

THIS WEEK

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In this issue we are beginning a series, *Wonderful Jesus*, by G. E. Garne. The first article, "Won-

derful Saviour," begins on page 10.

Elder Garne has been editor for the Sentinel Publishing Association since 1968. A graduate of Helderberg College, Elder Garne has held various denominational positions in Africa, including MV secretary, pastor, evangelist, president of the Rhodesia Conference, the Oranje-Natal Conference, and the Transvaal Conference.

Taking his theme from Isaiah 9:6, "His name shall be called Wonderful," Elder Garne in fu-

ture issues will discuss Christ as Friend, Person, Conqueror, Deliverer, Leader, Counselor, Teacher, Healer, Comforter, Advocate, and King. The articles will appear periodically in the coming year.

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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.

Purified

A letter (March 2) raises issues that might be summarized: Can a marriage that was originally adulterous in view of Matthew 19:9 be forgiven, purified, and continue without further condemnation?

I believe the Bible provides a clear answer in the experience of David and Bathsheba (2 Sam. 11:1-27; 12:1-24). After this sin, which included murder, a repentant David wrote, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow" (Ps. 51:7).

Not only did God forgive the multiple sin, but He commissioned Solomon, born of the continuing marriage, to preside over the building of His temple in Jerusalem (1 Kings 8:17-20).

If God can forgive so infinitely, should not we as individuals and as a church forgive without limit?

M. FREEDOM MEEKER
Soquel, California

Of course a couple can have the hope of salvation while living in a second marriage, whatever the circumstances. I have been divorced and remarried; my ex-husband has remarried. No one would recommend that we destroy two functioning, happy marriages to try to mend what is past. I realize that what I have done in the past is terribly wrong. I have confessed and believe I have been forgiven. I believe my second husband and my daughter

are gifts of God's love to me in spite of the mistakes I've made. The certainty of His love is what led me back to God. I take very personally John 8:11, "Neither do I condemn thee; go, and sin no more."

NAME WITHHELD

Bible instructors

Re "Women in the Ministry" (March 16).

It was because of a dedicated Bible instructor, Louise E. Kleuser, that my mother, father, brother, and I accepted the truth shortly after World War I. Miss Kleuser worked diligently for both the young and the old who met in our home to study God's Word under her capable instruction. The matter of the ordination of women was never mentioned. We need such consecrated women in our cause today!

FRANK E. MECKLING
College Place, Washington

Unanswered questions

Re "The Day I Exchanged Purses" (Feb. 9).

My wife and I would like to ask the following questions the author leaves unanswered in her article.

Was there any attempt at following up the initial contact, such as getting the girl's name and address, inviting her home at a later date, or asking whether she would like to visit with a pastor in the town where she lived?

BOB RICKS
Vista, California

Students write

Re "They Have Never Told Me" (Jan. 12).

Saying "I love you" to a person is as important as loving him without words. Being a teen-ager,

I know that we tend to forget to say, "I love you," to our parents. Three simple, yet difficult, words. The article made me realize how important it is to verbalize our love to one another.

Laurie Miguel
Glendale Academy
Glendale, California

Re "Questions About Prayer" (Dec. 15).

I find it hard to believe that people would argue over whether we should stand or kneel during prayer in church. It should always be the Christian's purpose to show God the utmost reverence.

THOMAS ARASE
Glendale Academy
Glendale, California

After reading the special fire issue (Dec. 8), I understand for the first time what happened in Battle Creek.

I have difficulty, however, accepting the belief represented that God caused the fire as a form of punishment. I believe that God used this incident to teach His church a lesson, but did not start the fire in the building.

SANDI SHEPHERD
Glendale Academy
Glendale, California

► *Who brought the Flood? Who caused the earth to swallow Korah, Dathan, and Abiram? Who brought fire from heaven to destroy Sodom and Gomorrah?*

Memories

"It Was the Right Way" (March 2) brought back many memories to me of that particular teacher, who taught me during an impressionable time of my life and sought to give me proper guidance.

CHRISTINE CUSHING
Freeport, Maine

Adventist Review



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Aesthetics—Yes? No?

Aesthetics requires that one appreciate beauty for itself alone, not because of some utilitarian, commercial, monetary, social, or other value it may possess.

By HAROLD B. HANNUM

Even in its present condition nature testifies that God has abundantly given the human race beauty in many forms and manifestations.

The word *beauty* as applied to persons often takes into account only the external prettiness that is enhanced by

Harold B. Hannum is a retired professor of music at Loma Linda University, Riverside, California.

cosmetics, fashionable clothing, or ornaments. Little regard is paid sometimes to character or personality or the deeper qualities of beauty. External prettiness is superficial, often sentimental, and is not included in a study of what is known as aesthetics. Aesthetics is a term dealing with the nature of the beautiful and with judgments concerning beauty.

As related to aesthetics, beauty refers to objects and



things that in themselves have and express a genuine value that appeals to our senses and minds as worthy of appreciation and admiration. In this sense we wish to discuss the place of aesthetics in the life of the Christian.

The guiding purpose of a Christian is to know God's will and to do it with all his heart. To this end he wants to waste no time in idle pleasure or frivolous pursuits. Too often this zeal to eliminate everything that is not of specific use in Christian life and service leads him to ignore some things that are of great value. A philosophy of always being busy with useful things is one of the ways that Satan employs to rob us of some highly valuable spiritual lessons of worship. We neglect the needful nourishment that a study and love of the beautiful supply to our hearts and minds.

Color, sound, and form

God had a purpose in giving us a rose for beauty and fragrance, with no utilitarian value attached. He added to the necessities of life the qualities of color, sound, form that is beautiful, and taste that enhances the value of our food. He meant us to enjoy these things for themselves, for the delight they give to our lives, not for their usefulness alone.

A symphony of Brahms or Beethoven is meant to be enjoyed as an organization of sounds and rhythms that appeals to our senses, expressing beauty. Beauty is the primary message, not utility. Although music may serve other purposes, good and bad, its primary value should

be in the work itself. The same applies to graphic art. Aesthetic and spiritual values are the primary objectives of works of art, not history or science or other kinds of knowledge.

In the area of religious music we find an art turned to the service of the church. Hymns are a means by which a congregation can worship God. The words of sacred music also convey a message of spiritual importance. Some hymns are higher in both spiritual and aesthetic values than others, because of better music and better poetry. In our hymnal the tunes "Old Hundredth" (No. 13), "St. Anne" (No. 81), "Duke Street" (No. 1), and "Nun Danket" (No. 90) are of high intrinsic musical worth. Their words are appropriately adapted to the tunes.

The highest form of worship is love of God for Himself alone—not because of His care or His many gifts. Job still loved God after he had lost everything that made life worth living. A wealthy Englishman who lost all his possessions in the Great Fire of London said, "What does it matter if we lose all the gifts, if we still have the Giver?" This attitude of loving God because of Himself alone, is similar to the one required by aesthetics, where one appreciates beauty for itself alone, not because of some utilitarian, commercial, monetary, social, or other value it may possess.

We should value a painting by Rembrandt for its expression of beauty, not for the fame of Rembrandt, not for its monetary value, not for any lesson it teaches, nor for any other irrelevant reason. We often appreciate things for wrong reasons. Aesthetics helps us to understand that artistic values are intrinsic and are their own reason for being.

A prelude and fugue by Bach should be appreciated because it is a beautiful piece of music. That Bach wrote it, that it is complex, that it is difficult to perform, that it is reputed to be great music—these are the wrong reasons for appreciating it. The music should be valued because it is an expression of great beauty and it arouses in us, if we allow it, a response to this beauty.

Meanings are conveyed by great music that can be revealed in no other way. Handel's "Hallelujah Chorus" helps us to a better understanding of the great hymn of praise around the throne of God. It expresses spiritual concepts that cannot be expressed in words—this is its first and most important value. All genuine beauty will direct our minds upward.

There is a danger in using sentimental or cheaply "pretty" music to appeal to people's emotions in an attempt to give them spiritual inspiration. Many think this music helps them, and this may be true for some. However, the music does not have true aesthetic value and the Christian who understands the difference will increase his perception and deepen his experience by using the better.

A study of aesthetics will open the mind and heart to the perception and love of the truly beautiful. Tennyson said, "I am a part of all that I have met," and "We needs must love the highest when we see it." To be beautiful one must love the truly good and beautiful. Study aesthetics? By all means, Yes, if we want to grow in a knowledge of God and His created world of beauty in sights and sounds. Great music gives us insights that enrich our lives. □

One eye on the blueprint

Have Adventist schools abandoned the blueprint? A comparison of schools in 1903 with those in 1978 gives a partial answer to this question.

By WALTON J. BROWN

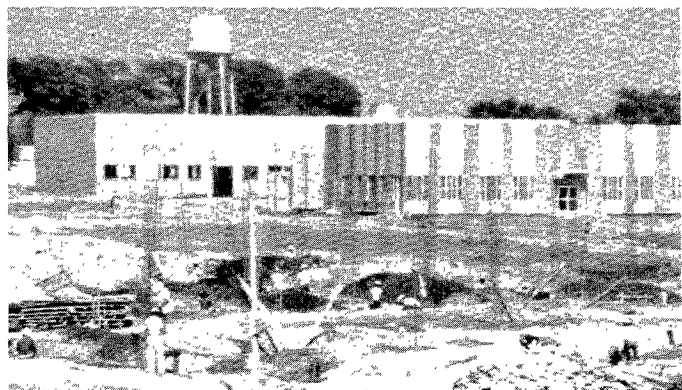
How do Seventh-day Adventist schools in 1978 compare with those operating 75 years ago in meeting the counsels of the Spirit of Prophecy? Have present-day schools abandoned the principles established many years ago?

Let us look at the program of studies. A glance at some of the school bulletins for 1903 indicates that the emphasis placed on theoretical education was greater than that placed on the functional. Today's programs lean much more heavily on the practical aspects of education.

The schools on all levels in 1978 offer a much greater variety of possibilities along the lines of vocations, industrial arts, and preparation for careers than schools of the church of yesteryear.

A glance at the North American Division school bulletins three quarters of a century ago shows that in most

Walton J. Brown, Ph.D., is director of the Education Department of the General Conference.



Buildings constructed on the Montemorelos University campus in Mexico are typical of those built at other Adventist schools: functional and simple, yet comfortable and attractive. This picture was taken approximately a year ago. Ground was broken this past December for a new medical center, scheduled to be completed in about a year and a half.

schools students were expected to work between five and seven hours per week, although there were some schools that required 14 to 15 hours. Most schools throughout the world field still maintain a work requirement, often higher than the number required in 1903. The hour requirement in North American Division schools at the present time is omitted, but anyone wishing to work is given an opportunity to do so. Work departments and industries under the leadership of qualified instructors are being maintained for this purpose.

A study made in 1974 revealed that in 33 reporting boarding academies in the North American Division, an average of 88.75 percent of the students were working (14 reported that all students worked), earning 49.85 percent of their school expenses. Several day schools also offer on-campus and/or off-campus work opportunities. Eight reporting colleges indicated an average of 65.12 percent of the students working, earning 34.25 percent of their school expenses. Of course, there has been a shift in the type of work activities from unskilled types of labor to the technical knowledge required to work in the modern labor forces, whether agricultural or industrial.

Reports appear to indicate that much more off-campus sharing of the faith and witnessing is being done in the schools of today than in the schools of 75 years ago. Almost every week the ADVENTIST REVIEW reports students and teachers going out and leading out or participating in evangelistic endeavors that are resulting in the baptism of a large number of converts.

Though recreation was carried on in our schools many years ago, it is a fact that the physical-education opportunities in modern schools are much more extensive than before. Often large auditoriums serve a double purpose, being used for church gatherings, as well as for indoor recreation. And there are more playgrounds, with accompanying equipment. Instructors in physical education endeavor to impress correct principles of health and recreation upon the children and youth.

Improved facilities

Also today there are improved facilities. By this I do not wish to imply that the buildings of yesteryear were dilapidated and nonfunctional. They were adequate and met the standards of that day. They compared reasonably well with the similar-level secular schools among which they functioned. They satisfied the desires of their constituencies. The vastly larger number of students in today's schools have required enlarged facilities. Seventy-five-year-old buildings have grown old and are not able to satisfy either the needs of enlarged enrollments and curriculums, or the desires of parents and students whose own living standards have changed greatly from those of many years before. Still, an examination of the facilities in modern Seventh-day Adventist schools in many places of the world generally does not reveal them to be luxurious. They are functional and simple, yet comfortable and attractive. What to some appear to be luxuries because they are pleasing to the sight and senses (for example, wall-to-wall carpeting) are really the results of the most efficient and inexpensive ways of handling a situation.

As to the quality of teachers, it is difficult to make a comparison. How do you compare spirituality? School

staffs of many years ago were highly spiritual, but there were also some teachers who were roundly condemned by the Spirit of Prophecy. Undoubtedly this is the same situation today, but as we visit schools all over the world, including areas of so-called liberal tendencies, we discover that the desire for high spiritual standards is maintained by a vast majority of the school personnel. The same may be said of the students.

As to the professional preparation of teachers, we would say that modern schools possibly have the advantage over the schools of long ago. Too often, in those days, intellectual qualifications for teaching were subordinated, with preference being given to public religious fervor. Sometimes, also, a person who had failed in some other type of church work was given a teaching position. On the other hand, there were those who, with the spiritual qualifications, also had intellectual qualifications, though up to just a short time ago it was still considered worldly to acquire any formal education beyond the Bachelor's degree. In today's schools teachers *must* have a certain level of formal education related to what they are teaching, in addition to possessing high spiritual attributes.

No deliberate departure

As we review the system of Seventh-day Adventist education, we realize that it has not reached perfection. There are weaknesses, at times evident, and at other times not easily visible; at times serious, and at other times of somewhat minor import. But the existence of such weaknesses does not imply that there has been a deliberate departure from the "blueprint."

Actually, as we have seen, church education in this Adventist Education Year may be even closer to the "blueprint" than that which was offered many years ago. Seventh-day Adventist educators are making a definite effort to bring the schools of the church closer to the fulfillment of the counsel: "The purpose of education is to glorify God. . . . God invites teachers to be His helping hand in carrying out this purpose. He asks them to bring into their work the principles of heaven, the A B C of true education."—*Counsels to Parents and Teachers*, pp. 229, 230.

The quality of education is higher, school staffs are just as dedicated and consecrated, witnessing programs of teachers with students have increased in schools all over the world and have led to the baptism of hundreds and even thousands of converts, work-study programs are on the increase, and industrial education is a regular part of the program of studies in an ever-growing number of schools from the elementary through the postsecondary levels of education.

We should not sell Seventh-day Adventist education short. It is a carefully run program, and the church is prayerfully studying how to make it better in an endeavor to provide for the needs of all its children and youth who desire such an education. Let us redouble our efforts in this Adventist Education Year to enroll a much larger number of children and youth in our schools. The support of this program by the church constituency, with God's blessing, will result in the salvation of a greater number of Seventh-day Adventist boys and girls, young men and young women. □

Concluded

FOR THE YOUNGER SET

A pretty song

By KATHERINE HAUBRICH

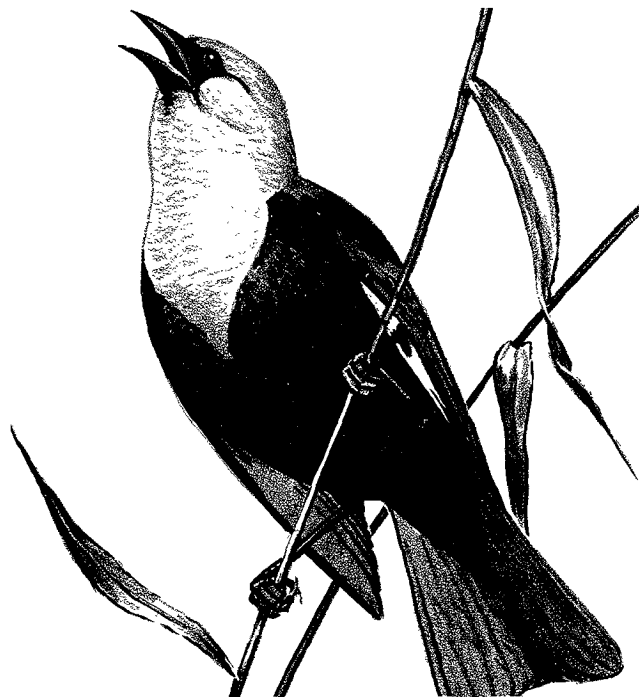
There is a wildlife sanctuary in Boulder, Colorado, called Walden Ponds. There you will see beavers and muskrats, turtles and frogs, great blue herons, black-capped night herons, and maybe even some white-faced ibises. There are geese and ducks of all kinds too. Once my little boys and I saw even a great-horned owl family nesting in the top of an old dead tree. It is a swampy place with many different ponds.

One of the most interesting neighbors at the pond is the yellow-headed blackbird. He is about ten inches long, entirely black except for his bright-yellow head and white-tipped wings. It is the strange song he sings that makes him most unusual. It sounds very much like an old rusty door hinge squeaking shut. Krick, squeak! Krack, squeal! If ever you heard him, you might wonder how a bird could make such a terrible noise. To human beings it does not sound pretty at all,

but to the female yellow-headed blackbird, the courting call of the male is lovely. She cocks her head to one side to listen. Meanwhile, the male fluffs out his yellow head feathers to twice their normal size and squawks all the louder, feeling proud and important.

The mother bird builds the nest all by herself and then tenderly watches over the eggs. When the little ones hatch, the father bird helps to feed and care for them. After they leave the nest, he teaches them how to find food and warns them of danger. The baby birds do not have trouble understanding their father's rusty-hinge warnings. Soon the little yellow-headed blackbirds join in the squeaking orchestra, singing out their rasping, rusty song.

If you ever visit Boulder, Colorado, in the springtime, be sure to go to Walden Ponds. There you will see and hear the yellow-headed blackbird who sings his quaint song.





Meditations on becoming a mother

By PATTI MCKINNEY

Becoming a mother has been to me one of the most exciting and enlightening experiences of my life. I feel I have shared the creation process with God.

By noting the tender and pitiful love I have for my tiny son, I have begun to comprehend the depth and breadth and height of love that my heavenly Father feels for me. When my son suffers, cutting my heart of love to the quick, I think of how God's great heart of love yearns over me when I suffer.

As I recall the first time my son looked up at me with his sleepy little eyes and broke out in a smile of recognition, and remember the first time he lifted his tiny hand to caress my face, I understand better how our Father in heaven must feel when we reach out our hands of faith to Him and commune with Him in prayer.

But I believe the most important lesson I have learned from this precious experience is one I began to ponder in the earliest days of my pregnancy.

A new life rests peacefully in the womb. There is no fear on its part that the body that nurtures it will suddenly forget to care for it. No fear that oxygen will no longer be carried in the bloodstream—no fear that the supply of life-giving nourishment will be cut off. No fear of expulsion from the dark, comfortable, secure surroundings.

That precious life—conceived without any effort of its own—continues to grow from a tiny cell to an intricate human being. But, it does so effortlessly. It

Patti McKinney, homemaker, mother, and part-time literature evangelist, lives in Virginia Beach, Virginia. She tapes short, inspirational programs which are aired 12 times weekly on a local Christian radio station.

never thinks, "I must take in much calcium this week because my bones are forming rapidly." Neither does it consider, "My heart is now sufficiently formed to begin pumping blood through my tiny body—I must begin this function today." It simply rests in the warm solution of its environment.

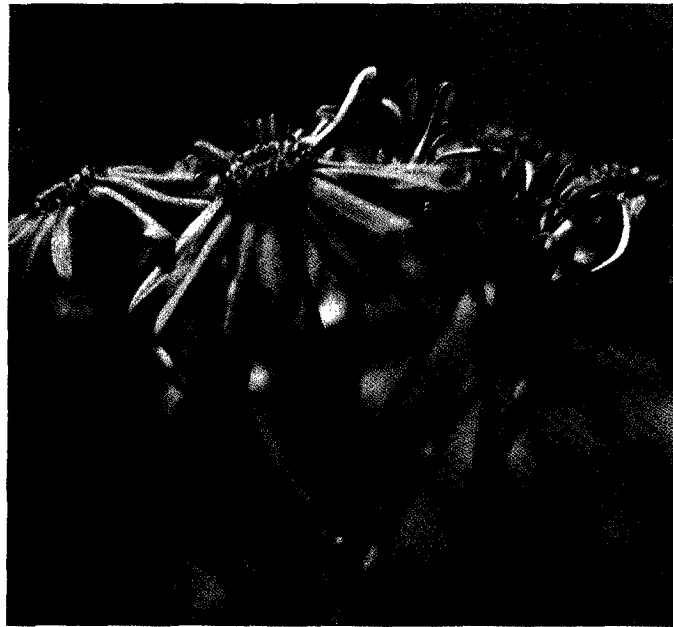
It is through no effort on the part of the child that its eyes begin to see, its ears to hear.

It is much like this with the second birth.

As long as we do not resist, the eternal, life-giving breath of God will flow through us, vitalizing our spirits. There is, of course, this difference. By the time we come to the second birth our intelligence has developed. Since we are free creatures, God does not force changes on us. He solicits our consent and cooperation. Once He has these, there follows the miraculous development of the soul.

The precious new life, conceived through the mercy and the grace of God in cooperation with the wooing of the Holy Spirit, continues to grow within us until it expresses the image of the Creator and Redeemer. Daily the soul is bathed in the warmth of God's love as revealed in His Word and communes with the loving Father through the umbilical cord of prayer. In so doing, it will receive the nourishment it needs to grow. The eyes will begin to see beyond the realm of earthly existence. The ears will hear the still, small voice of God.

What a world of miracles to behold! The miracle of birth is a culmination of many miracles. And when we enter through the gates of the Holy City to begin eternal communion with our Creator and Redeemer it will be through a far greater miracle, one of love and grace.



Spring reverie

By PEARLE PEDEN ENGLAND

Hearing strange noises in the front yard and wondering what the commotion is about, I hurry outside.

The robins are flitting nervously from tree to tree, their sharp staccato chirps indicating that they are trying to put some intruder to flight. The blue jays' metallic discords add to the melee. Even jenny wren is scolding with her incessant chatter as she flutters about.

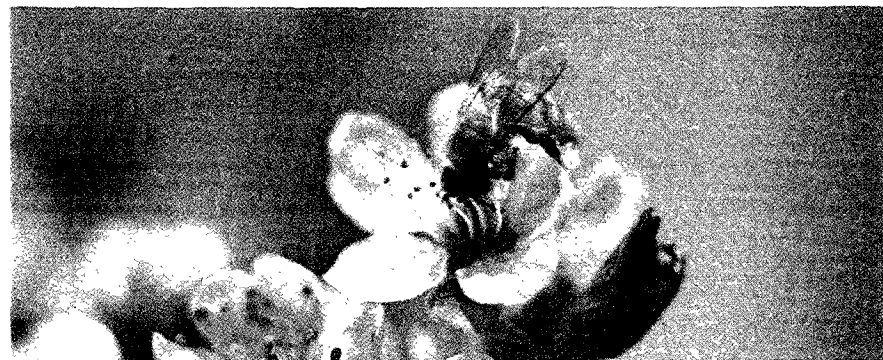
Now I see! It is a huge black crow in the apricot tree! Gracefully, almost majestically, he spreads his broad black wings, and, lifting his bulky form into the air, he speeds his dramatic exit. What a color contrast his shining feathers make against the soft pink of the apricot blooms.

Knowing that it's the robin's nest and the baby robins he is after, I run like a schoolgirl and shout, "You get out of there—you—you old thing!"

On tiptoe I look into the nest. It is empty! Yesterday I saw two downy robins and a green-blue egg in that nest.

All the ire of my ancestors arises within me. Tears fill my eyes, bitterness fills my thoughts. Walking slowly to the porch, I sit down on the steps and bury my face in my apron. Still hearing the bird's anxious cries, I mutter to myself, "It isn't fair! The weaklings are the prize of the strong! Dear God, how can You bear the heartaches, the

Pearle Peden England, writer and homemaker, lives in Deer Lodge, Tennessee.



empty nests, the injustices of our world, on such a perfect day as this?"

Then these words flash through my mind:

"The year's at the spring
And day's at the morn;
Morning's at seven:
The hillside's dew-pearled;
The lark's on the wing;
The snail's on the thorn;
God's in His heaven—
All's right with the world!"

—ROBERT BROWNING

My heart mocks the words. Still filled with resentment, I rise to my feet. Is there not work to do this fine morning? Gathering tools and a flat of petunias, I hurry to the flower garden.

Kneeling on a soft carpet of green sod, I begin my work. Gently the sun warms my back. The smooth, cool earth is moist in my hands. Over the fence, the purple lilacs drench the air with their perfume. A nostalgic sweetness pours over me, relaxing all the tensions and stresses. My thoughts flow into a pleasant tide of peace. Lapping the shores of my mind, the tide washes away the unpleasant thoughts that had possessed me.

"Forgive my discontented thoughts, dear God. Help me to accept the things I cannot change. Don't let me spoil again such a lovely day." Looking up, I notice the

wren is going about her usual way. As I watch, she carries her cheerful song into the little birdhouse by the back door. The blue jays are peacefully hunting for tidbits as they fly about. Even the robins seem to harbor no hate. One tragedy cannot silence the birds' song for an entire season; neither can one empty nest halt all the wonders of the springtime.

Picking up my tools for a recess, I observe the rich gold of the forsythia, and the tiny white bridal wreath blossoms that make a delightful contrast against the long, limp branches of the weeping willow swaying rhythmically to and fro as they hang like a green-gold curtain of lace.

Walking away from my work, a happy tune escapes my lips. Gathering an armful of lilac blooms, I bury my face in their delicate fragrance and carry them into the house.

Spring is a child of faith—faith in a Creator who provides not only the necessities of life but life's extras.

Spring is a child of love—God's love revealed in a million ways—soft baby creatures, birds flying in formation at sunset, butterflies and fuzzy caterpillars, human birth. What greater miracles are there?

Someday winters of disappointment will give way to eternal spring. Empty nests and crows of evil will be forever past.

God's blue skies will span eternity, like the warm, sunny skies on this glorious day of spring. □

Wonderful Saviour

Jesus hung on the cross that was
ours by right so that we may sit
on the throne that was His by right.
He was separated from God that
we may be reconciled with God.
He took upon Himself the fate
of a criminal that we may attain
to the destiny of kings.

By G. E. GARNE

Two young men were discussing the Christian religion. One was a believer, the other not. Said the unbeliever: "I don't see why a good, honest fellow who pays his debts, does his duty as an honorable citizen and neighbor, and lives a decent life, should be just as eternally lost as a scoundrel who cheats, steals, lies, murders, and lives a crooked, immoral life. To me it seems terribly unfair."

"Let me explain it this way," replied his friend. "Let us suppose that we both wanted to attend a celebrity concert for which the tickets cost ten dollars. You arrived with five dollars in your pocket and I with nothing. Who would stand the better chance of being admitted?"

"Why, neither," conceded the other with admirable candor.

"Exactly!" said his friend. "Now let us suppose a kind and wealthy gentleman saw our predicament and offered to pay the full amount for both of us. What then?"

"Well, then," responded the other, "we would enjoy the concert through the kindness and generosity of our benefactor, not through any resources of our own."

"And that's the way it is with our eternal salvation," explained the Christian youth. "Not one of us is good enough to enter heaven. The Bible says that 'all our righteousnesses are as filthy rags' (Isa. 64:6), and that 'there is none righteous, no, not one' (Rom. 3:10), for all 'come short of the glory of God' (verse 23).

G. E. Garne is an editor for the Sentinel Publishing Association, Cape Town, Cape, South Africa.

"This is where Jesus comes in. He Himself pays the admission, as it were, and we are able to enter heaven because He has paid the price."

This is the central fact of Christianity: that man is hopelessly lost, that he cannot save himself, and that he needs a Saviour to rescue him from his lost condition. It is this fact that distinguishes Christianity from all other systems of religion. Other religions have beautiful teachings, commendable codes of ethics and profound philosophies, but at the heart of them all is the belief that man is innately good and essentially capable of helping himself. Christianity condemns man to a position of hopeless despair and then points him for hope to the divine-human Saviour, Jesus Christ. If we were to try to portray this truth in the form of a cartoon, it would depict a man sinking rapidly to his death in quicksand. At the edge of the danger zone stand several men shouting instructions to the unfortunate wretch. One well-wisher says, "Pull yourself out by your hair!" Another shouts, "Keep moving your legs!" Yet another calls, "Keep stretching your arms forward." But when all of these well-meaning counsels have failed and the doomed man is about to yield to despair, a strong voice is heard to say, "Here! I'm throwing you a rope! Hold on to it and I will pull you out!"

That voice is the voice of God. The rope is Jesus Christ. To hold on to the rope means salvation and life. To reject it means to be eternally lost.

Many ways of salvation have been recommended and tried through the centuries, but each in turn has proved a dismal failure. One voice calls, "Torture your body! Deny the natural cravings of the flesh. The way of self-denial and self-mortification is the way of salvation!"

Another says, "Try obeying rules and regulations. If you don't succeed, you're not trying hard enough. The harder you try, the more pleased God will be with you. So try, try, try! Obey, obey, obey!"

Yet another voice calls, "Give lots of money to the church. This way you're bound to earn a place in heaven. If you're afraid your chances aren't secure, give more. Give, give, give."

Christ is the way

Another voice is heard declaring emphatically, "Your efforts to obey and give will avail nothing while your blood is impure. You need to purify your system by means of a strictly ascetic diet. Diet is the answer to the sin problem!"

Are you trying by any of these means to rescue yourself from the abyss? Jesus says, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

E. Stanley Jones, the great missionary to India, tells that while he was visiting Gandhi, a sadhu came 800 miles to ask Gandhi two questions: How can I get rid of sin? and How can I find God? Having asked Gandhi, the seeker after God came to ask Jones the same question. The missionary said to the inquirer: "Before I answer you, would you mind telling me what Gandhi said?"

"He told me to sit down in one place and not roam about as the sadhus do, but stay in one place till I had conquered my senses and my passions and worn them out: then I might find release."

“Was there no offer of immediate relief?” asked Jones.

“No,” was the reply. “He said it would take a long, long time.”

Then turning to Jones, the inquirer asked, “Now, what do you say?” The radiant missionary told him what had happened to himself. He said: “My yearning was exactly your yearning. I needed to know how to get rid of sin, and I needed to know God. But I did not need to stay in one place till I had worn out my passions; I simply turned over a bankrupt soul to Jesus Christ, and, lo, as I gave my all, He gave me His all. It did not take ages, it took surrender. It did not take time, it took me.”

A Saviour first and foremost

Before and above all else, Jesus Christ is our Saviour. It is true that He was the greatest teacher the world has ever known. His philosophy has influenced human history more than that of Aristotle, Plato, Socrates, and all the others that have ever lived, put together. He was also the most amazing healer in history. All manner of afflictions yielded to His touch, including blindness, deafness, paralysis, leprosy, lunacy, and even death itself.

Nor has there ever lived His equal as an organizer. He was able to take 12 men from the common walks of life and in the short space of three years train them, prepare them, and charge them with the dynamics to found a movement that would rise from obscurity to world renown. Yet it is neither in His distinction as a teacher, healer, organizer, nor in any other phase of His remarkable life, that His eminence lies. Jesus Christ was and is first of all the Saviour. All else about Him is secondary to this.

It was as the Saviour that He was introduced to the world. In announcing His birth to Joseph, the angel said: “And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins” (Matt. 1:21). To the shepherds on the Galilean hillside, the angel declared, “Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord” (Luke 2:10, 11). Of Him the Samaritans testified after their encounter with Him, “We . . . know that this is indeed the Christ, the Saviour of the world” (John 4:42).

Introduced as Saviour

In the preaching of the early church, the dominant note was: “Him [Jesus] hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins” (Acts 5:31). The Epistles of Paul, of Peter, and of John are saturated with the concept of Christ as Saviour. It is interesting to observe that Peter’s Second Epistle opens and closes with “our Saviour Jesus Christ” (2 Peter 1:1; 3:18), and every chapter of this short Epistle is studded with the thought (see 2 Peter 1:11; 2:20; 3:2).

The beloved apostle John likewise assures us that “the Father sent the Son to be the Saviour” (1 John 4:14). The apostle Paul repeatedly calls Jesus either the Saviour, or our Saviour, or the Lord Jesus Christ our Saviour, or Christ our Saviour (see Eph. 5:23; Phil. 3:20; 2 Tim. 1:10; Titus 1:4; 2:13; 3:4, 6, et cetera). These early Christians knew of a certainty that “he is able to save them to the



Celestial sunbeams

By LUCILE H. JONES

Bright sunbeams sparkle silver thaw
Of winter cold and bleak.
They dance upon the springtime dew
Of buds with perfume sweet.

They shimmer on the gurgling brook
And make the robins sing.
They dry the down of tiny birds
And call them on the wing.

They turn each yellow daisy face
From morn 'til night—all day.
They beckon barefoot boys and girls
To laugh and run and play.

They stretch the garden plants up tall
For summer's rays so bright.
They make your very bones grow strong,
And cheeks a rosy sight.

They come to heighten brilliant hues
Of autumn on the hill,
And ripen nuts for furry squirrels
To hide them where they will.

They spread the rainbow in the sky
And lift your thoughts above.
They give you courage, hope, and faith.
They're tokens of God's love!

uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

Just how does Jesus save? What is it about Him that makes Him able to save? The Bible says that "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. . . . For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:19-21). The key word in this text that unlocks the depth of its meaning to us is the word "righteousness." It is a word that has to do with our standing before God, our relationship to Him, our status with Him. That status, in our natural, unsaved condition, is one of enmity. Nothing we can do can alter the fact that we are enemies.

Between man and God is an unbridgeable chasm that no effort on man's part can span. He might stretch and stretch in a vain attempt to reach across the gulf and clasp the hand of God on the other side, but all these efforts are doomed to dismal failure. The gulf is too wide and too deep.

Now Jesus comes and plants His cross in the yawning chasm. As He offers Himself for our redemption, His arms are stretched out in a position of reconciliation. Because He is man, He is able to take hold of the hand of man, and because He is God, He is able to take hold of the hand of God, and draw them together in the glorious relationship of Father and son. The gulf is bridged. The chasm is spanned. Heaven and earth are drawn together. "God was in Christ, reconciling the world unto himself."

The formula of salvation in Christ is this: A holy God and a sinful race, irreconcilably separated, become inseparably united by means of a Member of the royal household becoming a sinless Member of the sinful race and, in Himself, bringing divinity into the courtyard of humanity and taking humanity into the throne room of divinity. He came to earth so that we may enjoy the favor of God. He wore a crown of thorns that we may wear a crown of victory. He became the prey of demons that we may enjoy the companionship of angels.

He wept in bitterest agony that we may rejoice in

celestial bliss. He descended into the depths of oblivion that we may ascend to the heights of glory. He humbled Himself that we may be exalted. He hung on the cross that was ours by right so that we may sit on the throne that was His by right. He was separated from God that we may be reconciled with God. He took upon Himself the fate of a criminal that we may attain to the destiny of Kings.

"Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness in which we had no share. He suffered the death which was ours, that we might receive the life which was His. 'With his stripes we are healed.'"—*The Desire of Ages*, p. 25.

A modern parable

In the battle of the Pacific during World War II, two young men, severely wounded, were thrown together by the fortunes of fate in the same field hospital. The one was an American, the other a Japanese—deadly enemies. But as they lay side by side in the same ward, they grew to love each other. Before the American lad eventually succumbed to his injuries, he said to his new friend, "After the war I want you to return to my home and take this letter to my father." With his last failing strength, he sealed the envelope just before it fell from his lifeless hand.

The other lad recovered. When the war was over, he set out for America with his friend's letter in his pocket. Making his way first to the town, then to the street, and finally to the house indicated on the envelope, he timidly knocked at the door. When the middle-aged man who opened the door saw a Japanese youth standing on his threshold, his first impulse was to slam the door in his face. Here before him was one of the enemies responsible for the death of his son! He recoiled from him in hatred and horror!

But before he could close the door, the lad quickly extended the hand in which he held the precious letter. The father immediately recognized the handwriting as that of his slain son. With trembling hand he tore the envelope open. As he read the letter, the blood drained from his face. Over and over he read the unbelievable words:

"Dear Dad, Please accept this man, my friend, as your son in my stead, and for my sake. Love, Bob."

For several minutes a terrible struggle raged in the man's soul. How could he accept one of his son's murderers as his son? On the other hand, how could he turn him away when his son had asked him to accept him for his sake? How could he accept him? How could he not accept him? Finally his love for his son prevailed over his hatred of his enemy. Throwing his arms around the youth, he said, "From now on, you are my son!"

When Jesus died on Calvary on behalf of the human race, He signed a testament that He called "the new testament in my blood" (Luke 22:20). It reads: "Father, accept these rebels, these My murderers, these enemies, as Your sons, for My sake." And when we come to God in Jesus' name, He will not turn us away. He does not see us as enemies, but as His Son's friends, and as His own sons, for His Son's sake. Wonderful Jesus! Wonderful Saviour! □

INSPIRED GEMS



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

George W. Liscombe
South Dakota Conference

- "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower" (Ps. 18:2).
- "In every human being He discerned infinite possibilities. He saw men as they might be, transfigured by His grace—in 'the beauty of the Lord our God.'"—*Education*, p. 80.



The milk question

Experiments show that soy milk, when properly formulated and fortified, can serve as the total food supply for infant development.

By HARRY W. MILLER

I have borrowed the title of this article from a book, *The Milk Question*, by Dr. M. J. Rosenau, a former director of the United States Public Health Service. As a recognized authority on the subject of hygiene and sanitation, he points out in his 309-page book the need for proper care of the milk animals, their health inspection, and proper handling of milk from its source until purchased by the consumer.

In the introduction of his book, he asked, "Why have a milk question? We do not have a bread question, a grain question, a fruit or a vegetable question. The answer is, we have a question because milk is apt to be dangerous to health."

He mentions the fact that because milk is a better medium for bacterial growth than any other food, it may carry such infectious diseases as typhoid fever, tuberculosis, and scarlet fever. Sanitation, therefore, becomes an important factor.

Furthermore (information concerning this was not available in Dr. Rosenau's day), dairy products, which contain cholesterol and saturated fats, tend to increase the level of cholesterol in the blood. It seems that this sterol can be responsible for restricting the blood supply to the heart and other vital organs. The blood is the life, and restriction of its flow by the narrowing of the blood

The late Harry W. Miller, M.D. (1879-1977), famous "China Doctor," gave 70 years of service to the denomination, most of it in the Orient. He was known as a skilled thyroid surgeon, was instrumental in founding a number of hospitals in China, and he was also a pioneer in the field of nutrition. He developed a process of making soybean milk to feed malnourished Chinese children in areas where cow's milk was unavailable.

vessels, in which cholesterol appears to play an important part, can result in aging and early death.

Another factor to be considered in animal milk is its allergenic properties, which can produce a variety of symptoms. Especially noted in the early stages of infancy are such symptoms as eczema, bronchitis, digestive disturbances, and nervousness. One of America's leading allergists, Dr. N. W. Clein, of Seattle, reported that 6 to 8 percent of newborn babies coming under his care were allergic to cow's milk and required a change of rations.

Finally, the availability of milk must be considered. There is a limit to the quantity of animal milk that can be produced even in developed countries, and its use may have to be restricted to feeding infants, invalids, and the aged. There is no possibility of making it readily available as a food beverage to the underdeveloped nations that make up two thirds of the population of the world. As populations grow, milk will become more and more a luxury food, and its cost will increase.

From what source will the future milk supply for the world come? How can milk be provided for the increasing world population when dairy-producing countries represent only about one third of the earth's population? What about the two thirds that are non-milk-drinking people? There is an appalling infant mortality in lands where milk is not available as a weaning food. Where lies the answer to this question? Must milk-producing countries be the only ones to serve on their tables a liquid that is palatable, wholesome, and provides a pleasant lifetime habit? How can we obtain a better standard of living for all humanity? Where can we turn for a substitute for animal milk for the human race?

Since all animal life, including human, is dependent

primarily on vegetation for nutrition, we must turn to this source for the answer to the question of universal milk supply. Dr. Robert S. Harris, director of research of the Massachusetts Institute of Technology Department of Food Development and Nutrition, has made an extensive study of plant foods compared with animal tissue for food purposes and concludes that since vitamins and minerals are of equal value nutritionally, whether obtained directly from vegetation or indirectly after they have been first absorbed by an animal, and, since the cow produces milk from vegetation, we too must look for a better, more universal factory for milk production from vegetation.

When I went to China in 1903 as a medical missionary, the people of that country—then, as now, one fourth of the earth's inhabitants—depended largely for their protein supply upon the soybean. Simple stone mills were used in milling soybeans after the beans were soaked for

hours. From the bean extract they made a cheese (tofu) and several other edible types of food they called "the meat without bones." Animals produced milk only for their infants. This vast population was, as it is today, supported almost entirely on vegetation.

Cheese from soybeans was first made by curdling the milklike soy liquid, and in appearance it was similar to American cottage cheese. As a physician interested in nutrition, I recognized soy cheese as a good body builder and noted that wherever the Chinese went, they made sure of its supply.

To make an edible, milklike liquid from the soybean has required a long program of technical development aimed at formulating the liquid to meet human nutrition requirements and to make it acceptable in flavor to infants and adults. Work on this, which I began in China more than half a century ago, led to the granting of U.S. and British patents for a milk that is now widely used internationally.

Nutritional properties of this milk were measured by experimental feeding tests carried on in the Shanghai Adventist Hospital, at government hospitals in the Philippines, and by the Pediatric Department of the Imperial University of Tokyo. Such American pediatricians as Dr. Earl Baxter and his assistant, Dr. William E. Baldock, of the Pediatric Department of the University of Columbus, have also investigated this milk.

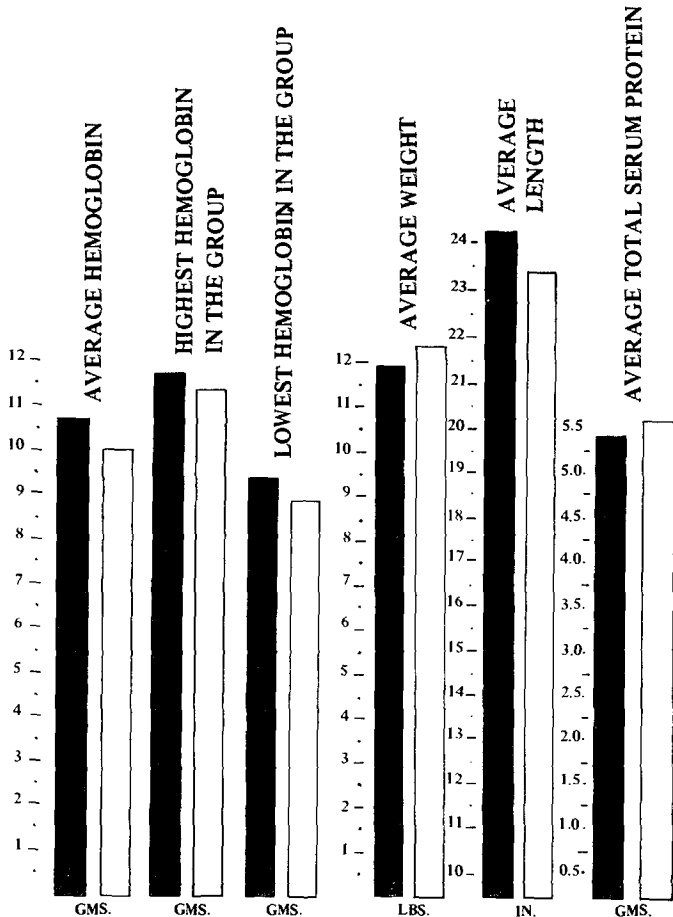
These doctors carried out infant feeding studies with newborn babies placed on controlled diets immediately after birth. One group was on Soyolac (brand name for a soy milk I had developed); and another on cow's-milk formulas. All were fed these diets for three months. Their findings, together with documented research data from China, the Philippines, and Japan, were presented to the Council on Foods and Nutrition of the American Medical Association, which resulted in that council's granting the "Seal of Acceptance" for Soyolac as an adequate milk for the total feeding of infants from birth. This confirmed Dr. Harris' conclusions that vegetable milk can simulate animal milk. The experiment proved that plant products when well selected can duplicate the nutrition supplied by animal products.

Thus, if a vegetable milk is made from the soybean, well fortified with vitamins and minerals, and containing suitable proportions of protein, carbohydrates, and fat, it can serve as the total food supply for infant development. This has been abundantly proved by countless millions of infants, either transferred to vegetable milk because of allergy to animal milk, or by choice—as is becoming frequent—and by the fact that in Asia soy milk is also served effectively in the diet of schoolchildren and adults as an animal milk replacer.

A suitable weaning milk

When the infant takes its daily rations of breast milk from the mother, the milk is bacteria-free, unless the parent is suffering from some ailment. It is sterile milk, warm and readily assimilated for growth. However, the nursing period is of short duration, and when the infant is weaned, a milk such as that of the soybean, which is sterilized in the manufacturing process, can be substituted. Also, formulated soy milk may serve in the same way as cow's milk, as a supplementary liquid beverage in the general diet.

Comparison of Soybean Milk With Cow's Milk in Infant Feeding



In a three-month feeding test, 17 infants fed on soybean milk (Soyolac) were compared with nine infants given a standard cow's-milk formula. The soy-milk babies (black bars) received higher marks in average growth in length and in grams of hemoglobin. The cow's-milk infants showed a better average weight gain. There was little difference in the average total serum protein. The tests were conducted in the clinical laboratory, Children's Hospital, Columbus, Ohio, and were first published in 1961.

In countries where the soybean has been a regular food supplier, people have become accustomed to its taste, as others have to potatoes, corn, or other vegetable foods where these are commonly used, and in nondairy countries, the unrefined soy milk with its natural beany flavor even is preferred to the taste of cow's milk. By this we see that taste preference is acquired and is not a permanent barrier to soy milk either for children or adults. Toward the elimination of the difference in taste between dairy milk and soy milk, Loma Linda Foods, the largest manufacturer of soy milk, has refined its product and produced a non-beany, palatable milk.

At the same time, just as animal milk is often flavored with chocolate and other substances, soy milk can be flavored easily by the addition of carob, bananas, strawberries, or other flavorings, and Loma Linda's Carob Soyagen has a chocolate flavor. However, as a general milk for cooking or baking, Loma Linda Foods' All-Purpose Soyagen can be used in recipes the same as cow's milk—being nutritionally similarly formulated.

Of course, no claim is made that soy milk is identical in all characteristics to animal milks. For example, B¹² is an animal-synthesized vitamin that is not found in plants. Therefore Loma Linda Foods in developing its products has fortified them with vitamin B¹². (This vitamin is synthesized by the organism *streptomyces griseus*, which is used to produce commercial quantities.) Also the soybean contains trypsin inhibitor, which interferes with the digestion of proteins. This undesirable enzyme is destroyed in the preparation of Loma Linda soy milks.

Further, although it may be unsafe to say that soybean milk is well tolerated by every infant, allergic reactions to it have been found so infrequently that it is readily turned to as a safe food even for sensitive individuals.

As for infections, the manufacturers of soy milk are able to process this product at temperatures sufficiently high to ensure a sterilized milk, which is packed in sealed containers, thus eliminating bacteria and ensuring complete safety; and soy milk contains no cholesterol.

Vegetable milk and world nutrition

Having noted the problem associated with increasing the number of animals in the world as food producers to meet the nutritional needs of the population explosion, let us now note by contrast the possibilities afforded by turning to vegetable milk as a replacement.

Soy milk is already providing for the needs of several densely populated areas. For example, in Hong Kong and in Taiwan, soy milk has been made available quite generally to the entire population—so much so that in Hong Kong the sale of soy milk exceeds that of all other beverages—even soft drinks! Soy milk has also been introduced into Ceylon, India, the Philippines, Korea, and Japan, and there is no doubt that it can be made available throughout the world, including that two thirds of the earth's inhabitants who are, at present, without a milk beverage. There are sufficient soybeans grown in the United States to supply the needs of infant feeding and of the schoolchild worldwide. On an acre of land each year, from 2,000 to 3,000 pounds of soybeans can be harvested. This, with added oil and carbohydrate, would make many gallons of wholesome soy milk with nutrient value equivalent to that of animal milk. However, much of the soybean milk made overseas does not have addi-

tional fat added, because it is considered that the soybean has sufficient natural oil.

Soy milk is now beginning to be extended to many parts of the world, and it is certain to become more widely used as its ease of manufacture, its economical cost, and its huge nutritional value become more widely known. □

ESPECIALLY FOR WOMEN By BETTY HOLBROOK

Moses: eloquence, pathos, relevance

The grand old man was giving his farewell. In spite of his 120 years, his eyes were bright, his body strong. Over the past two months while Israel was encamped at Shittim, opposite Jericho, he had had much to say. He realized that this was his last opportunity to talk with his people.

It must have been a tremendously moving experience. His speeches were earnest, impressive, powerful, pathetic, and eloquent. They were times for "remember whens." Their deliverance from Egypt, the Red Sea, the 40 years of wandering in the wilderness, the miracles. He recounted them all.

Then came the most painful moment of all, when he reminded his people of his own sin, the sin that was to keep him out of the Promised Land. He made no excuses. His sin was to be an object lesson to all Israel that sin is offensive to God. The dynamic but impatient leader had become the meekest man upon the face of the whole earth.

He read again the Ten Commandments and recounted all the experiences of Mount Sinai. He begged them not to forget the Lord, their God—His power and majesty, His greatness and love.

But the great concern of Moses was not only for those who were listening to him at that moment but also for the generations to come. Would they know? Would they understand? When their children asked what it all meant, would they take

the time to tell them what it was all about?

—indoors and out of doors?

—when they were lying down and when they would rise up?

—when they had plenty to eat?

—when they lived in fine houses?

—when their silver, gold, and possessions increased?

And how about us? the parallel is incredibly striking. We can't miss it.

We too are on the borders of the Promised Land. We've been wandering, we've complained, we've doubted, and we've worshiped the gods of Baal and Ashtaroth (for us, the gods of violence and sex). We've forgotten the way that God has led us.

Have we been taking the time to answer our children when they ask, "What is it all about? Why should I be a Christian?"

—indoors and out of doors?

—when we're lying down and rising up?

—now that we have plenty to eat?

—now that we have fine homes?

—now that our possessions and our gold and silver are so important to us?

Have we ourselves sensed the majesty and power of God, His love? Or will we too have to wander year after year in the wilderness when we could be entering the Promised Land? Moses is still speaking to us. Are we listening?

When you win— you lose

In close relationships nobody wins
unless everyone wins. If you
win all by yourself you are
the loser, and Satan is the winner.

By J. L. BUTLER

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

A spirit of retaliation can be the most destructive force in a relationship. The witty retort, the sarcastic comeback, the squelch, the fight to have the last word—all are counterproductive of the happiness that married couples and others in close relationships desire so much, yet find so elusive.

A polemic, retaliatory spirit seems to be the order of the day. Nobody is taking anything from anybody nowadays. On television the main ingredient in the humor of the family situational comedies is often the put-down, where people of the same family clobber each other with a “fast draw” on words rather than with six-shooters.

Tim and Jesse got into a fight on the playground. The teacher parted them and demanded, “Who started it?” Tim shouted, “Jesse started it!” Jesse averred that Tim had started it. Charge and countercharge were hurled back and forth until finally the teacher quieted them both. When once again she asked how the fight started, Tim replied, “The fight started when Jesse hit me back.”

So it is in our adult relationships. The original offense need not start the altercation that can blight mutual respect, dull finer sensibilities, diminish self and mutual esteem, and inflict painful wounds. But the hitting back, the retaliation, is more than likely to set things off.

The spirit of retaliation in adults is proof of immaturity. Hitting back is so juvenile, so infantile. Mature Christian couples are capable of better responses.

In a relationship as close as marriage some differences



of opinion are inevitable, and some reproof or negative feedback is essential to continued adjustment. The re-proved party need not react to this by digging up a past tidbit to use as a retaliatory club. This spirit that says, When you mention my fault I must fling back a larger fault of yours, is not the spirit of God; it is of Satan. It is the spirit of Judas. It is the spirit of those who crucified our Lord.

During Jesus' lifetime the Jewish nation was under the

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domination of Rome. It was with the Roman oppressors in mind that Jesus admonished: "But I say unto you, That ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also. . . . And whosoever shall compel thee to go a mile, go with him twain" (Matt. 5:39-41).

Instead of cultivating this forbearing spirit, "the Jews cultivated a spirit of retaliation. In their hatred of the Romans they gave utterance to hard denunciations, and pleased the wicked one by manifesting his attributes. Thus they were training themselves to do the terrible deeds to which he led them on."—*The Desire of Ages*, p. 310.

The betrayal of Jesus by one of His close disciples was, in a sense, an act of retaliation. Jesus had often reproved the other disciples, but until the feast at Simon's house, Judas had been spared reproof. Judas chided Mary for her lavish expenditure of money for ointment to pour on Christ's feet. Jesus sharply reproved Judas: "Let her alone; why trouble ye her? she hath wrought a good work on me" (Mark 14:6). The inspired comment of Ellen White says, "Now the reproof rankled in his heart. He determined to be revenged. From the supper he went directly to the palace of the high priest, where he found the council assembled, and offered to betray Jesus into their hands."—*Ibid.*, pp. 563, 564.

On another occasion Jesus and His entourage were refused lodging because "his face was as though he would go to Jerusalem." When His disciples saw this, the spirit of retaliation bristled in their hearts. The sons of thunder, James and John, wanted to command fire to come down from heaven and consume the entire city, making the punishment far exceed the crime. Christ rebuked their misguided reaction and said, "Ye know not what manner of spirit ye are of" (Luke 9:55).

The spirit of Christ is the spirit of one "who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (1 Peter 2:23).

In the chapter in *The Desire of Ages* titled "Days of Conflict" we are reminded that "Jesus did not contend for His rights. . . . He did not retaliate when roughly used, but bore insults patiently."—Page 89. When Jesus was on trial for His life in Pilate's judgment hall, "Satan led the cruel mob in its abuse of the Saviour. It was his purpose to provoke Him to retaliation . . . and thus break up the plan of salvation."—*Ibid.*, p. 734. Christ did not retaliate. Nor will those who respond to His call to "Come unto me. . . . Learn of me; for I am meek and lowly in heart" (Matt. 11:28, 29).

Christ the defense

The children of God need not defend themselves with retributive reactions. Christ is their defense. When Martha chided Mary, who sat at Jesus' feet as the learner, for not helping her, Mary offered no defense. Jesus spoke up in her behalf. At the feast at Simon's house, when the Pharisee saw her as a sinner, Mary again offered no defense or retaliation. She let Jesus handle the matter with a poignant parable whose lesson was not lost on Simon.

Admonition to agree with our adversaries (Matt. 5:5), to be subject one to another, and submit one to another

(Eph. 5:21; 1 Peter 5:5), to overcome evil with good (Rom. 12:21), and to give the soft answer that turneth away wrath (Prov. 15:1) was given for our benefit, for our happiness. For in close relationships nobody wins unless everyone wins. If you win all by yourself you are the loser, and Satan is the winner.

"The instruments he [Satan] employs to effect his purposes, and transmit his fiery darts, are often the members of our own families.

"Those we love may speak or act unguardedly, which may wound us deeply. It was not their intention to do this; but Satan magnifies their words and acts before the mind, and thus hurls a dart from his quiver to pierce us. We brace ourselves to resist the one whom we think has injured us, and by so doing we encourage Satan's temptations. Instead of praying to God for strength to resist Satan, we suffer our happiness to be marred by trying to stand for what we term 'our rights.' Thus we allow Satan a double advantage. We act out our aggrieved feelings, and Satan uses us as his agents to wound and distress those who did not intend to injure us."—*Testimonies*, vol. 1, pp. 308, 309.

Take another calm look

In the chapter titled "Family Religion" in the *Testimonies for the Church*, from which the foregoing passage is taken, Ellen White further advises that a person whose spouse's requirements seem unreasonable should calmly, candidly take a second look at the matter, viewing the spouse in as favorable a light as possible. It may be that to yield one's own way and to submit to the judgment of the other would save both much unhappiness and would give them a great victory over the temptations of Satan.

In my opinion, the world's best treatise on human relations is the chapter in the book *The Ministry of Healing* titled "In Contact With Others." Under the subsection "Forbearance Under Wrong" Ellen White implores:

"Do not retaliate. So far as you can do so, remove all cause for misapprehension. Avoid the appearance of evil. Do all that lies in your power, without the sacrifice of principle, to conciliate others. . . . If impatient words are spoken to you, never reply in the same spirit. Remember that 'a soft answer turneth away wrath.' Proverbs 15:1. And there is wonderful power in silence. Words spoken in reply to one who is angry sometimes serve only to exasperate. But anger met with silence, in a tender, forbearing spirit, quickly dies away."—Pages 485, 486.

Although man's first home was created by the loving word of God, it is no secret that many homes are destroyed by unloving, unlovely words. This is why we are further admonished that "we must subdue a hasty temper and control our words, and in this we shall gain great victories. Unless we control our words and temper, we are slaves to Satan. We are in subjection to him. He leads us captive. All jangling and unpleasant, impatient, fretful words are an offering presented to his satanic majesty. And it is a costly offering, more costly than any sacrifice we can make our God, for it destroys the peace and happiness of whole families, destroys health, and is eventually the cause of forfeiting an eternal life of happiness."—*Testimonies*, vol. 1, p. 310. □

A meeting to remember

After Christ had completed His earthly ministry and returned to His Father in heaven, the disciples and other believers gathered in Jerusalem and "continued with one accord in prayer and supplication" (Acts 1:14). They "prayed with intense earnestness for a fitness to meet men and in their daily intercourse to speak words that would lead sinners to Christ. Putting away all differences, all desire for the supremacy, they came close together in Christian fellowship. . . . The disciples felt their spiritual need and cried to the Lord for the holy unction that was to fit them for the work of soul saving."—*The Acts of the Apostles*, p. 37.

We thought of this recently as a group of denominational leaders met for nearly two weeks (February 10 to 22) to study God's Word, pray together, and enjoy the kind of fellowship that can be known only by those who share a common faith and whose hearts are united in love by the Holy Spirit. Under the chairmanship of the General Conference president, the group, mostly members of PREXAD (the President's Executive Advisory) plus invitees, including several editors and a few General Conference officers and department heads, was small—about 20 men and some of their wives—but the purpose was large, not unlike that of the disciples as they waited for the outpouring of the Spirit before Pentecost.

The site of the meeting was Nosoca Pines Ranch, the youth camp of the Carolina Conference, in a wooded area an hour's drive south of Charlotte. From the opening meeting on February 10 until the final prayer on February 22 God's presence was felt in a remarkable way.

Each day began virtually at dawn and ended at 9:30 P.M. It included ample time for personal devotions, study, and relaxation, but from nine o'clock every morning until 12:30, from 3:00 until 5:30 in the afternoon, and from 6:30 until 8:00 in the evening, every moment was occupied by intensive study, discussion, and prayer. In all, 20 papers were presented.

Familiar topics

The topics were familiar, but as always happens when God's Word is opened, new facets of truth were seen and fresh insights were obtained. Among the subjects and questions considered were: What is the new-birth experience? Was the 1888 message, which Ellen White declared marked the beginning of the loud cry, merely a revival in the Seventh-day Adventist Church of Luther's message of righteousness by faith? Was it new light or a revival of that which had been temporarily obscured by the passing of time? How are faith and the works of the law related to the righteousness of Christ? Revelation/Inspiration. Principles by which to interpret inspired writings. Does justification mean to deem worthy or to make worthy? How does Paul use the term *righteousness by faith*? Does justification cover only sins of the past or

also sins of the present and future? Is sanctification essential to the salvation process? What do the inspired writings teach about the nature of Christ? about original sin? What is involved in perfection as the goal of the Christian life?

These questions were studied, not with the purpose of making a statement of belief for the church, but to sharpen personal concepts and to obtain greater spiritual power. The leaders of the church who gathered at Nosoca Pines Ranch were seeking the kind of experience with God and His Word that would enable them to share Bible truth more effectively with others. Their desire was to be "mighty in the scriptures," as was Apollos of Alexandria (Acts 18:24).

Leaders must set example

We are gratified by the current emphasis being given to Bible study and prayer by leaders on all levels of the church. The meeting at Nosoca Pines Ranch was not unique, but typical of similar meetings held during recent years both by General Conference workers and by union and local conference workers in various parts of North America and the world. Meetings of this kind are important, for, in spite of the fact that some church members are "self-starters" spiritually, the denomination as a whole is not likely to rise spiritually above the level of its leaders. Speaking of "those who stand at the head of the work," Ellen White once wrote: "If they go wrong, all is wrong. . . . Those at the head of the work at Battle Creek must be ensamples to the flock everywhere."—*Testimonies*, vol. 1, p. 678.

Later in her ministry, Mrs. White said: "Men in positions of responsibility should, through receiving the power of the Holy Spirit, reveal the Redeemer much more clearly than they have revealed Him. The infinite God so loved the world that He gave His only begotten Son as a sacrifice for us, in order that we, by receiving Him in faith and practicing His virtues, might not perish, but have everlasting life. . . . While God calls upon His watchmen to lift the danger signal, at the same time He presents before them the life of the Saviour as an example of what they must be and do in order to be saved."—*Ibid.*, vol. 8, pp. 234, 235.

During Christ's earthly ministry—just after John the Baptist had been beheaded and the disciples had returned from their first missionary journey—Jesus invited the twelve to "Come . . . apart into a desert place, and rest a while" (Mark 6:31). Though He recognized that the harvest was white and the laborers few, never did He urge His disciples merely to work harder or longer. He took His disciples away from the mental, physical, and spiritual strains to spend time with Him alone in a quiet place.

At another time, instead of suggesting that each disciple try to do as much work as two ordinary men might be able to accomplish, He said, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:38).

So today. The harvest is white and the needs are great, but "the Christian life is not made up of unceasing activity, or of continual meditation. Christians must work earnestly for the salvation of the lost, and they must also take time for contemplation, for prayer, and

the study of the Word of God.”—*Christian Service*, p. 249.

The spiritual retreat at Nosoca Pines Ranch was in line with this counsel and Christ's invitation, “Come . . . apart . . . and rest a while.” We believe that in days to come the great Advent Movement will feel the impact of this deeply spiritual meeting and others like it.

K. H. W.

Is hell going out of style?

According to an article in a recent issue of *U.S. Catholic* magazine, hell may be going out of style for many contemporary believers.

Says James Breig, author of the article, “Hell [has become] . . . sort of a whimsical place, more of a joke than an eschatological reality. It is a fictional domain, created from one part Dante and one part Milton with a dash of religious art thrown in.”

The reasons he gives for the going out of style of a hell of everlasting fire and pitchfork-bearing demons are: (1) believers have focused their attention on heaven, and (2) many cannot reconcile a merciful God with a damning divinity.

How, ultimately, does a Christian settle what is the truth about hell? Can hell be wished in or out of existence by human volition or reasoning? Where did the idea of hell originate?

The answer is, the Bible. This Book affirms that there is indeed a place called hell. But many Christians have misunderstood what the Bible writers have said about hell.

Mixing human imagination with the Biblical information, some describe hell as an incredibly gruesome place, in which sinners will burn throughout all eternity. As an example I quote from a tract published some years ago and recommended especially for children. Listen to the

revolting description. “The sinner lies chained down on a bed of red-hot blazing fire. . . . All the body is salted with fire. The fire burns through every bone and every muscle, every nerve is trembling and quivering with the sharp fire. The fire rages inside the skull, it shoots out through the eyes, it drops out through the ears, it roars in the throat as it roars up a chimney. So will mortal sin be punished.” Ironically, the name of the tract's author is J. Furniss.

The idea that the sufferings of hell will go on for all eternity is a horrible distortion of Scripture teaching and a blasphemous malignment of the character of God.

What are the Bible facts about hell? It is true that the Bible speaks of a hell whose fires will not be quenched. Here are the words of Jesus: “If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched” (Mark 9:43).

But this is figurative language, in part. “Hell” here is the Greek *Gehenna*, literally, the valley of Hinnom, a valley outside of Jerusalem, the scene of ancient battles that were declared to be judgments of God against His erring people. Thus *Gehenna*, or hell, is a suitable figure for God's last-day judgment.

But unquenchable fire is simply fire that no one will put out. Such a fire burns until that upon which it feeds is consumed.

A judgment against evil

In other words, hell is God's final judgment against evil. Hell's fires purify the earth. Out of the ashes God will create a new earth in which suffering, sin, and death will no longer exist.

Will people be destroyed in hell's fires? This is what the Bible affirms. But it is with great reluctance that God will destroy the people He has made. Because He loves and wishes them to avoid such a fate, He pleads with them to expel evil from their lives. He warns them that one day He will rid the earth of everything that offends and that He will restore it to its pristine perfection. He tells sinners that by accepting His salvation plan they may escape destruction. But He leaves the choice with them. In that sense, then, it can be said that those who die in hell destroy themselves. God tried His best to save them short of His denying them freedom of choice. “God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not *perish*, but have everlasting life” (John 3:16).

The idea that hell's fires burn forever and that the wicked burn throughout all eternity is again a misreading of Scripture. The word translated “forever” or “everlasting” simply means age-lasting. The destroying fires last only for an age, that is, for the length of time God chooses to accomplish His work of purification.

Is hell going out of style? It may be, in the minds of people. But the hell of the Bible is as real as ever. However, the hell of the Bible is not Dante's inferno. It is God's purifying process restoring the earth to perfection. No one alive today needs to die in hell. The Bible's message is, “whosoever believeth in him [that is, Christ]” will “not perish.”

The sinner who is destroyed in hell will have no one to blame for his fate but himself.

D. F. N.

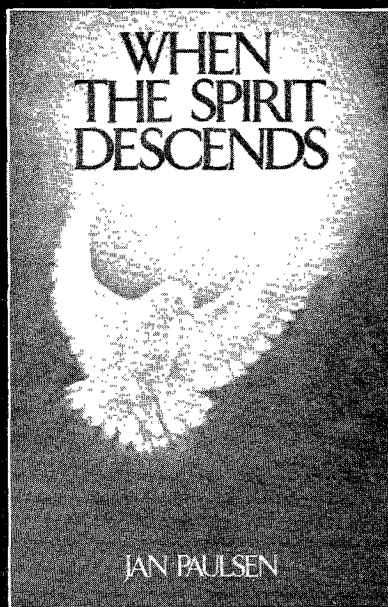
Certainty

By HELEN KISH

As surely as He is present
on dazzled sunset mountaintops;
along wave-sprayed ocean sands;
beneath breeze-moved green of shaded woods;
so I know

He walks with me here
among these gnarled old apple trees
in my small back-yard orchard.

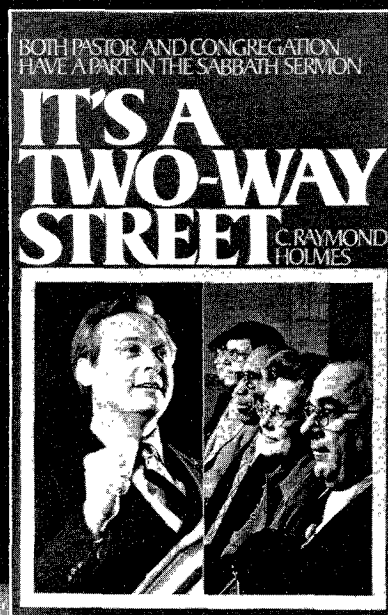
Discover How to Receive God Into Your Life



When the Spirit Descends **Dr. Jan Paulsen**

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SAWS directs Chadian agricultural project

By H. D. BURBANK

Seventh-day Adventist World Service is currently planning to train 300 Chadian families to irrigate and raise their own food. The SAWS Agricultural Irrigation Project is situated on the bank of the Chari River, which has sufficient water for year-round irrigation.

My visit to the agricultural project recently took me south from N'Djamena in Chad, and by Land Rover we skirted the Chari River for a mile or so. For a while I wondered whether we were on a road, because the ruts and the chuckholes seemed to indicate otherwise. Jack King, our local SAWS agricultural director, was at the wheel, and after about 25 miles we turned off and headed through the sand, elephant grass, and scrub vegetation. The desert sands were already moving into this area and much of the terrain looked like the Sahara. After ten more miles we caught the first glimpse of the new SAWS Agricultural Irrigation Project. It looked like an agricultural experimental station.

Along the way we had passed several thatched-hut villages, and now as we approached the SAWS compound we saw another village and its people right next to the project. As we drove up, a tall, blue-gowned Chadian swung the gate open so that we could enter. Under a tree in the center of the compound stood several men. Among them, dressed in a white robe, was the chief of the village, who extended his hand as we exchanged greetings.

Hundreds of thousands of tons of food had been sent to this area to help feed the starving people south of the Sahara. But SAWS had decided that this was not a lasting answer to the problem of

hunger. Negotiating with the Chadian Government about three years ago, SAWS secured permission to teach people to help themselves. As a result there are now in this region canals, leveled land, and lush, green crops.

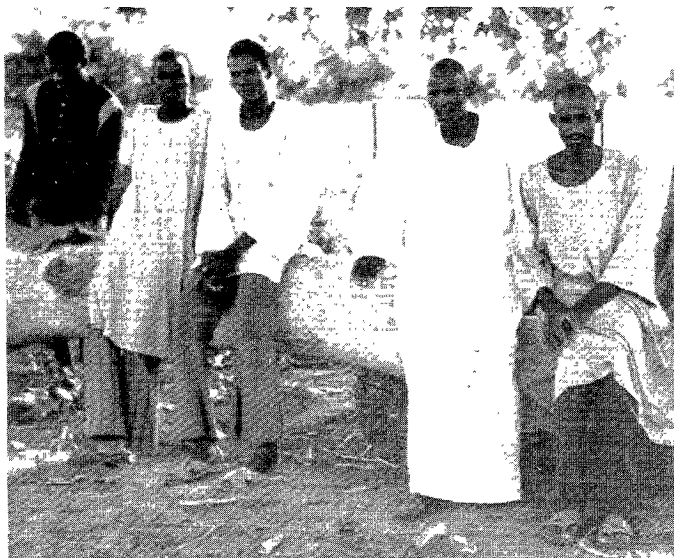
I was impressed with the enthusiasm with which Chadian families responded to SAWS' offer. A quotation by Ellen White came to mind: "Missionary families are needed to settle in the waste places. Let farmers, financiers, builders, and those who are skilled in various arts and crafts, go to neglected fields, to improve the land, to establish industries, to prepare humble homes for themselves, and to help their neighbors."

"The rough places of nature, the wild places, God has made attractive by placing beautiful things among the most unsightly. This is the work we are called to do. Even the desert place of the earth, where the outlook appears to be forbidding, may become as the garden of God."—*The Ministry of Healing*, p. 194.

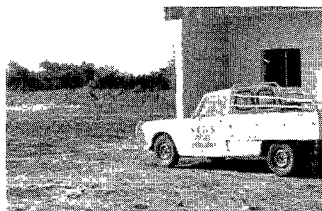
What I saw at our agricultural experimental project was to me a fulfillment of this statement.

As I talked to Jack King and Ralph Wood, his co-worker, they told of their desire to expand farther up the river and to develop other projects. Through them SAWS was fulfilling the admonition of Christ in Matthew 25:35: "For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink."

For the year 1977, SAWS relief amounted to more than \$6 million distributed in 38 countries. This was our largest annual operation since SAWS was established in 1956 and represents a 35 percent increase over 1976. Last year's Disaster and Famine Relief Offering was slightly more than \$900,000, approxi-



SAWS is teaching Chadian villagers how to irrigate and to raise food.



Chadians are being taught to build canals, level land, and grow lush, green crops on the banks of the Chari River, which can be seen in the background of the top picture.

mately one seventh of the cost of relief fostered by SAWS around the world. For every dollar that is received in cash SAWS is able to solicit six more dollars in kind for relief around the world. If it were not for the cash that the Disaster and Famine Relief Offering brings each year, SAWS would not be able to carry forward its relief work.

This year the offering will be received on May 13, with Seventh-day Adventist churches around the world participating.

CANADA

Worker awarded Queen's medal

An official communication from the office of the Governor General of Canada announced the awarding to A. George Rodgers, former administrator of North York Branson Hospital in Toronto, Ontario, a medal commemorating the twenty-fifth anniversary of the accession to the throne of Her Majesty Queen Elizabeth II.

While officially retired, Elder Rodgers is actively engaged in the health ministry that accounts for more than 20 years of his active service. He still serves the church as consultant to health-care institutions.

The Queen's medal was conferred in recognition of his community service as chairman of the Advisory Board of Management, Lakeshore Hospital, Toronto, Ontario; as a member of the Hospital Council of Metro Toronto and of the chaplains' section of Toronto Interfaith; as a member of the Ontario Hospital Association; and as a committee member of the Ontario Blue Cross organization.

L. L. REILE
President
Canadian Union
Conference

H. D. Burbank is executive secretary and manager of SAWS.



Top: A Quonset hut formerly was the girls' dormitory at Palau Mission Academy, but now the girls live in a building constructed last summer (bottom) by volunteers from the U.S.A. Church members raised the money to complete the project, begun with Thirteenth Sabbath Offering funds.

MICRONESIA

Volunteers finish mission dormitory

After waiting nine years, the girls of Palau Mission Academy in Micronesia recently moved out of a Quonset building into a new dormitory thanks to the volunteer work of the Bob Etchell family of Healdsburg, California.

Mr. Etchell, a self-employed contractor, first learned of the incomplete dormitory when his oldest son, Bob Etchell, Jr., served for one year as a student missionary at Palau Mission Academy during the 1973-1974 school year.

The school received part of a Thirteenth Sabbath Offering overflow in 1969. Although funds were insufficient to complete the project, construction began with hopes that more funds would be available from other sources. The first floor of the two-story structure was partially completed when the money ran out.

When Bob, Jr., went to Palau as a volunteer teacher for one year, his father flew to Micronesia to visit him and saw the school's inadequate student housing. Two years later the Etchell family returned to Palau on a vacation, and discovered the dormitory still unfinished.

"I saw the need," said Mr. Etchell, "and decided to come back and help."

He felt that the young people of Micronesia deserved better housing than a weather-worn Quonset hut. He wrote a letter to the president of the Guam-Micronesia Mission, offering his services free if the mission would raise the money to complete the \$60,000 project. To further encourage the mission, he included with his letter a check for \$5,000.

Ray James, newly elected mission president, felt it was too good an offer to ignore, because it would cost \$125,000 to contract the job to a local builder. Pastor James turned to the 300 church members of Palau, laying

upon their shoulders the task of raising funds for the dormitory. He gathered about ten leading church members from the four island churches and presented to them Mr. Etchell's proposal. They agreed to approach the rest of the church members for donations, assuring Pastor James that they could raise \$30,000.

When a Palauan needs financial assistance for such projects as building a house or buying a new boat, he doesn't take a loan from his credit union or local savings and loan association. He holds an *ocheraol*, a Palauan system of fund raising in which the person or family needing financial assistance invites his family and friends to a feast. At that time he presents his need, and everyone attending the feast comes to his aid.

This was the method by which in one evening the members of four small churches raised \$33,000 in cash for the girls' dormitory at Palau Mission Academy. The balance of needed funds was made up from some typhoon-insurance money and mission funds. With \$60,000 in hand, Pastor James notified Mr. Etchell that his offer was accepted. Construction on the building resumed this past June.

With the assistance of his sons, Bob, 25; Jim, 23; Greg, 19; Matt, 16; and a 21-year-old nephew, Bruce, the second story of the dormitory soon needed the services of a

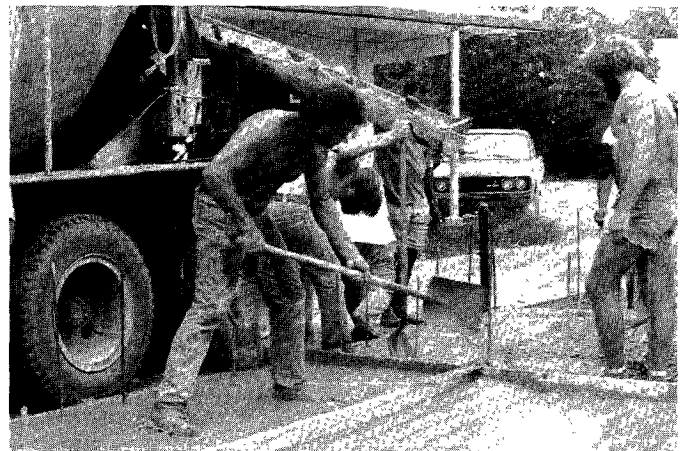
mason. Dale Taylor, masonry contractor, of St. Helena, California, agreed to help. Under his direction the construction crew laid 5,000 cement blocks in 16 days.

Another friend of Mr. Etchell's, Francis Ritz, a dentist from Healdsburg, spent his three-week vacation this past summer at Palau Mission Academy, helping on the dormitory. Mr. Etchell's brothers, Richard and Russell, both plasterers from California, flew to Palau in December and donated their services to the project. In addition to the "imported volunteers," students also worked on the construction crew.

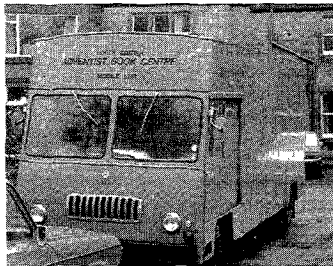
The only building materials available in Palau are cement blocks and sand; therefore, Mr. Etchell shipped all other supplies from the United States in a 40-foot van when he went to the island this past summer. Including round-trip fares for his family, and supplies donated (not counting labor), Mr. Etchell spent approximately \$23,000 on the Palau project.

With 15 dormitory rooms, each housing four girls, space is available for 60. The facility includes a two-bedroom dean's apartment, a worship room, a lobby and reception area, and a laundry room. As Bob Etchell says, "Nine years is a long time to wait. It's time we got this job done."

JANE ALLEN
Hubbardston, Michigan



Bob Etchell, foreground, with his four sons and a nephew, did most of the construction on the new Palau Mission Academy girls' dormitory.



British literature evangelists break sales record

Literature evangelists from all parts of the British Isles, meeting recently in Swanwick, near Matlock, Derbyshire, England, for their annual convention, reported breaking all their sales records in 1977. Of particular interest was the report that as a result of their efforts 86 persons were baptized.

On display for the first time was one of two new bookmobiles that have been purchased to serve better the needs of the constituency.

Trade book sales have increased by 15.2 percent during the year as a result of the bookmobile approach.

At one of the sessions a group of Salvation Army women, who were attending another conference at the Swanwick Convention Center, visited the SDA convention and presented special music.

W. J. ARTHUR
*Communication and Publishing Director
British Union Conference*

PHILIPPINES

Evacuated church is reopened after seven years

The Kawit church, abandoned seven years ago at the height of the Christian-Moslem conflict in the southern Philippines, was reopened on January 14. On that day 16 persons were baptized, and 62 graduated from the Voice of Prophecy Bible course.

The 50-member church had ceased to function about seven years ago, when most of the members evacuated the area. Those who stayed stopped going to church.

One of the older members who stayed determined to re-establish the church. He did all he could to encourage the remaining members through those trouble-worn days. By the time hostilities ended and the area was gradually repopulated, the man was confined to the Mindanao Sanitarium and Hospital. Knowing that his sickness was serious and that his time was short, he requested in his will that a revival meeting be held in his home area.

After his death his will was taken as a challenge by the Mindanao Sanitarium and Hospital outpatient ministry. Oseas Ruelan, of Kauswagan,

volunteered to undertake the task of preparing the area for the revival meetings.

Then on November 16, Francisco Lucenara and five other laymen pitched a tent near the old, battered church and started the meetings. For a month they preached, against opposition from local residents and others.

Soon former members who had returned to the area found their way to the meetings. Hope sprang up in their hearts; their spirits revived. They converted others. Today the Kawit church stands as a memorial of what the inspiration of one faithful member can do through God's grace.

DON LEO GARILVA
*Public Relations Officer
Mindanao Sanitarium
and Hospital*

PERU

Medical council issues statement

Last summer the third South American Division Medical Council met in the city of Lima, Peru, to re-evaluate the goals of the Adventist health ministry and to seek ways whereby the division's medical outreach may help the church accomplish its mission more fully.

In attendance were health and medical leaders from the

South American Division, some of the Central American countries, and also from the General Conference.

Health workers in the South American Division are connected with 44 hospitals, clinics, and mobile health units. Among this group are nearly 100 physicians employed by the church on a full-time basis in 14 hospitals.

The medical council issued a statement referred to as the "Declaration of Lima." It reads as follows:

Considering:

1. That the clear counsel of the Bible and the Spirit of Prophecy concerning the need that health reform, medical missionary work, and the preaching of the gospel shall advance united,

2. That said progress depends entirely on the power of God's Spirit,

3. That God gives His Spirit to those who obey Him,

Therefore, the Members of the Third South American Medical Council Declare:

1. That it is our purpose to perfect and expand the medical missionary work in harmony with the counsels set forth in the Bible and in the Spirit of Prophecy.

2. That we accept the fact that the denominational medical missionary work is of divine origin, and that it must be

carried out by physicians and other health personnel, acting as full-time consecrated workers.

3. That, by the grace of God, we shall keep this plan of operation in the medical institutions of the church, put our lives in harmony with the principles of health reform, and actively participate in the preaching of the gospel.

4. That we appeal to the church around the world that in all its divisions it reaffirm and follow the plan given by God for the medical missionary work.

We wish to commend this group of workers and honor them for their dedication to the cause of God and the effectiveness of the ministry they are performing.

ROBERT H. PIERSON
*President
General Conference*

MEXICO

Spanish VOP featured on TV

The Spanish Voice of Prophecy program, La Voz de la Esperanza, was recently featured throughout Mexico on three weekends on the popular television program "Saturdays With Saldana."

Produced by Jorge Saldana, the weekly program originates from channel 13 in Mexico City and emphasizes art, music, and interviews.

The team from La Voz included Milton Peverini, speaker, and the King's Heralds quartet. Their trip to Mexico City, February 8 to 13, was sponsored by Telecultura, the cultural media branch of the Mexican Government, which is directed by Mr. Saldana.

The first of the three 50-minute segments on which Pastor Peverini and the quartet appeared was aired live on February 11. Pastor Peverini talked about hope and its meaning for today, the King's Heralds sang in both English and Spanish, and the television audience was able to respond by calling in during the broadcast.

The other two segments with the VOP team were re-

corded on videotape for use on later programs. One was scheduled for March 25, during the Easter weekend, which assured a large viewing audience.

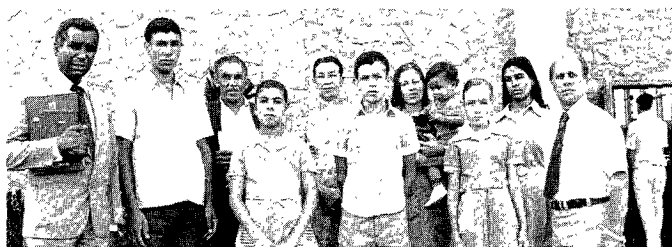
While in Mexico City, Pastor Peverini, together with Cristobal Werekeintzen, communication director for the Mexican Union, visited Luis de la Rosa, owner of a chain of radio stations including La Voz de Mexico (The Voice of Mexico), which airs the Spanish Voice of Prophecy in the capital city. Dr. de la Rosa, a physician, was formerly health department director for Mexico and was named an honorary professor at Loma Linda University several years ago.

Besides their television appearances, Pastor Peverini and the King's Herald's presented a program for from 2,500 to 3,000 people at the Central Adventist church on Friday night.

On Saturday night, the department of culture of Mexico City sponsored the VOP team in a program at Glorieta del Metro, an open-air auditorium. Pastor Peverini estimates that between 4,000 and 5,000 persons attended.

During the brief trip, Pastor Peverini and the quartet received an informal invitation to make an extended itinerary through Mexico in 1979.

ELDYN KARR
Public Relations Director
Voice of Prophecy



Eight persons were baptized during the South Brazil Union literature evangelist institute. At left is the literature evangelist who first sold books to them, and at right is the pastor who studied with them.

BRAZIL

Demand for SDA literature grows

A recent report indicates that there are about 3,000 people in Brazil engaged in the literature ministry as full-time, part-time, or student literature evangelists. The demand for literature has forced the Brazil Publishing House, the largest publishing house outside North America, to work two shifts. In addition, in 1978 about 4 million signatures will have to be printed in non-Adventist printing establishments, because the publishing house has not been able to buy needed printing equipment.

Almost 100 years have passed since the Adventist message reached Brazil in 1879 at the port of Itajai, Santa Catarina. It was not a missionary who first brought the Adventist message to Brazil, but the printed page,

shipped to one of the inhabitants of Brusque, Santa Catarina. The parcel contained ten copies of the Seventh-day Adventist German periodical *Stimme der Wahrheit* ("Voice of Truth"). The recipient kept one copy for himself and gave the other nine to friends. All ten readers became interested and asked for more information.

From this small beginning Adventist work has grown to a membership of about 220,000 among the 125 million people of Brazil.

The South American Division president, administrators, pastors, and members alike believe in the importance of the literature ministry.

Presently *The Bible Story* is being developed, with paintings geared to the taste of the Brazilian people. Three volumes are already available. When the whole set is completed, it is expected that they will be sold at a rate of 500,000 to 750,000 copies a year in Brazil alone.

The three unions comprising the country of Brazil conducted three literature evangelist institutes in February with an attendance of about 70 publishing leaders and 1,300 full-time literature evangelists.

Last year, the South Brazil Union sold US\$3,463,043 worth of literature, more than any other union in the world field. The literature evangelists in that union are determined to go forward and keep the lead in the world field with one great purpose, that of finishing the work in their territory.

RUDI H. HENNING
Associate Publishing Director
General Conference

Religious Newsbriefs

from Religious News Service

● **WCC considering move from Switzerland:** Executives of the World Council of Churches are considering the possibility of moving the headquarters of the organization out of Switzerland, as a means of alleviating some of WCC's financial problems. At its five-day meeting at Boldern, near Zurich, the WCC's executive committee asked General Secretary Philip Potter to ask Swiss authorities whether any "measures of relief" can be granted to the ecumenical agency to help it cope with the problems of currency exchange, the high cost of living in Geneva, and the difficulty in obtaining work permits for non-Swiss staff members. The decline of such major currencies as the American dollar and the German mark against the Swiss franc prompted the committee to cut WCC's budget of some 34 million Swiss francs by 11.8 percent.

● **TV advertisers' response lauded:** A broadcasting official of the Church of God (Cleveland, Tennessee) has reported "surprisingly positive" responses from most of the television advertisers contacted by the denomination to express concern about the programs they sponsor. As part of a "positive protest" against excessive sex and violence in television programming, the denomination's Family Life Commission has been contacting more than 250 sponsors of television programs found offensive in a churchwide survey.

● **Moslems outnumber Protestants in France:** Islam is now numerically the second-ranking religion in France after Roman Catholicism, according to a recent survey, which showed there were about 2 million Moslems in France, a number twice the Protestant population and triple the Jewish community. The increase in the Moslem population is a result of mass immigration from former French colonies in Africa.



Milton Peverini, left, director-speaker of La Voz de la Esperanza, and the King's Herald's quartet recently appeared three times on a popular weekend television program in Mexico hosted by Jorge Saldana, right.



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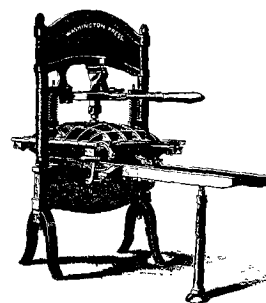
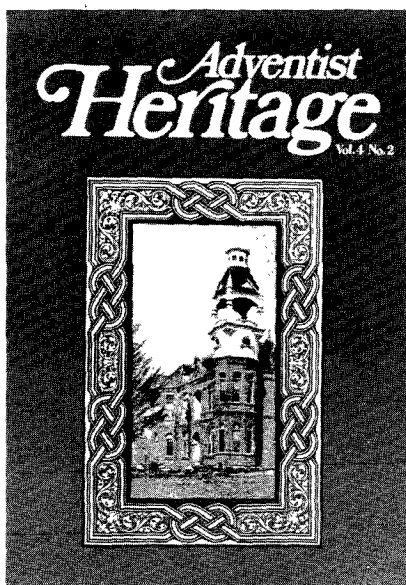
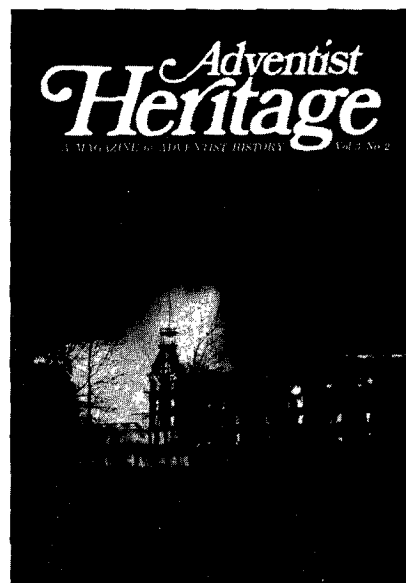
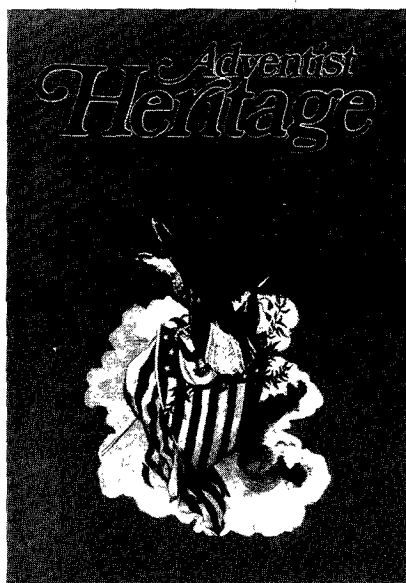
Additional subscriptions may be ordered on separate sheet. Indicate if you wish a gift card sent announcing your name as donor. Place your order with your church lay activities secretary, or Adventist Book Center. This offer expires December 31, 1978. (RH-78)

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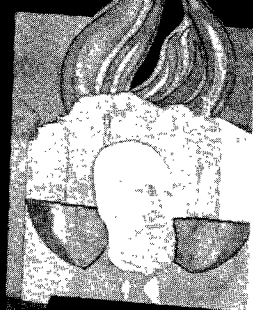
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Milton Raymond Hook



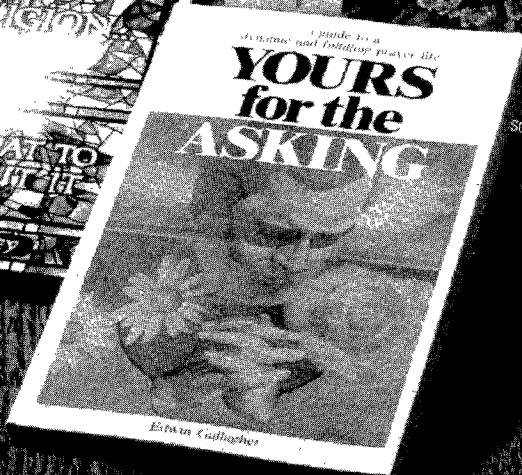
Nurses in Training on Hospital Duty

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Order from your local Adventist Book Center or ABC Mailing Service, P.O. Box 37485, Omaha, Nebraska 68137. In Canada, Box 398, Oshawa, Ontario, L1H 7L5. Please include State sales tax where necessary, and add 7 percent or a minimum charge of 50 cents for mailing. Prices slightly higher in Canada.



Australasian

● Young people who volunteered to work and witness in the town of Scone, New South Wales, during 1978, took up residence in an old country homestead on January 16. Robert and Margaret Bingham, the young couple in charge, report that everyone has settled in and is busy getting to know the others. In order to finance half the cost of this venture (their share is \$7,500), the young people worked full time for the first few weeks in the local vineyards. Youth societies throughout the North New South Wales Conference have been challenged to support these volunteers.

● The Adventist school in Zillmere, Queensland, burned to the ground on Wednesday morning, February 22. Teachers and pupils took less than 60 seconds to evacuate the building (they had had a building-evacuation practice the day before), and no one was injured in the incident.

Far Eastern

● Forty-four inmates of the provincial jail, Bacolod City, Philippines, received certificates for completing the Voice of Prophecy correspondence course in a graduation program held inside the jail on December 26. This missionary outreach in the provincial jail is a joint project of Bacolod Sanitarium and Hospital, Bacolod Adventist Center, and Taculing Adventist churches.

● A lay evangelistic series conducted in Kayopo, Southern Mindanao Mission, Philippines, resulted in the baptism of nine persons. The same mission reports that in another area lay evangelistic meetings climaxed with the baptism of 12 persons.

● N. D. Langi, East Indonesia Union Mission communication and stewardship director, reports that after a stewardship seminar in the Langowan church, South Minahasa Mission, monthly

tithe jumped from 80,000 rupiahs (US\$195) to 350,000 rupiahs (US\$854).

● A retired denominational worker, Manuel Panaguion, and his wife saw the fruits of their labor recently when 73 Voice of Prophecy students graduated at a service held in Moncado church, Kitaotao, Bukidnon, Philippines. Now living in Don Carlos, the Panaguions have led out in VOP visitation and are presently studying the Bible with more than 30 persons.

● Eight young people were baptized recently in Taichung, Taiwan, as a result of a three-day Voice of Youth evangelistic crusade held over the 1977 Christmas weekend. Also a woman joined the church on profession of faith.

Northern Europe-West Africa

● On April 2 a half hour of music by Swedish Junior College was released nationwide on the state radio network in Sweden. The Hultafors church will record its worship service Sabbath, July 15, for release the next day. The 70-minute broadcast will feature Gosta Wiklander, Swedish Union president and a speaker from the AWR broadcast *Hoppets Rost* (Voice of Hope). The broadcast from Hultafors represents the first time the Adventist Church has been invited to participate in the weekly worship services of Swedish radio. The estimated audience is 1.5 million.

● The Swedish Union has voted an appropriation of 50,000 kronor (US\$11,000) as disaster relief to Upper Volta. The aid was granted after an appeal from Kari Onjukka, a volunteer builder working at the newly developed agricultural school near Lake Bazega, south of the capital, Ouagadougou. Famine threatens the 90,000 people of the province in which the school is situated.

● The first youth department council ever held in West Africa took place at Lome, Togo, in February. Leaders

came from 12 missions and two conferences. Both of the West African unions have recently appointed youth leaders, John Dorland for the West African Union Mission and Heikki Luukko for the Nigerian Union Mission. The three-day meeting revealed that the youth, who constitute 60 percent of the membership, are the major factor when assessing the strength of the church in West Africa, reports Mike Stevenson, Northern Europe-West Africa Division youth director.

North American

Atlantic Union

● Gerald Mattenson and family have recently arrived in Bermuda, where he will pastor the St. George church, be mission youth and temperance director, and speak on a daily radiobroadcast. The Mattensons recently returned from a mission post in Sierra Leone, West Africa.

● The Atlantic Union College board of trustees recently voted to approve plans by the Lancaster Broom Company, a campus-based broom shop employing approximately 30 college and academy students, to build a 10,000-square-foot addition to accommodate increased product demand. The new wing will allow the broom company to hire an additional 20 college students, according to Don Cantrell, AUC business manager.

● Recently the Greater New York Conference Adventist Book Center and publishing department operated a display booth for more than a week in a city-wide health fair in Madison Square Garden. The Adventist booth distributed free literature, sold health foods and books, and offered food samples and soy beverages to visitors to taste.

Canadian Union

● Five young people were baptized into the Portage la Prairie, Manitoba, church on February 25. After the service a fellowship dinner was held,

to which those baptized, their families, and friends were invited.

● Windsor, Ontario, Pathfinders took charge of the church service on Sabbath, February 11, marching into the sanctuary with flags flying, and singing their Pathfinder song. Gordon Jinkerson, club director, was in charge of the service. His assistant, Ruth Jinkerson, organized the Sabbath dinner served after the service to more than 150 guests.

● Sixteen members were added to the Prince Albert, Saskatchewan, church as the result of a Faith for Today Bible Conference held there by Philip Knoche.

● The students of the Riverdale church school, Nova Scotia, held a bake sale recently to raise funds to buy receiving blankets for newborn African babies in Zaire, Africa. Six cartons of baby clothing were shipped.

● The Annapolis Valley SDA school in Nova Scotia has moved to a new school building situated on a hillside overlooking Annapolis Royal. Classes had been held in the church basement.

Central Union

● Recently the Central States Conference held its second annual Pathfinder workshop at the Linwood Boulevard Temple in Kansas City, Missouri. M. Y. Fleming, Michigan Conference youth director, was guest speaker. Arrangements for the workshop were made by S. H. Cox, Central States Conference youth director.

● Approximately 4,000 persons attended the opening service of the Festival of Faith in Lincoln, Nebraska, March 29. The meetings, which ended April 1, were held in the municipal auditorium in downtown Lincoln.

● W. E. Peeke, Central Union lay activities director, held a conference-wide workshop on Vacation Bible School and Bible evangelism in Wyoming, April 7 to 15. On April 9 he conducted a work-

shop on disaster preparedness.

● Baptisms for the first quarter in the Missouri Conference totaled 136, compared to 58 during the same period in 1977.

Columbia Union

● Showing of the film *The Miracle Worker*—a story of Helen Keller—is expected to raise several thousand dollars to help renovate the worship room in the girls' dormitory at Blue Mountain Academy, Hamburg, Pennsylvania. At present, 168 girls meet in a room that has folding chairs and a well-worn carpet.

● Some 35 to 40 prison inmates have been baptized since the Baltimore, Maryland, Sharon church's prison ministry began six years ago. A Seventh-day Adventist church with officers and a church board has been organized in the Maryland State penitentiary. In order not to be served unclean meats, the Adventist inmates have asked for permission to eat with the Muslims.

● Fire gutted the girls' restroom at Camp Mohaven—the Ohio Conference youth camp, near Danville, Ohio—leaving only the block walls standing. When the flames were discovered by David Pester, the camp caretaker, they had done too much damage for the building to be saved. The cause has not been determined.

Lake Union

● As a result of a vegetarian cooking school held in the North Shore church in Chicago, Stanley Cottrell, Liz Tugman, and June Jacobson were guests on radio station WAIT's "Jim Beedle Show" on February 10. During the two-hour talk program they answered questions about vegetarianism and Adventist doctrines.

● Roy Wightman, vice-president for health education and rehabilitation at Hinsdale Hospital, in Illinois, and director of health services for the Illinois Conference, was

honored as alumnus of the year at the February 5 meeting of the Loma Linda University School of Health Alumni Association in Loma Linda, California. Mr. Wightman received his Master's degree in public health in 1970. He was chosen to receive the award because of his persevering efforts in health education.

● Recent baptisms in the Michigan Conference include five at the Warren church, where Paul Penno, Jr., is pastor, and four at the Blue Water church, pastored by Olav Labianca.

North Pacific Union

● The Salem East Hills company has been established with 38 charter members. Rankin Wentland, Oregon Conference executive secretary, led out in the organizational meeting. The group, about five miles from Salem, is the seventh new group in Oregon within the past 18 months.

● The McMinnville, Oregon, Community Services Center marked its twenty-fifth anniversary recently. The work began in a small house, but in 1965 property was purchased for the construction of the present facility, which was built by volunteers from the church.

Northern Union

● John Morrison, at Waukon, Iowa, and Bill Zima, at Sioux Falls, South Dakota, baptized 14 persons during recent evangelistic series. Four other series are in progress in the Northern Union.

● Seven members of the Bismarck, North Dakota, church are following up literature evangelist contacts with Bible studies.

● The Minot, North Dakota, church school has recently taken the official name Ella Seyfert Elementary School in honor of the last remaining charter member of the Minot church. Recently Mrs. Seyfert was presented with a plaque in recognition of more than 60 years of service.

Pacific Union

● For the first time a Seventh-day Adventist runner has won the Hidden Valley Marathon near Thousand Oaks, California. The third annual event sponsored by the Southern California Health and Temperance Department and the Newbury Park Adventist Academy, the marathon attracted 23-year-old Bruce Dewsberry, from Toronto, Canada, who before outdistancing last year's non-Adventist winning runner, talked about Adventist beliefs and answered questions on doctrine.

● The 88-member Fresno Northwest church raised more than \$1,080 for Investment, the third year they have surpassed their goal.

● A gas explosion last month in the gymnasium-multipurpose building of the Dinuba Adventist School caused injury to one person, Mick Turner, a teacher; he was treated for first-degree burns. Providentially, 28 people who normally would have been in the building at the time were away on a school outing.

● Church services for campers in Yosemite Park will be held in the park's church bowl, May 20-September 2; Sabbath school will begin at 10:00 A.M., the worship service at 11:00.

● A second church has been organized in Reno. Meeting in rented quarters, the new 45-member congregation is the outgrowth of an evangelistic series last summer by Earl Canson, Pacific Union director of regional affairs; Harvey Williams, lay minister; and Gordon Schultz, pastor of the other Reno congregation.

Southwestern Union

● On February 24 and 25, the Lake Charles, Louisiana, church was dedicated. Robert H. Pierson, General Conference president, spoke at the worship and dedication services.

● The Southwestern Adventist College Choraliers recently returned from a five-day tour

of the Southwestern Union and Mexico. Under the leadership of John Read, the choir presented parts of their sacred and secular programs in San Antonio, Corpus Christi, Harlingen, and at Valley Grande Academy. Finally, on March 12, the Choraliers sang for almost three hours in presenting both their sacred and secular programs to an audience of more than 2,000 people in the huge gymnasium at the University of Montemorelos, Montemorelos, Mexico.

● One hundred and thirty-five Texas lay persons each paid \$30 for room and board, plus their transportation, to spend three days in Kerrville, Texas, at a lay Bible instructors' seminar. This was the fourth such meeting to be held in the Texas Conference. Three meetings of this kind are planned each year on a conference-wide basis for the lay persons to share soul-winning experiences, exchange ideas, learn new and improved methods, and receive spiritual inspiration.

Loma Linda University

● The Loma Linda University-based Adventist Health Study team, which was begun almost five years ago, is launching this month into a new phase of the process of collecting and analyzing information on the health of California Seventh-day Adventists. The hospital surveillance phase should generate data that will give the first clues to possible links between specific facets of Adventist life style and the superior health profile of Adventists as compared with the general non-Adventist population of California.

● The director of dietetics education at Loma Linda University, Kathleen Zolber, has been named recipient of the Distinguished Home Economics Alumni Award from the College of Home Economics at Washington State University. The award was given in recognition of Dr. Zolber's contributions to the various home-economics professions.

Camp Meeting Schedule

Atlantic Union

Greater New York	
English	June 30-July 8
Spanish	July 9-15
New York	June 23-July 1
Northeastern	June 23-July 1
Northern New England	June 22-July 1
Southern New England	June 23-July 1

Canadian Union

Alberta	
Beauvallon	July 14-16
Bowden	June 30-July 8
British Columbia	August 4-12
Manitoba-Saskatchewan	
Blackstrap (Saskatoon-Korean)	May 19-21
Blackstrap (Saskatoon)	June 30-July 8
Clear Lake (Manitoba)	July 12-15
Maritime	July 7-15
Newfoundland	July 18-22
Ontario	
Keswick	June 30-July 8
Keswick	July 14-22
Thunder Bay	August 11-14
Quebec	July 21-29

Central Union

Central States	June 16-24
Colorado	
Campion Academy	June 13-17
Western Slope (Cedaredge)	
Kansas	May 30-June 3
Missouri	May 26-June 3
Nebraska	June 2-10
Wyoming	June 9-17
	August 1-6

Columbia Union

Allegheny East	August 3-12
Allegheny West	June 30-July 9
Chesapeake	July 7-15
Mountain View	
Charleston	October 14
New Jersey	
English	June 23-July 1
Spanish	July 2-8
Ohio	June 16-24
Pennsylvania	June 16-24
Potomac	
Richmond	June 16, 17
Roanoke	June 9, 10
Takoma Park	June 23, 24

Lake Union

Illinois	
LaFox (Broadview Academy)	June 9-17
Little Grassy Youth Camp	
	September 13-16
Indiana	June 9-17
Lake Region	June 22-July 1
Michigan	
Grand Ledge	July 20-29
Upper Peninsula (Escanaba)	June 9-11
Wisconsin	
Camp Wahdoon (Northern)	May 20
Silver Lake Campground (Portage)	July 27-August 5

North Pacific Union

Alaska	
South Central (Palmer)	August 2-5
Southeastern (Wrangell)	July 28-30
Idaho	June 2-10
Montana	July 7-15
Oregon	
Gladstone Park Campground	July 14-22
Rogue River Jr. Academy (Medford)	June 8-10
Upper Columbia	
Spokane	June 16-18
Walla Walla College	June 16-18
Yakima	June 9-11
Washington	June 15-24

Northern Union

Iowa	June 2-10
Minnesota	June 9-17
North Dakota	
Dakota Adventist Academy	June 15-18
Dickinson	August 25, 26
Fargo	July 21, 22
South Dakota	June 2-10

Pacific Union

Arizona	
English	July 13-22
Spanish	July 26-30
Central California	August 3-12
Hawaii	
Hilo	September 15, 16
Kauai	September 29, 30
Maui	September 8, 9
Molokai	September 1, 2
Oahu (Honolulu)	September 22, 23
Nevada-Utah	June 19-24
Northern California	
Lodi	June 8-10
Pacific Union College (English)	June 11-17
Pacific Union College (Spanish)	July 12-15
Paradise	June 15-18
Redwood Area (Weott)	July 20-29
Southeastern California	
Anaheim	September 29, 30

Hemet	May 25-27
Southern California	
Lynwood Adventist Academy (Black)	April 28-30
Lynwood Adventist Academy (Spanish)	June 21-24
Soledad Sands Park	July 26-30

Southern Union

Alabama-Mississippi	May 26-June 3
Carolina	June 2-10
Florida	May 26-June 3
Georgia-Cumberland	May 24-27
Kentucky-Tennessee	June 2-10
South Atlantic	June 8-17
South Central	June 9-17

Southwestern Union

Arkansas-Louisiana	June 9-17
Ozark Academy	June 23, 24
Southern Louisiana (New Orleans)	July 7-15
Oklahoma	June 16-24
Southwest Region	June 9-17
Texas	June 16-24
Texico	June 16-24

Coming

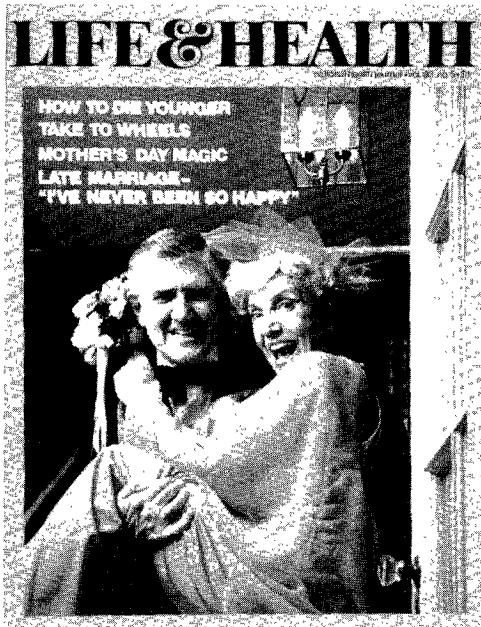
May	
6	Community Services Evangelism
6	Church Lay Activities Offering
13	Disaster and Famine Relief Offering
20	Spirit of Prophecy Day
June	
3	Bible Correspondence School Emphasis
3	Church Lay Activities Offering
10	Inner City Offering
24	Servicemen's Literature Offering
24	Thirteenth Sabbath Offering (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

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.
KLLU (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 Ke 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.



This month in LIFE & HEALTH

- How to Die Younger
- Tips on Guiding a Blind Person
- Take to Wheels
- Mother's Day Magic
- Late Marriage
- Give Your Children a Reason to Be Good
- Preventing Gum Disease
- Genetic Counseling
- My Favorite Apron

Enjoy your copy of *Life & Health* today. Order from your local conference Adventist Book Center.

Education given to educators

During 1978, Adventist Education Year, Seventh-day Adventist denominational leaders are encouraging church members to give gift copies of *Education* to non-Seventh-day Adventist educators. The South American Division plans to give 1,500 books to education authorities within its area of responsibility. Other divisions, including the North American Division, are planning to sponsor a similar program.

An official invitation has been extended to the Nicaragua Mission by Nicaragua's Department of Education to present aspects of Seventh-day Adventist education to public school teachers. The meeting will be held June 5 to 10, and it has been indicated that 700 non-Seventh-day Adventist teachers will be in attendance.

WALTON J. BROWN

Dollar devaluation continues

The Adventist Church's work is being adversely affected as the world money market continues to reflect uncertainty and loss of confidence in the United States and Canadian dollars, also as inflation and other economic factors continue to perplex bankers and financial experts around the world.

As one result of this situation, in 1978 the General Conference Treasury has already needed more than \$2 million above what was projected, in order to meet obligations overseas. Fortunately, because the treasury had set aside funds in anticipation of this trend, it has not been necessary thus far to consider retrenchment in our work. At the same time, Adventists need to be alerted to the fact that a serious situation will develop if present trends continue.

As yet, it has not been felt necessary to schedule a special offering, as was done several years ago, in order to replenish dwindling supplies,

but the General Conference treasurers appeal to all members around the world to increase their giving both to the weekly Sabbath school offerings and the other mission offering appeals that are presented throughout the year.

M. E. KEMMERER

Donor supports Metro Ministry

An anonymous donor from the West Coast has sent a total of \$13,400 to Metro Ministry in New York City over the past few months. Checks for amounts ranging from \$1,500 to \$5,000 began arriving in Metro Ministry's offices last September with "God bless you" written on each check.

Metro Ministry was established several years ago to assist the conferences in the Greater New York area in implementing the Spirit of Prophecy counsel to unite the gospel ministry and medical missionary work in evangelizing the city.

Recently Metro Ministry has conducted successful health-education programs in the New York area, including Five-Day Plans to Stop Smoking, health-screening clinics, stress-control seminars, and a weight-control clinic as an introduction to a better-living evangelistic series. NEAL C. WILSON

Cairo factory starts production

Now that many problems have been surmounted and equipment deficiencies have been made good, the church's Middle Eastern Health Food Factory has begun production in Matariah, Cairo, Egypt. The wheels of this hygienic, modern unit (its microwave technology is abreast with similar units in the world, if not ahead of them) are turning slowly, but are gathering momentum.

Secondary products of the factory, such as spreads made from home-grown peanuts and soybeans, are being absorbed by an eager market as fast as they can be produced.

Main-line soy-milk production requires only a few spare parts for the cannery section and some highly specialized work on flavoring of the beverages for them shortly to be competing with the carbonated drinks offered to the thirsty Cairo public. In particular, the soy milk will benefit the schoolchildren, who thus will receive a high-protein diet supplement in a land that has to import much of its animal protein at comparatively high cost.

As production increases and the products become established in the market, the staff will increase, and employment will be available to young Adventists, many of whom experience problems with Sabbath employment in other industries. Another product will be added to the factory line when this stage is reached—an infant formula. This product, much in demand, is at present being imported.

The food factory's general manager, Habib Banna, is organizing sales-staff and product-launching promotion, while his colleague Moukhtar Nashed proceeds with training programs for factory-floor staff and quality- and hygiene-control laboratory personnel.

Thanks to the close collaboration with Eric Howse and Paul Alfred, of the General Conference World Foods Service, a well-planned production line free from bulges and bottlenecks has been provided in a well-ventilated, easily serviced building.

Around the periphery of the two-meter-high security wall, saplings lift their green tips above the brickwork and luxuriant roses and green vegetables about the tarmac transport aprons fulfill the promise that this was to be a "factory in a garden." Generous benefactors have also fulfilled their promises and supplemented the available budgets to make this development possible.

The management reports that success in production and marketing gives early indication that Matariah, the factory in a garden, is realizing its role as an Adventist ambassador-at-large, first to the Egyptian

nation, and later, on the wings of its export program, to the whole of the Middle East.

JACK MAHON

For the record

New positions: Henrique Berg, president, Inca Union Mission, formerly president, Parana Conference (South Brazil Union Conference). □ Thomas J. Mostert, Jr., president, Hawaiian Mission, formerly president, Mountain View Conference. He replaces Lawrence E. Davidson, who is the new pastor of the Van Nuys, California, church. □ Robert A. Thompson, president, Mountain View Conference, formerly Ministerial secretary and lay activities director, New Jersey Conference. □ George P. Babcock, associate director, General Conference Education Department, effective about September 1, replacing Ethel Young, who is retiring. Elder Babcock, who is studying at Andrews University, has been on leave from the Southern Asia Division, where he was president of Pakistan Adventist College and Seminary.

Hackettstown grant: As of March 28, Hackettstown Community Hospital in New Jersey had received \$500,598 since its \$2.5-million fundraising campaign ended in 1973. The continuing flow of voluntary-support dollars to this institution, now totaling more than \$3 million, demonstrates the value of ongoing development programs for hospitals and colleges. The community's growing sensitivity to the importance of contributed funds to the hospital has enlarged the sphere of influence of this institution and enhanced people's understanding of the work of Seventh-day Adventists.

Died: John Peter Anderson, 91, missionary to China for 43 years, on March 18 in Lakeport, California. □ Mrs. William F. Miller, 87, who worked in South America from 1920 to 1927, on March 13, in Angwin, California. □ Jacob Wagner, 77, missionary to South America for 31 years, on March 25 in Newport Park, California.

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**WRITE: Frederic Bacon-Shone, Director of Summer Workshops
Department of Music, Loma Linda University, Riverside CA 92515**