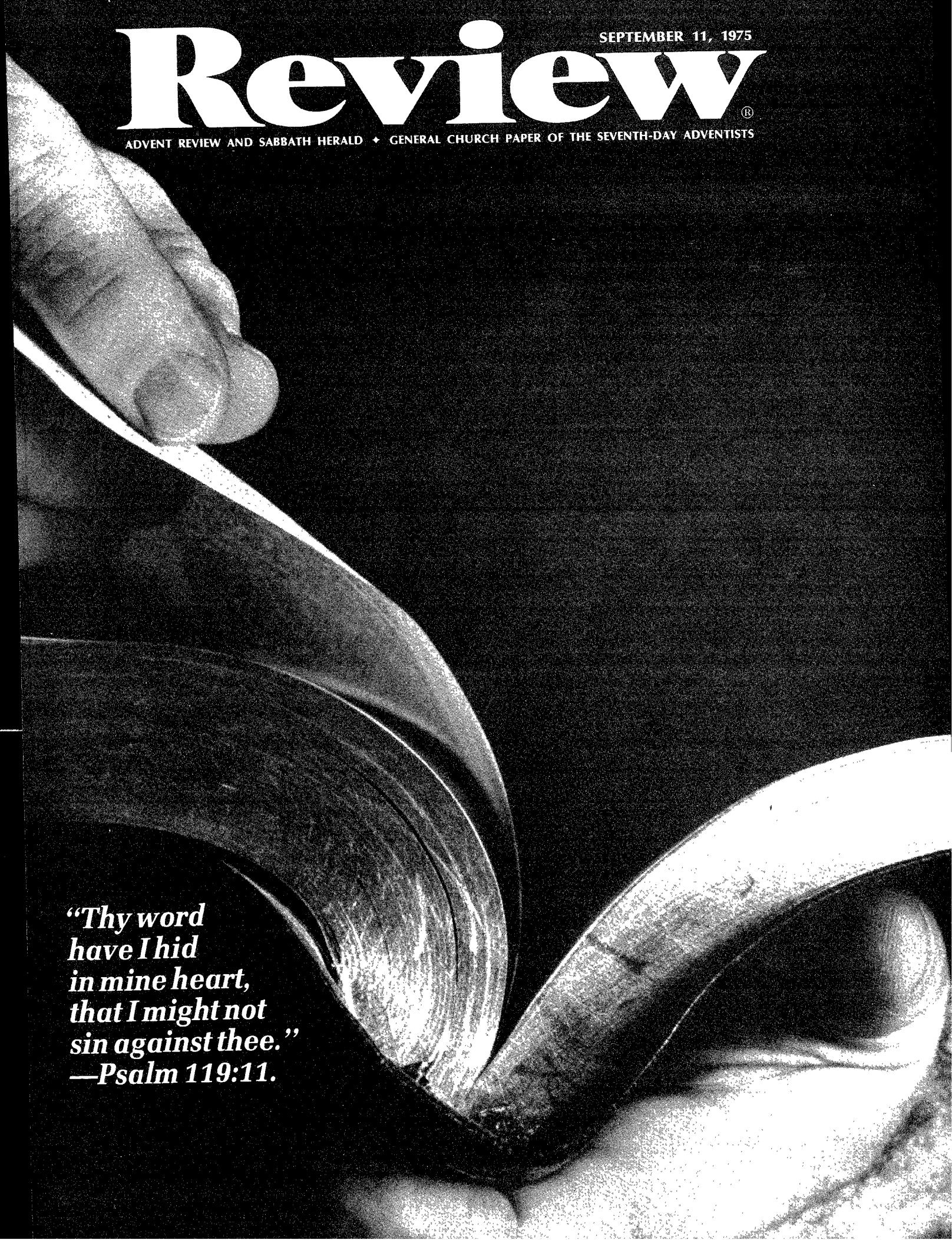


SEPTEMBER 11, 1975

# Review®

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



*“Thy word  
have I hid  
in mine heart,  
that I might not  
sin against thee.”  
—Psalm 119:11.*

## The New Quinquennium

Vienna, Austria

The music has died away. The lights have dimmed and faded into darkness. The murmur of voices is now hushed. The comfortable, commodious Stadthalle is deserted. The 52nd session of the General Conference in Vienna, Austria, is now history—and thrilling history, too. From the north, the south, from the east and west, 10,000 members of God's family streamed into the city.

It was a good meeting—a Spirit-filled meeting. It was a time of warm Christian fellowship so dear to every Seventh-day Adventist heart. It was a time for the study of the Word of God as Adventist scholars and leaders presented deeply spiritual Bible studies and devotionals each morning. It was a time of prayer—personal supplication, as well as public intercession. There were prayer bands in the Stadthalle, in hotels where delegates and friends stayed, in the homes of God's people in Vienna—in fact, all around the world the church was remembering this great convocation in their prayers.

It was a time when important church business was transacted, leaders were elected for another quinquennium, policies were updated, and the *Church Manual* amended. It was a profitable time.

"Now Is the Time" was the motto for the session, and a sense of urgency and a spirit of unity characterized the session on the floor and in the halls and corridors. No unpleasant incidents marred the occasion. The exemplary Christian deportment of delegates impressed managers and employees in the Stadthalle, in the hotels, and on the public transport where they lived, worked, and traveled for some ten days in Vienna. They said so in encouraging words. "You folk are different from others who hold conventions here," they declared.

The music was of high caliber. The musicians from many lands dressed and departed themselves in a manner that reflected credit upon the church and the countries they represented.

The speakers were selected from all divisions of the world field. Their messages inspired the thousands in eight or nine languages. Hedwig Jemison, only woman speaker—and the first in many years, presented a deeply spiritual message reflecting credit upon the thousands of women in the remnant church.

The women of the church were honored on other occasions during the session. A special service was held that recognized the contributions of Seventh-day Adventist women around the world as they witness, share posts of leadership on many church levels, sit on boards and committees, write, preach, and perform other important duties of church work. Certificates were given to those present.

Carol Hetzell, capable and long-time member of the Communication Department, was unanimously elected head of that department. Miss Hetzell has rendered outstanding service in the communications field and well deserves the confidence placed in her. The Seventh-day Adventist Church will continue to involve talented and consecrated women in areas of trust and responsibility in the life and work of the church.

Moves were made further to internationalize the General Conference staff at headquarters and in the divisions of the General Conference abroad. Three new general vice-presidents—G. R. Thompson, from the Caribbean Union Conference; F. W. Wernick, from the Lake Union Conference; and Alf Lohne, from Norway and president of the Northern Europe-West Africa Division—were elected. They will bring strength to the presidential staff.

Among the departmental staff in Washington new leaders from Switzerland, Germany, Australia, Argentina, and other lands will strengthen the church. Black believers were given added representation in several departments. All of these additions will strengthen the church in its worldwide task.

The stage was set for the next five years. Renewal, study of the Word, earnest prayer, witnessing, unity, are to prepare a people for the Lord. *Now is the time* for God's people to come into line—through the grace of the indwelling Christ to bring life-styles into harmony with revelation.

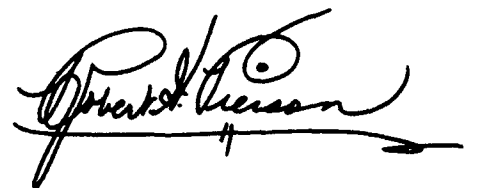
We must not, we dare not, be part of the mixed multitude—nor satisfied with an apathetic Laodicean experience. If we are to be a people ready to meet the Lord in our day, a new experience in Christ Jesus must be ours. We must honestly face the truth—the Lord is not going to take sin back into heaven (remember Lucifer's fall) in the person of His saints. Through help from Jesus we must be true overcomers. Sin must go—not at some distant time, but *now*—and God means you and me—all of us.

*Now is the time* for a turning to God's Word—in a deep, daily searching for the will of God as we travel Zionward. It is not enough that we skim the surface or engage in spasmodic reading. Only the "milk" and "strong meat" of the Word (1 Peter 2:2; Heb. 5:13, 14) will enable God's people to grow and develop into mature, sanctified Christians prepared for a time of trouble, the falling of the plagues, the close of probation, and a coming Redeemer.

*Now is the time* for God's people to witness for their Saviour and for their faith, in their homes, in their neighborhoods, in their communities—every place and at all times. Our goal for the forthcoming quinquennium is to contact every person on Planet Earth with the message. Through personal contact, a piece of literature, on the telephone, through every possible available medium, we must reach the world quickly. Our time is indeed short. You will hear more about this later.

*Now is the time* for God's people to draw closely together—no cliques, no schisms, no national, no racial, no class barriers must separate us. We must truly be one in Christ Jesus.

So we are entering a new quinquennium—my thoughts and prayers are with you all, and I know you will be praying earnestly for your leaders in Washington and around the world! God bless every one of you!



President, General Conference

# This Week

Psalm 119 is full of references to the joy and renewal of character that come to the person who takes heed of the law of the Lord. "Wherewithal," the psalmist asks, "shall a young man cleanse his way?" And the answer, validated by his own experience, is, "By taking heed thereto according to thy word" (verse 9).

In his final Epistle, written from prison, the apostle Paul gave much advice to Timothy to guide him in his own spiritual life and to help Timothy in guiding the members of the church he pastored. Paul had also learned

through experience, as had the psalmist, that the Bible was the source of the Christian's joy and power, and his memorable words have not been forgotten by the Christian church: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17).

The Bible, God's gift to us of His thoughts in written form, can be one of our closest links with Heaven. The perfection of a peo-

ple safe to save can come about only as one obeys the Word.

Bob Mathews' series "Entering Into God's Rest" continues this week ("Keeping Sabbath—the 'Rest' of the Week," p. 6).

Elder Mathews graduated from Southern Missionary College in 1950, after which he went to work for the Florida Conference as a pastor until 1969. From 1969 until 1971 he pastored in the Illinois Conference. Since that time he has been on a leave of absence working, among other things, on two book manuscripts.

In this article Elder Mathews

points out that we must not only cease from our labors over the Sabbath day in order to enter into God's rest but we must also cease serving self during the entire week, otherwise we are attempting to serve two masters. Serving God means dedicating our entire time and plans to Him.

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## 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.]

### More on Food Fads

Re "Food Fads Fool" (March 6). The author gives good advice and guidelines. However, since she deals with a subject on which, as she says, "much confusion and contradictory information on nutrition exists," she should not be surprised if some feel she is not entirely out of the woods.

In my thinking, some things need to be brought up to date. The Four Food Groups in the article are not original with the author; and in teaching classes to nurses and college students on nutrition, I find that various books on nutrition recommend four to seven food groups as guidelines in planning meals.

The main difference between these food groups and the one in the article is that the nonvegetarians plan the meal around animal food, in order, as they see it, to have a well-balanced, safe diet. The author of the article, being a vegetarian, substituted "dried beans, peas, nuts, peanut butter, meat analogs," which up to this point is good. That is just what we should do. But why did she add "cheese and eggs," without explanation as to the kind of cheese and how many eggs? In Group 2 she not only has milk and eggs but adds ice cream and other foods made with milk.

Dare we overlook the fact that many cardiologists warn against saturated fats? Ellen White wrote that "milk, eggs, and butter should not be classed with flesh meat. In

some cases, the use of eggs is beneficial. The time has not come to say that the use of milk and eggs should be wholly discarded."

—*Counsels on Diet and Foods*, pp. 365, 366. Note the words, "wholly discarded," which suggests that they are not to be used too freely. And that is exactly what medical science is teaching today. On page 368 we find the statement, "Cheese should never be introduced into the stomach." And again, "It is wholly unfit for food." We understand these statements to apply to ripened cheeses, but even creamed cottage cheese has saturated fat and should not be used too freely.

In Group 4, "whole grains and enriched" are put in the same class. But are they? Do rats believe that? They don't show it in their growth.

We need to beware of nutritional information that is not in harmony with the instruction that God has so abundantly given His church in the book *Counsels on Diet and Foods*. Every Seventh-day Adventist should have that volume and study it carefully so that he may know for himself what is best for health and spiritual development.

I feel that our church is indeed fortunate in having the REVIEW as a means of keeping informed regarding the progress of our world work, and having inspirational articles and editorials to feed our souls. As an extra bonus, we are given the privilege of exchanging views on the various facets of Christian living. We do not always agree on the more controversial subjects, but considering others' views is a part of education.

EDWARD HOEHN, M.D.  
Mandeville, Jamaica

I agree with Selma Rhys in her Letter to the Editor (May 15) that "our bodies do not require specific foods, only specific nutrients." She showed that, in view of the inspired counsel that cheese is unfit for food and that milk will be unfit also, it is unwise for Seventh-day Adventists to include the milk group in the Basic Four. She thinks "maybe it's time for our Seventh-day Adventist Dietetics Association to develop some basic food groups of our own, which, while providing total nutrition in an easy formula, will not seem to negate inspired counsel."

May I suggest that if and when our Dietetics Association acts on her suggestion, it seriously consider God's Basic Four, namely, grains, nuts, fruits, and vegetables.

PHILIP S. CHEN  
Camarillo, California

My husband and I were asked to bring out a cookbook with no animal products for the Seventh-day Adventist Walla Walla General Hospital Auxiliary. We excluded cheese, but we included recipes for pizza, macaroni and cheese, and even lasagna without using real cheese.

So I know of at least one cookbook without cheese. It really is not hard to prepare foods without animal products, and you may find it fun.

MYRNA LEE KIVETT  
College Place, Washington

### General Conference Bulletins

What joy it brought to my heart to know that in a world of change and compromise, when people are being bought off on every hand, we have an anchor

that will hold. As I read the thrilling stories of the progress of our work in all the world, I could hardly hold back tears of joy; even now, my heart is full to overflowing.

I have read our paper after each General Conference session for years, but somehow none, through the years, has touched my heart like this time.

ELSIE INGE  
Sapulpa, Oklahoma

### Sanctuary in Heaven

The final sentence in the article, "Is the Sanctuary Truth Relevant Today?" [June 5] indicates the redeemed will gather in His glorious sanctuary for worship in the new earth. The revelator had indeed seen the temple on a number of occasions in his visions. But when shown the new earth state (Rev. 21) he noted particularly that the temple was missing. With sin forever disposed of, the glorious temple seems to be no longer required. So, while anticipating the regular worship in the new earth, not one word is given to lead us to conclude the glorious sanctuary will be the gathering place. Nevertheless, wherever it will be, the important thing is for us all to be there!

H. M. PASCOE  
Warwick, Queensland,  
Australia

### For the Heart

Without saying that some REVIEWS are better than others, let me say this: specific REVIEWS fill specific needs for specific people at certain times, and the June 26 REVIEW was that kind of REVIEW for me. I will not attempt to comment upon every feature that impressed me, but I must tell you

*Continued on page 11*

# How to Recognize the Counterfeit

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The counterfeit will so closely  
resemble the true that the keenest  
discernment will be necessary  
to distinguish between the two.

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By HELEN F. ANDREW

WITHIN THE SEVENTH-DAY Adventist Church there is a growing awareness of a need for the Holy Spirit. At the same time there seems to be an unexplainable neglect or reluctance to ask God for the gift of the Holy Spirit: "We are not willing enough to trouble the Lord with our petitions and to ask Him for the gift of the Holy Spirit. The Lord wants us to trouble Him in this matter."—*Fundamentals of Christian Education*, p. 537.

"The dispensation in which we are now living is to be, to those that ask, the dispensation of the Holy Spirit. Ask for His blessing. It is time we were more intense in our devotion. To us is committed the arduous, but happy, glorious work of revealing Christ to those who are in darkness. We are called to proclaim the special truths for this time. For all this the outpouring of the Spirit is essential. We should pray for it. The Lord expects us to ask Him. We have not been wholehearted in this work."—*Testimonies to Ministers*, pp. 511, 512.

Aware of the inspired warnings concerning counterfeits, some sincere Adventists are troubled about how to distinguish between true and false revival movements. They have witnessed occasions in which the intense demand for the Spirit was followed by manifestations that did not bear the divine credentials. Jesus warned, "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24).

Paul also warned, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition. . . . Even him, whose coming is after the workings of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie" (2 Thess. 2:3-11).

Ellen White predicts that Satan will counterfeit the great final revival among God's people: "Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children . . . . The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it by introducing a counterfeit. In those churches which he can bring under his deceptive power he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be a great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world."—*The Great Controversy*, p. 464.

The Scriptures are the standard by which all revivals should be tested. By them Satan's crowning act of deception will be recognized as the counterfeit.

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*Helen F. Andrew, who lives in Susquehanna, Pennsylvania, is a health educator.*

“Unless we are intelligent in the Scriptures, may we not, when this mighty miracle-working power of Satan is manifested in our world, be deceived and call it the workings of God; for the word of God declares that, if it were possible, the very elect should be deceived.”—ELLEN G. WHITE, *Review and Herald*, Dec. 18, 1888.

### More Light to Come

In the light of the Bible's important place in shielding us from deception we should search the Scriptures daily for gems of truth hitherto hidden. We must never rest content with our past knowledge of the Scriptures. When asked in 1890, “Do you think the Lord has any more light for us as a people?” Ellen White responded, “I answer that He has light that is new to us, and yet it is precious old light that is to shine forth from the word of truth. We have only the glimmerings of the rays of the light that is to come to us.”—*Review and Herald*, June 3, 1890. As we dig beneath the surface for the rich nuggets of truth we shall be richly rewarded.

The Scriptures admonish us to “try the spirits.” “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world” (1 John 4:1).

In one of Ellen White's letters of warning against the delusions that threaten God's people there is a sentence that merits careful consideration: “It is always safe to seek for the earnest of the Spirit of God, if we do not mingle with it a force and presumption that is not heaven born.”—*Selected Messages*, book 2, p. 59.

What would make our asking presumptuous? Could it be ignorance of what we are asking?

In His final discourse recorded in John 14, 15, and 16, Jesus promised His disciples the special help they would need to meet successfully the enemy. Three times Jesus repeated His promise to send the Holy Spirit, and the last time it is in a context that merits our deep and careful study:

“And when he [the Comforter] is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you” (John 16:8-14).

“The Holy Spirit never leaves unassisted the soul who is looking unto Jesus. He takes of the things of Christ and shows them unto him. If the eye is kept fixed on Christ, the work of the Spirit ceases not until the soul is conformed to His image. The pure element of love will expand the soul, giving it a capacity for higher attainments, for increased knowledge of heavenly things, so that it will not rest short of the fullness.”—*The Desire of Ages*, p. 302.

As we listen to the various charismatic groups, we are struck with the apparent self-centeredness of many of the testimonies: “I've got the Spirit. . . . I feel wonderful. . . . I can't explain it but I feel

great.” Or they say, “I'm high on Jesus.” Or sing, “Jesus touched me.” The emphasis is primarily on a subjective, emotional manifestation of “the Spirit” that distorts the work of the Holy Spirit.

This is in sharp contrast to what the Scriptures state the Holy Spirit does. He will not speak of Himself. He will not direct attention to His work within us. It is His work to direct us through the Word to Christ, who is in the Most Holy Place of the sanctuary in heaven and to the final, solemn work He is doing on our behalf.

“The temple of God is opened in heaven, and the threshold is flushed with the glory which is for every church that will love God and keep His commandments. We need to study, to meditate, and to pray. Then we shall have spiritual eyesight to discern the inner courts of the celestial temple. . . . As we apply the golden eyesalve we shall see our Advocate offering up the incense of His own merits in our behalf. When we see this as it is, as the Lord desires us to see it, we shall be filled with a sense of the immensity and diversity of the love of God.”—*Testimonies*, vol. 6, p. 368.

Among the many references to the “eyesalve” of Revelation 3:18 in the Spirit of Prophecy is one that identifies it as the Word of God: “The ‘eyesalve,’ the Word of God, makes the conscience smart under its application; for it convicts of sin.”—*SDA Bible Commentary*, Ellen G. White Comments, on Rev. 3:18, p. 965. It is an interesting study to search out the evidence in both the Bible and the Spirit of Prophecy of the close identification of the Holy Spirit with the Word. To cite only a few:

### Close Identification of Holy Spirit and Bible

“Without the Spirit of God a knowledge of His word is of no avail. The theory of truth, unaccompanied by the Holy Spirit, cannot quicken the soul or sanctify the heart.”—*Christ's Object Lessons*, p. 408.

“Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus He exposes error, and expels it from the soul. It is by the Spirit of truth, working through the word of God, that Christ subdues His chosen people to Himself.”—*The Desire of Ages*, p. 671.

As we see with increasing clarity that it is the work of the Holy Spirit to show us Christ *through the Word*, we find a deeper significance in the familiar warning:

“Only those who have been diligent students of the Scriptures and who have received the love of the truth will be shielded from the powerful delusion that takes the world captive.”—*The Great Controversy*, p. 625.

“We are to receive God's Word as supreme authority. We must accept its truths for ourselves. And we can appreciate these truths only as we search them out by personal study.”—*Testimonies*, vol. 6, p. 402.

Those who “receive and assimilate this word” are promised that “they will not wander into strange paths. Their minds will not turn to a religion of sentimentalism and excitement.”—*Ibid.*, vol. 8, p. 300.

Thus it is by the Word, through the help of the Holy Spirit, that the spirits may be tried and the counterfeit detected. □

# Keeping Sabbath—the “Rest” of the Week

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We may consider our “rest” as beginning when the sun sets Saturday night and continuing throughout the week, reaching its peak in the celebration of the seventh-day Sabbath.

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By **BOB MATHEWS**

INSPIRATION TELLS US THAT our delay in entering the heavenly Canaan is caused by “the same sins”<sup>1</sup> that kept Israel out of literal Canaan. Are we willing to face these sins, repent, and ask God to give us victory?

Verse 10 of Hebrews 4 puts the finger on the problem—self! For whoever enters God’s rest also ceases from his labors as God did from His. If we are to enter “His rest” we must also cease our labors (which I here describe as the service of self). In essence, we have already said that to cease from the service of self one day a week, even the right day, does not fulfill God’s purpose for entering “His rest.” Serving self during the week and God on Sabbath is an attempt to serve two masters. Our Lord requires that we cease from the service of self every day!

What is the inspired instruction for the “how” of doing this? “Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ.”<sup>2</sup> Without this vital experience all our Sabbath day worship will be as valueless as was Israel’s!

Whatever it may be that stands in the way of our following this inspired instruction, whether of itself it be

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good or bad, becomes sin and delays our Lord’s return. Inspiration tells us that “it is the unbelief, the worldliness, unconsecration, and strife among the Lord’s professed people that have kept us in this world of sin and sorrow so many years.”<sup>3</sup> These are the symptoms that arise from the one basic cause of all rebellion, selfishness!

“Service and exaltation of self, [is] contrary to the Creator’s plan.”<sup>4</sup> “Only by constant renunciation of self and dependence on Christ can we walk safely.”<sup>5</sup> Either we will invite Him to crucify our selfish natures day by day or we will finally “crucify Him afresh” and break His heart of love!

If, indeed, it is true that “as through Jesus we enter into rest, heaven begins here,”<sup>6</sup> we will need to understand and experience heaven here.

“Heaven is full of joy. It resounds with the praise of Him who made so wonderful a sacrifice. . . . Everything in heaven is noble and elevated. All seek the interest and happiness of others. No one devotes himself to looking out and caring for self. It is the chief joy of all holy beings to witness the joy and happiness of those around them.”<sup>7</sup> Not one part of creation, large or small, exists for its own benefit.

## Activities Brought Under God’s Guidance

“There is nothing, save the selfish heart of man, that lives unto itself. . . . The angels of glory find their joy in giving—giving love. . . . ‘I do nothing of myself,’ said Christ; ‘the living Father hath sent me, and I live by the Father. I seek not Mine own glory, but the glory of Him that sent Me.’ John 8:28; 6:57; 8:50; 7:18. In these words is set forth the great principle which is *the law of life* for the universe. . . . In heaven itself this law was broken. Sin originated in self-seeking.”<sup>8</sup>

Isn’t this exactly what the first and second commandments are all about? Where can we find room for selfishness—service of self—in this “law of life”? Our Lord wants us to know that “the sovereignty of God involves fullness of blessing to all created beings.”<sup>9</sup> This is why, “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.”<sup>10</sup>

When we have tasted the fruit of surrendering self, how can we keep from sharing it with our neighbor? That love we once lavished upon ourselves will be poured out on him. We no longer need it. God’s love and daily guidance supplies all we can “bear.”

This does not mean that we will no longer need to labor for the support of ourselves and our families. We are commanded to “labor, and do all your work.”<sup>11</sup> Neither does it mean that we can no longer plan for rest, recreation, and other activities. Self-support, self-respect, rest, “re-creation” are a necessary part of this present life. What it does mean, however, is that all these activities, along with all we are and ever hope to be, will be brought under the direct guidance of a new Master, the indwelling third Person of the Godhead!

We were created in the image of God to reveal His glory. We have been redeemed by Christ’s blood. We are of infinite value to Him. His love for us is immeasurable. But we will only fulfill the purpose for which we were created by trusting completely in that love and learning to love Him supremely. Only then will we become capable of loving our fellow men as He loves them.

“When we love the world as He has loved it, then for us His mission is accomplished. We are fitted for heaven; for we have heaven in our hearts.”<sup>12</sup> This is what the “Sabbath rest” of Hebrews 4:9 is all about. We may consider such an experience beginning as the SUN SETS ON SATURDAY NIGHT. It continues throughout each day of the week, reaching its peak and most rewarding fulfillment in the celebration of the seventh-day Sabbath! Is the keeping of a holy day more sacred than the responsibility of beginning a new week as a living reflection of the character of God and witnessing for Him in the everyday world of sin and suffering? What significance does Saturday night worship have?

#### Relation of Sabbath Command to Other Commands

Now it becomes evident that the principle of the Sabbath commandment is the fulfilling of the whole law of God, the law of life. The Sabbath command cannot be obeyed without fulfilling the three commandments that precede it (supreme love relationship with God). Only this can enable and motivate us to fulfill the other six (unselfish love relationships with our fellow man).

Before Lucifer began his “labor for self” program, it had been the highest joy of every living being to serve, worship, and fulfill the will of the great Creator God. They had been pouring forth their praise to Him from the time of their beginning! The Creator and every free moral agent had shared a beautiful, perfect, unselfish, love relationship; and there was an inspiring, unselfish, reciprocal love relationship among all the created beings. Every spiritual principle of the Sabbath was being fulfilled in these two relationships even though, until the creation of this world, there had been no Sabbath commandment and no Sabbath day, as such. None was needed to call God’s children away from thought or concern for self! Not until Lucifer broke that original perfect Sabbath rest did God need to create a day. The law of unselfish love inscribed by the Creator of love in each heart had maintained that beautiful Sabbath harmony and worship experience.

While we understand sin to be the breaking of one or more of God’s commandments, these violations are only symptoms of the actual disease that thrives deep within our fallen natures—selfishness. Sin was, and still is, introducing one’s own selfish purpose, instead of, or in addition to, God’s purpose. This violates the first law of life, and constitutes the breaking of the Sabbath principle. Here is the original sin of Lucifer. God’s eternal purpose accepts no motive but unselfish love.

“Let us therefore strive to enter that rest, that no one fall by the same sort of disobedience.”<sup>13</sup> “For whoever enters God’s rest also ceases from his labors [service of self] as God did from his.”<sup>14</sup> □

*To be continued*

#### REFERENCES

- <sup>1</sup> *Evangelism*, p. 696.
- <sup>2</sup> *Steps to Christ*, p. 70.
- <sup>3</sup> *Evangelism*, p. 696.
- <sup>4</sup> *The Great Controversy*, p. 494.
- <sup>5</sup> *Christ’s Object Lessons*, p. 160.
- <sup>6</sup> *The Desire of Ages*, p. 331.
- <sup>7</sup> *My Life Today*, p. 359.
- <sup>8</sup> *The Desire of Ages*, pp. 20, 21. Italics supplied.
- <sup>9</sup> *Patriarchs and Prophets*, p. 33.
- <sup>10</sup> *The Desire of Ages*, pp. 331, 332.
- <sup>11</sup> *Exodus 20:9*.\*
- <sup>12</sup> *The Desire of Ages*, p. 641.
- <sup>13</sup> *Hebrews 4:11*.
- <sup>14</sup> Verse 10.

\* All Bible references are from the Revised Standard Version unless otherwise indicated.

## For the Younger Set

### Ruthie and the Bears

By ELLA RUTH ELKINS

ONE DAY Ruthie’s family drove to beautiful Yosemite National Park in California. Daddy drove around until he found a nice quiet place to put up the tent. When he stopped, Ruthie’s mamma and daddy and her two brothers and two sisters got out of the car and looked around. It was a lovely day to go camping. The air smelled fresh and sweet with the perfume of sun-warmed pine needles and “mountain misery.” The rush of waterfalls tumbling and wide rivers bubbling made sweet melody. Chipmunks scampered about begging for handouts, and blue jays let everyone know that they wanted some too.

Ruthie was almost 3 years old, but she had never seen a bear. She had heard her brothers and sisters talk about the bears that would be here, but, although she looked everywhere, she could not see a bear anywhere, and she was kind of disappointed.

Daddy and the boys unloaded the car and set up the tent beside a big green picnic table. Mamma got out the food while Ruthie’s two older sisters helped Mamma fix a supper of sandwiches, juice, and fresh cantaloupe slices. When everything was ready Mamma called everyone to come and eat.

After supper was over, Daddy said, “Boys, let’s take the ax and go hunt for some firewood so Mamma can have a fire to heat her dishwater.” And away went Daddy with the boys.

“Come, girls,” said Mamma. “Let’s go get our pails full of water for the dishes.” The two big girls hurried off with Mamma while Ruthie stayed behind—alone.

But as she turned around she saw that she really was not alone at all, for there coming around the side of the tent toward the table was a big black mother bear with her twin cubs.

How nice! thought Ruthie. She stepped over to the table, picked up a cantaloupe rind and handed it to Mamma Bear, who carefully took it and ate. Ruthie reached for two more pieces and handed one to each of the cubs. They gobbled it down, and Ruthie laughed with delight. Mamma Bear looked at Ruthie with a “More, please” look on her face. Quickly Ruthie reached for another slice and handed it to Mamma Bear. The cubs looked up, for they had eaten theirs by now, so Ruthie fed the bears one rind after another until there was only one piece left in her hand. She held it out to Mamma Bear, who was just reaching for it when all of a sudden there was a terrible scream and a horrible loud *C-R-A-C-K!* right behind Ruthie!

The bears all turned and ran up the nearest tree while Ruthie’s mamma grabbed her and held her close. Daddy was right there too, asking whether Ruthie was all right.

Ruthie looked over at the tree and saw where Daddy had chopped into the tree with his ax. That was what made the noise that scared the bears away.

“Ruthie,” said Mamma at last, “it is not safe to feed the bears. They will get mean and can hurt you badly when you have no more food to feed them. But, of course, you didn’t know that. You are too little to know things like that. You were only being kind. We should never have left you alone.” And Mamma hugged Ruthie very, very close.

Daddy took the family for a long walk after that so the bears wouldn’t be afraid to come down from the tree and disappear into the woods. And you can be sure that, while at campfire worship that night, the family thanked God for sending His angels to watch over Ruthie when she fed the bears.

# Adventist Youth Musicians Perform for President in Poland

By VIRGINIA-GENE RITTENHOUSE

IT WAS 11:00 P.M. on the night of July 26. Suddenly the telephone rang sharply in our room at Warsaw's Orbis Hotel and the voice of Mrs. Harry Morgan, executive director of Friendship Ambassadors, was on the other end of the line. "Virginia-Gene," she said in an excited half-whisper, "something fantastic may be about to happen. The social secretary of the White House heard the New England Youth Ensemble's performance tonight at the great cathedral here in Warsaw and she has just called to say that there is a possibility that you may be invited to perform at the dinner to be given by President and Mrs. Gerald Ford for the Premier of Poland and other dignitaries on Monday evening at the famous Vilanow Palace. Now this must be absolutely top secret. Don't let anyone leave the hotel. Just stand by and await my call tomorrow at noon. Please have your husband immediately bring down the complete list of every person in your organizations to be sent by Telex to Washington for security clearance. I can't tell you more now. Just stand by."

In a matter of moments my husband, Dr. Harvey, was in a taxi headed for downtown Warsaw with the lists while I ran down the hall to give the news to Frank Araujo, the director of the Takoma Academy Chorale, which this year was traveling with the New England Youth Ensemble in its second good-will concert tour of Poland under the auspices of Friendship Ambassadors. Together we had shared many exciting moments in our musical experience—Carnegie Hall, Symphony Hall, Kennedy Center, and Festival Hall in Tokyo. But this was far beyond our wildest dreams.

*Virginia-Gene Rittenhouse, Ph.D., is professor of music at Atlantic Union College, South Lancaster, Massachusetts.*

I stood for a moment gazing out the window on the twinkling lights of the city. Was it possible that we were to climax this tour with a command performance for these high dignitaries?

Already the tour had far exceeded our fondest hopes. I reflected over the 16 concerts that we had given in the previous 19 days. The splendid concert hall at Copernicus University, the *Bravos* and *Bravissimos* resounding through the staid old tradition-filled Philharmonic Hall in Krakow, the unforgettable sound of the ensemble in St. Mary's Cathedral (Poland's greatest) in Krakow, the awe and wonder of our concert at the world-famous Shrine of the Black Madonna, where we performed by special invitation of the archbishop, and the glorious sound that had reverberated through the all-marble columns of the famous Evangelical Cathedral that very evening in Warsaw.

## Providential Leading

And then for a quiet moment I reflected about those unforgettable Sabbath mornings of warmth and fellowship we had experienced in the simple yet beautiful Seventh-day Adventist chapels in Gdansk, Bydgoszcz, and Warsaw. And the series of direct providential leadings that had caused the Polish authorities to graciously allow us four days' break from our tour to proceed to Vienna where we had experienced the thrill of contributing to the music of the great session of the church held there and feeling a small part of the tremendous Advent challenge. This indeed had in itself made the tour worth every sacrifice. But now—to play for the President of the United States and Polish leaders—it just couldn't be real! I could not dare to hope—only to pray.

"Bob," I called, as I knocked at Room 234, "get up right away. Something tremendous has happened and we must work." So it was that

Robert Wilson, my organist and arranger ever since the ensemble began, got up and worked with me until 4:00 A.M. producing an arrangement of "America the Beautiful" for orchestra to join the chorale.

## Day's Activities Canceled

Early Sunday morning we made an announcement to the young people of both groups. Under strictest orders no one was to leave the hotel for any reason. All activities for the day were canceled. The atmosphere was charged with excitement, but no one asked questions. "Just stand by and pray like you have never prayed before," I said. "This could be the greatest thing that has ever happened to any of us professionally."

As the day wore on, the tension and excitement mounted as we alternated between standby and rehearsal. At intervals throughout the afternoon telephone calls from Mrs. Morgan would inform us that the negotiations were still going on and to just keep standing by.

By 5:00 P.M. Mr. and Mrs. Morgan, along with the music director of Friendship Ambassadors, arrived to rehearse with us, select the program, and coach us in the necessary protocol. Just before midnight Mr. Morgan, founder and president of Friendship Ambassadors, made the official announcement that we were to perform for the President.

Early Monday morning we received the call that we were to be at the Vilanow Palace at 1:30 P.M. to rehearse. As our caravan of three buses and the truck carrying all our instruments moved down the wide boulevard toward the palace we experienced a new and strange sensation of being ourselves a little part of the drama as we saw the American and Polish flags solidly lining the avenue, and realized as we saw the gathering crowds that the President himself would shortly pass this very way.

But there was no time for sight-seeing. Mr. Morgan had just told us of the crucial test that lay ahead. Silence was to be enforced from the moment we reached the palace gates. Absolutely no cameras and not one false move by anyone, or the whole performance could be called off. Realizing the tremendous seriousness of this moment I picked up the loud-speaker of the bus and asked for a special prayer session that none of us would fail at such a momentous time.

## Momentarily Called Off

Moments later we were in front of the great gates to the palace. Exclamations of awe were quickly hushed by the sudden appearance of the sober-faced social secretary to the White House striding by the buses. All talking ceased and the tension mounted as we waited. Later we were to learn that at that very moment the whole thing was called off. The Polish security officials, overwhelmed by the sight of so many teen-agers plus a huge truckful of harps, two double basses, tympani, et cetera, had decided the risk was too great. Again though, with divine help, Mrs. Morgan was able to persuade them to allow us to try it.

Suddenly came the word that we were to walk in two by two in complete silence, carrying the instruments. So, like the procession into Noah's ark, we moved solemnly through the gates and assembled ourselves in the great ballroom of the palace. An intense rehearsal of both speeches and musical numbers followed. Then came the crucial test of all—the social secretary arrived to hear us. Entering the hall with all the dignity of an army general, giving no recognition even to our applause, she seated herself and announced firmly, "I wish to hear the whole program." As we proceeded through each number, her expression remained unchanged. But as the last grand tremolo



of "America the Beautiful" resounded, suddenly her face broke and she exclaimed, "It's glorious, it's glorious, the program is on." We all wanted to shout for joy, but could only thank God fervently in our hearts that it finally was to be a reality.

That evening, after an earnest prayer service with both groups together, we found ourselves back at the palace gate at exactly nine o'clock. After changing our clothes into our red, white, and blue outfits, we lined up on the marble staircase leading to the great ballroom. What a moment! The excitement mounted every second. Quickly we took our pre-arranged places and checked over and over again each step of the protocol, for there could not be one flaw by anyone. Then the word "Stand by in silence. The President and party have left the state dining room and are proceeding to the ballroom." At that moment the Taylor Family Quartet, which had the unique privilege by very special invitation of playing the dinner music in the great state dining room, rushed breathlessly to their places in the orchestra. "Fabulous," was all they had time to whisper to us.

And then the great moment. The voices drew nearer. We waited. The suspense was almost beyond endurance. And then it happened! What all our lives we had seen only in pictures or newsreels was suddenly in the flesh before our eyes. The President of the United States, Dr. Henry Kissinger, Premier Geirek

of Poland and Mrs. Geirek, and all the dignitaries seated themselves right before us. Appropriate speeches of tribute were made by both leaders to the contribution that Friendship Ambassadors were making to the promotion of good will between our two countries, and then our concert began. Each young soloist introduced his number and performed it without a flaw.

There were warm moments too, as when little Timmy Arnold, our 10-year-old violin soloist, suddenly becoming somewhat awe-stricken by the significance of the occasion, hesitated in recalling the name of the Polish leader. With one accord all the dignitaries leaned forward solicitously to prompt him. It was this very atmosphere that caused the young performers later to state that the moment the President walked in, all tension disappeared and they felt such a tremendous warmth and rapport that they were inspired to play their best.

#### The Grand Climax

Number followed number with utmost smoothness and then came the climax—"America the Beautiful" with chorus, orchestra, and bells. Through the great colonnades could be seen the American flag unfurled in the soft evening air and lighted by the brilliant lights of the palace. As the last strains resounded through the ballroom there was a burst of applause and observers noted tears in the eyes of the President.

Then the President rose and

shook hands graciously with our concertmaster and the directors, and followed by the dignitaries, filed out with smiles of approbation and applause for the young musicians. As the great doors to the ballroom swung closed, a tremendous wave of emotion swept over us all. Everyone hugged everyone else amid tears of relief and rejoicing. "There is no question," said Mr. Morgan drawing me aside, "there was a Higher Power working for us tonight."

"Indeed there was, Mr. Morgan," I replied. "I believe it with all my heart."

Now the guards were ushering us quickly downstairs to change our clothes for departure to the airport. The plane to New York was already being held for us. We filed down to the dressing rooms in a daze. But the greatest thrill lay ahead. Suddenly came a shout of excitement, "Everyone upstairs! The President has returned and is calling for us." It couldn't be real. Instruments were tossed in all directions and clothes were frantically thrown back on as we fairly stampeded again up the marble stairs to the ballroom.

**Meeting the President**

"It couldn't be true," I said to myself as I raced upstairs. But as I ran into the ballroom an unforgettable scene greeted me. There was the President of the United States surrounded by 100 excited teen-agers, warmly embracing little Timmy, congratulating Hope, our soprano soloist, and smiling

and shaking hands over and over with every out-thrust hand. Then a motion for silence and the President was speaking. "Young people, I want you to know that your performance tonight was superb. We hear a great deal of criticism today of American youth. Tonight you were the finest. You made me so proud this evening—proud to be an American." A burst of wild applause followed by more handshaking and greetings. Finally, as the President, followed closely by the Secret Service men, slowly moved toward the door, he waved a final greeting, "Good-by, kids, see you at home."

I turned to Hope. "What can ever happen to the ensemble that can equal tonight?" Her reply was significant. "Oh, I believe this is only the beginning of what God has in store for us if we remain dedicated. It is the fulfillment of the prophecy that we shall stand before kings and rulers. This is not the last—just the first."

Moments later we were on the buses. One final look at the flag now beautifully reflected in the soft light of the chandelier-lighted palace. "You were fabulous. Tell all the kids for me," called out a voice from a departing limousine. We turned and found that it was none other than the voice of the President's social secretary as she passed through the gate.

What a night to remember! As we arrived at the airport it all seemed already like a fairy tale—an impossible dream. As the plane took one last turn over the lights of Warsaw the parting words of the President resounded in my ears. "Good-by, see you at home." Could these be a faint echo of those immortal words of parting spoken nearly 2,000 years ago by the King of heaven to a group of dedicated upturned young faces? "In my Father's house are many mansions. . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

Could not this night be a foretaste of the glory that awaits us when we shall be summoned by the King of kings and Lord of lords to have the "Well done" spoken to each one. "See you at home." Yes, that eternal, everlasting home "where dwelleth righteousness and peace forever." □



The New England Youth Ensemble and the Takoma Academy Chorale rehearse at Vilanow Palace in Warsaw for their performance for leaders of the United States and Poland. Inset: Vilanow Palace exterior.

### We Don't Have to Sin

Frustrated at repeated failures, our daughter, when in her pre-teens, one day remarked: "Why doesn't God destroy the devil. If the devil weren't around I wouldn't sin."

This is the way the struggle to live the Christian life appeared to her. She later learned, as all mature Christians have learned, that her approach to the problem of sin was greatly oversimplified. If the devil and his angels were to leave Christians completely alone for a day, it is doubtful that any of them would pass the day without sinning.

The root of sin lies deeper than external temptation. There are propensities within a person that lead him to respond to suggestions to do wrong. The devil need not now be involved at all.

James put it this way, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:13-15).

In this passage James does not even mention Satan as an agent in temptation. His statement implies that there were those in his time that laid the blame for temptation on God. They probably reasoned this way: Anything God does not prevent, He allows or brings about. Therefore, even though Satan may be the active agent enticing Christians to do wrong, they may think of the enticement as God's allowing a test to come to them for their good.

Perhaps it is in this sense that the phrase in the Lord's prayer "Lead us not into temptation," addressed to "our Father which art in heaven," should be understood.

The important point in James's statement is that he identifies the agency leading a man to sin as the man's own lust. The word translated "lust" (*epithumia*) means "desire" and is used in the New Testament for both good and evil desire. An example of its use in a good sense is Luke 22:15, where Jesus says, "With desire I have desired to eat this passover with you before I suffer."

#### We Sin Because We Like To

More often *epithumia* is used with the connotation of evil desire. But since the word can also mean good desire, often adjectives are used to identify the type of desire described: for example, "deceitful lusts" (Eph. 4:22); "foolish and hurtful lusts" (1 Tim. 6:9); "youthful lusts" (2 Tim. 2:22).

In other words, according to James, a man sins because he desires to. He sins because he likes to or at least chooses to. On this point Ellen White has an interesting observation: "No man can be forced to transgress. His own consent must be first gained; the soul

must purpose the sinful act before passion can dominate over reason or iniquity triumph over conscience. Temptation, however strong, is never an excuse for sin."—*Testimonies*, vol. 5, p. 177.

This statement makes it clear Satan can never be made an excuse for our sinning; nor can temptation, "however strong." The secret of victory over sin lies in our choice. We must *choose* not to sin. We must refuse to let ourselves "purpose the sinful act." We must refuse to give our "consent."

Clearly, then, a person is responsible for his behavior. He cannot blame his sin on an unfavorable environment or unfortunate heredity. God gives to every person the power of control, the freedom to choose, when temptation strikes, not to yield. More than this, God stands ready to give all the power necessary to resist.

"True, we have no power to free ourselves from Satan's control; but when we desire to be set free from sin, and in our great need cry out for a power out of and above ourselves, the powers of the soul are imbued with the divine energy of the Holy Spirit, and they obey the dictates of the will in fulfilling the will of God."—*The Desire of Ages*, p. 466.

What an encouragement this statement should be to tempted men and women! The tempter cannot compel us to do evil. "He cannot control minds unless they are yielded to his control. The will must consent, faith must let go its hold upon Christ, before Satan can exercise his power upon us."—*Ibid.*, p. 125.

It's up to us. We don't have to yield. Through Christ we can be conquerors.

D. F. N.

### Heaven's Point of View

The apostle Paul says: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30).

In order to understand this verse we need to note its context. Beginning with verse 26, Paul is talking about the Christian calling, and he verifies that in the church of his time there were not "many wise men after the flesh, not many mighty, not many noble." He is alluding here to certain values that human beings have traditionally sought irrespective of their race or culture, such "values" as intellectual wisdom, might, or power that is exerted by force or money, and a "high" social status. Mankind has always revered the learned, the rich, the force of weapons, and social rank.

Evidently, the Corinthian church (and the early church generally) was not composed of many scholars, wealthy people, military men, and noblemen. Its ranks, instead, were formed mainly from the ignorant, the poorest—even slaves and common people with no social titles.

Should the Corinthians have become discouraged by this circumstance? Not at all, because it is evident that Heaven has a completely different set of rules to determine the value of human beings. The Lord does not consider that intellectual

culture, power, and nobility are the means to catalog men. If that were so, Jesus, the Messiah, should have possessed several doctoral degrees, or made His mark as a wealthy merchant, or a mighty soldier, or a prince.

It was not so. Jesus, God in human flesh, didn't even attend the schools of His day. He was born in the humble home of a relatively poor worker, and was generally despised and rejected by the wise, the mighty, and the noble of His time.

This rejection sent Jesus to the cross, the instrument of torture and execution invented by the Romans to eliminate the worst criminals, that is to say, people who were exactly the opposite to the learned, the mighty, and the noble.

But, because Jesus, in order to redeem us, was ready to become poor though rich, and despised though He was the Prince of the universe, we, in Him, become wise, rich, powerful, and noble.

Where can we find a greater wisdom than the wisdom of God, given us through Christ? The science of salvation is the highest, most demanding subject that human minds can study.

Where can we find more satisfying riches than in the righteousness and sanctification that we receive every day through our Lord?

Where can we find a higher title of nobility than the name of "redeemed" and "sons and daughters of God"?

Genuine, New Testament love is the basis of true wisdom, true might, and true nobility. This love is developed in all who are "in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." G. C.

## Possessions

By DOROTHY A. BLISS

What though we have but scant in store  
Or cup o'erflowing more,  
How rich our lot if Him we own—  
Ne'er bare our lives, ne'er all alone.

But empty true, if we concede  
To banish faith by which we see.  
And dark the night, aye, dark the day,  
If slight His love and turn away.

Possessions! do they thus entwine  
Around these hearts of yours and mine?  
The valueless of earthly yield,  
Our love for Thee, our lips conceal?

Ah! friend, God wills we should possess  
Some treasures here, they're meant to bless.  
He only asks, and for our good—  
That Satan's snares are all withstood.

The treasures in our hearts must be  
First, last, and always—heavenly.  
For what we love and cherish most  
Detaches Christ or binds us close.

Come now and reason well, He pleads,  
For us our Saviour intercedes.  
What greater gift—possession fine,  
Than life with God throughout earth's clime?

Count quickly! Is the cost too high?  
For mansions where pure treasures lie?  
He only asks us for first place,  
In heart and life, bought by His grace!

## Letters *continued from page 3*

that I was especially blessed by the thoughts presented in "A Green Bough."

As I read this, in the freshness of a perfect June Sabbath morning, I became very conscious of the feathered choir around me. Surrounded as we are by woods, pines, and cedars, as well as the forest varieties usual to this area, I have no problem with furnishing green boughs for the birds. But keeping a green bough in the heart is not always easy. If we meet with God regularly, in private, with or without bird songs, I'm sure the "Green Bough" will stay fresh in our hearts, and hope, "the thing with feathers that perches in the soul," will constantly abide. Jesus is not called a "bough," but He is called a "Branch," which is the same. Can we not say, He is the "green bough" we must keep in our hearts?

ELIZABETH COOPER  
Lowndes, Missouri

### For the Younger Set

Just a note of appreciation for including a children's story in each issue of the REVIEW. My 3-year-old looks forward to the arrival each week almost as much as I do!

She has been learning much of interest, and new questions come from her inquisitive little brain as a result of the informative, character-building, well-written stories.

The Baskin-Robbins ice-cream people offer free cones on a child's birthday, hoping to attract and keep the younger generation as customers. How much more beneficial to help our children form the REVIEW habit!

Thanks again. We adults enjoy every single issue, and often find articles that seem geared especially to a current need or question in our Christian growth.

With delight and appreciation I just read "A New Kind of Women's Lib" (April 10). Amen, and Amen! Our "rights of compassion and tenderness" can never be replaced by a paycheck.

RUTH E. WRIGHT  
Phoenix, Arizona

### Predictions Fulfilled

My new REVIEW came today, and I immediately scanned the back page for what I knew I should find soon. There it was—the thrilling news that the goal for those 300 chapels for India had been met and passed. Praise God.

Various predictions charged through my mind. As best I could recall them, they are:

The reaper shall overtake the sower.

God's people will soon give willingly hundreds of dollars where they now give one.

Every village and city will have streams of God's light shining forth.

When man's best efforts are united with God's power, the work will go like fire in the stubble.

God's people shall be willing in the day of His power.

May God bless the congregations of India as they arise to build the chapels these funds from loving hearts have provided.

GINNA F. FORD  
La Sierra, California

### Concordance Bible Study

I found Elder Pierson's Heart to Heart of April 10, "Let's Study God's Word," especially challenging and hope many others did too.

I began checking my concordance for subjects for study and decided on the topic "Angels."

I bought a composition notebook and wrote down all the texts about angels. When I had finished this I went to the Spirit of Prophecy and have been checking references there. I am not nearly through and I have learned so many things I had not known before.

I have found this study so gratifying I intend to go on to other topics, assembling my notes so as to be ready to give talks at the Sabbath school or at other occasions.

GERTRUDE SEATER  
Santa Cruz, California

### Especially for Me

Your cover depicting two hands clasped and the article, "Meet My Friend Jesus" [July 10] had an immense amount of meaning for me, a brand-new member of the Seventh-day Adventist Church. This issue also was the first REVIEW I had ever received, or for that matter, seen.

Therefore, I felt that this cover was aimed right at me, for which I thank both you and the Lord.

EDWIN A. BARC  
Panorama City, California

### Helpful Guidelines

I just completed the article "Think Right to Feel Right" (April 24). It came at a time when I was battling for my prayer life. It seemed that every time I attempted to enter into serious worship I'd fall asleep. If my problem was not going to sleep then it was interruptions.

I was also glad for the helpful guidelines at the end of this article. I'm putting them to work.

BETTY HOLIDAY  
Columbus, Ohio

*First in a Series*

## Beauty, Your Home, and You

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There can be exquisite beauty in  
simplicity. Uncomplicated design  
coupled with artistic restraint  
can add up to a most attractive  
home atmosphere.

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By **WILMA ROSS WESTPHAL**

THE CONVICTION that beauty of surroundings is of necessity expensive, consequently a needless extravagance, and thus a sin, never ceases to amaze me. God Himself is the Author and Creator of true beauty. H. B. Stowe appropriately expresses it in the following words: "In all ranks of life the human heart yearns for the beautiful, and the beautiful things that God makes are His gift to all alike."

Sin may be incurred, not in the love of beauty as such, but in the exaltation of self through the acquisition of material things. When the acquisition of possessions becomes the chief aim in life—the end rather than the means—then material things become an idol, and idolatry is sin.

However, some of the most beautiful things in life cost but little so far as monetary value is concerned. High cost and beauty are not synonymous. Neither are ugliness and righteousness. As active Christians it is our duty to maintain as much order and beauty in our surroundings as available material and inherent or cultivated know-how permits.

The true Christian will, of course, always put God and His cause first. The tithe belongs, not to us, but to God. Long ago I made a pact with my Maker to return to Him through free-will offerings at least 20 per cent above the tithe on all my personal earnings. I have never once regretted this. God's promised blessing, in return for cheerful giving, has come back a thousandfold in

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*Wilma Ross Westphal, N.S.I.D., is a teacher of interior design living in Angwin, California.*

a number of forms—financial, spiritual, and otherwise.

I mention the above because so many church members, of every denomination, with whom I have worked abandon order and simple beauty in the home under the pretext of having to "give to maintain God's cause." Paradoxically most of these same people, by their own admission, give little or nothing as free-will offerings. Where there is not system and order in the home it follows that the same will hold true in relationships to God.

It is my opinion, based on much study and many years of experience in the field of interior design, that our own household furnishings should be chosen not only for the sake of creating an attractive atmosphere but for the maximum comfort and service to each member of the family.

There can be exquisite beauty in simplicity. Uncomplicated design, coupled with artistic restraint, can add up to a most attractive home atmosphere. Making do with that which is available is a fine art, and does not necessarily involve any great amount of money.

Admittedly there is no pat formula for creating beauty in the home, or for evolving a lovely color scheme, or planning an exquisite garden. Someone has aptly said, "Beauty is in the eye of the beholder," but appreciation for the lovely and the beautiful can, and should, be cultivated.

Therefore, the question for the homemaker to decide is how best to create the appearance of beauty and comfort from the often drab or shabby and/or oddly mated pieces of furniture that have accumulated over the years. Living within the income while skillfully blending the old with the new is of utmost importance to any household. Comparatively few arrive at a point where they can feel able or justified to discard all their possessions and start from "scratch." Even the most affluent have heirlooms and some rather nondescript treasures that should be kept and considered.

### **Avoid a Too-Busy Effect**

However, the average home has too many unrelated pieces that add up to a "too-busy" or unharmonious effect. It is preferable to underfurnish rather than to overfurnish the home. Begin with the living room and study the effect you now have, then envision it in a fresh new color scheme.

The following points and principles are subjects I propose to discuss in depth in future articles. I have chosen these topics because they are problems to many homemakers and are brought out frequently as questions to be answered after a lecture on the general subject of home decor:

Background colors and finishes should be chosen with the following important factors in mind—factors that will enhance or detract from the final effect: (1) The type of home to be furnished or decorated; (2) the position of the rooms as related to sunlight; (3) architectural openings, such as doors, windows, arches, and fireplaces; (4) the size of the rooms, whether large, average,

or small, considering also the height of ceilings; (5) style or type of the house and the rooms, whether formal, informal, or rustic; (6) use to be made of the rooms under consideration; (7) needs of the family as related to style of the house and rooms.

Rooms on the sunny side of the house may well be finished in the cooler, less reflective colors. Otherwise the results will be overpowering in appearance. The cool, receding colors are included in the greens and blues, with adjacent tints and shades of the hue. Neutrals are always in good taste for background use, since these may form an effective backfoil for more vivid accent colors in the color scheme chosen.

A safe and highly popular color scheme formula allows 60 per cent for background color (walls, floors, et cetera), 30 per cent for the secondary color (furniture, scatter rugs and such). In an average-size house with quite small rooms, the illusion of space is best created by the use of neutrals, and cool or receding colors. This is true regardless of the abundance of sunlight or shade. In this formula 10 per cent is used for accents—artifacts, glassware, pillows, decorative candles, pictures, and similar objects of art. Furnishings in such a house should be chosen with an eye for line and scale corresponding with the size and lines of the room being furnished.

Architectural openings, such as doors, windows, archways, and fireplaces, can make the room look choppy and broken up if not handled skillfully. Woodwork, baseboards, window frames and sills, can be painted to match the walls (whether papered or painted), rather than in contrasting color, thus blending them in with the background color.

The family room should be practical in every sense of the word. The walls might well be wood paneling, washable plasticized paper, grass cloth coated with a washable glaze, or simulated fabric in plastic finishes. Obviously furnishings should be comfortable, as well as practical. Upholstery materials these days include fabric-backed plastics, and heavy textures with Scotch Guard finishes. There are also the herculons, which are practically indestructible. For the more formal upholstery fabrics there are the velvets, velours, bouclés, brocatels, and specially treated cottons. The first group of fabrics is preferable for use in family rooms because they are more resistant to abrasion, soiling, and general wear and tear.

### Antiquing

Bedrooms are more personal, and therefore these rooms should reflect the taste and personality of the person or persons occupying the rooms. Antiquing kits for redoing old furniture are available in wood tones of different shades, as well as in tones of whites, reds, oranges, blues, and greens. These finishes are softened and mellowed by the application of the prepared glaze, and wiped with a soft cloth. Almost any solidly constructed piece of furniture with good lines is worth one's time and effort in antiquing. A great deal of money may be saved in this way, and satisfaction can be taken in the final results. Anyone can accomplish the feat by following the simple instructions included in the kit.

Line, scale, and balance are important elements in the furnishing and arrangement of basic pieces in any room. For example, period pieces look decidedly out of place if combined with severe modern lines in furni-

ture. Conversely, large-scale pieces of furniture are out of place if arranged side by side with unusually small pieces.

Draperies are of primary importance in any decor. Along with the walls and pictures, draperies meet the eye as one enters a room, and if inappropriate in color, texture, line, or style they can make or break the decorative effect. If furnishings are antique or period, and the size and style of the room permits, a degree of formality and elegance may be achieved through the use of the now-popular Austrian-type drapery, with Austrian valances along the top, and draperies at the sides of the window. Some very formal rooms call for "swags and cascades" at the windows, with draperies tied back at the sides.

Such formal treatment would be decidedly out of place, however, in a room with harsh or severe lines, and with modern or casual furnishings. Merely because the Austrian or formal type draperies are again in vogue, and attractive in formal settings, is no reason to create a decorative monstrosity through combining such with masses of intense color, or quantities of black, along with straight and severe lines in the furnishings. The Austrian drapery and/or formal valance is delicate and fragile in appearance and can be combined naturally with light, airy, or delicate color schemes and with the more aesthetic and formal type of furniture. Only an amateur would be guilty of using such in any other setting.

If you prefer the autumn colors, and they are pleasing to your family, then try using them in varying degrees throughout your home, remembering to use warmer tints if applied to the walls of the shady side of the house, and cooler shades on the sunny side. These may include sand tones, avocado and sage greens, yellows, oranges, copper tones, and bittersweet into the soft reds. However, don't make the mistake of using them all in the same room and in equal intensity and quantity.

Other pleasing color schemes may be experimented with in the following: sage greens and peacock blues, with accents of flame (or gold or orange). Monochromatic schemes are lovely in browns, sand tones, copper tones, and soft oranges.

Complementary color schemes may employ neutrals in backgrounds with additives in blues and greens, and accents of reds or of golds.

Double complementary schemes are a bit explosive in the hands of the amateur, and are definitely unattractive if not done with a great degree of subtlety.

Split complementary schemes might reach over from green to a tint or shade of blue, then stretch across the color spectrum for its complement in a shade of rose (from red), or gold (from yellow).

Triadic schemes also have to be handled with care. Here the colors are chosen from the color spectrum in sections of one third the distance, such as red, blue, and yellow. The danger in this scheme lies in the intensity of the color used. If a strong shade of blue is used, then subdue the red and make a tint of the yellow. Repeat: *Do not use the same intensity of any two colors in the same room, nor in equal proportions!*

Remember that your home is your kingdom, and as wife and mother you may reign as queen in this domain. Endeavor to do at least one small thing each day to make your home more attractive or more efficient. □

*To be continued*

# Rich Man, Poor Man

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The parable of the rich man and Lazarus has many lessons to teach. Undue concern over the problem of this parable with reference to the state of the dead causes many to miss its lessons.

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By SAKAE KUBO

"THERE ONCE WAS A MAN SO WEALTHY that every day he would put on his black tie and tux to attend an extravagant party where he would eat exotic and luxurious meals. Although the rich man lived in a very exclusive neighborhood, imposing mansions all around, a beggar named Lazarus was often seen there, sifting through the garbage cans, looking for cast-off morsels of food to prevent starvation. Lazarus was sick and covered with sores. Dogs would follow him about, eating what Lazarus didn't want, licking his sores, as dogs will do."

So might Christ have begun the parable recorded in Luke 16:19-31 if He were telling it today.

In their efforts to show that the Biblical teaching on the condition of man in the intermediate state is not contradicted by this parable, many lose sight of the teaching purpose of this parable. There are three scenes. The first scene shows the radical contrast between the situation of the rich man and that of Lazarus. Everything that is said of one man is in striking contrast to the other. The first man is described as extremely wealthy, clothed in purple and fine linen. He feasted sumptuously every day and had a gate before his home. The mention of a gate signifies that he had a mansion. Everything in the description of this rich man emphasizes his affluence. The second man is described as poor, a beggar, having

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sores, and allowing dogs to lick his sores. (He was too poor to receive medical care.)

It is interesting to look at this description to see exactly what is said and what is not said about these men. Nothing is said about the wicked things the rich man did. It is not mentioned whether he commanded his servants to drag Lazarus away. He was rich, but there is nothing wrong with being rich per se. Abraham himself is described as a rich man. But the rich man of the parable is described as a rich man only. To be thus described implies poverty of his character. He insulated himself from the needs of the world at his doorstep. He was blind to all the misery around him. He never saw Lazarus, he was so busy enjoying himself. Like the rich farmer in another of Christ's parables, he thought only of himself. He failed to follow the instructions laid down in Moses and the prophets. This was his fault. He had the law and the prophets, but he failed to shape his life in harmony with them. No, "being rich was not his crime; being rich . . . was his opportunity" (Buttrick, *The Parables of Jesus*, p. 138).

## No Virtue in Poverty

As there is nothing wrong in being rich, so there is no virtue in being poor. But we must assume that, along with his being poor, Lazarus must have been a righteous man, for the angels of God delivered him to Abraham's bosom at his death.

And as it came to the rich farmer, as it comes inevitably to every one of us, the voice of God spoke to the rich man: "This night your soul is required of you; and the things you have prepared, whose will they be?" (R.S.V.). Death brings an end to the poor as well as the rich. Death closes the first scene.

In the second scene the situation is reversed. Lazarus is with Abraham, enjoying good things, and the rich man is in Hades, being tormented in flames of fire. Now we find the rich man begging from the poor man a drop of water to cool his tongue. His request is denied by Abraham who says to him: "Remember, my son, that in your lifetime you were given all the good things, while Lazarus got all the bad things; but now he is enjoying it here, while you are in pain. Besides all that, there is a deep pit lying between us, so that those who want to cross over from here to you cannot do it, nor can anyone cross over to us from where you are" (verses 25, 26).\*

Death brings a finality that henceforth makes a great unbridgeable gulf between those who have believed Jesus, manifested His spirit, and obeyed Him, and those who have refused and have followed their own willful, selfish ways. The most fearful, terrifying aspect of death is this finality. After that point, there can be no more repentance, no more change of heart, no more new resolutions. All we hope to be and to do must be done before the final curtain is drawn. If we have lived in harmony with His will, the terrifying, fearful aspect of

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\* From *Today's English Version of the New Testament*.

death disappears for us. The words "This night thy soul shall be required of thee" will no longer sound ominous but will be accepted with resignation and satisfaction, that through God's grace we have fulfilled God's commands and obeyed Him.

The rich man's request for a little relief from his distress is denied. The gulf is unbridgeable.

The scene changes. The rich man apparently realizes that nothing can be done for him. The realization dawns upon him that his destiny is fixed and unchangeable. He resigns himself to this fact. He shifts his tack. If nothing can be done for him, if it is too late in regard to him, perhaps his five brothers may still have a chance. "Well, father, I beg you, send Lazarus to my father's house, where I have five brothers; let him go and warn them so that they, at least, will not come to this place of pain" (verses 27, 28).

It may seem at first that the rich man is becoming less selfish, that he is beginning to think of others. But when we look more closely at this subtle request we find, instead of a mere request, a kind of self-justification. He is saying, "Look, Father Abraham, if someone had come to me and warned me, I would have changed my ways. I did not have sufficient opportunity." But Abraham's answer to his implication is the same as that he gave concerning his brothers, "They have Moses and the prophets; let them hear them." The rich man had Moses and the prophets; that was sufficient warning. Any more warning would not have availed. But he does not think so; he presses the point further. "But if someone were to rise from death and go to them, then they would change their ways" (verse 30). Abraham answers with finality, "If they will not listen to Moses and the prophets, they will not be convinced even if someone were to rise from death" (verse 31).

### He Has Captured Our Heart

What is said here is important in telling us something about the nature of faith, about how we believe. Faith is not merely intellectual understanding. We do not believe in Jesus Christ because He is the conclusion to a logical syllogism. We do not believe in Jesus because He satisfies all our intellectual questionings. We believe because He has captured us; He has captured our heart.

Belief in a person is primarily manifested in trust. Our experience with Him has led us to trust ourselves and our eternal destiny to Him. Trust does not come from mere external signs. The performance of miracles by a man does not lead us to trust him. He must gain our heart and confidence as a person before we can trust him. If the basic trust is not there, no amount of signs or miracles will lead to belief. In fact, every sign or miracle will be explained away or misconstrued. Some loophole or rationalization will be found.

When Moses and Aaron went before Pharaoh asking him to let Israel go, he wanted a sign, some proof, some miracle. So Aaron cast his rod before Pharaoh, and it became a serpent. But Pharaoh did not believe. He called his sorcerers and by some magic they too were able to produce serpents from their rods. Even when Aaron's rod swallowed up their rods, Pharaoh did not believe; instead he hardened his heart and refused to listen. Aaron stretched his rod over the waters in Egypt, and the waters became blood. But still Pharaoh refused to listen. Aaron made frogs come out everywhere. Pharaoh

then promised to let Israel go if the frogs were removed. And Moses said, "Be it as you say, that you may know that there is no one like the Lord our God. The frogs shall depart from you." The frogs departed but Pharaoh hardened his heart further. Miracle after miracle was successively performed, but the result was not belief, only a continual hardening of the heart of Pharaoh. Miracles or signs do not necessarily convince people. They can be explained away. Some loophole is always found if there is no faith.

As Buttrick says: "An emissary from the shades of death might arouse our gaping wonder—but conscience lies deeper than the eyes. He might fill us with sharp fear—but the fear would pass, and fear has scant power to change the fiber of our motives. A moral change demands a moral instrument. Only deep can call to deep. Only love can quicken love, and love is its own best evidence. The proof of inner conviction is not an outer marvel, but the courage to trust God and obey! When love accepts its Calvary and dies, the just for the unjust, it has shot its last bolt. Golgotha is the ultimate resource; if that entreaty fails, nothing but flame and torment can bring the soul back to reality."—*Ibid.*, p. 145.

### We Must Shape Our Lives Now

What does this parable say to us? I think it says something extremely pertinent: unless we shape our lives now according to Moses and the prophets, nothing people or God can do will change our lives in the future.

Abraham told the rich man his five brothers had Moses and the prophets; let them hear them. If they do not hear Moses and the prophets, neither will they be convinced if someone should rise from the dead.

We are too often like the rich man. We live unconcerned about what God's Word tells us, perhaps waiting for some lightning bolt to awaken us out of our spiritual lethargy. We know that we are not measuring up to all we know, but we feel we have time. Some great crisis, some clear-cut sign of Christ's coming, will move us and help us shape our lives. We continue our busy way like the antediluvians, one day like the next, our self-centered lives being our only concern. The destiny of others, the work of the church, goes neglected, while we satisfy our fleshly desires with an unconscious hope that some great sign, some unmistakable event, will shake us loose. But as Abraham in the parable said to the rich man, "They have Moses and the prophets," so he tells us not only that we have Moses and the prophets, but we also have Jesus Christ and the apostles. We have the Spirit of Prophecy. If we do not hear these, neither will we be convinced if someone should rise from the dead!

Now is the day of salvation. Now, in life's seeming humdrum activities we are determining our destiny. How we live in the commonplace activities of the day shapes our future. We need to determine therefore that every moment we shall live as though it were our last. If we would be ready when Jesus comes we need to be ready this very moment, not sometime in the future.

Now is the day of salvation. Who knows when God shall say, "This night thy soul shall be required of thee"? Those ominous words can lose their terror only if our life each day is hid in Christ. Let us therefore day by day make our calling and election sure through a loving trust and faithful obedience to His word. □

## Plane Brings Filipino to Medical Aid

By J. H. ZACHARY

THE 19-YEAR-OLD youth lay on the floor of a nipa home in Dao, a Manobo village of central Mindanao. He had been lying there for four days. His face was lined with pain. A loop in a jungle vine supported his right leg above the bamboo floor. Body fluids were oozing from massive wounds on his right leg. The left leg was covered with dirty rags.

Soon I heard the story. The young man had planned to catch fish for his family. He had filled a small can with gas. The light from the ignited gas would attract the fish. The little can of burning gas accidentally overturned, spilling the contents on his trousers. In a moment his clothing was on fire. Four days passed. There was no one to help. The newly opened mission school had no medicine for burns. The youthful teachers were inexperienced in this kind of emergency.

There was only one thing to do. Emboy Manurong must be carried to the Mountain View College clinic for treatment. An older brother of the injured man began making a special chair for the patient. While this was being prepared the villagers gathered in the new mission school.

What a memorable meeting! More than a hundred people crowded into one of the new classrooms. Just six weeks before, these people were spirit worshipers, but now the little schoolhouse resounded with the music of heaven.

The mission teacher introduced the guests. One of them was the *datu* (chief) from Dampaan, a recently baptized Adventist. He rose to his feet and began giving a moving testimony of what Jesus had done for him. "My brothers," he said, "many of you remember my old life. I was often drunk. Betel nut and tobacco

were destroying my health. On more than one occasion I traded an expensive carabao for a few bottles of whisky. I was losing weight. My family often had only bananas and sweet potatoes to eat." At this point he unbuttoned his shirt and pulled up his undershirt. As he patted his rounded tummy, he continued, "As you can see, I'm gaining weight now that I have put away these bad habits. My wife has enough to feed us rice at our house. I have a much better life since I became a Christian." With sweeping

gestures and deep emotion he urged the people of Dao to listen to the message that the missionaries were bringing from the Bible.

I remembered a vision that the *datu* had received months before. Jesus had come to him with the promise that he and his people would have a better life if they followed the new ways of the student missionaries. Just two weeks earlier another dream had come, urging him to tell his people what God had done for him. Surely the Lord was using the converted *datu* in a mighty way.

After the meeting in the school, the crowd gathered at the house of Emboy Manurong. The injured man was carefully carried out of the house and placed upon the backpacking chair. His brother, Tibaliwan, hoisted

the chair to his back. After 200 meters Emboy Manurong realized that he could never be able to travel the eight kilometers, for the chair cut into his burns with excruciating pain. Villagers scurried off to find a hammock and pole. Soon the injured man was suspended in the air between two of his friends.

I have been over the path to Dao five times. It is a long trip. The river must be forded 16 times. The trail makes its way through the rain forests of central Bukidnon. Here and there settlers are beginning to clear land for rice and corn.

Three hours later Emboy Manurong was loaded into my jeep for the last three-hour portion of the trip to the college clinic. Early the next morning the decision was made to take him to the Adventist Sanitarium and Hospital in Iligan City. Dr. Academia, the college physician, was not able to treat this patient because the new clinic was not yet fully equipped.

Don Christensen, the college business manager and pilot, loaded the patient into the Cessna. In 30 minutes he was put into a taxi at the Iligan airport. The Cessna 182 was a gift from The Quiet Hour radio program of Redlands, California. Before the arrival of the plane, a trip to the hospital would have taken the better part of a full day over very rough roads.



Emboy Manurong's friends carried him eight kilometers to the jeep.



When it was decided that Emboy must be sent to the hospital in Iligan City, Don Christensen, right, Dr. Academia, center, and students put him into the Mountain View College Cessna for the journey.

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



# Ministers Are Ordained

What a story Emboj must have told his people when he returned to Dao! The ride in the plane, the nurses who prayed nightly to the Lord for his recovery, the kindness of the Christian doctors, and the words of God from the Holy Book the chaplain gave him—all were things he had not known before.

Now it will be easier to preach the gospel in Dao. A distant village in the mountains now has a new source of hope when sickness comes.

## CALIFORNIA

### Hospital Is Featured on Spanish TV Series

The emergency department of the White Memorial Medical Center in California was recently featured on Usted Y Su Salud, a Spanish-language health-information series aired weekly on KMEX-TV, Los Angeles.

Brian Johnston, medical director of the emergency department, and Anna Medrano, department nurse, discussed medical emergencies and services provided by modern hospitals like the White Memorial.

The discussion was aimed at helping viewers understand what happens when they go to the emergency department, and to teach ways to deal with emergencies before getting to the hospital. One aspect that created much discussion was the need for parents to leave consents for treatment with baby-sitters or friends when leaving minors at home. Without such consents, the program emphasized, the child usually cannot be treated until the parents can be contacted.

Along with information on how to cope with emergencies, the Medical Center offered the forms necessary to get treatment when parents are away, and a brochure on how to prepare for emergencies. The guests were also able to describe the scope and work of Adventist health-care facilities around the world.

ROBERT PICARD  
Public Relations Assistant  
White Memorial Medical Center



## KANSAS

Two ministers, Ben E. Steiner and Glen G. Gessele, were ordained during the Kansas Conference camp meeting on Sabbath afternoon, May 31, 1975. Elder and Mrs. Steiner (left) and Elder and Mrs. Gessele (right) will work in the Kansas Conference.

Neal C. Wilson (rear left), General Confer-

ence vice-president for North America, and N. R. Dower (rear right), General Conference Ministerial Association secretary, were among those who took part in the service.

MARVIN H. REEDER, Associate Director  
Department of Communication  
General Conference



## NEW JERSEY

During the Spanish camp meeting at Tranquility, New Jersey, two men were ordained. Pictured in the front row with Eradio Alonso, Spanish evangelist for New Jersey, are Arthur Michel, pastor of the Vineland English and Spanish churches, and Mrs. Michel; Ivan Martinez, pastor of the

Passaic and Newark Spanish churches, and Mrs. Martinez.

In the back row are more ministers who took part in the service.

HERB BROECKEL  
Communication Director  
New Jersey Conference

## She Found Her Messiah

By EVELYN CLAIR DELAFIELD

THE DOCTOR said, "I would like to bring a woman to your office. I have given her some necessary medical care, but she is very depressed and needs a friend."

To this challenge I was happy to respond, and soon I found myself face to face with a middle-aged Jewish woman with distress and trouble written on her features. The complications of personal and family trials seemed to overwhelm her. She saw no way out and was obsessed with thoughts of ending her life.

Tactfully I led our conversation to the great God who created her for some definite purpose that only *she* could fulfill. We turned to promises in the Old Testament that gave assurance of divine help in time of need. The beautiful words of David in Psalm 34:4 brought new light to her eyes. The verse says, "I sought the Lord, and he . . . delivered me from all my fears."

Before she left my office, I gave her my telephone number. After a parting prayer, I assured her that I would be glad to see her often and that she could call me at any time. This first encounter was followed by others in her apartment, yet I never felt fully satisfied that all was well with her.

Some weeks later, just as my husband and I were finishing our Sabbath meal and looking forward to a relaxing walk in the Maryland woods, the telephone rang. A very faint voice said, "Hello, this is Mrs. A., and I want to say good-by and thank you for everything."

"Wait, wait," I said. "We are coming right over." Then, of course, we drove quickly to her apartment. Mrs. A. was slightly awake, but very groggy from an overdose of medication. The doctor soon joined us, and with his help

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*Evelyn Clair Delafield is an assistant to the chaplain at Washington Adventist Hospital, Takoma Park, Maryland.*

and God's blessing our friend was saved from an untimely death. The amount of medicine she had taken was not quite enough to kill her, although she had used every available pill on hand.

This experience seemed to be the turning point in her life. She knew that God cared for her and that we loved her.

This was the opportunity to introduce her to Jesus, who once came and died for her. She eagerly accepted these Bible truths, and we had many Bible studies and friendly visits.

Just recently she took part in the communion service at our church. This was no easy feat for her physically, because she must always wear a hip and leg brace. Without hesitation she took off the brace in church, and we washed each other's feet. It was a beautiful experience.

Now my friend is overjoyed with new hope that the Messiah has brought. Because of the change in her life, her daughter too is searching and believing the Old and New Testaments. Just recently she prayed to her new friend Jesus, who has brought peace and new meaning in life. She intends to join her mother in baptism.

In thinking over these events I know that through Adventist medical work God will lead many persons to hope and a brighter life.



### NEW ADMINISTRATION BUILDING REPLACES OLD AT UNION COLLEGE

The 85-year-old administration building at Union College, Lincoln, Nebraska, has been razed. It was in this chapel that at the commencement of 1906 J. P. Anderson, who later spent a half century in China, and his classmates gave as their class gift the emblem of the golden cords with its cords—one for each former student of Union who has served in overseas fields. More than 1,100 cords have been hung.

When it was decided that the old administration building, the last of the original

ones, needed replacement, Midwesterners rallied to their college and with resolution raised the money to build a modern, commodious, concrete administration-classroom building immediately east of the old building on the very peak of the eminence of the campus.

This commanding building now becomes the new center of the college.

EVERETT N. DICK  
*Research Professor of History  
Union College*

## AUSTRALIA

### Church Marks 90 Years of Preaching Gospel

July, 1975, marked the ninetieth anniversary of the introduction of the third angel's message to the people of Australia. J. O. Corliss, an American, preached publicly in Richmond, Victoria, July 21, 1885. The writer of this article was born in the same city, the same month, and the same year, and owns the Bible from which this sermon was preached 90 years ago.

In 1874 Ellen G. White was shown in vision that a number of countries beyond Europe and North America would be entered by workers who would proclaim this message. Australia was mentioned by the angel.

In May of 1885 a group of five workers with their families sailed from America for Australia. They first settled in Melbourne, the capital of the State of Victoria, where on July 4, 1885, the first Sabbath school was conducted with ten persons present. There is no record of the number attending the first public meeting held in Temperance Hall, Richmond, on July 21. On April 10, 1886 the first church in Australia was organized in North Fitzroy, Victoria.

In October, 1885, S. N. Haskell went to New Zealand, and as the result of meetings conducted in Kaeo, north of Auckland, Edward Hare and his family accepted the message. By March, 1886, 40 members of the Hare family and others were observing Sabbath, and the first church in New Zealand was organized in December with 30 members.

The work grew, and in August, 1888, the first Australian Conference was organized with a total membership of 266 recorded. G. C. Tenney was president. In 1889 the New Zealand Conference was organized with 155 members, and A. G. Daniells as president.

In 1891 Mrs. White traveled to Australia with her son, W. C. White, and others, and later settled in Cooranbong in a home she had built known as



### TENNESSEE CHURCH IS OPENED

The new Standifer Gap, Tennessee, church was officially opened on February 8 in special services featuring Robert H. Pierson, General Conference president.

Elder Pierson, while a student at nearby Southern Missionary College, was responsible for the organization of the church in 1933. Construction began on the handsome \$235,000 new church edifice in the summer of 1973.

According to William E. Carpenter, local pastor, the sanctuary was designed to seat 400, but on opening day it was packed and overflowing with 956 worshippers.

JERE WALLACK  
*Communication Director*  
*Georgia-Cumberland Conference*

Sunnyside. Mrs. White remained for nine years and gave much valuable counsel.

In 1894 the first union conference in the world field was organized and was called the Australasian Union Conference. In 1922 the Australasian Union Conference was recognized as the Australasian Division, but owing to certain legal problems this name was not officially noted until 1948.

In church membership the Australasian Division has more baptized members on a population basis than has any other division. In 1910 total division membership was 11,000, with tithe for that year totaling \$220,000. Today division membership exceeds 112,000, with tithe for 1974 exceeding \$8 million. It took 75 years to reach a membership of 50,000, but only 14 years to reach the next 50,000. Needs of church members are met by more than 4,000 workers, and there are 1,170 church buildings. W. G. TURNER

*Cooranbong*  
*New South Wales*

## KANSAS

### Shawnee Mission Center Breaks Ground for Addition

Following nearly two years of planning with civic and community leaders, Shawnee Mission Medical Center, near Kansas City, Kansas, broke ground recently for an \$18 million 165-bed addition. When completed in early 1977 the hospital will have a bed capacity of 405 and will rank as one of the major health-care institutions in the State of Kansas.

Kansas State Senator Jan Meyers was guest speaker at the groundbreaking. She outlined the growing health-care needs of Johnson County residents and how the expansion of Shawnee Mission Medical Center will help meet those needs.

The groundbreaking ceremony theme compared the groundbreaking and construction program to a major surgery. Two giant five-foot

scalpels graphically portrayed making the "initial incision."

Actual construction of the new building began only three days after the ceremony.

## TEXAS

### SUC Sponsors Ten Vietnamese Refugees

Southwestern Union College in Keene, Texas, has taken on the sponsorship of ten Adventists who left Vietnam last April.

The ten Vietnamese sponsored by SUC include David Nguyen, who holds a Master's degree in environmental planning from the University of the Philippines, four young men who plan to attend Southwestern Union College this fall, and an older couple, Mr. and Mrs. Tang Khue, and their daughter, Thi Hoa.

David Nguyen is employed at Southwestern Color Graphics, the college press. The four college students and Mr. Tang are working in the grounds department at the college or in a nearby industry, depending on their ability to handle the English language.

The college plans to help the four young men with their education by giving them work on campus to help defray their expenses, by assisting them in obtaining government education grants, and where necessary by giving them tuition scholarships.

Two former student missionaries who served at the English Language School in Seoul, Korea, are spending several hours a day tutoring the young people in the English language. And the Keene church has rallied to the program with generous donations of clothing, furniture, and cash, both as gifts from individual church members and through the church Dorcas Welfare Society.

"Christianity is meaningless if Christians don't extend a helping hand at a time like this," says President Don McAdams. "SUC is very happy to be able to assist these young people through this most difficult readjustment period in their lives."

MARVIN MOORE  
*Keene, Texas*

## Australasian

● On August 4 a group of five young men flew to the New Hebrides, where they have volunteered their services for one month on reconstruction work at the Aore Adventist Mission and School. Another two groups were scheduled to join them later in the month.

● After two years' work as a volunteer missionary at the hitherto dark village of Kename, Papua New Guinea, Savida Duruma has erected a church building, which is well filled for all services. Thirty-seven have been baptized and 32 are preparing for baptism.

● Sonoma Adventist College students are conducting a public evangelistic crusade in Tobunbun, near Rabaul, on the island of New Britain, Papua New Guinea. More than 400 are in regular attendance at the meetings.

● Alice Springs, in the dry heart of Australia, is experiencing a new evangelistic thrust with the commencement of a Pathfinder-style outreach for the youth of the district. Until recently there were no Seventh-day Adventists living in Alice Springs.

● J. K. Irvine, upon his return from Honiara, where he was acting secretary-treasurer of the Western Pacific Union Mission, joined the audit department of the Australasian Division.

## Euro-Africa

● The first division committee meeting for the new quin-quennium was held in Bern, Switzerland, on August 5, with the retiring president, C. L. Powers, present and the newly elected president, Edwin Ludescher, in the chair. The latter had spoken at the regular office worship earlier in the morning.

● Dr. Balaneskovic, a physician and also a church elder in Yugoslavia, has been appointed to serve the church's medical work in Chad. He will first spend a few months at the French Adventist Seminary studying the French language,

and then some time in Antwerp taking a course in tropical medicine.

● Juvenal Gomes, former treasurer of the Angola Union, has been appointed secretary-treasurer of the Southern European Union Mission, with headquarters in Rome, Italy.

● Maurice Zehnacker, now serving in the Cameroun, has been appointed president of the Equatorial African Union Mission to succeed Edwin Ludescher, new division president.

● Robert Prunty, a dentist under appointment to this division, has now been assigned to the new clinic at Andapa in northern Madagascar.

● Monique Tallé, a French nurse who has served in the Cameroun and in Angola, has been invited to serve in Niaguis, southern Senegal.

## South American

● Arnaldo Vásquez, helped by Hernán Burgueño, worked in Osorno, Chile, confirming the faith of long-time members through an active program of visitation. At the same time they are caring for more than 150 believers, many of whom have decided to be baptized. Three baptismal classes are meeting as a result of a four-week campaign held by Walter Cameron in Osorno in March and April.

● Recently in sunbathed Quilpué, Chile, a new church building was inaugurated. The next week Walter Cameron, Chile Union evangelist, began a crusade in this church, with the help of Jorge Lobos, five Bible instructors, and 35 laymen who made home visits. Thanks to God, the firstfruits were wonderful indeed. "In this campaign we have capitalized on the prestige of the Voice of Hope [Spanish counterpart to the Voice of Prophecy]," says Elder Cameron. "We advertised our lectures as being sponsored by this well-known broadcast. Few other areas in Chile know so well the Voice of Hope as the area of Valparaíso, Viña del

Mar, and nearby towns, Quilpué among them, because there are five stations broadcasting it at different hours. All of these broadcasts are financed by Joel Morales, a layman."

● On April 5 Arnaldo Vásquez was ordained to the ministry in Chile. The ceremony was held in the Osorno church, and was presided over by Augusto Bacigalupi, South Chile Conference president, Walter Cameron, union evangelist, and Manuel Gutiérrez, district worker.

## North American

### Atlantic Union

● Members of the Watertown, New York, church have constructed a colonial style, log cabin chapel in north central New York State. The group was inspired by many non-Adventists who aided in building and financing the edifice. All labor was performed by the group, and all the logs were cut and taken to the mill by local citizens.

● Thanks to the generosity of a local Rotary Club and a local obstetrician-gynecologist, the New England Memorial Hospital in Stoneham, Massachusetts, is the recipient of a \$7,000 fetal heart monitor.

● Many persons have been baptized recently in the union as the direct result of evangelistic thrusts. Seventeen were baptized in the Saranac Lake, New York, district; four young persons in Ballston Spa; nine in the Concord, New Hampshire, area; and others in the Rutland, Vermont, area.

● At the Spanish camp meeting in July, Pedro Campos, pastor of the Spanish-speaking church in Haverstraw, New York, was ordained.

● A dream was realized recently in the Bathgate section of the Bronx, New York, as a multifacet medical van operated by Seventh-day Adventists became a reality. The fully-equipped medical van was purchased by the Northeastern Conference to help serve residents in the inner city.

### Central Union

● Two pastors were ordained at the Colorado camp meeting—Alvin Kurtz, pastor of the Durango, Colorado, district, and Keith Alexander, pastor of the Julesburg, Wray, and Holyoke churches.

● As part of the camp meeting program for the Kansas Conference, Broken Arrow Ranch was dedicated. This 280-acre youth camp is situated on the eastern shore of Tuttle Creek Lake.

● Principal of the Mayfield Junior Academy in Omaha, Nebraska, is Burdette Millard. He will continue to teach grades four through six in addition to his added responsibility.

● Ben E. Steiner and Glen G. Gessele were ordained at the Kansas camp meeting in Enterprise. Elder Steiner lives in Phillipsburg, Kansas, and is pastor of the district. Elder Gessele lives in Enterprise and pastors in that area.

● The Clay Grice family recently moved to the Colorado Conference, where Mr. Grice is an assistant publishing secretary.

### Columbia Union

● Seventeen have been baptized thus far as a result of a five-week evangelistic campaign held by Leighton Holley in Akron, Ohio.

● An MV Taskforce of eight college-age youth is spending ten weeks this summer in Salem, Virginia, in a strong evangelism program.

● Maranatha Flights International and 90 volunteers who responded to that organization's call built in two weeks' time the lodge and dining hall at Valley Vista Center, near Huttonsville, West Virginia. The center is being developed by the Mountain View Conference for its youth-camping program, and for other meetings and retreats. Value of the building is estimated at more than \$100,000.

● Forty-seven new church members were won in a Dimensions of Faith Crusade

held in the Takoma Park, Maryland, church by Don D. Doleman, an evangelist from southern California. The majority of the baptisms were people who had been contacted by Ben Anderson's witnessing class and Bible study teams. Elder Anderson is minister of Bible evangelism at the church.

● Garden State Academy, Tranquility, New Jersey, has opened a school of practical nursing for its senior students. Most of the clinical training will be taken at nearby Hackettstown Community Hospital. In addition, vocational education has been added to the curriculum. The program will include auto mechanics, woodworking, welding, metalworking, printing, and drafting.

● Stephen T. Lewis is the new revivalist for the Allegheny West Conference.

### Lake Union

● The Marshall, Michigan, Seventh-day Adventist church was one of four selected for the beginnings of the bicentennial year celebration by the city of Marshall.

● A medal for meritorious service and a life fellowship in the American Psychiatric Association were awarded to Charles L. Anderson, chief psychiatrist at the Hinsdale Sanitarium and Hospital, Hinsdale, Illinois, in Los Angeles on May 6. To qualify for the honor, a psychiatrist must be a member of the American Psychiatric Association for at least 30 years, be a Fellow, and be recognized for a significant contribution to the profession of psychiatry.

● A quadrennial meeting of the constituency of Hinsdale Sanitarium and Hospital was held recently at the hospital in Illinois. Administrator William H. Wilson reported that the hospital has been granted approval by all local agencies and the Joint Commission on Accreditation of Hospitals and given a high rating. Mr. Wilson reported that an 80-bed addition, with enlarged service departments, a four-level parking

garage, and a separate powerhouse will soon be completed. More than \$1,560,000 has been raised to date from community friends. The total project will cost \$12 million upon completion within the next year.

● On June 29, representatives from Cedar Lake Academy, the community, and the Michigan Conference office dug into the ground to officially mark the beginnings of a separate church building for the Cedar Lake congregation. The new 800-seat Indiana limestone structure will cost an estimated \$425,000. It will feature a hexagon-shaped sanctuary.

### Pacific Union

● The Redlands, California, Spanish church has a new pastor, Saul J. Visser. He served six years in the Arizona Conference after moving to the United States from Argentina.

● Approximately 50 student literature evangelists, regular literature evangelists, and literature evangelist interns met on the La Sierra Campus of Loma Linda University in June for a training institute.

● A Spanish church has been formed in La Puente, California, with a charter membership of 132. Eliseo Orozco is the pastor.

● The Anaheim, California, Spanish church, which began as a company of 65 in 1967, has been officially organized with a charter membership of 138. Daniel Fernandez is pastor.

● Don Stacy, former associate pastor of the Bellflower and Hollywood, California, congregations, is the new youth pastor in Long Beach.

● Ralph Orduno, member of the Tucson, Arizona, Spanish church, recently explained Adventist teachings and the worldwide work of the church to five comparative religion classes at a Catholic high school. *Steps to Christ* was given to each student (about 150) and the teacher was presented with *The Desire of Ages*. Many of the students had never even heard of the Seventh-day Adventist Church.

### Southern Union

● The Winston-Salem, North Carolina, congregation dedicated its new building May 10.

● Baptisms in the Southern Union Conference by the end of May totaled 2,495, an increase of 289 over the first five months of 1974.

● The Georgia-Cumberland Conference's Impact Evangelism Offering for 1975 totaled \$163,000, according to Everett Cumbo, director of evangelism. This surpasses last year's total by \$14,500.

● The Oakwood College board of trustees has granted C. B. Rock, president, two quarters' full-time study leave (September, 1975, through March, 1976) to complete the Ph.D. general examinations at Vanderbilt University, Nashville, Tennessee. G. J. Millet has been invited to serve as acting president during his absence. Dr. Millet, a former president of Oakwood College and a member of the college board of trustees, is an associate director of the General Conference Department of Education.

### Southwestern Union

● Thirteen persons were baptized in Odessa, Texas, during evangelistic meetings held by Harold Friesen.

● On Sabbath, June 28, members of the Plainview, Texas, church dedicated their new edifice to the Lord. Don Christman, Texico Conference president, spoke at the morning worship service, and B. E. Leach, Southwestern Union Conference president, spoke at the afternoon dedication service.

● Emmitt Head has been appointed builder for the Arkansas-Louisiana Conference. His first assignment is Lake Charles, Louisiana, where a new \$100,000 church building is on the drawing board. Five other building programs will follow the Lake Charles project.

● Another successful Five-Day Plan to Stop Smoking has been completed in Albuquerque, New Mexico, for 95 smokers. Willmore Eva and

two guest physicians conducted the session.

● Harold Friesen, Texico Conference evangelist, recently completed 13 nights of meetings in the Borger district. Five decisions for Christ were made.

### Andrews University

● Andrews University has received accreditation from the National Council for Accreditation of Teacher Education for three recent education programs. The accreditation brings to 12 the number of AU programs accredited by NCATE. The first nine, in basic teacher education, were accredited in 1970.

● Andrews University conferred 343 degrees, including two honorary doctorates, during spring commencement, Sunday, June 8. Arvil N. Bunch, commencement speaker, received an honorary Doctor of Laws degree. He is director of the worldwide Army education program. The other honorary degree, Doctor of Divinity, was awarded Enoch de Oliveira, newly elected president of the South American Division and the baccalaureate speaker on Sabbath.

● The new social work program, one of the university's largest programs and part of the Department of Behavioral Sciences, has been accredited by the Council on Social Work Education. The curriculum is designed to prepare the graduate for the practice of social work or graduate social work training.

● The Andrews University airport has obtained a Cessna aircraft dealership. With the dealership, the airport will establish a Cessna pilot center, an option available to all dealers. Andy Moore, airport director, said that not only will the dealership allow students to train in the latest models but also it will bring the airport added income and free factory instruction on servicing new mechanical systems. It will also place the airport in a better position to assist the mission program of the Seventh-day Adventist Church, he said.

# LOW COST ENERGY

The REVIEW is a weekly source of spiritual energy, providing power to face the future with confidence. Each issue contains vital information on spiritual growth, the advancement of the church's work, and the fulfillment of God's plan. If you are not already on the Perpetual Plan for the REVIEW, order today to increase your spiritual voltage.

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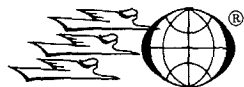
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# Bulletin Board

## Review



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125th Year of Continuous Publication

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Monthly editions in English and Spanish and a quarterly edition in Braille are available. For information write to the Manager, Periodical Department.

### 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.

## Health Personnel Needs

### NORTH AMERICA

Carpenters	Nurses, ICU
Computr. progrm.	Nurse, ass't. head
Cook	Nurses, LVN
Cytotechnol.	Nurses, med.-surg.
Diet., admin.	Nurses, OB
Diet., ther.	Nurses, OR
Groundskpr.	Nurse, ped.
Health-record anal.	Nurse, PICU
Inhal. ther.	Nurse, psych.
Med. technol.	Nurses, staff
Nurses	Nurses, superv.
Nurse's aides	Occup. thers.
Nurse, CCU	Orderlies
Nurses, head	Social wrkr., MSW

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

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

## To New Posts

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

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

**Harold Lee Bailey** (Univ. of Pa. '48) (R/SS), to serve as physician-surgeon, Malamulo Hospital, Malawi, Africa, and **Doralee (Shipley) Bailey**, and three children, of Los Angeles, California, left Los Angeles, California, June 22, 1975.

**F. Wendell Ford** (R/SS), to serve as physician, Antilles Adventist Hospital, Curaçao, Netherlands Antilles, and Mrs. Ford and daughter, of Hermiston, Oregon, left Los Angeles, California, June 26, 1975.

**Carl C. Wang** (LLU '37) (R/SS), to serve as physician, Yu Chih Clinic, Taiwan, and **Lucille (Tang) Wang**, of Fresno, California, left San Francisco, California, June 22, 1975.

**Everett D. Willmott** (SOS), to serve in pastoral work, Fiji Mission, and **Josie E. Willmott**, of Lautoka, Fiji, left Honolulu, Hawaii, May 14, 1975.

### STUDENT MISSIONARIES

**Michael John Arct** (LLU), of Laguna Beach, California, to serve as Pathfinder leader, East Brazil Union, Rio de Janeiro, Brazil, left Los Angeles, California, June 30, 1975.

**Kim Mitchell Bane** (WWC), of College Place, Washington, to serve as teacher, English Language School, Seoul, Korea, left Seattle, Washington, June 22, 1975.

**P. Jacqueline Bechtold** (WWC), of College Place, Washington, to serve as teacher, English Language School, Manado, Indonesia, left Seattle, Washington, June 22, 1975.

**Brita L. Blomquist** (PUC), of Glendale, California, to serve in summer camp, Wales, left San Francisco, California, June 30, 1975.

**Christina Donohue** (AU), of Berrien Springs, Michigan, to serve as English teacher, Pakistan Adventist Seminary and College, Chuharkana Mandi, Pakistan, left New York, June 24, 1975.

**Michael G. Edge** (WWC), of College Place, Washington, to serve as teacher, English Language School, Seoul, Korea, left Seattle, Washington, June 22, 1975.

**Laura Lee Ek** (WWC), of College Place, Washington, to serve as teacher, English Language School, Manado, Indonesia, left Seattle, Washington, June 22, 1975.

**Jana Marie Ford** (PUC), of Angwin, California, to serve in youth ministry, Edinburgh, Scotland, left San Francisco, California, June 25, 1975.

**Renae E. Hanson** (WWC), of College Place, Washington, to serve as teacher, English Language School, Manado, Indonesia, left Seattle, Washington, June 22, 1975.

## Deaths

**ARMSTRONG**, Victor Tracy—b. Dec. 24, 1886, Ovando, Mont.; d. May 20, 1975, Portland, Ore. He attended Walla Walla College and entered denominational service in 1910 as assistant secretary-treasurer of Montana Conference. In 1911 he married Lillie McCune. For a short time he was publishing director of Washington Conference, and from 1915 to 1920 he was principal of Mount Ellis Academy, Bozeman, Montana. He was ordained in 1921 and from 1922 to 1936 he was president of the Japan Union. For the next 18 years he was president of the Far Eastern Division. After World War II he returned to that area to direct the rebuilding of the work. In 1954 he became a field secretary for the General Conference, which position he held until 1958. Following the death of his wife, he married Edith Joyce in 1968. Survivors include his wife; daughters, Marie Stuart and Beth Coffin; son, Major General

Victor A. Armstrong; five grandchildren; nine great-grandchildren; a niece and several nephews, one of whom is Kenneth H. Emmerson, General Conference treasurer.

**PHILLIPS**, Alva Kenneth—b. Aug. 22, 1907, Chautauqua County, Kans.; d. April 28, 1975, Santa Cruz, Calif. He graduated from Enterprise Academy and Union College. He taught in Missouri and Kansas and became principal of Jefferson Academy, Texas. In 1938 he married Austa May Whitlow. He served pastorates in Texas and Michigan, one of them being the Battle Creek Tabernacle. He was departmental director in the Michigan Conference, and in 1970 became chaplain of the Santa Cruz Community Hospital. Survivors include his wife; three sons, Monty Paul, Max Gordon, a book editor at Pacific Press, and Marshal Alan; two grandsons; a brother, Earl; and three sisters, Oleta Baker, Gladys Call, and Thelma Phillips.

## Notices

### 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

### 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

## Coming

### September

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

## An Explanation of the GC Bulletins

Some REVIEW readers have written to the Review and Herald periodical department saying that they have received only Bulletins 1, 3, 5, 7, 9, and 10 of the General Conference series. They have asked why they did not receive Bulletins 2, 4, 6, and 8.

For the sake of economy, the 16-page daily bulletins produced in Vienna were combined in Washington, D.C., into a single 32-page magazine. The cover of each of these combined issues states that it is in two parts, Part 1 and Part 2. The last half of Bulletin 1 is Bulletin 2, the last half of Bulletin 3 is Bulletin 4, and so forth. Bulletins 9 and 10, which were both 32-page issues, are complete in themselves.

All subscribers who received Bulletins numbered 1, 3, 5, 7, 9, and 10 received the entire set.

## Catholic Imprimatur on SDA Research on Sunday Origin

A chapter of the doctoral dissertation of Samuele Bacchiocchi, assistant professor of religion at Andrews University, dealing with the origin of Sunday observance, was published in June by the Pontifical Gregorian University in Rome, with the official Roman Catholic *imprimatur* (approval).

The book of 141 pages, entitled *Anti-Judaism and the Origin of Sunday*, is a translation of the fifth chapter of the original Italian dissertation and has been published as a partial fulfillment of the requirements of the doctoral degree of the Pontifical Gregorian University. Apparently it is the first time that research done by a non-Catholic and holding a thesis differing substantially from recent Catholic scholarship is being published with the official approval of the Roman Catholic Church.

While the book represents only a partial analysis of the complex problem of the origin of Sunday observance, since it is only an excerpt of the dis-

sertation, its significance lies in the fact that it focuses on the role played by the Church of Rome in inducing the abandonment of the Sabbath and the adoption of Sunday observance by the majority of Christendom.

Copies of the book may be obtained from Andrews University Press, Berrien Springs, Michigan 49104 (only 1,000 copies have been printed). A check for \$5.50, which includes mailing expenses, should accompany each order.

## Adventist Wins Masters Race

Dr. David Parker, the National Masters 50-kilometer Winner for 1975, is a Seventh-day Adventist. Dr. Parker, 44 years old, received the award by running 31 miles in three hours, 21 minutes, and 18 seconds. A practicing physician in California's San Fernando Valley, he is president of the Senior Track Club of Los Angeles.

Dr. Parker, who has been running for the past 12 years, is convinced that the cardiovascular system is kept in shape by running. He runs on the average of 50 miles a week and encourages his patients to stay physically fit by



David Parker, a California physician, ran 50 kilometers in less than three and one-half hours.

either walking, running, or bicycling.

This fall he will be part of a seven-man relay team that will attempt to set a new world record for running 24 hours. Each man will run a mile before passing the baton to the next teammate. He will not run again until his turn comes up rotationally.

FRANKLIN W. HUDGINS

## Mission Extension Funds Help in Various Projects

During the past few years church members have, through the annual Missions Extension Offering, equipped a school in India; expanded the food industries at Middle East College, Beirut; built a school on a South Seas island; improved the inadequate surgery building in Bongo Hospital in Angola; established an academy in Java; set up a dental clinic in St. Lucia in the Caribbean; erected an evangelistic center in Nigeria; and enlarged the men's residence at historic Solusi College. How wonderful to have had a part in such practical, worthwhile work!

On September 13, the 1975 Missions Extension Offering will be received in Adventist churches. Members' contributions will extend the list of projects supported by this offering. Your help is needed and appreciated.

B. E. SETON

## In Brief

**New positions:** C. D. Christian, Inter-American Division youth director, formerly IAD lay activities director. □ L. Herbert Fletcher, elected Inter-American Division youth director at the recent General Conference session, will continue instead as president of West Indies College, Mandeville, Jamaica. □ Sergio Moctezuma, Inter-American Division lay activities director, in addition to his present responsibilities as Sabbath school director. □ W. W. Weithers, president, Caribbean Union Conference, formerly president of the Guyana Mission.

**Baptisms in Lebanon:** During recent disturbances in Beirut, Lebanon, Seventh-day Adventists conducted four baptismal services and baptized 22 converts into the church. According to Borge Schantz, East Mediterranean Field president, signs indicate that 1975 will be a record year for baptisms in the field, which includes Cyprus, Jordan, Lebanon, Syria, and Turkey.

**Book distribution:** Greeneville, Tennessee, church members, who distributed nearly 50,000 Ellen G. White books in their own Greene County (see REVIEW Back Page, May 15, 1975), have now distributed more than 5,000 copies of *The Great Controversy* and *Steps to Christ* in neighboring Hawkins County. They are planning to distribute another 40,000 copies of Mrs. White's books in three more counties, covering 26 towns and villages either door to door or by mail.

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