

Review[®]

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ADVENT REVIEW AND SABBATH HERALD ♦ GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



**Our daily prayer
should be, "Lord, help me
to do my best. Teach me
how to do better work. Give
me energy and cheerfulness.
Help me to bring into my
service the loving ministry
of the Saviour."**

—The Ministry of Healing, page 474.

A Really New Year?

We stand on the threshold of a new year. Will 1975 really be new, or will it merely be the old year with a different number? Someone once commented that a certain mediocre school-teacher had taught school 20 years. To which someone else objected, "No, he hasn't taught 20 years; he's taught one year 20 times."

The distinction is a nice one, and it is pertinent as we begin 1975. Will the coming year actually be new? Or will it be a carbon copy of the past year, and the year before that, and the year before that?

What are our goals as we enter the new year? Do we have any, or are we content just to drift? Are we content just to live comfortably and wait for the Lord to come? Are we content just to replay the record of 1974?

This year marks the 125th anniversary of the REVIEW AND HERALD. With this in mind, we think it appropriate to note a few thoughts presented by Ellen G. White in her new year articles in early REVIEWS.

In the January 4, 1881, REVIEW she wrote: "I counsel you, my brethren and sisters, to commence the new year with a clean record. For the truth's sake and for Christ's sake, make every effort in your power to right your wrongs. Search your hearts critically, analyze your feelings, and remove every cause of dissension. Whatever have been the mistakes and errors of the past year, let them be canceled now."

"Oh that in every church in our land there might be a settlement of old difficulties, that jealousies and wrongs between brethren might be made right!"

Note that Mrs. White suggested that in "every church" earnest attempts be made to settle long-standing difficulties and estrangements. She was deeply concerned that the principles of Christianity be brought into the practical life. "Shall we not be truly Christians—Christ-like?" she asked in 1884.

At least three times in her 1884 message she suggested that there be meetings in every church in which members could repent, be reconciled to one another, and invite Christ into the heart. "Let ample opportunity be given to all to humble themselves before God, and confess their sins, that they may receive the peace of pardon."

We think it significant that Mrs. White seemed more concerned that love, peace, and unity prevail among Christ's

followers than that they be one hundred per cent orthodox in all their beliefs. "Your heads may be hard and sound," she wrote, "but let not this hardness steal into your hearts." "Many appear to be steadfast in the truth, firm, decided on every point of our faith," she continued; "yet there is a great lack in them,—the tenderness and love which marked the character of the great Pattern."

This lack of tenderness and love, she declared, characterized both church and home. "The prevalent evils in our homes are faultfinding and censure, placing the worst construction upon words and motives. This is discouraging to the children, frequently causing them to give up their efforts to do right. . . . Shall not this state of things be changed? It must if parents want their children to enjoy religion."

Jesus Our Example

And then she held up Jesus as our great Example. "Jesus, precious Jesus! How dear the name! How soul-inspiring! Jesus never suppressed one syllable of the truth; but He uttered it always in love. He exercised the greatest tact and thoughtful, kind attention in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He spoke the truth always, but in love. When He denounced hypocrisy, unbelief, and iniquity, it was not in tones of thunder; but tears were in His voice as He uttered His scathing rebukes. He wept over Jerusalem, the city He loved, who refused to receive Him, the way, the truth, and the life. They had rejected Him, the Saviour; but He regarded them with pitying tenderness, and sorrow so deep that it broke His heart."

In her new year messages Mrs. White called for action and reforms. She urged faithfulness in returning tithes and offerings to God. She called for craftsmanship in all work ("God is not pleased with any work unless it is done in the very best way possible"). She urged settlement of all debts. She called for self-denial and sacrifice. She urged living by the golden rule. She urged giving aid to the poor. She called for care and sympathy to be given to the bereaved and sorrowing. She urged that "bitterness and malice be uprooted." All these reforms are still needed. We might profitably discuss each of them. But inasmuch as we do not have sufficient space, we simply suggest that we spend more time looking at Jesus in 1975. Let us behold Him in all His beauty and loveliness. Let us note His love, His tenderness, His compassion, His forgiving nature, His absolute honesty, His perfect Sabbathkeeping. What a contrast between His life and ours! How sinful we appear, how "wretched, and miserable, and poor, and blind, and naked." How Laodicean!

But Jesus says, "I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

So whatever may be our soul's need at the beginning of this year, let us turn to Jesus. He can justify us. He can sanctify us. Mrs. White closed her 1884 new year's message by saying, "May you live pure, holy lives, that, whether young or old, they may be beautiful and happy, because Christ is reflected in your characters." To which we say Amen.

K. H. W.



Kenneth H. Wood

This Week

It is customary to publish in the first issue of the year pictures of the REVIEW editors along with their editorials and pictures of the other staff members in this column along with a brief biographical sketch.

Idamae Melendy has been a part of the REVIEW staff for 21 years, longer than any other present member. One of her duties as editorial secretary is to process the literature requests that pour into her office each day. During the past year she has begun keeping the most urgent requests on her desk and praying that a Bible or New Testament will arrive from a donor by a certain date to fill the need. So far, she says, every request has been filled on time.

Besides her main "hobby," owning a herd of seven goats, she is also involved with Spencerville, Maryland, church activities. Last year she edited the church newsletter and this year she will serve as communication secretary.

Corinne Wilkinson has been the editor's secretary for the past five years. A graduate of Columbia Union College, she holds a degree in music. She is a talented pianist and organist, in frequent demand as an accompanist at the many churches throughout the Washington area. She is also an excellent cook and caters wedding receptions, as well as other functions. Prior to coming to work on the REVIEW, Corinne was a secretary in the Southern California Conference office and in the General Conference.

Pat Hill holds a degree in religion from Southern Missionary College. Before joining the REVIEW staff she worked at Little Creek School in Tennessee for two years, first as secretary, then as dean of girls.



Idamae Melendy

As a member of Sligo church, Pat heads the literature committee, which is concerned mainly with providing literature to church members for missionary contacts and Bible studies. The committee took on a special project this year of soliciting donations of books for an SDA reference library for the church. The library is available to study groups. Pat also teaches in the cradle roll division at Sligo.

Jocelyn Fay moved to the REVIEW staff in the fall of 1973, after several years as secretary in the Far Eastern Division office in Singapore. Recently she was elected a member of the Review and Herald Employee Advisory Committee and is secretary of that body. She has felt that, living in such an important American city, she should take advantage of the cultural activities and historical excursions available. So every week for the past seven months she has either gone sight-seeing or attended a concert or exhibition.

Jocey recently shared this adventure in answered prayer with the staff in worship. It has been her custom since she began



Corinne Wilkinson



Jocelyn Fay

working full time to give an entire week's wages for the Week of Sacrifice Offering. But this year, owing to some unexpected expenses, she was afraid she would be unable to give so much this time. Remembering the promise "Our heavenly Father has a thousand ways to provide for us of which we know nothing" (*The Ministry of Healing*, p. 481), Jocey took the matter to God in prayer. To date she has received, from five totally unexpected sources of income, the equivalent of one week's salary.

Aileen Andres joined the REVIEW staff in January, 1974, and is its newest member. A graduate of Pacific Union College, she attended Seminario Adventista Español in Spain for two years as part of PUC's year-abroad program. She graduated in 1969 with a B.A. in Spanish and in 1970 with an M.A. in Spanish.

In the fall of 1970 she went to Platte Valley Academy, Shelton, Nebraska, to teach history and Spanish. Besides her teaching duties, she was assistant dean of girls one year and yearbook sponsor.



Pat Hill



Aileen Andres

In June, 1972, she moved to Andrews University, Berrien Springs, Michigan, where she completed work on her secondary teaching credentials. She then began to work as a secretary in the Old and New Testament departments in the Seminary.

Aileen has written several articles that have appeared in *Insight* and coauthored a book of poetry entitled *Right Side Out*.

J. H. Zachary, "Villagers From Dampaan Share Their New-found Faith" (p. 22), notes: "As this article goes to press, Mountain View College students are working in six previously heathen villages. Three of these have churches now. The remaining three will soon have churches. As each church becomes the mother of a new church in a neighboring village the gospel will be carried to the ends of the world."

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UNSOLICITED MANUSCRIPTS

The *Review* receives many unsolicited manuscripts. Each is acknowledged by card, then read and treated as follows:

- Placed in file for a specific issue.
- Placed in active file to be used as needed.
- Placed in hold file for possible use.
- Referred to staff or nonstaff readers for counsel.
- Returned to author for revision.
- Returned to author, inasmuch as we have similar material on hand.
- Placed in dead file.

If rejected, manuscripts are returned to sender if accompanied by postage. The volume of manuscripts makes it impossible for the editors to explain the reason for rejection or to offer suggestions on improving writing techniques. The Editors

"When Thou Art Converted"

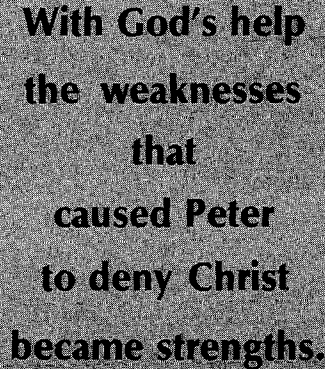
HOW WAS IT POSSIBLE that such an honest, brave, headstrong, and self-confident person as Peter, one who had served the Lord with undivided heart, courageously and faithfully, should show such timidity and cowardice when put to the test?

Since every cause is sure to produce a result, as we observe the result we can quite easily establish the cause or causes. Peter's denial of his Lord was a result. Now let us search out the cause or reasons, and discover, if we can, just what it was that caused Peter's failure. From the Scripture record we may list the following causes:

1. *Shrinking From Difficulty, Looking for Ease.* In common with the other disciples, Peter was under the impression that since Jesus was born as the promised Messiah, He surely would be the great leader who would lead His people on to accomplish exploits that would startle the entire world. Not only would they be able to expel the barbarian enemy from their land and restore the kingdom of Israel, this event would also mark the beginning of a new dynasty with Christ as the king. Thus, on behalf of their Master, and also on their own account, their hearts had been filled with great hopes and expectations, each making particular plans for his own future. Now as they listened to the word that Christ was to suffer and be put to death, not only were their hopes dashed, they could not endure to think of such an outcome. Then it was that the impetuous Peter laid his hands on Christ and "began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee" (Matt. 16:22). Though these few words seemingly were well spoken, evidencing a desire on his part that the Lord should be spared trouble and calamity, in actual fact he was thinking of his own future, fearing that he himself would be brought into danger and difficulty.

2. *Pride and Self-reliance.* When Jesus spoke the warning, "All ye shall be offended because of me this night," Peter, with contempt for all others and with rashness, replied boastfully,

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With God's help
the weaknesses
that
caused Peter
to deny Christ
became strengths.

"Though all men shall be offended because of thee, yet will I never be offended." And even after Jesus had pointedly told him, "This night, before the cock crow, thou shalt deny me thrice," Peter still boastfully insisted, "Though I should die with thee, yet will I not deny thee" (Matt. 26:31-35). So we see that in his daily life Peter was not only self-reliant but also blind to all about him, and when a Christian follows this pattern of pride and self-reliance, how can he escape defeat?

3. *Reckless in Behavior.* On the night Jesus was taken by the mob, "Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear" (John 18:10). Impulsiveness and impetuosity characterized Peter. Let us understand that in our work for Christ there is no room for hotblooded, reckless behavior, for such behavior can never accomplish any good work and is the precursor of failure; furthermore, when rash courage fails, then comes discouragement, even to the point of denying the faith, and vacillating between good and evil.

4. *Weakness Born of Negligence.* Assailed by Satan in all the tempter's fury, Jesus was in urgent need of sympathy and comfort such as the disciples might have given Him. He also needed their prayers in His behalf. But at this juncture that resolute, self-reliant leader of the disciples, Peter, with his fellow disciples, through the weakness born

of neglect, was sleeping soundly, even though Jesus had given the gentle rebuke: "Could ye not watch with me one hour?" (Matt. 26:40). Why should Satan neglect to improve such an opportunity as this, to take full advantage of Peter's neglect of prayer and of his neglect to be on guard?

5. *Defiled Through Association.* The Chinese ancients had this proverb: "Fragrance and evil odors cannot be stored in the same container, for a mixture of fragrance and evil odors will stink, even after ten years." After Peter had followed his Lord to the home of the high priest, if he had not tried to lose himself among the throng that had shamed and reviled his Master, possibly he would not have denied his Lord. But because he wanted to warm himself at the "fire in the midst of the hall" (Luke 22:55), and hoped to cover up the fact that he was a follower of Christ, he turned his back on his former attitude and became defiled through association. He placed himself in the ranks of the enemy, and exposed himself to temptation. In trying to be clever he became stupid. Not only was he unable to accomplish his purpose, he became the laughingstock and object of derision of those about him, resulting in his foolish, thrice-repeated denial of his Lord.

6. *Swearing and Oath Taking.* "In order fully to deceive his questioners, and justify his assumed character, Peter now denied his Master with cursing and swearing."—*The Desire of Ages*, p. 712. Alas! To deny his Lord is cause enough to pity poor Peter, but now with cursing and swearing he takes an oath supporting his former falsehood; thus we see that one wrong step calls for a further effort to explain and justify the wrong, and so wrong is piled upon wrong.

Peter's Conversion

After the cock crowed the second time, Peter called to mind the words that Jesus had said unto him, "Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept" (Mark 14:72). We may say that here was an important turning point in the life of Peter. His experience was entirely unlike that of Judas, the traitor.

tor, who "cast down the pieces of silver in the temple, and departed, and went and hanged himself" (Matt. 27:5). All that he left to posterity was an infamous reputation. Describing Peter's attitude at that time, Ellen White says, "Conscience was aroused. Memory was active." And as he reflected on all that had gone before, "A tide of memories rushed over him. The Saviour's tender mercy, His kindness and long-suffering, His gentleness and patience toward His erring disciples—all were remembered. He recalled the caution. . . . He reflected with horror upon his own ingratitude, his falsehood, his perjury." As he witnessed the shame heaped upon Christ, "unable longer to endure the scene, he rushed, heartbroken, from the hall." As if in a stupor of distress, Peter traced his steps to the Garden of Gethsemane, where Christ had so recently suffered those few hours of prayerful agony, and experienced "torture to his bleeding heart. . . . On the very spot where Jesus had poured out His soul in agony to His Father, Peter fell upon his face, and wished that he might die."—*Ibid.*, p. 713.

But Peter did not surrender in despair to his grief and remorse. After a season of bitter repentance there was a marked change in his character. His sin had been forgiven, his repentance accepted. "He retained his former fervor, but the

grace of Christ regulated his zeal. He was no longer impetuous, self-confident, and self-exalted, but calm, self-possessed, and teachable. He could then feed the lambs as well as the sheep of Christ's flock."—*Ibid.*, pp. 812-815. From this time forth he possessed the qualification needed to serve as a disciple—the love of Christ in his heart.

Recovered Original Prestige

The repentant Peter was not only able to recover his original place of prestige among the disciples but also faithfully followed out Christ's command, "Follow thou me" (John 21:22). He was faithful, even unto death, and eloquently witnessed for the Lord he had thrice denied. Not only this, but he never forgot the admonition of his Lord, saying, "When thou art converted, strengthen thy brethren" (Luke 22:32).

We are fortunate to have in our possession Peter's letters to the church. From them we learn how he, as one who had been over the way before us, with particular reference to his own failure and the causes of failure, counseled and warned his generation and our own. He gave evidence of his earnestness and faithfulness in carrying out his commission. Note the following examples of his service:

1. To dispel any thought in the believers' hearts of shrinking from difficulty and searching for ease, he urged them to be prepared to suffer in the flesh, saying, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Peter 4:12, 13).

2. Formerly proud and self-reliant, Peter now repeatedly emphasized the importance of humility, leaving us the following counsel: "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God" (chap. 5:5, 6).

3. Peter instructed believers to follow the pattern, "Not rendering evil for evil, or railing for railing: but contrariwise blessing" (chap. 3:9). "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men" (chap. 2:15). They were not to abuse their own liberty, "as free, and not using your liberty for a cloak of maliciousness" (verse 16). And, "as strangers and pilgrims," to "abstain from fleshly lusts, which war against the soul" (verse 11). Recalling his own reckless behavior and the resultant mistakes, he urged the Christians to live honestly and be fruitful in good works: "Dearly beloved, I beseech you as strangers and pilgrims, . . . having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your works, which they shall behold, glorify God in the day of visitation" (verses 11, 12).

4. "It was in sleeping when Jesus bade him watch and pray that Peter had prepared the way for his great sin."—*Ibid.*, p. 713. Well he knew that this careless neglect of prayer was the main contributing factor to his spiritual weakness, and led to the lifelong repented, shameful act of denying his Lord. Therefore he emphatically warned the believers of this danger, saying, "Be sober, be vigilant; because your adver-



When Peter heard the cock crow, he remembered Christ's words, wept, and repented.

sary the devil, as a roaring lion, walketh about, seeking whom he may devour" (chap. 5:8). He also warns those living in the last days, saying, "But the end of all things is at hand: be ye therefore sober, and watch unto prayer" (chap. 4:7).

5. In his second book, chapter 2, this same disciple, who had thrice denied his Lord, prophesied that in due time false teachers would arise within the church, "who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction" (verse 1). He makes it plain that those who have "escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ," and later forsake the commandments of God and become defiled through association, and "are again entangled therein and overcome," will have a "latter end [that] is worse with them than the beginning" (verse 20). He sternly warns the believers that they must not follow the inclinations of the flesh, become defiled through association with worldlings, for, "As he that hath called you is holy, so be ye holy in all manner of conversation" (1 Peter 1:15).

Christ as the Pattern for Christians to Follow

6. As to the question of carefulness in the use of words, Peter, himself having fallen into the error of "cursing and swearing," thus breaking the commandment of God and disregarding the teaching of Christ, now exalts Christ as the Pattern. He explained that even though Christ had suffered bitter persecution, yet He "did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not" (chap. 2:22, 23). We ought to follow the example of Christ, in truth follow His steps. He also quoted a passage of Scripture, teaching the believer to "refrain his tongue from evil, and his lips that they speak no guile" (chap. 3:10).

In summary, Peter's fall and conversion show that there is ample justification for the warning, "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12). Those who fall should not despair but take advantage of the earliest opportunity to follow the apostle's counsel to "repent . . . and be converted" (Acts 3:19). Thus "when the chief Shepherd shall appear" they "shall receive a crown of glory that fadeth not away" (1 Peter 5:4). □

Bible Questions Answered By DON F. NEUFELD

(Send questions for this column to The Editor, *Review and Herald*, Washington, D.C. 20012.)

Is the number of the beast 666 or 616?

The preponderance of evidence is in favor of 666. One Greek manuscript from the fifth century (*Ephrami Rescriptus*) reads 616, as does an early Latin manuscript. Then there is the witness of Irenaeus, a second-century church father, who mentions the 616 reading.

Interestingly, there is one Old Latin manuscript that reads 646.

But the vast majority of the manuscripts read 666, including the third-century p⁴⁷, the fourth-century Sinaiticus, the fifth-century Alexandrinus, and a host of minuscule manuscripts. The versions, except as mentioned above, also support 666, as do the Church Fathers who comment on the number.

As with 666, commentators have worked with the number 616. It has been pointed out that the letters of the Greek of Caesar-God add up in numerical value to 616.

I would appreciate an explanation of 1 Corinthians 5:3-5. What is meant by delivering this guilty person over to Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord? This could be confusing in the light of what we as Seventh-day Adventists believe on the state of the dead. Also, how can Satan discipline anyone?

The passage in Corinthians referred to is difficult, and commentators have not been agreed on their understanding of it. The problem is that we are not sufficiently familiar with ancient practices. Paul's readers would have no difficulty understanding what he meant, but we who live nearly 2,000 years from the incident are left, in part at least, in uncertainty.

It is generally agreed that to deliver to Satan means to disfellowship from the church. There are in this world only two realms, the realm of Christ and the realm of Satan. Therefore, to be excluded from the realm of Christ would place one in the realm of Satan.

The more difficult phrase is the one that describes the object of the action—"for the destruction of the flesh." Does this mean death? Some think it does. Others think that it means merely the getting rid of the fleshly desires, the evil impulses. Paul says elsewhere, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other" (Gal. 5:17).

Whatever form this "destruction"

takes, the object is remedial, that the "spirit may be saved." The disciplinary action the church at Corinth was to take was not to be merely retributive. Through it the offender was to find salvation.

The action of delivering unto Satan is mentioned in another instance. Concerning Hymenaeus and Alexander, Paul said, "whom I have delivered unto Satan, that they may learn not to blaspheme" (1 Tim. 1:20). The action is again presented as remedial.

In what way the desired effects will be brought about is not explained. It is hardly to be expected that Satan would cooperate in the disciplinary action, which, it is hoped, will bring salutary results. Simply being in Satan's realm, suffering its evil, and being withdrawn from the benefits of fellowship in the community of believers, could have disciplinary value.

The isolation is highlighted in Paul's further instruction: "I wrote unto you in an epistle not to company with fornicators. . . . If any man that is called a brother be a fornicator . . . with such an one no not to eat" (1 Cor. 5:9-11). Then he urged, "Therefore put away from among yourselves that wicked person" (verse 13).

Such severity sounds almost strange in this age of permissiveness. At least, it might be argued, show the offender love and continue to fellowship with him. But Paul recommended a different course, even social ostracism, "that the spirit may be saved in the day of the Lord Jesus" (verse 5).

Is there a problem in this passage in Paul's use of the terms *body* and *spirit* in the light of Seventh-day Adventist doctrine? No, because Paul taught clearly that the present body will not be the one the saints will have in the resurrection (see 1 Cor. 15). It will be a new body. Then what is it that will be preserved? The spirit. According to Ellen White, "Our personal identity is preserved in the resurrection, though not the same particles of matter or material substance as went into the grave. . . . The spirit, the character of man, is returned to God, there to be preserved. In the resurrection every man will have his own character." —*The SDA Bible Commentary*, Ellen G. White Comments, on 1 Cor. 15:42-52, p. 1093.

As long as it is remembered that there is no consciousness between death and the resurrection, the fact that the spirit returns to God and is preserved and saved should not cause any trouble.

"HAPPY NEW YEAR!"

How is your hope for 1975? Can you become enthusiastic about the greeting, "Happy New Year"? Some have been around for only six or ten new years, others for more than 80 new years, a few even 100.

Are you hopeful and confident about 1975, or is life so grim or blah that "it's another year, so what"?

Look back for a minute. Was 1974 like you thought it would be? No doubt you had surprises both good and bad, but you got through it, and here you are, looking fairly good.

What does 1975 hold for us? As we came to the close of 1974, were we told that 1975 would be a great year for the world?

On the contrary, we heard such phrases as: "More of the same, more shortages, more inflation, more charges and revelations of corruption, more anger, frustration and fear." "Distress of nations and fear will not lessen." The most hopeful phrase was "cautious optimism," the hope that all the present troubles and uncertainties are necessary adjustments leading to a stable and secure future.

What does 1975 hold for you personally? A graduation, a marriage, time in the hospital, a birth, a death, bringing someone to know the Lord and His truth, a move to another place? These things happened to Seventh-day Adventists in every church during 1974.

What do you need in order to face 1975 with confidence? Someone expressed his desires as follows:

"I'd like to be certain of financial security, to know that my income will be adequate to meet any demands that are made on me. With shortages and rising costs, if I know I'll have enough money to live and be able to add a little to my savings, then I can face 1975 with confidence.

"I want health assurance. I worry about my health. If I know that I can maintain my health, then I can face 1975 with confidence.

"I want physical security. I want to be at ease when I come and go to work, shop, or visit. I want to be at ease when I am in my home and when I drive out on the streets. With this security I could face 1975 happily."

Talk to your employer and see whether he will guarantee you financial security for 1975. Will he?

Talk to the retailers and see whether they will guarantee that there will be no

Facing 1975 With Confidence

**Faith appropriates
strength and courage
from God and sings
the doxology 12
months a year.**

By D. R. MANZANO

shortages of things you want. Will they?

Talk with your doctor and see whether he will assure you of good health for 1975. Will he?

Talk with your police chief and other city officials and see whether they will promise you physical security for 1975. Will they?

What if these people can't or won't promise you this security for 1975? Then whither will you turn? What will you do to face 1975 with confidence?

You may say, "I have the promises of political candidates. They say, 'Elect me and I'll make things better.'"

Every candidate that has ever run for office has made such a claim. There have been a large number of people elected over the years. If each one had made good his promises, as someone has said, we should now be not more than one election away from Paradise.

Does my confidence for 1975 come from circumstances or from God? If,

when I have financial reverses, I fret against God; if, when my financial security is gone, my faith is gone; then my confidence does not come from God but from my money.

If, when my health is gone, I complain and murmur against God; if, when health is gone, my faith and courage are gone; then my confidence does not come from God but from good health.

If, when friends turn from me and I am slandered, I leave God's church; if, when friends are gone, my faith and courage go, then my confidence does not come from God but from people.

Confidence, strength, and courage for 1975 do not come from the circumstances of contemporary life. These things come from the living, eternal Father of us all.

"Be strong and of a good courage."

"Be thou strong and very courageous."

"Be strong and of a good courage."
(Joshua 1:6, 7, 9.)

This is not Joshua speaking to the people, but the Lord speaking to Joshua. The same Lord has the same strength and courage for us in 1975.

Faith reads the words of Joshua 1:5-9 as, "I will be with you in 1975." Faith accepts Exodus 33:14 as saying, "My presence shall be with you in 1975." Faith hears Jesus say, "All power in heaven and earth is Mine, go and preach the gospel. I am with you even in 1975" (see Matt. 28:18-20).

We need to raise our eyes from the temporary things that are seen to the eternal unseen; to Jesus crowned with glory and honor, our Priest in the midst of His church. "Jesus Christ the same yesterday, and to day, and for ever" (Heb. 13:8).

We need to set our affections on the things above and say, "I'll forget my worry over whether I will have financial security, health security, physical security. My heavenly Father knows I need all these things. Lord Jesus, I want Your work to be finished. I want to share with others the hope You have given to me and that You renew day by day. I want others to have the strength and courage that come from knowing You and Your Word. I want others to know the comfort of the truth."

Faith that appropriates strength and courage from God, sings the Doxology for 1975, not 12 months from now on December 31, but now, January 1, 1975.

Happy New Year, fellow believer. □

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SDA Broadcasting

By JAMES C. HANNUM

IN THE UNITED STATES the Federal Communications Commission has licensed eight SDA colleges and universities to operate educational noncommercial radio stations.

These stations with their various program formats provide the institutions they represent an unprecedented opportunity to communicate with and relate to the people of their respective communities and share the values and message committed to Seventh-day Adventists. And while the programming and type of audience varies considerably from station to station, a problem shared by all stations is that there is little understanding among Seventh-day Adventists (and the general public, for that matter) as to the effect of government regulation upon some aspects of a station's programming.

Unlike the print media, in the United States broadcasting is federally regulated under the Communications Act of 1934 as amended, and subsequent rules and regulations of the Federal Communications Commission. Broadcast regulation in the U.S. is based on the premise that all broadcast channels are the property of all the people. It is therefore written into the law that broadcast stations shall be regulated by the FCC to ensure that they serve the "public interest, convenience and necessity." This article will discuss three ways in which this concept affects programming.

Political Broadcasting. Considered first are some specific effects of government regulation on political broadcasting. The FCC does not now consider it in the public interest for a station to refuse to broadcast political and election material. Stations are to have policy that provides for access by political candidates for Federal elective office (U.S. Senate, House of Representatives, President, and Vice-president).¹ When and how much

time is to be made available to the candidate is up to the station. The station, however, must act reasonably and be able to defend its position to the FCC with respect to negotiating time arrangements with political candidates. Once time is made available to a political candidate, "equal opportunity" must be made available upon request to all other candidates for the same office.²

In compliance with this mandate, stations might air speeches or comments by major party presidential, institutional, senatorial, and legislative candidates. This would especially be true of full-service stations that place considerable

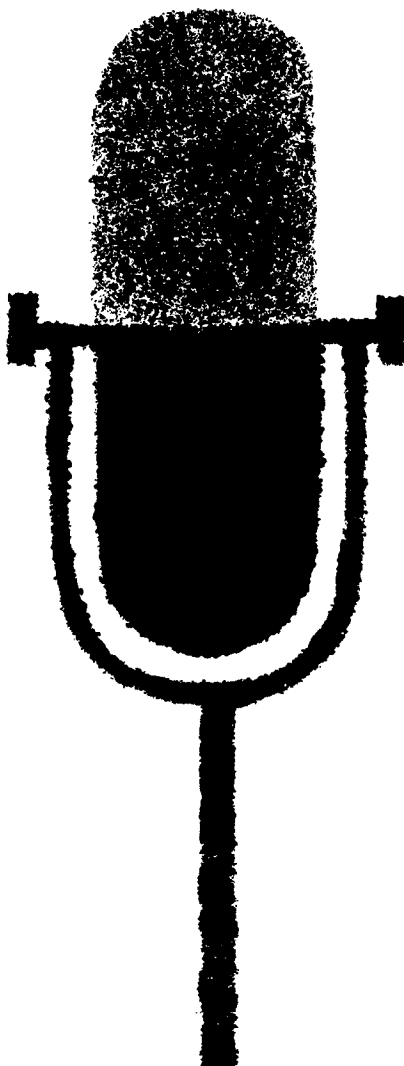
emphasis on news, public affairs, and educational programming. It is also possible under FCC rules that qualified candidates from minority parties might request time and would legally also have to be heard.

The necessity of Seventh-day Adventists' understanding the function and role of these stations is obvious. Imagine the dismay of a dedicated but uninformed church member when he turns on "our" station expecting cultural refreshment or inspirational uplift only to hear a speech by a radical minority candidate. We can certainly sympathize with his reactions and should do our best to avert misunderstanding with effective communication.

Controversial Issues. A second effect of government regulation on programming concerns the handling of controversial issues. The FCC has ruled that under certain circumstances serving the public interest requires the airing of contrasting viewpoints on controversial issues of public importance. This provision is one aspect of the FCC "fairness doctrine." In essence, whenever a broadcast station airs material pertaining to a controversial issue of public importance, the station also has the obligation to determine whether opposing points of view have, in fact, been presented over his facilities.³

Note that this provision refers to issues that are both *controversial* and *public*. Religious and philosophical ideas are not normally considered controversial public issues by the FCC and do not usually come under the "fairness doctrine." But religious and philosophical ideas may and sometimes do become controversial public issues. The teaching of evolution in the public schools, liquor by the drink, Sunday laws, et cetera have become controversial issues in many places. In situations such as these, if one point of view is aired on a broadcast station fair treatment must be given to contrasting viewpoints.

"With regard to discharging this obligation, the Commission has said: The licensee, in applying the fairness doctrine, is called upon to make reasonable judgments in good



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Some Effects of Government Regulations

faith on the facts of each situation—as to whether a *controversial issue of public importance is involved*, as to what viewpoints have or should be presented, as to the format and spokesman to present the viewpoints, and all the other facets of such programming. . . . In passing on any complaint in this area, the Commission's role is not to substitute its judgment for that of the licensee as to any of the above programming decisions, but rather to determine whether the licensee can be said to have acted reasonably and in good faith.”⁴ (Italics supplied.)

Presentation of Other Points of View

The extent to which the station has the right to control how and by whom other points of view on controversial issues are to be aired is made quite clear in a 1963 letter from the FCC to the Cullman Broadcasting Company.

“As the Editorializing Report makes clear, the licensee, except in cases of personal attack, has considerable discretion as to the techniques of formats to be employed and the spokesman for each point of view. In the good faith exercise of his best judgment, he may, in a particular case decide upon a local rather than a regional or national spokesman—or upon a spokesman for the group which also is willing to pay for the broadcast time. Thus, with the exception of broadcasts involving quasi-equal opportunities, political editorializing, or personal attacks, there is no single group of persons entitled as a matter of right to present a viewpoint differing from that previously expressed on the station.”⁵

It should be remembered also that we live in an age when virtually anything, including “motherhood and apple pie,” can become a public issue overnight. What is a controversial issue of public importance is something a station must determine by being sensitive to the community served. Sometimes the FCC or the courts will decide what is or is not a controversial issue. And often by merely discussing a given subject a broadcast station can in-

advertantly (or deliberately) turn that subject into a controversial issue of public importance.

Sometimes SDA institutionally related stations have avoided the discussion of controversial public issues because of the requirement to air views contrary to those of the licensee. Some feel that the licensee might be misrepresented to the general public and that church members might misunderstand. However, the FCC presently feels that a broadcast station is neglecting its responsibility in serving the “public interest, convenience and necessity” if a station deliberately avoids discussion of public issues in order to prevent views other than those of the licensee from being aired.

“The Commission believes that under the American system of broadcasting the individual licensees of radio stations have the responsibility for determining the specific program material to be broadcast over their stations. This choice, however, must be exercised in a manner consistent with the basic policy of the Congress that radio be maintained as a medium for free speech for the general public as a whole rather than as an outlet for the purely personal or private interests of the licensee. This requires that licensees devote a reasonable percentage of their broadcasting time to the discussion of public issues of interest in the community served by their stations and that such programs be designed so that the public has a reasonable opportunity to hear different opposing positions on the public issues of interest and importance in the community.”⁶

In the future we will probably hear more discussion of contrasting points of view on “controversial issues of public importance” on SDA institutional stations as they seek not only to be a giant witness for the institutions they represent, but models of American educational broadcasting, as well.

Philosophical Exclusiveness. Government regulation has yet a third, possibly more far-reaching and misunderstood, effect on the program-

ming of the SDA institutional station; it concerns the extent to which the station can exclude from its programming, religious, social, philosophical views not in harmony with those of the licensee. Walter Emery, an authority in the field of broadcast regulation, summarized the issue clearly.

“The Federal Radio Commission [ED. NOTE—Predecessor of the FCC from 1927-1934] enunciated the principle that broadcast stations could not be used exclusively to serve the special interests of certain individuals or groups. Stations were not to be mere adjuncts of particular business enterprises; nor should they become mouthpieces for certain social, economic, political, or religious philosophies to the *exclusion of others.*”⁷ (Italics supplied.)



**SDA Stations
are required to
operate in the
public interest.**

Especially when a station is owned by a religious organization and the station broadcasts programming that promotes the doctrines and ideology of that organization, the FCC requires the station to have a policy that allows for the airing of programs from other religious organizations containing other views. The FCC made this very clear in a May 3, 1973, letter to King's Garden, Inc., owners of station KGDN, Seattle, Washington.

“It should be noted, however, that in your role as a licensee of the Commission, you do not exist solely to espouse a particular religious philosophy. You are required to operate in the public interest, as defined by the Commission's rules and policies. You are also required to have a policy of making time available for the presentation of other, including non-Christian, religious views.”⁸

The quantity and scheduling of

this other religious material is left entirely to the station. The FCC merely wants the assurance that a station is not being used to promote a given set of doctrines to the exclusion of all other points of view. It is not necessary that *equal* time be given to other points of view regarding religious or philosophical questions—or even that other points of view on all topics be aired. What is required is that station programming policy and practice avoid arbitrary exclusivity and allow some other points of view to be heard.

It should be noted here that it is basic to the American system of broadcasting for the licensee to exhibit reasonable self-interest in the operation of broadcast stations. The commercial station is entitled to a reasonable return on investments. The noncommercial educational station has the right to broadcast programming that is in the interest of and will benefit the licensee.

To use a station for evangelism or the strengthening of an SDA institutional image within a community is perfectly within the law and the spirit of the law. What is required, however, is that a station's self-interest not prevent serving the "public interest" as determined by the FCC. And it is quite clear that the FCC considers serving the "public interest" to include airing some programs containing ideas and views other than those held by the licensee.

Cross-sectional Representation

Most SDA institutional stations air non-SDA religious programming from many sources on a rotating basis to ensure representation from a cross section of religious organizations. It is to be expected that an SDA institutionally related station will give preferential treatment to programming that is in harmony with SDA teaching. While doing this it is especially important that the station maintain a record of non-discrimination toward programming from other religious groups, especially those significantly represented in the area served by the station. For example, if the area served by the station is largely Catholic or Baptist, it would hardly seem in the "public interest" to arbitrarily exclude either Catholic or Baptist programs.

Of course, when a station is operated by an institution that stands for a given ideology and religious philosophy, it is always a concern that the institution not be misrepresented to either the general public or its own constituency. Wise man-

agement will certainly attempt to avoid airing material that will unnecessarily offend a segment of the audience. And even when acting in the public interest and the spirit of the law, much misunderstanding can be averted through careful planning with respect to quantity, scheduling, and choice of material where views expressed might not represent those of the licensee.



Stations must avoid arbitrary exclusivity and allow for other points of view.

It is evident from what has been cited and discussed in this article that when an SDA institution is granted the privilege of operating a radio station, that institution must also accept the responsibility, with all its risks, of preserving through that station some opportunities for free speech, free exchange of ideas and community service.

Certainly any group or institution not willing to recognize and accept these concurrent responsibilities ought not to operate a station.

That a station can be a unique and effective witness for the institution it serves, in spite of minor effects of government regulation on a minute portion of the programming, is evident in the response of non-SDA listeners to several of these stations.

"Yours is the only station we ever listen to."

"Hearing the Voice of Prophecy on your station kept me from committing suicide and gave me new life."

"I have just discovered you—oh, I knew about you but couldn't get the signal. So I have purchased the best radio gear money can buy. You're wonderful. Thanks a million for my first month's fabulous listening."

"Because of your broadcasts I have returned to the church after 20 years."

"Your fine classical music is virtually an oasis in the desert of radio."

"I especially like your fine taste in religious music."

"We wish to make a contribution of \$1,000 in Dupont stock to your station."

"I not only like your overtly religious broadcasts but appreciate that the light of Christ comes through on all that you broadcast."

"Thanks for your enlightened

broadcast service. I consider your station one of the high lights of living in this area."

"We keep your Sabbath right along with you folks through your radio station."

"You must be marvelous people to provide such an outstanding radio service."

"I have lived in many places in the world and have listened to a lot of radio, but yours is the best I have ever encountered."

"I was recently in the hospital and listened to your station through the day. It was such an inspiration that I want to join your Month Club and make a regular contribution."

"Your extended network and local news coverage is the best on radio or TV."

"I appreciate that you are not bigoted as are so many in this area and air some programs of faiths other than your own."

"The simple yet dignified way in which you introduce the Sabbath has been a real revelation to me."

"I love your classical music, but often it seems that when I get settled down to listen, some preacher comes on. But if that's the price I have to pay, it's worth it."

"Could I get a copy of last night's Voice of Prophecy broadcast? I want to play it for the management team of my company."

"While I know that you must be under considerable pressure from your church to play more religious programming, let me say that I appreciate your present balance."

"I like to listen to your college church service so I can use the material for my church on Sunday morning."

"We listen to the fine music in your church services for ideas in adding more variety to and upgrading our own."

"One of my barbers turns on your church service every Saturday morning, and all talk stops while he and everyone else in the shop listen to the sermon. You ought to contact him, as I think he wants to join your church."

"The book of Revelation has taken on new meaning to me since I heard it read so beautifully on your station by Dr. Gordon Hyde." □

REFERENCES

- ¹ Communications Act of 1934, Sec. 312 (a) Subsection (7) (F).
- ² *Ibid.*, Sec. 315.
- ³ *Political Broadcast Catechism*, National Association of Broadcasters (Washington, 1972), p. 26, Sec. 182.
- ⁴ *Ibid.*
- ⁵ Letter to Cullman Broadcasting Co., Inc., 41 FCC 576 (1963).
- ⁶ FCC Report, June 1, 1949.
- ⁷ Walter, B. Emery, *Broadcasting and Government: Responsibilities and Regulations* (Michigan, 1971), pp. 329, 330.
- ⁸ Letter to King's Garden, Inc., FCC 72-387, 75863.

The Laodicean Church

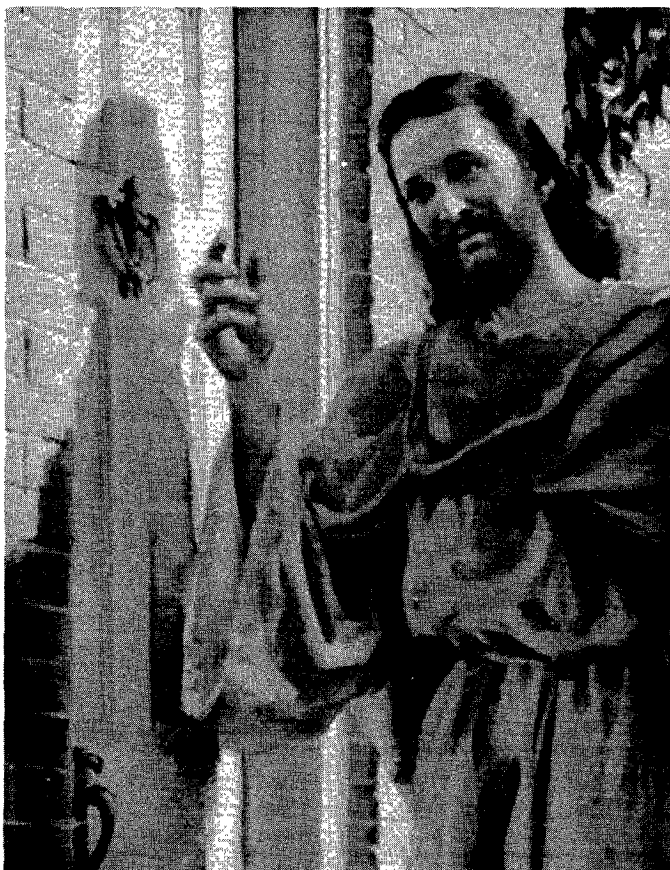
The lukewarm Christian
is neither a good worldling
nor a good Christian.

By J. R. SPANGLER

IN DISCUSSING my assigned topic, it is my earnest prayer that I will not be guilty of propagating a soaring idealism or a rampant ego. Nor do I wish to be guilty of satisfying my own inner needs and outer hopes simultaneously by storming against the condition of the church. God forbid that I or anyone else should use verbal torrential assaults against our ills. Yet, I must make it clear that what we might term the Laodicean disease has infected a large number of us.

How does Christ size up Laodiceans? "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot." This one sentence, if true, and it is, shocks the mind to

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even consider its meaning. Christ here states a tremendous preference. He prefers that men should declare themselves in earnest either for Him or against Him. Can this be true? Lukewarmness or indifference, when it comes to salvation, is the worst thing possible. Lukewarmness on the part of the person who claims to be a servant of Christ is inexcusable. The lukewarm Christian is like a marsh, bubbling and oozing and even glistening at times, but there is a repulsive stagnation that at times carries an unpleasant odor.

The divine commentary, which is not given to flattery, states, "Halfhearted Christians are worse than infidels; for their deceptive words and noncommittal position lead many astray. The infidel shows his colors. The lukewarm Christian deceives both parties. He is neither a good worldling nor a good Christian. Satan uses him to do a work that no one else can do."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 3:15, 16, p. 963.

Revelation 3, verse 17, further interprets what this lukewarm condition is all about. "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Note the words, "knowest not." It is almost inconceivable to think of a person wretched, miserable, poor, blind, and naked, not being aware of his condition.

The Laodicean Disease Is Serious

It is true that the Laodicean disease is a serious one. Poverty, nakedness, and blindness is an awful condition to be in. But this is not the most serious part of our condition. Christ has a remedy for our poverty, nakedness, and blindness, but He has *no* remedy for the "knowest not," willful, ignorant condition. *This is the fatal aspect of the Laodicean disease. Our total insensitivity to our condition.* It is like a man with both wrists cut, blood spurting out rapidly, and as the doctor tries to help him, the patient shouts loud and long that there is absolutely nothing wrong with him—he is in excellent condition, in no need of help, the doctor and nurses are wasting their time. Yet it is only a matter of minutes before death ends it all.

Christ has a remedy for the Laodicean condition. Verse 18 makes it clear that although Laodiceans are poor, they can become rich; although naked, they can become clothed; and although blind, they are not incurably blind. Christ offers the gold of faith and love; the robe of His righteousness, which is the purity of His character, to clothe us, and the eyesalve which "is that wisdom and grace which enables us to discern between the evil and the good, and to detect sin under any guise."—*Testimonies*, vol. 4, pp. 88, 89.

But He offers us even more than all these blessings. Listen to this marvelous offer in Revelation 3, verse 20: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Can you imagine such love, such concern? In spite of our poverty, nakedness, and blindness, Christ stands at our heart's door seeking to come in and help us.

There are certain priorities in life that are common to all of us. A knock at the door demands for most people an immediate response. Whether we are resting, eating, scrubbing the floor, watching TV, or talking with the family, when a knock comes, the responsible, courteous person makes every attempt to answer the door. We may not feel like answering the door, but we do. Many times we are disappointed as to who is at the door. For instance, the unwanted salesman or perhaps a solicitor—yet the facts are, we answered the door knock.

The question is, How have we responded to the Saviour's knock? I hear some say, "Well, when did He ever knock at

my door?" None reading these words can honestly say, "He never knocked at my door."

Christ knocks through the Word. Perhaps a phrase or sentence pierces the soul and God seeks entrance at that moment. Or a Christian friend speaks a word, offers help—a cup of cold water or just sharing his positiveness, and you know Christ has knocked again. Or some providential happening—being saved from accident or being brought through a serious illness is another way Christ knocks. Or a way is opened when you need help desperately—Christ knocks repeatedly in this fashion.

Think of Christ taking the initiative. It is He who made the weary, dangerous trip from heaven to our doorstep. Through the wilderness of temptation, over the hills of persecution and ridicule, and finally through the valley of the shadow of death, Jesus has come that He may have the right and privilege to stand at our heart's door and knock.

Note our text declares that He not only knocks but cries out, "If any man hear my voice." Then imagine the intimate relationship Jesus offers us! He promises to come in and sit down with us and eat with us. Think of it! The Creator and Redeemer is willing to come to my home and dine with me! We would consider it an honor if President Ford notified us that he would be visiting our home for dinner some evening. We probably would never cease talking about such an experience, would we? Yet here is One far superior to all of the earthly potentates, who would gladly come in to our soul home and not eat just once or twice, but room and board with us on a permanent basis!

I hear some heart cry out, Preacher, how do you open the door?

First, there must be an identifiable experience in the form of a decision to surrender or to give or to choose to let Christ have your entire being. Once a person does this, often he will find pockets of resistance still remaining in the heart. Thus we do not make that full capitulation to God. We barely crack the door. A few streams of light from the Saviour's face get through, but the being of Christ is left standing outside.

But the battle is not lost! "The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God, requires a struggle; but the soul must submit to God before it can be renewed in holiness."—*Steps to Christ*, p. 43. To win that battle requires a conscious choice to serve Him. That choice is repeated a hundred times a day in a hundred different situations. For instance, that choice begins the moment you awaken in the morning. Will you get up in time to renew your acquaintance with Christ through prayer, meditation, and study?

Importance of Study and Prayer

Is there any student who believes that he can get through school successfully and secure a diploma without taking time to study? It is a foolish question, isn't it? Yet how many persons call themselves Christians, claim even the assurance of salvation, and yet day after day they never study the Word or have real prayer sessions with the Lord. Reading the Morning Watch book is good, but it is not enough. Taking a brief look at the Sabbath school lesson is good, but it is not enough. We

I KISSED HER

By MARGARET LOCKE

HER EYES were open, yet seemingly she saw no one, heard nothing. Deep furrows were upon her brow and cheeks. She could have passed as a centenarian.

"Poor old soul! She looks so very sick," I remarked in a low whisper to a nurse entering the room.

"There's nothing particularly the matter with her, only old age, she's 92 years old."

"Ninety-two!" I exclaimed. "Surely she is more than that. Why, that's my age."

"That's really all she is," she replied. "You are exceptional!" I wondered what had caused her to be so frail and helpless. Perhaps some time in her life she had suffered years of ill health. That had been my experience in past years. Or perhaps it had been trials that seemed never to end. Those also had fallen to my lot. Loss of the dearest and best? I had suffered that anguish. Perhaps as with so many other people, realizing their age and feeling the infirmities of old age coming on, she had lost all interest, feeling there was nothing to do but wait.

The nurse left the room, and we were alone. A wave of compassion swept over me, and with tears nearly blinding my eyes, I stroked her hair, her cheeks, her hand. I saw that she was pleased with my caresses. I bent over and kissed her wrinkled brow. It was getting late, and with a wave of the hand I began to leave. "Good-night, dear," I said, and seeing her lips move I bent to hear a barely audible, "Good-night," as she feebly tried to lift her hand to wave.

I was choking with emotion and hurriedly went to my room.

The next morning while I was thinking over the events of the previous evening, I was told that the little patient down in the nursing part of the building had passed away in her sleep.

In the nursing home and homes for the aged there are many who are still able to do little things that would help them mentally and physically if they would take an interest. Because they have no incentive to try, however, they deteriorate mentally and physically. They give up. It is pathetic to see them sitting apathetically looking at the floor or slouching in a chair, chin on chest, sleeping away their time.

I well remember in my younger years seeing elderly women crocheting, knitting, tatting, or piecing quilt blocks, and the old men whittling wood whistles and other small articles, playing the harmonica, or even knitting. Life is so very different today, yet I know that the lives of the aged can be brightened by a little attention and kindness, a smile, and a friendly word with a gentle pat on the shoulder, a kiss on the forehead or cheek. These will often bring a smile to a downcast face as they see you approach.

Oh, how many are starving for a little love! Perhaps you have someone in your own home who is starving for that which you only might bestow. Don't wait till it's too late. Don't give the aged only the necessary attention. That is one's duty, but the extra kindnesses are also. Do it from the heart, and it will bring joy to your own heart; neglect till too late and you will drink the cup of wormwood—regrets as bitter as gall.

must fill the whole heart with the words of God on a continuing basis.

One time Jesus made a startling statement to His audience. He said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53). This was a repulsive concept to many, but He finally explained Himself by saying, "The words that I speak unto you, they are spirit, and they are life" (verse 63).

Just as your bodies are built from what you eat and drink, so in the spiritual area, what you meditate upon gives you tone and strength in your spiritual nature. We are urged to spend a thoughtful hour each day, contemplating the life of Christ, especially the closing scenes of His life. If every person desiring to be a Christian did this faithfully, we would see a revival and reformation within a matter of days. No person can stay the same while daily dining with the Saviour.

Then when one spends this time with the Lord, automatically he will speak to others and represent Him to the world by every action. This does not mean that you have to give a Bible study to everyone you meet, but the influence of such a life constantly witnesses for Christ. In the office, in the classroom, on the hospital floors as nurses, in the factory, in the home, your whole being is a consistent testimony that God is love. Those who daily open that door for Christ to come in are the most valuable members we have. These are the ones who, like the disciples, pray with an intense earnestness for a fitness to meet men. These are the ones who carry a burden for the salvation of others.

Jesus is going from door to door, standing in front of every soul temple. He is the heavenly merchantman. He opens His treasures and blessings, and with knocking and crying out He declares, Buy of Me gold more precious than that found in Fort Knox. It has no dross, no alloy, to decrease its value. It is the gold of "faith that worketh by love." Take and wear My white raiment, which is My own robe of righteousness that took Me 33 years to weave on the loom of My earthly life's experience. Then take My oil—the oil of the Holy Spirit and apply it to your eyes. It will give spiritual eyesight to your soul that is in blindness and darkness. Oh, open your door—transact your business with Me! It is I, your Redeemer, who counsels you. It is I, your Creator, who is willing to come in and sit down with you and have that most intimate experience of supping with you.

It is a great invitation. Beyond our comprehension. What will you do with it? How will you respond to His knocking and pleading? You and you alone determine your response.

There lived in the mountains an old, old man who was known for his superior wisdom and judgment. He had the reputation of being able to answer correctly any question put to him. One day a brilliant young man decided to prove that he could ask the old man a question that he could not answer correctly. His companions claimed that he was attempting the impossible. So he caught a bird, held it tightly in his hands, and left only the bird's tailfeathers showing. The young man's right thumb was against the live bird's neck. He took it to the old man and asked him to identify what he had in his hands. Of course, the answer was obvious, for the tailfeathers of the bird were clearly showing. The old man quickly responded, "My son, you have a bird in your hands." Then the smart young fellow asked, "Is this bird dead or alive?" Had the old man answered, "Dead," the boy would have opened his hands and let the bird fly away. Had the old man answered, "Alive," the lad had determined to snap its neck with his thumb and let it drop dead at the old man's feet. When the question was asked, the old man didn't answer for some time. He quietly gazed into the deceiving eyes of his youthful ques-

tioner and then he finally answered, "Young man, whether that bird is dead or alive, the decision rests with you!"

Whether you wish to remain in your miserable, wretched, poor, blind, and naked state or to be rich with the gold of faith and love, to be clothed with the righteousness of Christ, to have His sight-giving eyesalve applied to your blind eyes, and finally to sit on the throne with Christ—that decision is yours! □

For the Younger Set

A Long Piggyback Ride

By ENID SPARKS

STANLEY AND FLORENCE lived near Lake Sacajawea, in Oregon, and every Sabbath afternoon the children and Daddy took a walk along the lake's beautiful shore.

"What is the name of this lake?" asked Florence. "I always forget."

"It's Lake Sacajawea," answered Stanley.

"That's such a funny name!" Florence exclaimed. "Why was the lake given such a name?"

"It was named after an American Indian woman," explained Daddy. "She was a very brave woman who helped make it possible for a large section of Western United States to be settled."

"Oh, tell us about her!" begged Stanley, who had stopped walking and was listening to Daddy.

"All right," Daddy agreed. "More than a hundred and fifty years ago no one lived in this part of the United States except American Indians. The white people in the other parts of the country wanted to know what this country was like, so President Jefferson sent men to explore it. The leaders of the expedition party were Captain Lewis and Captain Clark. Many places have been named for these men."

"Like the Lewis and Clark College where Aunt Lisa goes?" asked Stanley.

"That's right," nodded Daddy.

"Did the Indian woman know Captain Lewis and Captain Clark?" asked Florence.

"Not when the men first began their expedition," Daddy answered. "They traveled for a long time to the Rocky Mountains. There they met a girl who was a member of the Shoshoni tribe. Her name was Sacajawea. She and her husband offered to help the explorers. They traveled many different ways. Sometimes they walked for days, sometimes they rode on horses, and sometimes they traveled in canoes."

"It must have been a tiresome trip," said Florence. "Yes, it was," Daddy told her. "Especially for Sacajawea because she carried her baby all the way on her back."

"Why?" asked Stanley. "Because it was the custom for Indian mothers to carry their children that way," replied Daddy.

Florence shook her head in amazement. "What a long piggyback ride for the baby!" she cried.

"Sacajawea certainly was brave to do so much to help the explorers!" declared Stanley.

"Yes, she was," said Daddy. "That is why she is mentioned in history books and why this lake is named for her. And there is also a statue of her in the R.A. Long Park."

"I remember the statue," Florence said. "The next time I see it I'll think of how Sacajawea helped to settle our nation."

"I will too," added Stanley.

Daddy put his arms around the children. "And we will all remember that Jesus is especially glad when we are helpful," he told them.

Make Angels Happy This New Year

From some things on this earth
angels turn away in disgust. Everything in
heaven is noble and elevated.

By HELEN M. LEE

WHAT ABOUT this New Year's resolution for 1975: "Resolved, to make the angels happy this year!"

Were it possible to draw aside the veil that separates the seen from the unseen, we too would see, with the prophets of God, good and evil angels battling over the souls of men. Each of us has a guardian angel who accompanies us through life. He protects us from dangers. He records for the judgment day everything that we do or say. (How hard it must be to record some of the things he must record!) Though he may not use force or coercion, our angel tries by every means to lead us to choose salvation.

In the visions that Ellen White had, she often saw angels of light as well as Satan's angels as they exerted their influence over church members. "I saw evil angels contending for souls, and angels of God resisting them. . . . But it is not the work of good angels to control the minds of men against their will. . . . If Satan sees that he is in danger of losing one soul, he will exert himself to the utmost to keep that one."—*Testimonies*, vol. 1, p. 345.

To a quick-tempered father she wrote: "You have an un-subdued temper, and do not control your tongue. . . . Angels turn from the scene of discord where angry words are exchanged. Many times have you driven the precious, heavenly angels from your family by the indulgence of passion." To the same man in regard to his disrespect for his own parents she wrote, "Angels turned from you in sadness, repeating these words, 'That which ye sow ye shall also reap.'"—*Ibid.*, vol. 2, pp. 79, 80.

Human beings sometimes think of angels as having a blissful existence. When they are engaged in praising God in heaven, they no doubt are happy. However, they suffer and groan with the rest of creation, waiting for the day when sin will be forever eradicated from this universe.

To a couple who spent much time arguing over prices in their buying, thus trying to benefit themselves, Mrs. White wrote, "Angels turn away in disgust. Everything in heaven is noble and elevated. All seek the interest and happiness of others. No one devotes himself to looking out and caring for self." When angels see God's people trying to benefit self at the expense of another, "they turn away in grief. . . . In shame."—*Ibid.*, p. 239.

Helen M. Lee is the parent-home secretary for the South China Island Union Mission.

"A new year of your life now commences. A new page is turned in the book of the recording angel. What will be the record upon its pages? Shall it be blotted with neglect of God, with unfulfilled duties? God forbid. Let a record be stamped there which you will not be ashamed to have revealed to the gaze of men and angels."—*Ibid.*, p. 268.

"An angel is attending you and taking record of your words and actions. When you rise in the morning, do you feel your helplessness and your need of strength from God? and do you humbly, heartily make known your wants to your heavenly Father? If so, angels mark your prayers, and if these prayers have not gone forth out of feigned lips, when you are in danger of unconsciously doing wrong and exerting an influence which will lead others to do wrong, your guardian angel will be by your side, prompting you to a better course, choosing your words for you, and influencing your actions."—*Ibid.*, vol. 3, pp. 363, 364.

Shall we not determine during this new year to make angels happy? We will truly find those are the very things that make us happy too. Resolutions need to be specific and to the point. How about these?

1. *Resolved*, to be more faithful in family worship, knowing that angels join in our songs of praise to God and hover near when prayers ascend from our family altars.

2. *Resolved*, that our children shall have a saving knowledge of God's Word, and that as parents we will not expect this all to be done by teachers and pastors.

3. *Resolved*, to keep Sabbath as a family and attend Sabbath services together.

4. *Resolved*, as parents to be more understanding, speak more softly, use praise whenever possible, and set an example worthy of our children's respect.

5. *Resolved*, to guard well our family's time during this new year so that Satan may not gain access to the minds of our children by any means whatsoever, be it TV, radio, books, magazines, or wrong associates.

6. *Resolved*, to spend more time with our children, not forgetting the benefits of occasional family excursions into nature for study and relaxation.

7. *Resolved*, as a family to let our light shine for God in our community by being a model Christian family, helpful neighbors, good, loyal citizens of our country, praying ever for our government and its leaders.

Let's make the angels happy this new year! □

Blowing the Trumpets in '75

In their religious calendar, Seventh-day Adventists ignore New Year's Day so far as religious services are concerned. For the Israelites anciently, New Year's Day was celebrated by the Feast of Trumpets. The day was marked by additional sacrifices besides the special sacrifices of the new moon, which were offered on the first day of every new month. The day was one of the ceremonial sabbaths. The instruction read, "Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the Lord" (Lev. 23:24, 25).

Why "seventh month" if it was New Year's Day? The Israelites had two year reckonings: (1) The religious, which began the year with the month of Abib in the spring. Abib was the month in which the Israelites left Egypt. "This month shall be unto you the beginning of months: it shall be the first month of the year to you" (Ex. 12:2). "Observe the month of Abib and keep the passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night" (Deut. 16:1). Abib corresponded with our March or April.

(2) The civil. For civil purposes the Israelites began their year in the autumn with the seventh month, or Tishri, which



Don F. Neufeld

corresponds to our September or October. The Jews still celebrate this New Year today, calling it Rosh Hashana.

According to Jewish tradition, on New Year's Day everyone is judged for his deeds of the past year, but his fate is not sealed until the tenth day, on the Day of Atonement. On that day, according to the Scriptures, the people were to "afflict" their souls. "Whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people" (Lev. 23:27, 29).

Then on the fifteenth day of Tishri came the happy festival of Tabernacles, celebrating the ingathering of the harvest. During it the Israelites lived in "booths" constructed of branches, the practice being commemorative of the wilderness wanderings. This festival was one of the three all the males in Israel were required to attend (the others were the Feast of Unleavened Bread and the Feast of Weeks or Pentecost (see Ex. 23:14-17; Deut. 16:16).

The Seventh-day Adventist religious calendar does not include any of the Israelite festivals. Some of them, such as Passover and Pentecost, have met their fulfillment in the life of Christ. The antitype of Atonement is now in the process of fulfillment. The festival of Tabernacles, while commemorative of the wilderness wanderings, was also typical. "It not only pointed back to the wilderness sojourn, but, as the feast of harvest, it celebrated the ingathering of the fruits of the earth, and pointed forward to the great day of final ingathering, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner."—*Patriarchs and Prophets*, p. 541. Thus the antitype of Tabernacles has not fully met its fulfillment. Therefore it is not correct to say that all the types were fulfilled by the time of the cross. This observation does not mean that we ought to keep the festivals that have not yet reached their fulfillment; their keeping applied to the Israelite economy. But their lessons we can apply.

Concerning the lessons of the Feast of Tabernacles, Ellen White says, "As the children of Israel celebrated the deliverance that God had wrought for their fathers, and His miraculous preservation of them during their journeyings from Egypt, so should we gratefully call to mind the various ways He has devised for bringing us out from the world, and from the darkness of error, into the precious light of His grace and truth."—*Ibid.*

The festival of Atonement, too, has special significance for us. We are living in the antitypical day of atonement. The investigative judgment is in progress. "For many years this work has been in progress. Soon—none know how soon—it will pass to the cases of the living. In the awful presence of God our lives are to come up in review."—*The Great Controversy*, p. 490. "When the work of investigative judgment closes, the destiny of all will have been decided for life or death. . . . Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men."—*Ibid.*, pp. 490, 491.

In the first month of their civil year the Israelites had four special days of convocation, days in which no servile work was to be done (Trumpets, Atonement, and Tabernacles, in which both the first and eighth day were solemn assemblies). Besides these there were the four weekly Sabbaths, some of which at times coincided with the yearly feasts. Would it not be well for us in the first month of our new year also solemnly to ponder the things the Israelites were expected to ponder on their first month anciently? Could it be that the destiny of our souls will be fixed in 1975?

And since for the Israelites their New Year's Day was marked by refraining from work and by assembling together, would it not seem proper for us today to make our New Year's Day at least one of reflection? We need periodic pauses in the mad rush of life. Anciently God provided for them in annual festivals, in new moon (monthly) celebrations, and in the weekly Sabbaths. We still have the weekly Sabbaths. Perhaps our camp meetings can be compared to the annual festivals. But beyond that we can appoint our own special days for rededication. We suggest New Year's Day 1975 as one of them, or even New Year's month.

D. F. N.

Human Relations in 1975

Be it ever so brief, a pause during the early hours of a new year is, for the wise, healthy and necessary. Call it the time for new resolutions or fresh beginnings, it matters not. What does matter as we plunge into the future—the future that also rushes at us with accelerating speed—is that we know what we intend to do with our burning candle called life.

Such occasions as the beginning of a new year provide a moment to reflect on our journey so far and to refocus our spiritual lens so that we spend money, time, and energy for more than self-indulgence in the time we have left—long or short.

Having first committed ourselves anew to God as Lord and Saviour in these early hours of 1975, our next most important privilege is to provide a happier environment for every traveling companion on Planet Earth. We suggest a short course in human relations as a fresh way to fulfill both commitments. It becomes a matter of words—those mysterious threads that help make up the web of humanity:



Herbert E. Douglass

The SIX most important words: "I admit I made a mistake."

The FIVE most important words: "You did a good job."

The FOUR most important words: "What is your opinion?"

The THREE most important words: "If you please."

The TWO most important words: "Thank you."

The ONE most important word: "We."

The LEAST important word: "I."

Human behavior, however, must act out the intent of these words before they will bring cheer and relaxation to homes, churches, and places of employment everywhere. When we remember that all sin arises from self-assertion and a turning away from trusting God's way of relating to people, these words assume even more importance. Many Bible texts come to the reader's mind supporting or illustrating each of these guidelines to better human relationships.

The subtle tragedy is that too many use these words lightly, without sincerity and the behavior pattern that would back up these pleasing words. Too often such a person's life-style is contrary to the come-easy words such as "What is your opinion?" or "Thank you." We hear the words but not the music. When these words are used freely but without genuine intent, we listen to sham and human contrivance. Such words are meant, not to please and encourage another, but to further personal design and selfish ambition.

Only a committed Christian can use these words and mean them—consistently. "None but a wholehearted Christian can be a true gentleman [or lady]."—*Testimonies*, vol. 7, p. 199.

Let 1975 see renewed concern for social kindnesses. Let us be sensitive and aware of the strength imparted by a few thoughtful, kind words. Let us do our part to avoid crises whenever possible, meeting childish behavior with forbearance and courtesy, defusing tense situations with some of these important words that reflect God's plan for our lives.

H. E. D.

Letters

[Letters submitted for publication in this column cannot be acknowledged or returned. All must carry the writer's name and address. Short letters (less than 250 words) will be given preference. All will be edited to meet space and literary requirements. The views presented do not necessarily represent those of the editors or of the denomination.]

Credit Where Due

The REVIEW of September 12 carried a picture and article about the dedication of the Yugoslavian church in Toronto, Canada.

I regret that the name of the pastor who made it all possible was omitted. His name is Branes Kanachky. Besides finding and purchasing the building lot and building materials and spending endless hours in the labor of construction together with his members, he also donated out of his pocket \$20,000 toward the building fund.

As architect, I worked closely with him and feel that if it were not for him, the Toronto Yugoslavian brethren would not have the lovely building they have today.

VOYA VITOROVICH
Astoria, New York

Faith and Works

Time after time the REVIEW has good articles on the work of faith upon the individual. We talk of "saving faith," and "righteousness by faith," but so little is said of "faith and works."

In *The Desire of Ages*, page 126, we read: "Faith is in no sense allied to presumption. Only he who has true faith is secure against presumption. For presumption is Satan's counterfeit of faith. Faith claims God's promises, and brings forth fruit in obedience. Presumption also claims the promises, but uses them as Satan did, to excuse transgression."

Again, in the chapter on "Modern Revivals" in *The Great Controversy* we read: "The desire for an easy religion that requires no striving, no self-denial, no divorce from the follies of the world, has made the doctrine of faith, and faith only, a popular doctrine; but what saith the word of God? Says the apostle James: 'What doth it profit, my

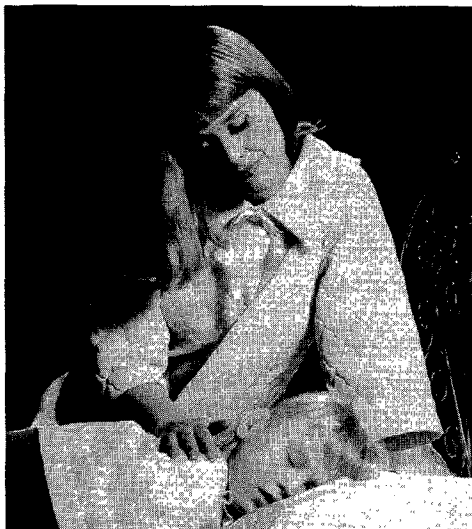
brethren, though a man say he hath faith, and have not works? can faith save him? . . . Wilt thou know, O vain man, that faith without works is dead? . . ."

"The testimony of the Word of God is against this ensnaring doctrine of faith without works. . . . It is presumption."—Page 472.

Someone has said, "The tendency of the modern pulpit is to strain out the divine justice from the divine benevolence, to sink benevolence into a sentiment rather than exalt it as a principle. The new theological prism puts asunder what God has joined together."

I have been profoundly impressed by the editorials coming to us in the REVIEW. Would to God that many more of our people would take the time to read and digest these timely messages. They have never been better. Surely the day of the Lord is near.

J. M. BUCY
Austell, Georgia



THE DARK IS NICE AND SOFT

By MARY VIRGINIA STAFFORD

IS YOUR LITTLE ONE afraid of going to bed in a darkened room? If you use tact and sympathetic understanding, you may help him to overcome these fears. If a dim light in his room helps, by all means use one, but at the same time use this opportunity to teach your child about his heavenly Father and His wonderful creation, so that he can learn to feel safe and cozy in a dark room, as well.

Scare tactics are out. I have seen children almost in hysterics from being threatened by a parent with a wolf or witch if they didn't go right to sleep! A child can have nightmares over hidden fears, which to him loom as terrifying and chilling as wolves or goblins.

When my first daughter developed a fear of the dark I was young and inexperienced and at a loss to know how to cope with her fear. Of one thing I was sure, she would never get over her problem by my frightening her. She didn't know why she was afraid, only that she was afraid.

I was not then a church member (I had never met a Seventh-day Adventist) and had little knowledge of the Bible. I had seen pictures of a guardian angel watching over little children and had wished in my own childhood that I might have one.

We began slowly, Robbie and I, a little each night, with mommy feeling her way, and before long Robbie would snuggle down in her little bed quite happily at night.

"You see, honey, if you put out your hand with your fingers spread way big, then close your hand very slowly, you can feel how the dark is really nice and soft, see?" I told her. "God made the dark for many reasons, and when God makes something it is always good and sweet and lovely. He made it for us, did you know that? Let's see if we can think of some of the reasons He made the dark."

While she was pondering over this I went on, "You know how tired Daddy is when he comes home at night after working hard all day?" Robbie quickly agreed with this. She loved to bring Daddy's house shoes and help him take off his work shoes. "Well, Daddy is so glad when the dark comes so he can go to sleep and rest. He couldn't sleep very

well if the sun were shining bright and the cars were rushing up and down the street blowing their horns and people were walking by the house talking loudly. Just think of all the tired daddies and mommies and boys and girls, too, who need a quiet time so they can rest and sleep.

"And honey," I continued, "think how grateful the little birds are for the nice dark time. You have seen how hard the mommy birds and the daddy birds work all day to feed those hungry baby birds. You can imagine how happy they are to have a chance to stop hunting bugs and worms and caterpillars and rest awhile! I can just hear daddy robin say to mommy robin, 'Whew! Did you ever see such hungry baby robins in all your life? I declare they are all mouths! I'm sure glad *this* day is over. I need some rest!' (This starts a good laugh and is an excellent release valve for tensions and anxiety.) Can't you just imagine how glad they are to get all comfy in their nest or on a nice limb under some leaves and have a good snooze? I wonder whether robins snore?"

Thinking of Other Reasons

After this session you can leave your child with the suggestion that he lie there and try to think of other reasons why God made the dark, and tell him that you will be thinking too and tomorrow when the nice dark comes you will come back into his room and you will have a good time together telling all you both have thought of. No fair telling in daytime! Save it for the lovely, soft dark.

You will naturally want to tell your child of the guardian angels, especially of his own loving angel. I do not think it is either necessary or wise to speak of the size of angels to a small child. If you picture them as large, he may form a mental image of fearsome, towering figures casting dark and gloomy shadows in his room, and his fears may be magnified instead of being dispelled.

Of course, you will not want to picture them fairy size as I did with Robbie, in my ignorance. But you can emphasize their happy, loving nature and their devotion to the duty God has sent them to do. Do not picture them as silent, ghostly creatures. I told Robbie that I was sure they talk with one another. "Can't you just hear one angel say to another,

Mary Virginia Stafford is a homemaker in Tyler, Texas.

'Look what soft, pretty hair Robbie has, and isn't her nose cute?' "Make the child's guardian a real, breathing, talking, loving being, as indeed he is.

Tell your child, "The nicest thing about having your very own guardian angel is that God has sent him to guard you, and he never goes to sleep, but takes care of you all the time. I am sure yours sits on the foot of your bed and smiles while you sleep. Your angel will never run away and leave you, and he can go with you even when mommy and daddy can't and will stay with you all your life." How could a child possibly resist this tender image? There need be no make-believe. All that you tell your child will be beautiful and truthful.

The Night Sky

Now we are ready for another session. I took Robbie to the window one night to look at the moon and stars. Your porch or patio would be better, or out in the yard better yet. "If the dark never came," I told her, "we couldn't see the beautiful, shining stars God has made. We couldn't see the moon very well, either, and we couldn't enjoy the lovely, golden moonlight. I would be very sorry if I never could see the moon and stars, wouldn't you? You know the deer and other animals come out to eat and get a drink of water in the moonlight. Listen to the frogs. The little raccoons and 'possums and other little creatures go out to eat, and then they go to a stream or pond to get a nice cool drink in the moonlight. Don't you know they are glad when the nice dark comes and the moon peeps out? Sometimes they get out and play games in the moonlight. Rabbits will chase one another round and round and all kinds of animals have playtime."

Another thing we thought of together was how nice Saturday night was in our family. This was called Family Night throughout all the growing-up years of our two daughters.

"You know," I told Robbie, "how Daddy stays up later and we make cookies or popcorn and have such a happy time together? Well, while we are having our family night indoors the animals are having theirs out somewhere in the moonlight. Some animals live in the hot desert, you know, and they just can't get out in the daytime. They would die from the heat, so when the nice soft dark comes and the desert cools off, out they come, little mice and kangaroo rats, lizards, owls, horned toads, all kinds of desert animals. They nibble and eat and get drinks of water at the water hole or drink the dew from the plants, and they play games, too. If we could understand their animal talk we might hear them say how much they appreciate the cool night. Can't you just imagine one badger saying to another badger, 'I thought this hot day would never end so the nice cool dark could come. I was getting very thirsty! I just love the dark, don't you?' And the other badger might say, 'Um-h'mmm. I surely do too.'"

Find all the texts in the Bible regarding guardian angels and read them to your little one. Have him help to count how many special (guardian) angels live in your house. One for each member of the family. Good lessons in behavior can be given also. The little fellow will want to do all he possibly can to make his angel proud of him. He won't want to make his angel sad at not being able to give Jesus a good report of his behavior each day. He will not want any unfavorable comparisons drawn between his and any sibling's angel's reports, either.

Now you think of other reasons God made the nice soft dark and be prepared to help your child learn to love it instead of dreading it. Your sessions can be the basis of a deeper, warmer, and more tender relationship with your precious lamb or flock. □

Especially for Women

By BETTY HOLBROOK

Looking . . . ?

A LOT of people are out looking for themselves these days. I have an uneasy feeling, though, that many of them are going to be disappointed when they have that first great encounter with themselves.

The cry of many a woman today (and it's not really confined to women) is, "I've got to get away so I can find myself." There is supposedly something deep and mysterious about those words "find myself," as if hidden in the deepest chambers of our souls there is another person waiting to emerge. And so the hunt deepens, and in the process many leave home, husband, and children, thinking these in some way obscure the search.

Many use the "find-myself" excuse as an escape. With all of the promised tranquillity sold over the drug counter we have come to believe that life should never have any stresses and strains, that nothing but total inner peace and harmony are normal—at all times.

In creating us free, with the ability to make choices, God also created us with the ability to struggle. The beautiful part of it is that these times of anxiety and uncertainty can also be times of inward growth, a maturing that comes only through trials. Indulging in self-pity at times such as these can be an addictive and destructive force, or as someone termed it, a nonpharmaceutical narcotic. It can separate us from reality. Christ has promised, "My grace is sufficient for thee."

Basically, of course, there is some truth to the theory that we need to find ourselves. Many of us have gotten lost in a dull routine of living, immobilized in front of the TV set, fantasizing in novels, or hidden in the shadows of a dominant parent or spouse. So, should we not run to

find ourselves? Or is there a better way?

Who am I? We finally have to admit there is no general answer. Each is cut from a different pattern, each has distinctive talents, each has a place that no one else can fill. How, then, do we know what the pattern is, what those talents are, and what place we should fill? There is only one way and that is through growth. But growth is not negative. We'll not find it by constantly brooding on the unpleasant.

We will find who we are and where we are going by staying close to the One who does know the way—the end from the beginning, in fact. Measuring ourselves by ourselves, or comparing ourselves with others is empty and futile. We must start where we are and outline for ourselves a definite pattern for growth. Few of us have done the spiritual growing that we should, and that's the best place to start. Then we might take a good look at our homemaking abilities. We'll never know all there is to know in that area. Or it may be that our job has become rather humdrum and routine. Or our social graces could stand some polishing. Do I dare suggest that some of us may even need to do something about our physical UN-growth?

In short, rather than running in circles trying to find ourselves, I wonder whether we wouldn't do well to make something of ourselves. Rather than another person emerging, we may find another part of ourselves. Two sentences say it so well: "Be ever consistent, calm, deep, and solid. Do not go to any extreme in anything, but keep your feet on solid rock."—*Selected Messages*, book 1, p. 379. That sounds like good advice in a day when too many of us are leaving footprints in shifting sands.

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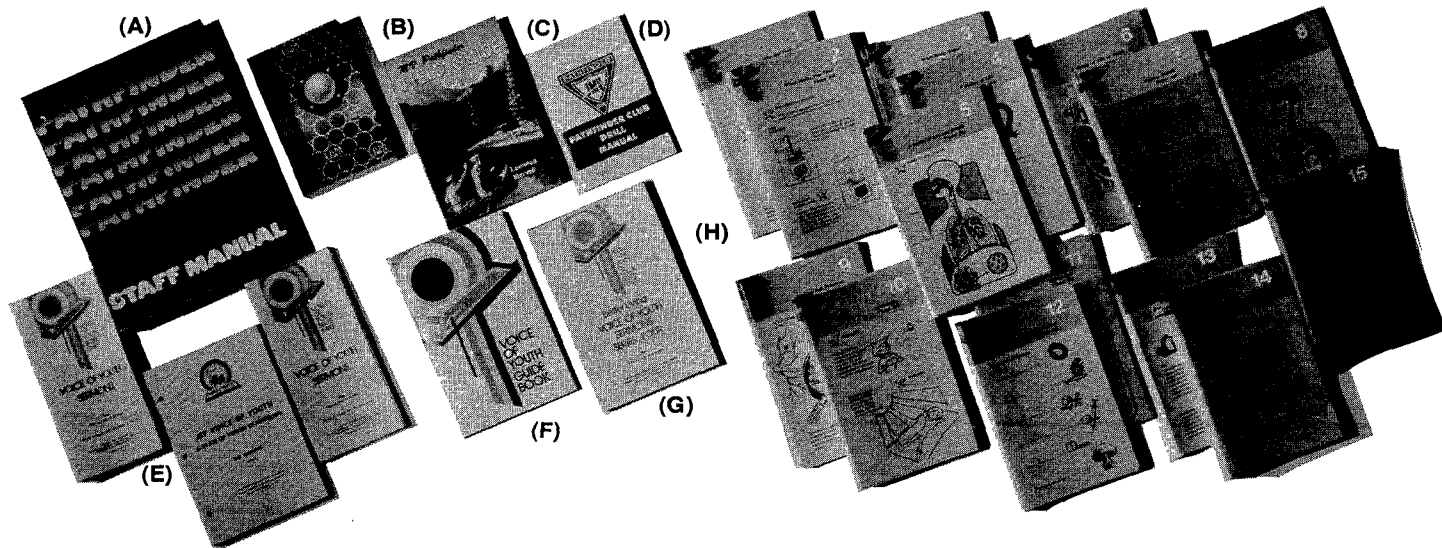
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Organized SAWS Program Supplies Needs in Honduras

By H. D. BURBANK

SAWS workers in San Pedro Sula, Honduras, under the direction of A. H. Riffel, lay activities director of the Inter-American Division, have worked hard giving relief to victims of Hurricane Fifi.

Seventh-day Adventist World Services (SAWS) and the Inter-American Division sent cash initially in the amount of \$30,000.* This money was used to buy tents, blankets, ponchos, food, and small heating stoves to boil and purify water. Also, a Japanese diesel disaster vehicle was purchased that had the capability of entering the inundated areas with disaster relief. SAWS also sent 300,000 water purification units to the San Pedro Sula relief headquarters.

Elder Riffel reports that newspapers and officials in Honduras have praised the Seventh-day Adventist relief program as the only one operating in an organized and efficient way. Providentially, at the time the hurricane struck the Honduras Mission had 325 bales of clothing on hand in San Pedro Sula. Coupons were distributed to disaster victims, and by presenting these at SAWS headquarters, they received clothing and other necessities. More than 60,000 pieces of clothing were distributed on the spot.

The impact of a crusade by Salim Japas was still being felt in San Pedro Sula when the hurricane struck two nights after the evangelist had left, so it was natural for the people to call the Seventh-day Adventist relief work "Operation Japas." The large air tent where the meetings were held was torn in two and badly damaged by the hurricane, but city officials were eager for the meetings

to begin again to boost the morale of the people.

The tent was repaired, and the meetings resumed on the night of September 28 with Union President Carlos Aeschlimann as the speaker. At this meeting 74 persons expressed their desire to prepare for baptism.

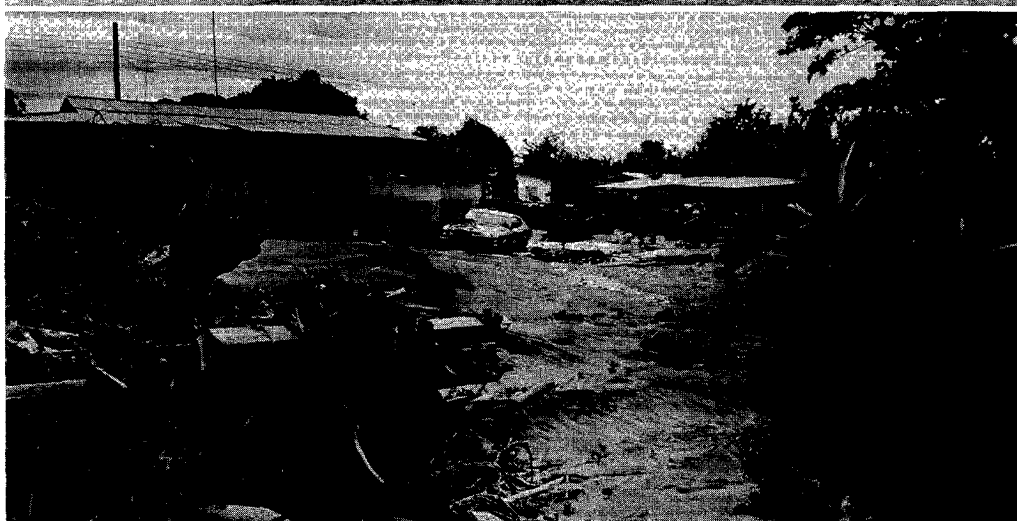
As far as is now known, no Seventh-day Adventists lost their lives in this disaster, but many lost their homes and all their possessions. At least one school and three churches are in ruins.

Ed Peterson, in Washington, D.C., who manned the short-wave radio station at church headquarters, reports that he was able to make contact with 39 stations in Honduras and adjoining territories. He also dispatched messages for the Embassy of Honduras in Washington, D.C. Through his efforts

150,000 doses of D.P.T. were sent to the Pan American health agency for immunizations.

During the Annual Council in Loma Linda, California, three students from Loma Linda Academy presented to B. L. Archbold, Inter-American Division president, more than \$4,000 that the students had collected for Honduras disaster relief.

Mrs. Tulio Haylock, who was born on the Bahia Islands, just off the coast of Honduras, and now resides in Port Isabel, Texas, felt



Top: Victims of Hurricane Fifi, which struck Honduras in September, line up to get food and clothing given out by SAWS workers. Bottom: Homes, cars, and many other things were damaged by the hurricane.

H. D. Burbank is executive secretary and manager of Seventh-day Adventist World Services, Inc.



Young Honduran mothers wait their turn to receive clothing and food.



B. L. Archbold, left, president of the Inter-American Division, accepts a check for disaster relief from Loma Linda Academy students.

that there was something special she could do. Her husband, owner of a 73-foot shrimp boat, volunteered the use of his boat as well as six others in the community. As a result of appeals made on radio and television in many Texas cities, all seven of these shrimp boats were loaded with food and clothing and set sail for the Bahia Islands, where hurricane victims were in need of help.

All of this disaster relief work shows that Seventh-day Adventists care and that they are willing to help others in time of need. However, at this writing the fall rains continue in Honduras, and the waters are rising again. It will be months until this

area is back to normal, and there must be a continuing relief program.

SAWS officials are grateful to church members who supported the Disaster and Famine Relief Offering, for if it were not for these funds SAWS would not be able to carry on this humanitarian endeavor. Those who were unable to give at the time of that offering but feel impressed to give now can send funds for SAWS disaster relief through the regular channels of the church. □

* On the Back Page of the October 10 REVIEW it was reported that this \$30,000 appropriation had come entirely from SAWS. SAWS granted a \$15,000 appropriation, and the Inter-American Division and its organizations matched this amount.

WASHINGTON

Walla Walla College Receives Scientific Equipment Grant

An Instructional Scientific Equipment Program grant for biology has been awarded to Walla Walla College, according to Robert L. Reynolds, college president.

An \$8,100 grant from the National Science Foundation is being provided on a matching basis for equipment to be used primarily in upgrading undergraduate biology instruction and research.

The budget outlined in the grant calls for 19 pieces of equipment for use in classroom and laboratory research as well as the construction of other pieces of equipment.

Larry McCloskey, assistant professor of biology, who prepared the request for the grant, said the equipment will improve the biology instructional program in the classroom as well as in areas where field research is conducted. Most of the equipment will aid students in ecology and environment studies.

Some of these pieces of equipment will also be called into use for current various public projects, which include an environmental impact statement for which Fred Perry, associate professor of biology, is doing a biological survey.

C. ELWYN PLATNER
Public Information
Director
Walla Walla College



With funds received from a National Science Foundation grant, Walla Walla College has purchased an artificial population sampler, shown being used in a research project by Mary McCandless and Van Moore.

Villagers From Dampaan Share Their New-found Faith

By J. H. ZACHARY

FOR THREE HOURS the little group trudged through the jungle, their destination Saging, a heathen barrio in the highlands of Bukidnon, Philippines. Datu Tubalawans Ansumbog led the party. With joy in his heart he pushed forward. Now he was a missionary! Now he would share the good news that had come to his home village (Dampaan—see *Review*, October 25, 1973) just 20 months before!

At their destination the group was surrounded by the villagers of Saging. "Why have you come?" inquired the barrio captain. Asher Himbing, a student missionary of Mountain View College, answered, "The datu and I have come to bring good news about a better way of life for you and your people."

A man named Mandalson pushed forward in the crowd. He was considered a fanatic because of his custom of Saturday observance.

He spoke to the visitors: "Seven years ago I had a strange vision. In my dream a 12-year-old boy came to me. He was dressed in a long white robe. About that time I had become a Catholic. I am the only Christian in this place. The boy told me that I was keeping the wrong day. He said that God's people should worship on Saturday. He continued, 'All the people of God will put away their vices. God is not pleased with smoking, drinking, and chewing betel nut. Clean up your life and worship God on Saturday.'"

The vision faded away. Mandalson was impressed but made no effort to change his life-style. Two years passed and a second vision was given to him. Making a wide gesture with his arms, Mandalson continued, "In the second vision I saw a great mansion. It was very big, so big that it had

12 gates. Each gate was guarded by a very big man dressed in white clothing. As I watched, many people tried to enter the mansion. Most were turned back, but some were permitted to enter. One of the guards told me that only those who had no vices and who were Sabbathkeepers were permitted to enter that wonderful place.

"I was very troubled by the dream. My bad habits would not permit me to have a better life. I decided to begin chang-

ing my life at once. I stopped drinking and smoking. I put away the betel nut. I also decided that I would worship God on Saturday. I did not know how I should do it.

"Each Saturday morning I gathered my family for prayer, then we went to our work. At noon we gathered together for prayer again before taking up our afternoon duties. Then we ended the day with a third prayer. I have been doing this since 1969. My friends will not believe that this is what God wants us to do."

Raising his Bible, Asher Himbing said, "Brother Mandalson, the story of your second vision is in this book." Opening his Bible to Revelation 21:9-27 the student missionary read the story of the

Holy City in the hearing of the whole village. As Mandalson's neighbors heard the description of the city with 12 gates, they expressed their amazement.

"Your vision is really true. Now we believe you," the people chorused.

When Asher, a sophomore ministerial student, asked if anyone would like to study more about what God expects of His children if they would enter one of the 12 gates, six families responded. Others, very friendly because of the remarkable working of God, said, "We will observe for a few weeks. We are interested in learning more."

Some of the villagers in Saging hesitated to come forward to join the Bible class, knowing that Mandalson's vision and the Bible both condemned their vices.

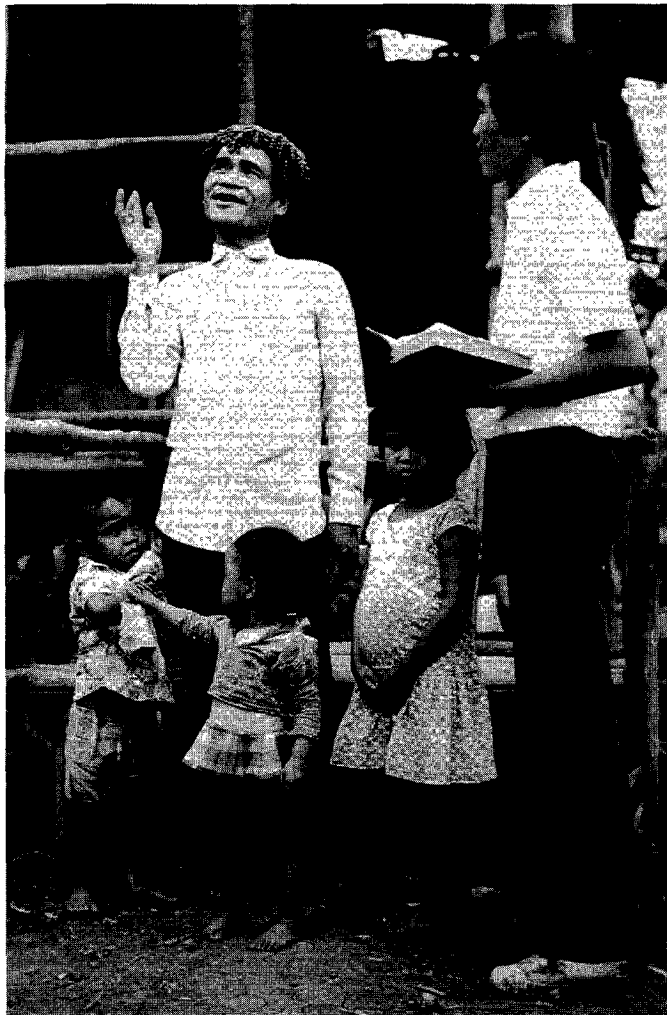
"It is hard to stop smoking, drinking, and chewing betel nut. We might die," they said.

Datu Ansumbog stood to his feet. The chief moved to the center of the crowd. "Some of you have known me for many years. You know that I have been a drunkard for a long time. I smoked and chewed betel nut until my teeth are almost all destroyed." (At this he displayed his blackened teeth.) "After the student missionary from Mountain View College brought the Bible to my barrio I stopped all these vices. And look, I did not die."

The villagers agreed to be ready for a Bible lesson the next Sabbath. Marina, the chief's sister, said she would bring her Picture Roll. Datu Ansumbog would prepare a sermon. As the little party trekked their long way home they were very happy. How nice it was to know that the angels were preparing their way years before this wonderful day.

Dampaan was a heathen village just 20 months ago. The whole village is now changed. Eighty per cent of the villagers have been baptized. Now the church of Dampaan under the leadership of Asher Himbing and Reuben Jalah is accepting the challenge of planting a new church in Saging.

We rejoice at another village entered for Christ. □



Tribesman Mandalson of Saging tells his dream about the city with 12 gates to Asher Himbing, a student from Mountain View College.

J. H. Zachary is chairman of the Mountain View College theology department.



This church, where Crespo members celebrated their eightieth anniversary, is the fourth building used by the congregation since the church's organization. The third building has been made a museum.



Santiago Riffel, left, oldest grandson of the pioneer missionary to South America, listens as Godofredo Dalinger, center, answers some questions asked by José Riffel, another of the pioneer's grandsons.

Crespo, Argentina, Church Reviews 80-Year History

By H. J. PEVERINI

MEMBERS of the Crespo church, Entre Rios, Argentina, oldest church in the South American Division, reviewed their heritage during their church's eightieth anniversary celebration, September 6 and 7. Among them was Godofredo Dalinger, 93, last person alive to remember the church's beginnings in 1894.

In the audience were representatives from the South American Division, Austral Union, Buenos Aires Publishing House, River Plate College, River Plate Sanitarium, Central Argentine Conference, and several other churches in the conference as well as the local congregation.

Jorge Riffel was the first lay preacher in the South American Division. In 1876 he emigrated from Russia to Brazil with his wife and son, David. In 1880 he moved to Entre Rios, where two years before, several Russian-born Germans had settled. Discouraged by successive invasions of locusts, he decided a few years

later to move to the United States.

In Tampa, Kansas, he prospered. There he accepted the Adventist faith through L. R. Conradi. He was baptized in 1888. He then returned to Entre Rios at great cost to share his faith with his friends and acquaintances there. But before he left, he persuaded three more Seventh-day Adventist families to join him and move to Argentina with the same purpose. They were Oswaldo and Eva Frick, Augusto Yanke and his wife, and Adam and H. Eva Zimmermann and their daughters, Lidia and Maria.

Fruitful were the missionary endeavors of Jorge Riffel and his companions. Soon a company of Sabbathkeepers—the core of the historic Crespo church—was formed.

In response to letters written by Mr. Riffel and three colporteurs who traveled to Argentina in 1891 as self-supporting missionaries, and partly because of a report from L. C. Chadwick, who visited Argentina early in 1893 on behalf of the Foreign Mission Board, the General Conference in 1894 sent Frank H.

Westphal to South America. As director of the East Coast Mission (Argentina, Brazil, Paraguay, and Uruguay), he was the first Adventist minister to work in the territory of the South American Division.

Elder Westphal and his family arrived in Argentina on August 18, 1894. As soon as he had secured living quarters for his wife and children, Elder Westphal began his first missionary journey in his new field of labor. He arrived at the port of Diamante at midnight, August 26. Nobody was there to receive him.

Finally, after two days, he arrived at the Jorge Riffel home. The meeting was a happy one. Brother Dalinger, then 13, was a witness. The news of his arrival spread through the settlement and that night he was asked to preach three successive sermons.

The next few days Elder Westphal had but little rest. He made visits to the farmers in the daytime, then held meetings every night. After baptizing those who were prepared, mainly by Mr. Riffel and his helpers, on September 9 he organized the Crespo church with 36 charter members.

Three years later, in June, 1897, that first church was 116 members strong at a time when the total membership of the Seventh-day Adventist Church in Argentina, Para-

guay, and Uruguay was only 235.

Elder Westphal wrote about the Crespo church in the September 4, 1900, REVIEW AND HERALD: "We hope that this church will send very soon many workers to the vast field of harvest."

His hopes were fulfilled. Seventy-nine missionaries (15 of them ministers, including five grandsons of the pioneer Jorge Riffel) and others—physicians, church workers, and teachers—have gone out from the Crespo church.

The pioneers, almost all of them laymen, expected the second coming of Christ in their day. This accounts for their missionary zeal. When they were through with their sowing and harvesting duties, they harnessed their horses to their carts, loaded the carts with Bibles, magazines, and books, and spent weeks journeying and preaching.

In memory of these pioneers, the Crespo church has opened a museum of the history of the church. But they think today of the future as well as of the past.

As they listened to a message based upon the first verses of the book of Joshua delivered by Jose Tabuenca, Austral Union president, they resolved to stand up, by God's grace, and exert to the utmost their capabilities to hasten the entrance into the Promised Land. □

H. J. Peverini is field secretary of the South American Division.

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CALIFORNIA

The "Gospel Special" Designed by Indio Church Members

Making its debut at the National Date Festival this past summer in Indio, California, was a portable unit that had been designed by church members to be used either as a stage in a regular hall or tent or by itself as a display booth at a fair. Members affectionately nicknamed it the "Gospel Special."

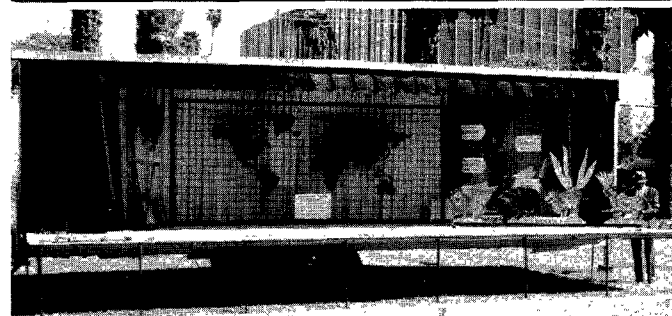
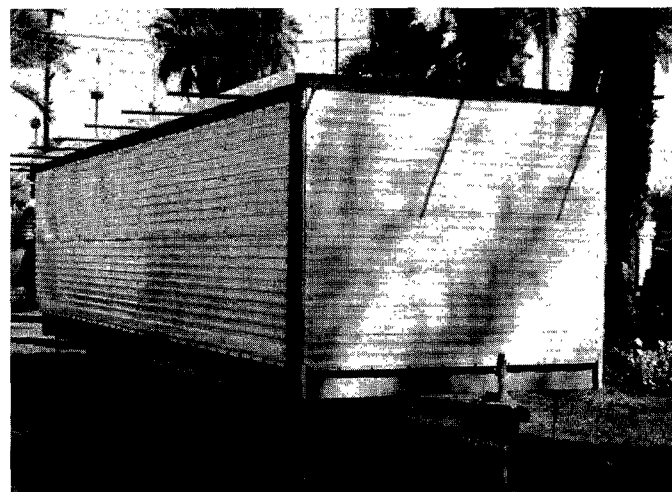
More than 50,000 people from all over California attend the Date Festival in Indio each year. Oasis Palms church members in Indio decided to capitalize on this and think of it as a special opportunity for evangelism. Together they decided to put the gospel on wheels.

Friends in Canada heard about the plans and sent nearly a thousand dollars to help build the unit. A garage

in nearby Palm Springs donated a mobile home that had been blown over by strong winds. The frame and wheels were not damaged and were exactly what was needed for the undercarriage of the stage. Square steel tubing used for professional curtain tracks in theaters and halls was obtained for a token price of 8 cents a pound instead of the regular 40 cents a pound.

Henry deFluiter, Jr., church deacon and son of long-time Voice of Prophecy hymn writer deFluiter, donated the plywood for the floor. Surplus aluminum sheeting was obtained at half price.

Because the "Gospel Special" opens up on three sides and the roof and back wall crank up to an open height of 11 feet, the back wall had to be made from a type of paneling that would stand the telescoping action, be light in weight, be installed and removed easily, and be smooth



With its side up, the "Gospel Special" looks much like an ordinary trailer. It becomes a fair booth or stage when its side is opened.

enough to paint on. Just when needed, some 40 or more paneled doors were discovered at one of the lumber yards at \$3.50 a door.

For approximately a month church members worked together on the unit. Dan Drouault, church clerk, aided by Wes Spencer, mortician, and Henry deFluiter mapped out and constructed the "Gospel Special's" elaborate wiring system. Church elders Dallas Bobst, Bob Morrow, and Ernie Tripp cut carpet, drilled and tapped holes, helped build steps, and screwed down plywood. Arlan Borg, trailer specialist, mounted trailer hitch controls. Mike Goryan cut and fitted ceiling boards, while Del Smith, a visitor from Canada, welded together the 6- by 14-foot metal world map.

Meanwhile, Mary Ellen Fairrow, June Bobst, Norma Watts, and Ruth Drouault were working on 200 yards of drapery material, a rich brown acetate they had found on sale just at the right time and in the right quantities at 99 cents a yard.

Even church visitors had a part. Retired conference president Desmond Tinkler and his wife, Ruth, from Canada, got into the excitement. While Desmond helped screw on sheets of aluminum panels, Ruth was busy cutting out letters and making posters and signs. Norma Watts worked on a world map showing Seventh-day Adventist hospitals, schools, colleges, and publishing houses, and then cut out and painted the beasts of Daniel 7 and the image of Daniel 2.

Finally the "Gospel Special" was ready for its inauguration at the Date Festival grounds, where it was the first booth to be seen as the crowds came through the main gate. Church members who had not been able to help build it now helped operate it. Because of a large American Spanish population in the Coachella Valley, where Indio is located, Spanish church members and their pastor, Gilberto Bustamante, witnessed to Spanish-speaking fairgoers.

To make the "Gospel

Special" stage complete for future fairs and evangelistic programs, Elmer Draper, of the Indio church, donated a second trailer chassis and \$100 to build an 18-foot utility trailer to house the evangelis-


tic equipment used on stage.

It is too early to know all the results of this evangelistic endeavor. But members of the Oasis Palms church know they will not be disappointed that they gave of their means

and time and that they gave out thousands of tracts and pieces of literature, answered scores of inquiries, made new friends, and witnessed to tens of thousands.

R. L. WATTS, *Pastor*



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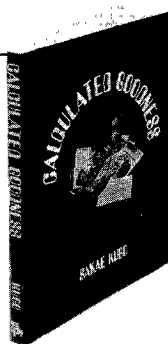
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OFFICE OF THE PRESIDENT

AN OPEN LETTER TO THE LOMA LINDA FOODS STOCKHOLDERS

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Myrl E. Dake
President

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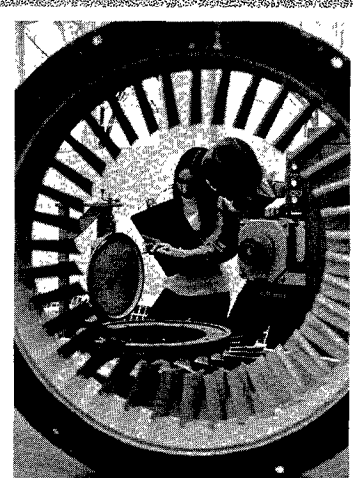
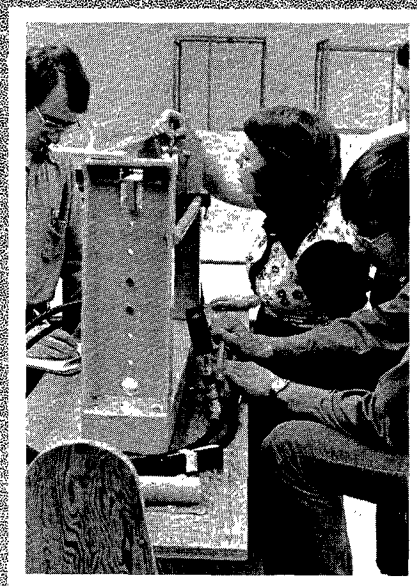
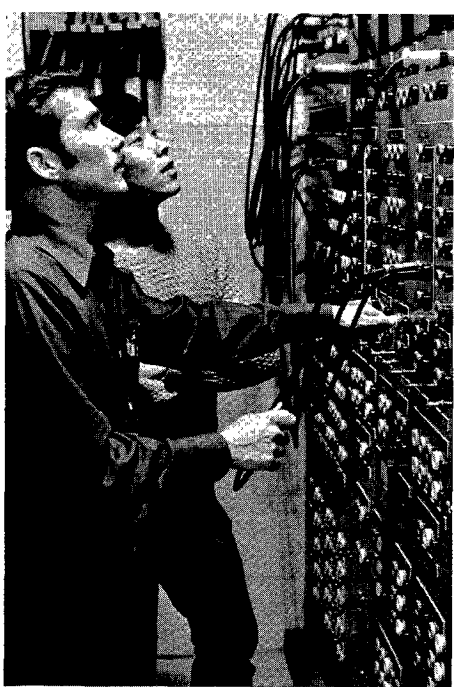
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Euro-Africa

■ Because of family health reasons, Richard Lehmann, principal of the Cameroun Training School, has had to return permanently to Europe with his wife and three children.

■ K. Hasenknopf, business manager of Marienhoehe Missionary Seminary in Darmstadt, Germany, has retired after more than 40 years of service.

■ At the recent business session of the German Democratic Republic Union in Berlin, the following personnel changes were voted to take place January 1: J. Mager, former Ministerial Association secretary, to Friedensau Seminary as Bible teacher; G. Richter, former conference president of Mecklenburg, replaces J. Mager and also heads the union lay activities department; J. Koehler, president of the Berlin-March Conference, transfers to Mecklenburg as conference president. E. Hennig, union secretary and publishing director, replaces J. Koehler in Berlin; L. Reiche, union Sabbath school and youth director, becomes union secretary; and G. Hampel, departmental director in the Berlin-March Conference, will lead the union publishing and Sabbath school departments.

Northern Europe-West Africa

■ The Nigerian Union reports a large percentage increase in book sales and deliveries during the past 12 months. A total of \$210,000 means a 40 per cent increase over last year's figures.

■ The three major schools in the West Nordic Union—Norwegian Junior College in Norway, Danish Junior College, and Skodsborg Physiotherapy School in Denmark—have a present enrollment of 210, 171, and 105, respectively. A large number of students from both countries attend Newbold College in England.

■ This year a physiotherapy building, a tailoring workshop, several classrooms, and a carpentry workshop were added to Masanga Leprosy Hospital in Sierra Leone. A large part of the funds for these projects come from NORAD, the Norwegian Development Organization.

■ More than 3,000 patients are involved in the leprosy-control program conducted in the villages of Sierra Leone by Masanga Leprosy Hospital.

■ In the Ghana Conference a girls' vocational school has been opened with 84 students. The school is supported by denominational funds.

■ Since the Ghana Conference was organized ten workers from Ghana have gone to other countries in West Africa.

Trans-Africa

■ A new young women's residence at Helderberg College will be erected from part of the past Thirteenth Sabbath Offering overflow for the Trans-Africa Division. The dormitory will have 64 bedrooms with a bathroom to every three rooms. There will also be a kitchenette on each of the three floors and a sick bay, reception room, chapel, visitors' lounge, and launderette.

■ The Southern Union recently conducted a Master Guide and welfare camp at Mnini, south of Durban, South Africa.

■ Elder and Mrs. F. H. Thomas, veteran missionaries, have left the Zambesi Union for their retirement home in Cape Town, South Africa. They recently celebrated their fiftieth wedding anniversary. Their son, Don, continues in the Zambesi Union as Rhodesia Conference president.

■ D. Thomas, Zaïre Union treasurer, has been appointed president of the Rhodesia Conference. J. B. Cooks, former president, retired before the recent conference session.

North American

Atlantic Union

■ On September 21 more than 200 Adventist believers attended the annual Pioneer Day service in New England's oldest church building, in Bordoville, Vermont. The Bordoville church was organized as a society in 1862, and met in the home of Augustine C. Bourdeau until the present building was erected for worship in 1864.

■ Senior chemistry major Devon Foulks and faculty advisor Roy Kryger, of Atlantic Union College, have begun a research project that involves the preparation and testing of new materials that may have analgesic effects. Research is being done in cooperation with medical personnel in the area.

■ On a recent Friday night, laymen from Bermuda converged on the Hamilton Adventist Centre, scene of a weekend of meetings. V. W. Schoen, General Conference Lay Activities director, and W. E. Peeke, Atlantic Union Conference lay activities director, joined the pastors of Bermuda for the meetings.

■ The Ephesus, New York, church New Believers Chorus Choir, directed by Rosa Lee Jones, has raised \$7,240 for the new North-eastern Academy.

Canadian Union

■ A new policy of the Alberta Conference provides for an offering to be taken in each church twice a year to support a chosen conference-wide project.

■ Community Relations Day was observed by the Portage la Prairie church in Manitoba, with H. L. Henderson, mayor of the city and presiding minister of the local Presbyterian church, as the honored guest.

■ The Women's Social Action Group of the Fort Garry United church in Winnipeg, Manitoba, recently invited members of the Henderson Adventist

church in Winnipeg to present a program on plant proteins. The Adventists gave a well-documented program on the adequacy of a plant protein diet along with entree samples and recipes.

■ A. George Rodgers, administrator of North York Branson Hospital, Toronto, Ontario, has been elected a member of the American Academy of Medical Administrators.

■ Alberta Conference temperance, medical, and health departments, as well as the conference's Health Education Center, have been merged into an advisory committee to be chaired by Lowell Cooper, conference lay activities director.

Central Union

■ Fifteen persons were baptized at the close of evangelistic meetings in Cheyenne, Wyoming, by the Central Union evangelistic team.

■ Gladys Lenz, of Cedar-edge, Colorado, was kept busy this past summer making 235 children's garments—dresses, jumpers, blouses, and skirts for girls 5 to 10 years old, and shirts and pants for boys 3 to 8 years old. Other women assisted by doing the handwork. The clothing was sent to Greece and to LaVida Navajo Mission near Farmington, New Mexico.

■ Approximately 70 persons joined the church after Fordyce Detamore's Voice of Prophecy meetings in the Greater Kansas City area. Eleven churches and five pastors cooperated in the program.

■ Working 26,000 more man hours than for the same period last year, literature evangelists of the Central Union report 185 of their contacts baptized through October of 1974. They also report almost \$1.5 million in literature sales, which is a \$205,000 gain or a percentage gain of 16 per cent. It is expected that by the end of the year sales will reach an all-time high of \$1.8 million and that there will be more than 200 baptisms.

Columbia Union

■ The Vineland church, thought to have been the first Adventist church in New Jersey, recently celebrated its one hundredth anniversary.

■ Don Baker is the new pastor of the Bradford, Eldred, and Mount Jewett, Pennsylvania, churches.

■ Dedication services have been held for the Hershey, Pennsylvania, church.

■ Blue Mountain Academy, Hamburg, Pennsylvania, now offers a career diploma in four vocational areas: auto mechanics, autobody, agriculture, and secretarial services.

■ New pastors in Ohio include Bert L. Gillerth, Marion-Bucyrus district; Carroll M. Lawson, Cleveland church; and Keith R. Mundt, Bowling Green and Toledo churches. Walter Sherman is the associate pastor of the Kettering, Ohio, church.

■ Herbert Z. Shiroma has been named director of personnel for the Kettering Medical Center, Kettering, Ohio. He succeeds Richard L. Scott, who has moved to a similar position at Porter Memorial Hospital in Denver, Colorado.

Lake Union

■ A Homecoming Day was held recently to celebrate the remodeling of the Otsego, Michigan, church. In 1867 the church was built under the leadership of Joseph Bates, a lay preacher. After 106 years the doors of the church were closed because of declining membership. Members of other area churches rallied to the cause of the church and have once again filled its pews.

■ Harold N. Williams, 84, of Wahpeton, North Dakota, was named Alumnus of the Year by Cedar Lake Academy, Cedar Lake, Michigan. Elder Williams was a member of the class of 1908 and held the important position of "bell-ringer" during his academy days. Special serv-

ices were held in his honor during the recent alumni homecoming at the academy.

■ Two department heads have been named at the Battle Creek Sanitarium Hospital in Michigan. Cyrus Simmons is the head of a newly created department—patient services. Mary Noble is head of the physical therapy division.

■ A three-day youth rally recently was conducted in Grand Rapids, Michigan, by Dick Barron, Lake Union youth director.

■ Pathfinders in Indiana recently gathered in Kokomo for the annual Pathfinder Rally. Cliff Hoffman, conference youth director, led out in the activities.

North Pacific Union

■ Six men, none of them preachers, of the Marysville, Washington, church, have concluded a 17-day series of evangelistic meetings, during which eight persons joined the church.

■ For the first time in 15 years, Sabbath school offerings in the Oregon Conference have increased at a faster rate than the tithe percentages, reports Vernon Flory, Sabbath school director.

■ J. Wayne McFarland, associate General Conference Health director; Leo Van Dolson, associate General Conference Ministerial Association secretary; and J. A. Scharffenberg, of the preventive-care department, Loma Linda University, participated in a recent three-day health council in the North Pacific Union office.

■ Evangelist Bill Hoffman conducted a three-week Voice of Prophecy Bible crusade during November in Wenatchee, Washington, where he had held a crusade two years ago.

■ A new church has been dedicated in Snoqualmie Valley, Washington. Among the 153 members are four charter members who have held membership there since 1923.

■ After some ten weeks of literature evangelism on Kodiak Island, Alaska, Larry Ammon, a Walla Walla College student, returned to college with the record of having delivered more than \$15,500 worth of literature. He succeeded in working at least 50 hours each week and was rewarded during one week with \$2,000 worth of book sales. "God always pays for overtime!" he observes.

■ College Place, Washington, was honored during one of the last days of Expo '74. Walla Walla College musical ensembles presented four programs to large audiences.

Pacific Union

■ Paul S. Haughey has been called out of retirement to be an assistant treasurer of the Southeastern California Conference.

■ Shinsei Hokama is heading a new fellowship for the nine Asian pastors within the Southern California Conference.

Southern Union

■ A. R. Mazat, periodical department manager of Pacific Press, and C. C. Weis, associate Lay Activities director of the General Conference, joined Southern Union lay activities director W. L. Mazat on an itinerary of the Community Services Federation meetings, Weis speaking to groups in the Florida Conference, and A. R. Mazat speaking in Alabama-Mississippi and Kentucky-Tennessee.

■ The Raleigh, Durham, and Pittsboro, North Carolina, churches and Triangle Junior Academy combined their resources to sponsor the first booth in the North Carolina State Fair to feature vegetarian foods. Reports indicate the exhibit was well received. A larger one is planned for next year.

■ The South Central Conference committee has voted some \$50,000 for evangelism in 1975. The conference's goal is 1,000 new church members during the year.

Southwestern Union

■ Dan Simpson, Oklahoma Conference evangelist, reports the baptism of 12 persons after a recent crusade in Paul's Valley, Oklahoma. H. B. Petry and Al Cross held a crusade in Norman, Oklahoma, during October and won 14 new members.

■ Theron D. Collins, former treasurer of the Texico Conference, has accepted a call to the Texas Conference to become conference association treasurer.

■ A ribbon-cutting ceremony for the new Texas Adventist Book Center and Health Food Service in Weslaco was conducted on September 23. On hand for the occasion were the mayor, Paul Pena, who cut the ribbon, and 11 red-coated ambassadors from the chamber of commerce.

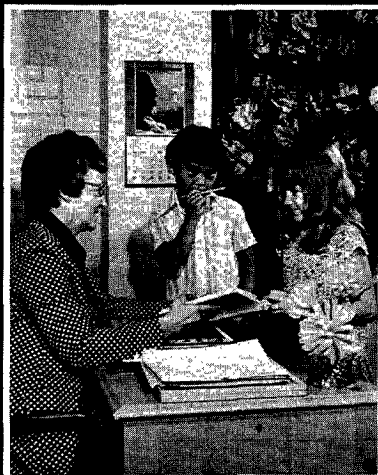
■ Ardmore SDA Hospital in Oklahoma has adopted as a sister hospital the Nicaragua Adventist Hospital, a 30-bed general hospital situated on the Pan American Highway north of Managua, in La Trinidad. The purpose of the sister-hospital program is to give the church's smaller medical institutions in countries other than the United States a larger U.S.-based facility to which they can turn for counsel and assistance.

Loma Linda University

■ In the first month since the newest university film, *No Hands But Ours*, was released, the university has received more than 400 requests from churches, schools, and conferences in North America.

■ Jack W. Provonsa was one of two featured speakers at a conference on euthanasia and human experimentation sponsored by Vanderbilt University and Scarritt College in Nashville, Tennessee. He presented a paper on the ethics of human experimentation. The conference was attended by physicians, ministers, and theological students in the area.

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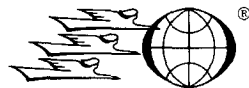
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Bulletin Board

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Advent Review & Sabbath Herald
125th Year of Continuous Publication

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self-addressed envelope.

An index is published in the last Review
of June and December. The Review is
indexed also in the Seventh-day Adventist
Periodical Index.

Health Personnel Needs

NORTH AMERICA

Accountant	Nurse aides
Air-cond. mech.	Nurses, ICU
Carpenter	Nurses, med.-surg.
Cashier	Nurses, OB
Credit mgr.	Nurses, OR
Dietary, gen.	Occup. ther., asst.
Dietitians, admin.	OR tech.
Food-serv. dir.	Painter
Groundskpr.	Pharmacist
Housekprs.	Printer
Lab. tech.	Sec., exec.
Med. technol.	Sec., ward
Med. transcrib.	Secur. officer
Mental-health tech.	Soc. wrkr., MSW

Write or call Health Personnel Place-
ment Service, General Conference
of SDA, 6840 Eastern Avenue NW.,
Washington, D.C. 20012. Telephone:
(202) 723-0800, Ext. 349.

Because of immigration requirements, this
notice applies only to permanent residents
of the United States and Canada.

To New Posts

Worker transfers within union conferences
are not listed here. Such transfers, when
brought to our attention, may be found in
News Notes.

Peter Bragg, pastor, Birming-
ham, Alabama, formerly pastor,
Richmond, Virginia.

Dennis Clark, associate pastor,
Columbus, Georgia, from An-
drews University.

Harry D. Freese, pastor, Frank-
lin-Sylva-Waynesville, Carolina,
from Michigan.

M. D. Gordon, Ministerial sec-
retary, Carolina Conference,
from same position, Southern
New England Conference.

Ray N. Hubbartt, pastor,
Hickory-Lenoir, North Carolina,
from Christian Record Braille
Foundation.

Clifford L. Jaqua, staff, Loma
Linda University, from Andrews
University.

Joe Jones, accountant, Ken-
tucky-Tennessee Conference.

H. S. Kaufmann, pastor, Po-
tomac Conference, formerly pas-
tor-evangelist, Colorado Confer-
ence.

Carroll Lawson, pastor, Ohio
Conference, from Nebraska
Conference.

Jack Lounsbury, staff, Madison
Academy, Madison, Tennessee,
from North Dakota.

Pamela Maize, staff, Madison
Academy, from Southern Mis-
sionary College.

Don Martin, pastor, Colorado
Conference, from Arkansas-
Louisiana Conference.

Merle Rouse, pastor, Colum-
bus-Rutherfordton district, North
Carolina, from Massachusetts.

Manford R. Simcock, princi-
pal, Madison Academy, Madi-
son, Tennessee, formerly busi-
ness manager, Pioneer Valley
Academy.

Clyde Smith, pastor, Fayette-
ville-Elizabethtown, North Caro-
lina, district, from Ohio.

Thomas Stafford, pastor, Holly-
wood, California, from Oregon.

K. D. Thomas, publishing sec-
retary, Potomac Conference,
from same position, New York
Conference.

FROM HOME BASE TO FRONT LINE

Alex P. Bokovoy (LLU '45),
returning as surgeon, Young-
berg Memorial Hospital, Singa-
pore; **Sandra Ann (Anderson)**
Bokovoy (LLU '55) and three
children, left Seattle, August 21,
1974.

Paul H. Eldridge (AUC '35),
returning as president, Far East-
ern Division, Singapore; **Retha**
H. (Giles) Eldridge (AUC '35),
left Los Angeles, October 17,
1974.

Titus James Henderson, Jr.
(LL '61), to serve as farm man-
ager/agriculture instructor, Ru-
sangu Secondary School,
Monze, Zambia; **Arlene Phyllis**
(Goldenstein) Henderson and son,
of Angwin, California, left New
York, September 26, 1974.

Philip Jay Jones (AU '68), to
serve as Bible teacher, Mount
Klabat College, Sulawesi, Indo-
nesia; **JoAnne Marie (Tatman)**
Jones and two children, of Glen-
dale, California, left Seattle,
October 23, 1974.

Sidney Ronald Kettner (LLU
'69), returning as physician,
Hong Kong Adventist Hos-
pital; **Carol Rae (Nelson) Kettner**
(LLU '68) and two sons, left
Los Angeles, October 20, 1974.

Donald F. Lonnstrom (WWC
'69), to serve as manager of
Packing Service, Franco-Haitian
Seminary, Port-au-Prince, Haiti;
Barbara Esther (Vaughan) Lonn-
strom (WWC '64) and three chil-
dren, of College Heights, Al-
berta, left Miami, August 29,
1974.

Astrid Saliba (AU '74), to serve
as secretary, Afro-Mideast Divi-
sion, Beirut, Lebanon, of Berrien
Springs, Michigan, left Chicago,
July 28, 1974.

Donaldo Jose Thomann (Stan-
ford U. '58), to serve as aca-
demic dean, Colombia-Vene-
zuela Union College, Medellin,
Colombia.

Coming

January

- 4 Soul-winning Commitment
- 4 Church Lay Activities Offering
- 11-18 Liberty Magazine Campaign
- 18 Religious Liberty Offering
- 25 Medical Missionary Day

February

- 1 Bible Evangelism
- 1 Church Lay Activities Offering
- 8 Faith for Today Offering
- 15-21 MV Day/MV Week of Prayer
- 22 Listen Campaign

March

- 1 Tract Evangelism
- 1 Church Lay Activities Offering
- 1 Christian Home and Family Altar
- 8-15 Christian Home Week
- 22 Educational Day and Elementary School Offering and Sabbath School Community Guest Day
- 29 Thirteenth Sabbath Offering (Southern Asia Division)

April

- 5 Missionary Magazine Campaign
- 5 Church Lay Activities Offering
- 12 Literature Evangelism Rally Day
- 19 Loma Linda University Offering (Alternates with Andrews Uni-
versity Offering)
- 26 Adventure in Faith Offering

May

- 3 Community Services Evangelism
- 3 Church Lay Activities Offering
- 10 Disaster and Famine Relief Offering
- 17 Spirit of Prophecy Day
- 24 North American Missions Offering/
Home Foreign Challenge

June

- 7 Bible Correspondence School
Emphasis
- 7 Church Lay Activities Offering
- 14 Inner-City Offering
- 28 Thirteenth Sabbath Offering
(Euro-Africa Division)

July

- 5 Church Lay Activities Offering
- 12 Adventure in Faith Offering

August

- 2 Dark County Evangelism
- 2 Church Lay Activities Offering
- 9 Oakwood College Offering
- 30 Christian Record Braille Founda-
tion Offering

September

- 6 Lay Preachers' Day
- 6 Church Lay Activities Offering
- 13 Missions Extension Offering
- 13 to Review and Herald Periodicals
Oct. 11 Campaign
- 20 Bible Emphasis Day
- 27 JMV Pathfinders
- 27 Thirteenth Sabbath Offering
(Inter-American Division)

October

- 4-11 Health Emphasis Week
- 4 Church Lay Activities Offering
- 11 Voice of Prophecy Offering
- 18 Sabbath School Community Guest
Day
- 18 Community Relations Day
- 25 Temperance Offering

November

- 1 Church Lay Activities Offering
- 1-8 Week of Prayer
- 8 Annual Week of Sacrifice Offering
- 15 to Jan. 3 Ingathering Crusade

December

- 6 Ingathering Emphasis
- 6 Church Lay Activities Offering
- 13 Stewardship Day
- 20 Thirteenth Sabbath Offering
(Australasian Division)

The Back Page

N.A.D. Ingathering Report—5

The total amount of Ingathering raised through December 14 is \$5,915,298 or \$12.02 per member in the North American Division. The amount raised through the fifth week of last year's campaign was \$6,243,084.

The amount raised this week is \$1,155,053, as compared with \$1,097,181 raised in the fifth week of last year's campaign.

Another conference, Oklahoma, has joined the Newfoundland and Alabama-Mississippi conferences in reaching the Silver Vanguard goal.

The Southern Union has now gone over the million-dollar mark.

Three unions and 25 conferences have exceeded last year's achievement for the same period. C. C. WEIS

Africa Tithe Increase

In the past four years 479 evangelistic campaigns have been conducted throughout the East African Union, according to D. Bazarra, union president. Through the united efforts of members in the union, there have been more than 40,000 baptisms, bringing union membership to nearly 100,000. Because of the increase in membership, 508 new companies and churches have been established. From 1970 to 1974 tithe has more than doubled.

R. W. TAYLOR

Michigan VBS Record

Ninety-five Vacation Bible Schools were conducted in the Michigan Conference this year, reports Clyde Groomer, Michigan Conference Sabbath school director. This is a new record for North America. More than 4,751 children from non-Seventh-day Adventist homes attended these Vacation Bible Schools, and to date there have been 15 baptisms as a result of them.

In the Lake Union, of which the Michigan Conference is a part, "1974 was the best year in the history of Vacation

Bible Schools," according to Frank Jones, Sabbath school director. The union's 190 VBS's enrolled more than 8,000 from non-Seventh-day Adventist homes. A solid follow-up program of Story Hour and Neighborhood Bible Clubs is in operation. The Lake Union will seek to hold 200 schools with 10,000 students enrolled during 1975. FERNON RETZER

Four C's for U.S. Bicentennial

The Bicentennial of America Committee approved on November 19 the program, Four C's for Century Three, submitted by the Seventh-day Adventist Church. The program was devised by the Youth and Communication departments of the church and envisions the beautification of camp, campus, community, and character. A part of the Horizon 76 emphasis, the program is the first church-sponsored activity approved by the National Bicentennial Committee.

The Youth Department will direct the camp beautification, making church-owned camps and their surroundings a more enjoyable place to be during 1976, the fiftieth anniversary of Adventist youth camps. The Education Department will implement the campus beautification.

Community beautification will involve Pathfinders, young people, and adult church members working together to enhance the landscaping of Adventist churches, to clean local parks, vacant and neglected lots, State parks, and fairgrounds, and even to assist in keeping national parks free from clutter.

Character beautification is a plan in which each member can cooperate and in which all the church's departments will be involved.

Coordinators for this Four C's program are Leo Ranzolin and Charles D. Martin, of the General Conference Youth Department, and Marvin Reeder, of the General Conference Communication Department.

LEO RANZOLIN

New Radio Broadcast Reaches 26 Million

A major breakthrough in evangelism in Southern Africa came on Tuesday evening, October 1, when Swazi Radio in the Republic of Swaziland broadcast The Quiet Hour. This broadcast will be heard in Swaziland, Lesotho, Botswana, South-West Africa, and the Republic of South Africa. The potential audience is more than 26 million people. The people of America are making this broadcast possible.

The Voice of Prophecy office in Cape Town is handling advertising and follow-up.

DESMOND B. HILLS

Oregonians Respond to Adventure in Faith

Adventure in Faith is receiving an outstanding response in the Oregon Conference, according to W. D. Blehm, president. More than \$51,000 has been turned in for the program through the month of November. This exceeds any total contributed to past General Conference million-dollar offerings.

Adventure in Faith projects in the Oregon Conference that will benefit from the program include a small church for the recently initiated Spanish work, dark-county evangelism, academy industries, and more innovative evangelism. Oregon Conference members are seriously accepting the challenge of a week's salary to be contributed by April 26, 1975. W. D. EVA

Elementary Schools Reach 1,000 Mark

For the first time in the history of the North American Division the total number of Seventh-day Adventist elementary schools has reached 1,000. Opening reports for the 1974-1975 school year indicate 18 more schools and 89 more teachers than last year. This brings the total to 3,248 teachers teaching the 51,788 students enrolled in levels K-8.

With the birth-rate decline

in the world, Seventh-day Adventists are grateful that there has been an increasing number of first-graders over each of the past three years. Conference surveys indicate, however, that the above total enrollment figures account for fewer than half the eligible children of elementary-school age in their churches.

To parents, pastors, church members, and administrators Jesus is saying, "Where is the flock that was given thee, thy beautiful flock?" (Jer. 13:20). ETHEL YOUNG

In Brief

Deaths: Ioan Tachici, Romanian Union Conference president, on December 1. □ Harry M. Tippet, 83, REVIEW AND HERALD associate book editor from 1946 to 1971, on December 16 in Loma Linda, California.

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