

Review[®]

MARCH 13, 1975

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

Near the university city of Cambridge, England, is a large military cemetery for United States servicemen. Overlooking the vast expanse of graves stands a massive stone monument, on which are inscribed the words:

"To you, from failing hands, we throw the torch:

Be yours, to hold it high."

The thought is sobering and challenging. To each generation is entrusted the responsibility of maintaining the ideals and carrying forward the worthy causes of those who have gone before. Each new generation either keeps faith with those who have died, or is untrue to the heritage entrusted to it. Each generation either holds high the torch, lowers it, or lets it fall.

No doubt this thought was much in the mind of Christ as He drew near to the close of His earthly ministry. For three years He had been teaching His disciples. He had tried to help them see the dimensions of the mission to which He had called them. He knew that soon He would be crucified and must leave in their hands the torch to carry to all the world. Had they grasped the truths they were to convey? Had they yielded themselves fully to the Spirit's working? Would they make the necessary sacrifices—sacrifices of personal convenience, worldly advantage, security, friendships, even of life itself—in order to carry on His work, to seek the lost?

History shows that Christ selected men who were "true blue," men who proclaimed fearlessly the truth entrusted to them, who disdained ease, who faced courageously persecution and death in

line of duty. Christ commanded "Go" (Matt. 28:18-20), and they went. And within a few short years the apostle Paul was able to write to the Colossians that the gospel had been "preached to every creature which is under heaven" (Col. 1:23).

Today the apostles have been in their graves for many centuries. The torchbearers of Reformation times have fallen on the field of battle. The pioneers of the Advent Movement have "fought a good fight" and gone to their rest. The torch has been passed to us.

Can God count on us? Can He count on us in every respect? Can He count on us to put His work above every other consideration? Can He count on us to stand fearlessly for truth, refusing to compromise? Can He count on us to reveal in our own lives the character of Jesus—His love, His courtesy, His courage, His sympathy, His honesty, His zeal, His humility, His self-denial, His victory over temptation?

This is earth's last hour. It is judgment hour (Rev. 14:7). It is the sunset time of human history. This places an added responsibility upon us over all Christians who have lived before. We are in the harvesttime when the conflict between Christ and Satan is to reach a climax, when Revelation 14:12 is to meet its fulfillment, when God's people are to reflect the image of Jesus perfectly (see *Christ's Object Lessons*, p. 69).

Let us never forget this. And as the torch of truth has now been passed to us "from failing hands," may we daily seek divine strength and grace "to hold it high." □

HOLD HIGH THE TORCH

By KENNETH H. WOOD

Any Signs of Renewal?

Pacific Union College

Many people ask me, "Are there any signs of revival in the church today?" I usually reply, "There are encouraging evidences that many of God's people are moving into line with His will and plans for them. From many parts of the world comes news that an encouraging number of our members are seeking the Lord more earnestly than ever before. While we are not seeing all of the manifestations of the Spirit at work in the hearts and lives of God's people that I believe we will see before the outpouring of the latter rain, I see much that encourages me!"

Let me share with you some of the letters that have come to my desk.

"We are witnessing the presence of God's Spirit here at this camp meeting," a university professor traveling in the Midwest reports. "Never have I seen that great longing desire to learn and walk in the light God has so graciously given as in this camp meeting. How happy and grateful I am to God for having a part in the preparation of a people to meet Jesus soon."

"We are dedicating ourselves to revival and a reformed church," a conference president writes. "Our church officers are responding far beyond our expectations and it is most thrilling. Last Sabbath we met with approximately 900 officers in the southern area. Next Sabbath we will conduct the same type of meeting in the city adjoining. By then we will have spoken to 2,000 church officers. And on each occasion they have all wholeheartedly responded to a call to make first things first. This is why we are so encouraged."

"I just wanted to write and let you know that I was tremendously encouraged to read the appeal from the Annual Council in the REVIEW AND HERALD," still another worker writes, echoing the sentiments of a host of members and workers. "This is a heart-warming appeal and right to the point. If we will really take it seriously there should be tremendous changes in the weeks and months ahead."

"I have read and heard about the wonderful experience of God's leaders at the Annual Council. I have just completed reading the appeal. It thrilled my heart," a correspondent from the East Coast comments. "God's precious Holy Spirit must have been near all of you. How much we need to consider God's priorities!"

From the West Coast I received this letter: "Our hearts were warmed and encouraged by the report of the Annual Council. How much we all need that revival among us! You may rest assured that we join you in daily prayer for the outpouring of His Spirit among us. We have been thrilled with the revival that we have noted here in our church. Truly the Lord is using our pastor to open our eyes to our true need."

"There seems to be within me an urge to give expression to the thrill I am experiencing since reading the appeal sent through the REVIEW," writes a layman. "I have been an Adventist for about 60 years, sat for ten days under the instruction of Elder Daniells in Glendale, on the theme of righteousness by faith, by which he hoped to end our wilderness wanderings. Again under Elder Branson's administration this

same hope was inspired. But never in all these 60 years have I ever read anything like this appeal."

"I long to hear about Jesus. I want to know more about Him. I want to know Him. Would you tell me what you know about Him?" another layman appeals.

"My life has taken on a new glow because I can now see the realization of a coming King in the near future," writes a member from the West. "As a Seventh-day Adventist I had always thought of Christ as coming, but without any urgency. In the hearts of my friends and in my heart there has been kindled a new flame of hope in a soon-coming Lord."

"I just want to say, Praise the Lord," a dear soul in California exults. "We are on our way to the glorious harvesttime, without doubt. All signs seem to be 'go forward in faith.'"

Bond of Brotherly Devotion

"The great and awful day of Jacob's trouble looms closely ahead," a layman predicts. "May we all deeply love one another and kneel as one in the upper room of brotherly devotion in a welded bond, knowing that a mighty force of Spirit with tongues of fire awaits our true consecration."

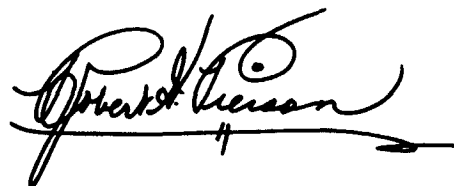
From across the Pacific a worker sends this message: "We pray for revival in our own hearts as workers of God so that we can finish the work sooner and we can all go home very, very soon, in the near, near future. It is my desire to have Jesus renew my mind and heart so that He can dwell within me so this wicked heart of mine may be subdued."

From Europe comes this comment: "The Annual Council call to prepare for final action appeared recently in the *British Advent Messenger*. Never before have I been more impressed with the seriousness of the times we are living in. In the light of everything that is happening in the world today, we must be on the verge of the kingdom—if only I had the power of speech or could be enabled somehow to reach every Adventist believer, to sound it from the hilltops to warn the world!"

"A thousand Amens to the revival and reformation taking place among us," a worker from California says. "I am praying that this revival, reformation, and urgency will grow and spread and increase with a primitive godliness that will encompass the entire world. I want this work of revival and reformation to start in my own life. This is just to let you know that we here at our church are with you all the way."

This is the day! You and I—and 2 1/2 million more from around the world—are the people! God is calling us into line. Something has been accomplished, but much, very much more, needs to be done in conquering sin in our lives before we are ready to meet Jesus.

God bless you!



President, General Conference

This Week

Carl Coffman, author of "God's Law Is More Than a Code" (p. 4), was a pastor in the Northern California Conference from 1950 to 1960 before accepting a teaching position in the religion department of Pacific Union College. He has recently received a call to be chairman of the religion department of the Andrews University College of Arts and Sciences, Berrien Springs, Michigan.

If seen in the proper perspective, Elder Coffman writes, "we cease to look at this [God's] law as a series of rules that we must keep, or a doctrine that we must believe, or something that we must abide by. Rather, by His transforming grace and indwelling power, *the law is what we are.*"

Leona Glidden Running, "She

Saved a Nation" (p. 6), tells the story of Hadassah, a young Jewish girl who became Esther, queen of Persia, which is part of the Women of the Bible series.

Dr. Running is the only woman professor at the Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan, where she teaches Hebrew, Greek, Middle Egyptian, Akkadian, and ancient Syriac. After graduating from Andrews University (then Emmanuel Missionary College), she went to Laurelwood Academy, where she taught French and German. She then served two years as secretary in the Pacific Union Conference before joining the Voice of Prophecy Foreign Language Division, Glendale, California. When World War II ended she

began the German Bible correspondence school work in Europe by sending lessons from this country to interested persons in Germany. She continued to build up her list until schools were opened in Europe to handle the volume of work that was rapidly building up.

She moved to North Carolina and worked in the conference office for one year before becoming editorial secretary at the General Conference Ministerial Association.

In 1955 Dr. Running began to teach at the SDA Theological Seminary, which at that time was situated in Washington, D.C., and in 1957 she began a doctoral program at Johns Hopkins University, Baltimore, Maryland. After completing her Ph.D. in

1964, she took a leave of absence to serve as research and editorial assistant to Dr. W. F. Albright, noted archeologist.

Dr. Running has authored two books: *36 Days and a Dream* (Review and Herald) and *From Thames to Tigris* (Washington College Press). She is presently working on a book about the late Professor Albright.

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Scan news briefs from the religious world

CHARISMATIC CONFERENCE

ROME—A large number of high-ranking Roman Catholic prelates are expected to attend the 1975 international conference here of Catholic charismatics. Scheduled over the Pentecost weekend, May 16-19, the conference will mark the first large-scale gathering of Catholic charismatics in the world center of Catholicism. It will be one of the events of the church's Holy Year.

CONSERVATIVE TREND IN COLLEGES

LOS ANGELES—An American Council on Education study reveals that the college freshman class of 1974-1975 is more conservative and decidedly different from student bodies of the recent past.

The survey's director, Alexander W. Astin, said one of the most surprising changes was the drop in the students favoring the legalization of marijuana—from

48.2 per cent in 1973 to 46.7 per cent last year. This was a reversal of a six-year "liberalizing" trend.

The survey by the Council, a private coordinating association for higher education, was based on responses of 190,000 freshmen at 364 colleges and universities.

BAPTIST SEMINARY IN SPAIN

LONDON—The Baptist Theological Seminary in Spain, now meeting in temporary quarters,

has launched construction of a three-story building that will house classrooms, offices, and dormitories. The first two floors are expected to be ready for use in the next semester, beginning in October, according to Gerald McNeely, seminary director and a Southern Baptist missionary.

Formerly located in Barcelona, the seminary was moved to Alcobendas, just outside Madrid, in 1971.

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.]

Sanitariums or Hospitals

Re "'Sanitariums' or 'Hospitals'" (Sept. 5, 1974).

It was difficult to keep silence as I read the various comments on the article. These letters show that there is a wide range of ideas among our people; and understandably so because we are all individuals with different backgrounds and experiences.

What perplexed me, though, and caused me no small consternation, was the idea that because Seventh-day Adventist hospitals make an impact on the general public for good, and that

"many will take a stand for the cause of right because of their satisfying experience in a Seventh-day Adventist hospital," that the type of institution does not make any difference, so long as the workers witness for Christ (Dec. 26).

I have worked in a number of Adventist and non-Adventist medical institutions and have been blessed by patient interest in the beliefs of Seventh-day Adventists. In fact there have been more people interested in my religious beliefs while I worked in a worldly institution of healing. Yet I do not believe that God intended all our doctors to work in worldly hospitals!

It is my humble opinion that God has a specific type of institution with a specific program and purpose for these last days. And until we restudy the plan for our

medical work from such books as *Medical Ministry* and others dealing specifically with our medical program, we shall be as truly disobeying the voice of the Lord as Saul was when he failed to carry out God's specific instructions and thus lost his God-given right to rule over Israel (see 1 Sam. 15:1-22).

GORDON A. GILKES, M.D.
Wildwood, Georgia

Prayer Pointers

Re "Practical Pointers for Personal Prayer" (Dec. 26).

I want to thank the author for sharing her personal experience concerning prayer and study. It was so similar to my own that I felt as I read it that I had written it myself! I'm thankful that she took the time to share, and thus inspire others. I am having a copy

made and am giving it to every girl in our dormitory.

JACKIE DE GROOT
Dean of Girls
Broadview Academy
La Fox, Illinois

Christlikeness

I was impressed by the Editor's Viewpoint "Essence of Christlikeness" (Jan. 16). I've been thinking for some time that what people need is "lives" not "doctrines."

My thoughts went to *The Acts of the Apostles*: "There is nothing that the Saviour desires so much as agents who will represent to the world His spirit and His character. There is nothing the world needs so much as the manifestation through humanity of the Saviour's love."—Page 600.

VERNE KELSEY
Hendersonville, North Carolina



God's Law Is More Than a Code

"In the law every specification
is the character of the infinite God."

By CARL COFFMAN

FOR MANY YEARS I REGARDED THE LAW OF GOD as ten rules that God has given, that man has broken, and that I must live up to if I want to be saved. I looked at them merely as a doctrine of the Bible, believed and taught by the Seventh-day Adventist Church.

With study and the passing of time, and with, I trust, some increasing maturity, the law, as we call it, has come to mean something much different to me. In this article I wish to share some news on this important question.

Let's begin with Adam and Eve and the law. How much did Adam and Eve, before the Fall, know about the law? "Adam and Eve, at their creation, had a knowledge of the law of God. It was printed on their hearts, and they understood its claims upon them."—*The SDA Bible Commentary*, Ellen G. White Comments, on Ex. 20:1-17, p. 1104. Had they never sinned, and had the human race never sinned, all would have had this same knowledge of the law and understood its claims upon them.

Why did God give those first people a law? "It certainly was not God's purpose that men should be sinful. He made Adam pure and noble, with no tendency to evil. He placed him in Eden, where he had every inducement to remain loyal and obedient. *The law was placed around him as a safeguard.*"—*Ibid.*, on Gen. 3:6, p. 1084. (Italics supplied.)

Note the further reasons in another statement: "In obedience to God's law, man is surrounded as with a hedge and kept from evil. He who breaks down this divinely erected barrier at one point has destroyed its *power to protect* him; for he has opened a way by which the enemy can enter to waste and ruin. By venturing to disregard the will of God upon one point, our first parents opened the floodgates of woe upon the world. And every individual who follows their example will reap a similar result."—*Thoughts From the Mount of Blessing*, p. 52. (Italics supplied.)

We need here to keep in mind the idea that a wonderful Creator, in revealing His law, in love informed Adam and Eve of a safeguard, a hedge, a barrier that would protect them.

Speaking of Israel after many centuries had passed, Mrs. White says: "They were hedged about by the precepts of His law, the everlasting principles of truth, justice, and purity. Obedience to these principles was to be their protection, for *it would save them from destroying themselves by sinful practices.*"—*Prophets and Kings*, p. 18. (Italics supplied.) "Here is the only safeguard for individual integrity, for the purity of the home, the well-being of society, or the stability of the nation."—*Ibid.*, p. 83.

Angels and God's Law

Before the time of Adam and Eve, before the creation of this earth, were beings governed by God's law? "The law of God existed before man was created. It was adapted to the condition of holy beings; *even angels were governed by it.* After the fall, the principles of righteousness were unchanged. Nothing was taken from the law; not one of its holy precepts could be improved. And as it has existed from the beginning, so will it continue to exist throughout the ceaseless ages of eternity."—*The SDA Bible Commentary*, Ellen G. White Comments, on Ex. 20:1-17, p. 1104. (Italics supplied.)

But here is the amazing thing. "When Satan rebelled against the law of Jehovah, the thought that there was a law came to the angels almost as an awakening of something unthought of.

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In their ministry the angels are not as servants, but as sons. There is perfect unity between them and their Creator. Obedience is to them no drudgery. Love for God makes their service a joy.”—*Thoughts From the Mount of Blessing*, p. 109.

One brief statement further will help to focus the point here. “The God of heaven has placed a benediction upon them that keep the commandments of God. Shall we stand as a peculiar people of God, or shall we trample upon the law of God and say it is not binding? *God might just as well have abolished Himself.* In the law every specification *is* the character of the infinite God.”—*The SDA Bible Commentary*, Ellen G. White Comments, on Ex. 3:1-17, p. 1104. (Italics supplied.)

We must grasp the point here not only that God gave a law, but that what God *is* is inseparable from the law. The law is an expression of God Himself. It is a faithful setting forth of God’s perfect character. When we use the expressions “God’s character,” “God’s holiness,” “God’s nature,” “God’s will,” “God’s perfection,” “God’s love,” “God’s law”—in all we are saying essentially the same thing. And since God has no beginning, His law has no beginning.

Let us look closely for a few moments at the statement “in the law every specification is the character of the infinite God.” In the Ten Commandments God adapted His law for mankind. Each commandment is a specification of His character. The first precept commands that man is to have no other gods before the true God. Scripture pictures the Bridegroom-bride relationship between God and His true church. The church is to be true to its Bridegroom as the Bridegroom is always true to His people. Absolute fidelity is the character of God. This attribute must become that of His people, and will become such as they daily submit to the working of the grace of God upon their hearts.

The second commandment forbids the making of graven images. Man cannot make God into something common, for He is a God of holy majesty. It is impossible for man to remake that God into a Being of transformed majestic holiness who is willing to lower His holy supreme Being into the form of something earthen, or to worship Him through such an earthy medium. God’s character of supreme holiness defies such a concept or practice.

In the third commandment, God forbids the taking of His name in vain. Going beyond the application here to swearing and slang, to the idea of Luke 6:46 (“Why call ye me Lord, Lord, and do not the things which I say?”), there is revealed here the need for the development in man’s character of that attribute of the character of the Father—absolute genuineness. He is genuine through and through. He is everything He says He is. He will accomplish for faithful human beings everything He says He will. We can absolutely count on Him to fulfill every promise of His Word.

Remembering God’s holy seventh-day Sabbath offers fallen man the opportunity to reflect another outstanding trait of God—loyalty. God continually exercises His sustaining power to every unfallen being of His universe. In addition He makes it possible for every fallen being to be recreated and restored to His own divine likeness. The Sabbath offers man the opportunity to express loyalty to God and Christ, as Creator and Redeemer. God’s seal will finally be given to all who love their Lord so loyally that they are willing to pledge their allegiance to His holy day even in face of death.

The second table of the Decalogue reveals further aspects of the character of God. The fifth commandment urges that

we honor father and mother. Such a son or daughter is considered to be trustworthy. His character truly reflects that of His God, who is completely and always trustworthy.

Then come the three short commands, “Thou shalt not kill;” “Thou shalt not commit adultery;” “Thou shalt not steal.” God is not only the divine Creator of life but the preserver as well. Man shares this aspect of God’s character as he obeys the command. God and unfallen beings are sharers in perfect purity. The seventh commandment invites man to be like God in this respect. The need for divine grace and divine restraint is immediately seen. And God is a being of absolute honesty. The invitation is given to man to join Him, “Thou shalt be absolutely honest, by the transforming grace and power of God.”

Concluding the commands of Exodus 20 are the two directives, “Thou shalt not bear false witness,” and “Thou shalt not covet.” God is a God of considerateness, working always for the upbuilding of the character of man, never defaming one of His created. This will be a characteristic of the follower of God toward his fellow men. And as his God is respectful of the rights and choices and belongings of those whom He has made, so are His converted people to be.

Imagine angels in the presence of a God reflecting characteristics such as this: faithfulness, genuineness, loyalty, trustworthiness, purity, honesty, considerateness, and respect. No wonder they were almost “surprised” that there was such a thing as “law” when Satan chose to oppose it. The law was not something angels “kept,” or rules they followed. *It was what they were.*

Christ and the Law

Look with me at Christ for a moment. He is one of the Trinity. The three members of the Godhead are equal. We must then conclude that the law is *what Christ is also*. On earth He said, “He that hath seen me hath seen the Father” (John 14:9). He also said, “I have kept my Father’s commandments, and abide in his love” (John 15:10). Or He could have said, “The principles of the law, or the nature of the Father, *is what I am.*” Interestingly, the only life on earth that never violated God’s law has been viewed by millions over the centuries, even by great numbers who refuse to accept that law as binding upon Christians.

The ideas we often express of “coming to Christ,” “becoming like Him,” “being restored to His image,” “reflecting His character,” “living His life”—these point out the fact that we, through the work of the Holy Spirit, are letting Him form in us a relation to Himself, and to His law. We cease to look at this law as a series of rules that we must keep, or a doctrine that we must believe, or something that we must abide by. Rather, by His transforming grace and indwelling power, *the law is what we are.* Isn’t this the meaning of Jeremiah 31:33, Hebrews 8:10, and Psalm 40:8?

Thus we are safeguarded, protected, hedged in from the misery that Satan has for all of his followers—the awfulness of guilt and unconfessed sin.

God will take into His kingdom those people whose lives are like His own, washed from guilt daily by the blood of Jesus, enabled daily by the same power to live a life like Jesus’ life.

Is the law of God, then, a set of rules, or restrictions that God imposes? Only on a superficial level. On a deeper level it shows us what God is, what Jesus is, and reveals what angels and unfallen beings of other worlds are. And, by God’s transforming power, may it reveal also what we are. □



She Saved a Nation

By deciding to follow God's plan we
make life's most important choice.

By LEONA GLIDDEN RUNNING

"HADASSAH, MY DEAR young cousin who is like a daughter to me, please let me enter you in the competition announced at the palace today. I think you are more beautiful and lovely than all the native girls of my master Xerxes' whole realm! Since Queen Vashti displeased her lord he has taken the advice of his courtiers who suggested that he find a better queen. Preparations for the competition will begin while he is away on his next military expedition."

"Oh! But, Mordecai, my beloved cousin, you who have been a father to me since the death of my father, Abihail, should I, a Jewess in exile in Persia, enter the contest and try to become Xerxes' queen? Would that be pleasing to our God? Could I be true to Him if I were living with non-Jews in the great winter palace here in Shushan, or in the summer palace here in Shushan, or in the summer palace at Ecbatana, or in the treasury and festival palace in Persepolis?"

"Hadassah, we can be true to our God anywhere. If God should lead the king to choose you as his queen, He would give you power to do His will and live for Him."

"Then, dear Mordecai, I will do as you suggest. Please enter me in the contest."

Mordecai registered Hadassah under a Persian name, Esther in its Hebrew form, meaning "Star." He did not say that she was a Jewess and related to him; and he told her not to reveal these facts. Not only her beauty, but also her sweet, quiet, undemanding ways won the hearts of Hegai and the others in charge of her progress through the complicated rituals of preparation that consumed a whole year. When Xerxes returned from his defeats by the Greeks at Salamis and Plataea, and the girls were brought to his chamber one by one, it was Esther with whom he fell in love and whom he chose to be his queen (in his seventh year, c. 479 B.C.). He celebrated their marriage with a great banquet.

Esther soon had occasion to save her royal husband's life. Mordecai learned of a plot to kill his master and reported it to Esther. She told the king, naming Mordecai as source of the information. The two guilty courtiers were hanged, and an official record was made of Mordecai's helpfulness.

After a few years another of Xerxes' courtiers won the king's favor and promotion—Haman, a descendant of Agag, king of the Amalekites, whom the Israelite King Saul had spared, but whom Samuel the prophet had personally executed according to God's command. The traditional enmity

between the Amalekites and the Hebrews still smoldered in Haman. When he saw that Mordecai, an influential courtier, known to be a Jew, did not pay him honor as did the others following his promotion, he made up his mind to get revenge by doing away not only with Mordecai but with his whole race. He would "solve the Jewish problem" once for all! But God did not let him accomplish this any more than He allowed Hitler to do so two and a half millennia later. He already had Esther in the Shushan palace, through whom He could work to save His people.

By misrepresentation Haman secured a decree from Xerxes to destroy all Jews in the Persian Empire some 11 months later, toward the end of Xerxes' twelfth year (c. 474 B.C.). Mordecai heard of Haman's plot and came, wailing and clothed in sackcloth, to the king's gate. Hearing from her servants that he was outside raising a great commotion, Esther, who had not yet heard of the decree, sent Hatach to find out what the trouble was. He brought back a copy of the decree and the message that Mordecai wanted Esther to intercede with the king for the life of her people.

Esther was appalled by the threat to her people, and also by the charge laid upon her by her foster father. She sent word back by Hatach, "Everyone in the palace and in all the provinces knows that any man or woman who approaches the king in the inner court without being summoned receives one penalty: death—unless the king saves his life by extending his golden scepter toward him. And it has been a month since I was called to be with the king."

Mordecai's reply was thought-provoking: "Don't think that you in the king's palace will escape any more than all the other Jews. If you keep quiet at this time, relief and deliverance will arise for the Jews from some other place, but you and your father's house will perish. Besides, who knows? Perhaps you have come into the kingdom for just such a time as this!"

The thought struck home. Esther sent back a message asking for Mordecai to gather all the Jews in Shushan and fast three days and nights for her. She and her maids would do the same, and then she would go to the king, though it was against the law, adding, "If I perish, I perish!"

On the third day (inclusive reckoning, customary among the Jews, as also in the case of Jesus' stay in the tomb) Esther dressed herself royally and entered the inner court of the palace. Xerxes was sitting on his throne, and when he saw Esther at the doorway he extended his scepter toward her. She approached and touched the top of it, inwardly thankful that death no longer stared her in the face, immediately, at

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least. In answer to his kind request to know what she wished, she invited him and his chief adviser, Haman, to a banquet the next day.

Suspense builds in the skillfully told Biblical story as she puts off the urging of the king to learn at the banquet what favor she wishes, merely asking that he and Haman attend a second banquet of hers the following day, when she will make it known. Thus there is time for the following to happen: The king has a sleepless night, and to while away the hours he asks to have the annals of his reign read to him. Thus he is reminded of Mordecai's saving his life by reporting a plot to assassinate him. The record is read of the hanging of the two conspirators, but there is no reference to any reward for Mordecai, and the king, noticing the lack, determines to reward him the next morning.

Haman on his way out from the banquet, puffed up with joy over the fact that he was so honored as to be the only guest besides the king and queen, is greatly irritated once more by the refusal of the Jewish courtier Mordecai to do him honor as he passes by. At home he pours out his indignation to his wife, Zeresh, and his friends whom he has called together. He puts into effect immediately that afternoon what they counsel—to build a high gallows and get the king to let him hang Mordecai on it.

Haman Makes a Suggestion

On the morning of the second banquet, therefore, Haman comes to ask the king to let him get rid of Mordecai as a subversive, but before he can make his request the king asks him for a suggestion as to what to do for one whom the king would be delighted to honor.

Who else would that be but I? thought Haman. He suggested a public parading of that person. The one honored was to be clothed in royal robes, and, on one of the king's own horses, ride through the center of the city with one of the greatest noblemen proclaiming before him that "thus shall it be done to the man whom the king delights to honor."

"A splendid idea," said the king. "You do exactly this, in every detail, for Mordecai, immediately this morning."

This exquisite justice was a bitter pill and, at the same time, a bad omen. Zeresh and Haman's friends recognized this when Haman returned home crestfallen. However, there was not time to lament over it further, for messengers arrived to escort him to Esther's second banquet.

When the king for the third time asked Esther to declare her request and promised to grant it even up to half his kingdom, Esther knew that her moment had arrived. "If I have found favor in your eyes, O king, and if it pleases your majesty, grant me my life! That is what I request and petition—my life and the life of my people, for we have been sold out to be destroyed, killed, and annihilated! If we had been sold merely as slaves, men and women, I would not have said anything; but as things are, it will be beyond the means of the persecutor to make good the loss that the king is about to sustain." (Partially quoted from Esther 7:3, 4, *The Jerusalem Bible*.)

The king demanded to know who had presumed to do this, and Esther said, "This wicked Haman!"

It was a bombshell for both Xerxes and Haman! The king was so enraged that he rushed out of the banquet hall into the palace garden. Haman was so perturbed that he stayed to implore the queen to intercede with the king to spare his life, which he was sure the king now meant to take. Haman knelt before Esther as she reclined on her dining couch, and then fell prostrate over the end of the couch just as Xerxes strode back into the hall. The sight that met the king's eyes did

nothing to soften his wrath. Attendants covered Haman's face as one of them mentioned to the king the gallows Haman had erected the afternoon before, some 75 feet high, on which to hang Mordecai, who had saved the king's life. Xerxes immediately said, "Hang Haman on his own gallows!"

Then Xerxes gave Esther Haman's house and possessions. She told him that the good Mordecai was her cousin and foster father, and he was immediately called in. She turned over to his management the house of Haman, and Xerxes gave Mordecai his signet ring, which he had taken back from Haman before sending him away to his execution.

The persecutor was dead, but his evil plot still existed, and there was a rule that the king's decrees were irrevocable. Esther came before the king again, bowing with tears, to plead for the evil to be averted. Again the golden scepter was extended to her, and she rose and requested that another order be written and sent out to countermand the first one, "for how can I look on, while my people suffer what is in store for them? How can I bear to witness the extermination of my race?" King Xerxes told her and Mordecai that they might write as they pleased in the name of the king, sealing the order with the royal signet he had given to Mordecai. Secretaries were summoned and Mordecai sent an edict as widely throughout the Persian provinces as Haman's had been sent, stating that the Jews would be allowed to defend themselves against any and all attackers when the appointed time came, the 13th of Adar, at the end of the year nearly eleven months away.

The Jews in Shushan rejoiced at their deliverance, and when the day came they executed the ten sons of Haman and 500 other enemies. Throughout the provinces 75,000 enemies were killed, but no plunder was taken by the victorious Jews. In Shushan at the end of the 13th, Xerxes asked whether Esther had any further request, and she petitioned a second day of retribution, which Xerxes granted. Therefore on the 14th, 300 more enemies were killed in the capital, but again no plunder was taken. This victory and deliverance have been commemorated by Jews ever since in the February or March feast of Purim ("lots," referring to the lots cast by Haman in setting the day of annihilation), at which time the Scroll of Esther is read amid rejoicing and feasting.

Shushan's Broken Columns

Today visitors to Shushan on the sweltering plain beside the river Ulai, where the faithful prophet Daniel had visions, can see a large field strewn with broken columns that once upheld the roof of the *apadana*, or festival hall, where brave, unselfish, sweet, kindhearted Esther entertained her royal husband and the wicked, scheming Haman.

At Hamadan, high in mountainous country, cooler than hot Shushan down on the plain near the Persian gulf, was the summer capital. In the synagogue there are two sarcophagi. They are draped characteristically with many several-yard lengths of beautiful cloth of various colors and patterns, some with gold and silver threads woven in. These are traditionally the tombs of Esther and Mordecai. On the wall behind and above the farther one (that of Mordecai) hang two tables representing the Law, with Hebrew letter-numerals and the first two words or so of each commandment, the first five listed down the right-hand tablet and the last five down the left-hand one. Whether Esther's body really lies there in the first tomb, she is certainly not forgotten by her people and by the many Bible readers down through the centuries. Her witness is still borne to us today—that God cares for His own and that following His plan for our lives is the best choice we can make. □

The Black and the White Dolls

In life it is better to be natural-like,
the way God has made us.

By D. A. DELAFIELD

LITTLE OLIVIA TOOK me by the hand and led me from the living room, where we had been playing a Bible game together, into her pretty bedroom. "I want to show you my dolls," she explained, as her sweet face glowed and she looked at me, her eyes twinkling.

I followed obediently, and we walked down the hall to the entrance of the bedroom.

As we entered, Olivia, with a sweep of her hand, pointed out the dolls. There they were, lying side by side on her bed—two huge dolls—each nearly as big as Olivia herself. One was black, the other white. Two little girl dolls, dressed in crisp clean clothes with the hair arranged perfectly. Each doll looked very lovable.

"Olivia," I commented, "I think they are lovely. They are very precious dolls."

A glow of warm feeling came over me as I returned to the living room to chat with Olivia's minister-father, Ulysses S. Willis. My wife and I enjoyed visiting in this home.

I had met Olivia only a few hours before at her father's church, where I preached that morning. We had felt at home there. Everyone had made us feel that way. Life had taught us earlier that the attitudes that we have toward other people will be reflected in their attitudes toward us. The friendly people of this thriving congregation had learned the same lesson. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over" (Luke 6:38).

So I was overflowing when I left the church that morning. But there was more coming—more blessings. The pastor and his wife had in-

vited us home for dinner, and what a sumptuous dinner it was. I noticed that Rosalyn, Roy Alan, and Olivia, the three children who sat across the table from us, enjoyed every bite too. The pastor and his wife sat at opposite ends of the table. They were a smiling, happy pair. The conversation was warm and animated.

But, back to Olivia. It was she who had ridden home with us after the morning church service, and Olivia was still with us in the car as we drove back to the church for an afternoon meeting.

She sat between my wife and me—a sweet little flower, alert and spontaneous as any 8-year-old in the world. What was it about this child that thrilled me? Perhaps it was that she seemed at home with us—this dear little girl whose parents had taught her to love everyone—the child with the black doll and the white doll.

As we drove in the car Olivia noticed a little fleck of powder on my wife's face. The powder wasn't exactly white. It was more of a natural color. In a language that all three of us could understand we concluded that it was better to be natural-like. In life it isn't natural to change our color. We should be what we are—what God made us. But we can all be friends, like Olivia, my wife, and Olivia's kind parents. Like the black doll and the white doll I saw side by side in Olivia's home. □

For the Younger Set

The Cat Who Can Tell Time

By AUDREY LOGAN

HAVE YOU EVER met a cat who can tell time? If not, then listen to this story.

Sox is a pretty cat whose white patches of fur on his black paws make him look as though he is wearing socks. That is how he got his name!

Sox seems to enjoy giving his owner presents. Unfortunately, his owner is not always very happy with his choice. Sometimes he brings home a nice fat juicy mouse and, carrying it proudly in his mouth, places it at her feet. He can't un-

derstand why she screams and says, "Take it away at once, Sox!" After all, he has spent a great deal of time catching it for her. Anyway, she loves Sox in spite of the mice.

But now back to the story of how a cat could tell time. Every night at eight o'clock his owner prepares a delicious meal for Sox. She places it in his special dish and puts it on the kitchen floor. Next to the food is a saucer of milk.

However, occasionally the family has guests in for the evening, or are busy reading in the living room and Sox's meal is a little late. But he always knows

when it is time for supper, apparently because he gets hungry. When eight o'clock passes and his food is not there, he decides he will have to remind the family.

This is what he does. First he bangs his head on the living room door so that someone will let him into the room. Then he strides in, looking very important, meowing loudly and long, to make sure they do not forget he is there. If they are too busy talking or reading and do not realize it is past his suppertime he has a special plan to make them notice him. He leaps from chair to chair and rushes around the room, skidding on the rugs.

"There is Sox asking for his supper," says Daddy

calmly. (He is used to this game by now.)

Mother is so disturbed by this noise that she gets up and makes his meal. "Oh, Sox, I'm sure you have an alarm clock in your tummy. You can always tell the time," laughs Mother.

Once he has been fed, Sox settles down on Mother's knee to sleep. She strokes him gently and he is content.

The family loves him dearly. In return he gives them lots of love and tells them so by purring loudly.

Boys and girls who are kind to their pets will discover that their pets will give them much pleasure. Few pets will tell time, but they'll provide pleasure in other ways.

Jesus and Perfection—3

In our past two editorials we examined Jesus' statement, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). By examining particularly the word *perfect* and its antecedents and by noting the context, we attempted to discover what this saying meant to those who, on the mountainside, first heard the words. This is the way Ellen White tells us to study the Sermon on the Mount: "Let us in imagination go back to that scene, and, as we sit with the disciples on the mountainside, enter into the thoughts and feelings that filled their hearts. Understanding what the words of Jesus meant to those who heard them, we may discern in them a new vividness and beauty, and may also gather for ourselves their deeper lessons."—*Thoughts From the Mount of Blessing*, p. 1.

We will not spend much time on the "deeper lessons," not that they are unimportant, but that our current series on perfection covers this aspect. This is also the aspect with which most Seventh-day Adventists are familiar, it having been frequently dealt with, whereas the linguistic backgrounds have not received much attention.

The Parallel Passage in Luke

Before leaving the linguistic aspects we would like to call attention to the parallel passage in Luke 6:36. Here instead of the word *perfect* the word *merciful* appears: "Be ye therefore merciful, as your Father also is merciful." Certainly, no theological doctrine on perfection could be based on the Lukan version. Someone might raise the question, In the Sermon on the Mount, which word did Jesus actually use? We have already pointed out that Jesus preached the sermon in Aramaic. And while we cannot be certain as to the precise word He used, we suggested *shalem* as a strong possibility. It so happens that *shalem* could be translated either by *teleios*, "perfect," or by *oiktirmōn*, "merciful." Thus if Jesus used *shalem* it is easy to see that in Greek two versions of His saying could have been preserved. An important rule in linguistic studies is that a word receives its meaning from its context. In the context, either *teleios* ("perfect") or *oiktirmōn* ("merciful") are appropriate translations of *shalem*. Depending on the contexts, other meanings for *shalem* are possible. For example, in Genesis 34:21 *shalem* is translated "peaceable," and in Nahum 1:12 it is translated "quiet." Interestingly, Ellen White quotes both Matthew 5:48 as well as Luke 6:36. For the latter see, for example, *The Ministry of Healing*, page 423.

In her writings, Ellen White deals with Matthew 5:48 both in its contextual meaning and in its wider meaning. An example of the former is the following: "The word 'therefore' implies a conclusion, an inference from what has gone before. Jesus has been describing to His hearers the unfailing mercy and love of God, and He bids them therefore to be perfect. Because your heavenly Father 'is kind unto the unthankful and to the evil,' because He has stooped to lift you up, therefore, said Jesus, you may become like Him in character, and stand without fault in the presence of men and angels."—*Thoughts From the Mount of Blessing*, p. 76. To this contextual meaning we have already called attention.

Coming to some of the deeper lessons we may gather for ourselves, it clearly follows that, since we are children of our heavenly Father, we will act as He does in other areas as well, not simply in the area of the treatment of the unthankful and unholy. In her comments on Matthew 5:48, in *The Desire of Ages*, Ellen White amplifies the far-reaching theological implications of this passage: "God's ideal for His children is higher than the highest human thought can reach. 'Be ye therefore perfect, even as your Father which is in heaven is perfect.' This command is a promise. The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil, and He has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning."—Page 311.

Thus there is no excuse for anyone's sinning. "The tempter's agency is not to be accounted an excuse for one wrong act. Satan is jubilant when he hears the professed followers of Christ making excuses for their deformity of character. It is these excuses that lead to sin. There is no excuse for sinning. A holy temper, a Christlike life, is accessible to every repenting, believing child of God."—*Ibid.*

The task will not be easy: "But those who are waiting to behold a magical change in their characters without determined effort on their part to overcome sin, will be disappointed. We have no reason to fear while looking to Jesus, no reason to doubt but that He is able to save to the uttermost all that come unto Him."—*Selected Messages*, book 1, p. 336.

God will be understanding of our frailties. "He knoweth our frame; he remembereth that we are dust" (Ps. 103:14). "With our limited powers we are to be as holy in our sphere as God is holy in His sphere."—*Ibid.*, p. 337.

We must not let our failures discourage us: "We shall fail often in our efforts to copy the divine pattern. We shall often have to bow down to weep at the feet of Jesus, because of our shortcomings and mistakes; but we are not to be discouraged; we are to pray more fervently, believe more fully, and try again with more steadfastness to grow into the likeness of our Lord. As we distrust our own power, we shall trust the power of our Redeemer, and render praise to God, who is the health of our countenance, and our God."—*Ibid.*

Thus it is obvious that some of the problems in the subject of perfection arise because of the nuances of the English language. The word *perfect* conveys to the English reader meanings that the Aramaic or Greek reader does not encounter. Thus when he considers the subject of perfection, the Bible student should always make clear whether he is using the word in its Biblical or its theological sense. There is a difference, as we have attempted to point out.

As we mentioned, it is not our purpose to deal in detail with the theological aspects of Matthew 5:48. The subject is broad and requires careful study. Those who undertake such a study must bring together all that inspired writers have said on the subject. These writers have said much, some of which may appear paradoxical. But we trust our linguistic study of the passage has resolved some of the paradoxes. The practical aspects of the subject have far-reaching implications.

D. F. N.

The Lord Is My Teacher

Pupil-teacher relationships
taught me valuable lessons about
man-God relationships.

By RUBY RATZLAFF

I TEACH MY FOURTEEN school children reading, spelling, math—and they teach me about life. More specifically, they teach me about the pupil-teacher relationship between a Christian and his God. My present pupils and those of previous years have given me a glimpse of what it means to be a pupil of the heavenly Teacher. The satisfaction I feel when Rodney * learns that three times five is fifteen; the disappointment I feel when I bring a model car for Loren to work on in his spare time, only to have him fool around until he has no spare time; the pleasure with which I watch Miguel and Pete chase each other up, over, and down the monkey bars—each of these moments in a school day gives me a dim idea of how the Lord must feel about me as His pupil.

Jo Ann and Wanda had just completed their first day of first grade; but still they lingered, painting at the easel in the corner of the classroom. I, busy at my desk, kept my ears open to their more-or-less continuous chatter.

Then for several moments there was silence—finally broken by Jo Ann's voice. "Wanda, doesn't it make you feel *big* to be in first grade?"

"Yes!" said Wanda. "It makes me feel like bossing people around!"

"I know. It makes me feel like bossing Buddy around!"

I gave no sign that I had heard. Mentally I chuckled over the idea of feeling big in first grade. And yet—doesn't my own head sometimes swell with pride when I have mastered some spiritual lesson comparable to the first day of first grade? And don't I occasionally look down upon and, yes, perhaps

Ruby Ratzlaff teaches church school in Delano, California.

even feel like bossing around, some brother or sister younger in the Christian way?

I suppose many teachers have tucked away somewhere a box or folder containing simple little treasures too precious to throw away. In my collection is a card that first-grade Kathy gave me for Christmas. Kathy made that card herself. She took a piece of pink construction paper and folded it in half. Then from an old card collection she chose parts of two cards, cut them out (getting her cutting almost straight), and pasted them (again, *almost* straight), one inside the folded construction-paper card, one on the front. The inside picture shows dark-pink birds on a Christmas tree. The picture Kathy selected for the front of the card displayed a lovely pink rose with red leaves. Above the rose is the message, "To Daughter-in-law With Love."

The fact that Kathy isn't really my mother-in-law doesn't make that card any less precious to me. What matters is the love of a child.

And I'm sure that with the Lord it is much the same way. When I bring Him some imperfect or inappropriate token of my love, He accepts and treasures it, because of the love it represents.

Ben was new to my classroom, and new to Seventh-day Adventist beliefs and heritage. When during a class discussion I mentioned Abraham, Ben asked, "Who is Abraham?" Another time I mentioned Mrs. White. Ben asked, "Who is Mrs. White?" As he learned a bit about the teachings of the Bible, about Mrs. White, about heaven, these topics seemed to catch Ben's imagination, and he wanted to know more. Often on the playground as I would come near where he sat gently swinging, he would say, "Miss Ratzlaff, what's heaven like?"



The author would gladly have discussed the joys of heaven with any child on the playground, but only one child questioned her about it.

Or, "What's it like to have a vision?" Or, "When Mrs. White had her vision, did she see . . . ?" I was thrilled to be able to talk with Ben concerning what we know of heaven, thrilled to have a chance to answer his questions.

One noon hour after I had spent several minutes near Ben's swing discussing heaven with him, I looked at the other children. I thought of how happy I would have been to spend time talking with any one of them. I would have gladly discussed the joys of heaven with any child on that playground. Why, then, had I spent time with Ben and not with the others? Because Ben asked—because he was interested.

And surely the Lord has lessons He wants to teach all His

pupils. But only to those whose hearts are open will He impart His most precious lessons. I want to be receptive—I want an open heart.

This next story doesn't really belong with stories of my school children—for Taddy was only a little 3-year-old boy who happened to live next door to the school. But Taddy's story illustrates, I believe, an attitude common to many of us.

The school children and I were outside doing a little gardening when Taddy came out to see what was happening. I glanced at Taddy, then looked again. Yes, his shirt was on him. And yes, his arms were through the armholes all right. But the shirt collar was where the tail should have been, and the tail where the collar belonged. "Taddy," I said, "who put your shirt on you?"

Taddy's face lit up; his chest puffed out in pride. "Me!" he said, pointing to himself with his chubby forefinger. "All by myself!"

Often when I try to do the Lord's will or His work "all by myself," I remember Taddy. For I find that all my righteousness is, indeed, like filthy rags—or at the very least like a small child's upside-down shirt.

A Lesson in Retaliation

One morning during worship I talked with the children about the verse, "Vengeance is mine; I will repay, saith the Lord." I tried to get across the idea that a child need not hit the fellow who hits him, for the Lord has promised to pay back those who need paying back. And the children seemed to grasp the concept.

On the way in from recess later that morning, I saw Carl speeding, and put out a hand to slow him down. But then, looking into his face, I saw fury there. "You're angry, aren't you?" I said.

He, still smoldering, answered, "Yes. And I'm not going to let God take care of him, either. I'm going to take care of him myself!"

How often when someone hurts me, I react as did Carl. Oh, the little hurts—I'm quite willing for the Lord to handle those. But the big ones—somehow my first impulse often is that I must take care of those myself.

On report-card day Loren took his report card from my hand, opened it and looked first at the *behavior* side of the card. He saw I had marked that he needed to improve in practicing self-control and promptly wailed (in his dismay almost jumping up and down), "Teacher! What do you mean by this?"

If the Lord should point out a weakness in me of which I'm not aware, I want humbly to accept His evaluation. For He knows me so much better than I know myself.

Occasionally with older students, as a final question on a final test I ask, "What have you learned in this class that you will remember five years from now?" Teen-age Peggy, confronted with that question, wrote simply, "You!"

And in my imagination I picture that as the way it will be when the Lord promotes His students to the higher, the heavenly course. Perhaps as He welcomes His students into that school of the hereafter, our Teacher will ask, "Of all that you learned on earth, which one thing stands out? What one concept will stay with you throughout eternity?"

And as His students grope for an answer, as they review all the learnings of earth, I think that finally they will realize that the Lord Himself is what they learned. And to that question, "What will you remember forever?" they will answer simply, "You, Lord." □

* The names of all children have been changed.

Especially for Men By WALTER R. L. SCRAGG

Any Good Vibes Lately?

IN A WORLD made by a good God, can anything that feels good be bad? Eden provided one answer:

"But I feel
Far otherwise the event;
not death, but life
Augmented, opened eyes,
new hopes, new joys,
Taste so divine, that what
of sweet before
Hath touched my sense,
flat seems to this, and
harsh.
On my experience, Adam,
freely taste,
And fear of death deliver
to the winds."

JOHN MILTON, *Paradise Lost*, book 9, lines 984-989.

"The vibes are good,"
"It feels great," "Come on
in, the water's fine." "On
my experience, Adam..."

Now would be the moment to sidestep and talk of alcohol (brain damage, liver disease, et cetera), or tobacco (blood pressure, lung cancer, and so on), or drug addiction, but today I want to skirmish along another route.

Every month the little magazine receives the same routing. It appears at the behest and expense of some well-minded propagandist. It moves swiftly from the right of the desk (where my secretary has placed the morning mail) to the far left (where a deep rectangular file yawns hungrily) and so vanishes.

The magazine is slick and well-illustrated, but I fear its philosophy. It shimmers with the vibes of the charismatic movement. Sober-minded business executives glow with the new hopes, new joys, experienced in mass rallies, and Holy Spirit conventions.

Perhaps if a caution appeared occasionally, or a hoax were exposed, it might help. But no article ever warns of Satan's sinister use of the senses or even suggests that we might "try the spirits."

The search for Milton's words led through pages and pages of his archaic but

moving meter. He sees both angel and Adam damned for yielding to feeling rather than right.

The coin of feeling shows two sides, both with their dangers. To feel good is a rare enough event in most lives to make us want to encourage its repetition even at the risk of addiction or disobedience. "Happiness that is sought from selfish motives, outside of the path of duty, is ill-balanced, fitful, and transitory; it passes away, and the soul is filled with loneliness and sorrow; but there is joy and satisfaction in the service of God."—*Steps to Christ*, p. 124.

The other side of the coin finds us fearing our salvation because little feeling accompanies it. We forget that eternal life builds on the axioms of the cross, Christ's sinless life and His resurrection. Salvation follows spiritual law, not feeling.

Isaiah's call, "Come, let us reason together," offers protection from feeling that overrules judgment. It may also refine our conclusions about the miracles of the last days that are designed to deceive both "the elect" and "the nations."

And, by the way, did you think that the spirits will produce only stadium-sized, mass circulation wonders, and leave the smart Christian tut-tutting his way past them all to the glory land? Perhaps it's time to re-examine the pitfalls of the new morality, of situation ethics—if you're human you're probably hooked on feeling good, and that feeling might well be an inheritance direct from the serpent in the bower.

It mightn't even hurt if a little of the same re-examination touched our homes and personal relationships. A greater reliance on judgment, reason, and principle and less on feeling might be quite salutary. After all, the kind of love that governs Christian relationships is, first and foremost, a principle.

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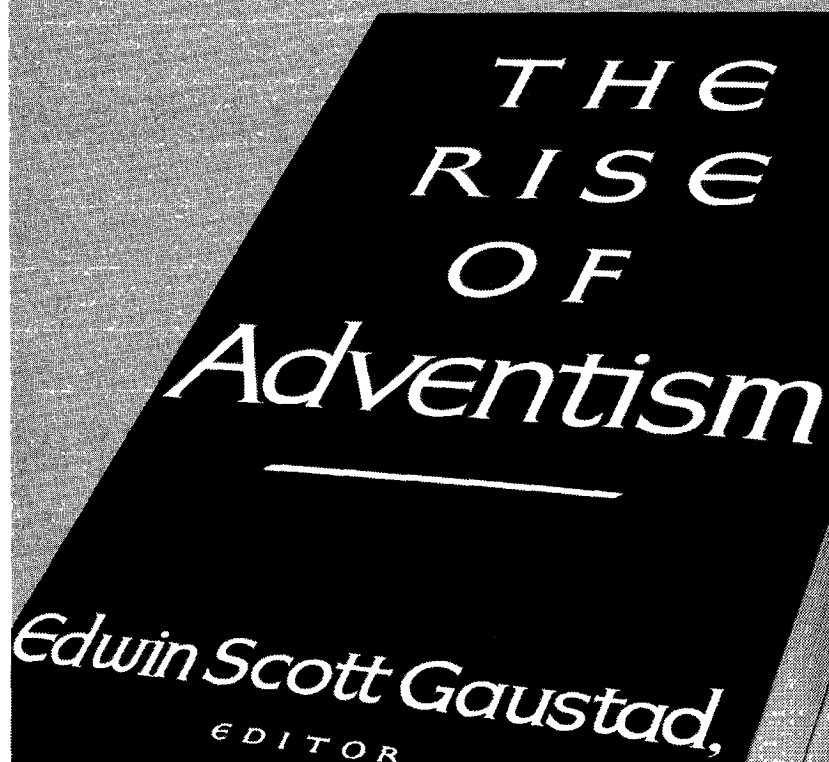
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—Martin E. Marty

The Rise of Adventism is not a history of the Seventh-day Adventist Church. It is a history of Adventism in general, as set forth in a series of lectures delivered at the Loma Linda University church during 1972-1973.

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Is Your Faith Your Own?

Today's youth is called to do more than defend the faith of his spiritual ancestors against the assaults of liberal theology.

By CLARK B. McCALL

HUNDREDS OF THOUSANDS WILL ONE DAY experience the shocking disillusionment that their religious faith has been anchored to error. Many will also share a keen disappointment in realizing their lives have been given to a counterfeit cause.

Why must millions undergo such a disenchantment? The reason is, religious beliefs are usually handed down from parents to children as a sacred legacy to preserve. The only allegiance of many to a church organization is based on family inheritance.

Yet, since Seventh-day Adventism is true, does it matter if a Seventh-day Adventist's beliefs are based solely on the in-

Clark B. McCall is pastor of the Kerman, California, Seventh-day Adventist church.

struction of parents, teachers, and preachers? For a Seventh-day Adventist there will not come the shattering moment of disillusionment that many of his beliefs were "cunningly devised fables." Yet how can he be sure of his faith anymore than others if his religious profession is simply handed down from respected authority? There are undoubtedly many Seventh-day Adventists who would not be Seventh-day Adventists today if they had been born to non-Adventist parents.

Some time ago I visited with an Adventist mother who was deeply concerned about her son and daughter. They had been baptized while attending one of our academies. However, they were now both young parents and showed no interest in the church. They confessed they had been baptized because it was expected of them. Since others were being baptized, they felt they too should take the step.

During my college years I met many who seemed to have an average religious experience. Yet as the years passed there was a gradual deterioration. When they faced graduation some of them were no longer in harmony with the Adventist faith.

Reflecting upon why these college friends took the course they did, I concluded that their religious faith must not have been their own. There were no deep roots because there had never been personal search and study. Their surface beliefs were blowing away in the first fierce winds of adult temptation.

Today's religious revolution proclaims loudly that men must build a personal faith. The charismatic movement with its glossolalia is spreading to churches everywhere. Spiritualism has assumed a new and respected role in the worship of conservative churches. Scientists promise a chemical Christianity in which love, peace, and joy can be purchased at the drug-store along with deodorant and toothpaste.

Today's mind-confusing developments suggest we need to evaluate the quality of our personal faith. Am I an Adventist because of my personal evaluation of the evidence? Or am I one because I grew up in a particular religious atmosphere in which, when I reached the proper age, baptism was expected of me?

Today's youth is called to do more than defend the faith of

The Walk of Life

By AILEEN ANDRES



It's all too easy
to miss the flowers
as you walk
through life,
stumble
each time
there's a rock,
and collect mud on your shoes.
Instead,
dear friends,
walk with measured
step—
plodding a little
to develop
muscle
and skipping enough
to keep your
joy.

his spiritual ancestors against the assaults of liberal theology. He must possess convictions born of a careful examination of religious information and experience.

Christian education can shelter itself from the false philosophies of modern shrines. Yet could it be that a teacher who requires students only to reflect the instructor's thoughts is contributing to the alarming number of apostasies? Teachers are needed who will stimulate students to think for themselves and who will place upon those whom they instruct the responsibility of building a personal faith.

Paul could say "I know whom I have believed." His doctrinal positions were born of the conviction grounded by personal knowledge. Secondhand testimonies would never produce the courage he needed to face his age.

In his book *The Dilemma of Modern Belief*, Samuel H. Miller, Dean of Harvard Divinity School, discusses the challenge that secularism and materialism pose in man's encounter with the Christian faith. Dr. Miller states, "The ancient dogmas no longer dominate the imagination; the modern divisions no longer capture man's loyalties. The shape of life has changed; the patterns of truth are different; the questions have new terms; doubts have deeper dimensions; the hunger of the heart and mind has been enlarged; the risks have greater costs . . . the church cannot amuse itself with the posture of past prestige or present popularity; it has inherited a revolution."

The intellectual temptations that challenge the Christian today are so subtle and yet so formidable we cannot remain neutral in our reaction. For us to stand firm, our beliefs must be more than theories handed down in sacred succession.

Speaking of a member who depended upon others for his religious views, Sister White said, "Brother P has failed to see the vital importance of the question. He has not felt the burden pressing him to search diligently independent of any man to find out what is truth."¹

She spoke of a group: "Here is the great danger of many in——. They have not an experience for themselves. They have not been in the habit of prayerfully considering for themselves, with unprejudiced, unbiased judgment, questions and subjects that are new and that are ever liable to arise. They wait to see what others will think. If these dissent, that is all that is needed to convince them that the subject under consideration is of no account whatever. . . . Their identity is submerged in others; they are merely shadows of those whom they think about right. . . . Men, women, and youth, God requires you to possess moral courage, steadiness of purpose, fortitude and perseverance, minds that cannot take the assertions of another, but which will investigate for themselves before receiving or rejecting, that will study and weigh evidence, and take it to the Lord in prayer."²

Regarding Bible study we are challenged, "We should not take the testimony of any man as to what the Scriptures teach, but should study the words of God for ourselves."³

No Human Perfect Criterion

"We must study the truth for ourselves. No living man should be relied upon to think for us. No matter who it is, or in what position he may be placed, we are not to look upon any man as a perfect criterion for us."⁴

Ellen White further emphasizes, "Allow no one to be brains for you, allow no one to do your thinking, your investigating, and your praying. . . . It is proper and right to read the Bible; but your duty does not end there, for you are to search its pages for yourselves."⁵

Adventist pioneers were not products of homes believing in the third angel's message. Their foundation for faith was

built on a foundation of many hours of scriptural study, with evidence carefully aligned. Ellen White states that when the believers assembled in the period after the great Disappointment, scarcely two believed alike. However, after much effort, prayer, and diligent research a harmonious body of beliefs was established.

As a young parent I cannot accept the philosophy frequently voiced in the non-Adventist world: "I don't try to influence my children in religion because I want them to decide for themselves when they get older." Usually such an unfortunate child decides for no religion. I understand the need to provide my children with an atmosphere of religious training in the home, school, and church. However, this must not be merely an exercise in dogmatic, formally imposed religion. This training must create in them the desire personally to investigate the Bible for themselves and to find a reality in religious experience.

The Christian teacher should do more than simply supply facts to his students as a business executive feeds information into a computer. His work is that of a catalyst, stimulating the student to search out information and build a faith of his own.

Youth Not to Be Reflectors

Inspired counsel on this point is abundant. Mrs. White wrote: "Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. . . . It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men's thoughts."⁶

As a Sabbath school teacher I have noted that the class members who seemed to have the deepest convictions about their beliefs were those who had carefully searched out religious truth for themselves. I have noted also those whose answers and contributions seemed to be merely a reflection of oft-repeated statements on church beliefs. Their tone suggested they were simply reciting a formal church creed rather than a judgment based on personal study and experience.

God has provided sufficient evidence for every person to build a framework of personal faith. He makes it clear that such a faith must be an "educated faith."⁷ "He gives evidence which must be carefully investigated with a humble mind and a teachable spirit, and all should decide from the weight of evidence."⁸

We are told how this process builds faith: "The evidence of the truth of God's word is in the word itself. Scripture is the key that unlocks scripture. The deep meaning of the truths of God's word is unfolded to our minds by His Spirit."⁹

Have you personally examined the abundant evidence available to support the Bible's claim to inspiration? Have you studied the blueprint for the Christian life and then practiced it experimentally to test its claims by experience? Have you claimed God's promises and found that a careful observance of the science of prayer has produced ever-increasing evidence to deepen your faith? Those who possess the integrity, industry, and discipline to build a foundation of personal discovery will stand unshaken amid history's final moments of great decision. □

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- ¹ *Testimonies*, vol. 2, p. 696.
- ² *Ibid.*, pp. 129, 130.
- ³ *Steps to Christ*, p. 89.
- ⁴ *Counsels to Writers and Editors*, p. 45.
- ⁵ *Fundamentals of Christian Education*, p. 307.
- ⁶ *Education*, p. 17.
- ⁷ *Testimonies*, vol. 9, p. 271.
- ⁸ *Ibid.*, vol. 3, p. 255.
- ⁹ *Ibid.*, vol. 8, p. 157.

College Facilities, Churches Are India's Needs

By W. F. STORZ

THOUGH ADVENTIST church members in India have been comparatively few in number, Southern Asia is witnessing unprecedented opportunities with which facilities for higher education and church housing have not been able to keep pace.

Spicer Memorial College in Poona was planned for approximately 350 college students, but 792 students are currently enrolled. Sixty young women are crowded into one room in their dormitory, but this is better than the 70 crowded into one room, 38 by 45 feet square, in the men's dormitory. Each young man has only about 25 square feet of floor space, little more than room for his bed.

These 792 college students,

W. F. Storz is Sabbath school director, Southern Asia Division.

representing 46 language areas, come from widely varying backgrounds. They come from distant Nepal and lofty Assam; from the torrid South, and even from other countries, such as Sri Lanka, Burma, Malaysia, China, Africa, and Iran.

Many Spicer applicants have to be turned away, although the college administration regrets having to do this. Let us suppose that Chelliah (name changed) had not been admitted. Unable to continue his schooling because of family problems, he drifted from one job to another and from one frustration to another. Then he attended some meetings in order to improve his English and to broaden his education. A spark of interest was kindled, which finally grew to a burning love for Jesus. Upon the recommendation of the evangelist he

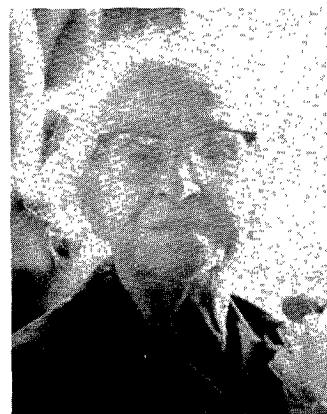
was admitted to Spicer College after his baptism. He participates in an active witnessing group, and during vacations he sells literature to earn a scholarship to return to Spicer. Where would Chelliah be today if he had not been able to register for classes at Spicer?

Part of the first quarter Thirteenth Sabbath Offering overflow will go to Spicer Memorial College to help meet some of the college's needs. Other overflow funds will build churches in India, where 650 congregations have no church in which to worship.

In a country where rainfall is very heavy (one state averages 480 inches a year) it can be very difficult to meet outdoors on Sabbaths. Meeting under a tree might be a pleasant experience in the summertime, but it becomes an entirely different experience in January when the temperature drops to freezing. In rural areas, homes are not ordinarily built with rooms to accommodate even a small congregation. Land is very precious in an overpopulated

country such as India, where the average is 457 people to every square mile. Land may cost several times as much as the church to be built on it, much more than church members can afford.

Seventh-day Adventists in Southern Asia have the faith to believe that the Thirteenth Sabbath Offering for the first quarter of 1975 will be large enough to relieve somewhat this lack of churches.



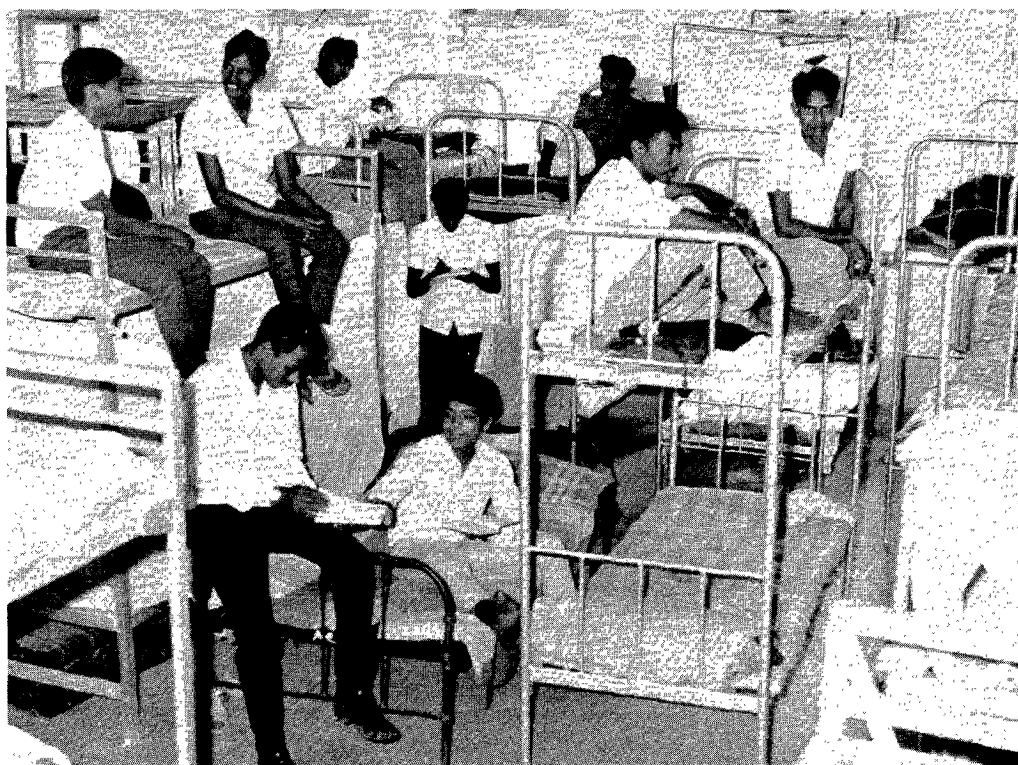
CALIFORNIA ADVENTIST PASSES CENTURY LINE

At an open house in Ojai, California, honor was paid to "Mother Olney," whose life spans a century. Friends had gathered to wish her well and have a slice of her birthday cake. An attraction to many were mementos of bygone years—pictures of Mrs. Olney as a girl, an ancient doll, scenes painted by Mrs. Olney, and a treasured diary.

A Methodist until 1909, she studied the Bible carefully with a sister-in-law, and both she and her husband, Charlie, were baptized into the Adventist faith in 1910.

Widowed in 1917, Mrs. Olney began teaching in an Adventist school to support her three children, Gretchen, Stephen, and Yvonne. All three are active workers in the cause of God. Her son, although retired from the ministry, is still spreading the good news.

FRANKLIN W. HUDGINS
Communication Director
Southern California
Conference



Seventy young men share one room, 38 by 45 feet, in the men's dormitory at Spicer Memorial College.

North America Ordinations



SOUTH DAKOTA

Ordained at the South Dakota camp meeting in Huron were three young men: Larry B. Stephens, Pierre district pastor; Weldon Treat, Yankton-Hurley district pastor, and James Neergaard, engaged in "dark county" evangelism. From left to right are W. O. Coe, Northern Union Conference president;

Elder and Mrs. Stephens; Elder and Mrs. Treat; Elder and Mrs. Neergaard; and George W. Liscombe, conference president. Paul Gordon of the Ellen G. White Estate, though not pictured, also participated in the ordination service.

J. G. NIKKELS

South Dakota Conference



OKLAHOMA

Max A. Trevino, Oklahoma Conference treasurer, was ordained to the gospel ministry during the conference camp meeting.

Those participating in the service included, left to right, William Hoffman, Voice of Prophecy evangelism coordinator; D. A.

Delafield, associate secretary of the Ellen G. White Estate; Elder and Mrs. Trevino; C. W. Skantz, Oklahoma Conference president; and B. E. Leach, Southwestern Union Conference president.

ROBERT RIDER

Secretary, Oklahoma Conference



BRITISH COLUMBIA

Robert Lehmann, in charge of the Prince George, British Columbia, district, was ordained during the British Columbia camp meeting. H. D. Singleton, General Conference North American Regional Department director, gave the ordination sermon.

W. W. ROGERS

*Communication Director
British Columbia
Conference*



ARIZONA

Richard M. Davidson, president of the Flagstaff, Arizona, Ministerial Association and pastor of the Seventh-day Adventist churches in Flagstaff, Winslow, and Page, was ordained to the gospel ministry during camp meeting services in Prescott.

Elder Davidson is pictured with his wife, Jo Ann.

JEFFREY K. WILSON

*Communication Director
Arizona Conference*



QUEBEC

John H. Whalley, assistant pastor of the Montreal Westmount church, and Werner H. Seidel, district leader of the Eastern Townships, were ordained to the gospel ministry in the newly organized Quebec Conference during the annual camp meeting.

Pictured from left to right are P. F. Lemon, Quebec Conference president, who ex-

tended the welcome; Elder Whalley; J. Wayne McFarland, General Conference Health Department associate director; W. R. Beach, General Conference vice-president, who offered the dedicatory prayer; N. B. Prosper, pastor of the Montreal Beersheba church; Elder Seidel; and L. W. Lowe, Canadian Union Conference Ministerial secretary.



TEXAS

Two workers were ordained during the Texas camp meeting, Charles Williams, director of conference literature evangelists, and Roland Shorter II, pastor of the Wichita Falls-Vernon district.

Elder and Mrs. Williams and Elder and Mrs.

Shorter are in the front row. Behind them are George Knowles of It Is Written; B. E. Leach, Southwestern Union Conference president; and Charles Dart, then Texas Conference president.

BOB SEAMOUNT
Texas Conference

ENGLAND

Council of Churches Welcomes Adventists

On Monday, October 28, in the presence of the one-hundredth Archbishop of Canterbury, Michael Ramsey, the British Council of Churches (BCC) welcomed the Seventh-day Adventists as "consultant observers." R. D. Vine, Stanborough Press editor, accepted the welcome on behalf of the Adventist Church during the three-day residential council, held at the High Leigh Conference Centre, Hoddeston, Hertfordshire. A total of 150 delegates attended.

By definition, the BCC is "a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfill together their common calling to the glory of one God, Father, Son, and Holy Spirit."

The Seventh-day Adventist Church, like the Roman Catholic Church, enjoys the status not of "member" but of "consultant observer." This is significant. Both Seventh-day Adventists and Roman Catholics sense a world mission and have a distinctive message.

The Adventist Church's new relationship within the BCC means recognition at top level that Adventists are a genuine Christian church; understanding by the other churches that our relationship to them is one of Christian concern and compassion; and our willingness to be helpful and cooperative in projects, discussions, and concerns, which do not impose theological strictures and which do not necessarily require a concealing of church identity.

Long ago, Ellen G. White counseled: "Our ministers should seek to come near to the ministers of other denominations. Pray for and with these men. . . . As Christ's messengers we should manifest a deep, earnest interest in these shepherds of the flock."—*Testimonies*, vol. 6, p. 78.

R. D. VINE

Doctor in Pakistan Sees Need to Prevent Disease

By ALLAN LAUGHLIN

THE KARACHI Seventh-day Adventist Hospital in Pakistan has approximately 122 beds plus a labor room and nursery. The staff includes quite a large number of doctors, but the proportion of those who are Seventh-day Adventists (6) is small.

Most of the year all of the beds are full, and there are often beds in the corridors. We frequently have to turn patients away. In obstetrics there are about 120 deliveries a month. In the medical and surgical sides of the hospital

we have a high proportion of infectious diseases, particularly in the children's ward. Malaria, TB, dysentery—both amoebic and bacillary—hepatitis, typhoid, and tetanus are common.

We have a large number of children severely ill from these diseases. Many are brought in dead or they die within an hour or two. The most common cause of death is dehydration from diarrhea and vomiting. It is tragic to see as many as three children dying in a single night in the children's ward from diseases that are largely preventable by an adequate vaccination program or by the parents' bringing the children in at an earlier stage.

Allan Laughlin, M.D., is a doctor on the staff of the Seventh-day Adventist Hospital, Karachi, Pakistan.

It is also tragic to see young children—usually of a slightly older age group—with heart failure and renal failure of a terminal stage brought to us for the first time.

Surgical patients also often come at a late stage. Frequently they have perforated ulcers, bleeding ulcers, or stones of the urinary tract. The high incidence here, I am sure, is at least related to the low intake of water in the hot climate. There are, of course, other factors, some of which are dietary.

From the point of view of the Adventist health message there are several comments that can be made on the disease patterns in this part of the world:

1. Most of these infectious diseases could be reduced or prevented by adequate public health measures.

2. The diseases of Western society are increasing in frequency as Western culture

and dietary habits are introduced.

3. The highly seasoned type of food that is common in this society frequently leads to ulcers and other gastrointestinal disturbances. Ulcers are very common among those in their late teens and 20's and 30's.

4. Meat eating is common here. Food poisoning and infectious disease are problems because flies are everywhere, and there is no cold storage.

5. Chewing of pan and betel nut is a common habit. This has a disastrous effect on the teeth and the mouth, causes addiction, and seems to be associated with gastrointestinal disorders.

6. The poorer people, because of the high cost of fruit and vegetables, are forced to eat a high carbohydrate and low protein diet, which leads to a lot of malnutrition. Children particularly seem to suffer from this.

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Southern Publishing Association





Peter Tung, seated at the table, a physician from Karachi, sees patients at the clinic in Essa Nagri.

As an extension to our work in the hospital, we are running a number of village clinics. Because of the very low wages in this country many people are unable to afford hospital care and medicines, so for this reason and also because Seventh-day Adventists in the villages want us to come, we feel there is a work to be done here.

The first village clinic was begun just over a year ago in Hussain D'Silva, where a branch Sabbath school has grown into a church, which is pastored by Gladwyn Jacobs and his wife. There are now 30 or 40 members. Here we see about 30 to 40 patients a week.

Our other two clinics are only a few months old. The first of these is at Golimar, where work was also started by Pastor Jacobs. Members are about to build a church in this place, but they do not have the room that is available at Hussain D'Silva, where there are separate school and church buildings. The third clinic is at Essa Nagri, where there is a branch Sabbath school carried on by Maqbool Inayat, teacher at the elementary school associated with the Karachi Hospital. There are four other areas where we would like to start a village clinic program.

There is one problem foremost in my mind as I have worked in the hospital and in

the clinics here, and that is that many of the diseases that are claiming the lives of thousands of children in Pakistan are preventable. So many of these children could be helped by adequate vaccination programs.

At present the local cost of the vaccines would be about Rs. 30 (US\$2.94) per patient, unless we can get them cheaper elsewhere. We have about 350 families on our rolls at the three present clinics who would want this. Then there are the four villages where we have not yet started medical work,

but have an evangelistic work. We could easily have 4,000 or more people to vaccinate. The greatest problem is not recognizing the need, but having the means to do something about it.

ETHIOPIA

Evangelistic Center Opens in Asmara

December 15, 1974, was a day of rejoicing for Seventh-day Adventist Church members in Asmara, Province of Eritrea, Ethiopia, for on that

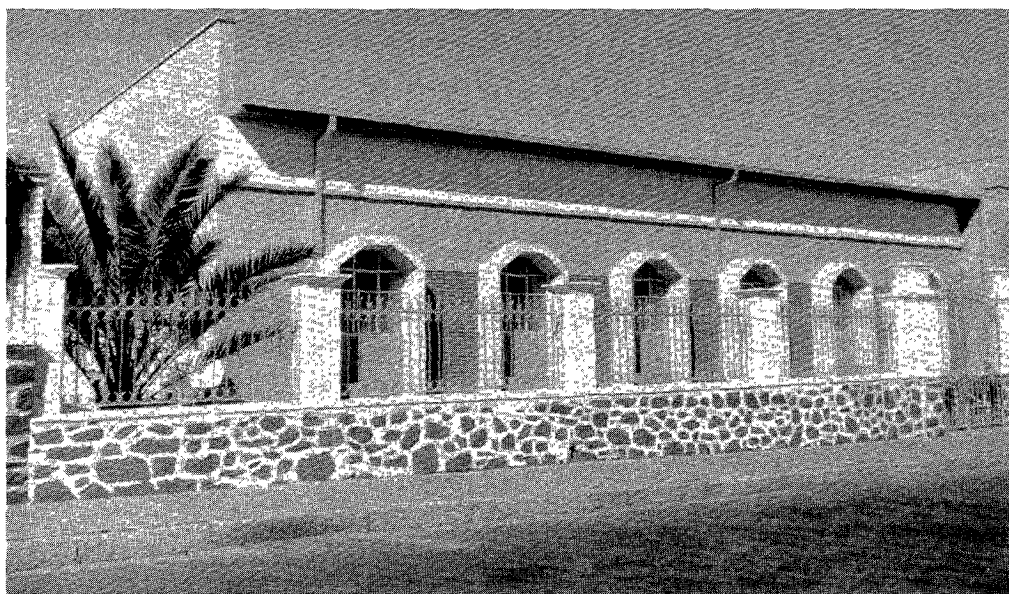
day they and many friends and well-wishers attended the opening of the Asmara Seventh-day Adventist Evangelistic Centre.

Special music was provided by teachers and students of the Asmara SDA school. Representing the government of the Province of Eritrea was His Excellency Fitarari Tesfa Lidet Ghered, the vice-governor, who was accompanied by the chief of police of the City of Asmara, General Goytom. Among other dignitaries present were the wife and father of the governor of the province.

The ceremony was presided over by Solmon W. Endreas, North Ethiopia Field president. R. F. Williams spoke on behalf of the General Conference, and E. W. Pedersen and C. E. Schmidt represented the Afro-Mideast Division. E. H. Sequeira, Ethiopian Union Ministerial secretary, who shortly will begin an evangelistic series in this center, offered the dedicatory prayer.

The Asmara Evangelistic Centre was made possible largely by funds donated by M. G. Anderson, Sr., of Yakima, Washington. This attractive building has a seating capacity of approximately 350.

ROY F. WILLIAMS
Associate Secretary
General Conference



An evangelistic crusade will begin soon in the new Asmara Seventh-day Adventist Evangelistic Centre.

The Unassigned Wife

By MARJORIE DAWSON WOODRUFF

NEATLY TYPED on official-looking paper were the words "unassigned wife." In the corresponding space on my husband's paper appeared the title, "President, Sierra Leone SDA Mission." I wondered what an unassigned wife would be expected to do? I knew that because of the hot, humid climate we would have a houseboy; consequently, there should be ample time for something. When I inquired of an experienced friend I was told with a quizzical smile, "Oh, you'll find plenty to do!"

Then I reasoned that actually, as a pastor's wife, hadn't I been an unassigned wife for 22 years? So I chose my priority—while my husband took care of the mission, I would take care of him. In addition, I would take up other projects along lines of my interest and experience as need demanded and time permitted. Breathing a prayer for help, I confidently embarked on this new adventure. Now, after two terms of mission service, I too have a quizzical smile, and one who saw it recently suggested that I write the thoughts behind it.

How well I remember those first few months, when we learned to adapt to our tropical living conditions. The intense heat made me perspire constantly, my hair was usually wet with drops sliding ticklingly down my scalp. The midday siesta and early bedtime were absolutely essential. (The president still needs occasional reminders of this fact.) All food and water must be carefully prepared to guard against disease. Some recipes and menus needed slight, creative alterations. I had to learn how to shop at the many small stores, find my way through the maze of market aisles, bargain with the traders, all amid the pungent odors of smoked fish, hot peppers, palm oil, and sweaty bodies. With basic furniture supplied, I had to transform the house into Our Home and establish a work program with the houseboy. All the while, our ears were straining to catch the words and accents common to this country where English is not exactly English. Every time Edward said, "Missus, Ah de com," he would go, but I didn't know what the words meant. But it's remarkable how quickly a new life-style can become routine, even comfortable. After six months 80 degrees felt chilly, marketing was not unpleasant, the ants and lizards (yes, in the house) no longer startled me, and I understood Edward's "Ah de com" to mean that he would be back in just a minute. As an unexpected bonus, my former sinus, skin, and weight problems disappeared.

It was a privilege to travel around the field with my husband. We would go in the car, usually on a Sabbath, supplied with lunch and drinking water, to attend services in the outlying districts. There would be baptisms, thirteenth Sabbath programs, baby dedications, JMV Investitures, all giving us opportunity to get acquainted with our people and their spiritual needs, see areas for improvement, and sample the local foods. The women and children were of special interest to me, and I would make mental notes concerning possible plans for the future. There were invitations to harvest festivals, speech days, sports events, and receptions for various national dignitaries. I remember wed-

dings, marriage blessings, and funerals we helped with. An unassigned wife is free to do all these things.

But there are also many times when I must stay home—alone—while he goes on trek, or to union committee. The best help for him then is the knowledge that I will be cheerful, busy, praying for him, and missing him while he's away.

The door of the president's home must always be opened to friend or stranger by a smiling, gracious hostess. Sometimes our fellow missionaries, who feel the need of "getting away," come for a weekend of different scenery. There are our "other daughters," the student missionaries, who come to their "African" mother and father and appreciate our "half-American" home, as one girl put it. Sometimes it's a weary world traveler who needs a bed and a meal. The union, division, and General Conference brethren are always enjoyable, inspiring company, as are the other Protestant missionaries in our town, whom we count among our best friends. Communications being what they are, the guests at this "hotel-restaurant" often come without benefit of reservations, and the hostess must cope, manage, or make-do at whatever time they arrive.

Coping With the Unexpected

For example, I'll never forget the departure of our first student missionary. Our own daughter was with us that summer, and one Thursday night the four of us were packed and ready to drive to Freetown early in the morning. The ticket had to be picked up Friday afternoon, my husband would preach there Sabbath, and it would be a short, easy trip over to the airport by 11 o'clock Sunday morning. Well, it was nearly midnight when a transport lorry drove up to the house and out stumbled three sleepy, bone-weary student missionaries from Monrovia, Liberia! After a hurried consultation, we decided to stay in Bo for the weekend, and with all seven of us, drive the 180 miles directly to the airport early Sunday morning, a risky venture we usually avoid. The change of plan was relayed to Freetown on our radio, but it was not certain that the person involved with the ticket would get the message. We reached the airport in time, but only after a delay of 45 agonizing minutes at a checkpoint a mere five miles distant, where we tried to convince the officials that as residents of another district we shouldn't have to pay the local tax and they should let us pass. More nerve-wracking moments ended when the ticket-bearer arrived before flight time. So it worked out all right.

If you are wondering by now as to whether there are other demands on the unassigned wife, the answer is Yes. Supplying program materials and know-how for children's Sabbath school and VBS claimed attention. There was need for an instructor for the Voice of Prophecy Bible Correspondence School, for "only a couple of months" the president said, until the new man came from Nigeria, which turned out to be a year later. Could I play the little pump organ for church services? Yes, and now there are three others learning. In between the bigger jobs came the small immediate needs such as taxi service to the hospital at 1:30 A.M. for a new mother whose fever was 106.8 degrees. Why her husband waited so long before calling for help is a story in itself. Another time it was a brokenhearted mother with her new babe in the last throes of tetanus who needed a ride to her village 12 miles away.

Being an unassigned wife means being where the action is, and I wouldn't trade places with anyone.

Marjorie Dawson Woodruff is the wife of G. M. Woodruff, president of Sierra Leone Mission.

Australasian

● Sixteen members of the MV Fly-N-Build team left Sydney on December 18, en route to the New Hebrides to assist in the Aore Mission Station rebuilding program.

● While on the ground at Meekathara, December 17, the West Australian Conference Cessna aircraft was hit by a "Willy Willy" (whirlwind) and one wing tip was damaged. The wing will have to be removed and railed to Perth for repairs, so the plane will be out of commission for a week or two.

● From December 9 to 13 the Sydney Adventist Hospital had a total of 108 column inches of publicity in two newspapers. The hospital had 3,000 people on the hospital lawns for a Carols by Candlelight program the same week.

● The Central Pacific Union Mission headquarters building was officially opened and dedicated on Sunday afternoon, December 8. Participants included the mayor of Papatoetoe, C. O. Franz and C. D. Henri from the General Conference, and R. R. Frame and L. L. Butler from the Australasian Division. Every mission territory within the union was represented, including Pitcairn Island, which was represented by its magistrate, Purvis Young. After the opening, the annual meeting of the union was held in the conference room December 9 to 11. Puni Fereti, new president of the Samoa Mission, is the first Samoan to occupy this position.

Far Eastern

● A special project for winning Buddhists, under the direction of Gottfried Oosterwal, chairman of the World Mission Department of the Seventh-day Adventist Theological Seminary, has been adopted by the Far Eastern Division. Sunti Sorajjakool, Thailand Mission president, recently was appointed Thailand's director for this

project, which is designed to meet the new openness seen today in Buddhism.

● Eight pastors were ordained to the gospel ministry during a session of the Korean Union Mission quadrennial constituency meeting in Seoul. Ordained were O. Y. Oh, K. H. Shin, and H. M. Kim, from Korean Union College; B. H. Yoon, from the Seoul English Language Center; J. S. Lyu, from the union staff; S. K. Kang, from Busan Adventist Hospital; J. S. Lee, from the Middlewest Korean Mission; and B. Y. Chang, from the Central Korean Mission.

● Donald Halenz, former president of Mountain View College and more recently of Indonesia Union College, has been appointed acting principal of Far Eastern Academy, Singapore, for the balance of the school year. He succeeds Chester Damron, who returns to his post as Southeast Asia Union Mission Ministerial secretary.

● H. H. Kong, former business manager of the Southeast Asia Union College, Singapore, has been appointed by the Far Eastern Division committee to be auditor of the Southeast Asia Union Mission. He succeeds Gilbert Gurusamy, secretary-treasurer of the Guam-Micronesia Mission.

Northern Europe-West Africa

● In 1974 the Norwegian Publishing House sold 85,000 books (10,000 more than in 1973) valued at more than 4.5 million Norwegian kroner (US\$865,385).

● Literature evangelists in the Netherlands Union report 35 per cent higher sales in 1974 than in 1973. The amount of deliveries came close to half a million Dutch guilders (US\$200,000). Six people were baptized as a result of the work of one literature evangelist.

● "Twenty-six districts are burning like fire in dried grass through the actions of the

youth," is the report of J. K. Mensah, youth and Sabbath school director of the newly formed Ghana Conference in the West African Union. With the active support of the president, J. Amoah, the active youth membership now stands at 6,032. At a recent congress in Accra, Ghana, 25 church youth leaders were invested as Master Guides by J. P. Sundquist, Northern Europe-West Africa Division youth director, and Michael Stevenson, General Conference associate youth director.

South American

● During December, 1974, the Central Argentine Conference organized churches in Venado Tuerto, in Santa Fe province; Gualaguaychú, in Entre Ríos province; Villa Nueva, in a section of the city of Villa María, Córdoba province; and Bell Ville, in the same province. It also dedicated the Gualaguaychú temple and the Bovril chapel in Entre Ríos province.

● One hundred and eighty-eight persons, more than in any other year, were baptized in the Paraguay Mission during 1974.

● Daniel Arn, Paraguay Mission president, on December 14 baptized six employees of the Hohenau Adventist Sanitarium and Hospital in Paraguay.

North American

Atlantic Union

● Sixteen students recently enrolled in a wilderness-survival class at Union Springs Academy, Union Springs, New York. The class was taught over a nine-week period by Mrs. Rhoda Nelson. A Wilderness Living Club has now been formed with 70 members.

● On November 30, seven women from the New York City Correctional Institution for Women on Riker's Island were baptized into the Seventh-day Adventist Church. This was the third baptism at

the Riker's Island House of Correction.

● The Spanish-speaking literature evangelists from the Columbia and the Atlantic unions met together in the New York Center in Manhattan the weekend of January 11.

● As a result of seven weeks of evangelistic meetings held in the Bronx Temple in New York during 1974, 45 persons have been baptized.

● Ten Pathfinders were baptized recently by J. P. Willis at the City Tabernacle in New York City as a direct result of the Christian influence of fellow Pathfinders.

● William Deitemeyer is the new assistant treasurer of the Greater New York Conference. Since coming to New York nearly three years ago, he has served as cashier-accountant in the conference office.

Canadian Union

● Among the 16 persons baptized as a result of the T. R. Knoll evangelistic team crusade in Parksville, British Columbia, was a 93-year-old man believed to be the last survivor of the 40 men who scaled the Peking Wall in 1900.

● Twenty-three persons were added to the Regina, Saskatchewan, church as the result of an It Is Written crusade conducted by Lawton Lowe, Canadian Union Conference evangelist, and his helpers.

● Fourteen Master Guides have been invested in the Perth Avenue church, Toronto, Ontario, since the Pathfinder Club was formed there four years ago.

Columbia Union

● Literature evangelists of the Allegheny East and Allegheny West conferences attended a three-day, year-end institute at Pine Forge Academy in Pennsylvania. At an awards banquet after the institute, Allegheny West reported 60 persons won during 1974 by literature evangelists and \$180,000 worth of literature delivered. Allegheny

East reported 110 persons won and \$300,000 in deliveries.

● Open house for the Clarksfield Elementary School, Wakeman, Ohio, was attended by some 200 persons. The four-room building, situated on eight acres of land, was purchased for \$23,000 and renovated at a cost of \$8,000. \$2,000 was spent for new equipment. The school opened in September.

● The Grove City, Ohio, church presented a plaque to Genevieve Kinkead in appreciation for her 50 years of teaching service in the children's Sabbath school divisions.

Lake Union

● Wesley McNeal, an Adventist doctor, appeared with Charlotte Buchanan from the Wisconsin Lung Association on a television program called Kick the Habit on January 10. The program was part of a campaign by the National Interagency Council on Smoking and Health to inform the public about the dangers of smoking.

● A new \$50,000 pharmacy at Battle Creek Sanitarium Hospital, Battle Creek, Michigan, has just been completed in the new Jeffrey Building.

● Three new Community Services centers have been opened recently in Michigan—in Frankfort, Irons, and Lake City.

North Pacific Union

● Investment returns in the Payette, Idaho, church totaled \$4,053 for 1974.

● Raymond Rodeheaver, a helicopter crewman and a member of the Seventh-day Adventist church at Kodiak, Alaska, has been awarded the highest medal the United States Coast Guard gives its enlisted men. The Air Medal, the second Mr. Rodeheaver has been awarded during his tour of duty in Alaska, was given for heroic actions during the rescue of four men from a sinking fishing vessel.

● In the spring of 1974 a group of laymen banded to-

gether to establish a more firm work in the Clark Fork, Idaho, area. They couldn't find a suitable place to meet, so they decided to build a church. The result is an \$85,000 structure that was paid for and ready for use when the church was organized recently by officers of the Upper Columbia Conference.

Pacific Union

● To be heard throughout the Pacific Union during the next 18 months is a special youth music witness team called "The Sound of CARE."

● Pacific Union Sabbath school offerings increased during 1974 by nearly \$374,000 or 11.5 per cent.

● Members of the West Los Angeles church are completing a year of unique outreach from their Better Living Center. The complex is comprised of two primary apartment-type centers for 14 adults in the main building and ten students in the other. Adding the managers and a

resident physician, 32 share the Japanese vegetarian menu in the central dining hall. Shinsei Hokama is pastor.

● Pastor John Sharp and his 340 members have dedicated the new Placerville church complex in Northern California. Under construction for the past ten years, the complex, valued at \$656,000, includes a spacious sanctuary, youth chapel, all-purpose room, and rooms for the children's divisions of the Sabbath school.

Southern Union

● Medical Center Hospital, Punta Gorda, Florida, opened its 98-bed addition November 24. The three-story wing includes operating rooms equipped for eye surgery and orthopedic procedures as well as general surgery.

● Members of the Columbia, South Carolina, church recently held an open house and dedicated their new 20,000-square-foot school. Situated on a 13-acre tract, the

structure has been appraised at \$350,000, but was constructed for \$210,000.

● A company with 25 charter members was organized in Rock Springs, Georgia, January 18. The company is a result of a branch Sabbath school conducted since August, 1974, by the young people's class of the Ringgold, Georgia, church.

Southwestern Union

● On November 24 an open house was held at the new Beavers Memorial church school in Ardmore, Oklahoma. Funds for the \$200,000 project were given by Mrs. Nell Beavers in memory of her late husband.

● The first new church in the Texico Conference in 1975 is the Silver City church, organized January 18 with 19 charter members.

● On February 3 the Texico Conference office staff moved into the Bible House portion of their new office building in Amarillo, Texas.

● Harold Friesen, Texico Conference evangelist, has conducted three crusades in the Albuquerque, New Mexico, area, resulting in 87 baptisms.

Loma Linda University

● David B. Hinshaw, dean of the School of Medicine for the past 12 years, was reappointed chairman of the department of surgery by the Loma Linda University trustees at their meeting in January. The trustees voted to begin a search for a successor as dean of the School of Medicine.

● The Loma Linda University trustees accepted the resignation of Graduate School dean J. Paul Stauffer, who resigned his position in order to go back to full-time teaching in the Department of English at the university.

● Black Emphasis Week was held during February. Guest speaker during the week was G. J. Millet, General Conference associate education director.



SOUTHERN SDA ATTORNEYS MEET IN ATLANTA

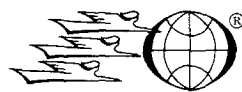
Attorneys and church leaders from throughout the Southern Union met in Atlanta, Georgia, November 24 for the first annual meeting of the Southern Society of Adventist Attorneys for Religious Liberty. W. Melvin Adams, associate director of the General Conference Religious Liberty Department, addressed the session on the subject of the church and labor organizations. A charter for the organization was adopted and the following officers re-elected: H. H. Schmidt, president; Frank McMillan, vice-president; C. L. Brooks, secretary; J. H. Whitehead, treasurer.

Four of those in attendance were, from left, Ron Hand, a law student in Birmingham, Alabama; Glen McColpin and Lynn Nielsen, attorneys practicing in the Chattanooga, Tennessee, area; and Judge R. Powell Duska, of Florence, Alabama.

C. L. BROOKS
Religious Liberty Director
Southern Union Conference

Bulletin Board

Review



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

| | |
|-----------------|--------------------|
| Admit. offcr. | Nurses, med.-surg. |
| Clin. spec., | Nurse, OR |
| psychiatry | Nurse, psych. |
| Cook, chief | Nurses, staff |
| Diet., admin. | Nurse, superv. |
| Groundskpr. | Nursing-serv. dir. |
| Inhal. thers. | Occup. ther. |
| Lab. asst. | Orderly |
| Lab. tech. | Phys. thers. |
| Med. transcrib. | Pub.-rel. dir. |
| Nurse, CCU | Sec., med. |
| Nurse, head | Secur. offcr. |
| Nurses, ICU | Soc. wrkr., MSW |
| Nurses, LPN | Stationary engr. |

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.

Lee Beers, assistant auditor,
Southern Union Conference,
formerly with Institutional Ser-
vices/ESDA.

Larry Caviness, departmental
director, Carolina Conference,
from New York Conference.

C. G. Cross, associate director,
trust services, Southern Union
Conference, from Christian
Record Braille Foundation.

D. E. Dale, pastor, Carolina,
from Nebraska.

James Daley, Indian Creek
Camp ranger, Kentucky-Tennes-
see Conference, from Louisiana.

Charles Ferguson, pastor, Fort
Walton Beach, Florida, from
Andrews University.

James Ferguson, joining Cox-
Weber evangelistic team, Ken-
tucky-Tennessee Conference.

Jerry Fisher, pastor-evangelist,
Oregon Conference, from depart-
mental director, Colorado Con-
ference.

C. Houser, pastor, Selma,
Alabama, from Andrews Univer-
sity.

Forrest Howe, pastor, Mem-
phis, Tennessee, from Andrews
University.

Lance Liebelt, manager, Ad-
ventist Book Center, Carolina
Conference, from Omaha Branch,
Pacific Press Publishing Associa-
tion.

Fred Rogers, pastor, Paris,
Tennessee.

Ralph Sellers, associate pub-

lishing director, North Pacific
Union Conference, formerly pub-
lishing director, Missouri Con-
ference.

Jay Shanko, associate auditor,
Southern Union Conference,
formerly chief accountant and
cashier, General Conference of-
fice.

Literature Requests

Literature requests cannot be acknowledged,
and will be published only if forwarded
through one's local conference office. Indi-
vidual requests ordinarily will be published
only once during each calendar year. When
only name and address are given, send
general missionary supplies.

Burma

Lang Sawmmang, SDA Mission,
Tiddim, Chin Hills, Burma: Bibles,
denominational books, songbooks,
periodicals, tracts, prophetic charts,
colored church bulletins, memory
verse cards, flannel-board visual aids.

Sah Law Eh, SDA Bible Seminary,
Mosokwin Road, Myaungmya,
Burma: Bible, songbook, Spirit of
Prophecy and religious books.

Central America

Irvine D. Sabido, Box 2, Cororal
District, Calcutta, Belize: English and
Spanish literature including *Signs*,
Guide, *El Centinela*, also hymn cas-
settes.

Philippines

Angelita Federico, Odiongan,
Romblon D-808, P.I.: *Review*, *Little
Friend*, *Guide*, *Life and Health*, greet-
ing cards, *Listen*, visual aids, Bibles,
songbooks, *MV Kit*, *Messages to
Young People*, devotional books.

E. G. Llamis, Matutum View Acad-
emy, Acmonan, Tupi, So. Cotabato,
P.I.

Filipinas A. de la Cruz, Agaman,
Gattaran, Cagayan A-314, P.I.

Josue D. Subang, Canla-on City,
Negros Or., 6524, P.I.

Pastor Pedro S. Manatad, Paloma's
Welding Shop, Mambajao, Maasin,
So. Leyte, P.I.: branch Sabbath
school and missionary supplies.

J. T. Tuburan, Western Akon
District, Ibajay, Aklan, P.I., c/o SDA
Church.

Ernesto P. Castardo, Consuelo,
San Francisco, Camotes, Cebu, P.I.
Lilia B. Mendizabal, c/o Samuel
G. Paulino, Central Visayan Mission,
Box 119, Cebu City, P.I.

David S. Saguan, East Visayan
Academy, Box 167, Cebu City, P.I.
Severiano M. Tobias, Mayo Mati,
Davao, Or., P.I.: *Signs*, prophetic
charts, Vacation Bible School mat-
terial, *Listen*, Bible, *Testimonies*, *An-
swers to Objections*, Christmas cards,
Chapel records and others, accordian.

Pastor I. C. Ladia, Bagonta-as
Valenai, Bukidnon, P.I.

Silvestre Cabrales, Dole Philip-

pines, Inc., Polomoloc, So. Catabato,
P.I.: magazines, Bibles, study helps,
songbooks, *Life and Health*, *Listen*,
These Times, *Signs*.

Josie Galizo, Southern Christian
College, Midsayap, Cotabato, P.I.:
Review, *Signs*, *These Times*, greeting
cards, memory verse cards, E. G.
White books, *Guide*.

Veronica Siaton, Manukan, Zam-
boanga del Norte, P.I.

SDA Church, Pondal Hinunangan,
Southern Leyte, P.I.: songbooks,
Bibles, Spirit of Prophecy books,
Review, quarterlies, papers.

South America

Pastor L. E. Keizer, Box 1595,
Paramaribo, Surinam, South Amer-
ica: *Listen*, *Life and Health*, *These
Times*, *Review*, *Insight*, *Guide*, *Pri-
mary Treasure*, *Little Friend*.

West Indies

Pansy V. Patterson, Mount Pleas-
ant P.A., Portland, Jamaica, W.I.:
Primary Treasure, *Little Friend*,
Guide, *Insight*, *When Your Knight
Comes Riding*, *Life at Its Best*, youth
books, Sabbath school helps, *Gospel
in Song*, *Christ in Song*, poetry antho-
logies.

Mrs. R. A. Primero, PR Secretary,
Andrews Memorial Hospital, 27
Hope Rd., Kingston 10, Jamaica,
W.I.: Bibles, *The Great Controversy*,
Steps to Christ, missionary books,
journals, Spirit of Prophecy books,
Life and Health for nurses' library.

Notice

General Conference Session

● Official notice is hereby given that the
fifty-second session of the General Con-
ference of Seventh-day Adventists will be held
July 10 to 19, 1975, in the Stadthalle, Vienna,
Austria. The first meeting will begin at 7:15
p.m., July 10, 1975. All duly accredited dele-
gates are urged to be in attendance at that
time.

ROBERT H. PIERSON, President

CLYDE O. FRANZ, Secretary

Coming

March

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

The Back Page

Inner-City Directors Meet

Inner-city directors from across the nation met in Washington, D.C., for a four-day conference, February 14 to 18, to report on their activities and to develop additional programs to help lower-income families.

Topics discussed at the conference included "Psychology of the Camping Child," "Handling Minority Problems in Prison Ministry," "Inner-City Families," "Rescue Mission for Alcoholics," "Successful Utilization of Screening Clinics on Wheels," and "Stretching the Dollar With an Emphasis on Soybeans."

W. W. Fordham, chairman of the conference and director of inner-city affairs for the Seventh-day Adventist Church, reported on a new program known as STOP (Society Training of People in Trouble). This program is for young people who are on probation and is an effort to prevent them from becoming habitual criminals.

One speaker, Thomasine Wright, home economist for the Marion County Department of Public Welfare in Indianapolis, Indiana, summed up the objectives of the meetings: "Inner-city families may have a lack of diligence and economy because of environmental circumstances," she said. "They would be hurt if we just gave them resources without guidance, tips on management, or ideas that have brought success in our man-

agement experiences. To give without seeking to perfect a change will find the person just what he was before."

DEWITT WILLIAMS

Trans-Africa Extension School

More than 60 ministers representing all the unions in the Trans-Africa Division spent five weeks at an Andrews University Extension School held at Helderberg College, South Africa, December 4 to January 8. In concentrated courses on Christology, prophetic guidance, and theology II, graduate credit was offered to those who attended. Classes were conducted by Raoul Dederen, chairman of the Theology and Christian Philosophy Department at the Theological Seminary at Andrews; Paul Gordon, associate secretary of the Ellen G. White Estate; and Smuts Van Rooyan, pastor and Bible instructor at Helderberg College.

PAUL A. GORDON

Nigeria Nationalizes Ile Ife Hospital

The Western State Nigerian government has taken over operation of all private hospitals in the state, including the Seventh-day Adventist hospital at Ile Ife.

The 158-bed mission hospital has served the people in the western part of Nigeria since 1944. A school of nurs-

ing and of midwifery is connected with the facility.

Administrator of the hospital to the present has been B. J. Powell, an Adventist missionary from Great Britain.

The Ile Ife Hospital has contributed greatly to meeting the medical needs of western Nigeria, says D. W. Hunter, General Conference associate secretary, who received the telephone call bearing the news. "Not only has it provided medical care but also it has trained skilled medical personnel among the people of Nigeria, many of whom have carried their skills to other parts of the country."

M. CAROL HETZELL

Hospital May Carry Name of Pettis

Initial legislative steps have been taken by two United States Congressmen from California to have the Veterans Hospital, now under construction at Loma Linda, to be named the Jerry L. Pettis Memorial Veterans Hospital. Republican Congressman Don Claussen, of California's First District, and Democrat George Brown, of California's Thirty-sixth District (the district that adjoins the district of the late Congressman Pettis), have combined their efforts to sponsor enabling legislation. Representative Claussen has discussed the bill with a caucus of Republican legislators, and Congressman Brown has discussed the bill with a caucus

of Democrats. It is hoped that the entire California delegation will unite in sponsoring the bill.

The proposed wording of the bill is as follows: "Section I. Be it enacted by the House and Senate of the United States in Congress assembled that the Veterans Administration Hospital at Loma Linda, California, shall hereafter be known and designated as the Jerry L. Pettis Memorial Veterans Hospital. Any reference to such hospital in any law, regulation, document, record, or other paper of the United States shall be deemed a reference to it as the Jerry L. Pettis Memorial Veterans Hospital. Section II. The administrator of Veterans Affairs is authorized to provide such memorial at the above named hospital as he may deem suitable to preserve the remembrance of the late Jerry L. Pettis."

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Meeting in Washington, D.C., February 14 to 18 were inner-city directors from across the nation.