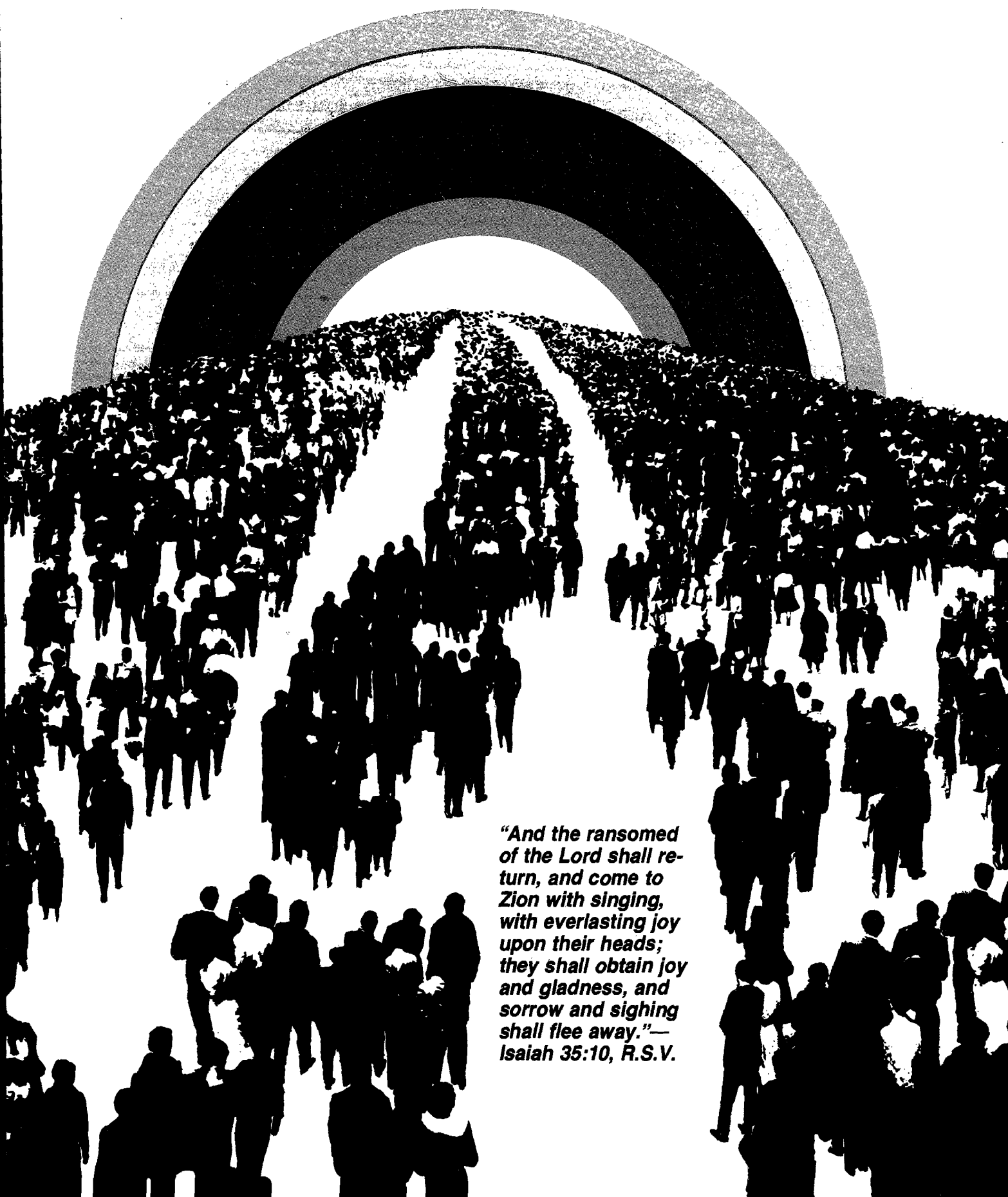


Review®

SEPTEMBER 4, 1975

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



*"And the ransomed
of the Lord shall re-
turn, and come to
Zion with singing,
with everlasting joy
upon their heads;
they shall obtain joy
and gladness, and
sorrow and sighing
shall flee away."—
Isaiah 35:10, R.S.V.*

Don't Look at Others

The crucifixion was a thing of the past. The resurrection had taken place. Now Jesus was spending His final days with the disciples.

Eating with the disciples by the seaside, Jesus turned to Peter and asked, " 'Simon son of John, do you love me?' " (John 21:17, N.E.B.). The response was instant and wholehearted: " 'Yes, Lord.' " Peter had denied His Lord three times; now he was given opportunity three times to declare his love and loyalty.

After they were through eating, Jesus walked down the beach alone with Peter. Jesus spoke: " 'When you were young you fastened your belt about you and walked where you chose; but when you are old you will stretch out your arms, and a stranger will bind you fast, and carry you where you have no wish to go' " (verse 18).

Peter understood what Jesus was saying. He understood that, like his Master, he would be crucified. Solemnly, but with courage, he contemplated the prospect. He loved Jesus deeply. If, in order to be faithful to Him, it was necessary for him to be crucified, so be it. He would not complain.

But just then Peter turned around and noticed John following them. "When he caught sight of him, Peter asked, 'Lord, what will happen to him?' " (verse 21).

The question, asked by many others both before and after Peter asked it, is rooted partly in curiosity and, perhaps, partly in a desire for equal treatment. "Lord, I don't mind dying for You, but is my friend here going to escape hardship or death?" "Lord, I don't mind making financial sacrifices for Your cause, but will everyone else make equal sacrifices?" "Lord, I'm willing to be involved in revival and reformation, but what about all the other people? Will they participate too?"

In answering Peter, Jesus laid down an important principle—we are responsible to God individually; the way God leads others is not our concern; we are to follow Christ, and do His will, regardless of whether others are given easier assignments and must make fewer sacrifices. "Follow thou me," is Christ's command. "Don't look at other people; keep your eyes on Jesus."

Our only safety is in looking to Christ. He alone never disappoints. He alone is a perfect example. If we look at people we face two dangers. The first is that we shall become more concerned with fair-and-equal treatment than in doing right. Like Peter, we will want to make certain that if we are to be crucified *others* will suffer the same fate. The second is that we shall be satisfied with a low standard of Christian performance. We shall develop the I'm-no-worse-than-he-is philosophy.

Peter's attitude of "Lord, what will happen to him?" is, in our opinion, one of the greatest reasons that the remnant church is on dead center spiritually. If we are passed by as a delegate to an important meeting (such as a General Conference session) we accept our lot

graciously. But when we inquire whether an acquaintance who carries lesser responsibilities also has been passed by, and we discover that he has been selected, what then? When we learn that we shall receive only moderate remuneration for our services we accept it as a part of the privilege of serving our Lord. But when we learn that another worker carrying similar responsibilities receives more than we do, what then? When we are told that we shall have five official holidays during the year, we feel fortunate, knowing that some organizations give workers only one or two days off besides vacations. But when we hear that our friends in a neighboring denominational institution receive seven paid holidays a year, what then?

When Peter asked, " 'Lord, what will happen to him [John]?' " Jesus responded, " 'If it should be my will that he wait until I come, what is it to you? Follow me' " (John 21:22, N.E.B.). Jesus knew that unless Peter (and other members of the early church) understood clearly that they were to keep their eyes fixed on Him, and not on one another, they would ever be miserable. They would be contending for their rights, watching lest others receive better treatment, and voicing discontent. The result would be disastrous. The disciples would lose sight of their great mission. They would become obsessed with selfish interests. They would forget that the sole purpose of their lives was to serve Christ faithfully, ignoring the "pay."

Act Individually

We shall not here endeavor to point out all the problems we must deal with if we are to act responsibly before God in these solemn times. But surely we should confess and forsake all known sin, not waiting for others to repent and forsake their sins. Surely we should make right every known wrong, whether or not anyone else seeks to make amends for his misdeeds. Surely we should spend time in prayer, whether anyone else feels the need or not. Surely we should study God's Word diligently whether or not anyone else feels impelled to do so. Surely we should ask the Lord to fill our lives with His Holy Spirit even if no one else longs for the early- and latter-rain experiences.

Jesus, our Example, never looked around to see what others were doing before deciding what course of conduct to pursue. He did right because it was right. As a child He stood for principle even though His acquaintances in Nazareth followed an opposite course. He spent whole nights in prayer because He could not live successfully without continual communion with His Father. And He sacrificed Himself on the cross, apparently abandoned by both God and man, because He would be true to what He believed, regardless of what others might do.

Has not the time come for every Seventh-day Adventist to reject the philosophy epitomized by the question "What will happen to him?"

Jesus says to us, as He did to Peter, "Follow me." Let us heed His earnest appeal. Now. K. H. W.

This Week

Our cover text is one of the loveliest, which speaks of the New Jerusalem, the heavenly kingdom. Although none of us has ever been to heaven, to term arrival there as "returning" is more than appropriate to those who have come to feel that they are far from home living on this earth.

The picture of "sorrow and sighing" fleeing away is repeated in John's vision of heaven recorded in the New Testament: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4). Replacing the horri-

ble pain and misery that sin has brought to the heart of God and to the lives of His people, "gladness and joy shall be their escort, and suffering and weariness shall flee away" (Isa. 35:10, N.E.B.).

Last week we published the first article in William and Charlotte Oliphant's two-part series entitled "The Church and Meaningless Meaningfulness," the second part of which appears this week (p. 8). In their article the Oliphants discuss how the ways in which we search for meaning can prove totally meaningless. For instance, they point out, in our desire to allow freedom of thought to others, we overlook or ignore real differences in doctrine as if it did not matter. "Be-

fore our desire for converts leaves us wondering whether we should not be selling the kind of religion that is hot on the market, let us search ourselves and our Bibles again. If our doctrines are really true, then indeed we do have a meaning of lasting value."

The Oliphants live in Paw Paw, Michigan, where he is a physician in general practice and she is a homemaker. They have two small sons. Mrs. Oliphant graduated from Andrews University (AU) in 1964 with a B.S. in education. She later took two years of pre-medical training. Dr. Oliphant graduated from AU in 1966 and from Loma Linda University in 1971. The Oliphants have a book in the publication process at the

Review and Herald Publishing Association entitled *Considering Divorce?*

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Scan news briefs from the religious world

ADVENTISTS, HEALTH EXPERTS, STUDIED PERILS OF SMOKING

NEW YORK—Some 500 specialists from more than 40 countries participated in the Third World Conference on Smoking and Health here on June 2-5. Scientists, physicians, and public health experts presented the latest in research and programs on the health consequences of smoking. Among the participants was a representative of the General Conference of Seventh-day Adventists, who have developed the well-known five-day program to stop smoking.

The conference was sponsored by the American Cancer Society and the National Cancer Institute, Bethesda, Maryland.

ADVENTISTS, WITNESSES GAIN NEW FREEDOM IN GREECE

ATHENS—Jehovah's Witnesses and the Seventh-day Adventists have won major court cases aimed at extending the practical implications of religious freedom to non-Orthodox minorities in Greece.

In two rulings, dealing with quite different issues, the State Council, a kind of supreme court, said that the Witnesses and the Adventists are "well-known" religious groups.

As a result, Witnesses will be able to register their children as legitimate, and Adventist ministers have been granted exemption from military service.

While guaranteeing freedom of

religion, Greece's several constitutions of recent years have restricted certain rights to members of the state Greek Orthodox Church and other "well-known" religious groups.

JAPANESE MISSIONARIES

TOKYO—One fourth of the membership of Akatsuka Baptist church in North Tokyo is embarking on an evangelistic mission to the United States. Fifty-four members held a crusade in Amarillo, Texas, from August 3-10. They went to America at their own expense as part of the congregation's fiftieth anniversary celebration. The crusade was held with the assistance of Amarillo's First Baptist church.

EPISCOPALS, JEWS SHARE HOUSE OF WORSHIP

WASHINGTON, D.C.—St. Augustine's church and Temple Micah, an Episcopal parish and a Jewish congregation in Southwest Washington, have signed a permanent agreement setting forth mutual responsibilities for their common religious home.

The two groups began sharing the same building nine years ago as an experiment. A tentative written partnership was drafted in 1966, and last year they opened negotiations on making the arrangement permanent.

St. Augustine's and Temple Micah share the same sanctuary, meeting rooms, and an office suite.

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.]

Ellen White on Kindergartens

My wife and I read with excitement the resurrected minutes of the school board meeting held at Elmshaven on the morning of January 14, 1904. It will have a far-reaching impact on the current issues in Adventist education, such as whether we should have a kindergarten program. Nowhere is it condemned, but rather it is recommended. I recall the time

when I sat on a school board of a 12-grade day academy. Some felt the only way to solve budgetary problems was to eliminate the kindergarten. What a tragedy that would have been!

I remember too the many midnight hours we spent on the problem of finances. It was no different in 1904 when the words, "The expense, the expense, the expense," were oft repeated. Every school board member should note how Ellen White labels and weighs these expenses: that of "a thimbleful."

One can almost feel the surging pulse of a God-led woman who unburdens herself for the education of our 6- to 9-year-olds. The

message I received is twofold: (1) Where there is no Adventist school, parents are duty bound to make provision, especially for this age group. That means home education. (2) Where there is a church school and the advantages of the church school outweigh the advantages of keeping their children home, this age group should definitely be sent.

Since my wife is finishing her Master's in early childhood development, I have asked her to comment. "This article has reaffirmed my conviction that we need parent education included in our colleges and academies. How are we as educators meeting this need?"

"The main purpose of most public kindergartens is preparing for the three R's. Our main purpose should be to prepare our children for the heavenly school."

WARREN H. JOHNS
East Lansing, Michigan

I Feel Cheated

I subscribed for the first time several months ago and feel cheated to think what I've been missing all these years. Has the REVIEW always been that interesting? Now I find myself looking forward to it.

Right now I'm reading last year's and 1973 copies.

MRS. L. SMITH
Campbell, California

Entering Into God's Rest

Part 1 of a series of studies on the deeper meaning
of the Sabbath rest based on Hebrews 3 and 4.

By BOB MATHEWS

THE LADY OF THE HOUSE APPEARED at the door almost as soon as her callers had rung the bell. When she was told that they were students from the college nearby she exclaimed, "Oh, you must be some of those seven days disadvantages!"

Many of us as Adventists have had the experience of trying to explain our position after someone has said, "I see, then you keep Saturday for Sunday." I never heard what reply was made to the "seven days disadvantages" comment, but at least we could all agree that our Sabbath-keeping ought to be an *advantage seven days a week*, not a "Saturday-for-Sundaykeeping" disadvantage.

Seventh-day Adventists believe that God called them as a people to proclaim the last message of salvation to the world. The most important of the several aspects of this message is that of the true Sabbath. We are not lacking in Bible evidence to support our conviction that the seventh day of Creation week is the only weekly rest day that the Creator of the heavens and the earth ever set apart and sanctified. We leave no Bible text unturned to justify our peculiar position in a world out of step with God.

However, the purpose of this article is to deal, not with proof texts for the right Sabbath day, but with the meaning of the Sabbath and with qualifications necessary for proclaiming it effectively. Our "wandering" "in this world of sin and sorrow for so many years" ¹ (more than three times as long as Israel wandered in the wilderness) makes it imperative that we discover why our Lord has not returned.

The burden of Hebrews 3 and 4 is that there was to have been a more meaningful spiritual experience for Israel, into which they never entered. Without this experience they were not qualified, nor did they understand how, to proclaim the good news of salvation to the world, much less receive the Saviour and usher in the kingdom!

It is my conviction that the author of Hebrews is saying something of extreme importance to us! We who call ourselves Sabbathkeepers—what does Sabbathkeeping mean to us? What are we saying (either verbally or by life-style) about the Sabbath to our friends, relatives,

neighbors, and the world in general? What are they hearing or seeing? Can they see that keeping the seventh day is doing something more for us than keeping the first day, or no day at all, is doing for them? Is there some real evidence that keeping the right day makes any difference?

Is it possible that a "security blanket" of proof texts has smothered the flame, and covered the real purpose for the restoration of the Sabbath doctrine?

"I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath *more fully*. . . . And *at this time* God's chosen all saw clearly that we had the truth, and they came out and endured the persecution with us." ²

What Are We Not Preaching?

The Holy Spirit is the convicting power, of course, but what could there be about the Sabbath message that we have not been preaching? Are there some proof texts to be discovered that will make it virtually impossible for people *not* to see and keep the Sabbath? Or will our attention to a more meticulous and careful observance of the day persuade others to follow our example?

Since Israel failed, as a nation, to fulfill God's eternal purpose and enter into "his rest," the evidence of Hebrews 4:1-11 is that it remains for *us* to enter where Israel failed. But this is exactly where we discover our weakness! It is important that we understand, among other things, that the mere keeping of the right day, and even proclaiming it to the world, is meaningless if it is not "mixed with faith" (verse 2). After crucifying the Saviour of the world, the children of Israel returned home to "keep their sabbath day"!

The Sabbath is used in Hebrews 4 in an *illustrative sense*. Our observance of the day must be a testimony to, or result of, our daily relationship with our Lord here and now. "The Sabbath is a sign of the relationship existing between God and His people." ³

Such a relationship is an experience into which the natural heart refuses to enter—"except a man be born again," Jesus told Nicodemus.

Our Sabbathkeeping must testify "not only to faith in

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**Is there some real evidence
that keeping the right day
makes any difference?**

God as the Creator of all things, but also to faith in His power to transform the life and *qualify* men and women for entering that eternal 'rest' He originally intended for the inhabitants of this earth."⁴ "The 'rest' into which Christians, including converted Jews, enter is the very same spiritual . . . 'rest' of soul that comes with *full surrender to Christ* and with the integration of the life into the eternal purpose of God."⁵

We are invited into this experience through Jesus' personal invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."⁶ Ellen White puts it this way:

Heaven Can Begin Here

"As through Jesus we enter into rest, heaven begins here. We respond to His invitation, Come, learn of Me, and in thus coming we begin the life eternal. Heaven is a ceaseless approaching to God through Christ. The longer we are in the heaven of bliss, the more and still more of glory will be opened to us; and the more we know of God, the more intense will be our happiness. As we walk with Jesus in this life, we may be filled with His love, satisfied with His presence. *All that human nature can bear, we may receive here.*"⁷

Here is where we are to find the true impact of the Seventh-day Adventist message! The world is not out of step with God merely because they are keeping the wrong day. The right rest day will be understood in a new light when Adventists truly demonstrate that "heaven begins here" when through Jesus men enter into His "rest." When the world sees that we are experiencing all of the glory of God that humans can "bear," surely thousands will be converted in a day!

This totally secure, peaceful, and happy experience of submission to God's will and purpose seven days a week is the cause for rejoicing; the celebrating on the right day is the result. Without this there can be no spontaneous, heartfelt celebration when Sabbath comes. It's difficult to drum up the right result without the right cause! It becomes a Saturday-for-Sundaykeeping disadvantage. Such an approach is powerless to reach hearts. The best it can do is win an argument for the right day.

Perhaps there is more truth to that "seven days disadvantages" quip than we would care to admit. Is it going to be any less serious for us to play games with God than it was for the Jews who demonstrated the concept of salvation by works? They "robbed God of His glory, and defrauded the world by a counterfeit of the gospel. *They had refused to surrender themselves to God for the salvation of the world,* and they became agents of Satan for its destruction."⁸

"But if Christians are such in name only, they are like the salt that has lost its savor. They have no influence for good in the world. *Through their misrepresentation of God* they are worse than unbelievers."⁹ Can the world see that our experience seven days a week is the cause of our Sabbath-day rejoicing? □

To be continued

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- ⁵ *Ibid.*, p. 418. (Italics supplied.)
- ⁶ Matt. 11:28.
- ⁷ *The Desire of Ages*, pp. 331, 332. (Italics supplied.)
- ⁸ *Ibid.*, p. 36. (Italics supplied.)
- ⁹ *Ibid.*, p. 306. (Italics supplied.)

Reaching 100,000 People With the Message

We believe a thrilling twentieth-century book of Acts is being written in this great country in Central Africa!

By **ROBERT H. PIERSON**

WITH ONLY A HANDFUL of workers, a language barrier, and primitive communications, with transportation over great distances a major problem, with literature in the Tshiluba language practically nonexistent, with immigration uncertain, and building materials extremely hard to come by, how does the Seventh-day Adventist Church go about reaching more than 100,000 willing men and women and children in Zaïre with God's last message?

This is the problem our leaders in Zaïre and in the Trans-Africa Division have been facing the past two years. Last week I explained some of these challenges in detail. Now I want to tell you what the Trans-Africa Division officers, M. L. Mills, president, and R. H. Roderick, treasurer; the union and local leaders; M. E. Kemmerer, and I did about them when we visited this rich harvest field in the Kasai recently.

Our leaders on the spot were frustrated as they faced the huge challenge. They had done their best and had accomplished amazing results with limited men and means. A. M. Long and his fellow workers had labored almost to the point of exhaustion carrying on a training program at the Lulengele station that serves as headquarters for this widely scattered project and traveling from place to place responding to calls.

Some 200 or 300 lay workers have been trained since the work was undertaken. Classes of 30 or 40 lay leaders from the interested companies were brought into Lulengele for five weeks' training. Then another, and another group were brought. They received Bible studies, were taught denominational history, procedures and methods in how to impart the message to their people back home. These newly prepared volunteer workers were "trained" and sent back to carry on under the supervision of seven district pastors. They

Robert H. Pierson is president of the General Conference.

were to care for hundreds of companies of interested people scattered over a radius of some 500 miles.

Twenty-two pastoral prospects were brought into Lulengele for a concentrated pastoral training course under Dan Bettie. They were just finishing their year's course when we visited there, and by now most of them have entered the field of service. Eleven colporteurs were at work with a few French books, and they had met with a modicum of success in the areas where French is spoken.

Our first challenge in accelerating the Kasai project was to reach the largest possible number of interested people, maintain and develop their interest pending the arrival of the living preacher. We decided that a regular flow of selected literature would be the most effective channel to accomplish this end.

A Monthly Journal

First, a monthly journal in the Tshiluba language will be brought into being. This journal will contain devotional and doctrinal articles, Bible studies, articles on denominational history and procedures. It will also provide a means through which the leaders in the Zaïre Union and the Kasai project can keep in touch and encourage the interested people. The leaders of other denominations who have already been baptized or who are preparing for baptism can encourage their followers to study and follow their lead in joining the Seventh-day Adventist Church. The journal will also serve as a medium through which questions can be answered.

Because approximately 80 per cent of the people in the interested areas are literate, we feel this monthly journal, edited by Dan Bettie, will prove a great blessing and probably will constitute the single most effective vehicle in maintaining and developing the present widespread interests.

Other literature is also being prepared. Two tracts in French that played an important role in creating the interest initially have already been reprinted in a neighboring country since our visit. By now these are in the hands of our workers for distribution.

Six translators have been or will be moved into Lulengele to undertake the big task of translating literature into the Tshiluba language. A message book is being translated for publication as early as possible so the literature evangelists will have a book in their own language that will present the full message of Seventh-day Adventists.

Steps to Christ and a message tract by M. L. Mills have been translated into Tshiluba. The tract is already published and is in the hands of our workers and members. Three Sabbath school lesson quarterlies in Tshiluba on doctrinal subjects are nearly ready for printing. An offset press is being purchased to expedite the printing of more literature.

Ministerial Training Program

The training program for ministerial prospects is continuing with 22 more candidates being admitted immediately. Many of these men are former ministers in other denominations, some are graduates from other seminaries. This fine group of prospective ministers will prove a great blessing to the project a few months in the future. At present, one district pastor is endeavoring to shepherd and evangelize 157 companies, another 154, and still another 148 companies. Others are corre-

spondingly overburdened. They all need help urgently.

The preparation of lay leaders will continue for the third year. Here another 100 or 200 leaders will be prepared. We have recommended that calls be placed for several student missionaries who, hopefully, will be French-speaking. Included among these young people must be a mechanic, a maintenance man, a male nurse, a female teacher, and an offset press operator. A call for a secretary-treasurer and businessman—preferably French-speaking—to carry the business end of the Kasai project has been placed. We also need a good builder who can move into Lulengele and environs and help get homes, churches, school buildings, and other construction work under way. This builder should be an Adventist Volunteer Service worker and one who can move things ahead in a strong manner. A cement mixer and block-making equipment are on order to expedite the building work.

Drs. D. W. Smith and O. J. Rouhe have spent several weeks in the Kasai, exploring avenues to open a system of dispensaries strategically located there. The maternity unit at Lulengele will be reopened. We will need a doctor, a midwife, some nurses, and technicians. Most of the latter categories of workers will be selected from African personnel available locally.

Radio Possibilities Explored

The Trans-Africa Division communication department has been asked to explore the possibilities of getting Tshiluba-language broadcasts on radio stations in Zaïre and neighboring countries that can be beamed into the Kasai. Tapes must be prepared for these programs if they become a reality, and communications has been requested to care for this.

The department leaders in the Trans-Africa Division are being pressed into protracted action to move into Zaïre to work with their Zaïre Union counterparts in an intensive program of training, inspiring, preaching, and developing the interests. The project was carefully organized with job descriptions and charts so that the work will move smoothly in all areas.

The treasury men present drew up a new budget for the project that includes both operating and capital expenditures. This total runs into a large amount of money, but we believe funds will be available when our people understand the needs. More about this will appear in future issues of the REVIEW AND HERALD. Checks already have begun coming in from members desiring to have a part in meeting this tremendous opportunity for a harvest in Zaïre. The General Conference, of course, will continue to do its part in this important work.

Since we visited the Kasai, word has reached us from the division and the union leaders that the pace in follow-up work has already accelerated. Translators are at work. Literature is rolling off the presses. Workers are on call. Let me say again, "Nothing went wrong in Zaïre." Our workers on the spot have done a great job, and they are continuing to work around the clock to meet the challenge. They need our prayers. We believe a thrilling twentieth-century book of Acts is being written in this great country in Central Africa! Follow the REVIEW AND HERALD reports from Zaïre carefully and prayerfully in the days ahead. We are making no predictions, but we believe future reports will thrill your hearts. □

For the Younger Set

A Visit to Sunnyside

By MARYE TRIM

TEN-YEAR-OLD Carol and 4-year-old John walked slowly along a pebbled path that formed a rainbow shape about a neat green lawn. They looked ahead at a white, two-story house.

"Sunnyside!" said Carol. "This was Ellen White's home when she lived in Australia. I wonder what it's like inside?"

They climbed three steps to the veranda and stood by potted plants at the front door. Then, with their parents, they stepped inside a passageway.

The first room they entered was a visitors' reception room, so their father told them. On a brown varnished table were the four books Ellen White wrote while she was in Australia. Carol touched them with care. "*The Desire of Ages*," she read out loud as she opened one of the books. She smiled. "I know about that one. It's the story of Jesus."

But John was impatient to go into the next room. "There's a big bed and a dressing table," he whispered, peeping in. "It's her bedroom!"

They stepped in quietly, as if they did not want to disturb the little lady they might find there. "Ellen White died many years ago," explained their mother. "But we like to see her home and remember the great work she did for God."

"Many mornings, very early, she would leave that cozy bed to get up in the frosty cold to write," their mother went on. "Everyone else would be sound asleep, but she would light a little fire, or put on woolen mittens that left her fingers free, and then she would write and write for Jesus."

"Did she write letters, too?" wondered John.

"Yes, very many, to help and guide the church and its members."

As they walked on,

through the dining room, Carol noticed a tiny, tiny room. "What would that be for?"

"Brooms!" guessed John.

But Carol had discovered a sign telling about it. "This is where Ellen White prayed and talked to God as to a friend!"

Past the dining room, they looked at many books and photographs in the study. John sat in Ellen White's rocking chair. Then he looked at her photograph. "Was she a nice lady? Did she smile, Mommy?"

His mother pushed the rocker gently. "Of course she smiled; lots. It was just the fashion to look serious in pictures in those days. See her kind eyes!"

"M'mm. But was she nice?"

John's mother said, "I'll let you decide. This is what she wrote in her diary on March 8, 1859.

"'Brother John Andrews leaves today. . . . I got together a few things for him to take home. Send Angeline a new calico dress, . . . and a stout pair of calfskin shoes. . . . I send the little boy a nice little flannel shirt and yarn to knit him a pair of stockings.'"

John touched his mother. "She was a very nice lady. I'm glad she thought of the little boy."

Outside on the lawn, looking back at the white house, Carol asked, "Why did Ellen White build her home here? Why not in Sydney or somewhere else?"

Her father said, "She wanted to live near the college. It was called The Avondale School for Christian Workers. It was a school where missionaries were to study. And Ellen White, through the guidance of God, helped to begin the Avondale College."

"I see," said John as they rode away. "When I grow big and come to Avondale College, I'll see Sunnyside again. Yes, I will! And I'll be reading all her books then, too. Every one."

The Church and Meaningless Meaningfulness—2

With the trend away from definite
doctrines, is the implication that
there is really no ultimate truth?

By WILLIAM OLIPHANT, JR.
and CHARLOTTE OLIPHANT

WHERE DOES THE CHURCH FIT INTO the current search, especially among young people, for meaning? First of all, let's consider the various Christian churches as a whole. Perhaps the church has contributed to the belief that there is no meaning. In the desire of churches to be all of one faith, rather than separate denominations, differences have been minimized. The church has made it appear to be poor taste to discuss or even have real differences. For example, since the churches cannot agree on the divinity of Christ or the virgin birth, it has become more popular not to have a definite opinion. It is considered broad-minded and brotherly to say, "Well, nobody really knows. You're just as likely to be right as I am."

With the trend away from definite doctrines is the implication that there is really no ultimate truth. We can discuss the word *truth* for hours, with the conclusion that there is no conclusion. The churches cannot agree on the great questions of meaning, such as the beginning, purpose, and end of life, or who God is. It is therefore brotherly love not to try to resolve differences, but simply to say "No one knows the answer." It is considered stuffy to claim to have a better idea than someone else.

If there is no absolute truth, no certainty about anything, then it follows implicitly that there is no meaning to life. No wonder all the talk about meaning. For man is a creature who needs meaning. Our pets have many emotions, but not the need that humans have for meaning. No wonder man keeps searching for meaning, with the fear that there really is no meaning, that he is, after all, just the smartest animal. No wonder that the lack of discipline follows the lack of meaning. If there is no meaning, nothing is worth discipline and work. And our dress, our informality, our music, our art, our rap sessions, all declare our utter despair.

William and Charlotte Oliphant have two sons and live in Paw Paw, Michigan. William is a physician in general practice, and Charlotte has been a schoolteacher and is now a full-time homemaker.

We are left with the biggest vacuum of meaning ever in history. And we are not so busy working that we don't have time to notice, as were most of our ancestors. Everybody is hurting from the meaning gap, adults and youth alike. This gap has left a huge free-for-all for "messiahs" who want to step in and promise that they have the missing meaning. Religions, individuals, causes, and products are all shouting, "Here! This way! I have the answer. This will give your life meaning."

Of course, religion appears to have one of the most valid claims to what is missing. And religion's voice is being heard and heeded. Certain forms of religious music are now popular that previously couldn't have competed with love songs.

But what religion is it that is supplying this meaning? What does it teach? What questions does it answer? What does it change?

The kind of religion that is being grabbed up, danced to, sloganized, and put on bumper stickers is sadly often just a religion of words. More meaningless meaningful words. People are repeating they know not what. They are achieving mass hysteria with the word *Jesus*, imagining this unknown man to be pretty much like all of us. Even the phrases of conservative fundamental Christianity are being passed from ear to tongue without having gone through the mind. This in the name of "heart religion."

The kind of religion that is filling the meaning gap requires little change in life-style. You still do your own thing, for God loves you as you are. The Jesus who is so popular is a friendly fellow, but He won't ask much of you. He can jerk tears, even now and then perform miracles, but not change habits on a permanent basis. The deeper questions of why and how He relates to man are for "faithless intellectuals." The new Jesus doesn't have to make much sense. He is whatever you perceive Him to be. Thus we are left again with a God no higher than man. And perhaps this is what some people still want, a God they can manipulate. A God who will come down to our level without asking us to move up toward His.

We don't need graven images or materialism to have a worship of idolatry.

Fitting Into the Meaning Gap

How do we as Seventh-day Adventists fit into the meaning gap? First of all, do the things we do have meaning in its true sense? Or are we loyal to a comfortable, familiar life-style and code of behavior that requires no thinking? Do we know why we do what we do? Do we know why we don't do the things we don't do? If we are continuing to study, grow, and think, our religion should have meaning.

What, then, shall we do about a religion of words that fails to come to grips with reason and consistency? In other words, how shall we react to a superficial sentimental religion of words? Shall we also make "doctrine" an unbrotherly thing? Is it a possible temptation for the Seventh-day Adventist Church at this time to play down its distinctive beliefs, while joining the crowds chanting about love and brotherhood? Shall we also sell an obscure Jesus? To what ends will the resources of the church be marshaled?

The parable of the sower seems most pertinent. "The seed sown on rocky ground stands for the man who, on hearing the word, accepts it at once with joy; but as it

strikes no root in him he has no staying-power, and when there is trouble or persecution on account of the word he falls away at once" (Matt. 13:20-22, N.E.B.).

Christ's Object Lessons points out that there is nothing wrong with receiving the gospel with joy. But it adds: "Those who in the parable are said to receive the word immediately, do not count the cost. They do not consider what the word of God requires of them. They do not bring it face to face with all their habits of life, and yield themselves fully to its control."—Page 47.

The religion that is received more by crowd psychology than by seeing what is really wrong with sin may in fact be only a temporary escape from the problem. As Adventists we have been faithful in warning of the futility of other forms of escape, such as alcohol, overeating, and wild pleasure. In a number of ways religion also can become a form of escape, leaving the person deeper in despair when his religion appears to have been just another dead end. Religious ecstasy may be just another escape from the search for meaning.

Within Context of the Great Controversy

In order for the love of God to bear real meaning, that love must be shown to be reasonably compatible with the conditions of sorrow in the world. Not only separate doctrines but the great vast picture as a whole must make sense. Creation, man's fall, Christ's brief life, the significance of his death, and the return of God to earth after an apparent period of desertion—all these and the rest of Christian teaching, *if they are taught outside the context of the great controversy*, are seen by the keen unbiased mind to lack in rational consistency and to leave a depth of unanswered questions. Here is one place where Adventism answers the great questions in which secularism and other churches flounder. For nearly every other religion attempts to explain the relation between God and suffering as though God has

total freedom to do, right now, everything He wishes. Thus the teaching is that everything that happens on earth is God's will in a positive, final sense.

Several years ago two boys were fighting on a rooftop. One pushed the other off and broke the boy's neck. In explaining his tragic deed, he said that what he had done was obviously God's will, or else it wouldn't have happened. Generally religionists have not pushed the common phrases of superficial religion to their logical extremes, but rather have filled in the gaps of rationality with more superficial phrases, none of which they could explain.

In 1975 Seventh-day Adventists are almost alone in asserting that "an enemy hath done this"; that God's will isn't the only will being done on earth; that in God's government of freedom, it was a logical possibility that one being might rebel against the necessary limits of freedom, and challenge the need for law; that God has to give sin time to grow and exhibit its thorns in order to demonstrate for all eternity that sin is as bad as God says it is.

For the present, neither God nor Satan has full control on this planet. So though God's ultimate will is going to win out, not everything that happens on earth is presently God's will. How ironic that people who now revitalize interest in witchcraft and ESP relegate the devil to the Dark Ages. Will our contribution to the meaning gap be within the framework of the great controversy?

"The student should learn to view the word as a whole, and to see the relation of its parts. He should gain a knowledge of its grand central theme, of God's original purpose for the world, of the rise of the great controversy, and of the work of redemption. . . . He should see how this controversy enters into every phase of human experience; how in every act of life he himself reveals the one or the other of the two antagonistic motives."—*Education*, p. 190.

The religion that we can offer comes to terms with the realities of our observations about life on this earth. It can not only shout but also convince that God loves man. It can provide the best answers to the questions of thinking men. It can bear up to the scholarly scrutiny of the honest and informed mind. We can present a God who is most appealing, who truly fits the human need. We can give a joy that doesn't fade when the music ends and the crowd goes home.

Before our desire for numbers of converts leaves us wondering whether we should not be selling the kind of religion that is hot on the market, let us search ourselves and our Bibles again. If our doctrines are really true, then indeed we do have a meaning of lasting value.

If the story of the Creator-God and His dealing with sin is really true, is this not a sober matter? How shall God and the man Jesus be introduced to people? Shall we also, in our music, language, and methods trivialize God into a nondescript being who, if He exists, is not very important?

True, we must, as Jesus did, talk the language people understand. We must go where people are. We must get their attention. But in the process we must not trivialize God into another household word without meaning. We must sell the real God, not a worthless substitute. We must not fill the meaning gap with meaninglessness. □

Concluded

Sentinels of God

By E. A. BRODEUR

Sleep not,
Sentinels of God,
The foe is lurking near.
The signs all show
And we should know
That Christ will soon appear.

Sleep not,
Sentinels of God,
Probation's close draws nigh.
Soon the decree
For you and me
Will be pronounced on high.

Sleep not,
Sentinels of God,
Go forth, His name proclaim!
The world must know,
Then we will go
And greet Him unashamed.

Three Aspects of Salvation

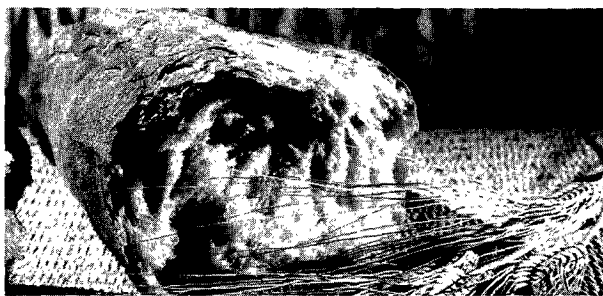
The three aspects of salvation
constitute a full and permanent
solution to the sin problem
for all who obey Christ.

By JOHN L. SHULER

LIFE HAS THREE DIMENSIONS—past, present, and future. So the Bible sets forth salvation in three “tenses”—past, present, and future. God offers every soul a threefold salvation that is the complete solution to his sin problem.

Let us inquire—What kind of salvation does every person need? (1) Every soul needs to be saved from the guilt and penalty of his sins. (2) He needs to be saved every day from the dominion or control of his indwelling sin. (3) Beyond this life, he needs to be saved in heaven from all the effects of sin, and from the presence of sin. In keeping with this, God has provided an all-sufficient, priceless salvation with three aspects to meet this threefold need of every soul.

John L. Shuler is an evangelist, pastor, and author. He is now retired and lives in National City, California.



Miracle of Love By INEZ BRASIER

The bread of life	Along life's road . . .
He breaks for me	How these fragments
As long ago	Together flowed!
By Galilee	What God has done
He broke the loaves . . .	Allays all fears.
For it may be	His miracle
In helpful word	Of love appears
And lifted load	And is renewed
And smile that heals	To fill the years.

The past aspect of salvation is mentioned in several places in the Bible. In 2 Timothy 1:9, we read that God “hath saved us.” In Romans 8:24, N.E.B., the Word says, “We *have been saved*.” The Greek verb form in both these verses is *aorist*. Thus “hath saved us” is literally “saved us,” and “we have been saved” is literally “we were saved.”

These Scriptures refer to an aspect of salvation that is accomplished when the sinner receives Christ as his personal Saviour. At that time he is saved from the guilt of his past sins and from the punishment for his sins. There is no condemnation to him who is in Christ Jesus (see Rom. 8:1).

Christ told the sinful woman who shed tears of penitence, “Thy sins are forgiven.” Then He said, “Thy faith *hath* saved thee” (Luke 7:37-50). He did not say, “Thy faith will save thee.” Or “Thy faith is saving thee.” But “Thy faith *hath* saved thee.” She had been saved from the guilt of her past sins.

Then there was Zacchaeus. He received Christ, not merely as a passing guest in his home, but as his Saviour. So Jesus declared, “This day is salvation come to this house” (Luke 19:9).

In keeping with this past aspect of salvation, Jesus declared that the person who believes on Him “hath everlasting life, and shall not come into condemnation; but is *passed* [literally, “has passed”] from death unto life” (John 5:24).

From Death Unto Life

The apostle John declared: “We know that we *have passed* from death unto life, because we love the brethren” (1 John 3:14). Notice he does not say that the born-again believer may pass, or will pass, from death to life, but *has passed* from death unto life.

The moment he receives Christ he has passed from condemnation to justification; from alienation to reconciliation; from being dead in sin to being alive in Christ; from under death sentence of sin to the beginning of eternal life in Christ. All this stems from Christ’s righteousness’ being imputed to him as he receives Christ.

The Bible speaks of born-again believers not only as those who have been saved but also as those who are being saved. This is an aspect of salvation that is accomplished day by day as Christ lives His life in the born-again believer (see Gal. 2:20). This is a most vital matter.

A pardoned sinner may have Christ’s power within himself to live right. He cannot save himself from falling back into the same sins for which he has been forgiven. When he receives salvation from the guilt and penalty of his past sins, immediately he needs to be saved from the dominion or rule of sin.

Some come to Christ and are converted. They make a good start. They have a salvation that takes care of their sinful past, their life before they received Jesus. But they proceed to anchor in this past salvation, without moving forward into a present salvation for being saved from sin each day.

This is why many church members fail to have the right experience. They do not allow Christ to save them each day from the power of sin. They forget that if believers are saved they must be saved day by day, as each new day comes to them.

Some make a mistake by concluding that after they

receive Christ for salvation the Ten Commandments are not binding on them. It is true that we cannot save ourselves, at any time, by obedience to the law. But it is equally true that Christ saves people from their sins by enabling them to obey the commandments.

Transgression of this Ten Commandment law is sin (see 1 John 3:4). No one is saved if he knowingly, persistently, transgresses this law. In fact, a person cannot be saved if he persists in willfully transgressing any of the commandments of God. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins" (Heb. 10:26).

A God of Law and Love

We forget that God is no less a God of law for humanity than He is a God of love for humanity. In fact, His law of Ten Commandments proceeds from His love. And our love is expressed in obedience to them.

The Bible speaks of believers not only as those who have been saved when they received Christ and as those who are being saved as Christ lives in them each day but also as those who will be saved eternally at the second coming of Christ. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28).

When Christ thus appears the righteous will ex-

claim, "Lo, this is our God; we have waited for him, and he will save us" (Isa. 25:9). They have been saved from the guilt, the penalty, and dominion of sin. But at His appearing they say, "He will save us." So there is a final phase of salvation accomplished at the second advent of Christ.

This will be accomplished by resurrecting the righteous dead to immortality and by changing the righteous living also to immortality. Then on this golden day of Christ's return all the righteous from the beginning of human history will be taken to heaven (see Matt. 24:30, 31; John 14: 3; 1 Thess. 4:16, 17).

These three aspects of salvation constitute a full and permanent solution to the sin problem for all who obey Christ. Or we may express it in this equation: Justification plus regeneration plus sanctification plus glorification plus transportation to heaven at the Second Advent equals the full and eternal solution of one's sin problem.

Every Christian should be able to say, "I have been saved from the guilt and penalty of my sins, by receiving Jesus as my personal Saviour. I am being saved from the power of sin by Jesus living in me each day. And I expect that, when He comes again, I shall be saved from the presence of sin and from this present evil world." Thank God for such an all-sufficient salvation. □

Bible Questions Answered By DON F. NEUFELD

I wonder whether our Lord Jesus had a home of His own. When the first disciples asked Him, "Where do you live," and He said, "Come and see" (John 1:39, T.E.V.), did this refer to His own or His parents' home?

Biblical information regarding Jesus' places of residence is meager. He lived with his parents for a time. Nowhere is it stated that He ever owned a home. After His baptism He traveled from place to place, but never outside Palestine and perhaps never farther from Nazareth than 100 miles.

We may assume that others besides Lazarus and Lazarus' sisters entertained Jesus. Peter was married (see Matt. 8:14; 1 Cor. 9:5) and lived at Capernaum, and probably often hosted Him.

So far as John 1:39 is concerned, the Greek phrase translated "Where dwellest thou?" or "Where do you live?" may also be translated "Where are you staying?" This could refer to a temporary shelter. The conversation took place shortly after Jesus' baptism, thus the site was near the Jordan

River in Judea. It is doubtful that He would be referring to His former residence in Nazareth, some 60 miles to the Northwest. More likely He was referring to His temporary residence in the region of the Jordan, where John was baptizing. This temporary residence could even have been a place under the open stars.

How great the condescension of Jesus! Few of us live in circumstances as humble as those in which He lived. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8:9).

On what grounds will sin not rise in the hereafter? Will it be because the redeemed, as free moral agents, will simply choose not to sin or will the capability of sinning be removed from their make-up?

The text generally quoted to show that sin will not rise again in the hereafter is Nahum 1:9, "What do ye imagine against the Lord? he will make an utter end: affliction

shall not rise up the second time."

It should be noted that the primary application of this verse is to Nineveh, the ancient capital of the Assyrians. In the prophecy of Nahum, God is predicting Nineveh's downfall, which will be so complete that never again will Nineveh afflict God's people. So complete was the city's destruction that the great metropolis was actually forgotten in a short time. When Xenophon, the Greek historian and philosophical essayist, passed the site some two centuries later he could not even learn the name of the city that had once flourished there.

In a secondary sense, Nahum 1:9 may be considered as applying to the ultimate eradication of sin and sinners at the end of time. Thus this text is sometimes quoted to prove that sin, once eradicated, will never invade the universe again (see *The Great Controversy*, p. 504; et cetera).

There is no text of Scripture that tells us precisely on what grounds sin will not rise in the hereafter. To obtain an answer one must rea-

son from the general teaching of Scripture. The plan of salvation is intended to restore what was lost. It will bring man back to where he was before sin entered. At that time man had the freedom of choice; we can assume that he will still have this freedom in the hereafter.

Then is there not the danger that some redeemed person may lapse back into sin? I think not. Once we no longer have our mortal bodies, with propensities to sin, to contend with, temptation will have lost most of its power. We will be back where Adam was when he was created. But there will be one difference: Adam did not know by experience the fearful nature of sin and sin's consequences. Because the redeemed have experienced these things, they will choose never to have anything more to do with sin again. They will be immunized as it were, against sin, protected from further infection, not by God's re-creating them so that it would be impossible for them to sin, but by their experience in the experiment of evil and their voluntary choice.

This Man

Taking the incident of Jesus' blessing the children, the author uses his imagination to construct a background story.

By CHARLES W. IRVIN

AZUBAH HAD HEARD OF THIS MAN from Galilee who performed extraordinary deeds: forgiving sins; comforting the sorrowful; healing those who, even from birth, had been incurably ill. Why, He even made the dead live again! She looked at the child playing on the earthen floor of the small, humble dwelling. The child, *her* child, was but two springtimes old. O how wonderful it would be if this Man, this Prophet, would whisper a few words to her child.

She knew the dissension among the Jews concerning this Man. The learned doctors of the law said He was a charlatan, a blasphemer, and a troublemaker. The poor of the land praised Him. These people knew not the subtleties of debate. They knew only the compassion, the tenderness, the healing that had so freely been sent their way by this Man.

Even if people did say that this man was a blasphemer, Azubah decided that she would go to this Stranger. At least He was a humble man.

She gathered her child into her arms and started down the narrow, dusty street to the synagogue where she had heard that this Man sat and taught. As she passed the house of one of her neighbors, Ruth called to her.

"Azubah! Where are you going in such a rush in the very heat of the day? Don't you know that the direct heat of the sun is not favorable to a child so tender as yours? Come to your senses and bring the child inside!"

"Certainly it is most uncomfortable today," Azubah called back. "But I have heard that the Man of Galilee is in our city and I am taking my child for a blessing."

"Do you really believe that this Prophet is sent of

God?" Ruth queried. "You know, of course, that the rabbi does not sanction contact with this Man."

"Yes," replied Azubah, "I know all that, but He is still a wise man, and perhaps He can tell me what to do to ensure the best life for my child."

Ruth's curiosity was now aroused, and she decided to accompany Azubah on her errand.

This was indeed an unusual day, for it seemed with every house of a friend they passed, another mother and child joined the company. By the time Azubah and Ruth reached the synagogue they had acquired a sizable following. How eager were all the mothers to have this Man merely look upon their children.

When the mothers finally came to the place where the Galilean was speaking, there, blocking all but a glimpse of His robe, was the largest crowd the city had seen in many months. Although Azubah was disappointed, she decided to wait. Perhaps as the afternoon wore on some of the people would tire and go away. But, oh, what if He were to grow weary and depart before she had opportunity to take the child forward? Well, she would take the chance!

As the afternoon progressed, Azubah watched the crowd thin one by one until—there *He* was! A small opening had appeared through the crowd, and there she stood looking at Him. Of course, she thought, He does not see me. He was facing the other direction, and, besides, who would notice such as she?

Slowly and surreptitiously Azubah maneuvered through the crowd until she was no more than ten feet away from Him. She felt a thrill rush through her. And then He turned and Azubah was able to see His face. How strong He looked! His face, tanned, gave the impression of sorrow, yet of love. The bearing of this Man was different from that of anyone she had ever seen. His hands, large and strong, gestured gently on powerful arms, while the rest of His being completed the look of love He so definitely possessed. Surely, this Man was more than just a good man! Gently, carefully, Azubah urged her child forward, the other mothers following her example. The discussion had waned. Assuredly, the children would not intrude now.

Peter Intervened

It was Peter, the most forward of the group, who intervened.

"Woman, what are you doing?"

"I merely seek a word from Him," Azubah replied.

"Do you not see how weary the Master is?" Peter questioned. "He has been the target of word arrows all day."

"Oh, but it is not an audience for myself I seek, but for my child," Azubah explained.

"So," answered Peter, "and do you think our Lord has time to waste with children? Woman, go away. Do not tire the Master."

Sorrowfully Jesus listened to the conversation. Then, when He could bear it no longer, He said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14, R.S.V.).

Again Azubah felt a thrill embrace her entire being as she watched Jesus take *her* child into His arms and speak in tones that only the sincere could understand.

The disciples watched.

And the children understood. □

Importance of the Sanctuary Truth

What is so important about the sanctuary doctrine that makes the Seventh-day Adventist so distinctive in the theological world?

Why do we say, giving up the sanctuary truth is virtually declaring oneself no longer to be a Seventh-day Adventist?

Let it be said simply and clearly: The Biblical doctrine of the sanctuary, as set forth by the Seventh-day Adventist Church, is the center of gravity for the plan of salvation, the hub of the theological wheel, that one focal point which explains and connects all the Biblical truths that Christians hold dear. "The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great advent movement and revealing present duty as it brought to light the position and work of His people."—*The Great Controversy*, p. 423.

The doctrine of the sanctuary is not an elective subject, reserved for advanced Bible students, or for those who happen to be interested in the exotic and mysterious; nor is it a theme that can be understood completely or even properly understood in part, by intellectual research alone. To understand fully, one must also experience the truth the sanctuary doctrine is describing.

The sanctuary doctrine is God's way of picturing the plan of salvation—both His part and ours. The sanctuary service, as unfolded to the Israelites in their wilderness experience and more fully explained in the New Testament, was not intended to obscure the plan of salvation, but to make it simple and appealing. It seems necessary to make this point because the subject of the sanctuary for so many has remained strange and uninteresting.

When the sanctuary truth is properly understood, it removes mysteries, rather than creates them. When seen in its New Testament setting the sanctuary doctrine loses its shadows and clarifies the truth about the roles that both God and man play in the grand and glorious plan of salvation—even as the noonday sun brightens dark paths and highlights the colors of the geranium or rose.

So the question remains: Why is the sanctuary service as a Christian doctrine such a mystery to many Seventh-day Adventists, never mind those who have not had the Seventh-day Adventist experience? Why is it, for so many, a difficult, complex, and often uninteresting hurdle in the chain of Bible studies a non-Seventh-day Adventist takes before baptism, and rarely studied afterward?

Perhaps because the emphasis has often been on the shadows of the Old Testament picture rather than on

the noonday sun of the New Testament explanation. Perhaps because the sanctuary doctrine has been considered more as a subject to be learned than a truth to be experienced.

Perhaps because elementary details are repeated over and over again, leaving the impression that there is really nothing more to learn. In so doing, the faithful hearer, wanting to catch everything that he should know regarding this central Adventist doctrine, finds himself strangely bored as the speaker or writer belabors the obvious. Something sets in akin to the boredom and disinterest of the eager schoolboy who already knows his basic arithmetic, but must endure the daily exercises of those who are catching up—nothing is more disenchanting than mastering the obvious. Worse yet, however, is for the student to get the idea that knowing how to add and subtract is all there is to the world of mathematics and that using these numbers in a language called algebra is pure personal speculation.

God never intended that the sanctuary doctrine should create boredom, indifference, or even mystery. Not the God who impressed the psalmist to write: "Thy way, O God, is in the sanctuary: who is so great a God as our God?" (Ps. 77:13).

Not a Boring Subject

The Israelite in the wilderness, who could lift his eyes and see the smoke of the daily sacrifices rising toward heaven and the awesome light of God's presence gloriously bathing the Most Holy Place, for him the sanctuary was not a boring subject.

For the Christian, the sanctuary must also be the center of his experience, the heart of his faith, the living, throbbing theological muscle that makes faith, hope, and love possible.

Whenever Christians, for whatever reason, become spiritually anemic, and life itself becomes dreary, laden with guilt and despair, and enshrouded in foggy meaninglessness, spiritual recovery will be hastened as they refresh themselves with the truths of the sanctuary doctrine.

What are these truths wrapped up in the sanctuary that remove the weight of the past, give power to the present, and hope for the future?

Simply these, thank God! The sanctuary doctrine makes clear what God has done *for us* and what He wants to do *in us*. He not only made provision to forgive and cancel our sins, He Himself paid the price of this reconciliation through the life and death of our Lord Jesus Christ. More than that, He extends to all who accept His provisions the grace and power that kept Jesus from sinning so that He will have a people who are truly cleansed, an eternal memorial to love and grace.

"For Christ has entered, not into a sanctuary made with hands, a copy of the true one, but into heaven itself, now to appear in the presence of God on our behalf" (Heb. 9:24, R.S.V.).

H. E. D.

To be continued



Heart-Cry

A surrogate mother reacts
to the heart-cry
of children left in her care
by working mothers.

By IVY R. DOHERTY

THERE IS A CRY ACROSS THE LAND. It is a cry of longing, and of insecurity mixed with sorrow. It is the heart-cry of little children for their absent mothers.

I know that cry, for I have heard it and have felt it stab me to the core when functioning as a substitute mother.

We women have indeed come a long way since my Victorian grandmother declared a thousand times that "a woman's place is in the home." But somewhere in that long way we have come, it seems that some of us have come a little too far in our liberation; thus the hungry cry.

For instance, there is Jane. She is teaching about beauty, form, and symmetry, and also about perspective as it applies to painting with water colors and oils and acrylics. Jane is well gifted in art. She is making her mark. Sabrina is Jane's small daughter. On the sixth day of Sabrina's and my coexistence, which had been anything but peaceful, she said, "Where Mommy?"

"At school," I answered, and felt like a cracked phonograph record, for hadn't I said those same words 50 times every day since Jane began teaching?

"Where Mommy?" she asked again, as though she had not made her first question quite clear, for this time her blue eyes locked with mine in penetrating, deadly seriousness. Again I said, "At school. Mommy'll be here soon."

She sprang into my lap, and her little arms crushed my neck with fierce hunger. Her face pressed mine. "You my mommy!" she said.

On the days prior to this Sabrina had bitten and pushed and scratched and pounded the other children in my care in merciless manner, and the great pity of it all was that she *loved* the process of hurting others; her facial expressions gave undeniable proof of that.

Ivy R. Doherty is a free-lance writer living in Gold Hill, Oregon.

"Any child who enjoys hurting others as much as Sabrina seems to, is feeling deeply a hurt inside herself," I told Jane. "I'm truly concerned about Sabrina."

"If you're suggesting that I stay home with her, forget it!" rebuked Jane. "I tried that once, and I was bored to tears after a few weeks. Anyway, I've been going to work since she was three weeks old. She's used to this setup. I don't believe she's as disturbed as you say. She *knows* I love her."

Teddy Squeals and Kicks

"Mommy come soon?" asks Teddy.

"Yes, soon," I say, again playing the cracked-record role.

"Come, sit down," says the tiny boy, and he climbs into my lap and hugs and kisses me. "Are you mine, Nanny?" he asks in a tone that indicates that my answer is very important to him. When I say, Yes, he grins and presses himself close to my body.

His mother comes, and it is plain to see that she longs to hold him after a day of missing him, but he rushes through the garden yelling, "No, go home! Stay Nanny house!" Sometimes he slaps her sweet-expressed face, and, when picked up, decides to squeal and kick. Tears brim in her eyes. She is one who has a loving heart, and I know she loves that little son.

"I love to stay home," says Teddy's mother, "but to have any decent standard of living, both of us *have* to work."

"When's Mom coming for us?" asks Reggie, whose few years are written as many on his thin and sensitive face. He peers out the window close to where his young brother is silently pressing his nose to the cold pane. Susan has custody of these boys of a former marriage. She has left them with more "sitters" than even she can remember, almost from the week of birth. She works in a "full charge" office and rarely arrives home before 6:00 P.M. At weekends she "catches up" on her house-

keeping and goes on outings with her new husband because, as she says, "I'm determined to make *this* marriage work, at all costs!"

"Whisht she'd come!" says the child. "We hardly ever know when we're going to see her!"

Anchored to What?

That's Janet in the church choir; the one with the ash-blond hair and clear complexion. Now she's standing up to take the solo while the choir hums an obligato. How fervently she sings, "Will your anchor hold in the storms of life . . . ?"

Little Billy and Todd sit sedately beside their father in one of the pews. Do the boys know about anchors and storms, do you suppose? To tell the truth, they've acted very anchorless these past few weeks since Janet went to work.

"There's so much we need, to get our home in shape," she said with a sigh. "Carpet, drapes, you name it. I'm lucky to get a good sitter. I don't think they'll even miss me."

"Anchored to The Rock which cannot move . . ."

Ah! Does Janet not know that she is the rock that represents The Rock which cannot move, at this stage of the boys' development?

Marie is at her interior-decorating job.

"I need to feel fulfilled, a whole person, if you under-

stand what I mean," she defended herself. "I just can't see being tied to kids 24 hours a day, week in, week out. I appreciate them a lot more when I don't see them as much as I did when I stayed home all the time."

Maybe so, Marie. Maybe so! But what happens to the children when they don't see *you*? Do they feel fulfilled? And whole people? Do they appreciate *you* more because of your long absences? "I want my mommy!" is their constant cry.

Denise is traveling in Europe. "It's unbearable traveling with a young child," she said. "I *have* to take this trip. I need to broaden my horizons. I can't stay in this rut forever."

The child has no conception of the measurement of days, hours, weeks, but he knows the feeling of desertion that burns on for an eternity. He doesn't know about ruts and horizons, but he's learning quickly about aching voids, and he cannot cope with the knowledge, so he lashes out at the world with destructive intent regarding almost everything he touches.

Yes, there is a plaintive cry of little children in the land. Listen to that heart-cry, absent mothers. If you don't, it is very much within the realm of possibility that you, one day soon, might voice your own fruitless lament. Regrettably, I am also familiar with that cry, and it is usually voiced in these words: *What did we do wrong?* □

Especially for Women By BETTY HOLBROOK

Have Husband . . . We'll Talk

(Any similarity to known persons is intentional. "H" means head of house, frequently husband. "W" is my turn.)

W: Someone has quipped: "If you think for a minute you understand women, you have it timed just about right."

H: I buy that, that's my slogan, "Manage by the minute."

W: You win. But I have a serious question: Do you think husbands and wives really understand each other? Do you think you understand me?

H: Yes, and Yes. There are so many pleas for understanding these days that I don't think husbands and wives realize how well they do read each other, know each other, understand each other. I wonder whether they can really talk about it though.

And the second Yes: I think I understand you much better now than I did 30 years ago—or even five years ago.

W: You've just dated us.

But why do you think you know me better?

H: Because I know you understand me better, and I think I understand you better. I usually know how you're going to react and feel, and this makes me feel more comfortable with you than ever. And so many times we seem to be reading each other's thoughts.

W: I've wondered about that. Is that always good? There's a lot of talk these days about being completely open with others. Shouldn't we be allowed some private little corners in our own thoughts?

H: I suppose it depends on what is in those private little corners. There are some things in the lives of all of us that best be forgotten, but when something is nagging and we keep bottling it up it can poison and distort our lives, and that's bound to affect the quality of any marriage. It's better to get it out, and what a sense of relief when it is out. Isn't that part of genuinely understanding?

W: Yes. But there are some things to keep in mind in talking things out—motives, timing, a willingness to learn and change, a perceptiveness in recognizing the real problem and not just the apparent ones. It's pretty important to choose what kind of mole hills we select to make into mountains.

For example, what are our motives? Some people get a perverse pleasure out of digging up the past, drenching themselves in treasured agonies, building up a case to justify themselves, or just wrapping themselves in a self-righteous security blanket. So we need to ask ourselves, Are we looking for a solution or an excuse?

H: That gets me right into a willingness to learn, and I think this is a toughie, because usually when we're talking over the serious, the deep, there's quite a high level of emotion involved. You just can't avoid it, and it's hard to use good judgment when the emotions are high. I think we need to ask more often, What have we learned from our experi-

ences together? I just can't get away from it, the more I understand about the things that happen between us, the better I understand you, and the better I understand myself. I like that.

W: I do too. But now about timing. Solomon included that in some of his "Time for's," didn't he? It's hard to disagree with that thought from the Spirit of Prophecy that we shouldn't let the sun set on our anger, but trying to solve a problem when you're both tired (or hungry, harried, or worried) may be the worst time of all.

H: We could give text and verse for that, couldn't we? But I think we need to remember that too many of us spend most of our problem-solving time solving problems that don't exist, fighting battles that are totally unnecessary, and then wondering why marriage can be so boring. I just don't think we take the time to look down deep into the causes of our problems.

W: But how have you through the years learned to understand me better? I must presume you have.

To be continued

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E. M. Peterson, Manager
Periodical Department
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A Visit to Solusi College

By VIRGIL E. ROBINSON

"OLD SOLUSI," as it is known far and wide, has been called a variety of names. In the very beginning it was known to Seventh-day Adventists through the pages of the REVIEW AND HERALD as the Matabeleland Farm. Then taking the name of a local chief, it became known as Solusi Mission. When it began training teachers it became Solusi Training School. About 15 years ago it became Solusi College.

With its staff of 39 teachers—16 black and 23 white—Solusi College is the largest mission institution operated by the church in non-Christian lands. If you will come with me, we will visit Solusi.

Bulawayo, the town nearest Solusi, is not only an important railway junction but a center of activity for the whole of Matabeleland. Since practically all trains arrive in Bulawayo in the morning, you will have plenty of time to look around. A worker from the Zambesi Union office will meet you at the station. A three-minute ride will take you to a neat office building, next door to the Bulawayo Adventist church. You may greet the busy workers who are not away on mission business throughout the country.

Since our interest today is Solusi, we will leave by car. Eleventh Avenue becomes the Khami Road after leaving the industrial area. Seven miles out, we turn left onto a paved road. This is known as Solusi Road, although it goes some distance beyond the college. To appreciate the pavement, one has but to think back to pioneers who bumped and jolted along this road by ox or donkey wagon or truck half a century ago. A ride to Bulawayo was no pleasure trip.

The horizon stretches out

Virgil E. Robinson, who before his retirement was senior editor at Home Study Institute, Washington, D.C., is a Sustentation Overseas Service worker at Solusi College.

for miles on all sides as we speed along at 80 kilometers (about 50 miles) an hour. (Rhodesia is on the metric system.) The pavement extends to within seven miles of the college. We cross through some 15 drifts, empty of water in the dry season. During the rainy season these drifts can be dangerous. Many a missionary has been stopped and forced to wait for minutes, or for hours, while the stream subsides. Cars have been stalled when the river proved deeper than the driver expected. Fortunately a high bridge has been put across the Gwaai, the largest river in the area.

Four miles beyond the Gwaai bridge we turn right at a sign reading, Solusi College. Established in 1894. Three more miles and we come to the gateway of the Solusi

campus. At this point the road forks. Wilson Street, named after one of the pioneer workers here, goes to the right. The other, Sparrow Street, goes to the left. Both roads run parallel past a dozen staff homes and end at a large cluster of buildings at the west end of the campus. If it is after nightfall we will notice the street lamps alight all over this "little town."

Room for Expansion

Eighty acres are now used for the campus and staff homes. There is still plenty of room for expansion, because the college owns 8,000 acres. The original grant made by Cecil Rhodes was for 12,000 acres, but nearly 4,000 were exchanged for land on which we established Inyazura Mission in eastern Rhodesia.

Let us visit some of the most significant spots on this lovely campus. Directly opposite the dining hall stands a replica of the first house in which the pioneers Mr. and Mrs. W. H. Anderson lived at

the turn of the century. Beneath a tree nearby is a stone plaque indicating that beneath this tree the missionary party first camped for the night on July 26, 1895.

On that night the missionary party was warmly welcomed by a group of South African workers who had opened the mission the previous year. When they got down to work they broke open their boxes of merchandise and began trading with the Africans. The Foreign Mission Board had provided capital for the enterprise, but made it perfectly plain that the workers would have to support the mission in this way. Fortunately this system of self-support did not last long. The workers had more important things to do than trade all day.

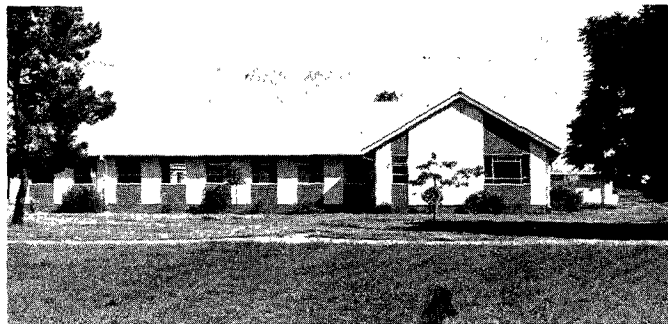
Although located in the Zambesi Union, Solusi College is an institution operated directly by the Trans-Africa Division. During recent years a steady program of building has gone forward and will doubtless continue as required to meet the needs of this vital institution. Solusi College is, of course, first and foremost an educational institution.

There are 253 pupils in the primary school, 261 in the secondary school, and 103 in the college, giving a total enrollment of 617. Of these, 148 girls and 215 boys are boarders. Twenty-nine students are studying for their B.A. degree at present. Many more are eager to come when and if housing can be provided. This is perhaps Solusi's greatest need today.

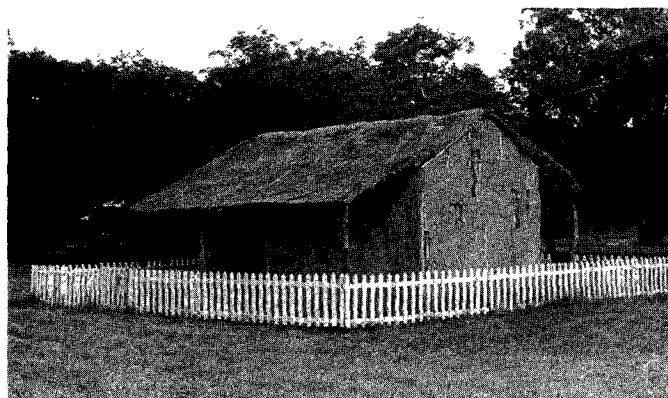
Two New Buildings

Two buildings deserve special mention. Both have gone far toward giving Solusi a forward look. The church was erected in 1961. This modern structure replaced an older church erected in 1922 by U. Bender. This comparatively new church seats a thousand persons. Already it is full to the doors every Sabbath.

When Solusi received approximately \$25,000 from a recent Thirteenth Sabbath Offering overflow, it was used to build a fine, modern library. With its 14,000 volumes, this facility has done



The new 14,000-volume library at Solusi College in Rhodesia was constructed with funds from a Thirteenth Sabbath Offering overflow.



Directly opposite the Solusi dining hall stands a replica of the first house in which the W. H. Andersons, Solusi's pioneers, lived.

much to establish Solusi as one of the leading colleges in Rhodesia. For this building every member of the Solusi family would like to say a hearty "Thank you" to Sabbath school members around the world.

A short distance behind the secondary school building is a sacred spot. There lie sleeping until the resurrection morning several missionaries and their children who laid down their lives here, that this institution might be established and grow.

Although Solusi College has celebrated its eightieth birthday, there is a youthful vigor about the entire institution that is most gratifying. Responsible for this forward look is James Bradfield, principal of Solusi College for the past three years. The vigorous program (some might even call it rigorous!) that occupies the time of staff and students alike is shaped to accomplish one purpose—to train workers who will go into the length and breadth of this great continent to preach the gospel and hasten the return of our Lord.

CALIFORNIA

Nine Students Learn Health-Evangelism Techniques

When nine young women enrolled in my class in health evangelism they started a chain reaction. Willis J. Hackett, vice-president of the General Conference, was on campus for the annual board meetings of the University, and he suggested that these students could function in the framework of the church as health educators-Bible instructors. J. Wayne McFarland and Carl Sundin, both of the General Conference Health Department, gave encouragement and counsel in the development of a program to train health educators-Bible instructors for the church.

These nine women were assigned to work with three churches in the Loma Linda area where they trained lay persons to do health-Bible evangelism, conducted some health-Bible series of their own, and learned to bring in-



GOVERNOR VISITS CAMP FOR BLIND

Tennessee State Governor Ray Blanton recently visited the National Camp for Blind Children sponsored by the Christian Record Braille Foundation and held at Indian Creek Camp, near Smithville, Tennessee. Governor Blanton spent a full 30 minutes visiting the camp, talking to the boys and girls, and expressing his appreciation for the good work being done for the blind.

terested people to a decision for baptism.

In the eight crusades held in church members' homes (some ministers were involved in these, as well) more than 150 attended, 89 of these non-Adventists. Thirteen decided for baptism, and 59 others are continuing with further Bible studies. But the 17 lay persons who were trained to do health evangelism will multiply the effectiveness of these students well beyond the initial results.

As word of the work of these women (who conduct Heartbeat screening pro-

grams, cooking schools, smoking-cessation programs, weight-reduction clinics, well-baby clinics, dietary control of cholesterol and triglycerides classes, in addition to health and Bible studies either on a private or group basis) spreads among the conferences, the demand for this type of worker increases. At present we cannot possibly fill all the openings available.

Conferences, medical clinics, dental clinics, hospitals, and Better Living centers, all realize the potential worth of a well-trained health educator-Bible instructor.

These workers truly have an edge over conventional Bible instructors. They can work within public schools, service clubs, community organizations (both public and private), churches, and medical societies to create an interest in the Adventist lifestyle. Then they can follow up on the interest thus created with Bible studies in the homes or in a group setting.

The training of these workers follows the instruction God gave through Ellen White years ago when she wrote: "Nothing will open doors for the truth like evangelistic medical missionary work. This will find access to hearts and minds, and will be a means of converting many to the truth." —*Evangelism*, p. 513.

REUBEN A. HUBBARD
Instructor
School of Health
Loma Linda University

ILLINOIS

Psychiatrist Conducts Seminars in Asia

Charles L. Anderson, chief psychiatrist at Hinsdale Sanitarium and Hospital, Hinsdale, Illinois, gave a series of mental-health lectures in an evangelistic series in Taipei, Taiwan, in the early part of the summer.

Dr. Anderson participated in an eight-night series of programs conducted by Milton Lee, director of the Chinese-language radio Voice of Prophecy. Approximately 500 people attended.

Dr. Anderson also conducted a series of morning seminars for Seventh-day Adventist ministers on Taiwan on the subject of pastoral counseling. Pastors came from all over Taiwan to learn how to deal with such problems as mentally ill persons in the church, the importance of emotional factors in the spiritual life, and inter-personal relationships.

From Taiwan Dr. Anderson traveled to Hong Kong, where he conducted a ten-hour course over a two-day period for 50 Seventh-day Adventist ministers. This course emphasized basic principles of pastoral counseling.

Two Pathfinder Leaders Earn Scout Wood Badges

By ANNE MARIE FIGUHR

WHAT DOES an administrator do when military training is required of not only academy and college students but also elementary students? When the men of the North Philippine Union Mission learned of this new government proposal late in 1974, they offered the Seventh-day Adventist Pathfinder program as a substitute. The offer was accepted, provided the instructors could be fully qualified and recognized by the Scouting Organization.

At this same time, David Gouge, in the Philippines doing double duty—teaching overseas students and also leading out in the Gymnaire program at Philippine Union College—felt impressed to try to get into the Wood Badge training camp to be held at Subic Bay U.S. Naval installation in December.

Usually these training camps are rotated and held in various locations, such as Japan, Okinawa, or Guam, but this one met in the Philippines just when needed. Mr. Gouge heard about it, got the go-ahead from the mission, but got a flat No from the Scout executive for the Greater Manila area. Mr. Gouge spent half an hour on the phone, explaining his reasons for wanting to take such training, and finally got a Yes.

Among the millions of scouters in the United States, only approximately 5,000 ever have an invitation to take such training, and then only after a scouting experience of five years with Cornerstone, Phase II, and Adult Leadership training courses. The Scout executive felt that Mr. Gouge's 19 years of Pathfinder leadership should give him the needed background.

The eight-day clinic included two Sabbaths. When

the officials learned that Mr. Gouge could not take part on Sabbath, he was told that he should not expect to get a certificate, but he could attend the training clinic. So he and Nestor Arit, North Philippine Union Mission youth director, went to Subic Bay on Friday, stayed with friends, and after Sabbath showed up at Camp Botan. And, Mr. Gouge said, they assigned him to a patrol that "warmly absorbed" him into the group. The patrol leader, with some knowledge of Seventh-day Adventists had taped the Sabbath instruction and classes and went over them with Mr. Gouge to make certain that he had not missed important details.

Witnessing Opportunities

Wednesday night, Mr. Gouge was kept awake until long after midnight answering questions for his tentmate—questions such as, "Do you believe in infant baptism?" And as the next Sabbath drew near, permission was given for Mr. Gouge's patrol to take their tents down on Friday instead of Sabbath. The Friday evening campfire, usually a secular happening, included a time of personal consecration.

When the certificates were handed out, the camp leader stated, "I'm very proud to tell the group that there are two men who because of religious convictions could not attend the entire clinic, but they came to camp anyway. They came to learn, knowing they would not be receiving certificates."

Then he proceeded to issue the much-desired, and needed, certificates to both Mr. Gouge and Pastor Arit. Their fellow scouters congratulated them for being qualified and for sticking to their religious convictions.

After the clinic, a project is required to complete the Wood Badge training. So Mr. Gouge is now busy working



CESSNA 185 IS EN ROUTE TO ZAIRE

Bob Seamount, who recently joined Florida Hospital as development director, recently piloted a Cessna 185 from Orlando to Vienna, Austria. The eventual destination for the mission plane is Zaire.

Elder Seamount, who is well known for his long stint as a member of the Voice of Prophecy radio broadcast, has piloted four other mission planes to Africa, at times accompanied by a second mission plane.

On this trip he was accompanied by a student missionary, Stanley Seery, from Keene, Texas, who will serve in South Africa for a year as a pilot.

"In Zaire," Elder Seamount explained, "only seven denominations are allowed by the government to exist. Consequently there is much interest in the Seventh-day Adventist Church, and the plane will be used to follow up the interests."

This Cessna 185, as well as many of the others Elder Seamount has piloted to mission fields, was donated by the Quiet Hour broadcast, based in Redlands, California. This is approximately the thirtieth plane purchased through the efforts of J. L. Tucker, speaker for the radio program, who promotes the needs for mission planes over the air, as well as in articles.

BOB WADE
Florida Hospital

as scoutmaster of Troop No. 351, which is sponsored by the U.S. Embassy in Manila, as chairman of the monthly meetings of the Roundtable for Adult Scouters in the Manila area, and as director of organization and extension of membership. These three tasks will complete his commitment, and he will then receive a Wood Badge, which will place him among the elite of scout trainers.

Mr. Gouge feels that Pathfinder training and scout training have mutual interests, and they can learn from each other. With some of the

scouting techniques, the Pathfinder could be even better qualified in many areas.

As of this writing, the Gouges are leaving for a three-month furlough and then returning to the Far Eastern Division to serve in Indonesia. With the intense nationalistic feeling among all the East at this time, Mr. Gouge's training will place him out front and in a better position to be of service. And Pastor Arit is ready and qualified to solve the problem of military training among elementary children in Seventh-day Adventist schools.

Anne Marie Figuhr is a teacher at Philippine Union College.

AFRICA

Kamagambo College Hosts VBS Training Program

The first Vacation Bible School ever conducted in the East African Union was held on the campus of Kamagambo Seventh-day Adventist Teachers' College in Kenya, from April 18 to 28, 1975. The union Sabbath school department sponsored a special training program in connection with the VBS in which 26 delegates from Kenya and Uganda participated.

The East African Union has 1,500 organized Sabbath schools, with 213,610 Sabbath school members, but lack of experienced personnel in VBS work has hindered the growth of this important aspect of child evangelism.

The purpose of the field school was to ensure a nucleus of experienced personnel who would go back to their own districts and, fired with enthusiasm, set up similar training programs, thus sharing their experience with neighboring churches until the idea of Vacation Bible Schools has spread to all the Sabbath schools in the East African Union.

Union Sabbath school director E. M. Nyamweya is very enthusiastic over this small beginning. He feels that a major breakthrough in the Sabbath school work of the union will be the result.

L. G. SIBLEY
*Kamagambo Correspondent
East African Union*

PHILIPPINES

Professor Pursues Cadang-Cadang Culprit

Engracia Arguelles-Rasa, chairman of the Philippine Union College biology department, has for the past seven years been in pursuit of the organism that causes *cadang-cadang*, a disease of coconut trees that threatens the coconut industry in the country.

Every year for the past six years the government had been granting Philippine Union College more than 10,000 pesos' worth of equipment and supplies in support of Dr. Rasa's research. Recently PUC received a sliding microtome, a research microscope, and automatic photographic equipment, plus

chemicals and other supplies.

In recognition of Dr. Rasa's dedication to scientific research, she was invited to be an associate member of the National Research Council, an organization of top scientists in the country. She is a member of the Philippine Pathological Society and the Philippine Association of Medical Technology and Hygiene.

S. G. MIRAFLORES
*Editor
Philippine Publishing House*

KANSAS

Broken Arrow Camp Is Dedicated

Kansas Seventh-day Adventists climaxed more than four years' work at the dedication of Broken Arrow Ranch youth camp near Olsburg, Kansas, June 1, 1975. The more-than-280-acre campsite situated on the eastern shore of Tuttle Creek Lake was dedicated with all bills paid to date.

General Conference representatives present for the occasion were Neal C. Wilson, vice-president for North America; John H. Hancock, Youth Department director; N. R. Dower, Ministerial Association secretary; and Marvin H. Reeder, associate Communication Department director.

In addition to the main lodge, which has a seating capacity of 200, a huge kitchen, and quarters for kitchen staff, there are nine cabins, a health

center, dressing and shower rooms for swimmers, and a four-story ranger's home. Also completed is a storage building for equipment and supplies and a nature/craft center, which contains two ceramic kilns, other craft supplies, and nature and hobby displays.

Plans for the immediate future include eight more cabins, a "kiddyland," reseeding of areas stripped by heavy construction equipment, and a Pathfinder lodge.

To date, members of the Kansas Conference have invested an estimated \$200,000 in the camp in cash, donated equipment, and labor. Broken Arrow Ranch is spoken of by visiting church leaders as one of the best among Seventh-day Adventist youth camps in North America. This is the 137th such camp provided by Adventists around the world according to John H. Hancock. MARVIN H. REEDER

BURMA

Temperance Message Taken to Thousands

During a temperance campaign recently launched by the temperance department of the Burma Union Mission, temperance films depicting the harmful effects of smoking and drinking on health were shown and lectures were given.

Among those who participated in the temperance campaign carried out in Rangoon, Bassein, Myaungmya, Toun-goo, Moulmein, Lashio, and some villages, under the leadership of the union temperance department, were presidents, secretaries, evangelists, and lay members from the four sections of the union.

In all, 101 temperance lectures were delivered along with the film showings. A total of 46,740 persons attended the temperance film showings and lectures, and more than 6,500 temperance pamphlets were distributed after the meetings. Health pledge cards were signed and handed in by 10,985 persons.

AUNG WIN
*Temperance Director
Burma Union Mission*



COMMUNICATION LEADER RECEIVES HONORARY DEGREE

Jay Rollin Ferren, architect of the denomination's modern-day public relations ministry, receives an honorary Doctor of Letters degree from John W. Cassell, president of Pacific Union College, Angwin, California. During 12 years as General Conference press relations secretary Mr. Ferren developed and shaped today's communication department of the church, which grew from an essentially inoperative effort in 1942 to smoothly functioning press-relations activities in nearly all the denomination's 3,000 churches in North America by the time he retired in 1954.



Engracia Arguelles-Rasa, chairman of the Philippine Union College biology department, is the first Filipino SDA invited to become a member of the National Research Council, a scientific organization.

Ministers Are Ordained



COLORADO

Alvin Kurtz, right, pastor of the Durango district, and Keith Alexander, serving the Julesburg, Wray, and Holyoke churches, were ordained to the gospel ministry at the Colorado Conference camp meeting. The sermon was given by W. S. Lee, secretary of the Central Union; the charge by E. E. Hagen, director of the Sabbath school department of the Central Union; and the welcome was extended by the Colorado Conference president, William C. Hatch.

R. A. MC CUMBER

Director, Department of Communication



POTOMAC

Four young men were recently ordained Seventh-day Adventist ministers in the Potomac Conference. From left to right are: Elder and Mrs. Charles Sandefur, Elder and Mrs. James Pimentel, Elder and Mrs. Jack Stiles, and Elder and Mrs. Mitchell Henson.



INDIANA

Dan Snider (center) was recently welcomed to the gospel ministry by G. W. Morgan, Indiana Conference president. F. W. Wernick, formerly Lake Union Conference president; W. L. Murrill, Lake Union Conference treasurer; and R. R. Bietz, former vice-president of the General Conference, participated in the ordination service. Elder and Mrs. Snider are under appointment to mission service in South America.

G. W. MORGAN



IDAHO

Herb Stratton was ordained at the Idaho Conference camp meeting. Elder Stratton entered the ministry in the Oregon Conference. Since coming to Idaho in 1973 he has been associate pastor in the Boise-Mountain Home district. The Strattons have two girls, Marta and Jill.



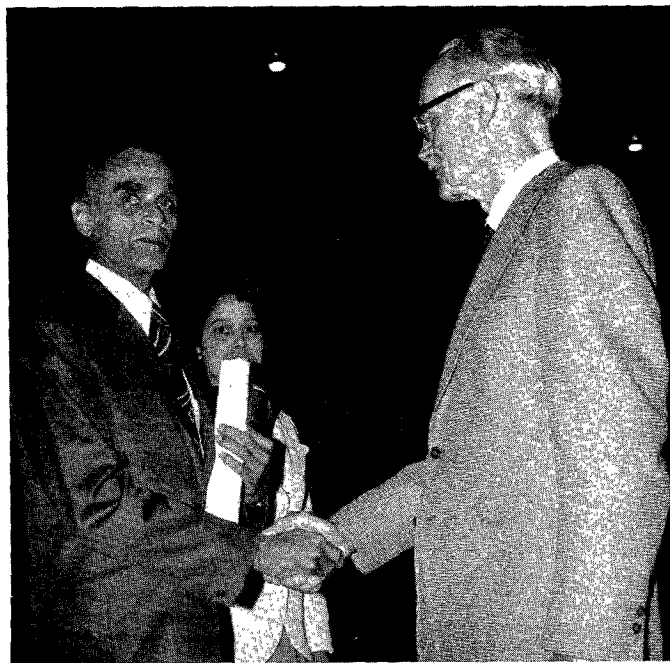
PHILIPPINES

Four men were ordained at a recent convention held on the island of Polillo, Philippines.

Standing behind their wives from left to right are: William Martinez, Florante Yulip, Hami Tiano, and Abner Roque. All are connected with the South-Central Luzon Mission.

E. L. DINGOASEN

*Sabbath School and Stewardship Director
South-Central Luzon Mission*



BRITISH COLUMBIA

C. Drieberg was ordained at the British Columbia camp meeting, June, 1975. The photo shows Pastor and Mrs. Drieberg being welcomed into the gospel ministry by H. M. S. Richards. Elder Drieberg's first contact with the Seventh-day Adventist Church was through the Voice of Prophecy.

W. W. ROGERS

*Communication Director
British Columbia Conference*

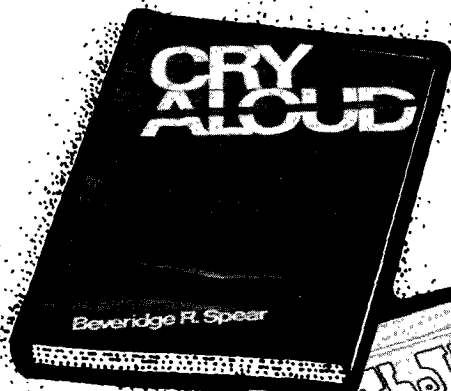


WASHINGTON

Four ministers were ordained June 21, at the Washington Conference camp meeting held at Auburn Adventist Academy. Front row, left to right: Elder and Mrs. Tim Gallagher,

Elder and Mrs. Kenneth Sutter, Elder and Mrs. Jim Fitzgerald, and Elder and Mrs. Gary Christenson. In the back row are people who took part in the service.

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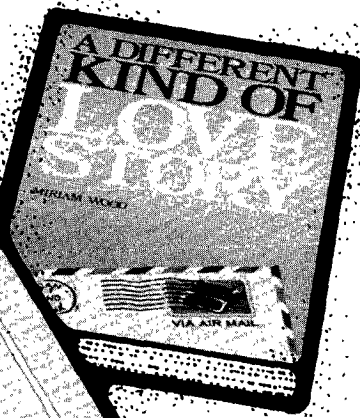


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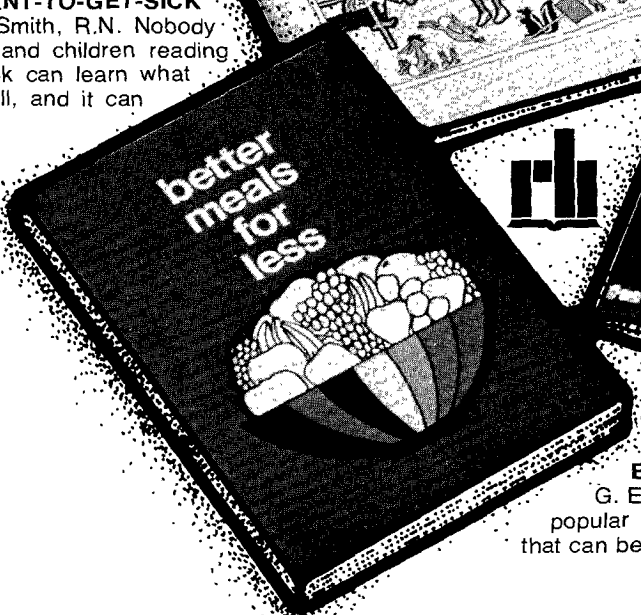
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Euro-Africa

● A weekly broadcast in Spanish is now being beamed from Malta, making the nineteenth language for Adventist World Radio. It is prepared by Milton Peverini in Glendale, California.

● The first graduation exercises to be held in the new Spanish Seminary took place over the weekend of June 20 to 22. There were four graduates, three in theology and one in pedagogy.

● The baptistry in Dammarieles-Lys, at the French Publishing House, was loaned to the pastor of the Protestant Reformed church so that a young woman, whose father had followed a Five-Day Plan to Stop Smoking, could be baptized by immersion as she had requested.

● At least 80 young people from Collonges, France, under the direction of Jean Flori, raised more than 15,000 Swiss francs (US\$6,000) for the Deprived Children's Welfare Fund. They did this by shining shoes and by singing in the public squares.

● Francis Augsburg, professor of Greek and for the past seven years headmaster of the secondary school at the French Adventist Seminary, will spend the next school year at Andrews University. Pierre Winandy will be the new headmaster.

Far Eastern

● The tenth Seventh-day Adventist church in Tokyo, Japan, was dedicated May 11. The structure, reminiscent of a Swiss chalet, was designed by the son of one of the church members. The Nishisugamo church is a two-story wooden building with a seating capacity of 50; the sanctuary is on the top floor, and a parsonage and multipurpose room are on the ground floor.

● During 1975, 1,500 lay workers in the Central Korean Mission applied for membership and paid dues to the Laymen's Association. This group, begun five years ago,

supports lay workers who are pastoring churches that have no regular pastor. With the dues paid last year the association was able to send lay workers to care for 12 rural churches, and as a result 113 new Sabbath school members joined the churches, and tithe was increased by US\$1,057.

● Two months after the eastern Seoul, Korea, church was destroyed by fire, reconstruction of the church was completed. A special service was held recently in the building.

● Some 40 jungle chapels were built, and 35 new companies of believers formed in the Sarawak Mission during the month of June, reports Robert Grady, Southeast Asia Union Mission Sabbath school director. Baptisms in the first six months of this year—more than 500—in Sarawak are at the level they usually are for one year.

● The South-Central Luzon Mission of the North Philippines was featured over radio station DZSP of San Pablo, on the "Program on Community Development." The moderator for the program was particularly impressed with the church's temperance and health programs, and it changed her mind about Adventists. "It is amazing to know that you have such a program," she stated over the air. "I thought that you were a group of people who read their Bibles, went to church on Saturday, and did a lot of proselytizing." She closed the broadcast with the comment that "Seventh-day Adventists are a group of people who put into action what they believe and preach."

Inter-American

● Camp Elias Burgos in Puerto Rico hosted 26 clubs that gathered in April for a Pathfinder fair and camporee. More than 900 Pathfinders were in attendance.

● History was made again in the Belize Mission when Aquilino Jesse became a centurion. This is the first time that Belize has had two centurion pastors in one year. The other is L. V. McMillan,

mission president. Immediately after the crusade in the city of Belize, Pastor Jesse took the mission tent and conducted a crusade in the village of Libertad, baptizing 72 converts.

Trans-Africa

● The Trans-Africa Division Committee at its midyear meeting made provision for increased ministerial training facilities at Solusi College in Rhodesia. Several unions will be sending larger numbers of men to Solusi to train for the ministry.

● On February 8, 22 students and other converts were baptized on the campus of Kivoga College in Burundi. On weekends the entire staff takes Picture Rolls and Bibles into the surrounding mountain villages and teaches in branch Sabbath schools.

● Publishing leaders of the Central African Union rejoiced with the 72 literature evangelists of Rwanda and Burundi in the baptism of 208 persons who joined the church because of the workers' service in 1974. There was an increase of more than 52 per cent in literature sales in 1974 compared to the previous year's sales. This is most remarkable, considering that the literacy in the area is just a little more than 10 per cent.

North American

Atlantic Union

● On June 4 the Vergennes-Bristol church broke ground for a new church in Rocky Dale, Bristol, Vermont.

● The recent Gardner, Massachusetts, Bible Crusade by Herman Bauman from Atlantic Union College utilized the services of ACT students from the college. Twenty-two persons have been baptized so far.

● Twelve persons joined the Jefferson Avenue church in the Northeastern Conference by baptism during May.

● Three staff members of the New England Memorial Hos-

pital, Evert Kuester, Robert Rigsby, and Glenn Toppenberg, have opened a health-food store in Stoneham, Massachusetts, known as Nature's Best. The store manager is Mrs. Florence Silver.

● Two new health-screening vans are in use—one in the Manchester-Nashua, New Hampshire, area and one in Westchester County in the Greater New York Conference.

● "New Life for a Dying Planet" was the title of Voice of Youth meetings in the Norridgewock, Maine, church. The youth, under the leadership of Leroy Jones, conducted the evangelistic series on Friday and Saturday nights.

● Richard Tibbits and his wife, Arta, have moved from the Providence, Rhode Island, district to the Worcester-Northboro, Massachusetts, district, where Mr. Tibbits will be the new pastoral intern.

Central Union

● On Sabbath, May 24, a church was organized in Cape Girardeau, Missouri, with 30 charter members. A new church was completed by this company in January, 1974.

● Sixteen persons were baptized and one rebaptized at the close of recent meetings held in Omaha, Nebraska, by Ben L. Hassenpflug and Henry and Bunney Reid.

● On June 1, 25 members of the Piedmont Park church in Lincoln, Nebraska, traveled 52 miles on the church bus to aid their sister church in York, which has suffered the ravages of age and weather. They spent seven hours reglazing the windows, replacing the old roofing with asbestos shingles, and scraping and repainting the siding.

● Alten Bringle, chaplain and director of community relations at Boulder Memorial Hospital, Boulder, Colorado, since 1963, has retired and is living in Denver, Colorado. Elder Bringle has worked in various capacities for the church for nearly 42 years.

● The new Wichita, Kansas, church was dedicated the weekend of May 16 and 17.

Columbia Union

● Oliver Cheatham, new pastor of the Plainfield-Montclair, New Jersey, district, baptized seven persons during a candlelight service recently.

● The Grove City church near Columbus, Ohio, was dedicated June 14. The building seats 150 persons in the main sanctuary, and was valued at \$50,000 at the time of its completion in 1962.

● Dedication services have been held for the Johnstown, Pennsylvania, church.

● A vegetarian restaurant and health center has opened in Wilmington, Delaware. The restaurant is owned and operated by Don Woodal and is self-supporting; the health center is operated by Mrs. Ray Ruffert.

● A ribbon-cutting ceremony was held recently for the new administration building at Highland View Academy, Hagerstown, Maryland. Built at a cost of \$150,000, the building will house administrative and business offices and two classrooms.

● One of the most successful book sales in the history of Ohio camp meetings took place Sunday morning, during the 1975 session in the Mount Vernon Academy pavilion. Approximately 7,000 books, with an estimated value of \$8,500, were sold.

Lake Union

● The Indiana Academy board is making plans for a new 10,500-square-foot cafeteria, which will have a seating capacity of 275. It will have a larger bakery than the present cafeteria and a smaller dining area for committees and special groups.

● Thelma Brunner Harris has been selected the Nutrition and Dietetics Alumni Association's Alumnus of the Year by Loma Linda School of Dietetics in Loma Linda, California. For many years she edited the Food for Health column in *Message Magazine*.

● Two historical events of interest to Lansing, Michi-

gan, Adventists took place recently when their six-year-old church seating 700 was dedicated and their new Community Services center opened. The new church in Troy, Michigan, was also dedicated in recent weeks.

● With the crane ready to raise building materials to the fourth floor of the Jeffrey Building, the \$3.8 million construction program at Battle Creek Sanitarium Hospital in Michigan is in full swing. Forty-one mental-health-unit beds will bring the total hospital-bed capacity to 155 when the fourth floor is finished by the end of this year. Patients are scheduled to occupy the new unit early in 1976.

● More than \$13,000 worth of assistance was given to victims of the recent floods in Lansing, Michigan, a report just released by the conference office reveals.

Northern Union

● Literature evangelists in the Northern Union delivered \$65,870 worth of literature during May, a history-making total for one month.

● A new church has been organized in Stanley, North Dakota, as a result of evangelistic meetings by Leonard Devnich.

Pacific Union

● Literature evangelists during Southeastern California's Big Week distributed literature valued at more than \$25,000—a gain of \$7,000 over last year's Big Week. High man for the union, with nearly \$3,000, was Justin Driberg.

● Although officially returned from the Central California Conference, where he served as trust property manager, W. E. Guthrie has now gone to head the work of the Hawaiian Mission Association.

● Great Britain's Queen Elizabeth and Prince Phillip received a special "Aloha" during a recent visit to Hawaii. Joy Purdy, member of the Central church, gave them a large Bible and three Spirit of Prophecy books.

● Ground has been broken

for a new church complex in Las Vegas, Nevada.

● The island of Kauai now has a full-time Community Services van in operation—a first for the island.

● A \$448,000 complex to replace the San Fernando Spanish church in California, destroyed by the 1971 earthquake, is nearing completion. Built almost entirely by laymen, the church will seat 320.

Southern Union

● Twenty-four persons have been baptized to date as a result of evangelistic meetings in Daytona Beach, Florida, by Harmon Brownlow.

● A branch Sabbath school has been established in North Augusta, South Carolina, by members of the Augusta, Georgia, congregation after the baptism of 25 persons during evangelistic meetings in the area.

● An evangelistic crusade in Charleston, South Carolina, by Roland Lenhoff has resulted in 36 baptisms. Twenty were baptized in Hickory, North Carolina, as a result of meetings by Harold and Ray Turner.

● A 4,000-seat pavilion has been erected at the South Atlantic Conference campground in Hawthorne, Florida. The auditorium, measuring 162 by 130 feet, is augmented by a 2,000-square-foot area attached to it, which provides meeting rooms, offices, a lounge, and comfort facilities. The structure was in use during the recent camp meeting June 5 to 15.

● Distribution of the Missionary Book of the Year, *Bible Readings for the Home*, received a giant thrust on March 29 when some 131,000 copies were placed in homes, reports W. L. Mazat, union lay activities director.

● A \$225,000 building at Cascade Junior Academy in Atlanta, Georgia, was dedicated recently. The structure was built with funds donated by Mrs. J. F. Schneider, a longtime member of the Cascade Road church.

● The McKee Memorial

church at Bass Memorial Academy was officially opened May 24. The 450-seat facility is named in honor of Finnis and Elizabeth McKee, a husband and wife team who introduced Christian education to south Mississippi at a community just two miles from the present site of Bass Memorial Academy.

Andrews University

● The social-work program at Andrews University has been accredited by the Council of Social Work Education, the accrediting agency for all social-work programs in the U.S. and Canada.

● Andrews University has begun a new Bachelor of Science degree in health. The degree is being sponsored by five departments: nursing, biology, physical education, chemistry, and education. The new program can be weighted toward any of the sponsoring departments except nursing. Courses for the degree can be selected to meet preprofessional requirements for medicine, dentistry, and a Master's degree in public health.

● Construction on a \$50,000 extension to Marsh Hall is scheduled to begin this fall, AU President Richard Hammill has announced. The extension will come as part of a general expansion of the nursing program, said Dr. Hammill, and is funded in part by a \$30,000 grant given by the Loutit Foundation.

● College credit for off-campus projects and experience is new this year at Andrews. According to Dwain L. Ford, dean of the College of Arts and Sciences, up to 15 credits may be applied for areas where work of a summer job is related to the student's academic program. The special credit is paid for at the normal rate per hour upon registration to receive the credit. Approximately 30 hours of study are expected per credit granted, said Dr. Ford.

● Clayton E. Whetmore, a specialist in obstetrics and gynecological surgery from Battle Creek, Michigan, joined the Andrews University Medical Center on June 9.

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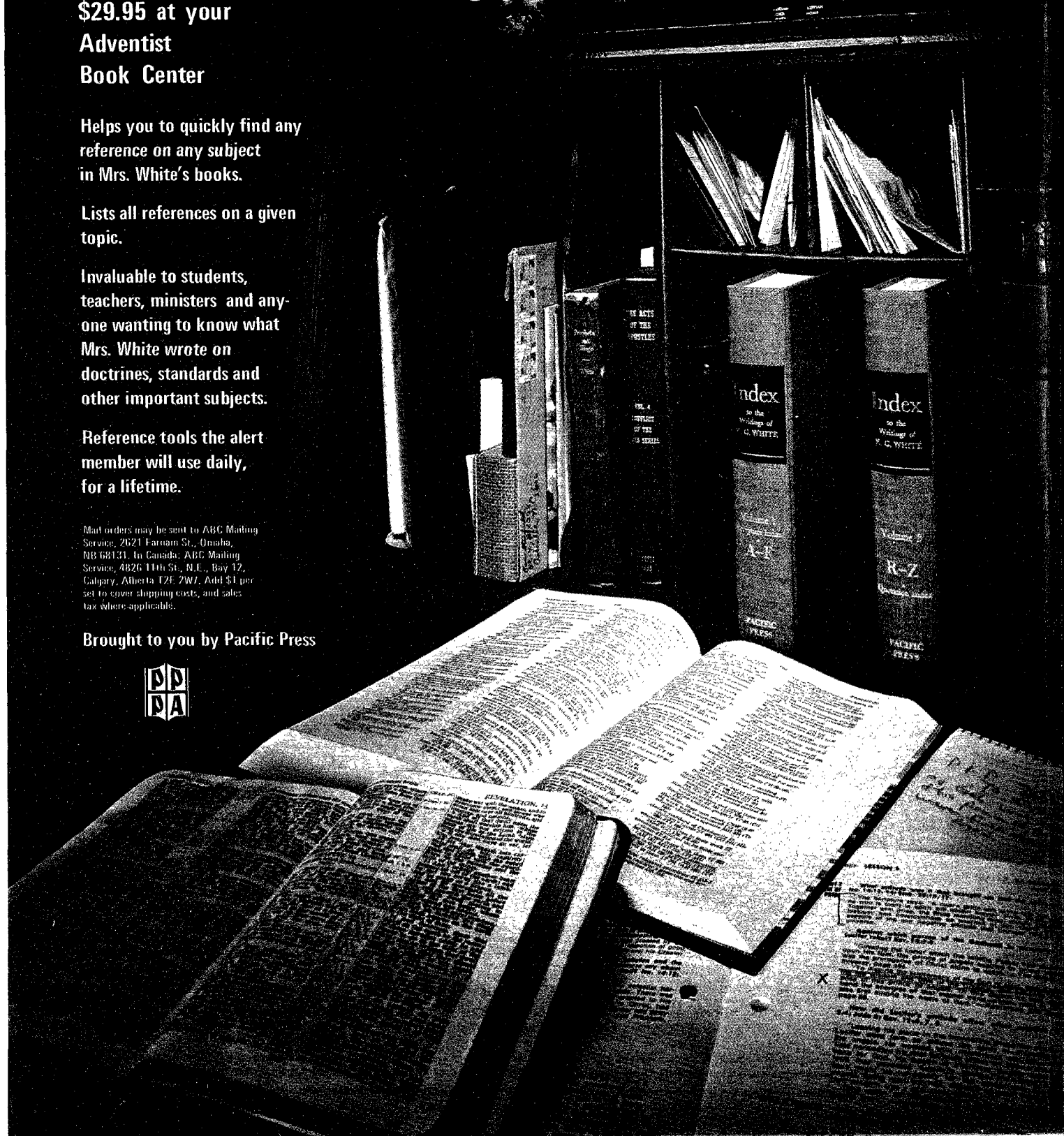
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INTO THE ARENA, Chuck Scriven

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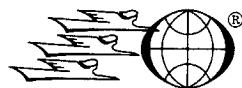
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TO CONTRIBUTORS

Send news stories and pictures, articles, and letters to the editor. Unsolicited manuscripts are welcome, but will be accepted without remuneration and will be returned only if accompanied by a stamped, 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.

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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.

Don Houghton, ministerial and religious liberty director, Arizona Conference, formerly pastor, Indiana Conference.

Ralph Larson, evangelist, Arizona Conference, formerly ministerial director, New Jersey Conference.

Carl Ludwig, field trust representative, Arizona Conference, from same position, North Dakota Conference.

Stanley Martin, budget director, New England Memorial Hospital, Stoneham, Massachusetts, formerly controller of Watkins Memorial Hospital, Ellijay, Georgia.

S. D. Pangborn, publishing director, Arkansas-Louisiana Conference, formerly publishing director, Far Eastern Division.

J. Gordon Paxton, pastor, Tempe, Arizona, from campus chaplain, Andrews University.

Ernest A. Pender, director, public relations and development, St. Helena Hospital and Health Center, California, formerly manager, Stanborough Press, England.

Ralph Reedy, associate publishing director, Arizona Conference, from same position, Arkansas-Louisiana Conference.

Morris Rossier, pastor, Nogales-Patagonia, Arizona, formerly district pastor, North Dakota.

Adam Stramel, associate publishing director, Arizona Conference, from same position, Chesapeake Conference.

Larry Vandeman, community relations officer, New England Memorial Hospital, formerly pastor, Rock Falls, Illinois.

Cecil Williams, stewardship director, Canadian Union Conference, formerly stewardship and development director, Far Eastern Division.

Adrian Zytoske, staff, Pacific Union College, from Atlantic Union College staff.

FROM HOME BASE TO FRONT LINE

Bruce Lee Bauer (Newbold '69), to serve as director, English Language School, Osaka Center, Japan; **Linda Sue (Councell) Bauer** (AU '69), and two children, of Berrien Springs, Michigan, left San Francisco, California, June 12, 1975.

Gertrude M. Green (CUC '42), returning to serve as director of school and department of midwifery, Bangkok Adventist Hospital, Thailand, left Boston, Massachusetts, June 11, 1975.

Bernard J. Salzmann (AU '75), to serve as manager, Morogoro Book Center and Tanzania Advent Press, of Euro-Africa Division, left Chicago, Illinois, May 29, 1975. (To marry *Denise Egger* in Europe before proceeding to Tanzania.)

David Lloyd Scofield (AU), to serve as director of English Language Center, Seoul, Korea, and **Anita Marie (Province) Scofield** (Kettering), of Moline, Illinois, left Los Angeles, California, June 16, 1975.

Ernest Grant White (LLU '70), to serve as physician, Vellore Christian Medical College, India, and **Mary Anne (Terranova) White** (AU '49), of Cleveland, Ohio, left Los Angeles, California, June 10, 1975.

NATIONALS RETURNING

Vital Ferdinand, to serve as physician, Davis Memorial Hospital, Georgetown, Guyana, and **Lisette (Val) Ferdinand**, left Montreal, Quebec, June 6, 1975.

Kiyoshi Fujita (LLU), to serve as chaplain/health educator, Tokyo Sanitarium-Hospital, Japan; **Takako (Fujimura) Fujita**, and two daughters left Los Angeles, California, July 2, 1975.

Saisamorn Kon and two children left Los Angeles, California, June 4, 1975, to join her hus-

band, **Jonathan Kon**, treasurer of Bangkok Adventist Hospital, Thailand.

Lalmama Sailo, to serve as Bible teacher, Spicer Memorial College, Poona, India, left Washington, D.C., June 24, 1975.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, RELIEF/SPECIAL SERVICE

Joyce Ann Ewing (WWC '72) (R/SS), to serve as teacher, English Language School, Seoul, Korea, of Paradise, California, left Los Angeles, California, June 17, 1975.

K. Marlin Mathiesen (LLU '64) (R/SS), to serve as physician, Bangkok Adventist Hospital, Thailand, of Greeneville, Tennessee, left Knoxville, Tennessee, June 17, 1975.

Perry Tkachuk (R/SS), to serve as teacher, English Language School, Tokyo, Japan, left Los Angeles, California, June 15, 1975.

Lois Janet Walker (Denver Univ. '47) (SOS), to serve as head of library development, Pakistan Adventist Seminary and College, Chuharkana Mandi, Pakistan, of Angwin, California, left San Francisco, California, June 11, 1975.

A. Marjorie Whitney (LLU '32) (SOS), to serve as director of nursing service, Hongkong Adventist Hospital, Hong Kong, of Whitmore, California, left Los Angeles, California, June 19, 1975.

STUDENT MISSIONARIES

Karen Sue Banks (PUC), of Angwin, California, to serve as teacher, English Language School, Djakarta, Java, left Los Angeles, California, June 19, 1975.

Cynthia Sue Carpenter (UC), of Cleburn, Texas, to serve as general duty nurse, Hongkong Adventist Hospital, Hong Kong, left Los Angeles, California, June 17, 1975.

Debra Ann Cook (UC), of Lincoln, Nebraska, to serve as teacher, English Language School, Seoul, Korea, left Los Angeles, California, June 17, 1975.

Kenneth A. Denslow (AU), of Berrien Springs, Michigan, to serve as youth pastor, Bella Vista Hospital church, Mayaguez, Puerto Rico, left Miami, Florida, June 15, 1975.

Rene D. Drumm (AU), of Ber-

rien Springs, Michigan, to serve as teacher, English Language School, Tokyo, Japan, left Los Angeles, California, June 15, 1975.

Margaret R. Dyer (CUC), of College Heights, Alberta, to serve as teacher, English Language School, Seoul, Korea, left Seattle, Washington, June 15, 1975.

Thomas W. Hamrick (AU), of Berrien Springs, Michigan, to serve as teacher, English Language School, Tokyo, Japan, left Los Angeles, California, June 12, 1975.

Yvonne P. Haynes (OC), of Huntsville, Alabama, to serve as teacher, English Language School, Djakarta, Java, left Los Angeles, California, June 16, 1975.

Arnold L. and Shelley Joanne (Warkentin) Maddox (PUC), of Angwin, California, to serve as teachers, Japan Missionary College, Chiba-Ken, Japan, left Los Angeles, California, June 15, 1975.

Paul Matychuk (AU), of Surrey, British Columbia, to serve as teacher, English Language School, Tokyo, Japan, left Seattle, Washington, June 17, 1975.

Kenneth L. Mayberry (AU), of Berrien Springs, Michigan, to serve as teacher, English Language School, Tokyo, Japan, left Los Angeles, California, June 12, 1975.

Jason McCracken (OC), of Huntsville, Alabama, to serve as Pathfinder leader, Rio Grande do Sul Conference, Porto Alegre, Brazil, left Miami, Florida, June 19, 1975.

Jerry Alexander McKay (KC), of Oshawa, Ontario, to serve as teacher, South Japan Union, left Los Angeles, California, June 15, 1975.

Dennis M. Nickel (CUC), of College Heights, Alberta, to serve as teacher, Ekamai English Language School, Bangkok, Thailand, left Seattle, Washington, June 15, 1975.

Vernon E. Norman (OC), of Huntsville, Alabama, to serve as teacher, English Language School, Pusan, Korea, left Los Angeles, California, June 16, 1975.

James D. Perry (AU), of Berrien Springs, Michigan, to serve as teacher, English Language School, Tokyo, Japan, left Los Angeles, California, June 14, 1975.

Wendell Phipps (KC), of Osh-

awa, Ontario, to serve as teacher, Japan Union, Osaka, Japan, left Los Angeles, California, June 15, 1975.

Wendy P. Reece (KC), of Oshawa, Ontario, to serve as teacher, English Language School, Djakarta, Java, left Los Angeles, California, June 15, 1975.

Marilyn A. I. Reid (KC), of Oshawa, Ontario, to serve as teacher, English Language School, Djakarta, Java, left Los Angeles, California, June 15, 1975.

Susanne J. Ross (CUC), of College Heights, Alberta, to serve as teacher, English Language School, Tokyo, Japan, left Seattle, Washington, June 15, 1975.

Donna M. Schofield (AU), of Berrien Springs, Michigan, to serve as teacher, English Language School, Tokyo, Japan, left Los Angeles, California, June 15, 1975.

Janet L. Sharp (PUC), of Angwin, California, to serve as teacher, English Language School, Osaka, Japan, left Los Angeles, California, June 18, 1975.

Winston B. Stanley (SUC), of Keene, Texas, to serve as teacher, English Language School, Tokyo, Japan, left Los Angeles, California, June 16, 1975.

Kathleen G. Tilstra (PUC), of Angwin, California, to serve as English teacher, West Indonesian Union Mission, Djakarta, Java, left Los Angeles, California, June 19, 1975.

Brenda A. Valentine (AU), of Berrien Springs, Michigan, to serve as teacher, English Language School, Tokyo, Japan, left Los Angeles, California, June 15, 1975.

Paul A. Vance (PUC), of Glendale, California, to serve in evangelism, Wales, left Los Angeles, California, June 30, 1975.

Jeff John Veness (KC), of Oshawa, Ontario, to serve as teacher, South Japan Mission, Osaka, left Los Angeles, California, June 15, 1975.

Jeanie M. Whittington (LLU), of Riverside, California, to serve as English teacher, Korean Union Mission, left Los Angeles, California, June 18, 1975.

Wanda F. Williams (OC), of Huntsville, Alabama, to serve as teacher, English Language School, Seoul, Korea, left Los Angeles, California, June 16, 1975.

Deaths

BOEHM, Marie Lenore—b. Aug. 31, 1889, Kutter, Russia; d. June 30, 1975, Calif. She studied premedical at Pacific Union College, and in 1927 she was graduated from the College of Medical Evangelists. She remained at White Memorial Hospital for several years. She is survived by her sister, Dr. Charlotte Boehm.

BRACERO, Rafael—b. Dec. 1, 1888, Penuelas, Puerto Rico; d. 1975, Newbury Park, Calif. He took theological studies in Mayaguez, Puerto Rico, and accepted the third angel's message at the age of 26. For two years he was a literature evangelist, after which he became a pastor. For more than 60 years he labored in Puerto Rico, and it is believed that he initiated branch Sabbath schools. Survivors include the six daughters of his first wife, Elvira, and a daughter and son of his second wife, Rosa Maria; 17 grandchildren; and 17 great-grandchildren. Of his children, Abda and her husband, Manuel Rosado, are workers in the New Jersey Conference; Hilda and her husband, Julio Velez, work at Ventura Estates; and Rebecca is the wife of Manuel Carballal, of the General Conference Insurance Department.

HOWARD, Edith Pearl—b. Sept. 27, 1878; d. June 11, 1975. She and her husband, Henry H. Howard, taught at Bethel Academy, Wisconsin; also at the academies in Maplewood, Minnesota; Stuart and Nevada, Iowa; Downs, Kansas; and Linwood Academy, California. In 1916 they were called to Union College, Nebraska. Then they pioneered in establishing church schools in the British Isles. She also taught at Atlantic Union College and served for a time in three sanitariums. Survivors include two daughters, Vera Campbell and Leona Brown; three grandchildren; six great-grandchildren; and three brothers.

LIDNER, Victor Anders—b. Feb. 15, 1898, Norra Lid, Sweden; d. June 29, 1975, Berrien Springs, Mich. He attended Broadview College and began his ministry in Chicago. He pastored every Swedish Adventist church in the United States, and was serving in the Minneapolis-St. Paul district when his first wife died. In 1944 he remarried. Survivors include his wife, Irma; son, Dr. Victor Herbert; two daughters, Cherry B. Habenicht and Lauri N. Wood; a brother, Nils; and two sisters, Gerda and Linnea Nilsson.

MC LENNAN, Anna Melvina—b. Dec. 28, 1882, New Orleans, La.; d. June 8, 1975, Phoenix, Ariz. She was the wife of Elder W. P. McLennan, a pastor and evangelist in the Southern Union. Survivors include three sons, Walter, Horton, and Dr. Robert; and a daughter, Gloria Carroll.

MOORE, Arthur—b. Oct. 10, 1880, Petaluma, Calif.; d. June 9, 1975, Deer Park, Calif. His father was the first convert to Adventism in California. In 1937 he married Bernice Moon Grundy. He gave some years of service in the Pacific Press Publishing Association. Survivors include his wife; son, Arthur, Jr.; three stepsons, George, Laurence, and Calvin Grundy; ten grandchildren; and 12 great-grandchildren.

RISLEY, Naomi Cope—b. Oct. 9, 1884, Bellevue, Ind.; d. June 8, 1975. She studied music at Telford Con-

servatory of Music, graduated from Battle Creek Sanitarium as a nurse; and studied at Emmanuel Missionary College. In 1906 she married Dr. Edward H. Risley, a physician at Battle Creek Sanitarium. He also served at the College of Medical Evangelists until his death in 1943. Survivors include a daughter, Margaret Shellhaas; many grandchildren and great-grandchildren; a daughter-in-law, Marjorie Risley; nieces and a nephew.

Notices

The International Insurance Company Takoma Park, Maryland

The annual meeting of The International Insurance Company, Takoma Park, Maryland, will be held at 9:30 A.M., Monday, October 13, 1975, in Takoma Park, Maryland, in connection with the Annual Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the election of directors for the term of three years.

THE INTERNATIONAL
INSURANCE COMPANY
TAKOMA PARK, MARYLAND
JOHN E. ROTH, Secretary

General Conference Insurance and Risk Management Service

The annual meeting of the General Conference Insurance and Risk Management Service will be held at 9:30 A.M., Monday, October 13, 1975, in Takoma Park, Maryland, in connection with the Annual Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the Insurance and Risk Management Service and the election of directors for the term of three years.

GENERAL CONFERENCE
INSURANCE AND RISK
MANAGEMENT SERVICE
JOHN E. ROTH, Secretary

Coming

September

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

October

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

November

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

December

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

The Back Page

Six Nurses From Tanzania Study at LLU

Six nurses from Tanzania arrived on the Loma Linda University campus recently for a year of study in public health, with emphasis on leadership in teaching and administration of community-health nursing.

The nurses, selected by their country for outstanding leadership abilities in the health field, are: Mrs. Tunda K. Gugu, Mrs. Zena H. Minja, Mrs. Theresia Mubiru, Mrs. Penuel N. Muze, Mrs. Elizabeth N. Nutyabaliwe, and Mrs. Upendo N. Warema. Their education is being sponsored by the Agency for International Development (AID), of the U.S. State Department.

Loma Linda University has a contract with AID to provide consultation to the government of Tanzania as it expands its health care to include public-health services to people in the rural areas.

Most of these women, in their 30's, have left husbands and children behind. At the end of the year's study in America they will receive a Certificate in Public Health and return home. Since most of the health services in Tanzania are organized by the government, these nurses will be posted to leadership positions where they are most needed by their government.

A physician will be arriving from Tanzania in the fall to take graduate study in public health in preparation for teaching community medicine in the University of Dar es Salaam. This physician and two of the nurses currently studying in America are Seventh-day Adventists.

JO CHRISTENSEN

Overseas SDA's Have Left Angola

The welfare of Adventist workers and church members in Angola, a country presently torn by civil war, has been a concern to many Adventists.

Adventist missionaries situated at Bongo Mission Hospital and Training School, about 40 miles southwest of

Nova Lisboa, near Longonjo, stayed at their posts until the United States State Department recommended that all Americans be evacuated because of its concern for their safety. Word has reached the General Conference that apparently all Brazilian and North American missionaries successfully crossed the border into South-West Africa with a convoy of some 250 vehicles early Sabbath morning, August 16. The evacuated staff are temporarily based in South-West Africa.

The Angola Union headquarters property in Nova Lisboa has suffered some damage.

MAURICE T. BATTLE

AU Audiologist Says Smoking Damages Hearing

"Cigarette smoking damages hearing," Andrews University audiologist Stephen Prescod has concluded after personal clinical observations and a medical literature review on the subject. His research has been accepted for publication in the MAICO audiological Library Series, a leading journal of the profession.

Smoking can affect one's hearing in much the same way that aging does, Mr. Prescod said. Persons smoking 20 or more cigarettes a day can expect enough loss of sensitivity to both high and low frequencies to impair understanding of normal speech.

Furthermore, Mr. Prescod has found that surgical operations on the eardrums of heavy smokers have twice the chance of failing as do operations on persons who do not smoke.

Tobacco smoke enters the middle ear through the eustachian tube, which links the ear to the upper respiratory tract. Both the eustachian tube and the middle ear are damaged in the process, Mr. Prescod said. Guinea pigs exposed to tobacco smoke have shown intense degenerative symptoms affecting nearly all tissues of the inner ear, as well, said the audiologist, citing research by Maffie and Maini. Damaged, he said, were blood

vessels, cells, the balance mechanism (vestibular system), and the cochlea, the organ that translates sound vibration to nerve impulse.

OPAL YOUNG

Jewish Evangelism Is Begun in L.A.

Because of the interest of a physician and a pastor in southern California, an intensified plan for converting Jewish people to Adventism has begun in the Los Angeles area.

Now being advertised in all of the Greater Los Angeles newspapers is the Jewish Bible course entitled *The Jewish Heritage Institute*, conducted by Faith for Today. Several hundred have enrolled in the course; it is expected that the number will increase to about 2,000.

As a result of this successful beginning, the Southern California Conference arranged for Sanford Roseman to begin working for the Jewish people in June, when he graduated from Loma Linda University. Mr. Roseman has had four and one-half years of experience working for the Jewish people in New York.

At a booth at the medical and dental alumni conventions, held recently at Loma Linda University, physicians were given an envelope containing various types of literature published by Seventh-day Adventists for Jewish people.

CARIS H. LAUDA

In Brief

New positions: J. J. Aitken, executive secretary of ASI (the Association of Privately Owned Seventh-day Adventist Services and Industries), in addition to his responsibilities as General Conference general field secretary. □ J. L. Joiner, General Conference assistant youth director and editor of *MV Kit*, formerly editorial consultant, Philippine Publishing House. □ E. G. McDowell, acting education director, Australasian Division. He will remain in this position until G. F. Clifford, who was elected division education director at the

General Conference session, completes his educational program and is able to assume his new responsibilities. □ Jacob Nortey, treasurer and auditor, West African Union, formerly assistant treasurer, replacing W. G. C. Walton, who has returned to England.

Omission: The names of Jean Zurcher, Euro-Africa Division secretary, and Erich Amelung, Euro-Africa Division treasurer, were inadvertently omitted from the General Conference nominating committee report printed in REVIEW Bulletin No. 5.

Died: Arthur Mountain, 85, on August 8 in Paradise, California. His overseas service included positions in China and in Malaysia. □ May H. Casebeer, 92, wife of G. W. Casebeer, worker in Chile and Argentina, as well as the United States, on June 28 in Corona, California.

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