

Adventist Review

General Organ of the Seventh-day Adventist Church

December 27, 1979

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Boys and girls in 25 communities in Ethiopia enjoyed Vacation Bible School this year. Of the 1,000 children like those pictured here who have attended VBS in the past two years, half have been from non-Adventist homes. A number of them, with their parents, have accepted Christ as a result of the contacts made through Vacation Bible School.

THIS WEEK

Denton E. Rebok has discovered a unique means of beating inflation. Although the "experts" are unsure as to how to protect shrinking currencies, Elder Rebok has come up with an arrangement that has given his wife and himself relief and peace of mind (p. 6).

"**The Unwrapped Gift**" (p. 9) tells the story of an unhappy Christmas that ended up in a pleasant surprise. A wife planned a happy occasion for her family in spite of the fact that she knew her husband was having an affair with another woman. She purchased gifts for their children to give to their father; but he had not given them anything to give to her.

In the aftermath of the moment in which she realized there was

nothing for her under the tree, the husband resolved to give her an unwrapped gift.

We received a letter recently that raises a question whose answer we feel we should share with all our readers. The letter comments: "Young ministers ordained in fields other than the United States must wonder whether they are 'second class' because the only ordinations listed are from the United States. Perhaps this is an oversight of the REVIEW correspondents rather than the editor and their attention should be called to it."

We publish every ordination notice we receive. Our correspondents are faithful in sending us the material they receive. If we don't publish an ordination (or obituary), it is because

someone at the source of the information neglected to send these items either to the correspondent or to us. We suspect that many of the ordinations are published in union and division papers but that the news never reaches us.

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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.

Vitamin deficiency

Thank you a million times for "Not All Nutrient Needs Come From Food" (Aug. 23). I am a vegetarian and was one of the miserable ones that had a vitamin B12 deficiency. How wonderful life is again now that I am taking supplemental B12.

HAZEL LINCOLN
Delhi, Iowa

A sad report

I became very sad when I read some of the 1979 Annual Council report (Nov. 8). The first sad note was that our publishing houses are \$8 million in debt.

The second was that N. R. Dower "pointed out that at the rate it is going, there is no way that the work in North America could be finished in our lifetime."

The reason the work is going slowly is probably because many of us have become self-satisfied and have decided to let others who have more time finish the work. I pray that we will let the Holy Spirit work on us and that we will dedicate ourselves moment by moment to His service. "If every church member were a living missionary, the gospel 2 (1394)

would speedily be proclaimed in all countries, to all peoples, nations, and tongues."—*Testimonies*, vol. 9, p. 32.

RICHARD WACHENHEIM
Clarendon Hills, Illinois

Why retire?

I often wonder why we retire our ministers? The Church of England does not retire its ministers unless they wish to do so. I believe this is how it should be.

Whoever could think of Peter, Paul, or any of the apostles even considering retirement?

D. CHAPMAN
Louth, England

"We have the key"

After reading S. L. Folkenberg's "We Have the Key" (Nov. 22), I decided to read the selections from which he drew his references. Coupling these with the *Testimonies*, volume 3, chapters entitled "Tithes and Offerings" and "Systematic Benevolence," pages 381-413, I find Elder Folkenberg's statements were mild compared with what he could have said. If the spiritual condition of the church of which I am a part is reflected in the attitude toward giving tithes and offerings, then we need to review our love relationship with Christ.

WAYNE CLARK
South Lancaster
Massachusetts

Parents Anonymous

As chairperson of the Naples Parents Anonymous Group and southern vice-president of

Parents Anonymous of Florida, Inc., I want to thank you for your article on child abuse (Oct. 4). This is a very real problem experienced by many families.

I would like to add that Parents Anonymous is also for parents who are having a difficult time trying to cope with their children, a situation that many parents experience, especially single parents.

During the past two years I have seen parents and stepparents gain control of their situations and go on to be of help and support to others. Most important, in a Parents Anonymous group, there are always people who care, people "who have been there" themselves.

BEVERLY BATES
Naples, Florida

Gift Issue

The Gift Issue of the ADVENTIST REVIEW is lovely and inspiring.

CLAUDE AND EVA CASEY
Yountville, California

More etiquette

In a recent letter (Nov. 1) Dixie Lee Hackett offered a simple solution to the problem as to whether to show off a house on the Sabbath: Wait until your guest asks to see the house. She says any etiquette book will inform the reader that this is the procedure.

I haven't read any etiquette books on the subject. But there are certain times when I would

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Adventist Review



129th Year of Continuous Publication

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This aerial view of the old city of Jerusalem looks east, from the Jaffa Gate and the Citadel in the foreground to the Mount of Olives and the Garden of Gethsemane in the background, beyond the walls. Within the walls are the octagonal Dome of the Rock (upper right center), the Western Wall, formerly known as the "Wailing Wall" (facing open area just to the right of the Dome of the Rock), and the Church of the Holy Sepulchre (domed structure at far left center).

A trek around Jerusalem

The author invites the reader to accompany him as he takes a walk around the old section of Jerusalem.

By ROBERT G. WEARNER

Come with me on a walking tour around the old walled city of Jerusalem. We start our journey from the north-eastern corner of the Old City and continue in a clockwise direction. The tower at this point is called the Tower of Storks, although we see no storks. The Jericho Road passes close to the wall. The traffic is heavy.

From here we look across the Kidron Valley to the Mount of Olives, a place sacred to the memory of Jesus. We can see Mount Scopus in the distance, the highest point in this area, a prominence that figures a number of times in history, more recently as the site of the old Hebrew University.

As we walk down through the Kidron Valley on the Jericho Road, we see several church spires on the Mount

of Olives to the east. The top of the mountain was probably the site from which Jesus ascended to heaven. A short distance from the top a large hotel now stands. In some places the mount is covered with trees. It was on the Mount of Olives that Jesus wept over Jerusalem.

We pass an Arab cemetery on the west side of the Kidron. On the east side we see many Hebrew graves. There are those who believe that this will be the site of the great judgment day. Olive trees grow on some of the terraces. This tree seems to thrive on this rocky soil.

We pause in front of St. Stephen's Gate, the traditional site of the martyrdom of Stephen (Acts 7). It is also known as the Lions Gate. There are four lions carved on each of its sides. This gate is one of the few places where automobiles may enter the walled city, although most streets are too narrow for vehicular traffic.

St. Stephen's Gate is the only one open along the eastern wall of the city. As we continue down the valley we now see the Golden Gate, which possibly is in the same general area where Jesus entered the Temple at the time of His triumphal entry. This gate is now closed—walled up many centuries ago by a sultan who thought he could thus hinder the coming of Jesus as judge. Beyond this gate on the Temple platform the gold-covered Dome of the Rock and the El-Aksa Mosque can be seen.

We pass by an ultramodern monument erected in honor of the Israeli soldiers who died in the 1967 fighting in this area. The legions of Nebuchadnezzar, Titus, and many others have fought here.

Now we rest for a few moments near the site of the Garden of Gethsemane. There are two churches that

Robert G. Wearner is theology teacher at Northeast Brazil College, Belem, Pernambuco, Brazil.

claim the original site. One is the ornate Roman Catholic Church of All Nations, also known as the Basilica of the Agony. A number of centuries-old olive trees near this church make it an attractive location, but none of them date back to Christ's time. The church covers a rock said to be the one where Jesus prayed. High up on the front of this building is a mosaic picturing Jesus looking toward heaven. On either side are figures of people, symbolic of suffering humanity.

A little farther up the hill stands a picturesque Russian Orthodox church with its onion-shaped spires. Some claim this as the site of Gethsemane. There are old olive trees there, too.

The Jericho Road, on which we are standing, is heavily traveled. A stream of trucks, buses, taxis, private cars, and military vehicles constantly pass us.

We can see the path that comes down the Mount of Olives. Tradition tells us that Jesus descended this path on the day of the triumphal entry. The descent is much steeper than we might have imagined.

No water in the brook

There are grape arbors off to the side, some palm and apricot trees, but the most common tree is the olive.

At this time of year (August) no water runs down the valley in the Brook Kidron. There is a channel in the bottom of the valley where water runs during the rainy season. The Saviour must have crossed this brook frequently on His way to pray in Gethsemane.

Now we leave the Jericho Road to go down into the valley. The descent is steep. High above the terraces on the west bank we see the great wall of the ancient Temple area. Although the Temple was destroyed by Titus in A.D. 70, portions of the Temple platform remain.

We pass an old monument called the Tomb of Absalom. Almost no one believes that Absalom was buried there, however. We see also monuments honoring St. James and Zachariah. All three date back to the Hellenistic period subsequent to the time of Christ.

As we descend the valley we look up to the southeastern corner of the city wall and Temple area. This is called the Pinnacle of the Temple. Some think this was the site of one of Jesus' temptations. It would be a long fall from that high point to the place where we now stand deep in the valley.

The sides of the Kidron Valley at this point are abrupt and rocky, with very little vegetation. We now are close to the area called Mt. Ophel. This is the site of the Jebusite Jerusalem, where the first fortress city, which held out against the Israelites until David's time, was built. This is where Melchizedek, who received tithes from Abraham, lived. The city had natural defenses, with the steep Kidron Valley on one side and the Tyropoeon Valley on the other side.

We approach the Virgin's Fountain on the right, once called the Gihon Spring. This spring is very important in the history of Jerusalem. In the time of Hezekiah an aqueduct was cut through the rock to conduct water to the

Pool of Siloam within the city. This water tunnel is 1,749 feet long. If we were to wade through it we'd need swimming trunks. The water level would be high above our knees. The Pool of Siloam is associated with one of the miracles of Jesus. The aqueduct, constructed about 700 B.C., made it possible to have fresh water inside the city in time of siege. One of David's men entered the Jebusite city from a secret passageway in the rock in this area. Later David built his city on these heights.

As we proceed down the valley we see many fig trees, another tree much appreciated by the Hebrew people. There are many Arabs living in little homes built into the sides of the valley.

Farther down the Kidron is En-rogel, or Job's well, where it is joined by the Valley of Hinnom, which comes in from the West. At this point we stand 2,000 feet above sea level. The Dome of the Rock on the Temple platform is 2,435 above sea level.

As we turn to ascend the Valley of Hinnom we find it to be a steep climb along a dirt road. We are almost out of breath as we climb up this wild, rocky valley. Somewhere in this area the idolatrous, apostate Israelites sacrificed their children to the heathen god Moloch (Jer. 7:31). Thus it became a type of hell. From the Greek transliteration of the Hebrew name of this valley we get the term *Gehenna*. Another evil association with this neighborhood is a deep precipice beneath the Hill of Evil Counsel, where Judas is said to have hanged himself.

We have the dusty road almost to ourselves, finally reaching pavement again as we approach the Bethlehem highway, which turns off to the west past the Sultan's Pool, now dry. We are on the west side of what is called Mt. Zion, where the Tomb of David, the place where tradition says Jesus met with His disciples to partake of the Last Supper, and the site of the palace of Caiaphas, where Peter denied his Lord, are located.

As we approach the southwestern corner of the city wall, we cannot see them from this point, but nearby are the two gates on this south side—the Zion Gate and the Dung Gate. The latter leads to the Western Wall. The Israelites have cleared a large plaza in front of what is known as the "Wailing Wall" so that large groups may gather before this ancient wall of the Temple platform. The great stones in the lower courses date back to Herod's time.

The Hinnom Valley is much broader here as it runs along the side of the western city wall.

We pass vineyards, and off to the west the Israeli city of Jerusalem stretches out, a modern city in every sense of the word. The sun is now about to set over this "New Jerusalem." We see the prominent King David Hotel and the YMCA.

The point of special interest along this wall of the Old City is the Jaffa Gate, the only one on this western side. Because the old gate has been reconstructed for use by pedestrian traffic, there is an opening for cars and trucks next to it. There is a large parking lot near the gate, because there is little space inside the city. If we had time

we could take in an interesting sound-and-light program here. Not far from here is the Church of the Holy Sepulchre.

Between the street and the old wall, landscaping with flowers and shrubs is being done, so that it looks quite attractive. A wide sidewalk makes walking easier.

Now we reach the northwest corner of the city wall. We started at the northeast corner, so we are three fourths of the way through our journey around the city. This northern area has always been the most vulnerable. As our walking trek has made evident, the eastern, southern, and western approaches were generally easy to defend because of the deep valleys. Enemy armies would naturally attack at this northern, hard-to-defend area.

The New Gate

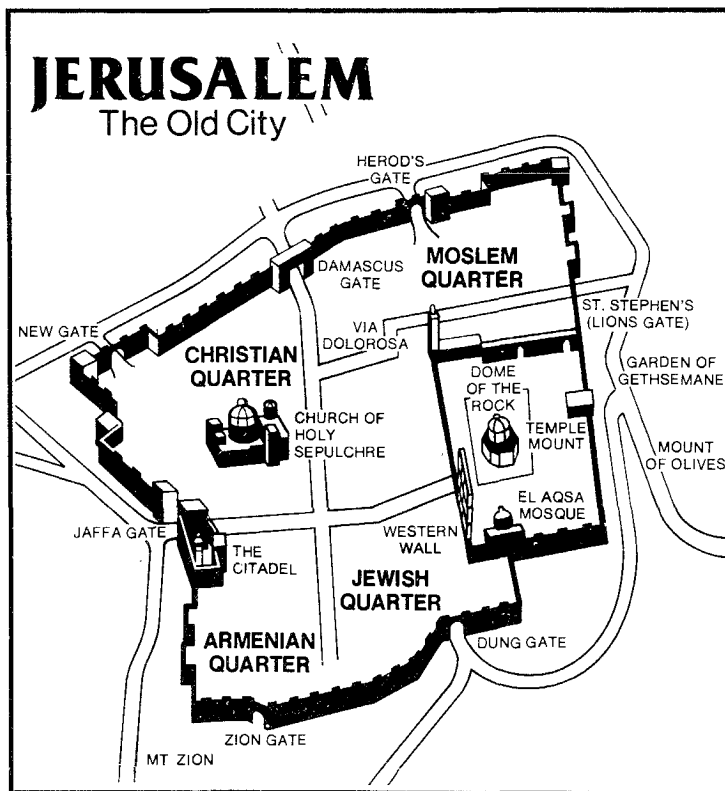
As we go east along Suleiman Road we soon come to the New Gate, first opened in 1889. Since it has no tower, it is rather unpretentious in comparison with the other gates. This gate stands near the highest point in the Old City. We are 2,583 feet above sea level, which means that we have climbed 583 feet in the last half hour from the confluence of the Hinnom and the Kidron.

Now we start downhill on a 25-foot-wide sidewalk. Along the horizon to the north we see a large number of new apartment buildings that are being constructed for newcomers. The Israelis are trying to build up and beautify the city.

We come to the area in front of the Damascus Gate, one of the most picturesque. It is open only to foot traffic. There is a low wall to sit on while we rest. If we were to enter the city through this gate we would find narrow streets on both sides, geared to the tourist trade. There is a parking area in front so people can park and enter the city on foot. Paul probably passed this way when he went to Damascus to persecute the Christians. The walls look so old they make you think they were in existence when Jesus was on earth. The facts are that they were constructed by Suleiman the Magnificent in 1542. They are from four to 14 feet thick and vary from 30 to 50 feet in height. They enclose 210 acres (see G. Frederick Owen, *Jerusalem*, p. 90). Just outside the wall at this spot there are beautiful rose gardens between the street and the wall. Music is being played over a speaker system, but the noise of the street traffic nearly drowns it out.

As we walk farther east, we soon come to the front of Solomon's quarries. They are very different from what one would expect. Under the natural rock upon which the wall is built is a fissure about seven feet high. This opening, discovered more than a century ago, leads into a vast underground cavern. It is open to the public for a small fee. It looks like a natural cave, except that there are no stalactites. It is believed that Solomon's workmen fashioned the stones in the subterranean cavern area, thus not needing to use hammer or ax at the Temple site (see 1 Kings 6:7). Some of the passages are electrically lighted.

Across the street is the bus depot and behind it the site



"A Trek Around Jerusalem" describes some of the historic sites in the Old City. This map will enable the reader to orient himself.

of Gordon's Calvary. In 1885 the British General Charles G. Gordon, while out for a walk on the city wall, discovered, some distance away, what he thought was a skull-like rock formation. Later he wrote to his sister and others, telling them that he thought he had discovered the location of Calvary. The area was later purchased by Protestants, who planted a lovely garden. Some accept this site as genuine, but most do not.

There remains one more gate to pass in our clockwise journey around the Old City. It is called Herod's Gate after a tradition that the palace of Herod Antipas stood nearby. He is the one who participated in the trial of Jesus. It could be called the Sheep Gate. Even today sheep and goats are brought here to be sold. This may be the site of the Sheep Gate of ancient times.

We have finished our walking tour around the Old City in an hour and forty-five minutes, traveling approximately five miles. But we have traveled some 4,000 years back into history.

The psalmist called upon the people to pray for the peace of Jerusalem (Ps. 122:6). The city is as much in need of our prayers as it was 3,000 years ago. It is a divided city absorbed in materialistic pursuits. There remains much bitterness between Jew and Arab. Christians, a small minority, find themselves caught in the crossfire between the two. It is a very religious city—venerated by three world religions—but there is little evidence of the peace and harmony that religion is supposed to bring. How much Jerusalem and the whole world need the Prince of Peace! □

The one sure way to beat inflation

When the author put his assets and resources into the Bank of Heaven he found that inflation no longer prevented his getting full returns on his investment.

By DENTON E. REBOK

When you hear someone say, "Money talks," does it seem to you that all your money is able to say is Goodbye?

James Daniel, in an article entitled "Seven Shelters Against Inflation," in the March, 1979, *Reader's Digest*, presented some sobering statistics concerning the dollar's dwindling value: It mentioned that in 1978, because of inflation, every dollar in a savings account actually *lost* about five cents in value.

Even the dollar itself lost its value by 6.1 percent. The American traveling abroad is now shocked to find his dollar not only snubbed but actually not wanted by people in some countries. This is a new and strange experience for Americans, who have, up until now, been able to use dollars almost anywhere.

Basically it comes down to one question, "What is happening to our money? Where are our dollars going?" Daniel concludes that there are no simple, *surefire* ways to protect savings. He suggests antique Chinese ce-

Denton E. Rebok is a retired minister living in Hendersonville, North Carolina. He served for years as a missionary in China, and later was secretary of the General Conference and president of the SDA Theological Seminary.

ramics, gold, rare stamps, rare coins, fine diamonds, farmland, or housing; but then he tells us what we knew all along, that not even the "experts" are sure, or they would all be millionaires by this time.

In the light of this uncertainty let me set myself up as an "expert." I do not want to tell you what you should do with your money, but I want to share with you what my wife and I have done with our assets. You too may wish to consider doing something similar. We have put our assets and resources into the Bank of Heaven, where there is no inflation or depreciation, and where no thieves break through and steal.

We have given the church all of our stocks and bonds, part of them in a Unitrust Agreement, and part of them in an Annuity Agreement. An adequate return will support us for our few remaining years. Then what is left belongs to the church to be used to support God's work as those administering the trust see needs and opportunities.

You say, "Whatever led you to do such a thing?" That is a valid question that deserves a good answer. Our thinking ran along this line:

1. We have been members of the Seventh-day Adventist Church for some 60 or 70 years. We are happy and proud to be Seventh-day Adventist Christians.

2. As such we are looking for and expecting the soon coming of Christ. When He comes heaven will be our home. Therefore, we have transferred our savings and assets to our new account in the Bank of Heaven.

3. We became convinced that "every believer should be wholehearted in his attachment to the church."—*Counsels on Stewardship*, p. 42. Half-hearted Christians are not Christians at all.

4. We came to understand also that the prosperity of the church "should be . . . [the Christian's] first interest" (*ibid.*).

5. We were impressed also with the thought that "those who really feel a deep interest in the advancement of the cause will not hesitate to invest money in the enterprise whenever and wherever it is needed."—*Testimonies*, vol. 4, p. 18. "Indeed, some seem ready to exceed their duty, as though fearful that they will lose an opportunity of investing their portion in the bank of heaven."—*Ibid.*, p. 478. "Their hearts and purses are always open to every call for means to advance the cause of God."—*Ibid.*

6. We became convinced that God wanted us to learn *honesty* through the tithe and to learn *generosity* through that which we can give to His cause above and beyond the tithe. Giving is not to help God so much as it is to help us develop character.

7. When we read these words we could not hold back: "In view of the love and compassion of Christ, which brought Him from the royal courts to suffer self-denial, humiliation, and death, let each ask himself the question, 'How much do I owe my Lord?' and then let your grateful offerings be in accordance with your appreciation of the great gift of heaven in God's dear Son."—*Ibid.*, p. 484.

8. The following words stirred our hearts and sent us into immediate action: "For this very purpose, God has entrusted a capital to His stewards. Let not your property be tied up in worldly enterprises, so that this work shall be hindered. Get your means where you can handle it for the benefit of the cause of God. Send your treasures before you into heaven."—*Ibid.*, vol. 5, p. 465.

In spite of all this convincing counsel, "The temptation may come to you to invest your money in land. Perhaps your friends will advise you to do this. But is there not a better way of investing your means? . . . Can you not see that He wants you to use your means in helping to build meeting houses, in helping to establish sanitariums, where the sick shall receive physical and spiritual healing, and in helping to start schools, in which the youth shall be trained for service, that workers may be sent to all parts of the world?"

God gives a surplus

"God Himself originates the plans for the advancement of His work, and He has provided His people with a surplus of means, that when He calls for help, they may cheerfully respond. If they will be faithful in bringing to His treasury the means lent them, His work will make rapid advancement. Many souls will be won to the truth, and the day of Christ's coming will be hastened."—*Counsels on Stewardship*, p. 45.

We Seventh-day Adventists do not need more appeals. We need only to be more honest with the Lord. Has He not entrusted each one of us with His means, some more and some less, to use in doing His work? Jesus will come if and when we get that work done.

Since making the arrangements described above, my wife and I can testify that we have experienced great relief and peace now fills our hearts.

The pen of the Lord's messenger adds this thought: "I was shown that the recording angel makes a faithful record of every offering dedicated to God and put into the treasury, and also of the final result of the means thus bestowed. The eye of God takes cognizance of every farthing devoted to His cause, and of the willingness or reluctance of the giver. The motive in giving is also chronicled. Those self-sacrificing, consecrated ones who render back to God the things that are His, as He requires of them, will be rewarded according to their works."—*Testimonies*, vol. 2, pp. 518, 519.

We are not trying to "buy our way into heaven." That would be sheer nonsense. The way into heaven is not for sale. It has already been fully paid for by the blood of Jesus Christ.

The world and all that is in it belongs to God. He makes us stewards of His means and He asks us to use it to support His work in the earth—to help warn and prepare people for His coming and for His eternal kingdom. We are but carrying out His plan and purpose for saving a world. Is obeying His command to support His work buying our way into heaven? My wife and I do not believe so. □

FOR THE YOUNGER SET



Nell to the rescue

By AUDREY LOGAN

Have you ever thought that being kind to animals might one day save your life?

Carl found this out in a most remarkable way.

One day he was patrolling the safari park where he worked as a warden. Suddenly, out of the undergrowth sprang an angry, growling lion and pinned him to the ground. Carl tried desperately to drive it off, but it was no use. The creature snarled all the more.

Then, to Carl's horror, he heard the roar of a second lion charging through the grass toward him. In despair the warden shut his eyes and prepared for the worst.

In a flurry of rage the second lion rushed at the one on Carl's chest, sending it flying and crashing to the ground.

Carl opened his eyes and,

to his amazement, saw that lion number two had come to rescue him. Angrily it beat off the first lion with strong blows from its mighty paws. Number one lion fled in fright.

Carl scrambled to his feet and stood facing his deliverer. Then he recognized the lion. It was Nell.

Some time before, Carl had nursed this lioness through a serious illness. He had stroked and comforted her. When her cubs were born he had cared for them. Nell had not forgotten. Whenever she saw her keeper she would give a loud purr to show she was pleased to see him. Now she had saved his life.

"Good girl, Nell," said Carl. Then together they walked off down the path. Except for a few scratches, Carl was unhurt.

Before they call

A graduating nurse in perplexity discovers that God has a thousand ways of helping His people weather their crises.

By LUCIE NORCOTT

My four and a half years of nurse's training at the hospital in my hometown were almost over. What a long, long time it had seemed to me when I began. Of course, I would still have to sit for several final examinations, written, oral, and practical. For these I would have to study hard, which meant getting up early every morning. But I had almost reached my goal and was looking forward to receiving my diplomas and the badge that only fully qualified nurses could wear.

Soon the dates and places of the different examinations would be announced. I was presenting myself for both the government and the hospital examinations. I was not afraid, for I had tried to study faithfully. I felt ready.

On Thursday morning a note on the bulletin board announced that the government examinations would be conducted the next Saturday morning; the place, a Catholic school; the examiner, a Catholic doctor, one who might not understand my Adventist principles. After examining pupils of that school, the nursing candidates would be asked to give a written report of their findings. Then they would be questioned orally on the different aspects and problems of school nursing.

I was the only Seventh-day Adventist in the hospital; in fact, one of the few Adventist nurses in the entire country. I realized that it would have been much easier for me to attend a nursing school of my own denomination, but there was no Adventist school in my country. My hospital had kindly made arrangements for me not to have to go to classes or to write school examinations on Sabbath. But I had always seen to it that my notes were up-to-date, and had done even more research work on the

subjects than the other students, thus maintaining good grades. But what was I going to do now?

If I did not go for that examination I would not receive my diploma. It seemed too much to lose for missing only one examination. I needed that diploma. Would God ask me to sacrifice that much for refusing to spend only three hours of my Sabbath answering questions on school nursing? Others before me had taken their examinations on the Sabbath.

I knew it was not the right thing to do. Of that I was sure. My conscience told me it wasn't. But the tempter argued, Couldn't you just for once forget that the whole Sabbath is the Lord's day? It's for three hours only!

My decision was made. I would not sit for the examination on Sabbath. I would put everything in the hands of the One who had promised never to let a temptation be greater than what a person is able to bear.

I prayed. Then, convinced that I was doing the right thing, I went to see the director of nursing services. I told her of my problem and clearly stated that even if I had to sacrifice my diploma I could not change my mind. Though herself a Catholic, the director accepted my reasons, but declared that she could not change anything. It was a government examination, not for the candidates of her school of nursing only but also for candidates from other schools in the city.

There seemed to be no hope

There seemed to be no hope for me. All the director could do was to send a note to the examiner informing him of my problem. I had never met him before. Maybe he had never heard of someone, apart from the Jews, who kept Saturday. How could the arrangements be changed just because of my decision? And the other candidates would surely not understand and would declare me unreasonable.

I thanked the director for her willingness to inform the examiner. Walking out of her office, I tried not even to think about how the problem could be solved. I knew that I had done everything I could do.

Back in my room I prayed, "O God, everything is in Thy hands."

I had been in my room only a few minutes when the telephone in the corridor rang. Such a call could be for any of the nurses rooming on that floor. But, leaving my room quickly, I went to answer the call. Yes, it was for me. It was the director, who asked to see me at her office. But being too excited to wait, she told me right there and then that she had not even had the time to send her letter to the examiner, when the answer to my problem came. She had received information that, due to unforeseen circumstances, it would be impossible to hold the examinations next Saturday: everything would have to be changed, and the examination would be scheduled for the following Monday.

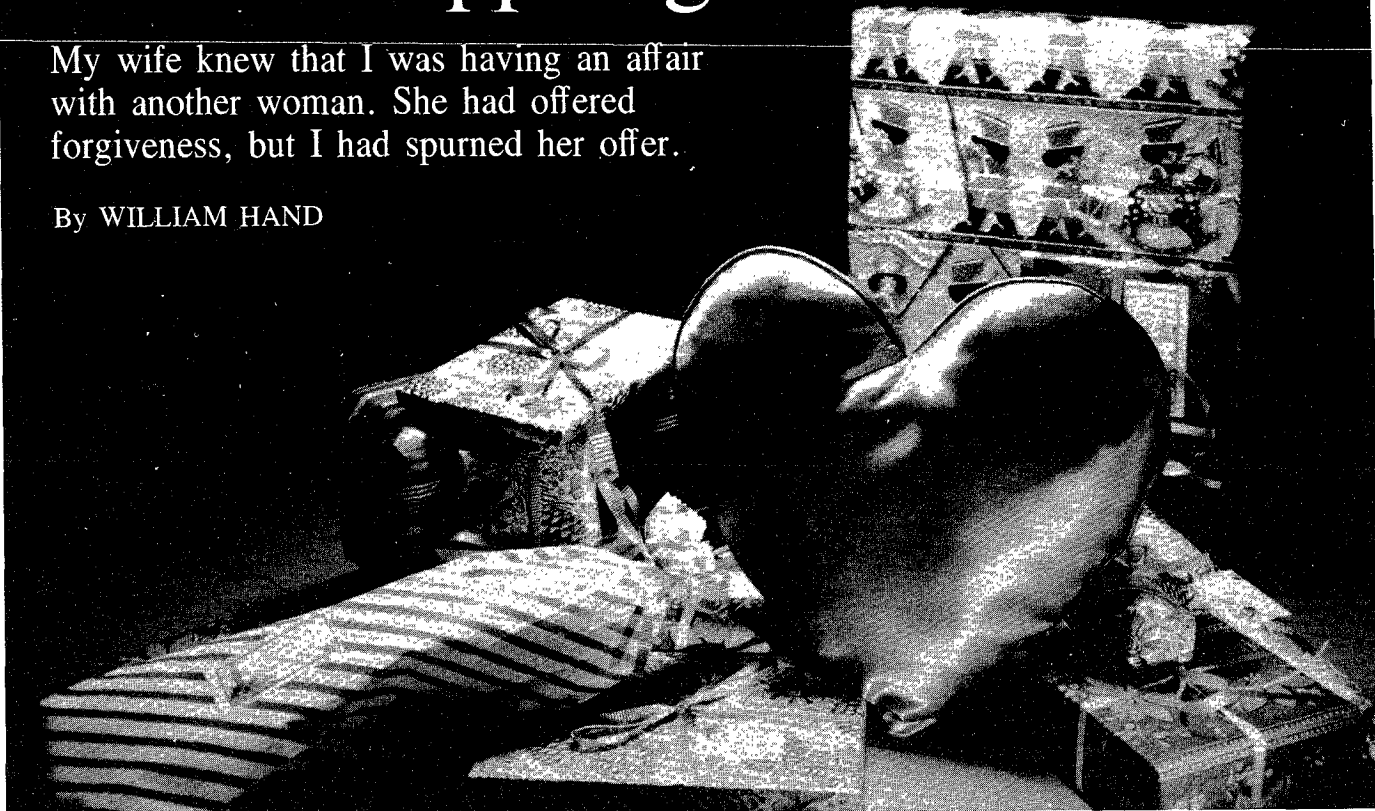
My heart filled with joy and gratitude toward my Saviour, as I recalled the well-known Bible verse: "Before they call, I will answer" (Isa. 65:24). □

Lucie Norcott lives in South Africa, but the incident she relates occurred in Belgium, where she was born and educated.

The unwrapped gift

My wife knew that I was having an affair with another woman. She had offered forgiveness, but I had spurned her offer.

By WILLIAM HAND



Christmas has a special kind of magic. Fat Santa Claus holding frightened, wide-eyed children on their laps try to listen attentively to lengthy lists of wants. Many people wallow in a great smothering blanket of bells and buying, of carols and cards, of too much food and too much candy, of crowds of masked, smiling Santas, and crowds of grim-faced people. Christmas is always a time of too little money and too many purchases.

If I asked you what Christmas was, I imagine that many of you would tell me it was old St. Nicholas making a lot of little children happy with bags of toys and goodies, or maybe a sleigh ride over the snowy hills to Grandmother's house. Perhaps Christmas might be some family singing "Silent Night, Holy Night" around a Christmas tree.

But let me share with you the story of a different kind of Christmas. It seemed like just another day in a long year. My wife and I, having just purchased a new house, were deep in debt. Work was strenuous, seeming to never end. This year, because of our lack of finances, my wife and I had promised not to give each other a gift. For me this was relief from an added burden, because another woman had won first place in my heart.

From the beginning I knew that loyalty and trust

between a man and his wife were essentials of stability. A family is not just a collection of different individuals living under one roof. It is a living whole. Either a home flourishes in trust and mutual respect, or it withers away with jealousy and suspicion. The real problem of adultery comes not just from the physical act of sex itself, but from the breaking of a sacred vow, the flouting of a sacred and binding commitment.

No matter how attractive adultery appears on television or in best-selling novels, it compromises the integrity of the persons involved by breaking a sacred moral commitment; it misrepresents and cheapens sex relations by destroying the foundations of family and home. It results also in a much-lowered sense of self-esteem—for the very power to love someone else rests in the ability to respect oneself.

When Christmas Eve came, our four children were anxiously waiting to open their presents. As usual, I arrived home late from work. When I opened the front door, delicious smells hit me full in the face—fresh-popped corn, cooling apple pie and cinnamon. Lights twinkled invitingly on the decorated tree. Presents were piled high underneath the spicy-smelling pine. The children, dressed in pajamas, were seated around the tree, laughing and singing. A warm fire danced in the fireplace, and full stockings hung in their places over the mantle. I had done nothing to prepare for this Christmas,

William Hand is a pseudonym.

yet as I entered the living room, great shouts of joy arose from the children's chorus.

"Yea, yea, Daddy's home!"

My wife, smiling pleasantly, said, "Merry Christmas."

Her smile cut deep. She had known for some time that I had been having an affair with another woman. She had offered forgiveness for the sake of the four children and our ten years of marriage, but I had half spurned her offer.

Trying to describe forgiveness is somewhat like trying to explain to someone how to fall in love. Falling in love is an intimate, personal, indescribable experience. So is forgiveness. There is a difference, however, because falling in love comes naturally; forgiveness does not. Forgiveness is supernatural.

When you ask forgiveness, you have to bare your soul completely. You become vulnerable and throw yourself upon another's mercy. Anything less is not forgiveness. Forgiveness is an all-or-nothing law. I had not done this. I was not sure that I wanted forgiveness.

Cry unto the Lord

By BOB NIXON

*How dark the night,
And darker still the shadows
Pressing close.
So futile seems the search for
Light.*

*O heart,
Appalled with sin
And destitute of hope,
Where darkness reigns within,
What spell of Satan,
What witchery of demons
Turned thy day to
Night?*

*Yet, hope there is,
And light for him who seeketh!
Darkness and demons
Are subject to
Thy Lord.
Lift up thy cry to heaven,
For God will hear and
Answer thee.
His strong right arm
Will lift thee from thy
Darkness
And set thee in His realm of grace and
Light.*

As had been our custom during the ten years of our marriage, we opened our Christmas gifts that Christmas Eve. It was my duty to hand out the gifts. Every gift necessitated reading the name loudly and clearly and telling who it came from.

"Daddy, hurry. Let's pass out the gifts!" Quickly, the children, ages 4 to 7 years, gathered in a circle, each in his separate place.

Slowly the names were read. As the children received their packages, they quickly tore away the wrappings. They were deliriously happy. Each gift, I knew, had been provided through the tender, loving thoughts of my wife. I had not taken the time to buy even one gift. Knowing that I would not get any gifts, I did not care. Christmas was for children, not adults.

Not one gift for Mother

But, to my astonishment, I received a pile of gifts, one from each of the children. My wife had bought them for the children to wrap. As the last present was removed from under the Christmas tree, I noticed that *not one* gift had been given to Mother.

In their excitement the children had forgotten her. They were busy with their new toys.

At last her cup overflowed with the bitterness of gall. Tears flowing down her face, she cried out, "No one loves me!" Running headlong from the room, she dashed upstairs into the silence of the bedroom.

I was stunned. Her tears had soaked through to my dry, parched heart.

Tears are agony in solution. They speak more forcefully than ten thousand tongues, for they are the messengers of overwhelming grief and of unspeakable love.

It was dark as I stood outside the door of our home, shaken by the tears, wondering what I should do. Snowflakes dotted my hair, melting on my nose; so pure, so simply beautiful, and yet so complex. Christmas is a time to share with those you love. I decided then and there to give my wife an unwrapped gift; a gift she could see, feel, and treasure; a gift that would endure forever; a gift that would not break or grow old; a gift warm and rich with love.

I decided to give her what strength I could to help her carry the heavy burdens of our home, a light to help guide her course, and a gentle hand to wipe her bitter tears. Once again I would set aside quiet times to listen to life's whispers, to make a flickering fire on frosty nights, and to deliver a tender touch at evening's end. All these and more I determined to include in my unwrapped Christmas gift to the one person in our home who had received no gift.

Then I thought of the one perfect gift. It had been given 2,000 years ago. It came in a dingy, lowly manger, wrapped in swaddling clothes. This gift had been given to simple shepherds, to Wise Men, and to an unforgiving world—the gift of God's own Son, a gift of love. Finally, from a cruel tree, He forgave a world that did not want Him. He loved a creation that spurned His love.

Questions regarding "tongues"

In my opinion, in their study of "tongues" as displayed on the day of Pentecost and later in Corinth, many scholars have overlooked certain interesting aspects. On the day of Pentecost, God, wanting people to know that the salvation offered in the name of Jesus is for everyone, gave the disciples the gift of tongues. Jesus said the purpose of the "power" given that day was that the disciples might witness for Him "unto the uttermost part of the earth" (Acts 1:8).

It took a special manifestation of this gift to persuade Peter that he should baptize a Gentile (chap. 10:47). It was this manifestation that persuaded the leaders at Jerusalem that Peter had done the right thing (chap. 11:15-18).

The special manifestation of the gift of tongues helped the twelve men in Ephesus (chap. 19:1-20) to understand that the gospel was for all.

Paul probably had explained to them what had happened on the day of Pentecost and why. These believers in Ephesus were "enabled to speak the languages of other nations" (*The Acts of the Apostles*, p. 283).

1. It is helpful to note how in *Christ's Object Lessons* (see p. 327) the gifts of the Holy Spirit (1 Cor. 12) are related to the talents mentioned in Matthew 25.

2. The fact that the word "unknown" is not in the Greek (1 Cor. 14:2) has been overemphasized by some, for the word "tongue" (glōssa) to the Corinthian meant a strange kind of speaking, or a strange word, or a strange or foreign language. The languages with which the Corinthian was familiar he called dialects (*dialektoi*), but the "voices" of the barbarians, "which were innumerable," he called

"tongues." Aristotle said a medley of "tongues" was *barbarismos* (cf. 1 Cor. 14:11).

3. Many have misunderstood Paul because they have not understood his use of the words "but rather" (*mallon de*). They have said, "Paul wanted all the Corinthians to talk in 'tongues.'" But this is not what I believe he is really saying in chapter 14:5. In fact, to me he is saying the opposite. In their lexicon Arndt and Gingrich say, "'But rather' introduces a thought which supplements, and thereby corrects what precedes" (cf. Gal. 4:9). Thayer suggests the translation "nay rather."

Many explain 1 Corinthians 14:5 in a way that seems to contradict what Paul has said in chapter 12. Three times in that chapter Paul has emphasized that all

should not expect to receive the gift of tongues.

4. Our charismatic friends say that in chapter 14:14 Paul is telling us that when he prays in a strange tongue his spirit prays but his mind is blank, therefore, they say, when one prays "in the spirit" it must be in a strange tongue, and that the person praying "in the spirit" will not know what he is saying. But will anyone say that when Mary said, "My spirit hath rejoiced in God my Saviour" (Luke 1:47) she did not know what her spirit was rejoicing about? Does "unfruitful" mean blank? Could it not rather mean not bearing fruit in those who hear? Does not Paul's solution to the problem in the next two verses justify this conclusion? He declares, "I will pray with the spirit, and I will pray with the understanding also [*de kai*]" (verse 15), that is, at the same time. Some have declared Paul is talking about praying at one time "with the spirit" and at another time "with the understanding." But if Paul had wanted to say this he could have worded verse 15 differently (the Greeks had ways this could be stated

clearly). Paul uses the conjunctions he would naturally use to indicate he would pray "in the spirit" with "the understanding" of those who listened. (Please note that here Paul means "the understanding" of all hearing his words.) Then immediately he adds, "Else [otherwise] when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks" (verse 16).

5. I wish to say I am uncomfortable with the theories of those who read into the text something that is not there. For example, some would have us believe "tongues" are for "private use." Paul says nothing about the use of "tongues" at home or "in private." He does not say he talks "in tongues" in private. And certainly verse 28 is a church situation. Paul does say he would rather speak five words through his understanding to instruct others than ten thousand words in a "strange tongue." In my mind those who claim the "tongues" described in 1 Corinthians 14 are the work of the Holy Spirit put Paul in the awkward position of saying he would rather speak five of his own words than 10,000 words the Holy Spirit would give him. Further, would Paul call the work of the Holy Spirit childish? (See chaps. 13:11 and 14:20.)

Paul would not forbid a barbarian from bearing his testimony in the church if what he said was translated and if it would edify the church. "Let all things be done unto edifying," says Paul (chap. 14:26). Never was the entire group to speak "in tongues" at the same time (verse 23). Would not Paul's rules in verses 26 to 34 soon eliminate the ecstatic tongues of those who claimed to talk in the "tongues of angels"? But at the same time these rules would allow the genuine linguistic gift in its proper setting.

These are a few of many questions begging to be answered by those who are willing to study more deeply into the Word of God.

DONALD MACKINTOSH
College Place
Washington

Footprints

By GERALD C. PENDLETON

*The steel-gray waters of the lake,
The piercing freshness of the air,
The far, high call of duck and drake—
The signs are written ev'rywhere:*

*The year is growing old! The rays
Of sunlight, long and slanting now,
Are harbingers of colder days—
Of icy branch and crystal bough.*

*Greet eagerly the season's change,
For beauty, fresh and sharp and clear,
Will be revealed in the whole range
Of seeing eye and list'ning ear.*

*Our God speaks quietly, no less
In frozen flake than sun-warmed sand.
Each season bears the sharp impress
Of footprints from a better land!*

More on preserving unity worldwide

A worldwide work demands unity in diversity. Here are two more suggestions for maintaining this kind of unity in today's church.

By WALTER R. BEACH

How can we hope to preserve worldwide unity among a people with such a many-cultured, multipurpose, multilanguage, and varied-life-style background as that which characterizes Seventh-day Adventists? In the previous article in this series I suggested that we could begin by: (1) understanding and practicing the kind of unity that characterized the apostolic church, and (2) revitalizing our basic concept of world mission.

In this article I wish to add two more suggestions that I believe will help the worldwide church to work together in unity and harmony.

3. *Affirm and implement the Biblical concept of "one people of God."* The Bible knows only one people—they form a collective unity, an indivisible and inseparable whole. Perhaps Peter gives the best scriptural definition of this people: "You are a chosen race, a royal priesthood, a dedicated nation, and a people claimed by God for his own, to proclaim the triumphs of him who has called you out of darkness into his marvellous light" (1 Peter 2:9, N.E.B.).

Frequently in Scripture the people of God are likened to the human body. The body consists of different parts, each with its own function, but only together do these parts form one body.

The Greek word for "people" is *laos*. This, of course, is the root of the English word *laity*. The New Testament uses this term some 140 times; and in the Greek translation of the Old Testament it occurs more than 1,700 times. Most frequently it is used as the general word for people, but at times, as shown by the context, it designates God's people. God's people are those who have accepted the heritage offered them in Jesus Christ. In the Old Testament this concept is used to designate the nation of Israel, or the small remnant that remained loyal to God.

The same is true of the New Testament. God's people are those who have accepted Christ and obey His word, over against the heathen, who don't. The apostle John

heard the angel shout, "Come out of her my people," referring to the remnant—those who have the faith of Jesus and keep His commandments. God has claimed them for His own "to proclaim the triumphs of him who has called . . . [them] out of darkness into his marvellous light."

The Biblical concept of God's people is that all who are chosen and endowed with gifts are to be His ministers in the world. It is wrong to draw too sharp a contrast between clergy and laity. The church is one people in all the earth; one body with many members.

This concept of one people does not deny the fact that God has established and ordained a ministry in His church. "God has a church, and she has a divinely appointed ministry," wrote Ellen G. White in *Testimonies to Ministers*, page 52. To diminish or emasculate the role of this divinely appointed ministry could only frustrate God's purposes to edify the body of Christ and bring all its members to the unity of the faith (Eph. 4:11-16). In fact, respect for a divinely appointed ministry is essential to worldwide unity.

4. *Enhance the basic Seventh-day Adventist organization.* It sometimes is easy to believe (as previously pointed out) that new forms and structures are more relevant and better adapted to current needs. No doubt there must be certain adaptations. Relevancy and growth can be justification for such. But anything that undermines the basic church structure, however effective and efficient the program might be momentarily, eventually results in disunity and ineffectiveness.

Therefore, the part of wisdom suggests that the basic Seventh-day Adventist organization and structure be affirmed and enhanced.

This structure is built to recognize that authority in the church rests in the church membership or constituency. Executive or administrative responsibility is delegated to representative bodies and officers for the governing of the church. Through the choice of the church membership and the laying on of hands a representative form of church government results that unites believers in churches, in local and union conferences or mission

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organizations, and in the General Conference, a worldwide common body.

On all levels our organization is both local and general. The local church is organized to carry organizational responsibilities for the total church. On the conference level the organization is in a sense an association of churches; in another sense it is a body representing Seventh-day Adventist members. The same is true on the union and General Conference level. On each level the constituent organizations are involved, but the total result is a representation of the total church in the world. When representatives meet, discuss, and decide, at whatever level, they do this not just as representatives of the organization that appointed them but for the world church constituency. This concept is designed to give proper representation without setting up a system, operative within the framework, of vested interests.

A corollary to this observation is the fact that on all levels of organization constitutions and by-laws define, limit, and preserve the privileges and responsibilities of constituencies, elected executive bodies, officers, and departments. None must be allowed to usurp the authority or responsibility or privilege of another.

Procedure for appeal

Furthermore, the relationships between the organizations on the various levels are distinct factors in promoting worldwide unity. The General Conference, being the highest organization in the administration of our worldwide work, is authorized by its constitution to create subordinate organizations to promote significant interests in various sections of the world. It is, therefore, understood that all subordinate institutions and organizations, including world divisions, recognize the General Conference in session, and the Executive Committee between sessions, as the highest authority under God among us. When differences arise in or between organizations and institutions, the proper procedure of appeal is provided for in General Conference policies.

Victory today

By ANNALYNN VAN DE VELDE

*"Be still, and know that I am God,"
I hear the Master say.
My heart finds peace, my fears are calmed;
He leads me all the way.*

*I'm resting in those blessed words;
I'll trust Him and obey.
A precious treasure I have found—
God leads me all the way.*

The role of the General Conference embraces the setting of objectives, the elaboration of programs, the coordination of efforts—all of this with the participation, in harmony with the policy provisions, of representatives of lower-level organizations. These lines of organization are understood to mean that, with counsel, the General Conference coordinates programs and supports the lower-level organizations in their efforts to achieve the worldwide outreach and mission of the church.

Some would make the reverse true: the representatives of lower levels would counsel with the General Conference so that the General Conference Committee and leadership could do the work. Such a program would spell defeat. The vital forces of the church would tend to remain inactive and untapped. All levels of organization are designed to support and enable Seventh-day Adventist forces to do the work where the action should and must be—where the people are. An additional bonus of this form of organization is that it provides a context for local initiatives tied in to world planning.

In this organizational structure, every unit is self-propagating and self-governing within the framework of the world church. Every part is responsible for the whole. The whole is responsible for every part. The weaker units find assistance in associating themselves with the whole. The stronger gather inspiration in this same association.

Perhaps another point should be made: As has been evident in the past, we can expect to see church forms of government today espouse, to a degree, the political and business forms of government abroad in the land. The world is ever present to squeeze the church into its mold. But the church must resist this tendency. There must not develop under one political and economic system a type of church government quite different from that which would develop under other systems. Church government must not become authoritarian, papal, monarchical, commercial, executive, presidential, collegial, or committee-dominated. The basic structure must remain conciliar, with specific responsibilities vested in constituencies, elected or appointed officers and staff, and in executive bodies—this on all levels of church organization.

These are fundamentals upon which the edifice of a worldwide unity can be built. This, in a way, results in unity in diversity. And so it must be in the pluralism of a worldwide work, as I have previously insisted. Respect for these principles will lead us to restrict the number of general rules and regulations. Uniformity will be reserved for the basics of church policy and practice. This concept is indispensable to worldwide unity.

Such a program as that outlined in this two-part series will, I believe, preserve the worldwide unity of the church. Church action will not come to operate at loose ends—ineffective and disrupted. The hopelessness of working at cross-purposes will be forestalled, and the worldwide mission of the great Advent Movement will be hastened to a dramatic triumph. □

Why children run away

Not only does this article help the reader understand what leads children to run away; it also gives practical suggestions about what parents can do to help prevent this growing problem.

By BLONDEL E. SENIOR

More than one million runaway youths, ages 12 to 17, walk the streets in United States cities. Often these runaways are without proper food, shelter, or medical attention. Some sleep in cars, parks, or on beaches; some eat from garbage containers behind supermarkets; some fall prey to drug use, venereal disease, and illnesses. Many of these young people are running from home situations involving alcoholic parents, fighting, hatred, and rejection. Others are from homes that are passive, spiritually cold, and negligent. Some have parents who live together but do not talk to each other. Few children leave a loving home for the excitement of running away.

Conservative Christian homes that were once immune to youth problems are not anymore. Those of us who work with runaway youths are beginning to observe a trickle of runaways who claim to be from Christian homes.

Since 1971 my colleagues and I have studied and worked with runaway children. Our studies primarily emphasized: (a) why children run away, (b) what clues they give that indicate they are planning to run, and (c) how parents can prevent children from running.

We asked more than 300 runaway teen-agers who entered our group homes why they ran away from home. Their responses were:

1. *To avoid stress and conflict.* More than 70 percent of these youngsters say they ran away to avoid the stress of living with parents who consistently argued with,

nagged, and hassled them. These youths did not want to continue living with fights, physical abuse, harshness, exactness, rejection, and the unending stressful conditions of their home lives. For most of them, living on the street was less threatening than living at home. One youth said: "Running away kept me from being harassed. I would rather endure hunger and cold than live with rejection."

2. *To avoid a sense of helplessness.* Approximately 14 percent said running away was motivated by a need to overcome a sense of helplessness. These youths felt they were unable to improve communications, solve problems, or change the quality of home life. Running away provided an alternative to a feeling of weakness and helplessness. Running was an attempt on their part to seize the initiative, to be positive, to reverse the hopeless situation they felt they were in, by assuming the responsibility of determining their destiny. One student said, "Running away made me feel as if I was in charge again." Another said, "Running helped me to find myself. It proved I was not helpless."

3. *To seek a better life.* Sixteen percent of the youths indicated they ran away to search for love, understanding, friendship, and freedom. These attributes, they thought, were to be found away from home. One student said, "I felt I was suffocating. My parents were sitting on top of me." Others described their experiences as "mental pain," "agony," and "frightening." Youths with these types of home life know they have very little to lose by walking out. Any other type of life seems better than home.

Running away from home is a cry for help. Before running occurs, the majority of youths will subtly request help and indicate their plans to run. The signals they give are sometimes verbal and obvious: "I am going to run away" or "What would you do if I ran away?" Other signals are nonverbal and subtle, such as giving away their favorite records, pets, or clothes. Of course, the signals depend on how badly the child wants to run away, how long he plans to stay away, and whether the run is intended to be local, regional, or out-of-State.

Search for involvement

Usually the child runs away after extensive exposure to a long and continuous series of failures, frustrations, and fears. The factor that contributes most to running is the absence of strong and supportive adults. Running indicates not so much the avoidance of stressful situations as it indicates a search for meaningful involvement. The child is not as afraid of conflict as he is afraid of being unable to cope with stress.

Most youths run away from schoolgrounds, thus obtaining a head start before detection. Weekend runs are quite popular because of less supervision, fewer routine activities, and more time for daydreaming and self-pity. Youths often run away at night when things are quiet and dark, or others are asleep. Running also takes place when they go on a trip or a walk. If they are caught, these

Blondel E. Senior, at the time this article was written, was executive director of Human Research and Development Services, Inc., in St. Petersburg, Florida.

occasions provide the alibi "I was lost." Summer months, warm days, and weekdays are times young people select to run away.

The youths were asked what could be done to prevent them from running away. The majority indicated they did not want to leave home. Running comes only after adults, primarily parents, fail to involve themselves constructively with their children.

The overwhelming majority said that they would not have run away if they had had an opportunity to talk to their parents without the talk ending in a fight, shouting match, or condemnation.

The youths claimed that any sincere intervention by a relative, friend, or neighbor could have prevented them from running away. Some claimed they would not have run away if they had had the slightest hope that home life would improve. A few said a threat of calling the police or placement in detention or training school would have deterred them from running.

One factor that stood out in the students' responses

was: the mother is the key parent that creates the conditions for running, and paradoxically, she also is the key parent who can intervene and prevent running away.

What can be done to prevent children from running away?

1. *Parents need to get involved with each family member.* Many families are involved in wholesome activities, yet their involvement is inadequate. Why? The activities are geared to meet the interests of the adults or only a segment of the family. Inadvertently, we overlook the teen-agers' and younger children's needs. Often children come along on our activities because they do not have a choice. Let us not assume that children enjoy what adults do. Find out what the children like, then go along with their wishes and suggestions sometimes.

2. *Develop and maintain communication with each family member.* Too often the family gets in a routine of being silent, deaf, insensitive, and unresponsive. One father told me he usually comes home and picks up the newspaper. One day his teen-age son got into trouble.

Rebaptism, how I love it!

By MYRTLE A. POHLE

Communion Sabbath! Of all times for a stranger to enter the old lodge hall where our new group of Sabbathkeepers was meeting. She was chic in appearance, wearing culture as though it were a well-fitting garment.

"What will she think of us?" I pondered. "How



can we share Jesus with her today? Will we 'turn her off'?"

Then, in a fleeting moment, I relived an incident in my childhood. I was alone in a strange church in a faraway State. A lady took me under her wing, making me feel comfortably welcome and at ease, until the communion table was set. Then my heart sank. I disliked the service because of the ordinance of humility. The gracious lady also appeared to be troubled, then looked across the room. After a moment's hesitation she whispered, "Little girl, you will have to excuse me. I have had a misunderstanding with one of the ladies in the church, and I cannot participate in the service today until I make things right with her."

At that moment she walked out of my life, but the impact of that experience completely changed my attitude toward the ordinance of humility. Precious memory! It was a priceless experience.

My thoughts hurried back to the gentle stranger who had climbed the stairs to our meeting place. Moving over to sit beside her, I explained the ordinance of humility that precedes the communion service, telling her why this preparation rite had come to mean so much to me.

The meeting was over too soon. As our guest passed through the door, she remarked to the pastor, "I have found what I have been searching for!"

A short time later she joined the church family. The communion service had proved to be a steppingstone in her decision.

"The foot-washing service—isn't that a little baptism all over again?" This beautiful sentiment expressed to me by a youth in our church added a still greater luster to the service I had at one time dreaded. I hadn't realized its full significance before.

Now, after communion Sabbath, I feel washed and clean. A new, white page has been given to my recording angel. In a sense, I have been rebaptized. Jesus says to me, as He once said to Peter, "'He who has bathed does not need to wash, except for his feet, but he is clean all over'" (John 13:10, R.S.V.).

The father said, "Why didn't you tell me, son?" The son said, "I told you last night, but you didn't hear. You were reading the newspaper." Little habits like reading the newspaper, watching the news, working in the kitchen, or puttering around the house become routine activities that destroy family communication. Even innocent activities come between family members, slowly and quietly destroying interpersonal communications.

3. *Take seriously the personal problems of each family member.* A child's problems are important, even though they might appear unimportant to an adult. Complex adult worlds provide anxieties for the developing teen-ager. Friendship, courting, body growth and development, grades, religion, and individualism are all pressing problems to the growing youth. To help teenagers develop properly, parents need to take time to talk, interact, play, counsel, and do things for and with their children. Good family management is more than good housekeeping and holding a steady job. It means the harmonious development of the physical, mental, spiritual, social, and emotional needs of every member of the family. Teen-agers need parents who are able to provide preventive interaction instead of corrective actions.

4. *Parents need to grow with their children.* Many

parents' expectations are a few years behind or ahead of the natural growth and development of their children. I have seen parents who treat an 8-year-old as if he were 4, and the 16-year-old as if he were a full-grown adult. Freedoms, privileges, and responsibilities are to be commensurate with age and maturity. They are not to be given and withdrawn at the parents' choosing. Adulthood and maturity are not automatic stages of growth. Social responsibilities should be taught gradually, carefully, and wisely by responsible adults. Balance in the home is needed in order to develop balanced individuals.

5. *The family needs to worship together.* Worship provides spiritual interaction and fellowship that cannot be provided in any other form of activity. The need to participate in personal worship, family worship, and church worship is learned at home. Worship sensitizes the individual to a personal God, whom he needs, depends on, praises, and cries out to. Family worship builds confidence, trust, sympathy, understanding, and love among the family members. Children who run away from home usually do not have these activities.

Home is to be a delightful place where teen-agers will find refuge, instead of fear and frustration. Good homes do not evolve, they grow steadily. □

ESPECIALLY FOR WOMEN By BETTY HOLBROOK

Christmas cheer and gloom

"Happy Thanksgiving! Just wanted to call and wish you a happy day." It was typically thoughtful and exuberant of Norma. After chatting awhile, I asked about her daughter, living thousands of miles away under isolated, hazardous conditions. My question opened the floodgates.

"I'm so sorry," she apologized. "I can't keep my lower lip from quivering no matter what I do or how hard I try. Isn't there some magic word I can say, something I can do, to keep myself under control? It's all so uncertain, so terrifying."

It set me thinking about holidays and people. I remembered another woman, a young widow.

"I dread holidays," she said, her usual buoyancy gone. "I try to make them meaningful and special for my children, but they're the loneliest days of the year.

I'm relieved when they're over."

At a time when families gather, tables are loaded, and gifts and gift wrappings are everywhere, there are those who are going through the motions, smiling mechanical smiles, lighting trees, burning candles—yet wishing it would all hurry and go away. Suicides go up markedly during this time of year. Despair eats away at hearts that are already heavy from loss and fear.

We who have plenty, who have our families close by, go blithely on our way, wishing everyone a happy holiday, without stopping to wonder whether we can help to make it so. The kind of world we live in makes the irony of our way of celebrating Christmas even greater.

Should we ignore Christmas and the holidays then? Act as though they are like any other day of the

year? Tell our family it's time for an austere (and joyless) Christmas?

An old man, his body bent like a gnarled tree buffeted by the strong, cold winds of many winters, came to our church every Sabbath, his old brown overcoat clean but threadbare, a well-worn Bible tucked under his arm. We always spoke a cheery good morning, and a "How are you?" He responded in the same way.

It was close to Christmas one year when one of our boys noticed that his gloves did not match. One was brown, one black; one cloth, the other leather. He wore them every week. Why hadn't we noticed before?

There was an added excitement at our house that Christmas morning as we put the finishing touches on our basket of fruit and holiday goodies. On top lay the box our boys had gift-wrapped—a pair of fur-lined gloves. It is blessed to give.

But it's also blessed to receive—and we did receive. As we sat with him in his little living room, he told us stories of his own boy-

hood, of some of the places he had been and some of the things he had done.

Christmas will probably be over by the time you read this, but maybe it is the right time to begin planning for next year. Or maybe there's still time to reach out to someone who has come through a pretty devastating holiday season. It's strange, isn't it, that we celebrate a birth in a manger with the tinsel and glitter of our commercial world?

To the Normas like the one mentioned at the beginning of this column we can say Yes, there are some magic words. There is comfort from the prayers of saints who have also found themselves in need:

"Be gracious to me, O God, be gracious; for I have made thee my refuge. I will take refuge in the shadow of thy wings until the storms are past" (Ps. 57:1, N.E.B.).

"I prayed the Lord, and he answered me; he freed me from all my fears" (Ps. 34:4, T.E.V.).

So here's an assignment. Find someone who has had a rough time during these days and add that human touch as well.

Thoughts at year's end

At the close of the year 1884 Ellen G. White wrote: "Every day that passes brings us nearer the last great important day. We are one year nearer the judgment, nearer eternity, than we were at the beginning of 1884. Are we also drawing nearer to God? Are we watching unto prayer? Another year of our time to labor has rolled into eternity. Every day we have been associating with men and women who are judgment bound. Each day may have been the dividing line to some soul; someone may have made the decision which shall determine his future destiny. What has been our influence over these fellow travelers? What efforts have we put forth to bring them to Christ?"—*Testimonies*, vol. 5, p. 466.

These same searching questions we should direct to ourselves as 1979 fades into history and 1980 begins. One year nearer the last great important day, the judgment, eternity!

For some that future day will usher in an eternity of bliss; for others, an eternity of oblivion. The choice lies with each person. But as Ellen White states, our concern should be not only our own status with God but the status of the judgment-bound men and women with whom we associated as the days of 1979 slipped by. How many of them did we influence to choose the way of life? What efforts did we put forth to bring them to Christ?

If our record makes us blush, let us look to the new year about to break as a fresh beginning. As at the time of the ancient Day of Atonement the Israelites afflicted their souls, so as the old year draws to a close it is our privilege to afflict our souls for the sins of the past year and reach out for new grace for the coming year.

Meaning of true repentance

True repentance includes not merely a mourning for the sins of the past, but a firm resolve that by the grace of God we will not repeat them, plus a setting about to correct the situations that led to our past failures. At the same time we must recognize that in our own strength we are unable to live the life that God requires. We need a power outside of ourselves. This power God provides. But He cannot work for us without our consent and cooperation.

Thus, through the provision God has made and our cooperation with God's plan, 1980 can become for us a series of uninterrupted victories. But for many of us it will probably turn out otherwise. The problem is our spiritual inertia. It requires more effort than we are willing to put forth to change our life patterns.

Ellen White continues her appeal: "It is a solemn thing to die, but a far more solemn thing to live. Every

thought and word and deed of our lives will meet us again. What we make of ourselves in probationary time, that we must remain to all eternity. Death brings dissolution to the body, but makes no change in the character. The coming of Christ does not change our characters; it only fixes them forever beyond all change."—*Ibid.*

These are solemn thoughts with which to end the old year. But if as a result of our thinking them a reformation is wrought in our lives, the remorse and the afflicting of our souls will be worth it.

D. F. N.

Post-Christmas reflections

Many Christians, when repeating the Lord's Prayer, say, "Forgive us our debts, as we forgive our debtors." Others say, "Forgive us our trespasses, as we forgive those who trespass against us." The latter form was the one used in the home of a little girl. Perhaps it is not surprising, then, that as the little girl repeated the prayer one evening in December, she said, "Forgive us our Christmases, as we forgive those who Christmas against us."

We shall not use this childish malapropism as the basis for a diatribe against Christmas. We think that Christmas has much to commend it. Certainly the world needs a reminder at least once a year of the Incarnation—the astounding fact that in Jesus divinity was blended with humanity, and that by accepting Jesus as their Saviour, repentant, lost sinners will "not perish, but have everlasting life" (John 3:16).

But we think that in some families Christmas has become a burden rather than a blessing, and that every Christian needs to examine his customs and practices occasionally to make sure that they are in harmony with his faith. As we examine Christmas, what do we find?

1. No one knows the date of Christ's birth, hence December 25 has no intrinsic meaning. The date was chosen during the apostasy of the early centuries for a variety of reasons, perhaps principally to make it easier for pagan converts who were used to celebrating December 25 as a birthday—either the birthday of the "new sun," following the winter solstice, or of the god Mithras. "The earliest record of the recognition of December 25 as a church festival is in the Philocalian Calendar (copied 354 but representing Roman practise in 336)."—*SDA Bible Students' Source Book*, p. 242. Unlike the seventh-day Sabbath, Christmas has no Biblical foundation. It rests on human authority, principally cultural, as is evident from the fact that it is given wide attention even in non-Christian countries such as Japan. So no one should feel guilty if he chooses not to celebrate Christmas. He is not thereby denying his Lord.

2. Many people spend more money on Christmas than they can afford, much of it unwisely. According to recent

estimates, people in the United States spend about \$13 billion each year to celebrate Christmas. Much of this money goes to buy gifts that are not needed. Some of it goes for luxury food items and liquor. An enormous amount is spent on trees, decorations, wrapping paper, and other items that contribute nothing to meeting the needs of the world's disadvantaged people.

We believe that it is entirely appropriate to give gifts to those we love, whether at Christmas or at any other time of the year. But is it appropriate to spend so profligately that we have little or nothing left with which to feed the hungry and clothe the naked (see Isa. 58:6, 7)? When 2 million people face starvation in Cambodia, and hundreds of thousands in that area are racked by malnutrition and disease, should we not pray, "Forgive us our Christmases," if we waste money or spend it selfishly?

3. In general, the emphasis at Christmas is on getting rather than giving. Especially is this true with children. In later years parents may bemoan the fact that their children have grown up to be self-centered adults, but perhaps they sowed the seeds of this selfishness by the way they celebrated Christmas, strengthening their children's natural desire to get rather than helping them see that "it is more blessed to give than to receive" (Acts 20:35).

4. Many people at Christmas focus more attention on Santa Claus than they do on Jesus; they make a fictitious character more real than the Saviour. We are not enthusiastic about such slogans as "Put Christ back into Christmas," for, considering the pagan origin of the day, we do not believe that Christ ever was an essential part of it; but since Jesus' birth is supposedly the reason for the Christmas holiday, we think it is disappointing that Jesus comes in a poor second to Santa. Few parents make much effort to make Christ the center of attention at

Christmas. They spend more time encouraging their children to please Santa (because he knows "who's naughty and nice") than they do encouraging them to be pure, holy, and unselfish like Jesus.

Also, though some parents make it clear to their children that there is no "real" Santa Claus, others do everything possible to deceive the children, persuading them that Santa has a toy factory at the North Pole, that he drives a sleigh pulled by reindeer, and that he comes down the chimney while everyone in the house is asleep. When children mature and find out the truth about Santa, does the way their parents deceived them affect their own attitudes toward honesty, deception, hypocrisy, concealment of facts, or even their ability to trust their parents? "Forgive us our Christmases."

5. Too often Christmas produces negative rather than positive effects. Crime rates soar. People overeat. Family fights multiply. Drunkenness increases. Loneliness and depression become more widespread and acute. Debts mount. All of this is difficult to harmonize with "'Tis the season to be jolly."

We do not share Scrooge's "Bah, humbug" attitude toward Christmas. We do, however, think that Seventh-day Adventist Christians should be reformers in the way they celebrate Christmas, as well as in Sabbathkeeping, healthful living, and in many other aspects of life. Their Christmases should be Christ-centered and others-centered, rather than self-centered. They should be characterized by economy, temperance, and fidelity to truth.

Perhaps no two individuals or families will apply the principles of Christianity to their Christmas celebration in exactly the same way, but surely, with careful thought, all will be able to celebrate in a way that will meet the Master's approval and make it unnecessary to pray, "Forgive us our Christmases." K. H. W.

LETTERS Continued from page 2

be quite embarrassed for any guest to ask to see my house, simply because at that time the back part of my house might not be presentable. I would *never* ask a host or hostess whether I could see his or her house. While it might be a compliment to the host or hostess to ask to see the house, guest and host would both be quite embarrassed if he felt compelled to say No.

MARVIN MOORE
Keene, Texas

Nutrient needs

Re letter (Oct. 4) responding to "Not All Nutrient Needs Come From Food" (Aug. 23).

Adventist vegetarians often make an erroneous claim that the original diet of Eden may be eaten today. We assume that

only fruits, grains, nuts, and herbs constituted the Edenic diet, and thus that this is the perfect diet for today.

But we must remember that the Edenic diet was this and more. Most important, that diet included fruit from the tree of life. We know from several texts that this tree furnished fruit and leaves to be eaten to maintain life and health. This is the missing element in our diet today.

Because we do not have access to the tree of life, I prepare a weekly variety of fruits, grains, nuts, herbs, skim milk, and a few eggs for my family. The vitamin B₁₂ problem is only one of the reasons why a lacto-ovo-vegetarian diet seems best to me.

While at Andrews University, I observed three generations of laboratory rats fed three diets: a

strict vegetarian diet, a lacto-ovo-vegetarian diet, and a meat diet.

The meat-eating rats were wild, would bite, and could not be handled. They ran to the back of their cages when approached.

The strict-vegetarian rats were nervous and irritable. Yet they came to the front of their cages and squeaked piteously when chopped eggs were fed to the rats in the next cages. These rats were smaller, thinner, and failed to produce the third generation of offspring.

The lacto-ovo-vegetarian rats exhibited more of the personality I would like to have! They were larger, with shiny and luxuriant fur. They "loved" people, enjoyed being petted, and were never out of sorts with one another or their handlers. They had

healthy offspring in the third generation.

I believe there are no reasons for totally discarding milk and eggs at this time. Especially is this true in families in which children are building bone, muscle tissue, brain cells, and myelinated nerve fibers.

DIANE CRANE
Oshawa, Ontario

Giving the Review

It seems every REVIEW is better than the one before. Even though at times I find it hard to let a certain copy go, I've come to feel that to keep it would be withholding something the Lord has given me that I should share with someone else.

EMMA IRVIN
South Haven, Michigan

Halliwells arrived in Brazil 50 years ago

By ARTHUR S. VALLE

"What is your name?"

"My name is Leo, and I have a sister named Jessie."

Along the Amazon River many children and adults today proudly bear the names of Leo and Jessie in honor of the missionary couple who came from North America to serve in Brazil, and who, confronted with great difficulties, began and carried forward the social and medical assistance work along the Amazon.

In January, 1929, Leo and Jessie Halliwell arrived in the port city of Belem, state capital of Para. They were welcomed by John L. Brown, Hans Mayr, Andre Gedrath, and other members of the local church. The next day Halliwell had the opportunity to travel up the Guama River and surrounding areas in the colporteur launch, the *Ulm a Donau* (German for "On the Margins of the Danube"), which had been constructed two years before by Hans Mayr, who was doing literature evangelism on the Amazon with Andre Gedrath.

Because the missionaries realized the great physical needs of the people, they converted the launch into a floating clinic, and thus began the medical-launch work—extracting teeth and lending assistance with whatever problems arose.

The Halliwells traveled extensively, plying the Amazon in the launch, caring for the needs of the people along the riverbanks, demonstrating a keen interest in the welfare of those about them, and sharing their faith everywhere they went.

Two years after their arrival Halliwell constructed the *Luzeiro I* ("Light Bearer"), 30 feet long and ten feet wide, equipped with a German-made 20-horsepower

engine. On July 4, 1931, the boat was launched in a special ceremony attended by all the new Adventists in the area. Halliwell chose the best wood of the Amazon to make this boat—itauba, a hardwood that could last 30 years in the

water without needing to be painted.

In 1942 a larger boat was built, *Luzeiro II*. After World War II came *Luzeiro III* and *IV*, and other smaller boats for shorter trips.

The experiences of the couple as they lived on the Amazon those 25 years are told in two books Halliwell wrote: *Light Bearer to the Amazon*, 1945, and *Light in the Jungle*, 1959. Through the years they traveled some 185,000 river miles, minis-

tering to the physical and spiritual needs of more than 750,000 people.

Often he stayed days on end in the jungle by the river in one place to care for the many people who had gathered there for help. There were predetermined points where the people would wait for him, and when they saw the launch approaching they would wave handkerchiefs, signaling him to stop. Sometimes he would find someone very sick who needed to go to



The plane *Leo Halliwell II* lands close to the *Luzeiro XIV* launch to transfer a sick child to the hospital.

Arthur S. Valle is Review correspondent for the South American Division.



Leo and Jessie Halliwell traveled extensively on the Amazon, caring for the needs of people along the riverbanks and sharing their faith.

the hospital, but that was too far away. Halliwell then would try surgery, and God would bless, restoring the sufferer to health again.

Life along the Amazon was fraught with many dangers and oppressive heat, but Halliwell never said No. He was always ready day or night to leave with his launch or a smaller boat to care for whatever emergency had arisen.

Walter Streithorst, now serving at the South American Division office as field secretary and director of the Brazilian branch of the SAWS program, and his wife, Olga, also labored in the Amazon and were intimately acquainted with the Halliwells and their work. When Leo and Jessie left, the Streithorsts continued to promote the medical-launch program.

In 1952 the Brazilian government, in recognition of Leo Halliwell's self-sacrificing service to Brazil, conferred upon him the Order of the Southern Cross, the highest honor that can be awarded in that country.

Because of the pioneering spirit of those whom God sent to the Amazon, there are presently 14 *Luzeiro* and *Luminar* launches on the various rivers in Brazil, and the Ad-

ventist medical-launch work continues to advance with new personnel but with the same dedication its founders displayed.

The story of the Adventist work in the Amazon is intimately linked with the Halliwells, who left their indelible marks. Brazilians are still saying, "*Muito obrigado* ["Thank you very much"], Elder Leo and Mrs. Jessie."

MARYLAND

New hospital is inaugurated

Nearly a decade of planning by community, civic, and church leaders concerned about the health-care needs of Upper Montgomery County, Maryland, culminated on September 16 when the 224-bed Shady Grove Adventist Hospital was inaugurated in ceremonies attended by approximately 1,000 people.

The four-story concrete-steel-and-brick facility is situated 20 miles north of Washington, D.C., in the fastest-growing area of what has been termed the most affluent county in the United States.

Shady Grove Adventist Hospital, which began caring for patients on December 2, is the major component of Montgomery County Medical Center, a complex of five privately-owned institutions under development at the intersection of Shady Grove Road and Route 28, Rockville. The hospital will serve 69 communities having a combined population exceeding 200,000.

More than 430 physicians representing 30 specialties have applied for staff privileges at Shady Grove Ad-

ventist Hospital. An extensive recruiting effort is building a staff of dedicated employees that will eventually number approximately 700.

In 1974, Washington Adventist Hospital officials in Takoma Park were invited by community and civic leaders to build a medical facility to serve the fast-growing Upper Montgomery County area.

Construction on the hospital began in September, 1977, and has continued without interruption, despite a series of appeals and lawsuits brought by another hospital in an effort to stop the project.

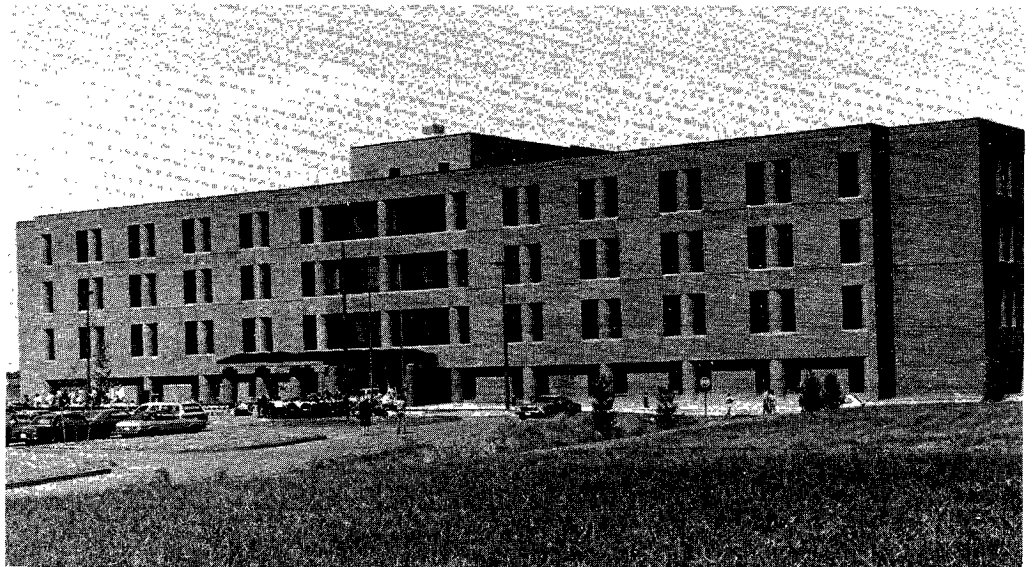
Bryan L. Breckenridge is executive director of Shady Grove Adventist Hospital and project officer in charge of developing the institution.

C. A. OLIPHANT
Development and Public Relations Director
Shady Grove Adventist Hospital

HONG KONG

La Rue Club is formed

To encourage the approximately 4,000 literature evangelists in the Far Eastern Division to greater heights of excellence in their work, the



Shady Grove Adventist Hospital, Rockville, Maryland, began caring for patients December 2. The four-story facility will have a medical staff of 400 to 500 physicians and about 700 employees when it is fully operational.

Abram La Rue Club has been formed to reward those who achieve outstanding results in both sales and soul winning. The inaugural meeting was conducted in Hong Kong in August, when 223 literature evangelists assembled at South China Union College.

Hosts for the meeting were E. A. Brodeur, Far Eastern Division publishing director, and C. H. Tidwell, college president. Keynote speaker was B. E. Jacobs, Far Eastern Division secretary. The General Conference was represented by J. N. Hunt, associate Publishing director.

The literature evangelists went on tours to points of interest, enjoyed special devotional periods, and on Sabbath heard interesting soul-winning reports from their fellow delegates. The Madrigal Singers from Philippine Publishing House were present to bring inspiration in song.

Among the highlights of their time in Hong Kong was the visit to the grave of Abram La Rue on a hillside

just minutes from Hong Kong's business district. Abram La Rue, the first literature evangelist in the Far East, arrived in Hong Kong aboard a ship from Honolulu on May 3, 1888. For 15 years he supported himself by the sale of Seventh-day Adventist literature. During this time he gave Bible studies, packaged books and tracts, and handed them to ship captains who carried them to ports throughout the Orient. Through the labors of this dedicated literature evangelist the seeds of Adventism were sown in many lands. At his death, 15 years later, in 1903, the Adventist message had entered Japan, Malaya, Indonesia, and Micronesia. It is appropriate that a club for outstanding literature evangelists be named in his honor.

Delegates will long remember this special Hong Kong meeting, for most of them had never been away from their home provinces before. Plans have been made to keep these clubs active in each local mission. Every two

years the unions will prepare special meetings within their territory, and every four years the Far Eastern Division will plan something special to continue the missionary spirit of the new club, which is a counterpart of the Million Dollar Club for literature evangelists in North America. **VERNON L. BRETSCH**
Public Relations Director
Voice of Prophecy

PORTUGAL

10,000 visit SDA temperance exhibition

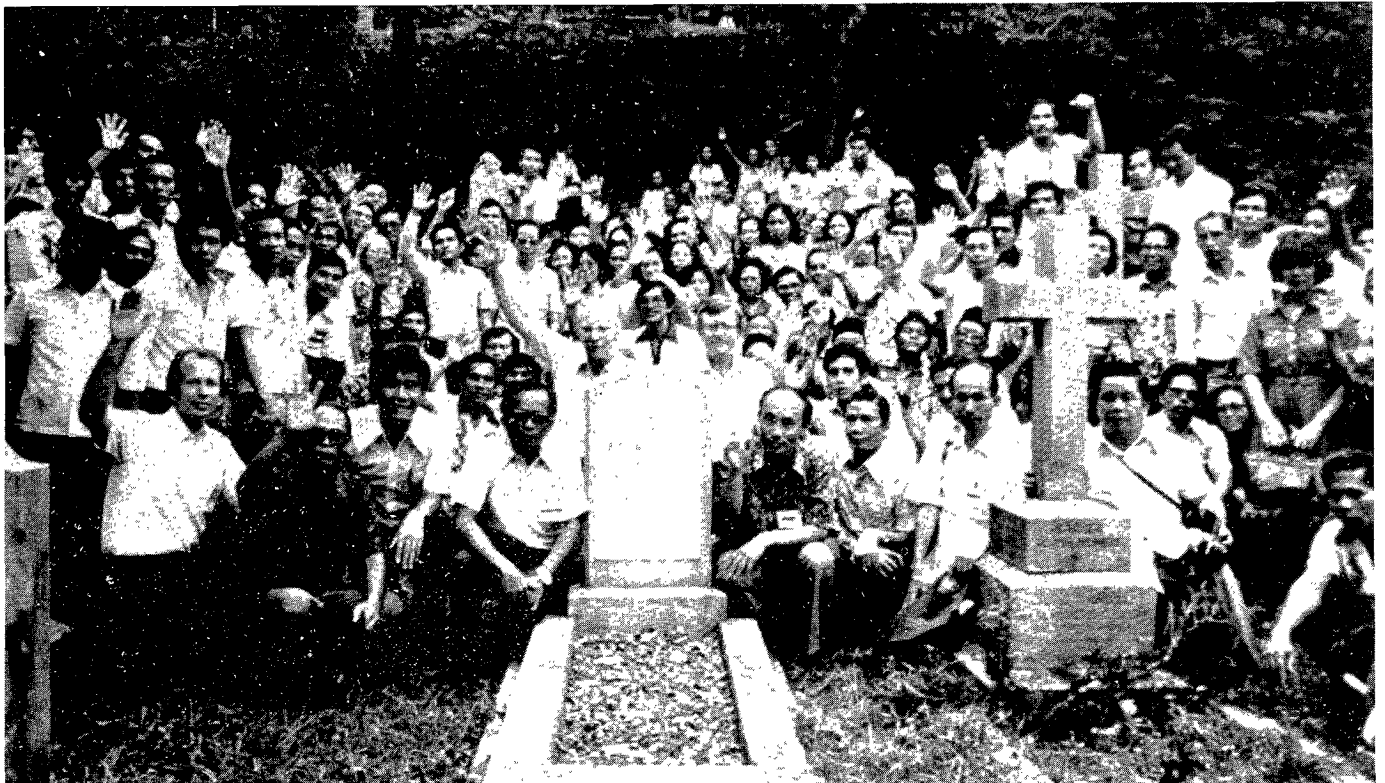
To commemorate the International Year of Temperance, 1979, the church in Portugal planned a display about drugs, alcohol, and tobacco in Coimbra, a university city. The exhibition of 30 booths took place for eight days in the "O Chiado" exhibition center, loaned by the local authorities for the occasion.

Films were shown on the second floor, while practical demonstrations took place downstairs. In the entrance hall two slide projectors showed what was going on inside, attracting many passers-by to the temperance show. A total of 10,000 people attended during the eight days.

Two large tables displayed books about drugs. Other tables in the exhibition area held leaflets, more than 20,000 of which were taken home by visitors. Several schools made the exhibition part of their study program, and many pupils made notes about the exhibition for their classes. Teachers from other cities requested an exhibition in their areas also.

Some university lecturers, after seeing the exhibits, expressed thanks for them. A chemistry professor invited the church to conduct a demonstration at his department at the university.

ALBERTO NUNES
Communication Director
Portuguese Conference



Literature evangelists from the Far Eastern Division gather at the grave of Abram La Rue (center) in Hong Kong to rededicate themselves to service.

CENTRAL UNION

New Beginnings program used at Bible conference

In an earnest search for the right answers to the problems facing Christian youth today, 280 Central Union teen-agers recently explored New Beginnings, a program produced by the youth ministries department to promote spiritual growth.

New Beginnings was made the main activity at the annual academy Bible conference of the Central Union. Representatives of the six academies and four of the junior academies gathered at the Missouri Conference's Camp Heritage October 4-7, with the youth and educational leaders of the conferences. Their counselors were 18 students from Union College.

Rather than simply tell young people what they ought to think and do, New Beginnings provides them with a stimulus to think things through clearly and correctly for themselves, and with resource material for their guidance.

The Bible conference used the group-interaction method of study. There were six seminar groups, dealing with six topics of interest to young people: loneliness, family relations, church growth, purpose in life, career choice, and getting to know Jesus.

Each seminar period was opened with some sort of participation involving all members, calculated to break the ice and dramatize the sig-

nificance of the topic. In some instances this was done through a role-playing experience. In others input was called for from each participant in response to a specific question. Then there was guided group discussion of the subject. Leaders used the New Beginnings resource materials, which bring Bible instruction together with real-life problem experiences.

At the appropriate time each participant was given his own Growing Paper, a combination outline of the subject, questionnaire for personal response, and starter for group discussion. After a time of individual study and meditation in filling out these papers, there was discussion, either in the whole seminar group or in smaller groups of from two to four.

This method combines several important factors for achieving a growth experience. The topics are relevant to current youth needs. The young people's own input ties the study to their own felt and expressed needs. Their putting into written words their opinions and conclusions helps to make the lesson a part of their own experience. And finally, this is reinforced as oral expression is given to these principles in group discussion.

Les Pitton, Jr., Central Union youth ministries director, reports that both the seminar instructors and youth participants seemed to enjoy the program, and many expressed favorable reactions to it.

CHARLES R. BEELER
*Communication Director
Central Union*



A seminar on having a purpose in life holds young people's attention.
22 (1414)

Inside Washington By VICTOR COOPER

● **Interest in philanthropy growing:** Val Wilkie, vice-president of the Sid Richardson Foundation in Texas, addressed more than 50 church leaders, college presidents, and health corporation executives at the annual Dinner for Philanthropy held in Washington, D.C., during Annual Council. Wilkie offered guidelines for approaching foundations and said that inflated money means that the \$4.8 million given this year by the foundation is actually worth less than the \$4.1 million they gave three years ago. So they are now scrutinizing requesting institutions and "worthy causes" more closely. The foundation gave \$800,000 in 1975 to Huguley Memorial Hospital in Fort Worth, Texas.

● **No more radio spots:** Before its recent demise for lack of funding, Sunspot Productions, a division of the Voice of Prophecy, produced 755 radio spots or short programs during its five-year life. The Aware series, Inside Track, Wayout series, Brite Spots, and Health File have been broadcast a total of 13,626 times, each program tagged with the name of the church. Had the Seventh-day Adventist Church paid for these announcements it would have cost \$22.5 million, according to John Robertson, producer of the series. For each dollar the department spent from its budget the church received \$97 worth of air time without charge.

● **Emphasize the family:** Delmer and Betty Holbrook of the General Conference Home and Family Service attended a Conference on the Family sponsored by the White House. The Holbrooks are alerting conferences and institutions of the opportunities for Adventists to prepare recommendations, to attend regional hearings and become involved in State conventions on family life, and so share the counsel regarding the family that has been given to the church.

● **Nigeria pays for hospital:** Walter R. L. Scragg, president of the Northern Europe-West Africa Division, reported to the Annual Council that the Nigerian Government has reimbursed the division \$600,000 for the Jengre Hospital, which was nationalized several years ago.

● **Recycling people:** "We recycle people" is the headline of an advertisement that has appeared in a number of issues of the Washington Post. The Brooke Grove Health Center, in Olney, Maryland, has recently been established by a group of Adventist medical personnel—the Brooke Grove Foundation—who are offering a 26-day residential health-conditioning program. David J. Hube is the administrator of this new nonprofit ASI institution.

● **White House delegation:** U.S. President Jimmy Carter received a delegation of seven Seventh-day Adventists at the White House on October 17 and expressed appreciation for the influence of the church in the community. The group consisted of Charles E. Bradford, General Conference vice-president for North America; William H. Wilson, associate director of the Health Department; N. Clifford Sorensen, president of Walla Walla College; Herbert Shiroma, executive director of Washington Adventist Hospital; B. E. Leach, Southwestern Union Conference president; Robert L. Reynolds, general field secretary, and Kenneth H. Wood, ADVENTIST REVIEW editor.

● **TV spots are tested:** For the first time, two TV public service announcements have been made in the name of the Seventh-day Adventist Church. The spots (one 60 seconds, one 30 seconds) are being tested at Lubbock, Texas, and it is hoped that afterward they will be available for placement on TV stations across the country. The 60-second spot features an Adventist minister; the 30-second spot a blind Adventist laywoman.

Afro-Mideast

● Middle East Press, Beirut, Lebanon, has secured a contract from Saudi Arabia to produce a series of 15 linguistic textbooks. The series is a systematic course in Arabic for non-Arabs. The only Adventist publishing house in the world to print in the Arabic, Farsi, and Armenian characters, Middle East Press is mainly concerned with printing denominational literature to supply the needs of the highly successful literature evangelists of the Middle East Union. About 20 percent of its output is made up of commercial contracts, which are financially profitable, provide opportunities for witnessing to business executives, and create an image of the publishing house as a part of the community.

● Two Adventists, M. Z. Ayonge, associate education director of the East African Union, and Wilma Tegler, a teacher at Kamagambo Secondary School and Teacher's College, have been invited to be members of the Joint Christian Religious Education Syllabus Committee in Kenya. This panel, consisting of 14 Protestants, 12 Catholics, and two Adventists, meets four times a year to work on the religious instruction syllabus for high schools in Kenya. Mrs. Tegler, one of five selected syllabus writers, is basing her manuscript on the General Conference Syllabus for Elementary Schools. Although Adventists have only five church schools in Kenya, 350 primary schools have applied for the SDA syllabus and textbooks. These schools either have a majority of Adventists on their staff or a large number of Adventists as students.

● Bernard Salzmann, manager of Tanzania Advent Press in Morogoro, east-central Tanzania, and his staff of 16 workers are doing such a good business that their press is self-supporting. Many government agencies are using this press to produce their material. Commercial printing makes up 70 percent

of the income. Established in 1969, the press reported a turnover of more than US\$100,000 in the first seven months of 1979.

● The Adventist Youth Singers of Nairobi Central church spent Sabbath, October 6, visiting Kagumo Teachers' College, an institution two hours' drive from Nairobi, Kenya.

Euro-Africa

● Featured at J. N. Andrews one-hundred-fiftieth-anniversary celebrations conducted October 18-21 was an account book, more than 100 years old but still legible. The thick volume, about 14 by 8 inches, was kept meticulously by Andrews during his stay in Switzerland. The entries tell a moving story.

● On Monday, November 19, the foundation stone of the new library for the French Adventist Seminary in Collonges was laid by Alfred Vaucher, after whom the library will be named. Present from the division were two former presidents of the seminary, Pierre Lanares and Jean Zurcher, and the division education director, Pietro Copiz. On Pastor Vaucher's eightieth birthday, March 16, 1967, it was decided to raise funds for a memorial library, but it has taken years to reach the sum required. Fortunately Pastor Vaucher, 92, whose home is in Gland, 25 miles away, was able to be present. He is the grandson of the first Seventh-day Adventist in Europe and is remembered with affection for his rich and stimulating Bible classes. It is planned, as funds are available, to make the library the main unit of a block consisting of theology classrooms and an auditorium.

● Christiane Traphagen has been appointed nurse and assistant preceptress at the French Adventist Seminary in Collonges. Tania Lehmann has been appointed technical assistant to the librarian on a part-time basis.

North American

Atlantic Union

● Atlantic Union College hosted more than 150 students and music directors from nine Adventist secondary schools in the Atlantic Union, November 7 to 10, for an annual music clinic. The clinic choir, 75 voices strong, was directed by Robert Malin, instructor of music and director of vocal and choral activities at AUC. The clinic band, equally as large, was directed by Alton Baggett, director of college bands at AUC. The musical groups presented Friday night and Sabbath afternoon vesper programs, as well as a secular program Saturday night.

● On December 1, five persons were baptized by Ronald Aguilira, of the Leominster, Massachusetts, Spanish district.

● William Knott, a 1979 graduate of Atlantic Union College, is interning under Kim Johnson in the Middleboro and Taunton, Massachusetts, churches. During the past summer Mr. Knott was assistant camp director at Camp Winnekeag, Ashburnham, Massachusetts.

● S. R. Jayne, Southern New England Conference president, spoke during the organization of the Lowell, Massachusetts, Spanish company on December 1. Ronald Aguilira is the leader of the company.

Central Union

● Eighteen persons were baptized during a Spanish-language evangelistic series conducted at the Capitol View church in Lincoln, Nebraska. The series, which began September 22 and ended November 27, included an autumn Vacation Bible School and a Five-Day Plan to Stop Smoking. Ramon Evelio Astacio, pastor in Scottsbluff and coordinator of the Spanish work in Nebraska, conducted the series and the Five-Day Plan. The Capitol View pastor, Ivan Piercey, baptized the 18 candidates.

● Louis Torres, Missouri Conference evangelist, baptized 25 persons in Lees Summit, a suburb of Kansas City.

● Seven persons joined the church in Sedalia, Missouri, as a result of meetings conducted by H. L. Thompson, Central States Conference evangelist.

● The Colorado Conference showed an increase of six Vacation Bible Schools in 1979 over the previous year. There was an increase in attendance of 600.

Columbia Union

● Saul Agosto, recently awarded his Master of Divinity degree by Andrews University, has joined the New Jersey Conference as pastor of the Passaic, Newark, and Irvington Spanish churches.

● The Potomac Adventist Book Center has opened its first branch retail outlet in the Norfolk, Virginia, area, where mobile book sales always have been high. The new 3,300-square-foot facility has been established in the Kempsville Plaza, Princess Road, Virginia Beach. Barry Jackson is the branch manager.

● When members of the Defiance, Ohio, church see a wedding, birth, or obituary announcement in county newspapers, they mail a letter, signed by their pastor, Rajkumar Attiken, letting the recipient know that the church shares in his joy or sorrow. This community outreach is one of a number resulting from a door-to-door survey in the Defiance area last June.

● On a recent visit to Carlisle, Pennsylvania, Former U.S. President Gerald Ford addressed the students of the Adventist-operated Fair Oak School.

● A committee of 100 has been set up by Garden State Academy, Tranquility, New Jersey, to assist in some of its specific needs. Members of the committee have pledged to give at least \$400 a year.

Lake Union

● Three persons were baptized on November 3 at the conclusion of the Voice of Prophecy Crusade conducted by Evangelist Dan Schiffbauer and Pastor Ed Swan in the Bloomington and Streator, Illinois, area. Eleven persons have been baptized as a result of the Crystal Lake evangelistic series held by Elder Schiffbauer and Pastor Don Philpott.

● The St. Elmo, Illinois, church conducted a Vacation Bible School on an unusual schedule. Instead of meetings every day for a few weeks, the VBS was held one day a week for six weeks in the city park.

● Fifty young people gathered at the Lafayette, Indiana, church on the weekend of October 17 to participate in a Festival of the Word, patterned after the Festival of Faith held in Lincoln, Nebraska, in 1978. Included in the weekend activities were visits to homes in Crawfordsville, Indiana, where there is a small Adventist church. The young people invited residents to attend a prophecy crusade that began October 20. Since the meeting room at the Holiday Inn where the crusade was held was too small to accommodate everyone who came, the delegates held a prayer-and-praise service at the Crawfordsville church. Conference literature evangelists had visited the town in midsummer to offer Bible studies to local residents.

North Pacific Union

● After five years of an up-and-down existence, The Vegetarian has become one of the more attractive eating places in Salem, Oregon. Sharon McDougal manages the restaurant, which serves as a springboard for many outreach programs. Steve Henton directs the cooking classes and other community endeavors, which are held on a regular basis.

● Rodney Heisler, a professor of engineering at Walla

Walla College, has received a 12-month, \$16,000 research grant from the National Aeronautics and Space Administration. His work deals with a new series of weather satellites that will provide more accurate weather forecasting.

● Members of the Oak Harbor, Washington, church opened their church school in 1978 with only five students, because they felt the need for Christian education. This year the school added 11 students. The classes meet in a wing of the church, but plans are under way to build a separate facility. In order to raise money for the project, members have been donating labor to build a house that will be sold to help raise money for the new school.

● Members of the Eagle, Idaho, church recently raised nearly \$4,000 to sponsor the distribution of the *Signs* magazine to residents living on rural routes. The *Signs* will be mailed to 1,357 rural and city box holders not previously covered in Eagle and to 458 residents of Star, a small town six miles west of Eagle. All residents of Eagle, Horseshoe Bend, and Star now are receiving *Signs*.

Pacific Union

● Beginning a part-time dental practice in Groveland, along the Sierra foothills, while still active in Tracy, California, Dr. and Mrs. Maynard Aaby decided less than two years ago to hold Sabbath services in their dental office. In September, after assistance from a number of retired ministers and several laymen, a company of 31 charter members was organized. Leland Parker was elected head elder. Jeffrey Wolff is transferring from Nebraska to pastor the Coulterville Pines-Groveland district.

● Eighteen of Hawaii's 21 churches conducted Vacation Bible Schools during the summer and fall, attracting more than 1,200 children—nearly 700 of them from non-Adventist homes. Kahului,

Maui, attracted the most children—142. Waipahu has organized two neighborhood Story Hours for follow-up in the plantation community, while Diamond Head has planned two social functions for members of the church and parents of VBS participants. At Kohala, on the Big Island, six nonmember VBS children are enrolled in the mission school.

● Health professionals in Utah have opened the Ogdan Institute of Health. Offering a wide variety of health education programs, the volunteer service has made its headquarters in a portion of a large building purchased earlier for a church school. Marcia Trott, who holds a Master's degree in public health from Loma Linda University, coordinates the program.

● Honolulu Central and the churches on Kauai partially hosted the annual meeting of more than 300 members of Adventist Services and Industries (ASI) from across North America in early November. Challenges in evangelism met by the group include radio outreaches for New York City and an area of Tennessee around Harbert Hills Academy in Savannah. They also purchased land for a church, school, and preschool for the small congregation on the island of Molokai.

Southern Union

● W. H. Waters and Bruce Hehn are completing a series of programs in Greenville, South Carolina. So far 53 converts have been added to the church.

● At the request of prison officials, a Five-Day Plan to Stop Smoking was held behind bars in the Zephyrhills, Florida, Penal Institute, August 27-31. Larry Groger, pastor of the Zephyrhills church, was invited to conduct the program. Forty men voluntarily enrolled on opening night. So pleased were prison officials with the Five-Day Plan that the superintendent has submitted an article to a Statewide prison journal, praising this commu-

nity service program of the church.

● The 1979 Florida Pathfinder Camporee, held November 12-14 near Circus World, just west of Orlando, was the largest gathering of Pathfinders and counselors since the annual event began in the mid-1960's. The oldest ongoing Pathfinder Club in the Southern Union—Tampa First—was one of 30 clubs participating in the weekend activities.

● The evangelistic team of Arnold Friedrich and Lorraine Hansen, as a result of their preaching and health-oriented programs, organized a church body of 44 members in Beaufort, South Carolina, on Sabbath, December 1.

● The first Southern Union Conference Camp Rangers' Seminar was held October 7 and 8 at the Kentucky-Tennessee Conference's Indian Creek Camp. In attendance were the directors and rangers from each of the camps of the Southern Union. Presentations were made on subjects such as building and grounds maintenance, camp safety, public relations, loss control/risk management, and the value of pooled purchasing.

Southwestern Union

● During a lay training course conducted by S. F. Monnier, of the General Conference Lay Activities Department, September 21-29, eight persons from Albuquerque, New Mexico, received the "Modern 70" pin, showing that they have brought at least one person to Jesus during 1979. A total of 49 enthusiastic workers for Christ signed a scroll promising to work a minimum of two hours every week in some kind of missionary endeavor.

● On November 18, Larry Schneider, Oklahoma Conference Youth and Temperance director, with the help of Pathfinders and adults, tore down the old East Cooper church building. The lumber will be used to build horse stables at the new youth camp near Wewoka, Oklahoma.

Newly Published

Pacific Press Publishing Association

Thoughts in Springtime, by Lewis R. Walton, US\$1.00. One of the Missionary Books of the Year, this little book explains the current widespread disenchantment with evolution and introduces the reader to Creation, the fall of Adam, the plan of redemption, the Sabbath, and the second coming of Christ. It is full of award-winning color photographs and is the successor to the highly popular book *Because of You* by the same author.

God's Way to a New You, by Dick Winn, US\$1.00. One of the Missionary Books of the Year, this book is a unique treatment of the dynamics of salvation as experienced in human lives. With a focus on total restoration of the sin-damaged character, this book deals with God as the Restorer.

A Fire in My Bones, by Elisabeth McFadden and R. W. Spalding, M.D., US\$3.95. This is a biography of Arthur W. Spalding, whom Ellen White challenged with the training of youth for the Lord.

Just Passing Through, by G. E. Huches, US\$.85. The author shows how a small incident can be enhanced and magnified by the manifestation of Christ in the life.

Television and the Christian Home, by Marvin Moore, US\$.85. Here is a balanced review of the pros and cons of TV in the Christian home, particularly in the home where young children reside.

Review and Herald Publishing Association

Let's Fan the Flame, by Dick Jewett, US\$5.95. Unafraid to mention the problems of the Seventh-day Adventist Church and its institutions, the author points to involvement by members in seeking to bring the aims of the church to a fulfillment. There is emphasis upon reexamination and in some cases revision of attitudes, incentives, methods, and goals.

Songs for All Seasons, by Elma Helgason, US\$.85. In the meter of verse, Poet Helgason reminds her readers that seasons are composed not merely of buds and blossoms, harvests and

snows, but also of joys and sorrows, remembrances and anticipations.

I-Can-Read-It-Myself Bible Stories, volume 2, by Sally Carriger, US\$3.50. Exciting stories from the Old Testament in the reading vocabulary of the young child will fill a need in many Christian homes. Educators will be pleased with the basic-word list and the list of new words introduced before each story.

Brothers of the Long House, by Lois Parker, US\$3.95. In William Penn's colony of Pennsylvania, two European boys are captured and taken to an Indian village. It is long after they are assimilated into Indian village life that they learn the reason for their capture.

Garden Gleanings, by Marie Knott, US\$.85. In His parables, Jesus often made reference to seed sowing and related agricultural pursuits. Marie Knott has followed this line of thought from the background of her experience with growing things to provide inspiration in personal witnessing, devotional growth, and child training.

Diary of Another Ann, by Ann von Nossack, US\$3.95. Who should make the compromises necessary to a harmonious marriage, the typically American Ann, who is sure she is right about most things, or Karl, with his Austrian upbringing and a staunch heritage of masculine prerogative? This account of an unpromising marriage also tells of a God who can do all things.

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.

Australia

Eileen Bazley, Box 124, Monto, Queensland 4630, Australia: *Guide, Primary Treasury, Our Little Friend, Signs, Life & Health, Liberty, Listen.*

Nigeria

Pastor Victor I. Eneke, SDA Church, P.O. Box 6, Degema, Nigeria: Bibles, Picture Rolls, literature.

Philippines

Pastor Manasseh Arranguet, Evangelist and Temperance Director, Davao Mission

of SDA, Box 293, Davao City, Philippines: magazines, particularly on health and temperance.

Mario S. Asumen, Northeastern Mindanao Mission of SDA, P.O. Box 77, Butuan City, Philippines: Bibles, songbooks, Picture Rolls, child evangelism materials, books, and literature.

Clemente Azares, Principal, Capalonga SDA Church School, Capalonga, Camarines Norte, Philippines: Bibles, songbooks, Picture Rolls, greeting cards, child evangelism materials, Spirit of Prophecy books, *Life & Health, Listen, Quiet Hour Echoes.*

Mr. and Mrs. Jardy Bocala, Isulan, Sultan Kudarat, Mindanao, Philippines: Bibles, songbooks, health magazines, *The Great Controversy, Daniel and the Revelation, Testimonies.*

Mr. and Mrs. Virgilio Campanero, Seventh-day Adventist Church, Midsayap, North Cotabato, Mindanao, Philippines: Bibles, *Church Hymnals*, youth songbooks, Picture Rolls, children's visual aids, magazines, health books, *The Great Controversy.*

Abel B. Capiro, Assistant Publishing Director, Mountain Provinces Mission of SDA, 37 Navy Base Road, Box 17, Baguio City, Philippines: Songbooks, Picture Rolls, greeting cards, visual aids for adults and children, Spirit of Prophecy books, *Life & Health, Signs.*

Eva F. David, Ondiongan SDA Church, Ondiongan, Romblon 3211, Philippines.

Mrs. Efen Deopante, Southern Luzon Mission of SDA, Legaspi City 4901, Philippines: Bibles, songbooks, Picture Rolls, greeting cards, child evangelism materials, Spirit of Prophecy books, *Life & Health, Listen, Quiet Hour Echoes.* Marcial M. Diaz, Southern Mindanao Mission of SDA, P.O. Box 152, General Santos City, Philippines: Bibles, songbooks, *Signs, Review, Guide.*

Mrs. Estrella Frasco, Southern Mindanao Mission of SDA, P.O. Box 152, General Santos City, Philippines: children's magazines and visual aids, songbooks, *Signs.*

Edwin Guffan, Northeastern Mindanao Mission of SDA, P.O. Box 77, Butuan City, Philippines: Bibles, songbooks, Picture Rolls, child evangelism materials, books and literature.

Pastor Ephraim M. Jucahan, West Visayan Mission of SDA, P.O. Box 241, Iloilo City, Philippines 5901: Bibles, songbooks, books, and magazines.

Mr. and Mrs. Jeremias Murillo, Seventh-day Adventist Church, Kangkong, Esperanza, Sultan Kudarat, Mindanao, Philippines: Bibles, songbooks, Picture Rolls, Spirit of Prophecy books, children's visual aids, magazines.

Lilia Pama, San Rafael, Iloilo, Philippines: Bibles, songbooks, books, and magazines.

Pastor Ernesto T. Pido, Southern Mindanao Mission of SDA, General Santos City, Philippines.

President, Southern Luzon Mission of SDA, Legaspi City 4901, Philippines: Bibles, songbooks, Picture Rolls, greeting cards, child evangelism materials, Spirit of Prophecy books, *Life & Health, Listen, Quiet Hour Echoes.*

Mrs. Flora Saldajeno, Seventh-day Adventist Church, Cotabato City, Mindanao, Philippines: Bibles, Picture Rolls, *The Great Controversy, The Desire of Ages, The Adventist Home, Counsels to Parents and Teachers*, children's visual aids, health books.

Mr. and Mrs. Alfonso S. Villarta, Seventh-day Adventist Church, Isulan, Sultan Kudarat, Mindanao, Philippines: Bibles, *Church Hymnals, The Great Controversy, Daniel and the Revelation, Testimonies,*

Testimony Treasures, Counsels on Stewardship, health books, children's Bible stories, visual aids.

Southern Asia

A. V. Hyland, Sabbath School and Lay Activities Director, Seventh-day Adventist Church of Sri Lanka, P.O. Box 1253, Colombo 3, Sri Lanka: Literature for adults and children.

Dallian Mangvungh, Spicer Memorial College, Ganeshkhind Post, Poona 411007, India: Spirit of Prophecy and other religious books, hymnals, greeting cards, Picture Rolls.

Deaths

MORGAN, Cora H.—b. Sept. 7, 1932, West Palm Beach, Fla.; d. October 17, 1979, Fort Worth, Texas. She served with her husband in the ministry for 30 years. She was employed in conference work for 21 years. Most recently she was secretary of the General Conference Auditing Service of the Southwestern, Central, and Southern unions. She was well known for her singing voice, which she shared with congregations throughout the United States. Survivors include her husband, John N. Morgan; four children, John N. III, Linda Engelking, Vernon Dale, and Marilyn; her mother, Mrs. Roy Irwin; a sister, Mrs. Otis Graves; a brother, L. D. Home, Jr., and a grandson.

MURRAY, Golda J.—b. Aug. 19, 1898, in Oxford, Ohio; d. Oct. 14, 1979, in Escondido, Calif. She served with her husband, Walter, for nearly 40 years as a missionary in Latin America, where she was a college teacher, bookkeeper, cashier, and dean of women. Elder Murray also served as vice-president of the General Conference for eight years. Survivors include her husband, Elder Walter E.; her children Milton and Cloey; four grandchildren; three great-grandchildren; two sisters, Arabella Williams and Cloey Walls.

Coming

January

- 5 Soul-Winning Campaign
- 5 Church Lay Activities Offering
- 12-19 Liberty Campaign
- 19 Religious Liberty Offering
- 26 Medical Missionary Day
- 26 Adventure in Faith Offering

February

- 2 Bible Evangelism
- 2 Church Lay Activities Offering
- 9 Faith for Today Offering
- 16-23 Christian Home and Family Altar
- 23 Listen Campaign

March

- 1 Tract Evangelism
- 1 Church Lay Activities Offering
- 8-15 Adventist Youth Week of Prayer
- 8 Adventist Youth Day
- 15 Sabbath School Community Guesit Day
- 22 Andrews University Offering
- 29 Thirteenth Sabbath Offering (Inter-American Division)

April

- 5 Missionary Magazine Campaign
- 5 Church Lay Activities Offering
- 12 Literature Evangelism Rally Day
- 19 Adventure in Faith Offering
- 26 Educational Day and Elementary School Offering (Local Conference)

INDEX—July to December, 1979

This index includes general articles, short feature articles, editorials, and the various columns, abbreviations for which appear below. News reports and children's stories are not included. The index has four sections: Authors, Titles, Subjects, and Poetry.

In general, in the first issue of each month appear Bible Questions Answered and From the President; in the second issue, Especially for Men and Reader to Reader; in the third issue, Inside Washington; in the fourth issue, Especially for Women.

List of Abbreviations

BQ Bible Questions Answered
E Editorial
EM Especially for Men
EW Especially for Women
FG For This Generation
FL Family Living
FP From the President
HC Health Capsule
RR Response From Readers
SO Speaking Out
TE Taking Exception

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New library inaugurated at Antillian College in Puerto Rico

The new library at Antillian College, Mayaguez, Puerto Rico, was completed and inaugurated in August, 1979. The \$500,000 structure, containing 19,000 square feet of space, was designed by Engineer Alberto Delgado to serve 2,000 students and their faculty. The facility's mountaintop location offers a view of the surrounding beauties of nature.

The new library is rapidly being filled with general-education and research materials. During the past school year Antillian College accessioned 4,493 books; 1,566 additional volumes soon will arrive from Spain.

Salim Japas, chairman of the college theology department, was master of ceremonies for the inauguration program. Professors Nelson Hall and John Rodgers provided a musical program. College President Israel Recio welcomed the many civic, business, and educational dignitaries who visited the college for this special occasion. The mayor of Mayaguez (who has chosen Adventist education for his own child) spoke at the inauguration, encouraging parents to provide spiritual and intellectual training for their children to prepare them to serve God, the community, and their fellow men.

JOSE R. GORIS
Public Relations Director
Antillian College

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New Tripoli, Pennsylvania, church dedicated free of debt

On Sabbath, October 13, the 14 members of the New Tripoli, Pennsylvania, church dedicated their church free of debt. The dedicatory sermon was preached by Gordon Henderson, Pennsylvania Conference president. The burning of the mortgage was performed by Romie Gainer, conference treasurer; William Fillman, church elder; and Caroline Odenheimer, church treasurer.

A literature evangelist selling books in 1916 and H. A. Vandeman's radiobroadcasts in Allentown played a prominent part in converting two families, who became the nucleus of the New Tripoli church. Thirteen charter members held their first church in a renovated one-room schoolhouse. Through an endowment from an estate in 1966 they were able to build their present church under the direction of John Kelchner, then pastor.

The New Tripoli church, now pastored by Reginald N. Shires, is in a rural area of eastern Pennsylvania and is beginning to serve Adventist families looking for homes in the

BETTY GRIDER
Church Secretary

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Indonesian shares his orange secret

Ngerti Barus, who lives at the northern end of Sumatra, Indonesia, is a dedicated church member who has had a unique opportunity to witness that God fulfills His promise to His faithful stewards. Mr. Barus is a strong supporter of the church. In addition to educating all of his children in the denomination's school system, he has provided financial strength to churches and church building projects across the land.

Mr. Barus' farm is noted for its oranges—both their quality and abundant production. The outstanding quality of his fruit and the heavy production year after year came to the attention of agricultural officers at Medan, government headquarters in North Sumatra, and in the national capital, Jakarta. On a visit to his farm, two officials questioned Mr. Barus carefully as to his procedures. Mr. Barus meticulously explained the grafting, cultivation, and other techniques he employed. The officers were not satisfied; they felt that he was hiding something.

"All these techniques we have tried, but never with

the results we see here," an agricultural official stated.

Further, they warned him that to withhold information that would be of value to the public is a crime and could lead to imprisonment.

Mr. Barus confessed, "There is one secret I have not revealed. I will tell that to you now."

He went to his room and returned with a Bible in his hand. He opened the Word to the promise of Malachi 3:10: "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing."

"This is my secret."

Mr. Barus continued, "Please request that all the citrus growers of Indonesia do the same and they too will be blessed."

One officer, a Christian, expressed his conviction that Ngerti had indeed revealed the real secret of his success.

F. E. SCHLEUBER

Treasurer, West Indonesia Union Mission

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Pathfinders learn new skills

Argentinian Pathfinders walk across a suspension bridge they made recently. Pathfinder Clubs in the Austral Union, especially in Argentina, are organized with the goal of helping the adolescents to better develop physically, to broaden their basic knowledge so they can live a fuller life, and to confirm in their hearts and minds basic Adventist truths.

Victor Peto, Austral Union youth director, comments, "Our object is not to amuse and entertain, but rather to help our young people in their preparation to become workers in God's cause, and to guide them to find ways in which they can render useful service in their various life activities."

The clubs in their missionary endeavors distribute leaflets and seek in many ways to reach, influence, and win people to the church—one other way being to visit the news media and local authorities to tell them what their clubs are doing.

ARTHUR S. VALLE
 REVIEW Correspondent

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Reprints on inspiration ready

Because of the current interest in the subject of inspiration/revelation, particularly as it applies to the writings of Ellen G. White, Arthur L. White's series of articles published in the REVIEW in early 1978 entitled "Toward an Adventist Concept of Inspiration" and his recent 1979 series entitled "The E. G. White Historical Writings" have been combined in an 11-article, 48-page reprint.

Designed to establish confidence in the inspired message and messenger at a time when Satan is attempting to "make of none effect the testimony of the Spirit of God" (*Selected Messages*, book 1, p. 48), the reprint, entitled "Inspiration and the Ellen G. White Writings," is now available for purchase. The cost is only \$1.00 per copy. In lots of 100 or more, the price is 75 cents. Orders should be sent to the Periodical Department, Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012. Because this reprint contains a balanced and clear explanation of the modern operation of the gift of prophecy, especially dealing with how an inspired person uses sources other than visions, it merits wide circulation.

Majuro SM's aid Red Cross

During the recent storms on Majuro, in the Marshall Islands, student missionaries and other workers assisted the Red Cross in bringing help to 8,000 homeless persons. High waves and flooding caused temporary closing of all Majuro schools.

The Adventist church school received only minor damage but was temporarily closed to enable the staff to help meet the needs. Reports from D. L. Johnson in Guam indicated that all student missionaries and other workers on Majuro were unharmed and lending support in the emergency. Working with

Walter Barber were the following student missionaries: Barry Johnson, Pacific Union College; Derrick Gumbs, Oakwood College; Cynthia Sieg, Union College; Beverly Roper, Andrews University; and Janelle Hawkins, Walla Walla College.

CHARLES MARTIN

French-speaking nurse needed

Mugonero Hospital in Rwanda, Africa, is in critical need of a French-speaking nurse with a baccalaureate degree willing to teach on a volunteer basis (SOS or Special Service). If you, or anyone with whom you are acquainted, meets the above specifications and is in good health, please call the General Conference (202) 723-0800, extension 391, for further information.

MAURICE T. BATTLE

N.A. Ingathering report—4

Ingathering funds through the week ending December 8 totaled \$5,482,138. The amount raised this week is \$974,033. Two conferences, Manitoba-Saskatchewan and Newfoundland, have attained Silver Vanguard status. The Alberta, Manitoba-Saskatchewan, Quebec, Allegheny East, Lake Region, and Georgia-Cumberland conferences have surpassed last year's final totals.

Ingathering is resulting in baptisms in Colorado, according to Gordon Retzer, Colorado Conference lay activities director. Recently a young couple, Mr. and Mrs. Clayton, were baptized and became members of the Hilltop church.

As part of their Ingathering evangelistic program last year, members of the Hilltop church included in the literature they passed out cards offering free Bible studies. The Claytons were interested, and early in 1979 Mr. and Mrs. Kravig, then teachers at the church school, visited the Clayton home. It was the be-

ginning of both Bible studies and a close friendship.

Later the Claytons' only child was enrolled in the Hilltop church school. At the beginning of this school year the school planned a special program for Sabbath morning. The Claytons attended Seventh-day Adventist church services for the first time to see their daughter perform. They continued coming to church and also joined a Bible study group in the home of Mr. and Mrs. Hammond.

A few weeks ago, the pastor, Jerry Oster, became involved. "I just reviewed the Bible truths the Claytons had learned from the Kravigs and the Hammonds," he explained, "and last Sabbath they were baptized."

DON CHRISTMAN

Life-styling seminars

Christians interested in life styling, holistic nurture for service, and the prevention of alcohol/drug dependence are invited to consider attending a Creative Life-styling Seminar in Washington, D.C. (January 17-20, 1980), Montemorelos, Mexico (February 16-19, 1980), or College Place, Washington (February 28-March 2, 1980), on a noncredit undergraduate or graduate credit basis.

For further information write to CABL Headquarters, General Conference, 6840 Eastern Avenue NW., Washington, D.C. 20012, or phone (202) 723-0800.

RUDY KLIMES

Open-house sales set record

The Adventist Book Centers around the world conducted their fourth annual open house on September 9 with spectacular results. On this day Adventist Church members, along with their friends and neighbors, purchased a grand total of \$578,770 worth of books, records, and foods. This is a gain of \$252,570 over last

year's open-house record. Sales in 1976 totaled \$156,846; 1977, \$251,738; and 1978, \$326,198.

Each year since its beginning, this annual event has seen tremendous growth as more ABC's and publishing houses join in making this a special occasion.

Sales by Divisions

Afro-Mideast Division	\$ 1,791
Australasian Division	83,100
Euro-Africa Division	27,602
Far Eastern Division	7,065
Inter-American Division	172,699
North American Division	252,506
Northern Europe-West Africa Division	23,824
South American Division	8,750
Southern Asia Division	—
(No organized trade-book program)	
Trans-Africa Division	1,433
TOTAL	\$578,770

J. C. KINDER

El Centinela has largest circulation

El Centinela, the 16-page missionary monthly published by the Pacific Press Publishing Association, has begun its eighty-seventh year with a regular January, 1980, printing order of 550,000 copies. Supported strongly by church members throughout the Inter-American and North American divisions as well as in Spain, this Spanish magazine has now become the largest SDA-mass-circulating journal, surpassing *Signs of the Times* (505,000 copies) and *These Times* (205,000 copies).

Parallel editions of *El Centinela* are published in other languages: *La Sentinelle* (French), *The Sentinel* (English), *Sinais* (Portuguese), and *De Sentinelle* (Dutch, quarterly). These magazines—whose combined circulation averages three quarters of a million copies—present Adventist beliefs in an attractive manner that respects cultural differences. Sample copies may be obtained free by writing to the Pacific Press, 1350 Villa Street, Mountain View, California 94042.

FRANK L. BAER

**“Some things add a little
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