

Adventist Review

General Organ of the Seventh-day Adventist Church

May 17, 1979

Tested for my faith

Cover story, page 7

Suggestions for "angels unawares" and other guests

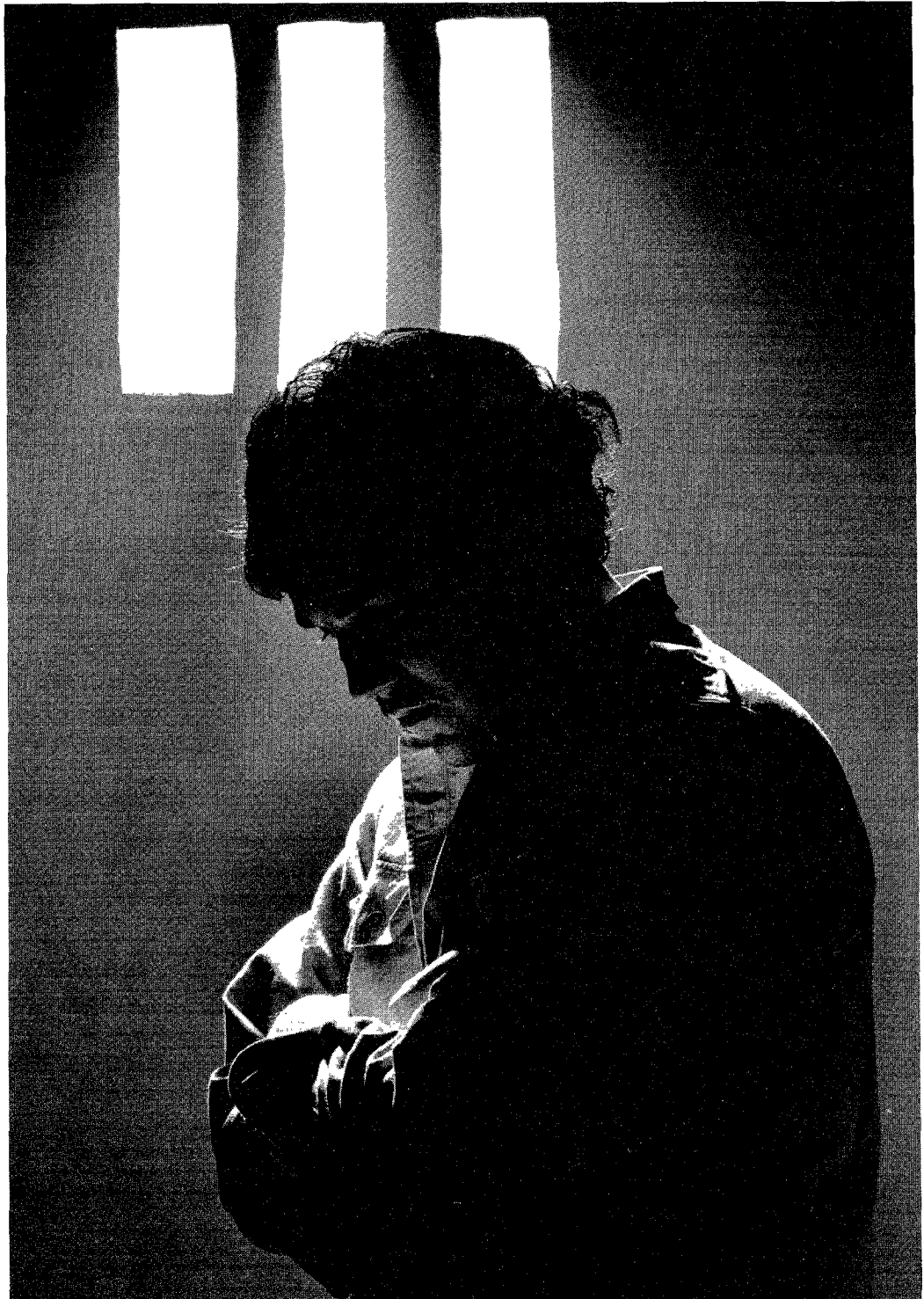
Page 10

Mother sang us through

Page 13

"Kept in heaven for you"

Page 15



At six o'clock that evening
I crossed the threshold
of a prison for the first
time in my life. But my
worst trial was still to
come. See "Tested for My
Faith," page 7.

THIS WEEK

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Along with Emilio Azevedo's story of persecution and imprisonment for his faith (p. 7), be sure to read Charles A. Renfro's explanatory note on page 9. This note not only gives the background on Elder Azevedo's story but also updates the official attitude toward Adventists in Brazil, which has changed markedly in the 50 years that have elapsed since a young Adventist un-

swervingly stood true to his God.

The reason for the quotation marks around "angels un-awares" in Miriam Wood's feature (p. 10) is to call attention to Hebrews 13:2: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." "Angels un-awares," of course, would set an example of courtesy all guests should follow.

"**Mother sang us through the days of want,**" writes Sara Terian (p. 13), who grew up in Finland. She and another young Adventist woman were the first trainees in Finland's government nursing school who were able to have Sabbaths free. (There are no denominational nursing schools in Finland.) Since then, many other Adventists have been able to train there for a nursing

career with the same privileges.

Sara Terian's husband, Abraham, is assistant professor of New Testament at the Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan. They have three children, Ari Isaac, Satu Ruth, and Sonia Ester.

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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.

Spiritual roots

Thank you for publishing, and Magne Fuglheim for writing, the life sketch of John G. Matteson (Feb. 22, March 1). I'm not sure I had ever even heard of Elder Matteson before, but after reading the story I suspect I could trace my own spiritual heritage directly to him, through my parents. Reading about Elder Matteson is something like the excitement of researching family history.

EUGENE V. THOMSEN
Keene, Texas

Crucifixion

"Archeology Illuminates Crucifixion Methods" (April 12) merits rereading. How deeply grateful we should be that our Master suffered the most ignominious death possible in behalf of all sinners.

FRANK E. MECKLING
College Place, Washington

"Archeology Illuminates Crucifixion Methods" gave me an awareness of what our salvation cost. After reading the article, the only words I could think of were "To write the love of God 2 (506)

above Would drain the ocean dry; Nor could the scroll contain the whole, Tho' stretched from sky to sky."

DOROTHY M. LIBBY
Hermiston, Oregon

"Archeology Illuminates Crucifixion Methods," by Siegfried Horn (April 12), together with "He Trod the Wine Press Alone," by Ellen White, and the fine editorial, "Why Did Jesus Die?" by Don Neufeld, provided a most impressive presentation of what was involved in Christ's crucifixion. These superb articles brought new meaning and deeper insight into this all-important event.

One minor observation is that there is a slight inaccuracy in the quotation by Elder Neufeld from *Patriarchs and Prophets*, page 68. Mrs. White, in quoting John 12:32, omits the word "men." She states "'And I, if I be lifted up from the earth, will draw all unto me.'" Thus, by leaving out this one word, Mrs. White makes Elder Neufeld's reasoning even stronger.

Isolated as we are, the Loma Linda University Overseas Heart Surgery Team greatly values the ADVENTIST REVIEW for its spiritual messages.

ELLSWORTH WAREHAM
JOAN COGGIN
Riyadh, Saudi Arabia

► *In the 1930 edition of Patriarchs and Prophets, the word men does not appear in the text*

quoted. However, in the 1958 edition, the most recent and, therefore, the edition that we quote in Review and Herald publications, the word men is included.

The White Estate offers the following possible reason for the discrepancy: The word men does not appear in the Greek text but was included by the translators of the King James Version because they thought it was implied in the text. Ellen White used the text both ways throughout her writings. When the 1958 edition of Patriarchs and Prophets was published, it was decided to make the text agree with the wording of the King James Version.

In any case, men is used in the generic sense and thus still applies to all humankind.

This generation

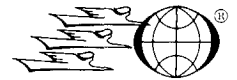
All my formal training has been within the Adventist educational system, and I fondly remember my elementary school teachers, who kept insisting that every Bible student will pursue and preserve truth at any cost. I assume that when Paul called God's church "the pillar and ground of the truth" (1 Tim. 3:15), he too was advocating the same philosophy.

It seems that I often hear a different emphasis now, however. The preservation of the

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Decision making aids Christian development

Last week we noted that, in most of life's situations, God reveals His will in three ways—through His Word, through the workings of Divine Providence, and through impressions of the Holy Spirit. This week we wish to add two thoughts: (1) total surrender to God is necessary if one is to fulfill God's will in all decisions, whether major or minor; and (2) in most cases God reveals His will and carries forward His purposes in the consecrated life without any special signs or emotional upheavals.

It is important for Christians to recognize that God has endowed human beings with large intellectual capacities—the ability to gather information, evaluate findings, and make judgments. One's capabilities develop as they are used. If God were to indicate through signs what His will is in every situation, the Christian would gradually become mentally impotent. Just as a child's legs, if unused, would not grow strong, so the power of decision making will not develop if not exercised. God thinks too much of us to weaken us by making decisions for us that we should make for ourselves.

In saying this we are not suggesting that people should act without God, and depend on unsanctified reason. Far from it. We believe that basic to all right decision making is surrender of the mind and will to God; but, having made this surrender, people must move forward, making judgments in harmony with the best light available. To find God's will in a given situation may require careful study of His Word to discover how He related to people anciently in a similar situation. It may require close examination of current events in order to discern the movings of Providence. Certainly it will require sensitivity to the impressions of the Holy Spirit.

But once a person has placed himself in a right relationship with God and has done all he can to obtain available facts, he should make a decision and move forward confidently. He should not wait for a sign to indicate divine approval. "We are required to bring all our powers under the control of God, *exercising our faculties* in accordance with the light He has given."—*Selected Messages*, book 2, pp. 28, 29. (Italics supplied.) As does a human parent, God gives special guidance in those areas in which we cannot find the way ourselves, but, as one writer has said, Christians should "not agonize in immaturity over decisions which He [God] has given us the facilities to determine for ourselves."

We stated last week, and we restate here, that we

believe God at times honors the faith of His followers by giving signs that indicate His will. But we are convinced that the maturing Christian will more and more act promptly on God's Word, depending less and less upon confirmatory signs. He will make decisions, not on the basis of signs (which seldom are clear enough not to be interpreted in harmony with one's desires), but on the basis of the teachings of God's Word and what is logical and reasonable.

Anyone today who looks back at the experience of Gideon and envies his fleece miracle should be reminded that the miracle was a concession to weak faith. Gideon would have been a much more inspiring figure if, instead of taking counsel with his doubts, and vacillating even as he endeavored to follow signs, he had stepped forward with courage, saying, "Lord, You have said, 'Go in this thy might, and thou shalt save Israel from the hand of the Midianites' [Judges 6:14]. I believe Your word. I surrender myself to Your purposes. Grant me the wisdom that I need."

Perhaps one reason that some Christians seem confused about the will of God in various situations is that they want and ask His help only in times of crisis. Most of the time they want to run their lives and make their decisions without divine guidance. But Christians who want to reach spiritual maturity must surrender their lives fully to God moment by moment, day by day. Thus the thoughts, the purposes, the tastes, all will be molded and guided by God.

In the fully surrendered life all plans will be given up or carried out "*as His providence shall indicate*" (*Steps to Christ*, p. 70; italics supplied). How wonderful is the assurance: "If we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses."—*The Desire of Ages*, p. 668.

The role of prayer

Even prayer is not to be a substitute for personal decision making and judgment. To illustrate this, let us note the case of a young man who became engaged to a girl in college. The girl invited him to her home for the summer, and he accepted. How did he spend his time? In his room praying that God would reveal whether this was the girl he should marry. He left his room only long enough to eat his meals, and seldom spoke to the girl, lest he "interfere with God's will."

The young man was right in praying for a knowledge of God's will, but he was wrong in bypassing God's usual methods for revealing His will. Instead of staying in his room, the young man should have spent considerable time with the girl. Through association he could have discovered whether her personality traits were compatible with his, whether her aims in life were similar to his, whether her character would deepen his dedication to God or draw him away toward the world.

Continued on page 15

CODIFIED LOVE

Jesus and Paul stand in the Old Testament tradition when they uphold the keeping of the commandments as a response of love and gratitude.

By ARTHUR J. FERCH

A medieval Jewish mystic compared the Bible to a "beautiful and stately maiden who is secluded in an isolated chamber of a palace." The maiden's lover "passes by her gate unceasingly, and turns his eyes in all directions to discover her." What is her response? "She thrusts open the door in her secret chamber, for a moment reveals her face to her love, giving him a signal of love then quickly retreats back to her hiding place."¹ Through this allegory the mystic teaches us to search the Bible for the "signals of love" contained in its various messages.

That the message of "grace" is a signal of love would not be disputed by most Christians today. Indeed, few would be reticent to compare "grace" with the lovely face by which the maiden draws her lover. However, eyebrows rise and suspicions are aroused at the mention of the word *law* in this connection. But cannot *law* and *obedience* be recognized also as "signals of love"?

One of the most crucial questions the Christian must meet is the relationship between "grace" and "law" in the setting of the everlasting gospel. To some, it seems terribly confusing. Some well-informed Christians, claiming that the nation of Israel before Christ's advent was saved by her obedience to the law, insist that the covenant of grace commenced only after our Lord's death.

Yet Paul states categorically that all who have been and are being saved find salvation only by grace. "For it is by his grace you are saved, through trusting him; it is not your own doing. It is God's gift, not a reward for work done" (Eph. 2:8, 9, N.E.B.).

This same apostle writes, "No human being will be justified in His sight by works of law, since through law comes knowledge of sin" (Rom. 3:20).² This leads us to ask, What, then, is the relevance of "law" for Christians

living in post-New Testament times? Our frustration is further augmented when we read the words of James, "You see that a man is justified by works and not by faith alone" (James 2:24, R.S.V.). Could it be that all our difficulties are solved when we give heed to the oft-repeated Pauline maxim, "Love is the fulfilling of the law" (Rom. 13:10, R.S.V.)? Is the apostle really telling us that love is to be regarded as a norm rather than a motive?

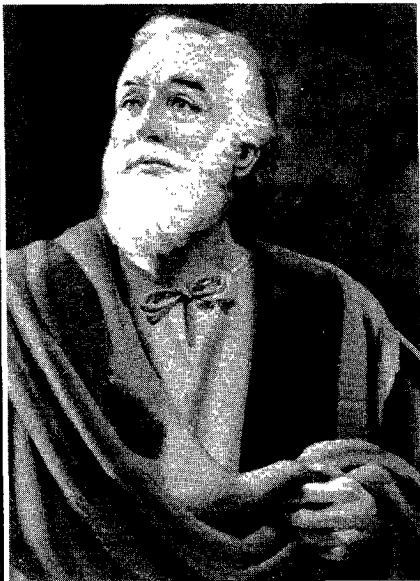
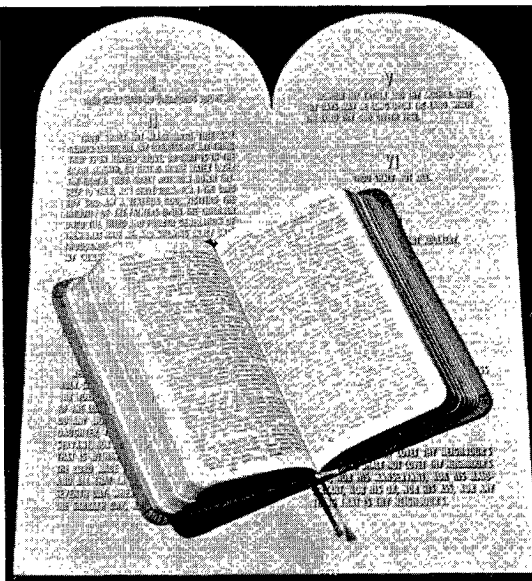
What was the place of "law" in the religion of Israel? According to several New Testament passages, the Israelites as well as their ancestors either enjoyed or at least stood in a "grace" relationship to God. According to the book of Hebrews, the gospel, the fullness of which was displayed in Christ, was preached to Israel after the Exodus (chapter 4). Tragically enough, few Israelites entered into this gospel rest. The description in Hebrews makes it clear that we must carefully distinguish between the type of religion revealed by the God of Israel (normative Yahwism) and the actual practice of this religion in Israel (the empirical religion of Israel).

The religion of Israel as proclaimed by God found its integration point in the experience of divine grace rather than legalism. In all her affirmations of faith, Israel testified that the God of her fathers had heard the cry of a weak, helpless, and oppressed people, and delivered them by a most extraordinary exhibition of grace.³ Grace most assuredly was a "signal of love." Thus, Israelite faith was from the beginning grounded in a redemption faith.

In turn this redemption faith was recited in the cultic hymns, prophetic admonition, liturgy, festivals, and parental instruction of Israel. The very name of Israel's God, Yahweh, assured a new significance as a result of the gracious act of deliverance at the time of the Exodus (Ex. 6:2-9). Yahweh became the covenant Fulfiler who by His initiative had sealed Israel unto Himself.

Various feasts commemorated this phase of Israel's

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redemption. The legal codes were preceded by reminders of His grace, which grace was expressed in a recital of God's mighty redemptive deeds for Israel (e.g., Ex. 19:3-5; 20:1, 2; Deut. 27:9). Gerhard von Rad notes that "Even those cases which seem to make salvation conditional and dependent upon Israel's achievement, are prefaced by a declaration of Yahweh's election, and His love."⁴

The Lord invited Israel's trust, faithfulness, and obedience as a grateful response to His grace and bestowal of affection (*chesed*). Obedience to His law was to be a love response in Israel's religion. It is for this reason that the legal codes were prefaced by reminders of His mercy. In essence all obedience was a way of showing love to God.⁵ God's commandments were nothing but *codified love*.

The Old Testament theologian Von Rad observed, "The obedience which Deuteronomy demands is in no sense the prerequisite of election. The order is rather the reverse. . . . Rather, all the commandments are simply a grand explanation of the command to love Yahweh and to cling to Him alone (Dt. VI. 4 f.). And this love is Israel's return of the divine love bestowed upon her."⁶

Love and trust motivated Israel

It is rather evident that the motivating power for all obedience in Israel's religion was love and trust. Actually, God's grace even granted this love, according to the writer of Deuteronomy (chap. 30:5 f.). He would enable Israel to render loving and trusting submission. The idea that God viewed Israel's obedience in the covenant society as legalistic is rejected outrightly by the eminent Old Testament scholar Walter Eichrodt.⁷

History testifies to the tragic fact that the divine arrangement in which obedience was a grateful response of love deteriorated into a system of religion in which people tried to secure God's favor through obedience.

The face of the beautiful and stately maiden had been

caricatured beyond recognition. This was largely the situation in the first century A.D. Evidence for this legalism, the idea that man's inherent nature was such that it could win divine favor by lawkeeping, may be found in, as well as outside of, the New Testament.⁸

By the time the New Testament church was born, the term "law" included far more than the Old Testament norm. Meeting this perversion Jesus said, "You leave the commandment of God, and hold fast the tradition of men," "thus making void the word of God through your tradition" (Mark 7:8, 13, R.S.V.). There are many passages and sometimes whole books in the New Testament in which Jesus and Paul attack implicitly, if not explicitly, this prevalent legalism in an almost fierce style.⁹ Though written somewhat later than the first century, works illustrating the rabbinic system of salvation indicate to some degree the situation that evoked such strong New Testament criticisms.¹⁰

It is important to remember that the rabbis regarded the "law" (*torah*) as the most precious gift God had given to Israel. According to these spiritual leaders, the "law," which had been an active agent in Creation, had been granted to Israel for one purpose, that through it God's people might receive merits and rewards. It was believed that man had the innate moral power and freedom to obey the Torah, and on this basis much of the rabbinic system of salvation stood or fell. Again, this was possible only because of the rabbinic doctrine of man, which asserted that the human soul had remained untainted by the inherited sin and guilt of mankind.

The rabbis claimed that there were two inclinations within every man. There was a good and an evil *yetzer*, as these inclinations were called. The good *yetzer* was inclined to God and delighted in the divine law, from which, it was believed, it derived its moral power. This good inclination was involved in a continual conflict with the evil inclination. The latter encouraged men to disobedience and sin. However, there was one means by

which the good inclination could defeat its evil counterpart, and that was through the "law." As a matter of fact, it was stated that the "law" had been given for that very purpose.

The Jew at the beginning of the Christian era had countless opportunities to render obedience to the "law." Every act of obedience represented one merit, while every transgression added guilt to the individual. Since both merits and transgressions were recorded in the heavenly books, every individual Israelite had an account with God. A person was declared just or unjust depending upon the preponderance of accumulated merits or transgressions. Everything depended upon what tipped the scales.

No one could be sure in what direction the scale of merits would tip. We have the example of the prominent rabbi J. B. Zakkai, who upon his deathbed had to struggle with the uncertainty of his own salvation. Visited by his students, Rabbi Zakkai confessed to his fear of God's wrath and told them of two ways before him: one leading to heavenly bliss and the other to destruction. With tears in his eyes the old sage exclaimed, "I do not know [over] which road I will be led."¹¹

To aid the tipping of the scales in favor of salvation, every Israelite was encouraged to make the difference between his merits and transgressions as large as possible. This could be done either by increasing merits (by further accumulating virtuous acts) or by diminishing guilt through expiation, a work accomplished by both God and man.¹²

Avoidance considered a "clever act"

A great deal of emphasis was placed upon the letter of the law. One could actually avoid one injunction on the basis of the literal meaning, or letter of the law, of another command. This was considered a "clever act." Hence, a transgression was purely an act that contravened the letter of a particular law, but failed to consider the spirit of the law. Obedience of the mere letter of a commandment was regarded as sufficient. Thus God's will was fulfilled and one's duty had been discharged before God. The individual was free from punishment and guilt, and consequently assured of divine favor because the "torah" had been obeyed.

Without this background we are unable to appreciate fully the nature of the law in the New Testament. Those passages that seem to abolish the "law" need to be understood in the context of the above-described, deep-seated legalism and worship of the letter of the law. Jesus and Paul had to counter such a distortion of God's plan and purpose with the greatest force possible. It was mandatory to show that God's will extended beyond the mere letter of the "law" and that a person cannot gain merit in the sight of God. It is the maiden, not the lover, who extends the invitation to ever greater intimacy.

The whole purpose of the Sermon on the Mount was to clarify the greater depth of the divine will, which encompasses man's motives as well as his actions. Paul's

frequently misunderstood statement "You are not under law but under grace" (Rom. 6:14, R.S.V.) becomes self-explanatory when we keep in mind the fanatical rabbinical adherence to "law" as a way to win divine favor. The apostle has no intention of doing away with the law as a standard; rather, he articulates the impossibility of winning divine approval through obedience.

Neither Jesus nor Paul ever abolished the keeping of the God-given commandments as a response of love to and gratitude for the evident divine mercy and grace. When challenged as to whether he was advocating lawlessness, Paul regularly replied, "By no means!" (verse 15; chap. 7:7, 13, R.S.V.). All men are under the condemnation of the divine precepts, and all men fall short of his ideal, whether they lived before or after the cross. But there is hope, for all men may also avail themselves of the grace displayed in the gospel.

Ability to love is a gift

In the face of such wondrous divine compassion every human being is invited to respond with love, remembering that even the ability to love was, and is still, offered to everyone as a gift from God (chap. 5:5). Hence the Scriptures make it clear that both grace and obedience are "signals of love."

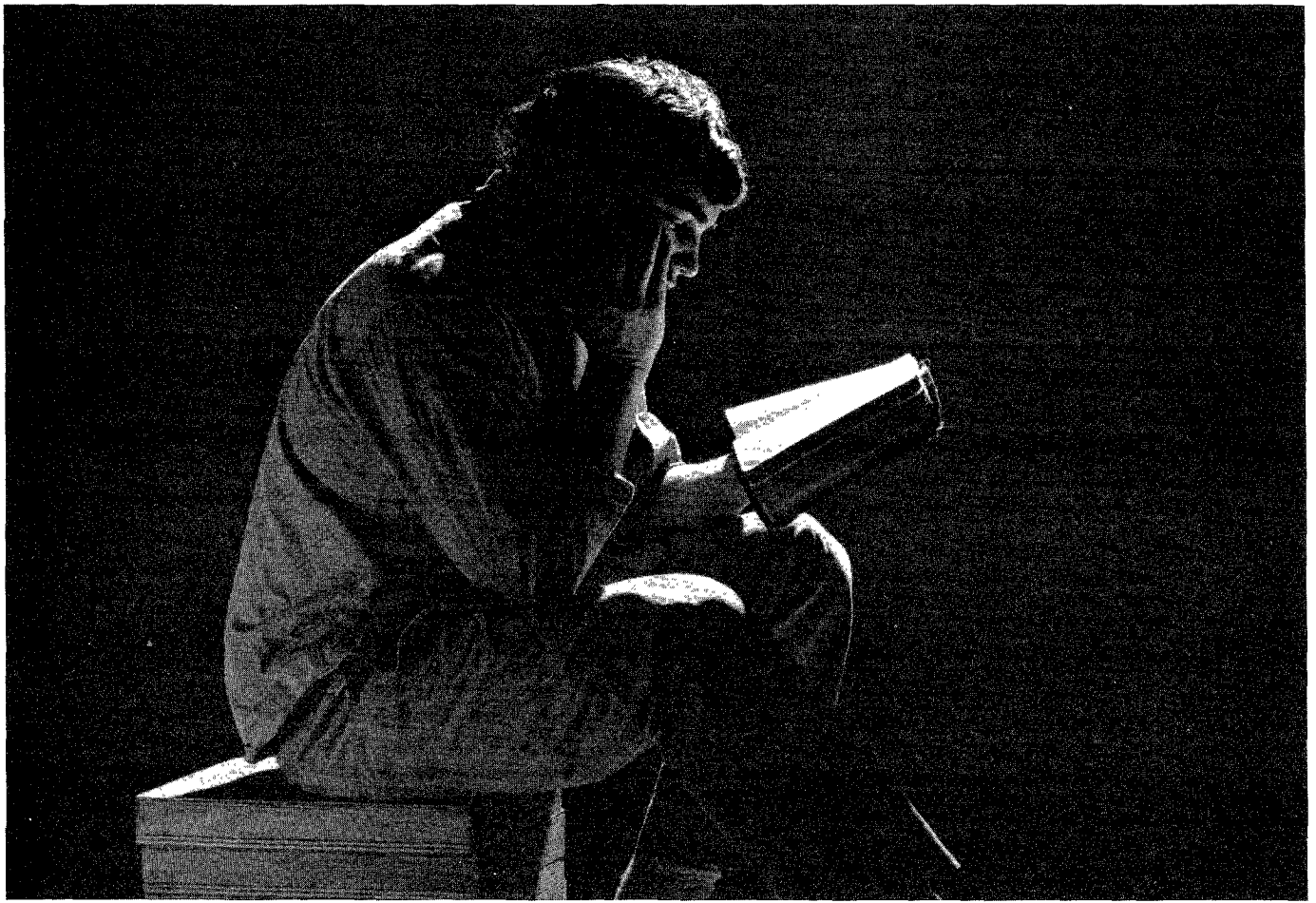
The mystic tells us that the lover who had seen the maiden's face and heard her invitation to ever greater intimacy was "drawn to her with his whole heart and soul, and with all his being." So God's greatest commandment has ever been for us to love Him with all our spirit, emotions, intellect, and strength. Such a response encompasses all our being.

In the setting of the everlasting gospel, "grace" and "love" can be related in a unified and meaningful way. All are invitations to ever greater intimacy. Divine grace ever precedes and invites the response of faithfulness, truth, and obedience. Jesus virtually reiterates what was revealed to Israel, when a few hours before His death He said to His disciples, "If ye love me, keep my commandments" (John 14:15).

Jesus and Paul, as well as the other New Testament writers, stand in the tradition of the divinely revealed religion of the Old Testament when they uphold the keeping of the commandments not as a means of salvation but as a response of deep love and heartfelt gratitude. □

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- ¹ Quoted in K. P. Bland, "The Rabbinic Method and Literary Criticism," *Literary Interpretations of Biblical Narratives*, ed. by K. R. R. Gros Louis, et al. (Nashville: Abingdon Press, 1974), p. 16.
- ² Author's literal translation of the Greek.
- ³ Cf. G. E. Wright, *God Who Acts*, SBT8 1st series (London: SCM Press, 1952), p. 44. See also Deut. 26:5 f.
- ⁴ G. von Rad, *Old Testament Theology*, trans. by D. M. G. Stalker (Edinburgh: Oliver & Boyd, 1962), vol. 1, p. 230.
- ⁵ Ex. 19:4 f.; 20:1 f.; Deut. 6:4 f.; 7:9; 11:13 ff.; 30:16 ff.
- ⁶ Von Rad, *op. cit.*, p. 229 f.
- ⁷ W. Eichrodt, "Covenant and Law," *Interpretation* 20 (1966): 302 ff.
- ⁸ E. P. Sanders, *Paul and Palestinian Judaism: A Comparison of Patterns of Religion* (Philadelphia: Fortress, 1977). However, note his neglect of the legalism expressed in such rabbinic works as 4 Ezra and 2 Baruch, which derive from the end of the first century A.D.
- ⁹ E.g., Matt. 5:20; Romans; Galatians; 2 Corinthians 3.
- ¹⁰ See H. L. Strack and P. Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Misrasch* (München: C. H. Becksche Verlagsb., 1928), vol. 4. For much of the following information we are indebted to this work.
- ¹¹ *Ibid.*, 1:581.
- ¹² *Ibid.*, 4:5 f.



COVER STORY

Tested for my faith

A story of loyalty to God
that took place 50 years ago.

By EMILIO R. AZEVEDO

Fifty years ago, on April 7, 1929, while studying at Brazil College, I received a letter. By the appearance of the envelope, I could tell its contents: it was an order for me to report for military duty.

Knowing that I was eligible for such a call, I had purposed in my heart that when the time came I would be faithful to God, whatever the circumstances. I would obey God's commandments with His help.

The next day I presented myself for induction. Ten days later I was ordered to appear at the army hospital in São Paulo for tests. I remained there 65 days, though I

was not ill. My stay at the hospital helped me to become acquainted with a soldier's life at close range.

After a brief leave of absence, during which I visited my schoolmates at the college, I traveled to my native state, Rio Grande do Sul, to report for duty with the Ninth Independent Cavalry Regiment in São Gabriel. Immediately I went to a squadron sergeant under whom I would serve, and requested Sabbathkeeping privileges, and was well received.

Later I was attached to a platoon of noncommissioned officer candidates, where conditions changed. When I did not appear for instruction on the Sabbath, I was called to account for my absence. I explained to my superiors that I had not gone to class because I was a Seventh-day Adventist.

During the week I discussed my religious convictions with the captain who commanded my squadron. I also met the commandant of the Ninth Independent Cavalry Regiment, a lieutenant colonel, who tactfully tried to tell me that I was in error, saying that God does not hold it against a person when he sins because of compulsion. He even declared that he himself would assume my sin before God, to which I countered: "My commander, there is no man able to undertake such a responsibility; only Jesus can do so."

The next Sabbath the sun rose in all its natural brilliance, without a cloud marring the horizon. As usual,

Emilio R. Azevedo is retired from the ministry.

the soldiers were grouped in platoons to receive their orders for the day. But I declined to join them in spite of my comrades' insistence.

About 8:00 A.M. the captain asked me, "Why didn't you go to instruction?"

I answered, "Because I am a Seventh-day Adventist and I keep Saturday as the Sabbath."

Indignant, the captain marched me to the major subcommandant, who, after listening to the captain, said to me, "What you are doing is the same as striking your hand on the point of a knife."

The major ordered the captain to deprive me of reading material, to make me do KP, and to restrict me to quarters until further notice. By noon, orders were posted declaring that I was under arrest for eight days.

At six o'clock that evening I crossed the threshold of a prison for the first time in my life. This made a deep impression on me, but, keeping my mind occupied with consoling Bible texts, I continued to be at peace.

The next week I was required to stay in the vicinity of the barracks, and each night I was locked up in jail, but I did not separate myself from my Bible.

Because I did not appear for class the next Sabbath, I was again jailed for an additional 15 days and expelled from the platoon.

Later I was called by the commandant and subcommandant, and the following conversation took place:

Q. "Do you obey orders that require you to work on Saturday?"

A. "According to my religious beliefs, I cannot."

Q. "Why do you persist in disobedience by refusing to work on Saturday?"

A. "Because I am a Seventh-day Adventist keeping the fourth commandment of the law of God as given on Sinai, which enjoins the observance of the Sabbath day. This being a divine law, I choose to obey it, for God does not err."

Expelled from the platoon

Q. "Do you eat on the Sabbath day?"

A. "Yes, but I do not labor for my own benefit, unless it be to treat the sick or to do works of a similar nature."

Q. "Do you wish to lose your rights as a Brazilian citizen?"

A. "If it is necessary to lose them to serve God, I am ready to do so, for I await a better country in heaven."

Refusing to work the next Sabbath, I was arrested again and imprisoned for 21 days.

In a friendly manner, the regimental commander tried to dissuade me from my religious views by citing the text "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. 22:21).

To this I answered, "My commander, God ordains the keeping of the fourth commandment, and Peter said: 'Whether it be right in the sight of God to hearken unto you more than unto God, judge ye' (Acts 4:19). Fur-

thermore, I am not disobeying Christ's order, for I give to my fatherland six days of work, and I consecrate God's seventh day to Him."

When I did not appear for instruction the next Sabbath, I was sentenced to another 21 days of incarceration. At this time John M. Zerth, the publishing director of the field, visited and encouraged me.

By order of the commanding general of the Third Military Region, I was interned a few days later in the military hospital of São Gabriel, where, after questioning me, the medical director informed me that I was committing a crime against the Brazilian constitution. To this I responded, "Doctor, the constitution, besides offering me liberty of conscience, also guarantees to me that liberty."

Threatened with a long prison term

Some days later I was subjected to a rigorous psychological examination. Before this a doctor privately and kindly had counseled me to desist from my ideas, affirming that if I did not, I could be expelled from the army because of moral incapacity, and condemned to a long prison term, or I might be placed in a mental institution for an indeterminate period of time. Thanking him for his interest in me, I made it clear to him that I could not give up my religious convictions.

After the examination, the doctors declared that they had not found what they had expected, and since they were not specialists, they could not make the determination regarding my mental condition.

About that time the general in command of the Third Military Region, hearing of my case, ordered that I be interned in St. Peter's Mental Hospital. The last rays of the sun still shone on the horizon as we approached that institution, and I could hear the clamor of delirious inmates.

I was accompanied by a male nurse and armed escorts. Also being taken to the same center was another soldier who, because of his crimes, was suspected of mental derangement.

Upon our arrival the doorkeeper called the head nurse, into whose custody the army nurse committed us. After shedding our soldiers' uniforms, we put on the garb of the insane.

It was growing dark when we were put into a room where violent patients were kept under observation. Here I was kept four days, days that seemed longer than all the previous days of my life.

Day and night the screams of the insane assailed me on one side and the other. The suffering this caused me was worse than the pain of being separated from my kin. I thanked God when I was taken to another hall where at least I could see the sun, and where at night the delirious were not so noisy.

The doctors extracted some cerebrospinal fluid from me (a very painful procedure), and performed blood tests. Several times I was questioned by doctors, who called me a seventh-day maniac.

In his office, the mental hospital director, arguing with me, declared that Adventists would end up in the insane asylum. To this I countered that if that were the case, my father ought to have been placed here many years before.

It was at this center that I could see demonstrated, more than I had ever seen before, the horrible consequences of sin. Inquiring as to why the people who were there had been committed, I was told that among the reasons were conditions brought about by syphilis, alcohol, cocaine addiction, and many other bad-living habits.

Nearly two months after entering, I was released and declared fully sane and competent. Returning to regimental headquarters in São Gabriel, my old unit, I noticed that various officers had been transferred, among

them the commandant of the Ninth Independent Cavalry Regiment. The officer in command of the squadron to which I was attached ordered that I not be detailed for any service on Saturdays. From then on I had my Sabbaths free, and the captain became a close friend.

I spent most of the next year in the army (for a total of 19 and a half months). On November 25, 1930, I was honorably discharged from military service. I could now go home to my parents, whom I had not visited for three years. I thought of the happiness the saints will enjoy in that day when they shall leave this world to experience eternal peace.

Today I praise God, not for any good I may have done, but because He had compassion on me, not leaving me helpless during my affliction. □

Adventist youth in Brazilian Army service: 50 years later

By CHARLES A. RENTFRO

The impressive story of Emilio R. Azevedo, a student at Brazil College in São Paulo while I served on the school's faculty from 1927 to 1935, was written by him at my request, but long held in reserve for obvious reasons. It is a moving narrative of unswerving allegiance to God during his turbulent military service. He was graduated from the theological course in 1932.

During the intervening years Emilio R. Azevedo, now a retired minister, has faithfully served the Adventist Church. His shining example of consistent Sabbathkeeping during his military service paved the way for other Adventist youth in the Brazilian armed forces. His amazing fortitude under unbelievable pressure and his unruffled Christian living, whether he was in barracks, confined to a cell, or held in an insane asylum, eventually reached the attention of top officials, leading to greater freedom for conscientious objectors.

Relatively unknown for decades, Adventists in Brazil have experienced a more than 30-fold growth in membership. This, with well-publicized Community Services and fine institutions, has made a definite impact upon officials after 50 long years.

From among the 110 million Brazilian citizens, a number of Seventh-day Adventists are now statesmen in federal, state, and local governing bodies. Their Christian influence has had a stabilizing effect upon legislative assemblies.

Brazil's expanding educational system owes much to Mrs. Eurides Brito, an Adventist teacher, for her key role as a leading member of the Brazil Federal Council of Education.

Recently a group of some 50 medical cadets

graduating from São Paulo Academy in Campinas (not far from Brazil College) were applauded by public officials during close-order drills, salutes to authorities, and first aid.

Among notable observers were General Geraldo Alvarenga Navarro, from the Second Military Region; Captain Paulo Cid Pereira de Lima, of the Second Infantry Brigade of Campinas; the president of the Municipality of Sumare (Campinas); and other officials of the county in which the Adventist academy is located.

Leaders from the São Paulo Conference, South Brazil Union, and South American Division also were present, including Walter Streithorst, general supervisor of the Medical Cadet Corps and director of the department of civic-religious affairs of the Adventist Church in South America. Representing the General Conference of Seventh-day Adventists was Gordon Engen, associate director of the Public Affairs and Religious Liberty Department.

In a brief speech, General Geraldo Alvarenga Navarro lauded Adventist youth "who showed by their actions that during their course they had dedicated themselves to learning and developing their skills." The general stated that he was honoring this system of medical cadet training by his presence. "You are to be congratulated," he concluded.

Major Sergio Lopes Ferreira, chemistry professor in the Preparatory School of Cadets in Campinas, also displayed his admiration and enthusiasm. To reporters of the *Adventist Review* (Brazilian edition, December, 1977) he said: "This type of organization and dedication should be followed by all Brazilian youth."

Graduation exercises of the Adventist medical cadets were well covered by Rede Globo Television of São Paulo for later programming.

Charles A. Rentfro, retired, lives in Rail Road Flat, California.



Suggestions for “angels unawares” and other guests

By MIRIAM WOOD

Most of us tend to think that large issues confronting the world and our lives are so overwhelming that smaller, less-complex issues no longer exist. That isn't quite the way it is. A friend of mine in the Midwest, who's known for her hospitality and complete “open door” policy where guests are concerned, had a disillusioning experience recently. She'd already gone to bed on a cold wintry night when a friend(?) phoned and requested lodging for *his* friend, whom Ms. Hospitality had never met. “She usually stays with her grandmother when she's here, but it's late and she doesn't want to inconvenience her,” he declared piously. “I just *knew* you wouldn't mind, and so we'll be over in a couple of hours.”

Startled and half asleep, the recipient of this astonishing call gazed at the telephone in her hand. She'd have to make up the bed in the guest room (only that day she'd stripped it after other guests had left), put out clean towels, and hope there was enough milk for everyone's breakfast—and what did he mean by their not arriving for a couple of hours? It was already well past midnight.

To shorten the story, the unexpected guest and her escort arrived about 3:00 A.M., laughing loudly and declaring that they'd really had a “great” evening (early

morning, actually). Their noise woke up the entire household. None of the family members got soundly back to sleep, and of course they had to get up early the next morning to be at work on time.

Not so the guest. She slept until noon, left a tepid "thank-you" for her hostess that included the information that "you need to get more English muffins," and that was the last that "Hospitality House" heard of her.

Coincidentally, as I was mulling over this incredible story, a letter from a reader arrived with concrete suggestions for house guests. Apparently the writer had recently had a similar experience. So, in spite of civil wars and energy shortages and inflation, people may need a bit of reminding about guest-host courtesies. Here goes.

1. Never be a drop-in house guest. You should receive a definite invitation to visit and should arrange to come at a time when it is convenient for your hostess.

(There are, of course, times when emergencies arise and you might desperately need a place to stay. Notice that "desperately" modifies "need" in the preceding sentence. A sudden impulse to "get away from it all" for the weekend and burst in happily, announcing, "Here I am, you lucky people," hardly qualifies.)

2. Don't expect to have a car placed at your disposal or expect your host and/or hostess to chauffeur you all over the place. If a car is freely and enthusiastically offered, make sure to leave the gas tank full. And by all means be sure your driver's license is current.

3. Keep your assigned room (or area) as neat and clean as possible, and keep your possessions throughout the entire house picked up.

4. Hang up used bathroom towels. Always leave the sink and tub or shower in immaculate condition after using it.

5. Never, never use the telephone for long-distance calls unless you charge these to your own phone or pay your hostess immediately, having first asked permission to do this. An airy "I'll be glad to pay for this when you get the bill—just let me know" is worse than hypocritical and deceives no one.

6. If you're staying for more than three days plan to do part of the cooking, or take your host and/or hostess out for a meal.

7. Don't expect your host and/or hostess to provide constant entertainment. Unless this was planned in advance, just fit into the family routine.

8. Bring sufficient personal toilet articles so that you won't run out and expect your hostess to supply them.

9. Make it a point to fit in with the getting-up and going-to-bed routine of the household. If you're a night owl, and you find that your hosts "go to bed with the chickens," then use this as an opportunity to catch up on your own sleep—or find an inconspicuous corner where a reading light won't disturb the household. This is emphatically not the time to catch up on late TV programs.

10. Eat what's provided, regardless of your likes and dislikes. If you're a vegetarian, don't make a big pro-

duction out of declining the meat entree. This isn't the time for a sermon or for dietary education. If dessert is served, don't leap onto your chair and shrilly declaim the evils of sugar.

Well, you'll probably think of other points, but these will do for a starter. It comes right down to the same old thing in everyday Christian living—the golden rule.

"Do unto others." □

FOR THE YOUNGER SET

The day a dog preached the sermon

By MYRTLE R. COOPER

Walking with his dog Sam one evening, Mr. Heinrich suddenly became ill. First the elderly man felt dizzy, then all went dark. Staggering, he fell forward, knocking himself out as he struck the ground. Rolling under a big truck parked nearby, he lay there unconscious—hidden from view by one of the truck's huge wheels.

Mr. Heinrich's little black mongrel, Sam, tried to drag him clear of the truck, but he was only a small dog, and could not. Although he barked as loud as he could, there was no one on the street to pay attention. When no one responded, Sam began barking at the doors of some nearby houses. A group of people from one of the houses followed Sam back to the truck but did not notice Mr. Heinrich underneath.

There was an organ recital in progress at the church up the street. Still barking, Sam bounded up the steps of the church, found his way in, stood in the center aisle, and howled. You can imagine what happened then. Putting him outside, the church members tried to chase him away, but Sam refused to give up.

At last the priest stopped the service. He came to the back of the church to see just what was going on.

Looking him straight in the eye, the dog kept on barking and trying to lead him out the door.

The priest, along with many of those in his congregation, followed Sam. Wagging his tail and making as much noise as he could, the little dog led the procession back to the truck. Going right under the truck, Sam barked even louder. Puzzled, the priest asked for a flashlight. When he turned it on, he could see Mr. Heinrich lying there, still unconscious.

Gently they lifted him from under those threatening wheels. While they sent for the ambulance, Sam administered his own brand of first aid. The dog's wet tongue on his face seemed to do more to revive Mr. Heinrich than anything else. As Mr. Heinrich sat up suddenly, Sam wagged his tail in triumph.

In only a matter of minutes the truck driver returned from the diner, where he had been eating, to continue his journey. If it hadn't been for Sam's persistence, Mr. Heinrich might have been severely injured.

The congregation went back to the church, having already witnessed a good sermon. What lesson do you think the little black dog taught those church members that day?

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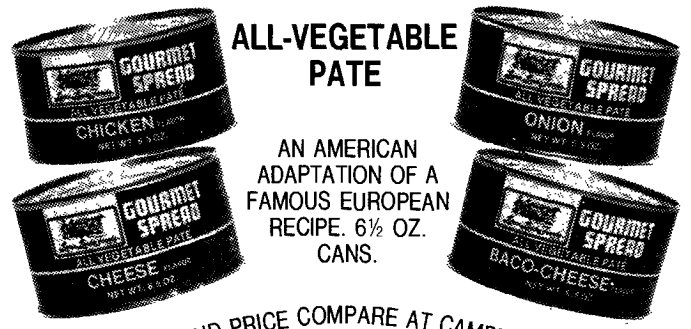
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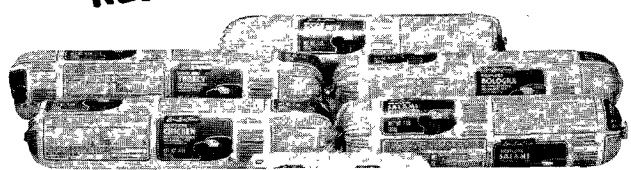


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Mother sang us through

The prospect of having enough bread made tears of joy come to my mother's eyes. God had seen her little "sparrows" and had provided for them.

By SARA TERIAN

"Mother, I'm hungry!" 3-year-old Minna announced as she played with the scraps of material her mother had dropped on the bare wood floor. Rumpling her thick blond hair, she glanced at Mother.

"Why isn't Mommy starting to boil potatoes for lunch?" the little girl muttered. "She isn't even hurrying to make a fire." The wood stove stood cold and unfriendly. Even the gray cat lying beside it looked disappointed as he stretched after his late-morning nap. But Mother just sat at her old sewing machine, bending over the heavy winter coat she was making for a farmer across the lake.

"Mother, I'm hungry!" The little girl's lips began to quiver. She didn't notice how Mother wiped her tear-stained glasses with the hem of her apron. She didn't see the deep anguish in Mother's tender blue eyes. She didn't know that the piece of bread she ate for breakfast was the last one. She didn't understand that a terrible thing called war had caused all this.

Little did Minna realize how important that old sewing machine was. It kept the large family alive. Father was out somewhere, tramping through the snow. When he managed to find work, his earnings were meager. The four brothers were at the small village school. Home was a one-room shack, not enough for a family of eight. But to Minna, Mother was home. All the little girl understood was that she needed something to stop the hunger pangs in her little stomach.

"Mother, I'm hungry!" Now even baby sister woke up and joined in the cry. Mentally Mother glanced through the cupboards again. It was no use. She knew there was nothing.

"Let's sing!" Mother suddenly suggested, with new light in her eyes. Clearing her throat, she began:

*God sees the little sparrow fall,
It meets His tender view;
If God so loves the little birds,
I know He loves me, too.*

"He loves me, too, He loves me, too," Minna sang along. For a while she forgot all about her hunger and kept on singing with Mother.

"But, Mother, I'm still hungry!" Minna whimpered a little later. However, the singing sufficed for lunch that day. I know, because I was little Minna.

The war years—and long after—were trying times, but Mother didn't let her spirits fall. Every morning she gathered us together for a short worship. After reading the morning-watch text, we had a prayer.

"Lord, bless Father in his work today," Mother pleaded. "Be with the boys at school. Help us all to do Thy will, and give us our daily bread." Before each went his way we sang, "I will start this day with Thee, Jesus."

Every day Mother found a moment to sit in Father's special long-legged rocking chair, with the well-marked and well-worn Bible in her lap, reading and meditating. Then during her work she would repeat the precious promises to us. But the rest of the time she was singing with feeling.

*Bread of heaven, Bread of heaven,
Feed me till I want no more.*

Mother sang as she kneaded the rye bread dough in a wooden keg, or peeled potatoes for supper's soup. On washdays, as she scrubbed our dirty clothes on a washboard, the movements of her hands matched the rhythm of her song: "Now wash me, and I shall be whiter than snow."

Friday evening started the highlight of the week, the Sabbath. At sundown Mother gathered us all together to welcome the day of rest. Our cheeks glowed after a warm bath as the scent of the scrubbed wood floor mixed with the aroma of freshly baked raisin bread.

*Safely through another week
God has brought us on our way,*

we sang together, and all agreed that Sabbath was the "day of all the week the best."

On Sabbath morning we woke up to Mother's voice as she sat combing her long hair and reading the Bible verses of the Sabbath school lesson again and again.

*All things work together for good to them
that love God, to them who are the called
according to his purpose.*

*Seek ye first the kingdom of God, and his
righteousness; and all these things shall
be added unto you.*

These verses and many others still ring in my ears. Then Mother would twist her braid into a knot on the back of her head and go to stir the rice cereal she was heating in a large iron pot. She smiled to herself in anticipation of our excitement as we would devour the rare specialty she had

Sara Terian is a homemaker and registered nurse living in Berrien Springs, Michigan.



As did Sara's mother, parents in all parts of the world can teach their children courage and trust in God through His promises recorded in song.

for the Sabbath morning breakfast: blueberry soup to go with the usual cooked cereal. Then she would sing, "Awake, the voice calls from the walls of Zion," to get us out of bed.

In summer we used to row a boat to the other end of the mile-long lake, where we met with a few other Adventists for Sabbath school. The song "There's Sunshine in My Soul Today" expressed our feelings as we basked in the bright summer morning. The water splashed around the oars as accompaniment, and the birds in the nearby trees joined our voices as we sang,

*The Great Creator with His power
Made heaven and earth, the land and sea.*

In the service, held in someone's home, my mother was naturally the song leader, as well as the teacher much of the time.

The secret of happiness

Neighbors heard Mother's singing as she worked outside in the evenings, weeding the garden. They had watched this hard-working woman trying to pull her family through. Once, while waiting for her new dress, a nearby farmer's wife said, "How can you keep it up, with a large family and little means? You even find time to sew, and you seem to be always happy. Don't you ever worry?"

"Why should I worry?" Mother smiled. "We carry soup by the bucket from you, and the Lord has blessed us with bread." The "soup" was buttermilk we used to buy from that neighbor.

"That's the easiest soup," Mother added as she continued stitching the hem of the woman's dress.

"How wonderful to have that kind of attitude!" the woman sighed.

At times it seemed there was no way out. Food was rationed, so even money couldn't buy more. But then the

Lord's help was especially near. One time Mother went to a farmer to buy some milk.

"We send all our milk to the store," the farmer said. "You can buy it there. But how is your monthly bread portion? Is it enough for the family?" he happened to ask.

With downcast eyes Mother confessed, "No, it isn't."

The farmers, who grew their own grains and had their own cattle, were well supplied with necessities, but missed luxuries.

"Do you use all your allotted sugar, or could you spare some to trade for flour?" the farmer asked next.

"Sure, we can live without sugar!" Mother's eyes lighted up; this was an answer to prayer.

"I will give you eight kilos of flour for one kilo of sugar," the farmer proposed.

As Mother was hurrying to get the sugar, her feet could hardly stay on the ground. Milk was not the worst problem. She could get it from the store, although it wasn't as close as the farm. And if it wasn't enough, water could stretch it. But it was hard to fill the hungry stomachs of half a dozen growing children. The allotted provisions were not nearly enough. This new prospect of having enough bread made tears of joy well up in Mother's eyes. God had seen her little "sparrows" and had provided for them.

She had sung when the outlook was dark, how much more now when it was brighter. The pines echoed with her song of praise:

*Praise to the Lord, who o'er
all things so wondrously reigneth,
Shieldeth thee under His wings,
yea, so gently sustaineth!
Hast thou not seen
How thy desires e'er have been
Granted in what He ordaineth?*

Mother sang us through the days of want. □

“Kept in heaven for you”

Peter's introduction to his first Epistle rings with the thrill of sharing the good news that through Jesus Christ we have been designated the recipients of an “inheritance which is imperishable” (verse 4, R.S.V.).

To this exciting prospect he adds the assurance that it is “reserved [“kept,” R.S.V.] in heaven for you” (verse 4). The use of the Greek perfect tense places an emphasis on the existing result of the completed fact that the heavenly inheritance has already been reserved and is being actively safeguarded for us “where neither moth nor rust doth corrupt, and where thieves do not break through nor steal” (Matt. 6:20).

There is a “living hope”—something we can live with and count on. It's there; it's ours; it has been made possible for us by the love and sacrifice of our dear Saviour. Yet often it seems unreal to us. Perhaps we need to cherish this living hope more than we do and meditate on it more often.

A unique description of heaven

While sitting in a beautiful park in Healdsburg, California, in the summer of 1882, Ellen White felt a sweet peace come over her. She seemed to be taken away from this world. “The bright home of the saints was presented vividly before me,” she reported in a letter written to G. I. Butler, at that time president of the General Conference.

“I seemed to be there, where all was peace, where no stormy conflicts of earth could ever come. Heaven, a kingdom of righteousness where all the holy and pure and blest are congregated—ten thousand times ten thousand and thousands of thousands—living and walking in happy, pure intimacy, praising God and the Lamb who sitteth on the throne! Their voices were in perfect harmony. They never do each other wrong. Princes of heaven, the potentates of this mighty realm, are rivals only in good, seeking the happiness and joy of each other. The greatest there is least in self-esteem, and the least is greatest in his gratitude and wealth of love.

“There are no dark errors to cloud the intellect. Truth and knowledge, clear, strong, and perfect, have chased every doubt away, and no gloom of doubt casts its baleful shadow upon its happy inhabitants. No voices of contention mar the sweet and perfect peace of heaven. Its inhabitants know no sorrow, no grief, no tears. All is in perfect harmony, in perfect order and perfect bliss. . . .

“Heaven, sweet heaven, the saints' eternal home, the

abode for the toilers, where the weary who have borne the heavy burdens through life find rest, peace, and joy! They sowed in tears, they reap with joy and triumph. Heaven is a home where sympathy is alive in every heart, expressed in every look. Love reigns there. There are no jarring elements, no discord or contentions or war of words.”—Letter 30, 1882.

What a thrilling and interesting glimpse of heaven! As we read and contemplate descriptions such as this, we feel eager to experience the joys and pleasures of the inheritance kept in heaven for us. We also feel encouraged to persevere in the battle now going on. Life is not easy and won't be for a while yet. But heaven is waiting for us.

L. R. V.

Decision making aids Christian development

Continued from page 3

Though sincere, this young man was misguided about how to discover and relate to God's will. He revealed a basic unwillingness to use the judgment God had given him.

We believe not only that the philosophy we have set forth regarding how to ascertain God's will is sound but that it has the greatest potential for developing maturity. It is a philosophy that may be applied to every aspect of life. Before making a decision a person may seek counsel from others whom he considers more mature or who possess information he may lack, but in the final analysis no one should depend on someone else to determine God's will for him, or to make his decisions. God expects each person to do this for himself.

For example, a person may receive a call to the mission field. Dare he say, “Without question it is God's will that I go; if it weren't, I wouldn't have received the call”? Suppose three calls arrive at once. Would all three represent God's will? Clearly, only the individual himself possesses all the information necessary to make a consecrated judgment as to which of the calls, if any, represents God's will for him. He must prayerfully bring all his information to bear on the situation, then believe that God will help him make the right decision—using his dedicated intellectual faculties.

Only at the peril of remaining immature in the matter of making judgments can a person accept other people's decisions—even those relating to placement in God's work. No one can safely put his life and mind into neutral, and let others make his decisions for him. Those who do so will remain spiritual adolescents, wanting authority but unwilling to accept responsibility.

When Jesus was here, He said, “If any man will do his will, he shall know” (John 7:17). He was referring primarily to doctrine, but the principle is applicable in all aspects of life. Christians who are fully surrendered to

God do not usually remain long in doubt as to what God wants them to do in a given situation. With the Ten Commandments and the lessons of sacred history before them, they use sanctified judgment to apply eternal principles to their own problem. The problem may involve eating and drinking, it may involve fashion and dress, it may involve entertainment or amusement, it may involve education or marriage, it may involve employment or finance. But whatever it is, "if any man will do his will, he shall know."

"The Lord will teach us our duty just as willingly as He will teach somebody else. If we come to Him in faith, He will speak His mysteries to us personally. Our hearts will often burn within us as One draws nigh to commune with us as He did with Enoch. Those who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course

to pursue. And they will receive not only wisdom, but strength."—*Ibid.*

God expects Christians in these closing days to know His will and to do it. Unlike their secular-minded contemporaries who often vacillate endlessly between various courses of action, God's people will walk with sanctified assurance. Squaring their thoughts, ideals, and decisions with the commandments of God, they will walk confidently into the future, eager for their Lord's return. Then, having habituated themselves to doing God's will in this life, they will find heaven to be their natural habitat. With surrendered hearts filled with love for Christ and the principles of His kingdom, they will delight to do God's will throughout eternity, even as they did during their short span of probationary life upon earth.

K. H. W.

Concluded

LETTERS Continued from page 2

church rather than truth occupies the efforts of many. Apparently the church has become an end in itself rather than a means to an end, and in the process serious Bible study has suffered. Therefore, I found the comments in Bible Questions Answered (April 5) refreshing.

The explanation of Matthew 24:34 deals fairly with the New Testament evidence. Indeed, a careful reading of all Jesus' expectations regarding the Second Advent leaves no other options: Jesus indicated that He would return shortly, and the disciples reaffirmed that hope.

Also, the candor in suggesting a lack of strong scriptural support—though there is other support—for our traditional "day for a year" key to the time periods of Daniel and the Revelation reinforces what many of us, who have spent hours wrestling with those two books, have had to reluctantly concede.

Undoubtedly, many sincere people who view the preservation of the church and its long-held positions as ends in themselves may have certain questions about the suggestions in the column. However, those who see these things merely as means to an end—the pursuit of truth—will rejoice over the author's allegiance to the pursuit and preservation of truth.

RICHARD W. COFFEN
Nashville, Tennessee

Similar experience

On a recent Sabbath a group of friends were discussing the REVIEW. The article "Why I Have

Not Apostatized From the Seventh-day Adventist Church" (March 8) seemed to have struck a responsive chord in all their hearts. Anyone could have traced his growth similarly, yet could not have written it out as clearly. The author found a simple way to expound a profound thought.

CORA WOODS
Springfield, Massachusetts

Correction

I am pleased to know that the Certified Professional Secretary exams will be permanently changed to Thursdays and Fridays for the benefit of Seventh-day Adventist secretaries and others who wish to qualify. However, please note that your notice (Back Page, March 1) read "Certified Public Secretary," whereas the correct designation is "Certified Professional Secretary." There is no real significance to "public" secretary whereas "professional" denotes quite a different meaning.

MITCHELENE MACKINTOSH,
C.P.S.

College Place, Washington

"With it"

It is a pleasure to note that our current REVIEW editor is "with it," if I may use the teen-age vernacular.

I had just prepared a Sabbath sermon, "Man Alive," in recognition of the crucifixion and resurrection of Christ when the April 12 REVIEW arrived. I was delighted to read in the issue Siegfried Horn's penetrating treatise on the methods of cruci-

fixion in Christ's day, Ellen White's "He Trod the Wine Press Alone," and the editorial "Why Did Jesus Die?"

I have been disappointed that denominational literature sometimes does not emphasize the events of Christ's birth and death at the times when the rest of the Christian world does (which is not to say we believe He was born in December). But, forgetting the failures of others, let us concentrate on appreciating your being "right on" both in graphics and emphasis.

TITUS FRAZEE
Seale, Alabama

Hasten His coming

Re "Is Perfect Obedience Possible?" (Feb. 15).

This presentation is fully in harmony with the Scriptures and the Spirit of Prophecy writings, emphasizing principles vital to God's people in this crucial hour. The Lord has not left us in uncertainty as to how we are to be prepared to live without a mediator.

Now, claiming the power of His present intercession, trusting in His promises, and cooperating with Him in separating from sin, we may hasten the day of His coming. (See *The Ministry of Healing*, pp. 180, 181.)

GLADYS RABUKA
Armstrong, British Columbia

More on fat

I agree we do get too much fat in our diets, but I don't believe we should cut it all out.

Just recently I phoned Grace Jaques, who is a granddaughter

of Ellen White. She said, "Of course Mrs. White used oil. I even made the mayonnaise."

I have seen mimeograph copies of Mrs. White's grocery lists; she bought cooking oil and olive oil by the gallon.

JUANITA MAUK
Wilbur, Oregon

Brotherly love

Some time ago I read a letter in the REVIEW commenting on how cold some of our churches are. In the April 19 issue a letter was printed extolling the warmth and friendship that was extended to a family as they traveled through Florida.

I am currently serving on active duty with the U.S. Navy. Since I have been in the service, I have had both experiences. I have visited Adventist churches in Portugal, Spain, the Virgin Islands, and Puerto Rico. I was well received in all of these places and felt like part of a family. It seems that Adventists overseas have overcome some of the divisions among people.

My home port, however, is in Mississippi. Last year, on the first Sabbath after I had returned from Europe, I went to one of the Adventist churches in the city. After Sabbath school, the pastor took me aside and told me where black people went to church. I am inclined to think that the pastor was trying to be helpful. While some of our churches are cold and infected with other problems, I believe that far more of them exhibit true Christianity and brotherly love.

PAUL S. ANDERSON



Children in Puliangudi, South India, happily respond to the help being provided by REACH International. In the center picture, lunch is being served.

REACH International helps needy children

By JASMINE E. JACOB

On the western edge of the Madras Plains, a few miles east of where the Eastern Ghats rise 4,000 feet above sea level, is the town of Puliangudi, one of the towns in which REACH (*R*ender *E*ffective Aid to *C*hildren) International is attempting to meet the need of starving, needy children.

Puliangudi's 50,000 inhabitants are tied closely to the soil. Lentils, peanuts, and

Jasmine E. Jacob is president of REACH International, with headquarters in Berrien Springs, Michigan.

maize are the main crops of the area. The only industries are small-scale home projects associated with agriculture. There is a small well-to-do group of landowners, but the vast majority of the people live in dawn-to-dusk toil on the edge of poverty.

The village blacksmiths still pound out steel cart axles over an open fire, fanned into red heat by hand-pumped bellows, as their ancestors have done for multiplied centuries. The modern world has largely passed Puliangudi by.

In this place of poverty, frustration, and despair, the

Puliangudi English School, operated by REACH, stands as an island of hope, because the advantages of the twentieth century come swiftly and surely in the train of modern education.

REACH International is a nonprofit volunteer, charitable, tax-exempt organization organized by a group of concerned Seventh-day Adventists in 1973 to respond directly to the needs of starving children in India. To date, REACH sponsors have supported nearly 1,000 children cared for in 13 schools and one orphanage in India, Bangladesh, Rwanda, and Malaysia. Plans are underway to open two more orphanages, one in Nepal and one in India, as funds become available.

Needy children, regardless of caste, color, or religion, are chosen for REACH sponsorship by committees con-

sisting of the local pastor, two laymen, and two school staff members. The children's personal data, along with three photographs, are sent to the overseas director, who in turn sends the information to REACH. REACH personnel then find a suitable sponsor for the child. The sponsor sends REACH International US\$12 per month, receiving a folder with the child's picture and personal data. The sponsor may write to the child, who writes to the sponsor once every quarter.

A Chinese proverb says, "If you give a hungry man a fish you feed him for the day, but if you teach him how to fish you feed him for a lifetime." REACH's aim is to feed these children for a lifetime here and for an eternity to come. Thus, children are sent to Seventh-day Adventist boarding schools because REACH staffers feel that Ad-

ventist schools can best feed the body, mind, and soul. REACH asks the school to provide the children with a work-study program, certain that work, together with the religious experiences in the school, will provide them a well-rounded education.

REACH has just opened a branch office in Canada to serve its many Canadian sponsors. This office is located at Kingsway College and functions under the auspices of the Campus Ministry, with Gordon Pifer as director.

The bylaws of the organization specify that 100 percent of the sponsorship funds will go to care for the children. Office work is done by volunteers. Special donations designated for operational expenses care for organizational needs, but every effort is made to keep these expenses to a minimum. The REACH staff is well aware of

the handicaps in running a program on this basis, but feels that the benefits outweigh any drawbacks. For instance, the sponsors are satisfied to know that all their sacrificial donations go to the child. The program gains credibility when sponsors realize that it is not conducted for self in any way, that no one receives a salary. This approach also keeps the staff dependent on God.

REACH sponsors are just as varied as the children, living in 49 of the 50 United States, in Canada, and in five other countries. Both individuals and groups such as clubs, Sabbath school classes, and grade-school classes sponsor children. Some sponsors are young, some old, some rich, some poor, but all try to heed the words of Christ, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

WASHINGTON, D.C.

Spring Meeting reassesses church finances

High on the agenda at the annual Spring Meeting of the General Conference Executive Committee held April 4 and 5, in Washington, D.C., was consideration of the Treasury report for the previous year ending December 31.

K. H. Emerson, treasurer, introduced the financial report. Joining him in presenting these important statements and in clarifying the meaning of trends and in answering questions were M. E. Kemmerer, undertreasurer, and W. L. Murrill and R. E. Osborn, assistant treasurers. The auditors' statements were read following each presentation, and formal action was recorded accepting the reports. This was the second year the General Conference had contracted with a recognized firm of Adventist auditors to audit the financial records of the denomination.

Financial uncertainties

The treasurers reminded those in attendance of the continuing financial uncertainties in North America and worldwide. Adventist members have continued loyal support; however, it was noted that in 1978 a slowdown in the rate of giving increases occurred in the areas of tithes and offerings. While inflation and currency devaluations were taking place in many countries, the General Conference still was able to meet its budgetary commitments.

The reduced value of the United States dollar during 1978 made it necessary for the church to provide the equivalent of approximately US\$9 million more to cover the difference, approximately US\$6 million from General Conference funds and US\$3 million from overseas division funds. Elder Kemmerer remarked, "These influences had an impact on our financial position last year, and continue to challenge our

leadership as current plans are implemented and future plans are developed."

The treasurers pointed out that the consistent sacrificial support on the part of our world membership provides the solid financial base needed now. Sabbath schools play a major role in supporting the mission of the church. Last year Sabbath schools around the world contributed a total of US\$30,125,000; Sabbath school members in North America gave US\$19,045,000, or 63 percent, and the other divisions gave US\$11,080,000, or 37 percent. The Ingathering program supplies significant funds also, a total last year of US\$14,410,000. Members in North America raised US\$8,479,000, or 59 percent, and members in other divisions raised US\$5,931,000, or 41 percent.

General Conference president Neal C. Wilson urged those in attendance to make a careful assessment of financial and other basic matters involving our worldwide gospel enterprise. In a positive yet sobering vein, he appealed for responsible thinking and action on the part of Seventh-day Adventists in view of our distinctive message and mission.

Christian Record report

A major portion of business on the morning of April 5 concerned the quinquennial constituency meeting of the Christian Record Braille Foundation.

Mary Puckey, a blind proofreader at the Christian Record, spoke at the morning worship service, telling how she became an Adventist through the ministry of the Christian Record. Following her baptism she read in *Life & Health* about the need for a proofreader at Christian Record. She has worked there since January, 1969. Chris Etheredge, a blind soloist, of Jacksonville, Florida, sang "Love Was When." He first heard the Adventist message at a camp for the blind.

Following the Christian Record constituency meeting, the North American Division committee on administration



Center opens in Barbados

Neal C. Wilson, president of the General Conference, opened a Community Services center in Barbados during a recent visit to the West Indies. The building will house a day-care center and a health and nutrition training center. It will serve as a meeting place for many community-oriented programs. Don Blackman, minister of community services and social affairs for the Barbados Government, spoke at the ceremony and lauded Seventh-day Adventists for operating a church-sponsored center designed to meet the needs of the people of Barbados.

While in Barbados, Elder Wilson and B. L. Archbold, Inter-American Division president, spoke to nearly 500 youth at the Barbados Seventh-day Adventist Secondary School and nearly 2,000 church members at an evening meeting.

approved a proposal from the Andrews University Theological Seminary that a field quarter in church ministry be added to the curriculum to enhance personal and public evangelism and preaching through eight to ten weeks of actual field experience. It is the intention that personal evangelism be taught in such a way that the students learn not only how to do it themselves but how to teach it to laymen.

C. O. Franz introduced Joseph Espinosa to the delegation. He is the newly elected associate secretary of the General Conference, who is working with W. S. Banfield in the Office of Human Relations. Elder Espinosa most recently served as secretary of the Mexico Conference, having also served as a minister in the Southwest and Latin America.

Herbert Liu, of Shanghai, China, was a special guest at the meetings (see the REVIEW, April 26).

DUANE S. JOHNSON
Associate Secretary
General Conference

SOUTH AMERICA

Members work to win 50,000

The pastors, workers, and laymen of the South American Division are working toward a goal of winning 50,000 people to Christ this year. The baptism of 45,028 precious individuals in 1978 has encouraged them to believe that the goal they have set can be reached during 1979.

The evangelistic strategy of the Penetration 79 program calls for the distribution of 8 million leaflets, 40 major evangelistic efforts, and 100 smaller eight-week evangelistic series. In addition to these, at least 3,000 meetings were conducted throughout the division by workers and laymen during April.

The South Brazil Union prepared 5 million eight-page, color pamphlets containing a résumé of principal Adventist doctrines, which members began distributing

March 31. The East Brazil Union acquired 600 projectors for 600 members to use in missionary work. Each Sabbath school class has been formed into an "evangelizing unit" that has been assigned the task of winning at least two persons to Christ this year. Large weekend regional meetings are being held in every field to inspire and ed-

ucate members for the great advance.

Among the large evangelistic campaigns planned for this year is one in Guarulhos, São Paulo. Alcides Campolongo hopes to baptize more than 500 there. Daniel Belvedere, of the Austral Union, will hold a series in Asunción, the capital of Paraguay. Juan Sicalo, of the Inca



Australian woman bakes for the benefit of South Pacific missions

For several years Ivy Southern, of Hornsby, Sydney, Australia, has baked and sold tasty morsels to raise money for missions. She has raised many thousands of dollars for various projects in the South Pacific.

Each Friday morning Mrs. Southern rises early to bake nourishing bread, rolls, and vegetable and fruit pies. By midmorning she is ready to make the rounds of her regular customers. She walks for miles, pushing her shopping cart laden with the fresh-from-the-oven foods.

Some years ago Mrs. Southern was deeply moved when she read about the needs of the missions in the South Pacific. She had always been an effective collector of funds at the time of the annual Appeal for Missions (Ingathering), but she felt that she wanted to do more. By utilizing her cooking talent, each month she has been able to contribute several hundred dollars to specific needs.

Mrs. Southern's greatest delight is when she receives a letter from a worker who has seen some special project in his area benefit from her generous donations.

GORDON A. LEE
Communication Director
Australasian Division

Union, will head a crusade in Santa Cruz de la Sierra, Bolivia. J. C. Rando, of the Central Argentina Conference, will also be conducting at least one large evangelistic campaign. Jose Bessa, associate director of evangelism in the division, has already begun meetings in Manaus, Brazil.

Enoch Oliveira, president of the division, in reviewing the Penetration 79 plan, explains, "The triumphs of the past year show us that when ministers, leaders, and members unite their forces, they can lead the church to great victories. The 430,000 members of our division recognize their personal responsibility to bear this message of a soon-coming Saviour from house to house. We have reason to believe that this year many thousands more will be added to the church in our division."

ARTHUR S. VALLE
REVIEW Correspondent

NORTH CARIBBEAN CONFERENCE

Miracles aid church growth

Roosevelt Daniel, a dedicated worker for God, has encountered some modern-day miracles while conducting evangelistic crusades in the North Caribbean Conference.

An American citizen was working in radar installation on the island of Antigua when she was invited to attend Pastor Daniel's crusade. She was thrilled as the books of Daniel and Revelation were explained, because they had been a mystery to her previously. As she attended the series of meetings she determined that she would be baptized.

She had not been asked to work on Saturdays, but just as she made her decision to become a Seventh-day Adventist she was informed she must begin Saturday duty. When she explained to her supervisor why she could not comply, he arranged a transfer for her to a radar installation in Puerto Rico.

She again met with a Sabbath problem. This time her employer arranged for her to be counseled by a priest, a lawyer, and a psychiatrist. But this modern-day Esther stood firm. With a threat that she might lose her job, she was again transferred.

Upon her arrival at her assignment in California she went to the Seventh-day Adventist church and gave her testimony. As a result of her witness, she was hired by an Adventist institution in the area that needed someone with her particular skills.

At the invitation of a friend, another woman and her four daughters attended Pastor Daniel's evangelistic crusade. When all four girls made decisions for baptism their father made no objection. When his wife announced that she too desired

to be baptized he decided to investigate the meetings for himself. After attending a few meetings the man became ill.

Not to be overcome by this problem, Pastor Daniel visited him at home to present the subject of each meeting. There a son also listened. Four daughters, the mother, the father, and one son have all been baptized; all are praying for the one boy in the family who has not yet taken his stand for Christ.

After Pastor Daniel's crusade in Grey's Farm, Antigua, a company of believers was formed. They began looking for some property upon which to build a church.

Meanwhile, a non-Adventist woman in the area knew of a cripple who needed a wheelchair. She found one for sale for \$200, but the cripple could not pay that



The Honorable Mr. Jayewardene (dressed in white with garland around his neck), the president of Sri Lanka, chats with students and staff during his visit to the Adventist boarding school at Lakpahana, near Kandy.

amount. When the non-Adventist mentioned the matter to a friend of hers the friend arranged for the St. John's Adventist church to raise the money.

Later the non-Adventist learned that Adventists in Grey's Farm were looking for property; she offered them a piece valued at \$39,000. The group replied that they felt they could not raise more than \$20,000. She surprised them by saying, "I learned about the good work Adventists do from the wheelchair project in St. John's. You may have my property for \$16,000."

The group is now tearing down some of the partitions of a building on the property to convert it into a meeting place with separate space for the children's Sabbath school. Heartfelt thanks have ascended to Heaven for this providential opening.

JOSEPH SHILLINGFORD
Communication Director
North Caribbean
Conference

SRI LANKA

Media covers
Adventist news

In recent weeks the communication department of the Sri Lanka Union, directed by R. Aranze, who is also union Ministerial secretary, has been successful in promoting Adventist work in several public media.

Newspapers have given coverage to Adventist welfare work. They have reported on important church events such as expatriate visitors, evangelistic meetings, and the visit of the Sri Lankan president to Lakpahana Adventist School.

Several Voice of Prophecy evangelistic efforts have been conducted in country and city areas. In the Shiloh church a double series of health programs was conducted in English and Sinhala. The VOP health course was used as a basis for these meetings, and more than 30 people graduated at the conclusion of the series.

The president of Sri Lanka, Mr. Jayewardene, recently drove past the Lakpahana Adventist School on a state visit. He paused awhile at the school and visited with students and faculty. Another prominent visitor to one of our institutions in Sri Lanka was Moraji Desai, the Prime Minister of India. He visited Lakeside Adventist Hospital in Kandy on his recent trip to Ceylon.

On radio—there is as yet no television in Sri Lanka—several visitors have been interviewed on the state broadcasting service. Among these was L. E. Tucker, speaker for the Quiet Hour program, which is broadcast from the same station.

ADRIAN PETERSON
Communication Director
Southern Asia Division



Hot lunches at Burundi schools

Four hundred children in the Adventist primary schools in Bujumbura, Burundi, receive a hot meal each day. This project is sponsored by the Christian Children's Foundation, reports D. Gutekunst, Central African Union education director. Slates, pencils, notebooks, and other school supplies are given free of charge, in addition to the nutritious meals. This assistance is greatly appreciated in the heavily populated and developing nation.

P. J. SALHANY
REVIEW Correspondent
Trans-Africa Division

Afro-Mideast

• Minicourses are being conducted at Arusha Adventist Seminary in Tanzania. These include ABC managers' instruction, a pastors' course, health workers' refresher course, intensive English, and an institute for pastors' wives.

• Property on the outskirts of Nairobi, Kenya, with both a large and a small residence, has been purchased by the Afro-Mideast Division for division staff who find it necessary to live in Nairobi. Dr. and Mrs. Ralph Kooreny, of the division's education department, are living in part of the complex, to be close at hand during the developmental stages of the University College of Eastern Africa.

• John Muderspach arrived in Nairobi, Kenya, from Norway on April 3 to take up his new appointment as East African Union treasurer.

• Recording equipment that was used in the Beirut, Lebanon, communication studio has been shipped to East Africa preparatory to setting up a new recording studio that will prepare recorded material to be used in weekly broadcasts from Sri Lanka. The station will beam programs to Africa and Middle Eastern countries.

• Although several Five-Day Plans to Stop Smoking have been held in Ismaili mosques in Nairobi, Kenya, March 1-5 was the first time one was conducted in a mosque in Dar es Salaam, capital of Tanzania. During the week, Kenneth Hart, Tanzania Union temperance director; Jack Mahon, Afro-Mideast Division temperance director; William Dysinger, Loma Linda University professor working with the USAID for the Tanzania Government; and several medical personnel from the Dar es Salaam School of Medicine conducted the seminar.

• Membership growth in the large church districts of Kilombero and Sumbawanga, Tanzania, has made possible the formation of two new

districts, Kilosa and Mpanda. The church district of Dar es Salaam also has been divided into the Magomeni and Temeke districts.

Euro-Africa

• The baptism of a young couple opened the annual convention of Italian literature evangelists that took place in Castellammare di Stabia February 9 to 14. Two years ago the couple subscribed to *Life & Health*. Later they bought *The Great Controversy* and took Bible studies.

• Jacques Gallis, now a student at the French Adventist Seminary, has been invited to become manager of the Adventist Book Center in Brussels, Belgium, the capital of his home country. Mr. Gallis served two years as a teacher in Madagascar.

• Jean Lavanchy, editor of the French *Signs of the Times*, has been appointed president of the South France Conference, replacing Elie Davy, who has asked for a change to fieldwork after several years in the presidential office. This appointment was made by delegates to the recent conference session, who voted several other changes in the conference staff. Marcel Mornert, secretary-treasurer, replaces the retiring Minne Koopmans; Paul Rigole is publishing director; Louis Roachat is health director; and Samuel Rouviere is temperance director.

• A grant from the division's Disaster Relief Fund has been made to the Indian Ocean Union Mission to help in repairing cyclone damage in the Rodriguez Islands and southern Madagascar.

• As a result of promotional effort to recruit new literature evangelists in Belgium, 12 persons from 16 churches have decided to make literature evangelism their career.

• Since the beginning of March, 350 persons have been attending evangelistic meetings conducted by J. R. Lenoir in Tours. In three years in this

French city, church membership has increased by 70 percent.

• In Guebwiller (Alsace), France, church members have purchased and remodeled a new house of worship.

• Bernard Sauvagnat, now pastor of the church in Montpellier, France, has been invited to become editor of the French *Signs of the Times*.

Far Eastern

• A new era was ushered in for Mountain View College, in the southern Philippines, when the cornerstone for a new women's dormitory was laid recently. The reinforced-concrete building will house 300 students. Mountain View's accommodations, initially designed to house 500 students, now cope with an enrollment of 1,400.

• Mountain View College is planning a network of radio transceivers to link its six satellite mission schools with the college. The schools are staffed by MVC student missionaries.

• Philippine Publishing House in Manila plans a new health tract for distribution by its 2,172 colporteurs.

• Three hundred and fifty student literature evangelists from Mountain View College have set a 1979 summer sales goal of one million pesos (US\$133,333). The majority of the students at Mountain View College come from the Central and South Philippine Union missions.

• Members of the Norala church, South Cotabato, Philippines, recently funded their own public evangelistic meetings. At the meetings' close, 59 converts were baptized.

• The South Philippine Union Mission held its largest Pathfinder camp February 4 to 11 at Crystal Springs, Maramag, with 653 in attendance.

• Five Pathfinder camporees were conducted by the Southern Luzon Mission in the Philippines in February and March.

Inter-American

• J. Barrett, the pastor in Turks and Caicos Islands Mission, has been renovating churches to make them ready for evangelistic meetings. The Kew church has a new ceiling, tile floors, electricity, paint, and, as a result of the meetings there, six new members. The Blue Hills church received a similar face lifting. Meetings began on April 1.

• Every school-age child in the San Jose church in Rio Piedras, Puerto Rico, is in church school this year. When the San Jose church resolved to make this goal come true the Rio Piedras church school responded by giving them a special discount.

• A new Adventist clinic was inaugurated in Panama City on March 11. The clinic is being operated by Marcos Cordoba, a physician, and Isaura Munoz, a nurse.

• Jababa Adventist Secondary School, in the North Dominican Mission, which previously had almost no library facilities, has received a gift of encyclopedias worth US\$1,600, and another gift of US\$1,000 for the expansion of a library room.

North American

Atlantic Union

• On Sunday, April 8, the last day of a week-long health fair sponsored by WNBC-TV in the tri-State (New York, New Jersey, and Connecticut) area, three vans from the Greater New York Conference van program provided free tests in front of the Manhattan SDA church in Greenwich Village. This is the second year the van program has participated in this WNBC-sponsored health fair.

• On December 16, 1978, the Midland Heights church, Bermuda, was dedicated free of debt. Under the leadership of Patrick O'Mara, pastor, the church paid off its \$18,000 debt in less than 11 months.

Canadian Union

● The baptism of close to 60 persons in Winnipeg, Manitoba, has resulted from a crusade conducted by Lawton Lowe, Canadian Union Ministerial secretary, and follow-up meetings by M. Djkowich and S. Burrows. A Family Life Seminar is being conducted for these new believers and their friends.

● JAY (an acronym for Jeunesse Adventiste Youth) is the name of Quebec's newest youth feature, a bilingual newsletter. Three hundred and twenty copies of the first issue recently were sent to youth throughout the province by editor Miroslav Kis, associate youth director of the Quebec Association.

● "Education Day" was celebrated in Montreal on March 31. Malcolm Graham, Canadian Union associate education director, and Claude Sabot, associate education director of the Quebec Association, along with several parents and church and school officials, spoke about the importance of a Christian education. The education bond plan was introduced, and it received a favorable response from the large congregation.

● As of March 31, 47 baptisms had been reported in the province of Quebec since the beginning of the year.

Columbia Union

● The Laurel Nursing Center, in Hamburg, Pennsylvania, has added 120 beds, bringing its total patient capacity to 160. This ASI institution opened its doors in 1966 with 31 beds.

● Sondra Greenberg, mayor of Englewood, New Jersey, cut the ribbon, and the youth choir sang to open the Allegheny East Conference's new First church in Teaneck, New Jersey.

● According to a local paper, *The Gazette*, the community appreciates the SDA relief center in Galax, Virginia, which last year helped 1,455 people and distributed 12,109 articles of clothing.

● A bell choir, under the direction of Jerry Taylor, has been formed at Shenandoah Valley Academy in New Market, Virginia.

● Leland Memorial Hospital, in Riverdale, Maryland, has been granted membership in the Eastern States Adventist Health Services Corporation.

North Pacific Union

● Glenn Gingery, pastor of the Fairbanks, Alaska, church, has been elected Ministerial secretary and departmental director of the Alaska Mission. He replaces Arnold Naudé, who died recently.

● Members of the Deer Park, Washington, church have moved into their new sanctuary. For a number of years the group met in a remodeled restaurant.

● For the past two years the program Christian Lifeline has been broadcast daily over a Spokane, Washington, radio station. Ken Campbell, who makes his living as an auto mechanic, is the moderator and speaker on the half-hour program. Financed by listeners and members, the talk show is broadcast live.

● With the moving of the Washington Conference office to the suburban village of Bothell, on the northwestern side of Seattle, work has begun to evangelize this area. A recent cooking and nutrition class drew 70 area residents to the new office. It is hoped that a new church can be formed soon, using the office as a meeting place.

● E. A. White, human relations director for the North Pacific Union, joined Ewart Brown for a series of meetings at the Mt. Tahoma church in Tacoma, Washington. As a result, six persons have been baptized and another 10 plan baptism.

● Scholarships amounting to \$22,750 have been given to academy and high school seniors in the North Pacific Union Conference. The awards came during the Walla Walla College annual open house for seniors.

Northern Union

● Six persons were baptized recently in Albert Lea, Minnesota, at the end of an evangelistic series by William Stringfellow.

● The Dakota Coyotes Pathfinder Club, of Aberdeen, South Dakota, recently distributed 14,000 pieces of literature and Vacation Bible School enrollment cards. They reached every home in their district of 42 small towns and hamlets, plus surrounding rural areas.

● The mayor of Valley City, North Dakota, recently presented Ronald Schmiede with the Outstanding Handicapped Citizen award. Mr. Schmiede, who has not been able to use his left leg since having polio at 18 months of age, teaches auto mechanics at Valley City Multi-District Vocational Center. He also backpacks, canoes, swims, and works with Pathfinders.

● Activities in the Burlington, Iowa, church include a Five-Day Plan to Stop Smoking, a vegetarian cooking school, a stress control clinic, and gymnastics for children. A Compleat Marriage Seminar was conducted recently by Harry and Nancy Van Pelt, of San Francisco.

Southern Union

● Nearly 500 students and teachers at the University of North Carolina at Charlotte were served samples of various meat analogs by members of Charlotte's Sharon church during the school's annual Food Day on March 22. Renee Jenkins coordinated the church's sampling table, assisted by Dee Reed.

● Lorenz E. Peterson, an 89-year-old resident of Fletcher, North Carolina, recently completed the 955th quilt top that he and his late wife have designed and sewn during the past 12 years as gifts for disaster victims around the world. The Community Services societies have provided the filling for the quilts.

● SMC Project 80, a \$3.3-million fund-raising effort for

a fine-arts complex at Southern Missionary College, Collegedale, Tennessee, was launched April 12. Included in this project are the music, art, and communication components. The music center, costing \$1.5 million, will have a 400-seat recital hall, numerous class and practice rooms, and offices. The \$900,000 art building will include an art-exhibit hall in addition to classroom and office space. The communication building, also projected to cost \$900,000, will have offices, classrooms, work areas, film and broadcast practice areas, and studios for the college's 100,000-watt classical radio station, WSMC-FM.

Southwestern Union

● On Sabbath, April 14, 26 persons became charter members of the new church in Mansfield, Texas. Robert Wood, Texas Conference church growth and development director, and Charles Griffin, conference secretary, led out in the organizational meeting.

● More than \$3,000 was awarded to Southwestern Adventist College students in an honors convocation assembly on Wednesday, April 11. Awards were given for scholarship, achievement, contributions to the various departments, good citizenship, and physical fitness.

● J. J. Fletcher, Arkansas-Louisiana Conference publishing director, reports that 19 Southwestern Adventist College students will be joining the literature evangelist ranks in his conference this summer.

● W. B. Robinson, a General Conference auditor serving the South and Southwest, is the newly elected treasurer of the Southwestern Union Home Health Education Service.

● Vernon, Texas, community leaders, members of the church, Texas Conference officers, and Sam Phelps, Vernon's city manager, conducted a groundbreaking ceremony for the new Vernon church April 2.

To New Posts

NORTH AMERICAN DIVISION

Volunteer Service

Eugene G. Carroll (LLU '48) (Special Service), to serve as physician, Maluti Hospital, Ficksburg, South Africa, and **Ruth Carroll**, of Payette, Idaho, left Vancouver, British Columbia, Canada, March 8, 1979.

L. C. Jack Christensen (PUC '38) (Special Service), to serve as plumber, Mountain View College, South Philippine Union Mission, Malaybalay, Bukidnon, Philippines, and **F. Fern (Fulk) Christensen**, of Angwin, California, left San Francisco, February 11, 1979.

Ronald Milton Martin (AVSC), to serve as teacher, Fulton College, Tailevu, Fiji, and **Lily Jean (Buhler) Martin**, of Eureka, California, left San Francisco, February 26, 1979.

Benjamin Ray Russell (Special Service), to serve as teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, and **Cynthia Joan (Dorsey) Russell**, of Nampa, Idaho, left Los Angeles December 27, 1978.

Sharon L. Teruya (Pitzer College '78) (Special Service), to serve as teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, of Riverside, California, left Los Angeles June 20, 1978.

AFRO-MIDEAST DIVISION

Damie Djiffar, having recently obtained a Master's degree from the Philippines, has accepted the appointment of publishing director for the Ethiopian Union.

Lester H. Lonergan, of California, will be connecting with the newly opened Better Living Center in Nairobi, Kenya, East Africa.

Beyene Ogato has accepted a call to connect with Ethiopian Adventist College as a teacher. He has recently completed work on a Master's degree in administration and supervision at Howard University, Washington, D.C.

Daniel Ogillo, of the Tanzania Union, will serve as a pastor in the Sudan. He will be the first

Adventist minister to be appointed to this position.

Fekadu Olana, a graduate of Newbold College, who had previously been appointed head of the theological seminary at Ethiopian Adventist College, has been appointed president of Ethiopian Union's West Ethiopia Field.

John and Glenda Ordelleide, of Morrison, Colorado, will arrive in Tanzania on May 15 to spend three months on a volunteer basis, working on the building projects that have been made possible, through the third quarter, 1978, Thirteenth Sabbath Special Projects Offering, at Parane Secondary School.

Robert and Renate Pearce, of Cornwall, England, have been appointed as nurses to the Sackie Clinic, Addis Ababa, Ethiopia, to replace Margot Spanghagen, who has returned to her homeland, Sweden, after serving in mission lands for 19 years.

Mr. and Mrs. Paul Route, of Walla Walla, Washington, who spent three months last year on volunteer service in Guam, and a previous term at Kamagambo High School and Teachers' College, will arrive in the Tanzania Union on July 15 to take over the building projects at Parane Secondary School. They will serve for one year.

FAR EASTERN DIVISION

Regular Missionary Service

Matco S. F. Fadri (and family), of the Philippine Islands, returning to serve as pastor-teacher, Papua New Guinea, left January 25, 1979.

Grace Manulang, of Indonesia, returning to serve as nurse, Hongkong Adventist Hospital, left January 28, 1979.

Erlinda Montinola, of the Philippine Islands, returning to serve as nurse, Hongkong Adventist Hospital, left January 8, 1979.

John D. Ombiga (and family), of the Philippine Islands, returning to serve as pastor-teacher, Papua New Guinea, left January 11, 1979.

Melchor Dapo (and **Gloria**), of the Philippine Islands, returning to serve as teacher, Akaki Adventist School, Ethiopia, left September, 1978.

Juan Villagomez (and **Eva** and family), of the Philippine Is-

lands, returning to serve as teacher, SDA Theological Seminary, Malindi, Kenya, left August, 1978.

INTER-AMERICAN DIVISION

Regular Missionary Service

Sofonias De Gracia (and family), of Panama, returning to serve as stewardship director, Lower Amazon Mission, Brazil, left January 11, 1979.

NORTHERN EUROPE-WEST AFRICA DIVISION

Regular Missionary Service

Jonathon Dibble (and **Margaret** and family), of England, to serve as secretary-treasurer, Iceland Conference, left November 13, 1978.

Eric Gudmundsson (and **Laila** and family), of Denmark, to serve as physiotherapist, Mangan Leprosy Hospital, Sierra Leone, left August 7, 1978.

Kaarina Haapakoski, of Finland, returning to serve as cashier-accountant, West African Union Mission, Ghana, left August 24, 1978.

Svein Johansen (and **Anna**), to serve as president, West African Union Mission, Ghana, left August 4, 1978.

Jon Jonsson (and **Solveig** and family), of Iceland, returning to serve as Bible teacher, Bekwai Secondary School, Ghana, left October 14, 1978.

Olavi Kari-Koskinen (and wife), of Finland, returning to serve as health director, Nigerian Union Mission, left July 28, 1978.

Literature Requests

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

Africa

V. Butler, Riverside Farm Institute, Box 53, Kafue, Zambia: doctrinal books, magazines, and Spirit of Prophecy books for lending libraries in non-Seventh-day Adventist churches.

Henry W. Simi, Nyangena SDA Church, P.O. Box 77, Kisii, Kenya.

Pastor J. N. Vinei, Voice of Prophecy, P.O. Box 111, Port Harcourt, Rivers State, Nigeria: Bibles, tracts, and magazines for Bible students.

Newly Published

Southern Publishing Association

At Home With Jesus (III-4), by Nancee Berry (95 cents). Come Unto Me Series. Story book to accompany Sabbath school lessons for ages 4-7; correlated with fourth quarter, 1979, Sabbath school lessons.

Bruce, by Dorothy Wyman (\$1.95). Orion Series. Young Bruce Wyman searches for the identity of his rare disease, copes with progressive crippling, and searches for and discovers a religious faith.

Compleat Parent, by Nancy Van Pelt (\$2.95). Orion Series. Professional counseling on effectively communicating with and disciplining children of all ages.

Flee the Captor, by Herbert Ford (\$2.95). Orion Series (reprint). Story of John Weidner's work with the Dutch underground in helping refugees escape from Naziism.

Coming

June

- 2 Bible Correspondence School Emphasis
- 2 Church Lay Activities Offering
- 9 Inner City Offering
- 16 North American Missions
- 30 Thirteenth Sabbath Offering (Northern Europe-West Africa Division)

July

- 7 Vacation Witnessing
- 7 Church Lay Activities Offering
- 14 Christian Record Braille Foundation

August

- 4 Dark County Evangelism
- 4 Church Lay Activities Offering
- 11 Oakwood College Offering

September

- 1 Lay Preacher's Day
- 1 Church Lay Activities Offering
- 8 Missions Extension Offering
- 8 to Oct. 6 *Adventist Review, Guide, Insight* Campaign
- 15 Bible Emphasis Day
- 22 Pathfinder's Day
- 29 Thirteenth Sabbath Offering (Southern Asia Division)

October

- 6 Medical Missionary Work
- 6-13 Health Emphasis Week
- 6 Church Lay Activities Offering
- 13 Voice of Prophecy Offering
- 13 Sabbath School Community Guest Day
- 13 Community Relations Day
- 20-27 Week of Prayer
- 27 Annual Week of Sacrifice Offering

November

- 3 Church Lay Activities Offering
- 10 to Jan. 5 Ingathering Crusade

Uganda update

On April 14, Adventists in Uganda worshiped in public for the first time in 20 months. Church leaders have assured Uganda's new government of loyalty and allegiance. Religious freedom for all has been declared in Kampala, the country's capital.

David Syme, health and temperance director for the East African Union, reports from Kampala that Adventist churches were undamaged but that three members lost their lives during recent fighting in the city. Two of these people were elders at Kampala churches; the third was a maintenance worker at Bugema Adventist College near Kampala. A fourth member, who survived a massacre, is in Mulago Hospital with three bullet wounds.

Pastor Syme confirms that Ishaka Hospital has been returned to the Adventist Church. The hospital had been taken over in September, 1977, when the church was banned. It is expected that one of the first calls to the church's relief program will be for supplies to restock the hospital's depleted medical stores. Pastor Syme further reports that basic food items seem to be available. The relief items needed are medicines and clothing.

JACK MAHON

Carolina session

Delegates representing the constituency of the Carolina Conference met at Nosoca Pines Ranch in South Carolina on Sunday, April 1, and reelected the officers and the entire departmental staff to another three-year term. The officers are M. D. Gordon, president; W. A. Geary, secretary; and A. L. Ingram, treasurer.

Early in the session a composite report by the president indicated significant advances in all departments of God's work in the conference during the triennium 1976-1979. Six new congregations were

voted into the sisterhood of churches, bringing the total number of churches in the conference to 88. The number of persons reported baptized was 1,611, and the net growth realized was 1,004, bringing the total membership to 9,568.

Kentucky-Tennessee session

The constituency of the Kentucky-Tennessee Conference met in triennial session on April 29 at Highland Academy, Portland, Tennessee. They reelected to another term the president, A. C. McClure, and his fellow officers, H. V. Leggett, secretary, and R. A. Lopez, treasurer. The only change made on the departmental staff was the election of W. C. Arnold, youth activities director for seven years, to fill the vacant post of Sabbath school and lay activities director. Seven new congregations were added to the conference total, which now numbers 83 churches. There were 1,517 baptisms in the conference during the past triennium, bringing the total membership to 8,756.

H. H. SCHMIDT

New president in Idaho

Bruce Johnston, church growth consultant for the North Pacific Union Conference, was elected president of the Idaho Conference at a meeting of the executive committee on May 2.

He replaces F. W. Bieber, who is retiring after 40 years of denominational service, including nine and a half years as Idaho Conference president. Previous to this, Elder Bieber spent eight years as president of the South Dakota Conference.

Elder Johnston joined the North Pacific Union staff in 1977 after serving as president of the Sarawak Mission.

M. C. TORKELSEN

Southern California constituency

The Southern California Conference constituency met in its fifty-third biennial session, beginning with a vesper service late Sabbath afternoon, April 21, and continuing on Sunday, April 22. The session was held in the White Memorial church in Los Angeles.

Harold L. Calkins, president, L. W. Paytee, secretary, R. L. Walden, treasurer, and Melvin N. Hempel, assistant treasurer, were returned to office. The selection of a person to fill the post of associate secretary-Spanish coordinator was referred to the incoming conference committee. Nearly all of the departmental directors were reelected. However, since by the end of the day a quorum was lacking and the post of the superintendent of education needed more consideration by the nominating committee, it was decided to reconvene the session in a few weeks to fill this post. Some changes were made in the 23-member executive committee.

The membership of the conference at the close of 1978 stood at 34,078. Twelve new churches were added to the conference in the past two years. Baptisms for the period totaled 4,279. Tithe showed an increase of 20 percent over the previous two years, but the gain of only 2.8 percent for 1978 has caused concern and has pointed to the necessity of setting spending priorities.

F. W. WERNICK

For the record

Died: Frances L. Dittes, 88, on April 7 in Nashville, Tennessee. In 1935 she earned the first Ph.D. degree in nutrition in the denomination, receiving her degree from Columbia University. From 1935 to 1955 she worked at Madison College and Madison Hospital in Tennessee.

Tell wins two awards: *Tell*, the monthly communication journal of the Seventh-day Adventist Church, edited by DeWitt S. Williams, has been awarded the "best of class" first prize in the print division of the annual Religious Public Relations Council competition. In addition, *Tell* was named the best newsletter by judges in RPRC's Hinkhouse-DeRose Memorial Awards. From nearly 2,000 entries submitted, representing all major religious denominations, 30 journals were given awards. The \$100 prize included with the award will be donated to the M. Carol Hetzell Memorial Fund for Adventist World Radio. Miss Hetzell, former director of communication for the Adventist Church, who died in September, 1978, founded *Tell* in 1948.

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