

Adventist Review

General Organ of the Seventh-day Adventist Church

March 29, 1979

Miniblessings

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On-again, off-again Christians

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Help me find my baby!

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The foundling infant

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Many rocks that look unimpressive on the outside have beautiful colors and designs hidden within.

The symbolism has interesting implications. See "Beautiful Rocks—and Hearts" on page 7.

THIS WEEK

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Elsie Flemmer, author of "Beautiful Rocks—And Hearts" (p. 7), is staffing coordinator at Madison Hospital, Madison, Tennessee. A graduate of Union College, Lincoln, Nebraska, Miss Flemmer worked as dean of girls at Sunnyside Academy, Centralia, Missouri, 1970-1973, before assuming her present post. Miss Flemmer, a warm-hearted, gracious person, beloved by ex-students, friends, and co-workers, practices well the lesson she mentions in her article—to look upon the heart rather than on outward appearance.

Reginald N. Shires, author of

"Hiking Through Death Canyon" (p. 8), was born in Bangalore, India. He studied at Spicer Memorial College, Poona, India, returning as dean of men, after working as a ministerial intern and Bible and English teacher. He has pastored in the Pennsylvania Conference since coming to the United States and has earned an M.A. in journalism from Pennsylvania State University.

Most parents have known uneasy moments when they discovered their children missing. The situation can become terrifying when moments lengthen into hours. In our Family Living section (p. 12), Barbara Huff tells of the time 2-year-old Ray was lost in the cornfields more than half a day.

Last week we neglected to give credit to Siegfried Bohlmann, who painted the picture of the sanctuary illustrating Erwin R. Gane's article "Christ Forgive." Mr. Bohlmann, an artist

working in the Review and Herald art department, did a series of paintings depicting the ancient sanctuary and its services. Other paintings from this series will illustrate the articles in our fall Week of Prayer issue, whose theme is the sanctuary.

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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.

Hope for parents

Re "What's Troubling Our Youth" (Jan. 11).

It is easy for parents who feel guilty because their children are no longer attending church to conclude that they are having stones cast at them. I have felt this way many times as I have listened to sermons meant to encourage parents to put forth more effort with their children. (I do not intend any criticism toward pastors, who are trying to give parents desperately needed help in child rearing.)

Finally I realized that, just as He did for all of my other sins, Jesus took my sins of improper parenting upon Himself as though they were His, and died because of them. And then He gave me His righteousness as though it were mine.

I would like to share one promise that has been given to us: "The love of God still yearns over the one who has chosen to separate from Him, and He sets

in operation influences to bring him back to the Father's house."—*Christ's Object Lessons*, p. 202.

It is important to remember that the promise says that "He sets in operation." It's His work, not ours. Our part is to develop a relationship with our children that is so loving it is like God's relationship to us.

LOIS K. CARSCALLEN
Potlatch, Idaho

Perfect?

The recent article "Is Perfect Obedience Possible?" (Feb. 15), which gave the distinct impression that God expects the same obedience from everybody because He "doesn't grade on the curve," and that perfect obedience is not only possible but with "unceasing effort" needed, surely smacked of works and legalism.

And yet, within the article was the beautiful quotation from *Christ's Object Lessons*, page 332, which said, "In heaven we are continually to improve." If anything is perfect, it is complete. It is done. You can't improve on it.

To me, the article, while quoting the statement that we continue to improve in heaven, seemed to indicate that there needs to be perfect obedience

here. The fact that this was accounted to us by Christ's righteousness, it seems to me, was not emphasized enough and left an incorrect impression.

ROBERT L. OSMUNSON
Anaheim, California

► *Ellen White not only wrote that "in heaven we are continually to improve," she also describes our life on earth in much the same way: "At every stage of development our life may be perfect; yet if God's purpose for us is fulfilled, there will be continual advancement."*—Christ's Object Lessons, p. 65. *The entire chapter "First the Blade Then the Ear" in Christ's Object Lessons has much to say on how Christians are to develop at every stage of their lives.*

Sweet memories

Amen to "Alone Need Not Mean Lonely" (Feb. 1)! Being involved in Sabbath school or holding a church office while experiencing a continuing relationship with Jesus can definitely take one through the loneliest times of a divorce. When I look back to those times when I was lonely, I have sweet memories of being needed by my church and used by Jesus.

JUDITH STETSON
Columbus, Wisconsin

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Christ bestows His righteousness

Having begun to hate God, Luther discovered that his hatred was the result of his misunderstanding the expression “the righteousness of God.”

By ERWIN R. GANE

On a hot July day in 1505, a 21-year-old student of the University of Erfurt in Germany was returning to the university after a visit with his parents. As he trudged along a country road about a mile north of the city of Stotternheim, a fierce storm suddenly blew up. The clouds hung low over the road that he was walking.

Startled by a blinding flash of lightning followed by a deafening peal of thunder, the young student fell in terror to the roadway. Roland Bainton describes it: “In that single flash he saw the denouement of the drama of existence. There was God the all-terrible, Christ the inexorable, and all the leering fiends springing from their lurking places in pond and wood that with sardonic cachinnations they might seize his shock of curly hair and bolt him into hell. It was no wonder that he cried out to his father’s saint, patroness of miners, ‘St. Anne, help me! I will become a monk.’”¹

Martin Luther did become a monk. After a farewell party with his friends he presented himself on July 17, 1505, for admission to the “black cloister” of Erfurt, the chapter house of the Hermits of St. Augustine. His purpose was to quiet the tremors of his guilty soul and prepare himself to meet his Maker.

Heartily joining in the “religious exercises designed to suffuse the soul with peace,” Luther became a good monk. With his fellow monks he prayed seven times a day. Being awakened in the early hours by the ringing of the cloister bell, the monks took up the day with a series of prayers and vigils by which a person brought himself into a spiritual state acceptable to the Almighty.

On occasion Luther fasted three days in a row. Often stretching himself in penitence on the floor of his cell without blankets, he nearly froze to death. Sometimes he confessed to a superior priest for six hours a day until his confessor grew weary and cried out, “Man, God is not angry with you. You are angry with God. Don’t you know that God commands you to hope?”

Later Luther wrote, “I was a good monk, and I kept

the rule of my order so strictly that I may say that if ever a monk got to heaven by his monkery it was I. All my brothers in the monastery who knew me will bear me out. If I had kept on any longer, I should have killed myself with vigils, prayers, reading, and other work.”² He was endeavoring to make himself righteous, to placate the Deity, to earn favor with God, and to work his way to heaven.

In 1511 Luther was made a professor of theology at the University of Wittenberg. Shortly after this he began studying the Bible. Lecturing on Psalm 71 in the fall of 1514, he became puzzled by verse 2: “In thy righteousness deliver me and rescue me; incline thy ear to me, and save me!” (R.S.V.). He compared this passage with the message of the book of Romans. Romans 1:16, 17 gave him great trouble. He thought the “righteousness of God” mentioned in verse 17 referred to God’s own personal righteousness and His punishment of the unrighteous sinner. He had come to hate God, he tells us, because God is righteous and we are unrighteous.³ Suddenly it dawned on him that God’s righteousness referred to in the text in Romans is not the righteousness that God Himself possesses, but the righteousness that He bestows upon those who believe.⁴

Righteousness a free gift

Years later Luther described his 1514 discovery: “At last, by the mercy of God, meditating day and night, I gave heed to the context of the words, namely, ‘In it the righteousness of God is revealed, as it is written, He who through faith is righteous shall live.’ There I began to understand that the righteousness of God is that by which the righteous lives by a gift of God, namely by faith. And this is the meaning: the righteousness of God is revealed by the gospel, namely, the passive righteousness with which merciful God justifies us by faith, as it is written, ‘He who through faith is righteous shall live.’ Here I felt that I was altogether born again and had entered paradise itself through open gates. There a totally other face of the entire Scriptures showed itself to me. Thereupon I ran through the Scriptures from memory. I also found in

Erwin R. Gane, Ph.D., is professor of religion at Pacific Union College, Angwin, California.

other terms an analogy, as, the work of God, that is, what God does in us, the power of God, with which He makes us strong, the wisdom of God, with which He makes us wise, the strength of God, the salvation of God, the glory of God.”⁵

Luther had made the vital discovery that the righteousness of God is bestowed upon the believer as a free gift. This bestowal is spoken of in many passages of Scripture. Consider first the passage that gave Luther so much trouble: “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith” (Rom. 1:16, 17).

What is the gospel? The Greek word thus translated means “good news.” In contexts such as Romans 1:16 “gospel” means the good news of salvation through Christ that Paul tirelessly proclaimed throughout the Mediterranean world. In writing to the Galatians he specifically identified the gospel as the message of justification, not by works of law, but by faith in Christ (Gal. 2:2, 16). When this message is received a transforming power is introduced into the life that Satan and his forces of evil cannot conquer. As long as a person retains his Christian experience and consistently lays hold upon divine power he has victory in Jesus Christ.

Righteousness in our hearts

In the same passage (Rom. 1:16, 17) Paul says that in the gospel “the righteousness of God [is] revealed.” This does not mean that God simply shows us His righteousness while we remain in our sins. No! God’s righteousness must be revealed to our hearts. When quoting Habakkuk 2:4, “The just shall live by . . . faith,” Paul is not predicting that the just person shall live by faith sometime in the distant future. He is asserting that, because he believes, a person is now a living, righteous soul. At the moment of belief he is a righteous person, not because he is made righteous in nature, intrinsically, inherently, independently of God, but because God’s righteousness is given to him.

When Luther accepted this simple truth, his life was changed. He stopped trying to work his way to heaven and accepted the free and abiding gift of Christ’s righteousness.⁶ A believer does not come into possession of the righteousness of God apart from a close personal relationship with Jesus. Jesus becomes his and brings righteousness to his heart.

Imperceptibly the Holy Spirit engenders faith in the heart of the sinner, and then He produces a miraculous transformation of life. “Through this simple act of believing God, the Holy Spirit has begotten a new life in your heart. You are as a child born into the family of God, and He loves you as He loves His Son.”—*Steps to Christ*, p. 52.

In his epistle to Titus, Paul says, “Not by works of righteousness which we have done, but according to his



Luther made the vital discovery that the righteousness of God is bestowed upon the believer as a free gift.

mercy he saved us” (chap. 3:5). Notice that Paul is speaking about an event that took place in the past. He saved us in the past. But how? “By the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour” (verses 5, 6). We were saved by the new-birth experience. It was then that the Holy Spirit was poured out upon us. Paul says that it was this that saved us.

Verse 7 reads literally, “That being justified by his



grace, we should be made heirs according to the hope of eternal life." He saved us (verse 5) so that, having been justified, we might be heirs. If I were to say, "This morning I ate my breakfast, so that, having been nourished, I might have strength for the day's activities," you would assume that the eating of my breakfast and the nourishing of my body were closely related. As a result of eating my breakfast I had strength for the day's activities. Just so, Paul is saying that God's saving act

involves His justifying act, and the result is that we are heirs. It is the pouring out of the Holy Spirit upon us richly.

Regarding the bestowal of the Spirit, Paul says, "But you are not in the flesh, you are in the Spirit, if the Spirit of God really dwells in you. Any one who does not have the Spirit of Christ does not belong to him. But if Christ is in you, although your bodies are dead because of sin, your spirits are alive because of righteousness" (Rom. 8:9, 10, R.S.V.). Regarding the born-again Christian, John said, "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him" (1 John 2:29). And the one practicing righteousness "is righteous, even as he is righteous" (1 John 3:7).

The Bible doctrine of the righteousness of Christ bestowed by the Holy Spirit finds beautiful expression in the writings of Ellen White. She said, for example, that "by receiving His imputed righteousness through the transforming power of the Holy Spirit, we become like Him."—*The Seventh-day Adventist Bible Commentary*, Ellen G. White Comments, on 2 Cor. 3:18, p. 1098. Again and again she emphasized the supreme importance of God's people's receiving Christ's righteousness into their hearts. "Genuine faith appropriates the righteousness of Christ, and the sinner is made an overcomer with Christ; for he is made a partaker of the divine nature, and thus divinity and humanity are combined."—*Selected Messages*, book 1, pp. 363, 364.

"In order to meet the requirements of the law, our faith must grasp the righteousness of Christ, accepting it as our righteousness. Through union with Christ, through acceptance of His righteousness by faith, we may be qualified to work the works of God, to be colaborers with Christ."—*Ibid.*, p. 374. "In ourselves we are sinners; but in Christ we are righteous. Having made us righteous through the imputed righteousness of Christ, God pronounces us just, and treats us as just."—*Ibid.*, p. 394.⁷

Writing in 1535, Luther gave us in his *Lectures on Galatians* a classic expression of the Biblical teaching on justification and of his own experience first enjoyed years before. Commenting on Galatians 2:16, he repeatedly referred to Christ in the heart as the believer's righteousness. One sentence will suffice, for in this one sentence Luther pertinently summarized the kernel of the Pauline gospel. "Therefore the Christ who is grasped by faith and who lives in the heart is the true Christian righteousness, on account of which God counts us righteous and grants us eternal life."⁸

We too may be counted righteous because of Christ's righteous presence in our hearts! □

To be continued

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- ¹ Roland H. Bainton, *Here I Stand: A Life of Martin Luther* (New York: Abingdon Press, 1950), p. 34.
- ² *Ibid.*, p. 45.
- ³ *Luther's Works* (Philadelphia: Muhlenberg Press, 1960), 34:336, 337.
- ⁴ Bernard Lohse, *A Short History of Christian Doctrine* (Philadelphia: Fortress Press, 1966), p. 161; E. G. Schwiebert, *Luther and His Times* (St. Louis, Missouri: Concordia, 1950), p. 195; Bainton, *op. cit.*, pp. 60-67.
- ⁵ *Luther's Works*, 34:337.
- ⁶ *Ibid.*, 26:130-134, 137.
- ⁷ See also *Selected Messages*, book 1, pp. 330, 396, 399, 400; *Medical Ministry*, p. 115; *Testimonies*, vol. 5, p. 744; *The Seventh-day Adventist Bible Commentary*, vol. 6, p. 1067.
- ⁸ *Luther's Works*, 26:130.

Angel ministry

Where God could have used angels in His work of ministry in the world, He calls human beings to engage in this work.

By EDWARD E. WHITE

“Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?” (Matt. 26:53).

The question in this verse is in actual fact more of a plain statement of fact, made in a time of great adversity and apparent defeat. A mob led by Judas had just arrived in the Garden of Gethsemane, where Jesus had retired with His disciples. By sheer weight of numbers the disciples would easily have been overpowered by the mob, despite any brave show of resistance. In answer to the disciples' query “Lord, shall we smite with the sword?” (Luke 22:49) and to Peter's impetuous show of force, Jesus responded that if He so desired, there would be unlimited, invincible help readily and immediately available.

But why 12 legions? Why not one legion? Or why not one angel alone? When the mighty angel who appeared “strengthening him” (verse 43) interposed himself between Jesus and the mob, the murderous throng, Judas included, staggered back and fell as dead men to the ground in the manifestation of this glory (John 18:6; *The Desire of Ages*, p. 694). One angel, then, had the power to deliver, so why a legion or 12 legions?

The Spirit of Prophecy explains: “A legion in place of each one of the disciples” (*ibid.*, p. 696). In other words, there would have been a legion of angels ready to replace the treacherous Judas, another legion to substitute for drowsy John, a third legion to do duty for the fickle Peter, and nine others, one for each of the remaining disciples.

What lessons can we learn from this rhetorical question of our Lord? There are at least three.

First, the words are a rebuke, though mild, to the Lord's companions. Judas and the undisciplined mob were but puny nonentities as they attempted by force to take their Captive. Insuperable force and power were on the side opposite to the one chosen by Judas. Peter's disastrous swordsmanship was a ridiculous display of braggadocio, especially considering the fact that he was a fisherman and not a fencer, and that the darkness was

illuminated only by flickering torches. His hot-tempered lunge at the nearest adversary apparently was slow enough to allow his victim time to move his head, but not time enough to save his ear.

Contrast this almost comic effort with what a legion of angels could have done, and Peter's act appears, as it indeed was, utterly ridiculous. Our Lord is saying in effect that in His selected band of intimate followers He had found treachery, cowardice, and fear, whereas He could have called into action heavenly agencies who were absolutely loyal.

Second, there is a certain amount of pathos in Jesus' words. The heavenly Commander had taken upon Himself humanity with its frailty, including its emotions. In His intense suffering in Gethsemane He had longed for human sympathy. “The human heart longs for sympathy in suffering. This longing Christ felt to the very depths of His being. In the supreme agony of His soul He came to His disciples with a yearning desire to hear some words of comfort. . . . If He could only know that His disciples understood . . . He would be strengthened.”—*Ibid.*, pp. 687, 688.

God expects certain things

But His disciples failed Him. In the work of loving ministry there are things that God expects human beings to perform—work that the angels could perform. We cannot and must not fail Him in this last crisis at the end of time.

Third, ultimate victory is assured because our Lord and Master chose the way of surrender to God's will. Describing the Gethsemane conflict, Ellen White makes reference to a host of enemies, thus: “[Angels] saw their Lord enclosed by legions of satanic forces,” and “Satan and his confederacy of evil, the legions of apostasy, watched intently this great crisis.”—*Ibid.*, p. 693.

Our Lord was well aware of this unseen host, for whom a band of 12 disciples and a few women would have been easy prey. But He was aware also of another unseen host, more than 12 legions, who were anxiously awaiting the call to complete the victory that they had gained in heaven a few thousand years earlier. They were ready to add extermination to expulsion, but they were held back. Christ's victorious life needed but a few more hours to be completed, and then the final triumph would be assured. The plan of salvation would be shown to be the way of success; the power of love would be seen to be infinitely superior to the love of power.

The Lord still needs humble human instruments to use as vehicles of His power, to do the work that a legion of angels would delight to do. Can we hear His voice saying today, tenderly but reproachfully, “I wanted you, but you were asleep”? His angels are about to assemble to come to this earth in their legions, accompanying their Lord and Master when He presents Himself as King of kings and Lord of lords. Now it is our time, our hour, our opportunity, to render Him our willing service as earth's last day dawns. □

Edward E. White is director of the Euro-Africa education department.

Beautiful rocks— and hearts

“I could not tell by looking at the outside what beautiful design was hidden within a rock.”

By ELSIE FLEMMER

Recently I visited a friend who collects rocks. His basement contains a room full of rock saws, grinder wheels, and boxes of uncut rocks. In an adjacent room the rows of shelves that line the walls hold his display of polished rocks. Beautiful beyond description, some of these rocks reflect light from a score of facets; others glisten with transparent color, and still others portray intricate patterns on their surface.

One day my friend taught me the exciting skill of cutting and polishing rocks. Sorting eagerly through a pile of rough, dull rocks, I wondered how to find a good one—they all looked unpromising. Once I had chosen my rock I cut it in two with a diamond-toothed saw. I did so with fear and trepidation, wondering whether I had the pressure right, trying to feel the motion through the

Elsie Flemmer is staffing coordinator at Madison Hospital, Madison, Tennessee.

Closer home, My child

By EVERETT E. DUNCAN

*“Dear Lord,” I prayed,
“I’ll gladly go
beyond the sea;
I’ll witness
on a foreign shore!”*

*He gently said to me:
“My child, just give
your love and kindness
to the lonely one
next door.”*

clamp I held, straining to see through the denim cloth that caught the dust and pieces flung from the saw.

The cutting finally over, I began polishing. First I used the coarse grinder, which removed the saw marks and shaped the edges. A finer grinding wheel took off the scratches left by the coarse grinder and did the final shaping. This left quite a bit of polishing to be done. I used an emery cloth to remove the fine grinder scratches and to give a semifinal polish, then applied a polishing buff that takes an extremely fine abrasive compound. This abrasive removes minute, almost microscopic scratches caused by the sanding. Finally, as I washed the rock, my friend invited me to sit back and “feast my eyes” on the final product.

This procedure may sound simple, but cutting a rock actually is very delicate work. Too much pressure cannot be put on it while cutting or the rock will crack or shatter. It must also be ground carefully so that it does not get too hot, for it can also crack from heat. The way of avoiding too much heat is to put it to the grinder for a bit and then let up, put it back, then let up again. This must be done carefully, because the smallest mistake or oversight will show up when the process is completed.

After polishing the rock my friend and I talked for a while about the lessons for Christian development this process presents. All of us are God’s gems—all different, yet all beautiful in some unique way. The beauty that is brought out of the rock does not come as a result of any splendid effort on the part of the rock. The Lord made it what it is. In the same way, we cannot boast of any beauty within us, for the Lord created us individually beautiful. When sin hides or defaces that beauty He polishes it away. Because it takes an enormous amount of fine polishing to bring out our God-given beauty, He polishes us daily. God doesn’t put too much pressure on us—only as much as we can bear. But He knows that we need His grindstone—trials—in order for us to become so highly polished that we reflect His character.

Something else impressed me as I worked with rocks. I could not tell by looking at the outside what beautiful design was hidden within a rock. Though unattractive outwardly, each rock seemed to possess a hidden beauty.

1 Samuel 16:7 says, in part, “for man looketh on the outward appearance, but the Lord looketh on the heart.”

Can you imagine the gems we will find if we make an effort to look below the rough surface people wear, and dig deep enough to see the beauty within? The day I discovered how to find the hidden beauty in rocks I asked my friend, “How can you know what a rock will look like inside?”

“You can’t,” he replied. “Rocks are all different and beautiful, but you have to wait until you have cut a rock through completely to be able to see the beauty inside.”

Perhaps, the next time we are tempted to judge someone by “outward appearance,” we should remember the lesson of the rocks—to look inside for the hidden beauty that is there. “Man looketh on the outward appearance, but the Lord looketh on the heart” (1 Sam. 16:7). □

Hiking through Death Canyon

When close friends die we are brought face to face with the question of eternal life or death.

By REGINALD N. SHIRES

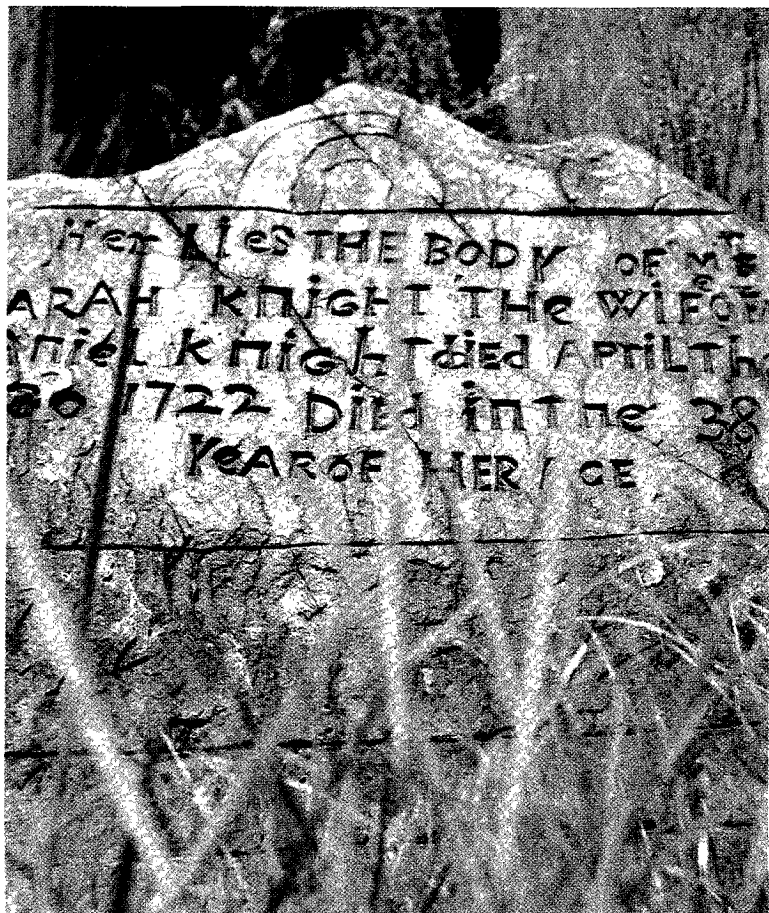
An incident related in a Christmas letter from our friends Bob and Beth made a deep impression on my life. It told of their hike into the back country of Wyoming's Tetons. Full of excitement, they ventured out into the

Reginald N. Shires is a pastor in Wescosville, Pennsylvania.

wilds. However, when they reached a ranger station they were given an emergency message: two of their close friends and colleagues at the Midwest university where they were located had been killed in a car accident along with their friends' 12-year-old son.

Bob and Beth were stunned. "On that day in August," they said in their letter, "it seemed a cruel irony that we had charted a hike through Death Canyon to Marion Lake. Since no other route was available, we decided to proceed as planned. The scenery was beautiful and just what we needed to help sort out our thoughts after the loss of such dear friends."

Because no other route is available the human race is hiking through death canyon. The specter of death is always with us. There seems to be an unusual interest right now, in the subject of death, in America at least. This is evident in the nation's literature. "In American writing now," says Anatole Broyard, of *The New York Times*, "the romance of death seems to be challenging the romance of love."¹ Even children's books deal with the tragic deaths of young people. Hilma Wolitzer's book *Ending* takes up the sad story of Jay Kaufman, who was stricken with multiple myeloma, tumors of the marrow, at 32 years of age. The author reveals the young wife Sandy's thoughts as she struggled to sustain herself and her husband. Sandy discovered that, faced with death, she began to contemplate the meaning of life. One thing you can say about death—it causes us to think.



When Jesus returns, cemeteries all over the world will be torn up and the righteous will come forth in immortal bloom. But until that glorious moment the specter of death will continue to plague us. Fittingly, then, our pilgrimage on earth may be described as a hike through death canyon.

And a lot of thought is being given to this subject. The attention of the nation's courts is focused on death as both doctors and families are faced with the dilemma of terminal illnesses. The Karen Ann Quinlan case in Morristown, New Jersey, is an example. Some parents feel as did the Quinlans that the respirator should be turned off; others hope for a miracle.

Death is a result of sin

Our frail bodies are inherited from our parents, who in turn inherited their bodies from their parents, and so on down the family tree until we reach the origin of the human race. There we find our first parents—Adam and Eve. God said to them: “‘Be fruitful and multiply, and fill the earth and subdue it’” (Gen. 1:28).* As he looked upon his beautiful companion for the first time, Adam said, “‘This at last is bone of my bones and flesh of my flesh’” (chap. 2:23).

Adam and Eve were created to live forever in a perfect state of happiness. It was only when they both chose to disobey God, and thus allied themselves with the destroyer of the human race, that death became their portion and that of their children. God had to announce to our first parents the sad news of their impending deaths: “‘In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; you are dust, and to dust you shall return’” (chap. 3:19).

Thus the greatest enemy of the human race came into the human family and remains with us even today. Death is the result of sin. It is not always easy for us to understand sin and the pain it causes God, yet it is possible for us to understand the grief that death brings to the human race. Sin causes separation and deep personal loss.

A vivid illustration

The story of the current battle of the human race against cancer provides us with one of the most vivid illustrations of what it means to struggle against sin and its consequences. This dread disease is all about us, and some experts believe that all of us have it inside. Substances that cause cancer float in the air we breathe and the water we drink. Carcinogens are found in the food we eat and the clothes we wear.

The tragic case of Dr. Gary Leinbach, a 39-year-old physician-educator at the University of Washington, provides an example of the pernicious nature of this dread disease. Dr. Leinbach was a gastroenterologist, a specialist in bowel disorders. But cancer picks even on specialists. Stricken one day by the disease that he specialized in treating, his first warnings were stomach pains that woke him up at night. Next he spotted the dreaded killer on his intestinal X-rays. He had contracted a rare cancer of the small bowel. “‘Why me? Why now?’” the 39-year-old physician questioned as he tried desperately to keep death from his door. In December,

1972, Dr. Leinbach died as the disease spread to other vital organs.²

Like a deadly cancer, sin struck at our first parents, Adam and Eve. How desperately they must have fought against it, but it seemed hopeless. There were many facets of sin that our first parents must not have understood clearly. For instance, how it could affect all their future offspring, bringing death to everything it touched.

Adam and Eve were not left without hope. The promise first given them was beautifully stated many thousands of years later as Jesus talked with Nicodemus. Jesus revealed to him God's plan to save the human race in spite of Adam and Eve's failure, stating, “‘For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life’” (John 3:16).

Years later, under inspiration, Paul took up this theme,

Lights of home

By IRWIN CAMPBELL

I remember the lights of home that would suddenly come into view after traveling for hours on a wearisome winter road through the forest.

An 8-year-old orphan, I lived with a family on the Wisconsin-Minnesota line. The hills and swamps were covered with spruce and balsam, plus, in winter, a heavy blanket of snow. During this season it was cold. Blizzards with drifting snows would howl across the land.

When I should have been in school, I was helping to cut and haul pulpwood to the nearest railroad siding for shipment to the paper mills. We often made three trips a day with a load of logs, returning in the darkness.

The winter nights were black, and fir trees made the night even darker. Deep in those woods I often heard the voices of wolves and hoot owls. As I plodded along behind the bobsled, I was afraid I would get lost, but the team of horses drawing the sled knew their way home.

Finally around the last bend I would see the lights of home. To me, they represented a warm fire, food, light, and a bed until another day.

It was at that home that I learned to read the Bible. It was there that, reaching the age of accountability, I began to understand the great plan of redemption, and accepted its provisions. The winter lights of that home to me became symbolic of that greater light that cheered my heart and urged me on.

Now, many years later, I have retired from the pressures of a busy, hurried, and troubled world. The darkness, the greed and crime, the cruelty and lust with their hurts and sorrows, still frighten me as did those sounds in the forest on winter nights long ago.

But now I know that round some bend in life's roadway I will soon see the lights of home—my eternal home. Soon, again there will be light, warmth, food, security, as I live with my Redeemer forever and ever.

* All Bible references in this article, unless otherwise indicated, are quoted from the Revised Standard Version.

explaining, "As in Adam all die, so also in Christ shall all be made alive" (1 Cor. 15:22). The first part of this statement can be understood in some measure, at least, for death is man's common enemy. In fact, Paul states, "The last enemy to be destroyed is death" (verse 26). Although not as readily grasped by the natural mind, the second portion of his statement that "in Christ shall all be made alive" (verse 22) becomes the strongest basis of hope there is for a dying race.

Significantly, Paul presents eternal life as coming only through Christ. Why is it that eternal life comes through Christ alone? What is so special about Him? When we come to the point in life where we are faced with the loss of friends and relatives we begin to understand better why we need Jesus. Paul phrases this realization aptly when he assures us, "Since therefore the children share in flesh and blood, he himself likewise partook of the same nature, that through death he might destroy him who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong bondage" (Heb. 2:14, 15).

Through Jesus we discover God's answer to our questions about death. In another passage Paul adds, "Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven" (1 Cor. 15:49).

Fulfillment of this promise is still in the future; it will be fully realized when Christ returns. Then the resurrection of the righteous dead will take place (verses 51-55). In the meantime we find ourselves hiking through death canyon. No other route is available. Grief overwhelms us as news of the death of people reaches us from all sides. We deeply feel their loss. We believe that some of our friends were prepared to meet death. On the other hand, we believe that some were unprepared.

With death coming unexpectedly to many, there is an urgent need for people everywhere to be made aware of the provision of eternal life through Jesus Christ. Naturally, this can be done only when a person is alive and in a proper frame of mind. Our challenge, then, is to speak to the living about eternal life through Christ. It is this hope alone that enables humans to face death victoriously.

What this hope can do is often seen in the lives of people who, because of terminal illness or severe accident, know that their earthly life is drawing to a close. Usually, instead of fear, there is childlike trust in God. A talented hymn singer of the Bible, placing his troubled life in God's hands, sang in the face of death; "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures. . . . Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Ps. 23:1-4, K.J.V.). □

REFERENCES

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FOR THE YOUNGER SET

The bird in the cedar tree

By KATHERINE HAUBRICH

John was excited! "Mommy!" he called, as he dashed up the steps and through the front door. "We have a bird's nest in the cedar tree. It has two fuzzy little babies and two more eggs."

Mother smiled at John from the sink, where she was finishing washing the breakfast dishes. "What kind of birds do you think they are, John?" she asked.

"Well, I saw the mother bird before she flew away, and she looked like the picture of the thrush that Mrs. Williams brought to Sabbath school last week," replied John.

"We'll watch her," said Mother, "and see what we can find out about her from our bird book."

Later she and John watched from a distance as the mother bird flew back and forth to her new family, carrying berries in her curved beak to feed the young ones. Sometimes John saw the mother bird poke her long beak down into the earth to make a hole. She would wait a minute and then snatch up something from the hole and eat it herself.

After checking the bird book, Mother looked through binoculars at the mother bird. "John," she said quietly, "look through the binoculars and tell me what you see."

Taking the glasses from Mother, John looked carefully at the bird. "I see a brown bird with stripes on her breast. She has a long, curved beak and yellow eyes."

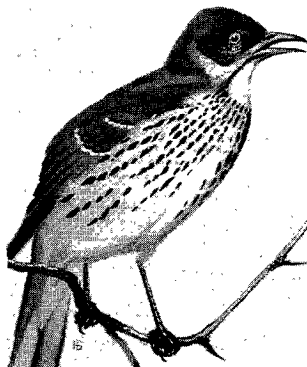
"That's right, but look at this picture of the thrush in our book," Mother said. "See, she's brown too, but how is she different from the little mother bird?"

John studied the picture a moment. "Oh, I see!" he said slowly in a hushed voice. "This one in the book has dark eyes and a shorter tail. Does that mean our mother bird is not a thrush?"

Mother turned back a few pages in the book to a picture of another bird that looked very similar to the thrush. "Here, John," said Mother. "This is the one we see in the cedar tree. It's called a brown thrasher. See, it has yellow eyes, a longer tail than the thrush, and a streaked breast rather than a spotted one." Studying the picture, John agreed that it was indeed the same bird they saw in their cedar tree.

"Mother, may I take this book to Sabbath school to show Mrs. Williams?" John asked.

Mother nodded Yes, and, putting her finger to her lips, said, "Shhh," for mother thrasher had hopped a little closer to where they were sitting.



Brown thrasher



Wood thrush

Getting my Master's degree

Since my illness, nature has become my schoolroom, and my teacher is the Master Teacher.

By IRIS THOMPSON SCHNEPPER

“Are you going to spend the rest of your life in bed?” someone asked me. Apparently she thought I was babying myself after my heart attack. The doctors had held out no hope for my life, giving me six months at the most to live. However, the Lord had other plans for me, even though they involved some hard experiences and a great deal of suffering.

It has been several years now since I had an almost fatal heart attack. My confinement in bed gave me time to learn of my Master's great love for me. Because I had a great desire to live, I began reading *Counsels on Health* and other Spirit of Prophecy books that, before my heart problem, it seemed I never had time to study.

My life as a pastor's wife had been full, but somehow I had neglected taking time for the kind of personal study my soul needed. As Sabbath school superintendent, or leader of the children's division, or missionary volunteer leader, there were always programs to plan. Along with musical activities and entertaining at home, these tasks filled my days. After my husband retired, we seemed to keep up the demanding pace, becoming involved in an intensive visitation program and his speaking at smaller churches on Sabbath.

While I was too ill to sit up after my heart attack, I listened to H. M. S. Richards reading from the King James Version on tape cassettes. Later I took the time to compare this version with some of the modern translations and I received a rich blessing.

Iris Thompson Schnepfer, who has been a Bible worker, is a retired pastor's wife and lives in Colton, California.

Living in the shadow of Loma Linda University, where there is a continual emphasis on higher learning, I had found it easy to substitute other studies for the study of the Bible. However, since my illness, nature has become my schoolroom, and my teacher is the Master Teacher. I can also testify from personal experience to the truth that “there is nothing more calculated to strengthen the intellect than the study of the Scriptures” (*Steps to Christ*, p. 90).

My thoughts often turn to a family with whom we had become acquainted, who were poor in this world's goods. When they first began to attend Sabbath school they were embarrassed at knowing so little about the Bible. But they began studying it faithfully. The parents also studied Ellen White's books diligently. At first they could not read well. They stumbled over simple passages, not to mention the more difficult Biblical names. But they persisted. Gradually a change came over both their lives and their appearance. We could see a new beauty reflected in their faces, which came from their study of Christ's character.

Others also began to notice a dramatic change in them. Neat shoes replaced boots perpetually dirty from the barnyard. They began to show greater reverence for God's house by a change in conversation and appearance.

Their lives witnessed to the veracity of the statement that “he who opens the Scriptures, and feeds upon the heavenly manna, becomes a partaker of the divine nature” (Ellen G. White, *Review and Herald*, June 28, 1892).

Meditation replaces medication

There has been a noticeable change in my experience, too, since I began to spend more time studying the Bible. A formidable array of pills, intended to keep the blood circulating through my tired heart, used to stand on my bedside table, but medication is gradually being replaced by meditation. Prayer has done more for me than have pills; aspiring to be Christlike more than taking aspirin.

I used to think that tomorrow I would have more time to sit at my Master's feet, but today is yesterday's tomorrow. Now I realize how much more I needed to know about Jesus and my heavenly Father in order to represent Them in character.

“The Lord wants every one of us to have a deeper, richer experience in the knowledge of our Lord and Saviour Jesus Christ. He desires that we shall grow in knowledge, not earthward, but heavenward, upward to Christ our living Head. . . . We know falsehoods are coming in like a swift current, and that is just the reason why we want every ray of light that God has for us, that we may be able to stand amid the perils of the last days.”—*Ibid.*, March 4, 1890.

What a different, more joyful way of life I discovered! My assurance today is that my Teacher will be pleased when He presents me my “Master's degree” at His coming. □

Miniblessings

A mispronounced word in a public prayer started a train of reveries.

By MILDRED THOMPSON

“Miniblessings?” Probably no one else in the kneeling congregation even noticed the slight mispronunciation as the earnest young man expressed his gratitude for God’s “many blessings.” But, ever the nitpicking English teacher, I found my mind repeatedly straying, intrigued by the thought of God’s gifts in small packages.

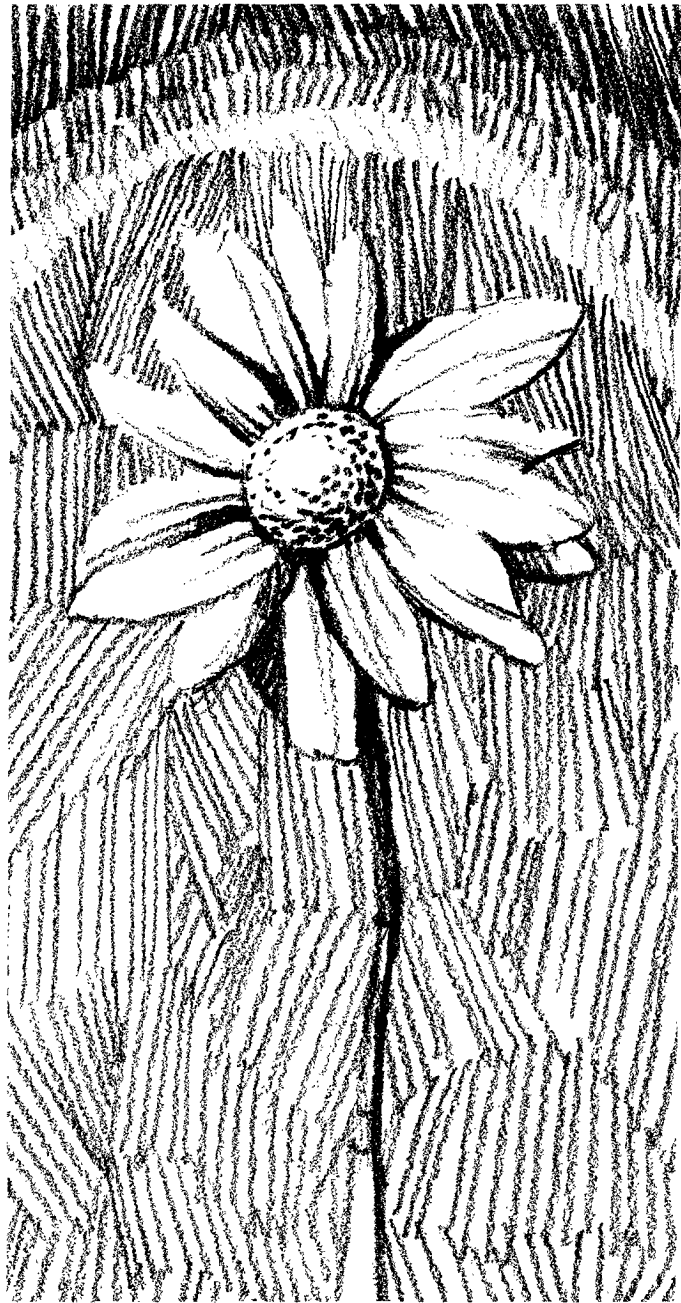
“Miniblessings.” What is the measure of a blessing? Which of God’s gifts is small? Certainly not the gift of His Son, not the gifts of life, of health, of intelligence, or of our five senses; not our loved ones, nor this beautiful earth and the freedom to experience it. The list of large, or maxiblessings if you will, is endless. But miniblessings? Memories claimed my errant thoughts.

As a teen-ager, walking to school in the clear air of an early spring morning in Montana, I often thrilled to the song of a meadowlark. Though I professed to be a heathen—whatever I thought that meant—my heart’s invariable response was a line from a partly recalled song, “Dear Lord, I thank Thee who hath made the earth so bright.” A single bird in the vastness of the big sky country. A miniblessing? Perhaps. But my heart felt ready to burst with joy and gratitude.

Years ago an elderly visitor to our small church described her former life as a teaching nun in a convent and told of the habit she had formed of repeating a beautiful little prayer of gratitude each time she took a drink of water. “I say it yet,” she told us. Water—each small sip a gift from the Giver of the water of life. How do we evaluate a drink of water?

Before me is a letter from a special friend, one of the pupils in my first church school. Knowing of a problem in my life, she took time to write, giving information I needed and suggesting a possible source of help. Then she added, “Did I ever tell you that you were a good teacher and that I like you?” My mind drifted back to the years she sat in my classes, recalling her faithful work, her uncomplaining acceptance of her own trials, but especially her ready smile, expressive of warm understanding or bubbling with fun and teasing. No, the problem is not yet solved, but those few words and the

Mildred Thompson is a caseworker in Kelso, Washington.



memories they evoked have helped me to keep working on it. A miniblessing? Not to me.

Yesterday I discovered an unexpected washday bonus. When I opened a package of Toss 'n Soft to add to the loaded dryer, I was suddenly transported to the prairies of eastern Montana, delighting in the remembered fragrance of the lovely white primrose. So small a gift, but how greatly treasured.

A baby’s smile, a moment’s relief from pain, the quick touch of a friend, a comforting text remembered in the night—none of these is small in a time of need.

A rustle among the congregation, signaling the ending of the prayer, brought an end, too, to my reveries. But I added a brief petition of my own. “Lord, if I cannot do great things for You, help me often to bring at least a miniblessing to one of Your children.” □

Adventist Austerity Year

A recent article in the REVIEW by K. D. Smith (Nov. 2, 1978) set fire to my imagination. Among other things, he spoke of the earnest plea of a village chief in New Guinea for teachers—Adventist teachers! Mission officials, he reported, were initially forced to deny his plea because of lack of funds. Experiences such as this can be multiplied ad infinitum around the world—lack of funds, lack of funds.

The irony of this situation is obvious. Here is a church whose members spend millions of dollars each year on everything from Christmas trees to dog food unable to move into a fertile, opening field with the gospel because of lack of funds!

The thought forcefully struck me that perhaps we ought to try something new, something bold, something imaginative. Why not declare an International Adventist Austerity Year with the purpose of raising funds for the immediate accomplishment of a specific number of projects around the world? Let me outline my idea in this way:

1. The funds for such projects would be *separate* and *distinct* from the regular Sabbath school mission fund. They should in no way diminish our regular weekly or monthly giving.

2. In the sense in which I am using it, austerity implies a denial of the many nonessential items—the frills—on which we spend millions of dollars each year. The plan would be to compute the savings resulting from such denials, and turn in an equivalent amount to the church to be used in this special drive.

3. Each member would be left free to determine what constitutes a frill for him, and also how many frills he might be willing to deny himself during the austerity year. I consider as frills such things as the following:

- * Christmas trees and Christmas cards

- * nonessential Christmas gifts
- * Thanksgiving trips and expensive Thanksgiving dinners
- * desserts
- * unnecessary photography (Adventists probably spend millions of dollars in this area alone each year)
- * monthly union papers (cut down to four quarterly issues or less)
- * college newspapers (cut down to monthly or less)
- * unnecessary travel (personal and institutional—the church spends a good deal for the transportation of people to attend out-of-town meetings)
- * much of the mail originating from conference, union and General Conference departmental directors
- * pastoral Christmas letters
- * the proposed dog or cat addition to the family
- * dogfood and catfood (let them eat leftovers)
- * a second TV, or even the first!

The list is endless.

Special GC fund

I propose that we turn in either the entire amount or a significant percentage of the savings that would accrue from such an austerity program to a special General Conference fund to be used for specific evangelistic and educational projects adopted by the General Conference in consultation with the world field. I further propose that the General Conference, through some appropriate forum, report to the international constituency within six months, and every three months thereafter, until the money is spent, the result of the drive in terms of finished projects.

I believe that such a program would work. There are psychological and spiritual underpinnings that space will not permit me to develop, but it is a project in

which everyone who has enough for frills could participate. This is *not* a call for sacrifice, only for responsible stewardship. It will appeal to all who take seriously the global mission of the church.

I would suggest that this idea be given space on the agenda of the Dallas General Conference session, and that 1981 be declared the first International Adventist Austerity Year.

In the words of the late Robert Kennedy, "Some men see things as they are and say, 'Why?' I dream things that never were and say, 'Why not?'"

ROY ADAMS
Berrien Springs
Michigan

Case seems overdrawn

I read with interest the article entitled "God's Schools: Our Hope" (Dec. 7). The critical need for greater concern and understanding on the part of teachers and parents and a less-hypocritical life style on the part of all adults is indeed important, but I feel that the authors did not take into account some basic human frailties when they interpreted the studies mentioned in this article.

First, Ellen White pointed out that the most common reason for people to reject the claims of Christ is a love of sin (*Steps to Christ*, p. 111). Along with this we need to consider the fact that human beings are masters of self-justification (*The Great Controversy*, p. 500). With this in mind, I wonder what percentage of the young people who gave various reasons for leaving the church were simply justifying themselves. Was this possibility considered by those who originally conducted the survey and those who interpreted it?

I would be the last to assert that teachers and parents are perfect. But because we are told that children and youth are by nature rebellious and impatient of restraint (*Child Guidance*, p. 233), it may be invalid to assume that the reasons they

give for apostasy are always honestly stated. The case presented in this article has many valid points, but seems to me to be overdrawn because the self-justification factor was apparently not considered in reaching conclusions.

Although it was not stated, and may not have been intended, the impression was given that there is some correlation between the answers the students gave and the decline in spirituality indicated in the ten-year comparison. There may be several reasons for this decline, but I believe that television is a most likely culprit.

Our youth spend hours before the television set being miseducated. What they view strengthens their love of sin and the propensity to rebel. Why is it that parents who haven't had the backbone to control TV or get rid of it can't understand why their children have no relish for Sabbath sermons, church membership, or Bible classes, and why they resent church restrictions of their life styles? Why aren't these children's lives styled after the pattern of Jesus? Probably because He isn't on prime time. But a lot of frivolous, shallow reprobrates are.

Who can be sure?

Every problem that became apparent as a result of these studies ought to give us great concern. But can we even begin to solve these problems if we take at face value the answers given in some surveys? Human nature being what it is, most of the young people who turn their backs on the church probably can't give totally honest reasons any more than can adults. "The heart is deceitful above all things . . . : who can know it?" (Jer. 17:9). And who can be sure enough about the honesty of their answers to draw certain conclusions from them? It would be better to continue studying God's plan for Christian education, weed out the faults in the system as far as possible, and take the complaints of naturally rebellious youth into sympathetic, but not naive, consideration.

RICHARD HAMMOND
Franktown, Colorado

On-again, off-again Christians

In a simple chorus
the author finds
the secret of a constant
experience with Christ.

By WILLIAM T. HYDE

“Into my heart, into my heart,
Come into my heart, Lord Jesus;
Come in today, come in to stay,
Come into my heart, Lord Jesus.”

I had heard or sung this simple little chorus a thousand times, but suddenly it seemed to raise certain questions in my mind. Why should I ask Jesus to come into my heart today? Did I not ask Him in yesterday? Has He not been there constantly ever since I first gave my heart to Him? Does Christ not *dwell* in our hearts by faith? (see Eph. 3:17). Why should I have to keep asking Him to come in?

Pondering the problem, I remembered the story of the little girl who said she pretended that her heart was a home. When Satan came knocking at the door of her heart, she would say, “You answer the door, please, Jesus.” And when Satan saw Jesus, he would say, “I’m sorry, I’ve come to the wrong house.” So, with Jesus in her heart, Satan had no chance to get her to sin.

But suppose one day she went to the door when Satan

knocked, and said, “Come in a minute, and let’s have a little fun.” What would happen? Would Jesus drive Satan out? No. He has given us free will. If we want to join with Satan in doing evil, then He will not prevent us. But would Jesus stay there while she entertained one who was her deadly enemy, as well as His? How could He?

From experience and observation we know that “born-again Christians” sin after their conversion. I’m talking about known sins that are sometimes deliberate sins. Why else would John have written, “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous” (1 John 2:1)? When the indwelling Christ sees us yielding to temptation, turning a deaf ear to the warnings of the Spirit, what can He do but leave us to our ways?

The secret of victory

Now let’s get back to the little girl. When she neglected communion with the Saviour, her thoughts turned to self and sin, and soon Satan came sneaking in through the back door or even had himself invited in through the front door. The secret of victory may therefore be expressed in simple terms—Christ in; sin and Satan out.

If we have let self or Satan drive the Lord out and have indulged in deliberate sin, then how long will it be before the Lord is willing to come back in? Will He have to wait awhile until His hurt feelings have gotten over the insult? No. Jesus loves us with a never-failing love. As soon as we sincerely repent and confess our error and invite Him to return (as the little chorus invites Him), the kindly Saviour comes right back in and takes us under His care once more. As we feel the joy of His presence, we will wonder how we could ever have been so foolish as to have turned Him out. What can sin offer that can compare with the joy of salvation!

How often can this happen? There is no limit to the love of Christ; He is always ready to forgive. The trouble is that every time we turn Him out, the old, sinful self grows stronger and makes it harder for us to repent. We grow deaf to the knocking at the door, or pride does not let us confess, until we may find ourselves unable to respond to His repeated offers of mercy.

The next time you sing “Into My Heart,” remember the breadth, and length, and depth, and height of the love of God, and put the accent on “Come in to *stay* .” Ask Him to help you to remain as faithful to Him as He is to you. He can do it. He loves you with an everlasting love that never takes offense. (See Eph. 3:18, 19; Jude 24, 25; Matt. 28:18.)

While we are still in this wicked world, we can never be sure that we have reached the place where we will never again let self or sin drive the Saviour out, but as long as we can find joy in the presence of Jesus and in communion with Him throughout our waking hours, we can know that He “who began a good work in you will carry it on to completion until the day of Christ Jesus” (Phil. 1:6, N.I.V.). □

William T. Hyde is professor emeritus of religion at Pacific Union College, Angwin, California.

Help me find my baby!

A warm October day, which started out bright with promise, turned into a never-to-be-forgotten nightmare.

By BARBARA HUFF

Elsie looked wistfully out the kitchen window as she finished washing the breakfast dishes. She always felt melancholy in the fall—"lonesome" she called it—but she had no time for those thoughts today. Already Chet had hitched Nellie, the mare, and Sugar, the mule, to the wagon. Lee and Ray were in and out of the house, banging the screen door, first hurrying mother and then checking on dad. The boys, aged 3 and 2, were impatient this morning because they were going to the field to help gather corn. The other crops were all harvested, and the busy season was nearly over.

Chet drove the team about a half mile from the house, and the family began gathering corn on the north side of the field by the lake. The farm lay in the bend of Black River, with Carpenter Lake on the north and Indian Creek on the east. The wagon straddled a row of corn, the down row, and thus they picked five rows at a time. Elsie picked on one side of the wagon, and Chet on the other, the boys fidgeting back and forth, more interested in grasshoppers and crayfish than in the business at hand.

They were nearing the south end of the field when the empty feeling in the boys' stomachs confirmed the fact that the sun was nearly straight above them in the blue October sky.

"Daddy, there's a melon. Cut it for us."

"All right, Lee-boy, go get it and bring it around to the back of the wagon."

Chet took his jackknife out of his overalls pocket and opened the biggest blade. From his hip pocket he pulled a clean red handkerchief and with it wiped the blade. But when he began to cut the little melon, it didn't crack open as he expected.

"Sorry, boys, it's no good. It's a citron. All this is good for is making preserves."

Little boys, especially when they are hungry, can be persistent. The Huffs had grown a good crop of melons

that year, and the boys knew that there were some small melons left on the vines in the adjoining field across the slough. Chet and Elsie smiled their approval as the little fellows scampered, hand in hand, between the rows of dry corn toward the watermelon patch.

After about thirty minutes Lee returned alone to the wagon.

"Where's Ray?" Elsie queried.

"Oh, he found a little-bitty melon. He came back."

Elsie quizzed Lee and realized that he had left his little brother and gone deeper into the patch for a bigger melon. Ray must have taken the wrong corn row back toward the wagon.

Elsie ran to the end of the cornfield and called Ray. The only answer she received was the rustle of the dry corn leaves. Chet put Lee in the wagon and then climbed on himself. By standing on the load of corn, he could see over the tops of several rows, but there was no little boy in sight. Leaving Lee in the wagon, he drove to the end of the field, tied the team, and he and Elsie frantically searched the cornfield, the melon patch, and the brush slough—calling, listening, and looking.

Ray was lost. Fear gripped Elsie's heart. Chet tried to give her assurance, but he had none to spare. They both knew that the steep banks of Black River were only a short distance to the south. And, of course, there was the lake and the creek. Elsie shuddered as she thought of the cold, deep water.

"O God," she cried, "help me find my baby!"

Chet went back to the wagon and began to unhitch the team. Elsie watched numbly as he pulled the harness from Sugar, unbuckled the collar, and slipped the bridle off over her long sensitive ears, giving her freedom in the field of ripe corn. Was it a dream? Elsie had never seen anyone deliberately turn an animal loose in a cornfield. Startled back to reality, she saw Chet grab Nellie's mane with his rough, calloused hand and swing onto her back.

"Elsie," Chet said gently, "I'll take Nellie and search, and you go to the Ralstons for help."

"Oh, Chet, I can't leave. Let me——"

"We've got to have help."

The Ralston brothers lived about a mile away. They had a car and could go for help. But how could she leave? How could she turn her back and walk away? She knew that Chet could do more good searching on horseback than she with Lee could do. Reason and emotion played tug of war as she reached for Lee's hand and started toward the Ralstons.

A never-ending mile

How long is a mile? A mile with a friend is no longer than a heartbeat or two. A mile in the sun is shorter than a mile in the rain. Elsie's mile was fifty times the circumference of a mother's love. Each step brought her closer to help, but farther from her son.

By the time she saw the house the tears were flowing freely down her cheeks. With reluctant feet she tried to sprint forward, but already little Lee was running. With



an insight far beyond his years Lee asked no questions, nor did he complain.

As she approached the gate her head was pounding, and she felt faint. She grasped the gatepost, sank to her knees, and prayed again that God would protect her tiny son.

The Ralston boys sprang into action. One left immediately on horseback to get Chet's brother, John, and John's dog to join in the search. The other boy took Elsie and Lee in his car and drove toward town to notify the sheriff and get a searching party. They stopped along the way and informed other relatives and neighbors, and Elsie returned to Carpenter Bend with one of them. It was past two o'clock now, and nearly 20 people were searching.

While Elsie was gone Chet had been riding and searching and praying. The promise in Psalm 34:7, "The angel of the Lord encampeth round about them that fear him, and delivereth them," came vividly to his mind. On one of his rounds he came near the house, so he galloped up and put the saddle on Nellie. He searched another field for a half mile along the river while other searchers combed the brushy thicket around the lake.

Elsie tried to be encouraged by the comfort and helpfulness of her friends as she watched the sun inch its way toward the western horizon. The little family had prayed that morning, as they did every morning, for God's care and the angels' protection. "Help us, Lord," she pleaded, "help us find him before nightfall."

On previous trips Nellie had wanted to follow the

creek toward the house. Chet had always turned her and ridden across the fields. As he came to the end of the field again he stopped the horse and looked in the sand for little footprints. There were none. He called, but as before the only answer came from the strong northwest wind rustling the corn. Helpless and hopeless, he viewed the lowering sun and the gathering clouds. Then he dropped the reins on old Nellie's neck, grasped the saddle horn, and cried aloud, "O Lord, direct this horse to Ray."

Instantly she started in a swift canter up along the creek bank. About a quarter of a mile to the north the creek made a loop, and she started to leave the creek and follow a path across the field.

A number of wild ducks flew up, and the mare stopped dead still—not because of the ducks, but as if an unseen hand had pulled stoutly on the reins. Chet clung to the saddle to keep his balance. Nellie turned and walked straight into the thicket in the loop. With her head lowered she made for a clump of switch cane.

"Found, found!"

Not until they were within 20 feet of Ray did Chet see him, but the mare didn't stop until she could have touched him with her nose. He sat on the ground, calmly stripping the leaves off a stock of switch cane. He was wearing bib overalls and a little green jacket with black lapels and collar that Elsie had made over for him from a larger coat. The little tear-stained face looked with confidence as Chet jumped off the horse, knelt down, put his arms around him, and prayed a prayer of thanksgiving to God.

Chet put Ray on the saddle and swung up behind him. Nellie galloped toward the wagon, which was a mile away, where the grandparents had been stationed to direct new searchers. As the horse galloped, Chet called out, "Found, found," at the top of his voice. Other searchers picked up the message and echoed it on.

Elsie was searching in the brush along a row of walnut trees at the edge of the cornfield when she heard the joyous refrain. As each searcher heard the news, he shouted it on to the next until the entire river bottom was vibrating with thanksgiving. Car horns began blowing, and as Chet rode up with little Ray snuggled up to him in the saddle, he said that it was the sweetest music he had ever heard, and that he would never hear sweeter music until the angel Gabriel blew his horn.

"Mamma," Ray called as Elsie pulled him from the saddle and cuddled him to her breast. "Mamma, big kitty. Pat big kitty." Ray was unshaken and unharmed, but he had a story that he was too young to tell. For days he talked about the big kitty.

Many bobcats were found in southeast Missouri in 1939. Could it have been that the 2-year-old boy was in the company of a bobcat during those hours? In Elsie's mind there was no doubt that, as in Daniel's time, an angel had shut the "lion's" mouth and protected her lost boy. □



Primeval prayer

By NICHOLAS
LLOYD
INGRAHAM

*A bashful billow built of cloud and clod,
The weeping willow strolls the marshy sod
And bows to wave her humble prayer to God.*

*The dogwood dons her petal robes of white
And polka-dots the forest like a sprite
To meet her Master in the moonlit night.*

*The poplar rustles through the vales of spring,
With tulips tousled in her hair, to bring
A gift of prayer to God—hear her leaves sing!*

*I've seen mimosa trees when day is done
Fold up their leaves in silence one by one
And say their blossom prayers at set of sun.*

*I've seen young, stalwart evergreens bend low
And kneel to God and pray through silent snow
All winter long, then rise and stretch and grow.*

*I've seen storm-torn, rheumatic apple trees,
Facing slow death, bow down on splintered knees
And pray to God by feeding hungry bees.*

*All trees praise God in some appointed way.
Just how or when is not for man to say . . .
But trees have hearts—and hearts, somehow, must pray.*

The foundling infant

One of the most touching allegories of the Old Testament has remained almost unnoticed apparently because it is tucked away in Ezekiel, a book many people seldom read.

It is the story of an infant baby girl cast into an open field at birth, who later becomes a queen, but then turns to a life of prostitution.

Here is the story in a modern speech translation:

“When you were born, no one cut your umbilical cord or washed you or rubbed you with salt or wrapped you in cloths. No one took enough pity on you to do any of these things for you. When you were born, no one loved you. You were thrown out in an open field.

“Then I passed by and saw you squirming in your own blood. You were covered with blood, but I wouldn’t let you die. I made you grow like a healthy plant. You grew strong and tall and became a young woman. Your breasts were well-formed, and your hair had grown, but you were naked.

“As I passed by again, I saw that the time had come for you to fall in love. I covered your naked body with my coat and promised to love you. Yes, I made a marriage covenant with you, and you became mine.’ This is what the Sovereign Lord says.

“Then I took water and washed the blood off you. I rubbed olive oil on your skin. I dressed you in embroidered gowns and gave you shoes of the best leather, a linen headband, and silk cloak. I put jewels on you—bracelets and necklaces. I gave you a nose ring and earrings and a beautiful crown to wear. You had ornaments of gold and silver, and you always wore clothes of embroidered linen and silk. You ate bread made from the best flour, and had honey and olive oil to eat. Your beauty was dazzling, and you became a queen. You became famous in every nation for your perfect beauty, because I was the one who made you so lovely.’ This is what the Sovereign Lord says.

“But you took advantage of your beauty and fame to sleep with everyone who came along’” (chap. 16:4-15, G.N.B.).

Meaning of the allegory

What is the allegory designed to teach? The woman is Jerusalem: “Point out to Jerusalem what disgusting things she has done’” (verse 2, G.N.B.). The finding of the infant apparently refers to God’s taking pity on the Israelites when they were in bondage in Egypt. It was there that Israel as a nation was born.

God’s marrying the girl after she reached maturity apparently represents the covenant entered into at Sinai.

The greatness to which the woman attained would refer to Israel’s greatness in the days of David and Solomon, when the kingdom extended from the Euphrates “to the border of Egypt” (1 Kings 4:21).

The woman’s prostitution represents Israel’s entering into alliances with foreign nations for political advantages, also Israel’s worshipping foreign gods.

It is incredible that, after all that God had done for her, Israel should forsake Him and court foreign gods. It is equally incredible that after God had given Israel repeated victories in battle, battles fought against the greatest odds, that she would turn in time of need to foreign nations to help her militarily. The incongruity of such a situation is what the allegory highlights.

The ingratitude is shocking. “During your disgusting life as a prostitute you never once remembered your childhood—when you were naked, squirming in your own blood’” (Eze. 16:22, G.N.B.).

Incredible ingratitude

The ingratitude is further shown in the woman’s taking the wealth God had given her, and using it to pursue her shameless trade. “You took the silver and gold jewelry that I had given you, used it to make male images, and committed adultery with them. You took the embroidered clothes I gave you and put them on the images, and you offered to the images the olive oil and incense I had given you. I gave you food—the best flour, olive oil, and honey—but you offered it as sacrifice to win the favor of idols’” (verses 17-19, G.N.B.).

Completely contrary to custom, the queen-turned-prostitute paid people to commit adultery with her: “On every street you built places to worship idols and practice prostitution. But you are not out for money like a common prostitute. . . . A prostitute is paid, but you gave presents to all your lovers and bribed them to come from everywhere to sleep with you. You are a special kind of prostitute. No one forced you to become one. You didn’t get paid; you paid them! Yes, you are different’” (verses 31-34, G.N.B.).

Lest we sit back and smugly shake our heads at ancient Jerusalem’s incredible stupidity, let us apply this allegory to ourselves. We too were foundling infants cast out into the open field to die. If Jesus had not passed by and said “Live” we would all be dead in our trespasses and sins. Not only did He rescue us; He entered into a covenant with us. He married us. In the words of Paul to the Corinthian believers, “I have espoused you to one husband, that I may present you as a chaste virgin to Christ” (2 Cor. 11:2).

Are we doing any better than Israel in our marriage relationship to Christ? Have we ever turned from Him to worship idols, not of wood and stone, but idols we have set up in our hearts—money, pleasure, television? Who or what gets our greatest attention?

What about the wealth God has helped us acquire? Like Israel of old, are we spending it for selfish pleasures and gratification?

“Whatsoever things were written aforetime were written for our learning” (Rom. 15:4). The allegory of the foundling infant has been preserved in the sacred canon for a purpose. It has many things to teach us.

Perhaps not the least of the lessons is that God is not soft on sin. He is not reticent to express His disgust for shameful ingratitude and misconduct. This is an aspect of His love. His object in inspiring Ezekiel to record this agonizing allegory was to save His people. Sometimes denunciations and judgments are the only way.

No matter what our present circumstances, let's remember that we owe all to Him who, walking by, took pity on us as foundling infants cast out to die and bade us “Live.”

D. F. N.

God has a thousand ways

Does God always answer prayer?

Yes.

Does He always say Yes?

No.

When He says Yes does He always answer in exactly the way we expect?

No.

We thought of this several years ago when we were caught in a snow-and-ice storm in Nashville, Tennessee. We had arrived by air from Washington, D.C., just as two events were at their height—the evening rush-hour traffic and a snowstorm. No one was at the airport to meet us. The friend who was to pick us up and drive us to the motel where we had reservations had been delayed by a traffic jam.

Eventually—after about a two-hour wait, during which time we tried in vain to hail a taxi—our friend arrived. He looked pale and exhausted. We felt sure that the trip to the motel would be slow and dangerous, for snow was still falling and the streets were icy.

We were right. After traveling about one mile the first hour and another mile the second hour, in the darkness

we inched our way up a hill, accompanied by scores of other cars. At the top of the hill traffic slowed further, then stopped.

With unwarranted optimism we assumed that, whatever might be the cause of the tie-up, the problem would be solved summarily and we would be on our way. At first, to keep warm, we left the motor running. But after half an hour, with no visible movement of the scores of cars and trucks, we turned off the motor. Half an hour later, chilled to the bone, we got out to try to ascertain why nothing had moved. We walked part way over the hill and discussed the problem with other drivers. From the little we could see and the limited information we could obtain, we concluded that a stalled truck with a dead battery was blocking both lanes of the highway. The road, especially near the bottom of the hill, was covered with a glare of ice.

Hours passed. Nothing moved. We were cold. We were tired. As midnight came and went, we thought longingly of the warm room and bed that were waiting for us at the motel. In despair we prayed repeatedly, “Dear Lord, please help that truck move so that we can be on our way.”

Move the truck

But in spite of our pleas, the truck stayed where it was. Stubbornly we kept asking the Lord to move the truck. We thought that the only way for us to escape the traffic was to move the truck so we could go forward.

Eventually, we noted that the car behind us was starting to back up. Then the car to the right of us did the same. Then another car. And another. Someone had discovered that a section of the median strip between the four lanes of the highway was flat and could be negotiated. Within minutes we were able to back up far enough to cross to the other lanes, and, via a roundabout route, we made our way to the motel—arriving at two o'clock in the morning. Had God answered our prayer? Yes—not in our way, but He had answered—effectively.

Often in life we see no solution to problems or we see only one solution. But God is not limited either in intellect or in power; hence He sees solutions and possibilities that we do not.

In a passage touching on this point, Ellen G. White wrote: “Worry is blind, and cannot discern the future; but Jesus sees the end from the beginning. In every difficulty He has His way prepared to bring relief. Our heavenly Father has a thousand ways to provide for us, of which we know nothing. Those who accept the one principle of making the service and honor of God supreme will find perplexities vanish, and a plain path before their feet.”—*The Desire of Ages*, p. 330.

So, in our praying let us never insist that God do things our way. Rather, let us trust, and wait patiently. “Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths” (Prov. 3:5, 6).

K. H. W.

Golden promises

By ELEANOR
C. WOOD

*Golden is the goldenrod,
Gold the daffodils.*

*The golden dandelions dance
Up and down the hills.*

*Golden are the buttercups
That through the meadows creep,
And golden are the promises
That God has thought to keep.*

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review publications

Adventist hospitals depend on volunteers

By MELINDA HOWES

The moment was tense, hushed. Inside the nearby operating room, surgeons performed delicate open-heart surgery.

Outside, in the surgical waiting room, John Degen was busy working. His function was to keep the family fully informed of the patient's progress, to reassure them and provide emotional support, to help them know what to expect after the surgery.

Mr. Degen knows. He is himself a former open-heart-surgery patient who now devotes full-time efforts to assisting other heart patients and their families.

Mr. Degen is a volunteer, one of a special breed of people at Adventist hospitals. According to a survey, in a recent year more than 5,000 volunteers donated more than 555,000 hours to work in 32 Seventh-day Adventist hospitals.

Mr. Degen volunteers not because he's a member of the church (he isn't, and 90 percent of the volunteers aren't), but because of a sincere desire to "help someone as much as I've been helped."

Some volunteers, like Mr. Degen, receive awards for their services. (Last year he was presented a Volunteer of the Year Award by the State of Maryland for his work with heart patients at Washington Adventist Hospital and throughout the metropolitan Washington area.) The vast majority, however, never receive public awards, and don't seek them. Their reward, as Charlotte Temple, a volunteer at Kettering Medical Center in Ohio, says, "is to help ease someone else's burdens, if only for a short time."

Melinda Howes, former public relations director of Washington Adventist Hospital, Takoma Park, Maryland, lives in West Virginia, where she does free-lance writing.

The Seventh-day Adventist Church owes a debt of gratitude to these volunteers, who, through selfless efforts and the costly gift of their time, perform a vital and too often taken-for-granted role in Adventist hospitals and other institutions worldwide.

In the volunteer organizations of Adventist hospitals, Baptists, Jews, Catholics, Methodists, a few Adventists, and many others come together for a common purpose—to serve those in need. The key is *service*—service given with the expectation of receiving no material gain in return. Tom Flynn, administrator of Shawnee Mission Medical Center, puts it another way: "The essential ingredient is caring."

Not charity

Some may view volunteering as charity work. And there are those who see it as essentially unnecessary busy-work, or as a kind of baby-sitting service for retired persons who have no skills and nothing but time on their hands.

Some volunteers belittle their role, saying "I'm just a volunteer" in the same manner some women say "I'm just a housewife" or "I'm just a secretary." Others, says Cynthia C. Wedel, chairman of volunteers for the National Red Cross, see volunteer work as a form of amateur "do-goodism" that is relatively ineffective ("Changing Times Demand Volunteers Adopt New Ideas," *Fund Raising Management*, March-April, 1975, p. 25).

The real picture, however, is a much different one.

"Our volunteers want to be challenged," says Roma Armbruster, a former volunteer at Shawnee Mission Medical Center who is now director of the hospital's volunteer program. "If our volunteers aren't challenged,



Linda Mangan, nursery volunteer at Kettering Medical Center in Ohio, is typical of the 800 volunteers who donated a total of more than 100,000 hours of their time to work in that institution last year.

they will not work. They don't want to hold up a wall or warm a seat."

The variety and complexity of tasks performed by the volunteers is awesome—ranging from teaching medical-arts students chemistry to assisting in labor and delivery rooms, making toys for pediatric patients, writing pamphlets on heart care, or teaching mental-health patients the art of weaving. Volunteers also perform many less exotic but nevertheless necessary tasks such as delivering patients' mail and flowers, staffing informa-

tion desks, taking ice water and beverages to patients, acting as liaison between surgical patients and their families, and operating gift shops and book carts.

To put the picture in a financial perspective, the cost of paying each of these volunteers a minimum wage for the hours worked in 1977 alone would have cost the hospitals a total of more than \$1,470,880.

"If volunteers were not available to perform many of these tasks," says Charley Eldridge, president of Washington Division Health Serv-

ices, Inc., "many of the jobs would have to be eliminated because we would lack the funds to provide salaries for all these services.

"Even more tragic," he adds, "would be our loss of that vital ingredient of caring that volunteers bring to their jobs. They are here not because they have to be, but because they choose to be. The most important ingredient of volunteerism is that one can't buy it. It is a gift from those who want to contribute something of themselves to others."

Community relations

Besides the services provided to the hospital, and the financial savings afforded, the volunteers perform another significant role—as good-will ambassadors for both the hospital and the church.

"I have one volunteer couple who are Jewish but who tell anyone who will listen that 'this is my hospital,'" says Jackie Thornton, director of volunteers at Washington Adventist Hospital. "They've both been patients here, and as far as they're concerned, this is 'their' hospital."

Other volunteer directors and hospital administrators respond similarly. Marlowe Schaffner, president of Kettering Medical Center and president of the National Association of SDA Hospital Administrators, indicates that "the volunteers do the type of public relations work that no public relations office can do. If they enjoy their volunteer work and are favorably impressed by the hospital, they tell others. They talk to their families, their friends—all they come in contact with."

Roma Armbruster adds, "Many of our volunteers are women. Most lead active civic lives apart from their hospital work. They are some of the best links we have between the community and the hospital. Their support and influence play an important role in the community's acceptance of the hospital."

Another more tangible benefit from volunteers' services comes in the form of essential funds. Volunteer

groups have generated more than \$1.5 million for Adventist hospitals in the past year or so. This money made possible the purchase of necessary equipment and the initiation of new programs.

The funds have helped purchase linear accelerators (for use in the treatment of cancer patients), brain scanners, heart monitors, intensive-care equipment, and many other expensive—and required—items. Several volunteer groups have themselves contributed sizable sums to their hospital's building fund.

Volunteers point out that their role helps reduce the cost of health care—both because of the funds raised and because of the savings in paid staff. Bill Werts, president of Florida Hospital's auxiliary, reports, "If the hospital had to pay for all our services, it would certainly increase the cost of health care."

Funds raised and money saved are elements of volunteer motivation—but volunteers generally have other thoughts uppermost in their minds when they discuss the rewards of their work.

Peggy Nidy, who has contributed nearly 11,500 volunteer hours to Florida Hospital in the past 17 years, says she came to the hospital because both her children were born there, adding, "I always figured I'd rather be doing something useful than sitting in a country club somewhere playing bridge."

Another Florida Hospital volunteer, Effie Stewart, who conducts weekly tours for children, among her other duties, underlines the commitment to be of service, saying of her initiation to volunteering: "I quit working, and I came here to find something more rewarding."

Jackie Thornton, a volunteer before becoming director of the Washington Adventist Hospital program, says, "There's just something about being a volunteer and helping patients. You just hope you give as much to them as they give to you."

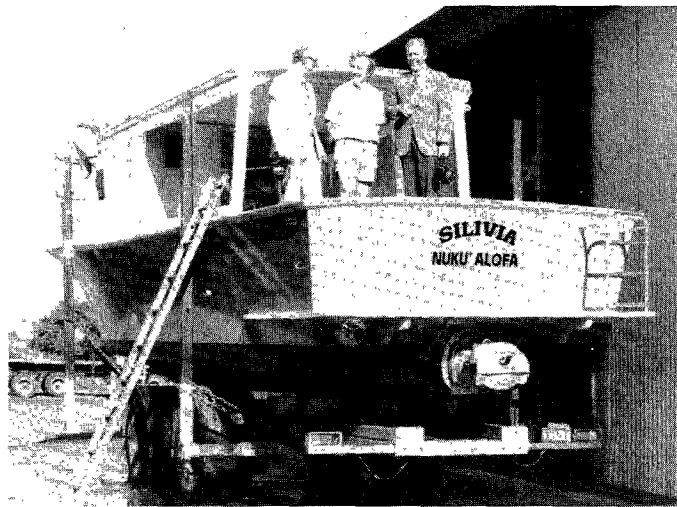
This brief review of how volunteers enrich the hospital has touched on several ways

they do so—through the gift of their time to provide a personalized touch, through the gift of their talents and skills, through the raising of funds, and through their good will and sincere affection for the hospitals they call "theirs."

The hospitals themselves say Thank you to their volunteers in many ways—awards dinners, pins, plaques, and other recognition programs. But the entire church also owes these volunteers a debt

of thanks. Their work—their selfless devotion to Adventist hospitals—is an important part of the health-care program.

Though they may not be physicians or nurses, they fill an important place on the health-care team. And their efforts on behalf of church hospitals have helped build the reputation for "caring" that is enjoyed by the Adventist medical system nationwide.



Ship for Tonga is launched

Keith Watts, Central Pacific Union Mission secretary-treasurer; Alex McDonald, builder; and James Harris, Australasian Division youth director, chat prior to the official launching of the new Adventist mission vessel, *Silvia*. The launching took place on New Zealand's east coast at Mount Maunganui on January 15. Those in attendance saw the massive crane lower the 31-foot craft into the water. As soon as it was floating, several men clambered up on deck to officiate in the special ceremony.

Don Mitchell, Central Pacific Union Mission president, said that this vessel was to be used for the preaching of the gospel in the isolated areas of the Haapai group of islands, which are part of the Tonga and Niue Mission.

Silvia is the Tongan version of Sylvia, the name of the daughter of L. Goodwin, of the United States, a major contributor of funds for the construction and operation of the vessel. The daughter was killed recently in a motor accident.

Silvia has cost \$35,000 but is valued at \$45,000 to \$50,000. The first of its type in the Australasian Division, the boat is powered by a 200 horsepower Mitsubishi diesel and a Hamilton jet unit that pumps 40 tons of water per minute. The absence of a propeller protruding from the bottom of the craft, together with a very shallow draft, makes this type of vessel suitable for use in the reef areas of the Haapai.

After 20 hours of testing and running-in, the *Silvia* will be shipped to Tonga, where on April 14 it will be dedicated to the service of the Lord.

V. B. PARMENTER
Communication Director
Central Pacific Union Mission

Australasia holds its first Bible Conference

By ROBERT H. PARR

From December 19 to 27, 250 delegates from Australia, New Zealand, and the islands of the sea met on the campus of Avondale College to hold Australasia's first division-wide Bible Conference.

Gordon Hyde, director of the Biblical Research Institute in Washington, D.C., his assistant, E. Edward Zinke, and W. Duncan Eva, a General Conference vice-president, were the representatives from the church's world headquarters. Dr. Hyde coordinated the conference, in cooperation with the division secretary, R. W. Taylor.

The keynote address was given by Pastor Eva on that Tuesday night as we packed into the comfortable seats of the chapel in Watson Hall.

The daily program consisted of breakfast, then worship, then two morning sessions of approximately two hours each. The first hour of each session was a lecture, the second for the answering of questions. There was another lecture of two hours' duration in the afternoon and a question-and-answer period in the evenings.

The interest of the conference delegates, if measured by the host of questions handed in, was high. The questioners, perhaps because they did not have to sign their questions, held nothing back; the answers came back with positive strength and forthright direction. It was appreciated. A hearty rapport was established between lecturers and delegates, and there was a good spirit manifest throughout.

In addition to those mentioned as coming across the Pacific to lead out, we had from Andrews University R. Dederen, H. LaRondelle, S.

H. Horn, and G. Hasel. From Loma Linda University came W. Specht. Three local men, N. Young, A. Salom, and A. S. Jorgensen, also were on the panel of lecturers. Arthur Patrick assisted in some of the panel discussions.

The deepest impression I took away from the Bible Conference was that the authority of the Scriptures still stands like a Gibraltar as a basis for our theological beliefs. It was heartening to hear these men, whatever their topic, coming back, time after time, to the Bible and pointing out the Biblical basis for this belief, this doctrine, this teaching. I felt that the greatest strength of the Bible Conference was that it was in the hands of men who themselves gave evidence that they had been with Jesus and learned of Him.

The conference gave us something to think about for many a year to come. A conference such as this should be nothing but a starting-off point, a directional analysis of where we are going with a pointing ahead for further study. As that, it was a bright success.

DENMARK

Ethiopian boy to get new face

"Help Hassan Get a New Face" was the bold title to the lead article appearing on the front page of *B.T.*, the second-largest newspaper in Denmark, with a readership of one million. A large full-face picture of Hassan's severely disfigured face accompanied the article.

It was not long before a committee was set up and granted permission by the police to handle the funds that were being sent in for the Hassan project. Donations ranging from \$5 to \$4,000

came from business people, housewives, actors, police clubs, old-age pensioners, nightclubs, and canteens. The proceeds of a specially arranged football match between senior national players were also given for the Hassan fund. Before long 80,000 Danish krone (US\$15,000) had been collected.

P. Fogh Andersen, a well-known Danish plastic surgeon, offered to do the plastic and reconstructive surgery without charge at the *Diakonissestiftelsen* (a Lutheran hospital) in Copenhagen.

It all began a few months before when Borge Schantz, Afro-Mideast Division youth director, was holding a Week of Prayer at Ethiopian Adventist College. Upon inquiring about the severe facial disfigurement of Hassan Amesse, a bright 10-year-old lad, Pastor Schantz learned the tragic story.

There are conflicting reports as to why Hassan was sleeping outside his hut, since he was too young to remember clearly himself, but apparently his stepmother did not like him and would not have him sleeping inside. Terrifying screams in the dead of night awoke Hassan's brothers, who were sleeping nearby, and brought his father

and neighbors running from the huts to see a hyena making a hasty retreat into the darkness, leaving Hassan in a heap on the ground, his face a bleeding mass of torn flesh, with a broken nose and one eye missing.

The local hospital, unable to handle the repair surgery, sent him to a large hospital in Addis Ababa, where, having had a number of operations and skin grafts, Hassan was discharged after three years. His face was covered with scar tissue. He had a crooked, sunken nose with a patch of unsightly hair growing over the bridge as the result of a hairline skin graft, and a sewn-up eye socket.

Hassan was sent to live at the government orphanage because his parents had not made contact with him throughout his stay in the hospital or after his discharge. Three months later he was sent by the placement agency, at the age of 9, to Kuyera Adventist Orphanage, and he began attending the nearby Adventist elementary school. With his bright manner and cheery—although twisted—smile, Hassan made friends with his schoolmates and teachers, and was soon well-liked by everyone. He

Continued on page 26



At home with the Jens Jensen family in Denmark, Hassan is given new clothing. He attends church school and is rapidly learning Danish.

Take our new Meatless Fried Chicken. It's a Loma Linda kind of picnic.

Here's a delicious, healthy way to picnic. Just pack up the basket with fresh fruit and plenty of Loma Linda Meatless Fried Chicken.

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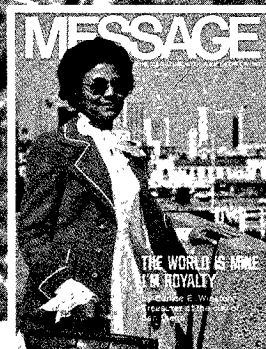
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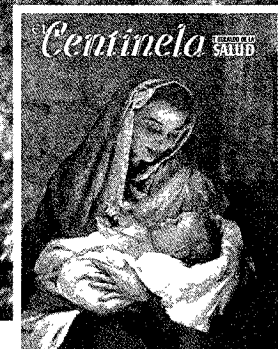
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was promoted to the third grade recently.

When Pastor Schantz went home to Denmark on furlough in July, 1978, he told this story to a journalist friend, Henning Thogersen, who was instrumental in putting Hassan's plight before the Danish people. Funds not used for air travel and medical expenses will be put in a trust fund for Hassan's education.

It took four weeks to work out the details for Hassan's medical treatment and transfer from Ethiopia to Denmark, then another four months to get the necessary documents and permission from the governments involved. On November 30, Hassan, accompanied by Bekele Heye, Ethiopian Union president, arrived in Copenhagen.

It will take about one year for the operations and skin grafts to be completed. Between hospitalization periods Hassan will live in the home of Jens K. Jensen, East Denmark Conference youth director. Pastor and Mrs. Jensen have three children of their own, who have readily

accepted Hassan as a friend. He is attending church school in Naerum, where he is rapidly learning Danish. The children at the school, who were prepared for Hassan's arrival, have readily accepted him, making him feel comfortable and at home.

Besides the help Hassan has received from the Danish people, his story has brought favorable publicity for the Adventist Church. In addition to the funds given for Hassan, a large amount has been donated to help alleviate starvation in certain areas of Ethiopia.

At this time of writing, Hassan has had his first operation, with satisfactory results.

JEAN THOMAS
Afro-Mideast Division

PHILIPPINES

Talent night is for outreach

Philippine Union College has pioneered a new kind of talent night, in which participants introduce proved methods of soul winning in many interesting ways. The

objectives of the college students' recent Outreach Talent Night were to encourage young people to use their God-given talents to glorify God, to inspire other youth to try new methods of witnessing, and to enrich the Christian experience of those present.

The presentations included a biology student and his company presenting "The Dynamic Five" evangelism; a demonstration of elevator evangelism by the Pasay City English Adventist Youth Society; "Singing With Jesus" music ministry; and a skit showing the effectiveness of Christ's methods for reaching people in what was termed "Public Relations Evangelism." The Crusading Voices music witnessing team, composed of physicians, teachers, and other professionals, told how they had helped hundreds of people in their ministry "to make man whole."

During the evening's program persons won by students during the school year were introduced to the audience. No prizes were given the participants, but each was awarded a certificate of recognition.

Many of the young people, feeling that the program inspired them to use their talents to witness for Christ, expressed their desire to have more talent nights of this kind.

JOHN H. HANCOCK
*Youth Director
General Conference*

CALIFORNIA

100-year-old pastor preaches

Retired Seventh-day Adventist Pastor Joseph Z. Walker began his second century of life on January 4, and as part of his birthday celebration he occupied the pulpit of the Stockton, California, Central church during the worship service on Sabbath, January 6.

The church was filled as Pastor Walker spoke from Isaiah 21:11, "Watchman, what of the night?" During

the week prior to the sermon, Pastor Walker appeared on a local television talk show and had a feature article about him printed in Stockton's daily paper, the *Record*. Church members and friends honored him at a fellowship dinner after the service.

Pastor Walker, who has pastored Baptist and Adventist congregations for almost 80 years, has made French Camp, California, his home since 1945.

STEVE CHAVEZ
*Associate Pastor
Stockton, California*

CENTRAL AMERICA

Youth festivals are conducted

"It works!" said Israel Leito, Central American Union youth director, about the Festival of the Word conducted recently in San Pedro Sula, Honduras. As he spoke, he was holding in his hands hundreds of Bible survey forms that youth attending the festival completed while visiting homes and distributing literature in the city. The youth had shared their faith while attending the festival and had made an impact on the city's residents.

Youth directors in Nicaragua, Honduras, and Salvador, and the delegates from these countries and Guatemala, endorsed Pastor Leito's evaluation of the Festival of the Word. Youth directors of all the missions in the Central American Union are now planning festivals.

At this first union festival, the second in the Inter-American Division, there were more than 100 delegates, and on Sabbath 400 were present for the services. Guest speakers were Clayton Henriquez, youth director, Inter-American Division, and Desmond Hills, associate youth director, General Conference.

Workshops to help the youth prepare for witnessing included one titled "The Latter Rain," by Pastor Henriquez; and a youth-ministry training course by Pastors Hills and Leito.

Music was prominent at the
ADVENTIST REVIEW, MARCH 29, 1979

"Encounter" prepares student for baptism

In the Corona, California, church recently the husband of an Adventist woman was studying with the associate pastor, who was using a Dukane projector and the "Encounter" filmstrips.

When the pastor told the husband that he would be taking a two-week vacation, the husband replied, "Why not just leave the filmstrips and the projector with me while you're gone? I'll study them on my own."

The pastor did that. When he returned after his vacation the husband asked him, "What do I have to do now to become an Adventist Christian?"

In the Southeastern California Conference more than 250 projectors and "Encounter" sets are being used. It is hoped that the use of the "Encounter" sets will result in an extra 1,000 Bible studies each week.

S. F. MONNIER
*Associate Lay Activities Director
General Conference*

Religious Newsbriefs

from Religious News Service

● **Mormon membership rose 26 percent in five years:** Statistics for the past five years show world membership in the Church of Jesus Christ of Latter-day Saints increased 26 percent, from 3.3 million in 1973 to 4.1 million in 1978.

● **Marriage license fees would pay for marital counseling:** Engaged couples would have to pay considerably more for marriage licenses under proposed Michigan legislation geared to provide marriage counseling if they should need it later. Two separate bills would boost marriage license fees and use the extra money for family counseling in an effort to avoid divorces.

● **New Spanish constitution:** King Juan Carlos signed Spain's new democratic constitution on December 27, hailing "the beginning of a new period of greatness" for the country. The constitution, which proclaims Spain a parliamentary monarchy, eliminates the official status that the Roman Catholic Church formerly enjoyed.

● **Cambodia reopens famous temple:** On December 27 Cambodia reopened Angkor Wat to foreign tourists, prevented from viewing the 800-year-old Buddhist temple by eight years of war and revolution. Angkor, which covers 40 square miles and is studded with more than 600 monuments, many now in ruins, is situated 140 miles northwest of Phnom Penh, the Cambodian capital.

● **Top church-state story:** The defeat in the U.S. Congress of a plan to provide tuition tax credits at the Federal level for parents of children in nonpublic schools has been named the top church-state story of 1978. It ranked at the head of the "top ten" list compiled by the staffs of Americans United for Separation of Church and State and *Church & State* magazine.



On the Sabbath afternoon of the Festival of the Word in San Pedro Sula, Honduras, an Adventist singing group gave a sacred concert on the steps of the town hall. Hundreds of residents listened to their songs of praise.

festival. Pastor Leito and others sang solos, and church choirs and singing groups participated. Saturday evening four youth participated in a written and oral Bible contest based on the four Gospels and *The Desire of Ages*.

The Festival of the Word held in Honduras was followed by an evangelistic campaign. Arcadio Gonzalez was the speaker, and youth and other church members from San Pedro Sula assisted in many ways. The evangelist also organized and participated in a door-to-door survey, like the one taken during the festival, in order to determine what subjects people were interested in.

The plan to have Festivals of the Word in Central America was also explained at the youth-ministry training courses held in Nicaragua, Guatemala, and Panama. Pastors Leito, Henriquez, and Hills conducted these courses for pastors and laymen, and although some courses were conducted on weekdays, attendance was high, with from 80 to 250 present.

The new youth-ministry training course, produced by the Youth Department, has been translated into Spanish by Pastor Leito and was used in the countries visited. The youth who attended the Festi-



The Central American Union's first Festival of the Word was conducted in San Pedro Sula, Honduras. More than 100 young people attended.

vals of the Word and the youth-ministry training course publicly indicated their consecration to the Lord and their willingness to serve Him. The majority stood when calls were made to dedicate their lives to Jesus. A large percentage also volunteered to serve the Lord anywhere He calls. In each country young men indicated their conviction to become ministers. It is evident that the youth of the Central American Union are aware of

the nearness of the Advent and want to live their faith and share it. They are prepared to make witnessing a life style and are praying for the power of the Holy Spirit.

Along with their leader, the youth of the Central American Union have discovered that a Festival of the Word is a wonderful way to study and share the Word. In that way, "It works!"

DESMOND B. HILLS
Associate Youth Director
General Conference

Far Eastern

● At their triennial session, January 17-20, delegates to the Ampan Mission (East Indonesia) set a goal to win 225 converts during 1979 and voted to begin work among the mountain people of Naulu, Ceram.

● A. Yamaji has been elected communication director of the Japan Union Mission. Pastor Yamaji, who has had considerable evangelistic experience, will also be the church's principal radio and television speaker in Japan, replacing Toshio Yamagata, who will be retiring.

● A letter signed by 250 heads of families living in a remote area of Indonesia's Nusa Tenggara region was received recently by the Adventist church in Kupang, West Indonesia. The letter pleaded for a minister to be sent to teach the people of Beskama village the beliefs of the Seventh-day Adventist Church because the people were dissatisfied with their traditional beliefs. Religious leaders in the area have thus far prevented an Adventist worker from making contact with these people.

● Alwin Parchment, chief of staff of Youngberg Memorial Adventist Hospital, Singapore, was one of two Loma Linda University School of Medicine graduates to receive recognition as an honored alumnus at the 1979 annual postgraduate convention banquet on February 14.

● A tract for free distribution by literature evangelists will soon be off the press at Philippine Publishing House. The tract presents the Adventist philosophy of health, based on the Biblical doctrine of the nature of man. Five hundred thousand copies have been ordered in English for its first printing. It is hoped that this tract also can be made available in Tagalog, Ilocano, Cebuano, and Panayan.

● The combined summer student literature evangelist program of the South and Central Philippine Union missions has set a one-

million-peso (US\$133,333) sales goal from April to June, 1979. Some 350 students from Mountain View College will be assigned to principal cities and towns in Mindanao and the Visayas. The North Philippine Union Mission's student literature evangelists expect to exceed 1.5 million pesos in sales this year.

● A groundbreaking and stone-laying ceremony was conducted December 3 for a new church for Philippine Union College on its Silang campus. D. F. Gilbert, Far Eastern Division treasurer, was the guest speaker.

Inter-American

● The Adventist secondary school on the island of St. Lucia was built to accommodate 450 students, but Reuben Wilson, director, reports that 697 students are crowded into the facilities. The school is now ranked with the top schools on the island.

● The new secondary school on the island of Dominica is expected to open for the 1979-1980 school year. Orville Sutton is supervising construction of the building, which will also house a Community Services center.

● The building for the Adventist medical clinic on the island of Grenada is nearing completion, and a physician is being sought.

South American

● Roberto Roncarolo has been named director of the division's Spirit of Prophecy department. He is also director of the stewardship and development department.

● The South Brazil Union received US\$8,250,000 in tithes in 1978.

● Raul Gomez, former president of the South Peru Mission, has been named secretary of the Inca Union, replacing Eleodoro Rodriguez, new president of the North Peru Mission.

● An increasing number of stations in Chile carry the Voice of Hope program. In 1975 there were 24 stations; in 1976, 25; in 1977, 31; and in 1978, 48.

● Jose de Gracia, his wife, Rosalinda, and daughter, Johana Isabel, from Panama, arrived in Belem, Brazil, September 17. He will serve in the Lower Amazon Mission as captain of a launch.

● Osorio dos Santos, communication director of the South Brazil Union, replaces Paulo Sarli, who has taken on other duties in the West Sao Paulo Conference.

● Jose Miranda Rocha, from the Minas Mission, is the new communication director of the East Brazil Union.

● The fields in the Inca Union have printed 3 million leaflets entitled "Urgent" to use as they visit each family in their territory between now and 1980.

North American

Atlantic Union

● On Sabbath, January 13, the Soundview Spanish church in the Bronx, New York, was organized with 45 charter members. Juan Radames Fernandez, who recently arrived, is the pastor, replacing Pedro Campos, who guided the group through the developmental stages.

● Union Springs Academy in New York has received from an anonymous donor \$35,000 with which to build tennis courts on the academy grounds. The new facility will include a double tennis court, fencing, and lighting equipment and will double as a skating rink in the winter. Construction will begin in mid-April.

Canadian Union

● As the result of an evangelistic series conducted by Verne Snow, Alberta Conference evangelist, in the Vegreville church, 14 persons were baptized.

● Five converts have joined

the Almonte, Ontario, church as a result of an evangelistic series conducted by Evangelist Charles Buursma. It was the first series in the area in 37 years.

● Eric Ross, a recent convert through the It Is Written television program, promoted the observance of the recent national antismoking week in the Timiscaming area of Ontario.

Central Union

● The Alliance, Nebraska, church was dedicated on January 27, one year after the beginning of construction.

● Ten persons were baptized as a result of the Revelation Seminar held in Cheyenne, Wyoming, by Lyle Albrecht. Ervin Furne, pastor, assisted in the meetings.

● A vesper organ recital was held in the Topeka, Kansas, church on January 27 by Harlene Scofield, of Shawnee Mission, Kansas, who is organist for the Gribble Piano and Organ Company of Roeland Park, Kansas. The Topeka church's new Allen digital computer organ was installed last June after funds were donated by a church member.

● Gerald Rexin is the new pastor of the St. Joseph, Missouri, church.

● Thirty persons had joined the Springfield, Missouri, church by the end of meetings conducted there recently by Dale Brusett, his wife, and the local pastor, Robert Peck.

● Wane Nazarenus, former pastor of the Sunnydale church in Missouri, now pastors the Buffalo, Wyoming, church.

Columbia Union

● "Tomorrow's foods" were served at the Wheeling, West Virginia, cooking school, co-sponsored by the Wheeling church and by the Wheeling Heart Association. Instructor was Sophia Poulos.

● Cleveland, Ohio, Spanish members reached five goals in two years: they conducted an

evangelistic meeting downtown, were organized as a church in 1976, purchased a new church building on West 58th Street, placed all their children of school age in Adventist schools, and began Spanish work in Lorain.

- The Woodbury, New Jersey, children's choir, consisting of 30 members (ages 5 to 12), raised money to buy choir robes by presenting a Christmas cantata.

- Potomac Conference literature evangelist leaders have set a goal of \$1.4 million in sales, recruiting 36 new workers, and baptizing at least 200 as a result of literature evangelists' contacts during 1979.

- Enrollment at Columbia Union College, 62 higher in the second semester than in the first, now stands at 906.

Lake Union

- Lake Union literature evangelists report a \$806,020 gain in processed sales during 1978, a 41 percent increase over 1977 sales. The five conferences of the union reported the following gains: Illinois—\$221,555; Indiana—\$98,195; Lake Region—\$117,873; Michigan—\$222,819, and Wisconsin—\$145,578.

- Michigan Advance, a program of evangelism for the Michigan Conference, was presented at a special advisory meeting in February. A total of \$250,000 has been set aside for the project in the conference's 1979 budget.

- The Gary, Indiana, West Side church recently observed a special health day. Guest lecturer for the meetings was Edwin Nesbit, of Loma Linda University.

- Members of the Elmhurst, Illinois, church observed the sixtieth anniversary of the church on April 7.

North Pacific Union

- Eighteen members signed a charter for the newly established Eatonville, Washington, company on Sabbath, February 24.

- Gary Patterson, secretary of the Montana Conference, will become pastor of the Walla Walla College church on June 1. He will replace Richard Gage, who has been granted a leave of absence.

- The Upper Columbia Conference mobile health van offers more than the usual health-screening information to those who are tested in its travels around the conference. The installation of a computer makes it possible to give a health appraisal. A printout sheet gives the subject's physiological age based on several questions on health practices. It also advises how to improve one's health. The computer programs have been prepared by Don Hall, health-temperance director of the conference.

- Students at Oregon's Laurelwood Academy are enjoying a used 45-passenger bus recently purchased. Students raised money for the vehicle in a letter-writing campaign and by picking up walnuts at the school's walnut orchard. The students got the \$2,000 that would have been paid to others for picking the fallen nuts.

- A four-year degree in computer science is being offered at Walla Walla College. According to Terry Anderson, chairman of the program, students will work with the college's computer, as well as with other units in the community.

Pacific Union

- Holography, the technique of producing three-dimensional images with laser light, will be practiced this fall at Pacific Union College. A two-watt argon laser was purchased recently by the physics department.

- Nearly \$5,000 worth of equipment has been donated by a local medical group to the chemistry department at Pacific Union College. Items donated include two sodium iodide gamma ray detectors, a steel table for radioactive counting, a lead shield, which will minimize background radiation, two high voltage

supply instruments, and a scaler, which is a fast nuclear counter. The equipment will be used for nuclear related experiments to measure gamma ray energies and intensities.

Southern Union

- Twenty-six persons united with the church in Camden, South Carolina, at the close of Evangelist Bill Waters' recent crusade. Another 13 made the decision to become Adventists. The series ran from January 12 to February 24. Church membership in Camden had been about 50.

- The 75-member Mount Zion church in Parkstown, North Carolina, opened and dedicated a 250-seat sanctuary on January 20.

- The Winter Springs, Florida, church dedicated its sanctuary on February 10, according to the pastor, Ron Bentzinger. Special guests participating in the services were W. O. Coe, president of the Columbia Union Conference; Marvin Lowman, a pastor in Burlington, Iowa; and Troy Piland, mayor of Winter Springs.

Southwestern Union

- Don K. Sullivan was reelected president of the Texico Conference and given a standing ovation at the March 4 constituency meeting. G. E. Stacey was reelected treasurer, and Max Martinez, presently pastoring in Chicago, Illinois, was elected secretary.

- D. J. Williams, union lay activities director, reports that the Southwestern Union Conference leads the North American Division in the recently completed Ingathering crusade with \$24.11 per capita. This is a 52 cent per capita gain over last year's crusade.

- Franklin Moore has accepted the call of the Texas Conference to serve as the treasurer. He previously was assistant treasurer.

- Joe Green, Oklahoma Adventist Book Center manager,

has accepted a call from the Southern Publishing Association to serve as assistant manager of the book department.

- A group of 45 young people from the Oklahoma Conference who had each solicited \$250 for Ingathering took a trip to Monument Valley, Utah, recently.

Andrews University

- More than \$25,000 was raised during "I Love WAUS Week," February 11 to 18. On-the-air appeals were made to listeners of Andrews University's 48,000-watt FM station to contribute toward WAUS's operating expenses. A number of other educational stations around the country were raising funds during the same week.

- A Master of Social Work degree soon will be offered by Andrews. The university is presently trying to determine the number of persons in the North American Division who want to pursue such a degree on an Adventist campus.

- Edwin R. Thiele and the late Oliver S. Beltz were honored during Andrews University's annual observance of Founder's Day in March. Dr. Thiele, a noted Old Testament scholar and archeologist, was recognized for his contributions to Biblical research through his chronology of the kings of Israel and Judah. Dr. Beltz was honored for his 70 years as a teacher of vocal and choral music and his establishment of an endowment fund for a chair of sacred music at the Seventh-day Adventist Theological Seminary.

- Ground was broken March 11 for a new men's dormitory at the northwest corner of the Andrews campus. Twin five-story towers will be joined at the base by a chapel and dean's residence. The dorm is expected to house about 400 men and will replace Burman Hall, an old wooden structure. Meier Hall, which presently serves as the primary men's residence, will remain in service.

To New Posts

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

NORTH AMERICAN DIVISION

Dick E. Dale, pastor, West Genesee Church, Syracuse, New York; formerly pastor of the Carolina Conference.

Claude Reed, pastor, Florida Conference; formerly pastor, Colorado Conference.

Regular Missionary Service

Harry J. Bennett, Jr. (AU '65), returning to serve as head of music department, Northeast Brazil College, Belem de Maria, Pernambuco, Brazil, **Marilyn Elaine (MacLafferty) Bennett** (UC '63), and two children left Miami February 1, 1979.

Jack Keith Boyson (U. of ID. '74), returning to serve as professor of music, River Plate College, Entre Rios, Argentina, **Beverly Ann (Banks) Boyson**, and two children left San Francisco January 25, 1979.

Dorothy Jeanne (Caviness) Buckman (Catholic U. '77) and one child, of Takoma Park, Maryland, left Seattle February 7, 1979, to join her husband in Liverpool, England, who is studying there en route to serve as physician, Kanye Hospital, Kanye, Botswana.

Robert Gordon Buhler (WWC '63), returning to serve as head of health-education department, Spicer Memorial College, Poona, India, and **Lynne Elizabeth (Skriiko) Buhler** left Los Angeles January 15, 1979. A son left Los Angeles August 28, 1978, and two daughters left Los Angeles January 15, 1979, to attend school in Singapore.

E. Victor Collins, returning to serve as stewardship director, Central American Union, Guatemala City, Guatemala, **Rubela Irene (Heinze) Collins**, and four children left Los Angeles February 6, 1979.

Lloyd Jameson Gibson (PUC '67), returning to serve as teacher, Yele Seventh-day Adventist Secondary School, Sierra Leone, West Africa, **Dorothy Jane (White) Gibson** (PUC '66), and two children left Chicago January 3, 1979.

David Leroy Gouge (WWC '62), returning to serve as

teacher, Mt. Klabat College, Manado, Sulawesi Utara, Indonesia, and **Leona Grace (Peach) Gouge** left San Francisco December 27, 1978.

Clellan Michael Salisbury (Leopold Institute, U. Belgium '78), to serve as matron, Mugonero Hospital, Kibuye, Rwanda, of Santa Margarita, California, left Los Angeles January 14, 1979.

Ethel E. W. Trygg (U. of OR. '71), to serve as accountant, Afro-Mideast Division, Nicosia, Cyprus, of Eugene, Oregon, left New York City January 8, 1979.

Nationals Returning

Juan Navarro (AU '78), to serve as Bible teacher, Spanish Adventist Seminary, Valencia, Sagunto, Spain, left New York City January 16, 1979. **Sharon Rhonie (Sabo) Navarro** and two children left Chicago September 13, 1978.

Solomon Oturu (AU '78), to serve as secretary-treasurer, West Nigerian Mission, Ibadan, Nigeria, left New York City January 16, 1979.

Volunteer Service

John Milford Anholm (LLU '62) (Special Service), to serve as dentist, Bangkok Hospital, Bangkok, Thailand, and **Betty Louise (Bushnell) Anholm** (LLU '76), of Loma Linda, California, left Los Angeles February 3, 1979.

Elvin Carlyle Gaines (LLU '61) (Special Service), to serve as physician, Guam Clinic, Agana, Guam, **Geraldine Anne (Geri) Gaines**, and four children, of Simi Valley, California, left Los Angeles February 1, 1979.

Shukry John D. Karmy (LLU '43) (Special Service), to serve as physician, Kaohsiung Clinic, Taiwan Adventist Hospital, Kaohsiung, Taiwan, and **Anna (Becker) Karmy**, of Chelalis, Washington, left San Francisco February 7, 1979.

Paul Limadjaja (Medical Sch., Bandung, Indonesia '66) (Special Service), to serve as physician, Penang Adventist Hospital, Penang, Malaysia, and family, of Havre, Montana, left Portland, Oregon, November 24, 1978.

Hugh C. Love (LLU '61) (Special Service), to serve as dentist, Chiredzi Dental Clinic, Bulawayo, Rhodesia, and **Dollie**

Louise (Wolcott) Love, of Loma Linda, California, left Los Angeles September 25, 1978.

Violet (Dybdahl) Mills (PUC '41) (SOS), to serve in in-service training, Bangkok Adventist Hospital, Bangkok, Thailand, of Fletcher, North Carolina, left Los Angeles January 13, 1979.

Harold Pendry (Special Service), to serve as superintendent of construction, Valley of Angels Hospital, Valle de Angeles, Honduras, and **Fyrnn J. (Nevis) Pendry**, of Placerville, California, left Laredo, Texas, August 3, 1978.

Marion (Seitz) Simmons (U. of Md. '54) (SOS), to serve as an associate in pastoral care, Bangkok Adventist Church, Bangkok Hospital, Bangkok, Thailand, of Hendersonville, North Carolina, left Los Angeles December 7, 1978.

Irving Standish (Special Service), to serve in maintenance, and **Luella Catharine Standish**, to serve as teacher, Karachi Adventist Hospital School, Karachi, Pakistan, of Hamburg, Pennsylvania, left New York City February 5, 1979.

Nick Norman Tkachuk (Special Service), to serve as building consultant, Karachi Hospital, Karachi, Pakistan and Poona, India, of Riverside, California, left Los Angeles February 6, 1979.

Walter Delbert Wagner (U. of Or. '46) (Special Service), to serve as dentist, Seoul Hospital Dental Clinic, Seoul, Korea, of Loma Linda, California, left Los Angeles January 20, 1979.

Student Missionaries

Miguel Angel Berrios (AU), of Puerto Rico, to serve as Bible/Pathfinder instructor, Guam/Micronesia Mission, Agana, Guam, left Los Angeles August 20, 1978.

Janet L. Ford (SMC), of Kettering, Ohio, to serve as nurse, Mission Tasba Raya, Nicaragua, left Miami May 15.

Peggy Lynn Gallagher (SMC), of North Huntingdon, Pennsylvania, to serve as nurse, Mission Tasba Raya, Nicaragua, left Miami May 15, 1978.

Carl H. Wilkens (WWC), of Spokane, Washington, to serve in agriculture and maintenance, Cancele Secondary School, East Griqualand, South Africa, left Montreal July 7, 1978.

Deaths

JOHNSON, Ruth Breeden Schmidt—b. Dec. 17, 1885, Hickory Grove Township, Jasper County, Iowa; d. Jan. 5, 1979, Loma Linda, Calif. Mrs. Johnson was a teacher for many years in our schools, including Calxico Mission School. Survivors include her daughter, Irene Schmidt.

SCHUERGER, George J.—b. Aug. 15, 1902, Pittsburgh, Pa.; d. Feb. 7, 1979, Orlando, Fla. He served as an environmental-service worker at Florida Hospital. Survivors include his wife, Jennie; a daughter, Mrs. Marilyn Sheffield; and two grandchildren.

VISANI, Hugo N.—b. 1931 in Argentina, and his 8-year-old son, **Edward**, d. Feb. 5, 1979, in Mexico. The family was returning from furlough to Costa Rica, where Pastor Visani was president of Central American Union College, when they were involved in a three-car accident. Pastor Visani began his ministry in the South American Division and last year went to Inter-America from the Southern European Union Mission, where he was the communication, education, and youth director. Survivors include his wife, Eva; and sons Donald and Hernan.

Notices

Legal notice: Christian Record

The quinquennial constituency meeting of the Christian Record Braille Foundation, Inc., will be held on Thursday, April 5, 1979, at 10:00 A.M. in the chapel of the Central Building of the General Conference, 6840 Eastern Avenue N.W., Washington, D.C. 20012. The purpose of this meeting is to consider reports concerning the work of the foundation during the years 1973-1978, to elect a board of trustees for the new term, and to consider proposed changes in the bylaws, the possibility of Christian Record's being involved in working for the deaf and those with impaired hearing, and any other items that may properly be presented.

C. D. HENRI, *President*
E. M. STILES, *Secretary*

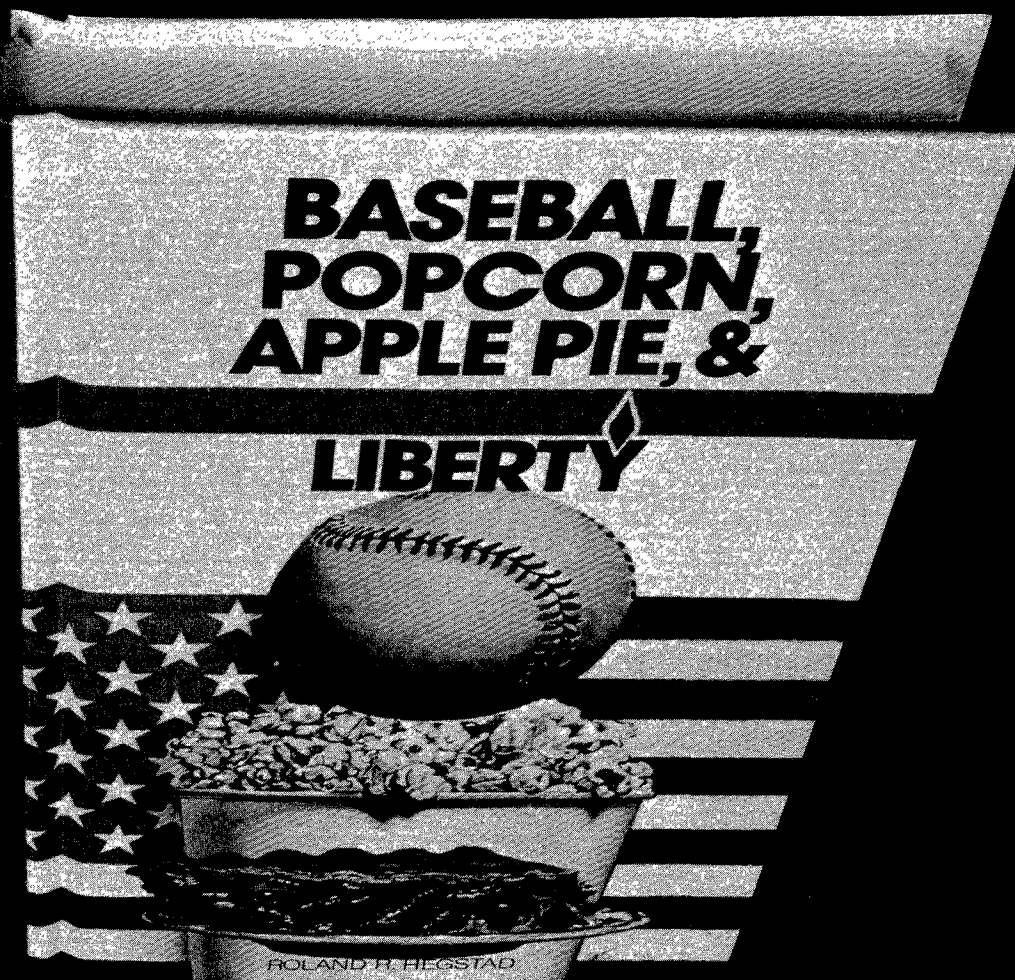
Corrections

In a recent news item it was reported that the Mt. Pleasant, South Carolina, church delivered 25,000 *Steps to Christ* to homes in the surrounding area. The church clerk has informed us that it was 10,000 copies.

On the Back Page of the March 1 issue it was stated that New Beginnings was developed by the Youth and Sabbath School departments. In actual fact, it was developed by the Youth Resource centers of Andrews University and Loma Linda University. The people concerned at Andrews are John Cress and Desmond Cummings, Jr.; at Loma Linda University, Bailey Gillespie; and a large number of writers across North America. It should also be noted that the sampler kits will not be available at the ABC's until after the introductory seminars.

Although when New Beginnings was conceived and produced there was no thought of having its introduction coincide with the one-hundredth anniversary of the church's first youth organization, the fact that the two coincided is fitting.

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Funds for Zaire

The Thirteenth Sabbath Offering total for the second quarter, 1978, amounted to \$1,101,386, the largest amount ever given in a second quarter.

Of this, 25 percent (\$275,346) has been set aside for the construction of an evangelistic center in Kinshasa, Zaire. The remaining 75 percent will swell other Sabbath school offerings to support the many facets of the Adventist Church's worldwide evangelistic program.

The message of a soon-coming Saviour is spreading rapidly in Zaire. During the 12 months ending September 30, 1978, Zaire reported 10,289 new members. The new evangelistic center will be a constant witness among Kinshasa's 2 million people.

HOWARD F. RAMPTON

Mountain View staff reelected

R. A. Thompson, Mountain View Conference president; Wayne Coulter, secretary; and Eugene T. Remmers, treasurer, were returned to office for another three-year term at the March 4 conference constituency meeting in Parkersburg, West Virginia. The departmental staff also was reelected.

Using pictorial presentations, the president reported on the work of the departments. During the triennium three new churches were organized. Two new companies are meeting as a result of the conference's medical-evangelism program.

J. W. BOTHE

Florida session

The fifty-ninth session of the Florida Conference constituency was held at Forest Lake Academy in Orlando, at which time the delegates returned to their posts the three incumbent officers, H. J. Carubba, president; R. J. Ulmer, secretary; and J. P. Rogers, treasurer. Delegates made a few changes in de-

partmental leadership and on the conference executive committee and the various boards of the institutions operated by the conference.

Significant in the proceedings was the addition of 14 new congregations, bringing the total number of churches in the conference to 114. Large gains in tithes and offerings were reported. Plans for still wider and stronger efforts in evangelism in the conference for the next triennium were outlined.

H. H. SCHMIDT

NAD literature report

During 1978 literature evangelists in three North American unions—Columbia, Pacific, and Southern—delivered more than \$3 million worth of Seventh-day Adventist publications. The total for North America was \$21,513,304. The top ten local conferences are:

Ontario	\$1,044,030
Texas	1,000,168
Southeastern Calif.	949,022
Potomac	864,911
Michigan	846,135
Southern California	830,659
Georgia-Cumberland	694,323
Illinois	589,836
Central California	584,046
Allegheny East	564,939

BRUCE M. WICKWIRE

Studies on atonement and the sanctuary

The first of a series of studies on the doctrines of the atonement and the sanctuary, sponsored by the Biblical Research Institute (BRI) Committee of the General Conference, has recently been published. It is an exegetical study of the 70 weeks of Daniel 9 by Jacques Doukhan, of the French Adventist Seminary Studies, Vol. XVII, No. 1, Spring, 1979. The study provides technical but unique insights into the understanding of the 70 weeks held by Seventh-day Adventists and raises questions regarding the symboli-

cal and historical-critical interpretations.

A. V. Wallenkampf, associate director of the BRI, is giving direction to these studies, which will be published in due course.

Reprints of the 22-page Doukhan study are available from the Biblical Research Institute, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012, for \$1.00 postpaid.

GORDON M. HYDE

Ontario session

The delegates attending the twenty-third session of the Ontario Conference on Sunday, March 11, in Oshawa, Ontario, re-elected E. C. Beck, president; W. R. Bornstein, secretary; M. D. Suiter, treasurer, and the entire staff of departmental directors.

One item that loomed large before the delegation and consumed considerable time was the financial future of the Keswick Camp. An action was taken to poll the delegates with regards to pledges of financial support for the camp. This was designed to be a thermometer as to what could be expected from the churches.

More than \$132,000 was pledged by the delegation, and, according to a set pattern of calculation, it was determined that more than \$1.6 million could be expected from the churches. Plans were laid to solicit the support of every church in the conference. With the resolution of this problem, the financial picture of the conference will be greatly enhanced.

Forward-looking plans were made for all phases of the work in the conference for the next three years.

G. RALPH THOMPSON

For the record

Died: Philip E. Giddings, Jr., on March 11, at his home in Nairobi, Kenya. Elder Giddings was serving as chaplain to Adventist university students in Nairobi. He had completed 40 years of

denominational service, 24 of these years in West Africa and East Africa. Claude B. Miller, 78, on March 12 in Lakeport, California. He worked in the Orient for more than 30 years as a mission president in China, Hong Kong, and Taiwan.

Fire at Laurelwood: Fire destroyed a storage, maintenance, and industrial-education class building near the Laurelwood Adventist Academy barn, Gaston, Oregon, Sunday, March 4. The building and its contents, including a newly acquired Greyhound bus, were a total loss. Estimate of the loss was set at about \$140,000. Over the past two years the academy students had raised \$18,000 for the bus as a Student Association project. It had been used only a few times for field trips, says Principal Charles Hanson.

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