives are perhaps less to blame than the husbands, who have failed in their leadership. Many husbands default in carrying their God-given responsibilities. By being weak and vacillating, they make it necessary for their wives to step into the vacuum. These wives assume the responsibility that rightfully should have been carried by the husbands. There are many wives who do not relish assuming the leadership of the home. It has been thrust upon them by weak-kneed, off-again-on-again husbands. Children lament that their fathers default in their leadership. "There is no use talking to my father," said one youngster. "He won't, or can't, do anything in opposition to mother; but if my dad would only be a person with a mind of his own,

if he would only be a man, things would be a lot better for us children and, I think, even for mom."

If a husband or wife is confused as to his or her role, if either has not a clear picture of his responsibility, then the children will not get a clear father or mother image either. They will be mixed up in regard to their responsibilities later in life.

Studies indicate the growing problem of homosexuality may be related to the absence of a strong father image in the home, to a blurring of roles between the father and mother. The father does not stand out as strong and masculine, nor the mother as strong and feminine.

Queen of the home

The Spirit of Prophecy clearly outlines the role of the wife in the home. "The mother is queen of her household. She has in her power the molding of her children's characters, that they may be fitted for the higher, immortal life."⁴

"The mother is the queen of the home, and the children are her subjects. She is to rule her household wisely, in the dignity of her motherhood. Her influence in the home is to be paramount; her word, law. If she is a Christian, under God's control, she will command the respect of her children."⁵

In regard to the husband's role, Mrs. White counsels: "The husband and father is the head of the household. The wife looks to him for love and sympathy and for aid in the training of the children; and this is right. The children are his as well as hers, and he is equally interested in their welfare."⁶

"The father is to stand at the head of his family, *not as an overgrown, undisciplined boy, but as a man with manly character and with his passions controlled*. He is to obtain an education in correct morals. His conduct in his home life is to be directed and restrained by the pure principles of the word of God. Then he will grow up to the full stature of a man in Christ Jesus."⁷

Thus the Word of God, the Spirit of Prophecy, and many leading educators and psychologists agree that husband and wife have distinctive roles to play in the home. Yet they are a team working together as partners in a great mission. Neither is to rule over the other. The husband is the spiritual head of the home and relates to his wife in a spirit of genuine love, tender care, kindness, and understanding. He is not a benevolent despot demanding submission, but a loving husband. His wife and children will respect and appreciate him for his sterling qualities of character and his spiritual leadership.

As good husbands we should have no difficulty agreeing with the poet Burns, who spoke for the wives when he said:

"Husband, husband, cease your strife,
No longer idly rave, sir;
Though I'm your wedded wife,
Yet I'm not your slave, sir!" □

Concluded

REFERENCES

- ¹ *The Adventist Home*, p. 117.
- ² *Testimonies*, vol. 2, p. 418.
- ³ *Patriarchs and Prophets*, p. 59.
- ⁴ *The Adventist Home*, p. 231.
- ⁵ *Ibid.*, p. 232.
- ⁶ *Ibid.*, p. 211.
- ⁷ *Ibid.*, p. 213. (Italics supplied.)

FELLOWSHIP OF PRAYER

The strengthening power of prayer

"We, too, must have times set apart for meditation and prayer and for receiving spiritual refreshing. We do not value the power and efficacy of prayer as we should. Prayer and faith will do what no power on earth can accomplish. We are seldom, in all respects, placed in the same position twice. We continually have new scenes and new trials to pass through, where past experience cannot be a sufficient guide. We must have the continual light that comes from God."—*The Ministry of Healing*, p. 509.

"The path of sincerity and integrity is not a path free from obstruction, but in every difficulty we are to see a call to prayer. There is no one living who has any power that he has not received from God, and the source whence it comes is open to the weakest human being. 'Whatsoever ye shall ask in my name,' said Jesus, 'that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it.'

"'In my name,' Christ bade His disciples pray. In Christ's name His followers are to stand before God. Through the value of the sacrifice made for them, they are of value in the Lord's sight. Because of the imputed righteousness of Christ they are accounted precious. For Christ's sake the Lord pardons those that fear Him. He does not see in them the vileness of the sinner. He recognizes in them the likeness of His Son, in whom they believe."—*The Desire of Ages*, p. 667.

"It is when we come into difficult places that He reveals His power and wisdom in answer to humble prayer. Have confidence in Him as a prayer-hearing, prayer-answering God. He will reveal Himself to you as One who can help in every emergency. He who created man, who gave him his wonderful physical, mental, and spiritual faculties, will not withhold that which is necessary to sustain the life He has given."—*The Ministry of Healing*, p. 199.

► Several years ago, I wrote asking for prayers for my five sons.

I am happy to tell you that three of them have found their way back to the Lord. Two of these have married Christian girls. The other enrolled in one of our colleges but had to drop out because of lack of funds.

My other two sons, for whom I request continued prayers, don't seem to see the need for Christ in their lives. I pray that God will grant me the wisdom to help them. I appreciate the fact that I can ask the church to pray with me and that the church cares.—B. H. of Tennessee.

► I wish to thank you for your prayers that I requested several months ago. God has brought my husband back home to me and the children.

Now we both request prayers for our daughter, who is being led by one of her friends to do things unapproved by Adventists. Please pray that God will help us deal with this problem

so as not to alienate her from us or God.—W. T. R. of Ohio.

► Last year I requested prayer for an Adventist teen-ager who was taking drugs. God has answered your prayers. She is in another State, on the road to recovery. I thank God with all my heart. Continue to pray for her spiritual health.

Please allow me to add my name to this list. I was raised in an Adventist home, but I've strayed. I realize that time is running out and that I'm far from home. For every two steps up, I fall ten. Pray for me.—A. D. of New York.

► A few years ago I wrote asking that you place my son and his wife on your prayer list, because they had become discouraged. Praise God, on October 1, 1977, he and his wife were rebaptized and are enthusiastically praising the Lord and working in a small mission church in the inner city. Thank you all very much.—A. C. of Michigan.

Serve new meatless Coldcuts. It's a Loma Linda kind of party.

The table is set. The doorbell is ringing. It's nice to know that your friends will be served the best in taste and the best in nutrition. Because you're serving a delicious assortment of Loma Linda meatless coldcuts.

They're made from specially blended vegetable protein. So your guests get all the fun and taste they love without cholesterol and animal fat. And no preservatives, either!

Loma Linda Meatless Coldcuts come in 5 popular varieties:
Bologna,

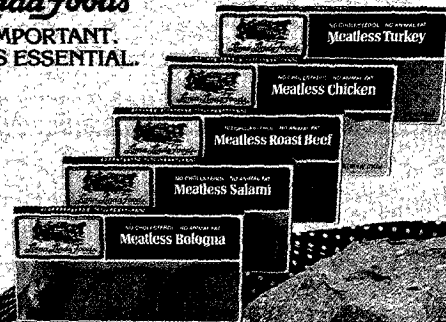
Roast Beef, Salami, Chicken and Turkey.

But right now, you better slice up a few more tomatoes and put out another loaf of bread.

The Loma Linda coldcuts are going fast.

Loma Linda Foods

TASTE IS IMPORTANT.
NUTRITION IS ESSENTIAL.



Enoch, a pattern to follow

Scripture says, "And Enoch walked with God: and he was not; for God took him" (Gen. 5:24). The New Testament amplifies this text by adding, "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God" (Heb. 11:5).

Enoch is a fit symbol of the last generation of God's people living before the coming of Christ, which like Enoch will walk with God by faith and be translated without seeing death. As Paul says, "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:51, 52).

Ellen White adds, "As Enoch was translated to heaven before the destruction of the world by water, so the living righteous will be translated from the earth before its destruction by fire."—*Patriarchs and Prophets*, p. 89.

Of the many questions we would like to ask Enoch about his experience, most will have to wait until we meet him. But there are some questions to which we do have answers. Two of these are: What was God's purpose in translating Enoch instead of permitting him to live out his normal life? and What kind of life did Enoch live so God could translate him and use his life as an example for earth's last generation?

A symbol of hope

The answer to the first question is given in *Patriarchs and Prophets*, where it says, "By the translation of Enoch the Lord designed to teach an important lesson. There was danger that men would yield to discouragement, because of the fearful results of Adam's sin. Many were ready to exclaim, 'What profit is it that we have feared the Lord and have kept his ordinances . . . ?' But the instructions which God gave to Adam, and which were repeated by Seth, and exemplified by Enoch, swept away the gloom and darkness, and gave hope to man, that as through Adam came death, so through the promised Redeemer would come life and immortality. Satan was urging upon men the belief that there was no reward for the righteous or punishment for the wicked."—Page 88.

As Enoch was a symbol of hope for the antediluvians, so he continues to be a symbol of hope and restoration to all who believe in the efficacy of the blood of Christ and with longing look to that day when sin and sinners will be no more. Like Enoch, who said, "Behold, the Lord cometh" (Jude 14), we also have this hope.

From the Bible and Ellen White's writings, the answers to the second question are not exhaustive, but adequate.

1. By faith Enoch was translated. He believed God's promise of redemption and demonstrated his belief by living a life in harmony with what he believed (see Heb. 11:5, 6). Ellen White says, "In the case of Enoch, God declares 'that he is, and that he is a rewarder of them that diligently seek him.' . . . He shows what He will do for those who keep His commandments. Men were taught that it is possible to obey the law of God; that even while living in the midst of the sinful and corrupt, they were able, by the grace of God, to resist temptation, and become pure and holy. . . . The godly character of this prophet represents the state of holiness which must be attained by those who shall be 'redeemed from the earth' . . . at the time of Christ's second advent."—*Ibid.*, pp. 88, 89.

2. The corruption in Enoch's day was more intense than it is today. Those who lived before the Flood had not only a greater capacity for good but also a greater capacity for evil. The Bible says, "There were giants in the earth in those days. . . . And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:4, 5). Ellen White amplifies this thought by saying, "There were many giants, men of

He is coming

By WILLOUGHBY G. STARK

Can you hear His footsteps nearing?
Do you sense the world is fearing?
Can you see the powers gearing
For earth's ultimate event?

Can you hear the torn earth quaking?
Do you sense the heathen waking?
Can you see the gospel making
Saints wherever it is sent?

Are we daily His cross bearing?
Are we honest in our caring
For a lost world? Are we sharing
All the blessings we are lent?

Am I waiting for His coming,
Or is earth my faith benumbing?
Am I tuned to hear the drumming
Of His advent imminent?

Yes! I hear His feet returning,
Feel my heart within me burning,
As I see so many spurning
His great love benevolent.

Please, Lord, hear my interceding
For the lost souls all unheeding,
Grant to these Thy Spirit's leading
To thanksgiving reverent.

Take my all, keep me from sinning,
Give me, Lord, the vict'ry winning;
Then in Eden's new beginning
I'll forever be content.

great stature and strength, renowned for wisdom, skillful in devising the most cunning and wonderful works; but their guilt in giving loose rein to iniquity was in proportion to their skill and mental ability.”—*Ibid.*, p. 90. “There never has been and never will be an age when the moral darkness will be so dense as when Enoch lived a life of irreproachable righteousness.”—*The SDA Bible Commentary*, Ellen G. White Comments, on Gen. 5:24, p. 1088.

He lived the life

Enoch is our human pattern. We too can live irreproachably. “Let no one say, I cannot remedy my defects of character. If you come to this decision, you will certainly fail of obtaining everlasting life. The impossibility lies in your own will. If you will not, then you can not overcome. The real difficulty arises from the corruption of an un sanctified heart, and an unwillingness to submit to the control of God.”—*Christ’s Object Lessons*, p. 331.

3. Enoch ardently worked to win others. He told them of God’s love and warned them of the judgment to come (see Jude 14, 15). In this, too, he is our pattern. Ellen White says, “Enoch’s walk with God was not in a trance or a vision, but in all the duties of his daily life. He did not become a hermit, shutting himself entirely from the world; for he had a work to do for God in the world. In the family and in his intercourse with men, as a husband and father, a friend, a citizen, he was the steadfast, unwavering servant of the Lord.”—*Patriarchs and Prophets*, p. 85.

4. “The infinite, unfathomable love of God through Christ became the subject of his meditations day and night; and with all the fervor of his soul he sought to reveal that love to the people among whom he dwelt.”—*Ibid.*, p. 84.

5. Enoch fearlessly reprov ed sin, also, and pleaded with the people to forsake their evil ways. “It was the Spirit of Christ that spoke through Enoch; that Spirit is manifested, not alone in utterances of love, compassion, and entreaty; it is not smooth things only that are spoken by holy men.”—*Ibid.*, p. 86.

Enoch’s experience and the responsibility he felt for his generation are recorded for our encouragement. God is planning to culminate His work on earth by the translation of His people. Therefore, “Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready” (Rev. 19:7).

J. J. B.

A sin-sick society

America’s culture is sick. Its music is sick. Its literature is sick. Its jokes are sick. Its movies are sick.

If this thought has not occurred to you, try listening (if you have a strong stomach and good nerves) to what passes for music on many radio stations. Listen to the so-called singers hiccuping and screaming the senseless words of hit tunes. Or pass near enough to the magazine and paperback bookstands at drugstores to see the titles of the articles and novels being marketed. Scarcely a

page of this literary trash is free from words that a few years ago would have made decent people blush brick red.

At one time jokes generally were somewhat innocent. Nowadays they poke fun at death, ridicule high ideals, capitalize on double-entendres, and delight in filth.

And the movies—both in the theater and on TV—apparently are dedicated to glorifying the seamy, sordid, sensuous aspects of life. “We are so used to violence that even movies with Biblical themes feature appalling brutalities and sex-exploiting scenes,” protested Dr. Margaret Mead some time ago.

“Few people seem to realize . . . how much our children learn about expressing themselves from TV, movies, radio and books,” Dr. Mead said. She pointed out that “in small societies, children learn by imitating their parents, relatives, and neighbors.” But “in our huge society we use our mass entertainments to instruct our children on how they should express their emotions and what values they should have. From these they learn how to express anger when they are angry, pity when their hearts are touched.”

Showing the opposite

What are Americans doing? Answers Dr. Mead: “We are showing our youngsters exactly the opposite of what we want them to imitate. We are showing them men who brutally attack others when angry. We show people who murder because of hatred or expediency. We show that love is expressed only by hunger for another’s body. And we show them little else! . . . We have discarded the finely modulated emotions, like love and pity, for the unmodulated brutalities of murder and crime. And all the while our children are watching.”

Truly ours is a sick culture. As Isaiah said of Israel anciently, “The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it” (Isa. 1:5, 6). The virus of sin has been given such gentle treatment, such a preferred place in society, such a favorable social climate in which to work, that it has prostrated the moral body of our so-called advanced civilization.

Adventists are aware of this, of course. But they need to be ever on guard lest by constant exposure to the sinful milieu in which they live they fail to see clearly the difference between right and wrong, between the church and the world. Adventist parents should supervise carefully the mental, musical, and spiritual diet of their children. It has never been safe for youth to wander through the jungle of the world’s thoughts, literature, friendships, and entertainments. It is more dangerous now than ever. Parents who want their sons and daughters to stand before the Lord with “clean hands, and a pure heart” will need to pray much, set a right example, and offer careful, intelligent counsel.

Supernatural power is available to maintain dynamic spiritual health in the midst of today’s sick culture, but we must put forth an effort to obtain it. Sensing the dangers we face, and our needs, let us breathe deeply of the fresh air of heaven, drink the pure water from the wells of salvation, and feed daily on the Bread of Life. A better world—one with a culture in which we may participate freely—is coming soon.

K. H. W.

Student missionaries push out frontiers for God

By J. H. ZACHARY

The new Philippine Union College-sponsored student-missionary program started last June and has resulted in four new churches under construction, more than 250 graduates from Bible courses, almost 100 converts baptized, and hundreds more receiving studies in preparation for church membership.

I was with a team of medi-

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cal personnel visiting the village of Pasig in the Philippines, where on one Sabbath there was to be a clinic, a Voice of Prophecy Bible School graduation, and a baptism. Our team, led by Alfonso Roda, Philippine Union College president, and Christ de la Cruz, chairman of the student-missionary committee, were visiting two of our student missionaries, Rolando Lavisto and Wilfred Sauro, assigned to this distant post.

Before dawn peeked over the ridge of Burias Island, I

could see the village come to life. Six hundred families were scattered along the mile-long main street that followed the slight curve of the beach.

I walked along the beach, drinking in the majestic beauty of this tropical island. Curious children stopped to stare at the foreigner on their beach, then continued with their early-morning chores.

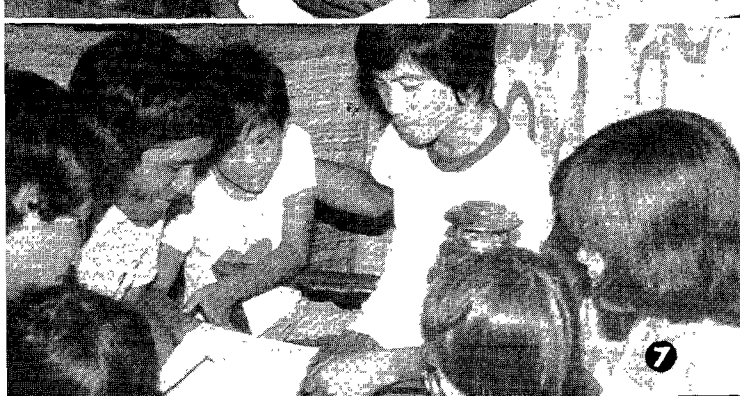
Leaving the beach with its breakers crashing on the shoreline, I walked about 100 meters to the main street of the village. My host soon

would have breakfast ready.

I stood for a time in front of the new nipa tabernacle. The two student missionaries had just finished the roof and pulpit area. As soon as the six weeks of evangelistic meetings came to an end, the building would be completed as a church.

In my mind I could see the events of the next 40 nights. The little building would be packed. There would be stories, singing, flannel-board illustrations. Then the

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1. Members of the Philippine Union College medical team pile their belongings into a *banca* during high tide. They are on their way to Buriias Island for missionary activities. 2. Crossing hanging bridges can be a challenge to those not used to such experiences. 3. The PUC medical team hires a carabao (water buffalo) to carry their baggage across Buriias Island to Pasig. 4. Alfonso Roda, PUC president, congratulates a Voice of Prophecy Correspondence School graduate. 5. Dr. Legaspi and Tilda Kim treat scores of sick people at the clinic. 6. Rolando Lavisto and Wilfred Sauro prepared a nipa shelter for the clinic and Voice of Prophecy graduation. They also conducted an evangelistic series in the building, which will be used as a church. 7. Rolando and Wilfred have given hundreds of Bible studies since they began their student missionary terms in Pasig. 8. Myrna Sabban shows two children how to take proper care of their teeth. 9. Clarita Gan-deza visits a sick woman in her home in the barrio of Comcomaoan.

preaching would follow. Soon a lamb shelter would fill the empty spot in the rear of the lot, and Sabbath after Sabbath the children of the barrio would meet until Jesus comes again.

As I finally returned to the home where I was staying, Danny Botabara, the mission pastor, met me. There was concern written upon his face.

"Please come with us," he said, "as we visit the father-in-law of one of the candidates for baptism. He has threatened to kill first his son's wife and then Rolando, the student missionary, if we go ahead with the baptism."

Rolando was standing beside the pastor. There was a calm determination written upon his face.

"It doesn't matter what happens to me. I must keep on going from home to home, giving Bible studies. The evangelistic campaign will begin Sabbath evening, if it is God's will," he said.

I admired his courage. This is the spirit that will take the gospel to all the world in this generation.

I asked about the young woman. Her own father suggested that she wait until a later date.

"No," came her reply, "I may not have time to wait that long. I want to be baptized today. I will follow Jesus no matter what my father-in-law does."

There was another reason for tension as the hour for baptism approached. The village spirit medium had made his decision for baptism. Some time before, when his wife had become interested, he too had threatened Rolando. After three months of visiting and praying by Rolando, the Holy Spirit had worked a miracle. The devil worshiper had decided to join his wife in baptism.

The power of the devil had been manifested through him on many occasions. Villagers spoke of his having the power to dance in the fire without hurt. Now he had surrendered all his evil charms. He was determined to make a complete break with the past.

Would the devil try to disrupt the baptism? The powers of sin and righteousness seemed to be squaring off for battle. I remembered other baptisms where the struggle had been very real.

What a busy day! First we attended the Sabbath school held in the village. Then after

lunch came the baptism. Twenty-three people were immersed in the ocean grave, to begin a new life. There was no disturbance. The devil silently accepted defeat.

The remainder of the afternoon was spent in treating the sick. The little tabernacle was crowded. The three dentists pulled 150 teeth. Scores of sick were treated by Editha Legaspi, our accompanying physician. Some had hiked for five hours just to see the medical team. The 60,000 persons of Burias Island have only one physician and no dentist.

After our rice-and-vegetable meal, the crowds thronged around the tabernacle to view the Voice of Prophecy graduation. Eighty-six graduates received their diplomas. Confidence had been established. Soon the crowds would come nightly to hear the message of Christ preached by Rolando and Wilfred.

A similar story can be told of the entire student-missionary project. Young men and women are scattered throughout the five missions of the North Philippine Union. In July, 1977, 11 souls were baptized through the efforts of Clarita Gandez and Myrna Sabban, who are working in a remote mountain village of northern Luzon.

Seventy-five persons completed the Voice of Prophecy program through the leadership of Samuel Orbon and Teofilo Atun, Jr., working in the Bicol area. They have long-range plans to plant a new church in this dark barrio.

Rodrigo Tenorio and Albert Elises, working among the pagan Mangyan people of Mindoro, are preparing for a large baptism. The new church has been constructed in their barrio.

Bienvenido Dulay and Fred Avance are working among the Botbot people of northern Luzon. The villagers there have begun to build a new village called Canaan. In this lonely, primitive area there are many difficulties and shortages. These sons of the fierce headhunters of a few years ago still spend their weekends hunting. The entire village is Adventist, and their goal is to plant a church in the neighboring village.

The student missionaries of Philippine Union College are doing their part to share with others the love of Jesus and to hasten His coming.

NEWSFRONT

Dominican Republic donates building to Adventists

By W. J. HACKETT

A new church building, a gift of the Dominican Republic President to the Adventists, was dedicated free of debt on Sabbath, November 19, in the northern city of Mao, Dominican Republic. Not one denominational dollar went into the cost of the building. Alejandrina Mane, a former province governor, told us the story of this gift.

A strong political leader in her province, Mrs. Mane was appointed a governor in 1966 by Joaquin Balaguer, president of the country. About this same time she came in contact with the Adventist message, largely through reading the Conflict of the Ages Series and through the Bible studies given to her by Nelson Gomez, a local pastor. Soon after her appointment as governor, she accepted the Adventist message, and in 1968 she went to Santiago and was baptized secretly to avoid publicity. Although her husband, a retired army officer, did not join her in her new-

found faith, she was true to her convictions and taught her children from the Bible.

As time went on, affairs of state and various state functions, both political and social, made Sabbathkeeping difficult for Mrs. Mane. After struggling with these problems for some time, she explained to the president of the country that she could not be present at state functions scheduled on the Sabbath hours. He understood her problem and gave approval for her to keep the Sabbath and schedule the state occasions on other days.

However, not being as understanding, some government officials, including the area military authorities, began to apply pressure, even persecution, to get her to renounce her commitment to the Sabbath and her membership in the Adventist Church. As a result, in 1970 she resigned her position.

Now Mrs. Mane was all the more eager that her church be well represented in her town and province. When the struggling little company, numbering about 17, could not

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



The church in Mao, Dominican Republic, was inaugurated and dedicated on November 19. It was given to local Adventists by the Government.



Alejandrina Mane, a faithful Adventist, worked hard to make her dream of a new church a reality.

raise the funds to build the kind of church she felt was needed, she appealed to the president of the country to donate an old, unused government-surplus hospital to be converted into an Adventist church.

He responded that the building was not good enough for that purpose and asked her to find government land that would be suitable for such a project and then report to him. After locating land, she found her attempts to see the president thwarted. Being unsympathetic, those close to President Balaguer did all they could to thwart her efforts to gain an audience with him. When she finally succeeded, he gave the land for the church.

The announcement of the president's contribution of property to the Seventh-day Adventists appeared in the newspapers. When plans for a church building were drawn up by the government architect the struggling company of Adventists could raise only \$4,000 to build the edifice. At another audience with the president Mrs. Mane presented the architect's drawings for a church to seat 350 and showed him their meager budget of \$4,000. He said, "You keep that for the pews. I will build the church." During the next two and one-half years Mrs. Mane spent much

time fasting and praying that her request would not be forgotten.

In December, 1976, while Mrs. Mane was in Puerto Rico, she received word that government authorization to fund the church building had been announced in the newspapers. A beautiful new church now stands as a credit to the planning and persistent effort, and much fasting and praying, of Mrs. Mane, who had a burden to build a representative house of worship in the city of Mao.

At the dedication hundreds of townspeople crowded the premises as the 21-man municipal band played and the governor of the province cut the ribbon. The general of the army, on behalf of the president, delivered the church key to the pastor. Mrs. Mane gave the general a large family Bible. The president of the local council, the mayor, and other officials joined the union conference president and the Inter-American Division leaders for the dedication service, at which I preached the sermon. The entire program was broadcast on radio and television in the Dominican Republic.

There were many happy people at the service, but the happiest person was the ex-governor, Alejandrina Mane, who sat with tears running down her cheeks as she saw the dedication of the project for which she had worked so many years.

C. Dionisio Christian, Antillian Union president, says that soon a large evangelistic crusade will be conducted in Mao, in order to fill the pews of this beautiful gift of the government of the Dominican Republic.

LEBANON

Adventists assist in antismoking campaign

The Adventist temperance departments of the Afro-Mideast Division and Middle East Union assisted in a one-week antismoking campaign in Lebanon culminating in a

"National No-Smoke Day" on January 28. The campaign, announced by the Lebanese Government, was sponsored by the Lebanese Cancer Society. The Adventists were invited to assist, and I was asked to join the campaign organization committee.

It quickly became apparent that not only did the Adventist Church produce the only literature on the subject in Arabic, it also had the only films on smoking and health available in Lebanon. At an early stage in the planning, it was agreed that the Adventist group should create an exhibition of visual material presenting the evidence against smoking.

Although this material was first to be presented to the nation's doctors, scientists, and students in the various medical disciplines who had a good understanding of English, it was decided that the film's main headings and captions should be in Arabic so that the material could be understood and appreciated by the general public. Jalal Doss, a young minister, was assigned to the project by Manoug Nazirian, Middle East Union president, and he and Raymond Kiraz, of the Middle East Press, created the Arabic text for the exhibit.

The exhibition created much favorable comment and a certain amount of controversy. It was viewed by many students and faculty of the University of St. Joseph, and by a large number of notable visitors such as Reine Helou, who directs a weekly television program for the Lebanese Red Cross. Miss Helou has asked about presenting the church's exhibition material, including "Smoking Samir," on her program.

Other approaches to television companies with anti-smoking films and visual aids have so far been unsuccessful. As one media man who took hundreds of feet of film of our exhibit remarked, "I don't think they will use any of this. The TV stations depend too much on cigarette advertising revenues." This is evident when one views national television. Cigarettes are by far the most advertised

product, with no warnings or restrictions whatsoever. Only youthful and glamorous models are used to advertise, and judging by the number of young Lebanese who take up smoking, such advertising is very effective.

Now that the antismoking campaign has to some extent alerted the nation to the dangers of smoking, the church temperance departments intend to do all they can to assist. A substantial number of people have shown an interest in the Five-Day Plan to Stop Smoking, and as these interests proliferate in Beirut and other cities and villages they will create additional opportunities for the church to extend a hand of friendship and help.

JACK MAHON
Review Correspondent
Afro-Mideast Division

ETHIOPIA

SAWS aids war victims

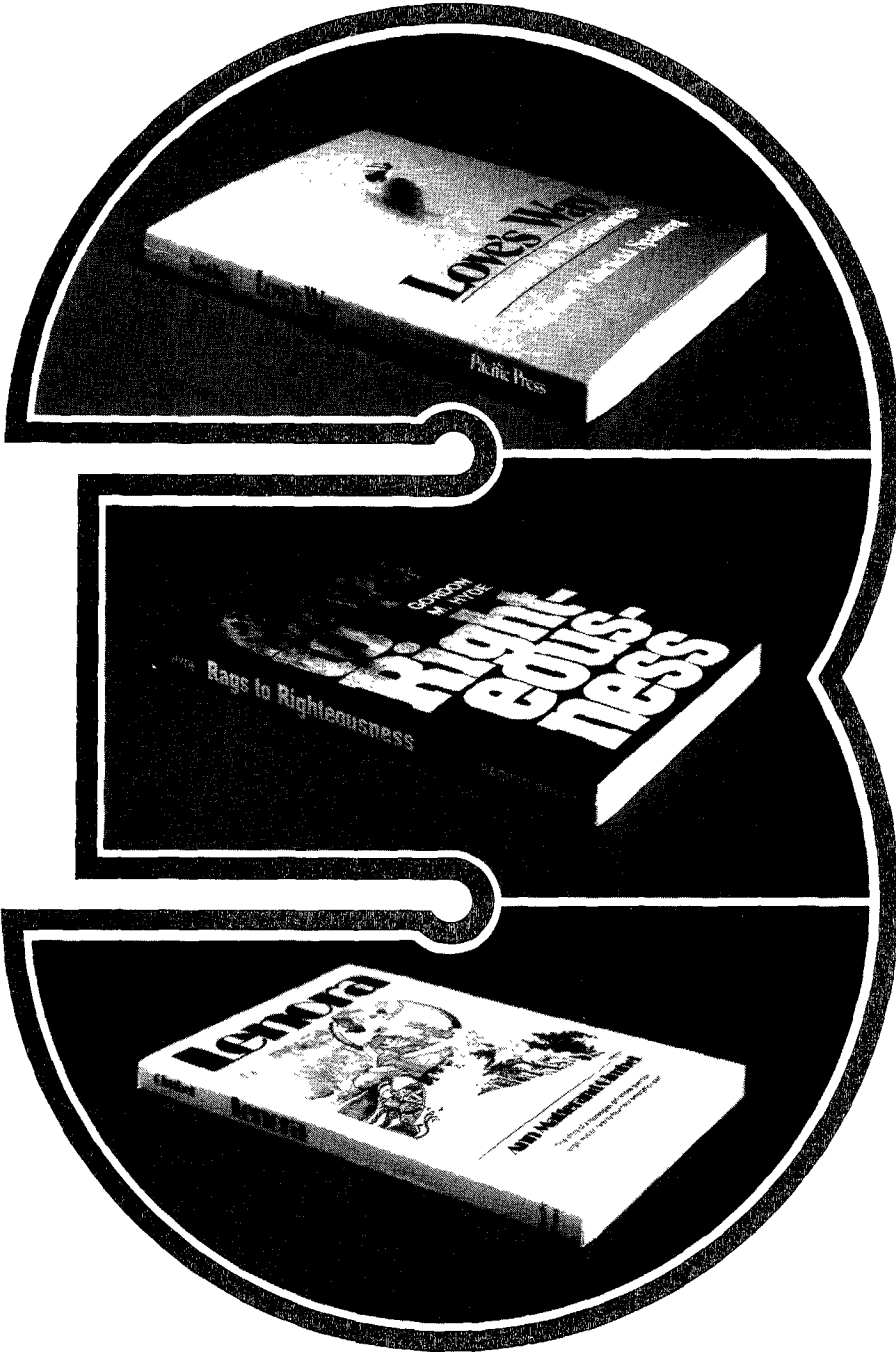
Tsegaye Tegene, lay activities director of the Ethiopian Union, and Ato Olana Nathanael, lay coordinator for Seventh-day Adventist World Service in Ethiopia, report that SAWS recently distributed medicine valued at \$53,000 to refugees from the Ogaden war, initiated an \$8,000 feeding program, and distributed more than 1,150 bales of clothing.

Ato Olana is also an executive committee member of the Christian Relief and Development Association, an interdenominational aid organization that has given more than \$50,000 to SAWS in Ethiopia.

In a recent food program supervised by Adventist welfare officers, more than 4,500 people were fed with 40 tons of wheat and corn.

The Relief and Rehabilitation Commission of the Government of Socialist Ethiopia has appealed to the Adventist Church to continue helping in the present crisis. As a result, plans are being made for further feeding programs.

BORGE SCHANTZ
Lay Activities Director
Afro-Mideast Division



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Growth and missions in the Australasian Division—2

By RICHARD HAMMILL

Adventist work in the mission area of the Australasian Division began among the islands of the Central Pacific. Our work there is now organized into the Central Pacific Union Mission. The population of the island field is low; there is one Adventist for every 82 people. Somewhat more than 1,000 persons were baptized within the union last year, more than ever before.

The first of the missions I visited was the French Polynesia Mission, with 1,630 members, most of whom live on the main island of Tahiti. The growth of the church in the French-speaking islands has been slow but steady. As I traveled around the island I saw many neat, attractive, and substantial Adventist churches.

The greatest need in the mission at this time is for a secondary school. We have a number of elementary schools, but when the youth reach their teens they have to go to state schools. The islands are thousands of miles from any other Adventist academy.

The Cook Islands Mission has a membership of 650, or one member for every 30 people (the population for all of the Cook Islands is about 20,000). There are two expatriate workers—G. C. Porter, president of the mission, and S. Armstrong, principal of the elementary school. These pastors and the Cook Island Adventists are aggressively carrying forward the work in these scattered islands.

In the capital town of Rarotonga, Dr. Bryck, a medical doctor from the Balkans, has set up a practice that draws people from all over the world. Patients from the Western nations miss the type of food to which they are accustomed, so the two expatri-

ate workers and their wives invite the patients from Dr. Bryck's clinic to their homes for Sabbath meals. After the meals the workers discuss our message with them. Several of these who have returned to their homelands have looked up Adventist churches and are attending regularly.

Now that all of the churches in the Cook Islands are on a stewardship plan, tithes and offerings have increased remarkably. Members are building themselves new churches and are contributing regularly to the budget of the church schools.

Last year 52 persons had been baptized in the Cook Islands as of the end of October. However, one of the problems with maintaining a strong membership growth is that many newly baptized Cook islanders, as citizens of New Zealand, migrate to New Zealand to avail themselves of better educational opportunities for their children.

The Tonga Mission consists of many scattered islands, with approximately 2,000 Ad-

ventists—one for every 45 persons.

The major problem in carrying the gospel to the people of this area is finance. The islands are scattered, and we do not have many church members on each island. As a result, congregations are small, and the cost of pastors' salaries is high in proportion to the number of members.

On the main island of Tonga, Adventists operate an elementary school known as Beulah Missionary College. This school has a large acreage on some of the finest agricultural land that I have seen at any Adventist school. They grow a wide variety of crops. Income from the agricultural operations helps to support the school, but the school needs modern machinery to help them adequately utilize their large acreage.

In Samoa the church membership of 2,600 is heavily involved in building a secondary boarding school—a large undertaking for so few people.

Encouraging developments are taking place in the Fiji Mission. Here we have nearly 4,800 Adventists. For some time the work in these islands has been growing slowly, but in the past several years the leadership of the church has made efforts to expand into

new areas. This expansion effort has proved so successful that we are now unable adequately to care for the large numbers of new members. For example, one group of 200 Adventists at Rakiraki meet each Sabbath under a tree—that is, when it does not rain. These people are doing all they can to raise funds for a church, but they need a helping hand.

F. K. Beranaliva, president of Fiji Mission, and his associates have turned aside from their plan of entering new areas and instead are concentrating on expanding the work in areas where there are existing church buildings.

Aisake Kabu, who has established new congregations in many places, is currently working in the capital city of Suva, where we have an established church. Each week he is studying with three groups of interested people. One of these groups was meeting in the church on the evening the leaders of the union called for the delegates to meet for the union year-end meetings. How surprised we were when we went to the church to find Pastor Kabu and more than 60 non-Adventists assembled to study the Bible. This conflict of appointments was a bit embarrassing, but these interested people joined with the delegates to hear the reports of the developing work in the Central Pacific. The delegates were encouraged at this firsthand evidence of these persons' interest in the church. Most of them were in their late teens or early twenties.

Fulton College, which serves the Central Pacific Union Mission as a secondary school, is situated about 30 miles from Suva, in a fertile area where the school can grow all the food its students need. Each of the expatriate teachers is assigned to oversee a part of the nonacademic activities of the school. With the students to help, they were directing in farm cropping, dairying, fruit growing, painting, maintenance, grounds work, and other activities. Fulton is a well-kept, attractive campus.

To be concluded

Mexican barber takes Bible course

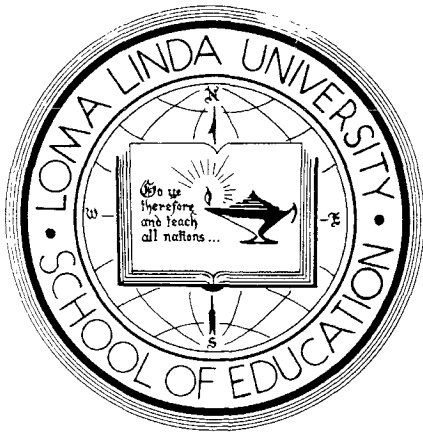
In 1971 Benjamin Riffel, of the Pacific Press, Mountain View, California, was visiting in Tampico, Mexico, when he went to get a haircut. As his custom was, he gave a copy of *The Sentinel* to the barber.

Six years later he received a letter from the barber which said, "I still have that copy of *The Sentinel* you gave me. Recently someone came to my door selling books and showed me more recent copies of *The Sentinel*. I asked him to bring me one every month. I also sent for the Bible correspondence course, because finally I have decided to study God's Word."

As the Bible says, "Cast thy bread upon the waters: for thou shalt find it after many days" (Eccl. 11:1).

L. A. RAMIREZ
Publishing Director
Inter-American Division

Richard Hammill is a general vice-president of the General Conference.



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| History of Educational Thought | July 5-14 | 3 | Hodgen, M. |
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Australasian

● Some 300 members, relatives, and friends attended the dedication of the Memorial Hall on the Seventh-day Adventist convention ground, Pimpala Road, Morphett Vale, on Sunday, January 22. The hall was dedicated to the memory of five young men who lost their lives in a plane crash last May. The dedication was part of the annual camp meeting of the South Australian Conference.

● The health-education department of Sydney Adventist Hospital set up a display in the window of the Bank of New South Wales, George Street, Sydney. The display, designed by Darryl Lock, featured healthful living.

● Len Barnard, minister-pilot, recently delivered a new twin-engine Aztec to the West Australian Conference for work in outback regions.

● The Adventist Aviation Association fly-in was held at Cooranbong, New South Wales, January 28 to 30.

● Jill Corker, from Kulilup, Western Australia, has accepted volunteer service this year in the Cook Islands. She will help in the local mission office and teach at the Paapaora Central School.

Trans-Africa

● Dorcas women from the Kashikishi church in Zambia hired a boat last May to take them to Chirwa Island to do missionary work. As a result, 200 persons are preparing for baptism.

● The South-East Africa Union recently completed a 10-day ministerial workers' meeting for the North, Central, and South Lake fields. A. M. Long, Trans-Africa Division associate Ministerial secretary, and Harold Johnson, South-East Africa Union Ministerial secretary, led out in the meetings, which were designed to help the pastors have a more meaningful ministry. Studies were presented on the sanctuary, evangelism,

homiletics, and the various duties of the pastor.

● Elder and Mrs. D. K. Short retired recently after 37 years in the mission field. At the time of his retirement Elder Short was manager of the Sentinel Publishing Association in South Africa.

North American

Atlantic Union

● On January 30, the Norridgewock, Maine, church officially opened its new Community Services center. A crew of volunteers built the 24-foot-by-24-foot center in less than three working days. Generous donations of labor, funds, and materials by the congregation and by the Northern New England Conference have made it possible to pay for the building and all the furnishings.

● At the bimonthly meeting of the principals of the Greater New York Conference church schools, held in the conference office auditorium, Sunny Thal, representative of Child Craft Education Corporation, demonstrated instructional materials on the meaning and use of metric measurements.

● In December, 13 persons were baptized in the Spanish Queens church in Corona, New York, bringing the church's total baptisms for the year to 44. Many of the church's 256 members are giving Bible studies under the direction of their pastor, Jose Siqueira.

Canadian Union

● E. Stanley Chace, principal of Okanagan Academy, Kelowna, British Columbia, was the guest speaker at a youth rally held in Nanaimo, British Columbia, December 9 and 10.

● Neighborhood children meet each week at the homes of Gloria Carley and Lorraine Wombold in Comox, British Columbia, for an hour of songs, stories, prayer, and crafts. Parents of these children attended a program pre-

sented in the local Adventist church recently.

● Seventy-one persons have been baptized as a result of the work of Ontario Conference literature evangelists during 1977. In addition, the literature evangelists delivered a total of \$909,789 worth of literature to make them the leading conference in the North American Division.

● Four persons were baptized in the Timmins, Ontario, church on December 31, 1977.

● O. Orpana, pastor, and 11 members of the Brantford, Ontario, church recently attended an executive committee meeting in Brantford to support a proposed city by-law to regulate smoking in public areas. Pastor Orpana and B. van Dieman, local elder, made presentations at the meeting, part of which was later shown on the local television station.

Central Union

● Grover Barker joined the staff of Union College second semester to teach business administration courses. A graduate of Colorado State University and of the University of Northern Colorado, he was formerly business manager of Inca Union College and of Lake Titicaca Training School, in Peru, and assistant treasurer of the South American Division. Most recently, he has been farming in Colorado.

● Bruce A. Dame has been promoted to director of pastoral care at Shawnee Mission Medical Center in the greater Kansas City area. He has worked at the hospital as chaplain for the mental health and alcoholism recovery units for the past two years. Wayne Andersen has joined the pastoral care staff at the hospital as a chaplain for the medical-surgical units.

Columbia Union

● The 19 fruit baskets given to shut-ins, and the South Boston and Oak Ridge, Virginia, churches' response to a rash of fires made news in the *Gazette-Virginian*. The

churches also gave a \$25 check to the firemen's Christian Children's Fund and firewood to an elderly couple who are in poor health.

● Congressman Newton I. Steers, Jr., a longtime reader of *Liberty* magazine, told Adventists during a religious liberty rally in January in Silver Spring, Maryland, how the publication has influenced his life, and lauded its promotion of human rights.

● Vladimir Cop, a Yugoslavian physician, has set up a free medical clinic in the basement of the Yugoslavian church in Cleveland, Ohio. He hopes to reach the 150,000 persons of Yugoslavian ancestry in that area by seeing patients every Wednesday afternoon and evening.

● Ninth- and tenth-graders at Eastern Shore Academy in Sudlersville, Maryland, report for volunteer work every other Thursday to churches, hospitals, garages, and stores in the community. It's part of their Bible laboratory—a new weekly program at the school begun last year by James Brenneman, Bible teacher for grades 7 to 10.

● A youth rally in Charleston, West Virginia, on February 25, drew 300 young persons, who zeroed in on timely topics.

Lake Union

● As a result of evangelistic campaigns conducted by pastors and laymen in the Lake Region Conference last summer, 412 persons were baptized.

● Thirteen persons were baptized and joined the Bloomington, Illinois, church at the conclusion of the Better World evangelistic series conducted by Arnold Friedrich, Illinois Conference evangelist, and Lorraine Hansen.

● Bay City, Michigan, church Community Services center workers were placed in charge of a Red Cross relief center after a major fire in a hotel in Bay City recently.

● The health-education department of Hinsdale Hospital, Hinsdale, Illinois, and the

Hinsdale church have begun a series of programs focusing on mental health. The programs, which will be held once a month, aim to increase the participants' understanding of mental health and their ability to achieve true happiness, while bringing them closer to God's ideal.

North Pacific Union

● Ninety-year-old Lelah Hicky, a member of the Bellingham, Washington, church, has sewn more than 1,400 quilts for her local Dorcas Society. For 12 years, until her eyesight began to fail, she made a quilt each week.

● S. A. Bushnell, Jr., Washington Conference evangelist, finds a weekly cooking school a valuable aid in his evangelistic meetings. His wife, Hope, leads out in a Thursday-night program that features a lighthearted approach to the health topic.

● For the second time in a year, two Walla Walla General Hospital employees have demonstrated the value of the knowledge of cardiopulmonary resuscitation techniques. Jack Shipley and Mel Johnson were together recently on a bowling team. Noticing a man fall from what appeared to be a heart attack, they administered cardiac massage and mouth-to-mouth resuscitation until an ambulance arrived. A year ago, at the same place, they encountered a similar situation with a heart-attack victim.

Northern Union

● Three youth were baptized recently in the Brainerd, Minnesota, church.

● Five church school students recently were baptized in Marshalltown, Iowa, by Ron Torkelsen.

● One of the 42 persons who successfully completed a Five-Day Plan to Stop Smoking in Sioux City, Iowa, was a television news reporter, who reported the highlights of the program and gave her reaction to it on the six and ten o'clock newscasts during the next week.

Pacific Union

● For more than three hours, Euel H. Atchley, pastor of the White Memorial church in Los Angeles, discussed the beliefs of Seventh-day Adventists on KABC Talk Radio in January.

● Two financial records were set in the Pacific Union during 1977, according to Sylvester D. Bietz, treasurer. Tithes union-wide totaled just under \$50 million—\$950,000 per week on the average. Sabbath school offerings in the Northern California Conference exceeded \$1 million, and \$4 million union-wide. The tithe represented an 11 percent increase over 1976, while Sabbath school gifts increased only 6 percent. Largest tithe increases were noted in the Nevada-Utah Conference, which showed nearly 15 percent growth, and the Hawaiian Mission, with an 11 percent growth. Sabbath school giving in the Southern California Conference rose 10 percent, while the Arizona Conference and Hawaiian Mission showed an 8 percent increase.

● Bilingual workshops in communications held in two California locations for Spanish-speaking members featured Tulio Haylock, International Division communication director.

Southern Union

● The Tryon, North Carolina, church was dedicated December 31, two and a half years after it was first occupied. Robert H. Pierson and H. H. Schmidt, presidents of the General Conference and Southern Union Conference, respectively, and E. S. Reile and M. D. Gordon, outgoing and incoming presidents of the Carolina Conference, joined Merle H. Rouse, pastor, and the members for the occasion.

● The Antioch church in Greenville, South Carolina, occupied its new sanctuary December 3. T. J. Ellerbe is pastor of the 155-member congregation.

● Plans are moving ahead to establish an educational FM

radio station at Oakwood College, Huntsville, Alabama. Oakwood is the only Adventist senior college in North America without such a facility. "Five years ago we began plans for a station, but funds simply haven't been available," says R. T. McDonald, college development director. "We have had to renew our permit four times. We have recently received one final renewal, which will expire June 15, 1978. It is urgent that we be on the air by that time." A minor in communications has been established and numerous students are eager to enhance their training through the station's facilities.

● H. M. S. Richards was the guest speaker for the joint Fletcher-Mount Pisgah Academy Bible Conference, February 26 to 29. The event, directed by Larry Caviness, Carolina Conference youth director, was highlighted by a meeting between Elder Richards and 23 students who responded to an appeal to plan for the ministry.

Southwestern Union

● Approximately 80 secretaries from Arkansas, Louisiana, Oklahoma, Texas, and New Mexico attended a secretarial seminar in Keene, Texas, February 26 to 28. Instructors were local businessmen, Bell Telephone Company representatives, and persons from the Southwestern Union Conference and Southwestern Adventist College. Lena Day, secretary to B. E. Leach, Southwestern Union Conference president, was honored during the seminar for her 33 years of denominational service. Little Daysie, as she is affectionately called, is almost 74 and still works regularly.

● It Is Written seminars were conducted recently by George Vandeman and Lonnie Melashenko in Louisiana. More than 200 were present at the Baton Rouge meetings and 320 attended the New Orleans seminar. This is more than double the number that attended last year's seminars. Follow-up programs are planned for New Orleans,

Baton Rouge, Houma, Hammond, Denham Springs, Gonzales, Lafayette, Covington, and Slidell.

● An intercollegiate Bible conference was held at Camp Yorktown Bay in the Arkansas-Louisiana Conference March 10 and 11. Delegates from Southwestern Adventist College, Keene, Texas; Union College, Lincoln, Nebraska; and Southern Missionary College, Collegedale, Tennessee, were in attendance.

Loma Linda University

● Loma Linda University Medical Center has established a cardiopulmonary resuscitation program for all university employees. The training includes a film, description of CPR techniques, practice on a mannikin, and written and practical examinations.

● Kathleen Zolber, director of dietetics in the School of Allied Health Professions, has been appointed to a three-year term as a site evaluator for the Commission on Evaluation of Dietetic Education of the American Dietetic Association. The role of the site evaluator is to visit health-care and educational institutions sponsoring a dietetic internship program and to determine the degree of the program's compliance with established standards.

● A recently installed automatic Clinical Analyzer (DuPont ACA) will give Loma Linda University Medical Center's clinical laboratory the added capacity to respond to the growing need for quick and accurate diagnostic tests. The new ACA unit will complete a single diagnostic test in about ten minutes, eliminating technologist-to-technologist and shift-to-shift variation seen when analyses are done manually.

● The eighteenth annual alumni-student convention sponsored by Loma Linda University was held March 2 through March 6. Keynote speaker for the convention was John H. Mosteller, first vice-president of the American Dental Association.

To New Posts

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

FROM HOME BASE TO FRONT LINE

Michael L. Hoffman (LLU '77), of Loma Linda, California, to serve as dentist, Hongkong Adventist Hospital, Hong Kong, left Los Angeles February 2, 1978.

Twyla D. Reimche (WWC '66), returning to serve as sister-tutor, Maluti Hospital, Ficksburg, South Africa, left Toronto, Ontario, January 30, 1978.

Bobby L. Roberts (UC '52), returning to serve as evangelist and ministerial secretary, Central American Union, Guatemala City, Guatemala, and **Betty Jo (Brothers) Roberts** and one child left Dallas-Fort Worth, Texas, February 5, 1978.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, SPECIAL SERVICE

Roy R. Bowes (LLU '43) (SS), to serve as surgeon, Bangkok Adventist Hospital, Bangkok, Thailand, and **Dena K. Bowes**, of Santa Ana, California, left Los Angeles February 2, 1978.

Paul Genstler (LLU '48) (SS), to serve as physician, Youngberg Memorial Adventist Hospital, Singapore, and **Pearl V. (Lodahl) Genstler**, of Exeter, California, left San Francisco February 1, 1978.

Chester R. Mathews (SS), to serve as builder, Seventh-day Adventist Mission, Guam-Micronesia, Island of Saipan, and **Lula P. (Kelley) Mathews**, of Kennewick, Washington, left Portland, Oregon, December 6, 1977.

Donald B. Miller (LLU '44) (SS), to serve as physician, Heri Mission Hospital, Kigoma, Tanzania, and **Wilma A. (Hall) Miller**, of Sandy, Oregon, left New York City February 2, 1978.

Arthur E. Morgan (SS), of Loomis, California, to serve as builder, Mwami Hospital, Chipata, Zambia, left Montreal, Quebec, February 2, 1978.

Guy E. Oltman (ES), to do elective service, Nicaragua Adventist Hospital, La Trinidad, Esteli, Nicaragua, and **Paula O. Oltman** and one son, of Grand Terrace, California, left Miami, Florida, February 3, 1978.

Paul E. Routhe (SS), to serve as builder, Seventh-day Adventist Mission, Guam-Micronesia, Island of Ponape, and **Marva Lynn Routhe** and one child, of Walla Walla, Washington, left Portland, Oregon, January 9, 1978.

John A. Whieldon (LLU '42) (SS), to serve as physician, Iran Mission, Tehran, Iran, and **Violet G. (Jardine) Whieldon**, of Columbus, Ohio, left New York City February 4, 1978.

Ordinations

E. U. Mkpa, E. O. Ogwuma, and **L. W. Otti**, on February 4 in the East Nigeria Conference.

Thomas Pangborn, on February 4 in Big Bear, California.

Robert Peach, on February 4 in Crestline, California.

LeRoy E. Finck, on February 4 in Victorville, California.

Uatison E. Afa'ese, on February 11 in Vista, California.

Tune in to

VIEWPOINT

five minutes of editorial comment by the editors of the REVIEW. The program is broadcast weekly as follows:

WAUS (Andrews University) 90.9 Mhz FM Saturday, 8:45 A.M.

KLUU (Loma Linda University) 89.7 Mhz FM Saturday, 4:30 P.M.

KANG (Pacific Union College) 89.9 Mhz FM Saturday, 8:00 A.M.

WSMC (Southern Missionary College) 90.7 Mhz FM Saturday, 3:30 P.M.

KUCV (Union College) 91.3 Mhz FM Saturday, 1:15 P.M.

KGTS (Walla Walla College) 91.3 Mhz FM Saturday, 6:00 P.M.

VOAR (St. John's, Newfoundland) 1230 Kc AM Friday, 6:30 P.M.

WGTS (Columbia Union College) 91.9 Mhz FM Saturday, 2:30 P.M.

KSUC (Southwestern Adventist College) 88.3 Mhz FM Saturday, 10:00 A.M., 5:00 P.M.

Notices

Corrections

The editorial "It's Time to Complete the Reformation" (Feb. 2, 1978) contained a quotation from John Milton (1608-74) incorrectly dated "1888." Obviously, the statement was not written by Milton in 1888; it did appear in a book entitled *The Prose Works of John Milton*, vol. 2, published in London by George Bell and Sons, 1888.

In the Inter-American Division news note in the March 2 issue, page 28, reporting the division's baptismal total for 1977, the statement that "each of the unions reached the largest number of baptisms in their history" should be deleted.

The biographical note on page 8 of the February 16 issue identified Daniel Walther as a former director of Adventist Colleges Abroad. John T. Hamilton has been ACA director since the program's inception in 1966. Dr. Walther served for two years as American adviser at the French Adventist Seminary, in which capacity he assisted American Adventist students studying in France, Spain, and Austria under the auspices of Adventist Colleges Abroad.

SDA church services in Yosemite Park

Seventh-day Adventist church services will be conducted each week during the summer in the Yosemite Valley section of Yosemite National Park, central California. Adequate seating facilities are provided in the church bowl, which is near the market, off the road between the medical building and the Ahwahnee Hotel.

Sabbath school will begin at 10:00 A.M. and church services at 11:00 A.M.
L. H. OLSON
Coordinator

Literature Requests

Literature requests cannot be acknowledged, and will be published only if forwarded through one's local conference/mission office. Individual requests ordinarily will be published only once during each calendar year. In the list below, when only name and address are given, send general missionary supplies.

Africa

George E. Bryson, SDA Secondary School, P.O. Box 50, Magburaka, Sierra Leone, West Africa: literature, Picture Rolls, *Life and Times of the Old Testament*, *Development of the Christian Church*, *Principles of Life*.

India

T. J. Lazarus, principal, James Memorial English High School, Prakasapuram, Mukuperi 628616, Tirunelveli District, Tamilnadu, India: books for students of elementary and high-school age.

Jamaica

Chaplain's Office, Andrews Memorial Hospital, P.O. Box 70, Kingston 10, Jamaica.

Philippines

Mariano M. Aquino, Mangagoy SDA Church, Mangagoy Bislig, Surigao del Sur, Philippines: Picture Rolls, English and Spanish Bibles, Signs, ADVENTIST REVIEW, Spirit of Prophecy books.

Orlando H. Aquino, Kapatungan SDA Church, Trento, Agusan del Sur, Philippines: Picture Rolls, greeting cards, children's magazines.

Pastor A. G. Bofetiado, Southern Mindanao Mission of SDA, General Santos City, Philippines: magazines, Bibles.

Mrs. Estelita Bofetiado, Southern Mindanao Mission of SDA, General Santos City, Philippines: children's visual aids, magazines, and song-books; greeting cards; Bibles.

Panfilo Denila, 201 Bonifacio Street, Marbel Coronadal, South Cotabato, Philippines.

Mrs. Nellie B. Diaz, Southern Mindanao Mission of SDA, General Santos City, Philippines: greeting cards, Bibles, youth and children's magazines.

Mr. Jerry Fernandez, in care of Leoncio Getes, Cabalian, Southern Leyte 7406, Philippines: magazines, children's visual aids, Bibles, song-books.

Precy A. Honorio, Trento SDA Church, Trento, Agusan del Sur, Philippines: children's Sabbath school supplies.

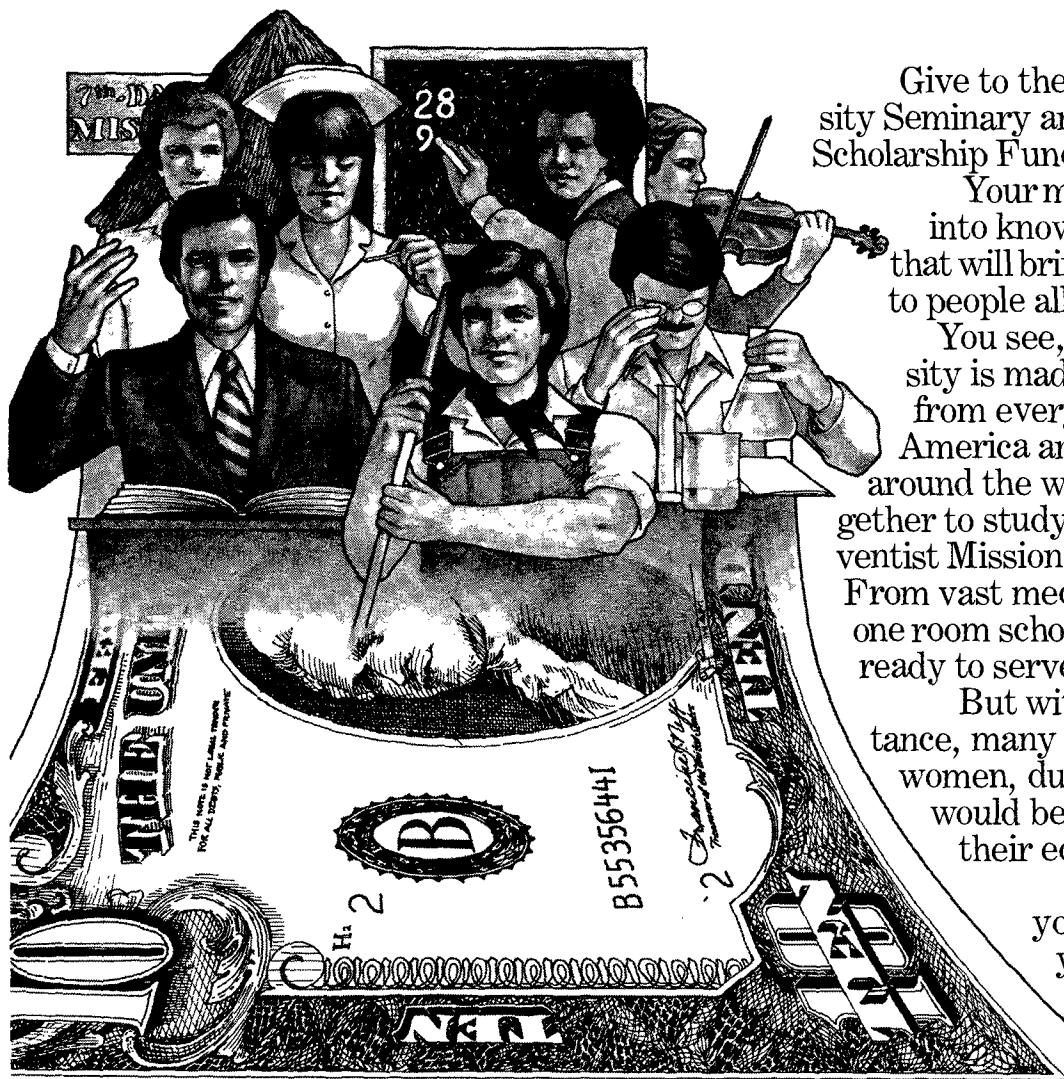
Pastor L. B. Tabo, Sabbath School and Lay Activities Director, Davao Mission of SDA, P.O. Box 293, Davao City, Philippines.

D. R. Tamares, Field Secretary, West Visayan Mission of SDA, P.O. Box 241, Hoilo City, K-421, Philippines: magazines, Picture Rolls, children's visual aids, Ellen White books.

Coming

| | |
|------------------|--|
| April | |
| 1 | Missionary Magazine Campaign |
| 1 | Church Lay Activities Offering |
| 8 | Literature Evangelism Rally Day |
| 15 | Andrews University Offering |
| 22 | Educational Day and Elementary School Offering (local conferences) |
| May | |
| 6 | Community Services Evangelism |
| 6 | Church Lay Activities Offering |
| 13 | Disaster and Famine Relief Offering |
| 20 | Spirit of Prophecy Day |
| June | |
| 3 | Bible Correspondence School Emphasis |
| 3 | Church Lay Activities Offering |
| 10 | Inner City Offering |
| 24 | Servicemen's Literature Offering |
| 24 | Thirteenth Sabbath Offering (Trans-Africa Division) |
| July | |
| 1 | Vacation Witnessing |
| 1 | Church Lay Activities Offering |
| 8 | Christian Record Braille Foundation Offering |
| 15 | Home Foreign Challenge |
| August | |
| 5 | Dark County Evangelism |
| 5 | Church Lay Activities Offering |
| 12 | Oakwood College Offering |
| September | |
| 2 | Lay Preachers' Day |
| 2 | Church Lay Activities Offering |
| 9 | Missions Extension Offering |
| 9 to | |
| Oct. 7 | ADVENTIST REVIEW, Guide, Insight Campaign. |

How to turn cold hard cash into warmth and love.



Give to the Andrews University Seminary and Graduate School Scholarship Fund, April 15, 1978.

Your money will be turned into knowledge and training that will bring warmth and love to people all over the world.

You see, Andrews University is made up of students from every union in North America and every division around the world, gathered together to study for service in Adventist Missions and here at home. From vast medical complexes to one room school houses. They are ready to serve.

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world sorely needed missionaries, ministers, managers, nurses, mechanics, architects, engineers, teachers and other needed skills.

And on this earth, that's about as warm and human a thing cold hard cash can do.

**Andrews University
Seminary & Graduate School Scholarship Fund
Offering Sabbath April 15, 1978**

1978 Yearbook now available

The 1978 *Seventh-day Adventist Yearbook* has gone to press and is now available in North America through Adventist Book Centers and, overseas, through regular publishing channels. Prices are \$16.75 for the soft-cover edition and \$18.75 for the hard-cover edition.

This 852-page official directory contains listings of all denominational workers. It gives a complete picture of the structure of the church.

All organizations and individuals should order promptly.

F. DONALD YOST

Pacific Press suit settled out of court

The U.S. District Court in San Francisco, California, has received word from Merikay Silver and Lorna Tobler, plaintiffs in a suit against the Pacific Press Publishing Association, that they wish the case to be dismissed with prejudice. This decision resulted from an out-of-court settlement with the two plaintiffs and brings to a close almost five years of litigation.

The two women, who worked at the Pacific Press, had charged that they were being discriminated against on the basis of sex. Dissatisfied by negotiations with, and decisions of, management in attempting to resolve their complaints, they sought redress for their grievances by requesting intervention of the Equal Employment Opportunities Commission, and also by filing a case against the Pacific Press in the United States District Court for Northern California. This action made the church and its publishing houses defendants in the litigation, and led them to defend their belief that the First Amendment of the Constitution offers protection to the church from any interference in carrying out and achieving its spiritual mission.

The Pacific Press had ar-

gued from the inception of this case that the Federal Government must not be permitted to intrude itself into the internal practices of an institution of the church. The Press contended that use of Title VII of the Civil Rights Act constituted an impermissible infringement on the First Amendment freedoms guaranteed by the U.S. Constitution to a religious organization. No definitive decision on this issue was reached.

A monetary sum was paid to the plaintiffs in consideration of their release of all claims against the Pacific Press and the General Conference. This was a good-faith offer by the Press. The amount was substantially less than had been demanded for damages and legal costs by the plaintiffs. The Pacific Press further agreed to continue its present practice of nondiscrimination of individuals on the basis of sex. The amount paid was considered to be justified, taking into account three factors: (1) the legitimate remuneration adjustment needed to meet the provisions of equal pay for equal work during 1971-1973, (2) the anticipated future legal expenses that would have accrued if the denomination had perfected the constitutional argument in an ongoing lawsuit, and (3) the counsel of Ellen White that church members should make every possible effort to reconcile and settle such matters in the church rather than in the courts. NEAL C. WILSON

343 responses from PREACH

Early reports from the North American PREACH project, of sending *Ministry* on a bimonthly basis to nearly 300,000 non-Seventh-day Adventist ministers, indicate widespread appreciation on the part of those receiving the professional journal.

In the first two months of the program 343 responses have come to the *Ministry* offices, the majority expressing gratitude for the magazine. Several have asked for re-

prints of articles to distribute; one requested a visit from an Adventist representative. Although those receiving *Ministry* have been told they will receive it free every other month, a number have sent checks to pay for their subscription. Others have written asking that it be sent to their minister friends who are not on the mailing list.

RUSSELL HOLT

48 crusades in Georgetown

On March 5, 48 lay crusades opened simultaneously in Georgetown, Guyana. More than half of the lay preachers are women. The crusades, which are planned to run four months, are under the direction of Gordon Martinborough and Reynold Howell, district pastors in the Georgetown area, who spent weeks intensively training the lay workers. The average attendance on the opening night was about 50. A forty-ninth crusade is being planned.

General Conference seeks development personnel

Several major denominational institutions that are desiring to seek and obtain significant philanthropic moneys from foundations and corporations presently are looking for men and women who may not now be employed by the church to staff development programs.

There is a growing interest on the part of church leaders to make corporation and foundation executives more fully aware of Seventh-day Adventists and their work, with a view to obtaining financial support, as urged by the Spirit of Prophecy. Such an undertaking requires careerists, people in their thirties and early forties experienced in development or related fields. Those interested in such opportunities are requested to call or write: Institutional Consulting Service, General Conference of

Seventh-day Adventists, 6840 Eastern Avenue N.W., Washington, D.C. 20012. Telephone: (202) 723-0800.

KENNETH H. EMMERSON

For the record

Nondenominational business enterprise: In recent weeks church members in North America have received advertisements through the mail from an enterprise in Corrales, New Mexico, called Adventist Tape Service. Some have asked whether this service is sponsored by the church and whether the products it offers are approved by the denomination. The answer in both instances is No. Adventist Tape Service is an independent business, and its products carry no denominational endorsement.

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