

Review®

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



Founders Hall, left, on the campus of Atlantic Union College, in South Lancaster, Massachusetts, was rededicated recently after the completion of the first phase of its restoration. The William Miller Chapel, above, on the second floor of the building, is dominated by two larger-than-life-size portraits of William and Lucy Miller, done in the 1850's by the American primitive artist Horace Bundy, who was himself a Millerite. Other furnishings include an "1843 chart" by Charles Fitch, Indian shutters made for the building at the time of its construction in the 1880's, and a hand-carved oak pulpit and chairs. The pulpit and three matching cathedral chairs were made for the Balston Spa, New York, Baptist church, where William Miller's brother-in-law served as pastor. Miller himself preached from the pulpit regularly at the height of the Millerite movement. These pieces were a gift of the Balston Spa Seventh-day Adventist church and several AUC graduating classes. The story of the Founders Hall restoration and more pictures can be found on pages 22 and 23.

Editor's Viewpoint

The Time Article—3

Dealing With "Facts"

Some readers of the *Time* article may be disturbed by several statements that place Mrs. White in an unfavorable light because these statements seem to be based on "facts." In this editorial we shall comment about the problems of reconstructing the past and the difficulties of writing responsibly about historical events. We think this will help readers evaluate both the *Time* article and the book that precipitated its appearance, *Prophetess of Health*.

First, a few questions. How easy is it to verify "facts" and hence write authoritatively about them? Is the opinion of a single scholar as dependable as the opinion of a group of scholars? How much weight should one give to the testimony of a hostile witness? What part do a researcher's biases play in his choice of "facts" to include? We cannot answer all these questions in this editorial, but we shall explore several. (Readers interested in an in-depth treatment of the subject of research should obtain a copy of the revised edition of *The Modern Researcher*, by Jacques Barzun and Henry F. Graff [Harcourt, Brace & World, Inc.])

In *The Modern Researcher*, Barzun points out that after a "fact" is discovered it must be verified. Thinking people must continually "discriminate between what is true and what is false, what is probable and what is doubtful or impossible. . . . All but the most thoughtless and impulsive will . . . use their minds before giving credence to others' say-so, and try to collect evidence before trusting their own surmises. The world is too full of error and falsehood to make any other course mentally or physically safe."—Pages 99, 100.

Barzun states that when an ordinary reader encounters a story in the newspaper (especially if the story seems incredible or improbable) he usually adopts one of four options: "(1) he accepts it because it appeared in a newspaper he trusts; (2) he rejects it because it does not square with what he thinks likely; (3) he suspends judgment until more information appears; or (4) he ignores the difficulty altogether."—*Ibid.*, p. 101. The most responsible course for the average person to follow is No. 3—to suspend judgment until he has all the facts. Researchers, on the other hand, "must try to reach a decision" (*ibid.*, p. 102), even in cases where the record is obscure.

Obviously, no two minds work alike, thus equally competent historians may reach different conclusions regarding the same "facts." One historian may decide they are authentic; another may decide they are not. One may interpret them in one way, based upon his own presuppositions and biases; another may interpret them quite differently. Readers must always be aware of this subjective element lest they accept as "law and gospel" everything they see in print.

The *Time* article contained a number of statements

that should be subjected to careful scrutiny. For example, one statement mentions Mrs. White's vision in which she was shown "that masturbation could lead to 'imbecility, dwarfed forms, crippled limbs, misshapen heads, and deformity of every description.'" The casual reader may get the impression that Mrs. White attributed these ills exclusively to masturbation. It is true that in *Appeal to Mothers* her main warning was against masturbation, but even here she mentioned causes of the world's suffering that may be interpreted more broadly. Later she expanded the picture given to her in vision, mentioning other causes of the world's "accumulation of human woe and suffering." Here is Mrs. White's statement as it appeared first, in *Appeal to Mothers*, published in April of 1864:

"Everywhere I looked, I saw imbecility, dwarfed forms, crippled limbs, misshapen heads, and deformity of every description. Sins and crimes, and the violation of nature's laws, were shown me as the causes of this accumulation of human woe and suffering."—Page 17.

In August of the same year Mrs. White enlarged the statement to include intemperance in eating and drinking as fundamental evils that were helping to create the deplorable situation of the world shown to her in vision. (See *Spiritual Gifts*, vol. 4, pp. 131, 132.)

One year later, in 1865, Mrs. White expanded her account of the same vision, and wrote: "Physicians, by administering their drug-poisons, have done very much to increase the depreciation of the race, physically, mentally, and morally. Everywhere you may go you will see deformity, disease and imbecility, which in very many cases can be traced directly back to the drug-poisons, administered by the hand of a doctor, as a remedy for some of life's ills."—*Health, or How to Live*, No. 3, p. 51. (Reprinted in *Selected Messages*, book 2, p. 442.)

The reader will note that Mrs. White did not consider masturbation as the exclusive cause of the sickening state of the world. She included "sins and crimes, and the violation of nature's laws"; and in her 1865 pamphlet she linked with drugs the specific effects mentioned in the *Time* article. To the present generation, stunned by birth defects caused by thalidomide, and continuously warned to avoid every drug possible during the early months of pregnancy, Mrs. White's statement sounds neither fanatical nor ridiculous.

Records Are Clear, Not Obscure

Another statement in the *Time* article that is misleading is the one which states that "official Adventist historians" say the records are ambiguous as to whether Dr. J. H. Kellogg offered the church "the patent rights to wheat flakes and corn flakes, which would have made it fabulously wealthy." Actually, the records are quite clear. Dr. Kellogg's so-called offer of the rights to wheat flakes was an off-hand remark in a letter. It was not a bona-fide offer, and was never repeated or pursued.

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This Week

T. S. Geraty, author of "Dangers Threatening SDA Schools" (p. 4), is chairman of the Department of Education at Andrews University, Berrien Springs, Michigan. A graduate of Pacific Union College, he received his Ed.D. from the University of Southern California in 1957. Dr. Geraty began his denominational service teaching first at Golden Gate Academy and later at Mountain View Academy. In 1940 he went to China where he served until 1951 variously as a business manager, English teacher, and educational secretary. Then he moved to Beirut,

Lebanon, serving in various posts, including president of Middle East College. In 1959 he was called to the General Conference as associate secretary of the Department of Education, which position he held until moving to Andrews University in 1970 to take up his present duties.

In his article Dr. Geraty discusses ten specific issues facing Seventh-day Adventist education today that must be solved if that educational system is to continue.

June Allen Beckett, a homemaker living in Paso Robles, California, shares an experience from her life that will give

other parents an innovative idea as to how they can train their children to handle money properly.

Yes, miracles still happen. Treva Burgess, who with her husband, Robert, teaches at Korean Union College and supervises the U.S. Servicemen's Center in Seoul, tells an inspirational story of how four orphans, brothers and sisters, in Korea, separated for six years, are brought together again through an amazing series of circumstances that show once more God's marvelous care of each of His children. You will not want to miss

"Miss Kim's Miracle" (p. 18).

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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.]

Truth Is Round

Re: "Truth Is Like an Elephant" (July 8).

The Bible is *not* an elephant. The Spirit of Prophecy is *not* an elephant. Those who are guided by the Holy Spirit and by the Spirit of Prophecy are *not* like blind men groping their way about in darkness.

Truth is *not* like an elephant. It is *not* "multifaceted." It might consist of many parts, as stated in the article, but truth is a perfect sphere, and no matter which way one looks at it, it is always round. Slice it anyway you want, and it will always be the same, provided the cut is taken through the center. The difficulty comes when one just "cuts a chunk" out of it at random.

ROBERT A. MITCHELL
Pine, Arizona

GC Personnel

Re "Get Acquainted With Our GC Family" (June 10).

It was good to have our General Conference president tell it like it is.

DIKNA C. BENSON
Santa Ynez, California

I have had the privilege of meeting Elder and Mrs. Robert H. Pierson (two of "those General Conference people") and many of our other leaders and

have found, without exception, that Elder Pierson's description of them is correct. They are "down to earth," loving, concerned, human people who carry many burdens and problems most of us do not even understand. They need our prayers and our support. May God bless every one of them.

CONSTANCE KARR
West Chester, Pennsylvania

Fiction Drugs Mind

In the article "Drugging the Mind" (June 24), Peter Parker overlooked an important point in the subject he discusses. The *Index to the Writings of Ellen G. White* lists 115 entries under "Fiction," "Fictitious Stories," "Novels," and "Novel Readers." Every reference, without exception, denounces fictitious literature as harmful to the spirituality of the reader. The cinema, theater, television dramas, and radio serials of which Mr. Parker writes are almost without exception based on fictitious stories, and are thus condemned by God. Mrs. White speaks of even the "better class of fiction" as "intoxicants" and states that "the only safeguard . . . is total abstinence."—*The Ministry of Healing*, p. 446.

The current, official position of the church, which approves the reading of selected "good fiction," cannot, in my opinion, be supported by the inspired writings and needs to be carefully restudied in the light of God's counsel.

HERSCHEL C. LAMP, M.D.
Deer Park, California

Race Relations

I was afraid Elder Bradley was going to gloss over the problem of the disparity between "official position" and actual practice in race relations. However, he diplomatically faced that problem in the last half of the second article.

What is needed is institutional change, initiated by church leadership, which would abolish separate conferences of racial composition; changes in which the membership attends racially mixed churches—wherever they may be. It is time that we as a church show by deed, as well as by thought and word, that we are all God's children and as such love one another, regardless of differences.

DEAN RILEY
Knoxville, Tennessee

An article such as Paul Bradley's series "Seventh-day Adventists and Race Relations" (June 24-July 15) has been a long time coming. Now I am waiting to see how long it will take to have combined conferences, although I realize the black work has probably gone faster with the arrangement of Regional conferences up to now.

BERTHA WOLTZ
Edinburg, Virginia

The articles by W. P. Bradley on "Seventh-day Adventists and Race Relations" (June 24 to July 15) were excellent. They were written in good taste and gave evidence of both thorough scholarship and Christian love.

Well do we remember the days when, in some of our educational institutions, minorities were required to eat at assigned tables, even if it meant solitary confinement. We have come a long way since those days. May we continue to heed the leading of the Holy Spirit that we may truly be presented before the Father without spot or wrinkle.

DR. AND MRS. J. PARKER
LAURENCE
Detroit, Michigan

Can you imagine Jesus separating us by race in heaven? We can't carry our prejudice with us there. It wouldn't be heaven if we did.

We must resolve this problem, and I believe that admitting it exists is the first step. May we each search our hearts and rid ourselves of anything that defiles them.

ONGIE HAMBY
Conyers, Georgia

New Adventist Writes

I wish to express my thanks for your sending the REVIEW to me as a new Adventist. I truly appreciate all the literature I've received.

BECKI HAWKINS
Pryor, Oklahoma

► Every newly baptized or recently married Seventh-day Adventist should receive a year's complimentary subscription to the Review. The local church should send the name to the Adventist Book Center. Plans vary, but usually the cost for this subscription is shared by the local

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Dangers Threatening SDA Schools

From a longer list of dangers the author selects 10,
each of which could have serious consequences
for the successful operation of SDA schools.

By T. S. GERATY

MANY DANGERS THREATEN SEVENTH-DAY Adventist schools. From my perspective, I have made a list of 35, but for the purposes of this article I have selected ten.

1. *Blunted and diffused organizational purpose.* Every organization and institution must have clearly defined goals and objectives. This is true of schools, and Seventh-day Adventist schools are no exception.

During a recent trip through the western part of the United States, President Gerald R. Ford told the audience at Southern Methodist University: "Students who prefer different philosophies of learning should be able to choose among the widest possible variety of options. Private institutions can best serve by emphasizing their uniqueness, not by succumbing to any temptation to imitate the public university."

Trustees, educators, and patrons of Seventh-day Adventist schools must continue to consider the main function of their privately operated schools on all levels from the elementary up through the graduate and professional schools. Unless their schools are different from government-supported institutions, unless they are unique in their offerings and services, they have no justification for existence.

Some Seventh-day Adventist schools appear to be on the periphery, or on the operational fence, being able to slip into either of two camps—public or private—depending upon convenience, apathy, or irresolution.

2. *Increasing loss of administrative autonomy.* Warren Bennis, president of the University of Cincinnati, giving his point of view as "Managing the Unmanageable" in the September 22, 1975, issue of *The Chronicle of Higher Education*, observed among other things: "Education's present environment is turbulent, tumultuous, chaotic; a blooming, buzzing confusion that often seems unmanageable. In his 41 years as president of Columbia [University], Nicholas Murray Butler could propose, and dispose. Like a [Henry] Ford or an [Andrew] Carnegie, he could decide—period. Now his successors' hands are tied—as mine are tied—by innumerable bonds, by government requirements (such as affirmative action), by litigation, by the moral—and sometimes legal—pressures of organized parents, consumers, environmentalists.

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"Next in importance is the external environment. In vital decisions I must not only consider our students, faculty members, and administrators. I must consider city councilmen and state legislators, the city manager, the governor, the federal government, as well as alumni and parents."

Facing both the external and internal pressures, Seventh-day Adventist schools today are confronted also by new movements of populism, the fragmentation of constituencies, governance, and interest groups. In an effort to be democratic in their decision making, schools often make decisions by committee action rather than by administrative officers applying policy.

3. *Leaning on government largess.* In a time when legislatures are offering money to schools and educators are reaching into the United States Treasury for financial aid, it has been difficult for administrators of private schools to stand by watching. They, too, have wondered whether there were some legal manner to extend their needy arms and well-nigh-empty hands.

Research Grants

Through the National Institutes of Health, National Science Foundation, Department of Defense, and Department of Health, Education, and Welfare, Federal funds have been made available for General Research Support Grants, Health Sciences Advancement Awards, Institutional Grants for Science, Science Development Program, College Science Improvement Program, and Cooperative College-School Science Program.

When soft monies have been made available, college and school administrators have filled out and filed applications for financial assistance. Some institutions have relied heavily upon such Federally funded appropriations for Research and Development operations, features, and specials, hopefully looking for this monetary assistance over successive years.

In leaning upon government that is visible, there seems to be correspondingly less faith in the provisions and plans of Providence.

4. *Human reason and traditional practice.* Often it seems that we perpetuate that which we have seen, heard, felt, and experienced in educational institutions of the world instead of implementing divine counsel given by special revelation.

Though some administrators, field personnel, and trustees are taking a hard look at their educational direc-

tions and school operations, far too many seem to drift with the ebb and flow of events and tilt with the contemporary currents and pressures of the mainstream.

Study and discussion groups among faculties, boards of control, and sponsoring constituencies could bring about needed improvements, even radical surgeries, if need be. They could focus on such areas as school size, school house construction, residence hall operations, food services, work-study programs, curricular patterns, instructional climates, and daily worships and chapel exercises.

Regardless of the amount of formal education and number of years of experience they may have, Christian educators, in their efforts to keep professional and practical, must never forget the words of Jesus, "Without me ye can do nothing" (John 15:5). To live by these words takes an extreme amount of faith and trust, because the temptation will always be present to depend upon human resources. Professional journals, periodicals, and research reports fill the educational horizon and flood the market, encouraging the purchase and use of hardware and software, much of which is helpful, but which, of itself, cannot guarantee success.

Campus Secularization

5. *Secularization of the Campus.* In their significant volume *Reshaping Evangelical Higher Education* (Zondervan Publishing House, 1972), Mayers, Richards, and Webber trace the rise of secularization in the Western world:

"Analysts of the twentieth century are now beginning to express a cautious optimism for the future. The decade of the sixties was so traumatic and so permeated by despair that man has tired of this view and longs for a bright future. Some see the movement in ecology, the problems of war, civil rights, and poverty and hunger as a turning toward more constructive optimistic proposals. Hope is being revived again—hope in man and hope in the future. With this new optimism theology is looking once again toward a more optimistic world view. Building more cautiously against the backdrop of irrational existentialism, theology is synthesizing the results of rationalistic optimism with existential despair and is calling for a new hope in man and in the process of history. The new essence of Christianity is rapidly becoming the affirmation and fulfillment of life—joyful participation in that long process through which God is perfecting a world torn by imperfection. The role of the Christian is to endure the imperfection, enjoy the glimpses of beauty, and wait for the ultimate gathering of the world in the perfection of God.

"As one reviews the secularization of liberal Christianity from the Reformation to the present, one theme continues to emerge: liberal Christianity has lost its confidence in the authority of Scripture as the source for a realistic and truthful picture of the world and the human situation; therefore, the liberal Christian has lost his ability to direct his fellow man into a truthful world view. The tragedy of this situation is expressed in the secularization of liberal Christianity wherein it assumes that

changing world view and adapts itself to the basic view of autonomous self-sufficient man."—Pages 26-35.

In its definition of the "university or college" the Federal Government looks at the various parts of the academic institution as being one unit. No part of a campus can be secular in a Seventh-day Adventist school when one recognizes that education is integrative and holistic.

6. *Research and development.* In most organizations research and development are given greater consideration than in the past. Fiscal budgets that exclude research are considered incomplete. Scientific inquiries are oriented toward a deeper or more meaningful understanding and knowledge in particular subjects or fields, together with their practical application and potential. Development is the organized use of scientific knowledge directed toward the production of useful devices, materials, processes, and systems, including the design and development of processes and prototypes.

In the Seventh-day Adventist Church as well as in the subsidiary organizations around the world there are issues, problems, and structures that should be researched.

Although present research and development programs in Seventh-day Adventist institutions on the postsecondary level may be good in themselves, is it possible that research and development efforts are being conducted in less-important areas and that significant areas in the church go begging for lack of immediate funding? Are pilot programs and objective data not needed for adequate decision making in the fields of religion, humanities, social sciences, and natural sciences?

7. *State aid and state control.* With the experience that the Seventh-day Adventist Church has had in other parts of the world, exhibits may be cited of government aid followed by government control. Lessons in the Near East, on the African continent, on the subcontinent of Asia, and in the Far East must not soon be forgotten.

The subject of state aid and state control remains a moot issue in the United States, present practices and constitutional law notwithstanding.

In his part of a dissenting opinion in a five to four decision of *Everson v. Board of Education*, 330 U.S. 1 (1946), no less a person than Justice Robert H. Jackson warned: "If the state may aid these religious schools, it may therefore regulate them."

Threatened State Control

Implicit in the guidelines, rules and regulations, and reporting forms issued to recipients of Federal and State funding is the tacit acceptance and support of Federal and State philosophies of practice. State aid may be an easy and normal prelude to state control of Seventh-day Adventist institutions.

8. *Unionism and professionalism.* To maximize advantages and benefits for the teachers in schools on most levels in school districts, unionism and professionalism have taken rapid steps. Teacher unions and some professional organizations have assumed more than a mere likeness to labor unions; they have deliberately invoked

Domie's Adventures—7

Mother Was All Smiles

By Dominador U. Gonzales
As told to
ELLA RUTH ELKINS

(Last week: Domie had become so sick he was taken home from school to die. For days he slept soundly and did not even know where he was. Finally he began to wake up.)

WEAKLY Domie opened his eyes and was so overcome with surprise that he couldn't whisper a word! For here he was in his own home, with his mother and sisters gathered around, singing hymns and praying for his recovery! It was too much! His eyes dropped shut and sleep overcame him again. How long he slept, he did not know.

But the next thing he knew, mother was whispering in his ear, "Domie, Domie! Can you hear me?"

Domie very slowly formed the word yes with his lips, his eyes still closed.

"Domie, I'm sure you will get well soon. I promised the Lord I would give you to Him to be a minister. And I mean it! Accept Jesus in your heart and promise to serve Him and I'm sure you will recover soon."

Domie struggled for strength. Every breath was a battle. Did he dare take his attention away from his life-and-death struggle even for a moment to pray? No. He would have to fight for life and talk with God at the same time! So with each faint breath he formed one word at a time in his heart until he had said, "I—accept—Jesus—promise—to—serve—Him."

Domie had done what his mother had asked. She had said he'd get well. There was no immediate recovery, but there was a peace in his heart that had never been there before.

As the days went by, Domie grew stronger and stronger. This seemed to surprise the neighbors who came in to visit him. But Domie and his mother knew the secret. And in due time he was completely well,

studying the Bible and preparing to be baptized.

A few months later Domie was baptized into the Seventh-day Adventist Church. Thank God, mother had never stopped praying! But was this the end of the road? Oh, no! He was eager to go on to school to study for the ministry. And if he was to go to school, he must find work to pay for school tuition. But what work could he do? Domie's vivacious personality demanded work that was exciting. What kind of work would that be?

Domie thought and thought. He could not get Concordia and her success as a colporteur off his mind. Then he chuckled to himself as he remembered the time when he was a boy how that he had vowed he would never be a colporteur, never be an Adventist, and never be a minister! Funny how one changes his mind when he becomes older, he thought. Then he hurried to find his mother.

"I know what kind of work I want to do while I'm studying to be a minister. I'll be a colporteur like Concordia!"

Mother was all smiles.

To be continued



strikes, precipitated school crises, and have established picket lines.

Some teacher groups across the nation aim to establish teacher standards and licensure boards, getting such powers into their own ranks, thus leaving their administrators—principals, superintendents, and presidents—without such regulatory or discretionary powers. It seems that what was once a respected profession of service—teaching—is fast becoming a labor force to be dealt with, a job market of supply and demand.

What lessons of respect, obedience, duty, and law and order are inadvertently taught the children and youth, pupils and students, when they see their instructors defying court orders and willfully absenting themselves from school responsibilities?

Peer pressures and attempts to force membership may grow into alarming temptations for Seventh-day Adventist educators.

9. *Drying up of church support.* When Federal and State governments, together with private foundations, offer financial and fiscal benefits to nonpublic schools, it is only natural that constituencies will tend to relinquish both their support and interest in these schools.

"Let the Government finance the program; let the State fund the project," will be the natural cries.

"If finance and funding are available elsewhere, why should we foot the bill?"

Should the Federal or State government fund or finance appreciably, the consequence could easily be, "These are their schools; let them take charge. Why should we worry?"

The philosophical result of apathy, indifference, disinterest, and the disavowal of responsibility may be more dangerous than the financial implications.

10. *Early childhood education.* The acronym ECE for early childhood education is seen in many popular books and contemporary professional literature. The expression includes in its range home education, preschool education, and the lower elementary school or primary grades. It means formal education to some and informal education to others; it connotes to educators goals such as physical and emotional development, socialization, and learning readiness.

The degree to which early childhood education will affect Seventh-day Adventist education and the Christian home needs to be explored to avoid philosophical issues and legal tangles.

One case in point for Seventh-day Adventist parents, educators, and church leaders is compulsory school age. How shall we relate to the state requirement for school entrance? To which guidelines will we subscribe in early childhood education? Has special revelation given the church principles that run counter to professional concepts and school attendance laws?

The ten areas that we have identified as "Dangers Threatening Seventh-day Adventist Schools" have not been given in any rank or order. To me, however, each of the issues or areas can have serious consequences for the successful operation of Seventh-day Adventist schools, and should be considered and discussed with deliberation in the proper arenas of church and organizational polity. We owe such study to our international and local constituencies if we are not to be recreant to our responsibilities of leadership.

Jesus Related His Teachings to Women

Jesus sought opportunities
to instruct women in the deeper
mysteries of the kingdom of God.

By WALTER F. SPECHT

ONE OF THE MOST REMARKABLE illustrations of Jesus' willingness to help a person was His visit with a Samaritan woman (John 4:4ff.). The Jews looked upon the Samaritans with considerable contempt.¹ On one occasion they expressed their hostility toward Jesus by calling Him a Samaritan and one who was demon-possessed (chap. 8:48). The Samaritans were regarded not only as enemies but as ceremonially unclean. Rabbi Eliezer ben Hyrcanus went so far as to say, "He that eats the bread of the Samaritans is like to one that eats the flesh of swine."² John's explanation, "For Jews have no dealings with Samaritans" (chap. 4:9*), probably means, "Do not use vessels in common" (N.E.B.). According to the Mishnah, "The daughters of the Samaritans are [deemed unclean as] menstruants from their cradle."³ This means that the Samaritan woman was regarded as ceremonially unclean by the Jews, and that this uncleanness would be conveyed to the water utensil she carried.⁴

David Daube asserts: "By asking the woman to give him to drink, Jesus showed himself ready to disregard that hostile presumption respecting Samaritan women for the sake of a more inclusive fellowship."⁵

Jesus was fully aware of her sordid life, and He tried to arouse her slumbering conscience. He offered her living water and revealed Himself as the Messiah (verses 25, 26).

At this juncture the disciples returned from buying food and were amazed to find Jesus conversing⁶ with a woman (verse 27).⁷ No rabbi would have done such a thing. In fact the rabbis had a saying: "A man shall not be alone with a woman in an inn, not even with his sister or his daughter, on account of what men may think. A man shall not talk with a woman in the street, not even with his own wife, and especially not with another woman on account of what men may say."⁸

The disciples, however, did not outwardly question their Master's behavior. Often they had seen Him violate Jewish conventions, and apparently they were able to control their scruples while Jesus remained in Sychar for two days evangelizing the Samaritans.

The story of the adulterous woman (John 7:53-8:11) discloses Jesus' tender dealings with women, and in this case, a woman of ill repute. The account asserts that she was "caught in the act of adultery" (John 8:4). But the record makes it clear that she was brought to Jesus for the sole purpose of trapping Him into saying something that could be used against Him.⁹ They hoped that He would either acquit the woman, and thus in effect set aside the Law of Moses, or condemn her, and thus challenge the Roman authorities, who alone had the right to impose capital punishment.

These would-be guardians of the law revealed their own male prejudices. Why was not the man who had committed adultery with her also brought before Jesus? Why was he allowed to escape?¹⁰ According to the Mosaic law both the adulterer and the adulteress were to be executed (Lev. 20:10; Deut. 22:22). Death by stoning was prescribed only for a man and a betrothed virgin who were guilty of adultery (Deut. 22:23, 24). Apparently stoning became the method of executing others guilty of sex crimes. But it seems that women were dealt with more severely than were men.¹¹

An Adulterous Woman Finds Forgiveness

Not only did this woman's accusers drag her into Jesus' presence but they placed her in full view of everyone. Instead of immediately answering the loaded question of the scribes and Pharisees, however, Jesus stooped and began writing in the sand. We can only speculate as to why He did this.¹² He may have chosen to ignore these professed guardians of the law.¹³ Or He may have wished to spare the woman further embarrassment. One scholar suggests: "The Lord is tortured with the horror of it all. He would not look at them or her."¹⁴

Nor does the passage reveal what He wrote, though



Jesus offered living water to the Samaritan woman He met at the well.

* Bible references in this article are from the Revised Standard Version unless otherwise indicated.

Walter F. Specht, Ph.D., is dean of the division of religion at Loma Linda University, Loma Linda, California.

several manuscripts include the expression "the sins of every one of them" after the word "ground."¹⁵ Derrett¹⁶ suggests that He wrote part of Exodus 23:1, "You shall not join hands with a wicked man, to be a malicious witness." Morris thinks He may have written the words He later spoke.¹⁷ *

When these men, impatient at Jesus' delay and indifference, pressed for an answer, He replied, "Let him who is without sin among you be the first to throw a stone at her" (John 8:7). Thus He "not only sidestepped the snare which his critics had laid, but cut them down to size." It was a "devastating rebuke to male arrogance."¹⁸

Though He did not condone the behavior of the adulterous woman, He did not condemn her, but admonished her: "Go, and do not sin again."

Another scene near the close of Jesus' life is worth noting.

On the way to Golgotha to be crucified, Jesus was attracted by the demonstration of grief by a company of women who followed Him on the *Via Dolorosa* (Luke 23:27-31). This company apparently consisted of sympathizing women from Jerusalem. Alfred Plummer notes: "In the Gospels there is no instance of a woman being hostile to Christ."¹⁹ Although He was touched by the grief of these Jerusalem women, He felt that it was misplaced. Our Lord was not being driven to an unwilling death, but was voluntarily giving His life for the world—even for them. These women would do better to weep for the same cause that He wept—a doomed Jerusalem whose judgments might have been averted. "Weep for yourselves and for your children," He urged (verse 28). He foresaw the doom of Jerusalem. If an innocent one like Jesus could be crucified, what would be the fate of guilty Jerusalem?

Close Associates Revered Christ's Instruction

An outstanding example of Jesus' association with women, and His high regard for them, is seen in His close friendship with Martha and Mary. These two women are introduced in Luke's Gospel with the following words: "Now as they went on their way, he entered a village; and a woman named Martha received him into her house. And she had a sister called Mary, who sat at the Lord's feet and listened to his teaching" (Luke 10:38, 39).

The unnamed village where these sisters lived, according to John's Gospel, was Bethany, situated less than two miles from Jerusalem (John 11:1, 18). Because of the prominence of these women, John referred to Bethany simply as "the village of Mary and her sister Martha." Apparently these sisters were unmarried and were living together in the little village. Since Luke represents Martha as the mistress of the home (Luke 10:38), likely she was the older of the two. Her Aramaic name means "lady," which may indicate that she came from a fairly wealthy circle.²⁰

Contrary to rabbinical custom, Jesus not only accepted the hospitality of Martha's home but also taught His message to her and her sister. Just as "people pressed upon him to hear the word of God" at the Sea of Galilee (chap. 5:1), so Mary took a seat at His feet and eagerly listened to the word.²¹ ("To sit at someone's feet" was an idiomatic way of saying "to study under someone." As a

young man, Paul was educated "at the feet of Gamaliel" in Jerusalem [Acts 22:3]. To sit at a teacher's feet suggests the humble position of the learner. The Jewish rabbi Joezer of Zerediah is reported to have said: "Let thy house be a house of meeting for the wise [recognized teachers], and bedust thyself with the dust of [i.e., sit at] their feet, and drink with thirst their words."²²)

Although there is no evidence that there was a formal teacher-student relationship between Jesus and Mary, such as existed between a rabbi and a *talmid*, our Lord did not hesitate to impart His teachings to her and to her sister. In Judaism, women, as a general rule, were not allowed the privilege of studying under a rabbi. George Foot Moore says: "Some of them may have been taught by their fathers or their husbands at home to read the Bible, but since this involved the learning of the ancient Hebrew language, it is probable that such cases were rare. . . . Instruction of women in the unwritten law was still more rare."²³ Some of the rabbis were strongly opposed to efforts to teach women. Jeremias cites two sayings of Rabbi Eliezar (c. A.D. 90), whom he describes as the "tireless upholder of the old tradition."²⁴ "If a man gives his daughter a knowledge of the Law it is as though he taught her lechery."²⁵ "Better to burn the Torah than to teach it to women."²⁶ Jesus was not bound by such Pharisaic notions, but enjoyed discoursing with women who hungered for spiritual food.

It seems evident from Luke's account that Martha, as well as Mary, loved to sit and listen to the teachings of our Lord. However, while Mary sat at Christ's feet and listened to His words,²⁷ Martha became distracted by domestic interests. Irritated by Mary's neglect of the household duties, she inquired, "Lord, do you not care that my sister has left me²⁸ to serve alone? Tell her then to help me" (Luke 10:40). With sublime tact, Jesus defended Mary.

His mild rebuke of Martha contains an invaluable point: "Martha, Martha, you are fretting and fussing about so many things; but one thing is necessary. The part that Mary has chosen is best; and it shall not be taken away from her" (Luke 10:41, 42, N.E.B.).²⁹

Martha Trusted Jesus Implicitly

Although there is no specific record of Jesus' having visited this Bethany home before the death of Lazarus, our Lord frequently stayed there.³⁰ Following the triumphal entry Jesus went out to Bethany with His disciples (Mark 11:11), and returned to Jerusalem the next morning.

The account of the death and resurrection of Lazarus (John 11) indicates the closeness³¹ of Jesus' relation with the sisters and their brother and His affection for them (John 11:5). This is especially evident in Jesus' conversation with Martha after Lazarus' death. "If you had been here," she cried, "my brother would not have died" (verse 21). But then she added, "And even now I know that whatever you ask from God, God will give you" (verse 22).

What did she mean? She had come to trust Jesus implicitly with full assurance of His interest in them, His compassion for them, and His power to do what should be done. Jesus assured her, "Your brother will rise again." Martha responded bravely, "I know that he will rise again in the resurrection at the last day" (verse 24). Jesus replied, "I am the resurrection and the life; he who

* Ellen G. White states that Jesus wrote the secret sins of the accusers. See *The Desire of Ages*, page 461.

believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die" (verses 25, 26). Of special significance was Martha's response: "Yes, Lord; I believe that you are the Christ, the Son of God, he who is coming into the world" (verse 27). No greater affirmation of faith was made by any of Jesus' followers. After assuring Mary, as well, Jesus went to Lazarus' grave and raised him to life. □

To be concluded

REFERENCES

- ¹ See, e.g., Sirach 50:25, 26.
- ² Sheb. 8.10 (Danby ed.), p. 49.
- ³ Nid. 4.1 (Danby ed.), p. 748.
- ⁴ Kel. 1.1ff. (Danby ed.), p. 605.
- ⁵ David Daube, "Jesus and the Samaritan Woman," *Journal of Biblical Literature*, vol. 69 (1950), p. 138.
- ⁶ For *meta* plus the genitive as suggesting the idea of communication, with, see C. F. D. Moule, *An Idiom Book of New Testament Greek*, p. 61; A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, p. 611.
- ⁷ John 4:27. The translators of the K.J.V. mistakenly translated *meta gunaikos* as "with the woman." "The translators of the King James Version, under the influence of the Vulgate, handle the Greek article loosely and inaccurately."—ROBERTSON, *Grammar*, p. 756. "It was 'a woman,' any woman, not the particular woman in question."—*Ibid.*
- ⁸ Strack-Billerbeck, Vol. II, p. 438, quoted in Leon Morris, *The Gospel According to John*, p. 274.
- ⁹ Paul K. Jewett, *Man as Male and Female*, p. 96.
- ¹⁰ As a matter of fact, Ellen G. White in *The Desire of Ages* asserts: "These would-be guardians of justice had themselves led their victim into sin, that they might lay a snare for Jesus."—Page 461.
- ¹¹ Note Ellen G. White: "With all their professions of reverence for the law, these rabbis, in bringing the charge against the woman, were disregarding its provisions. It was the husband's

duty to take action against her, and the guilty parties were to be punished equally. The action of the accusers was wholly unauthorized."—*Ibid.*

¹² See the discussion of this point in *The Desire of Ages*, page 461 and *The Ministry of Healing*, page 88.

¹³ Morris, *op. cit.*, p. 888.

¹⁴ William Temple, quoted in Morris, *op. cit.*, note 20.

¹⁵ These include U II 73 331 364 700 782 1592 and some Armenian MSS. Compare Ellen G. White, *The Desire of Ages*, p. 461: "There, traced before them, were the guilty secrets of their own lives."

¹⁶ J. Duncan M. Derrett, "Law in the New Testament: The Story of the Woman Taken in Adultery," *Journal of New Testament Studies*, Vol. IX (1963-1964), pp. 18ff.

¹⁷ Morris, *loc. cit.*

¹⁸ Jewett, *loc. cit.*

¹⁹ Alfred Plummer, *A Critical and Exegetical Commentary on the Gospel According to St. Luke*, p. 528.

²⁰ *Marta* is the feminine form of *mara* "master." See Leipoldt, *Jesus und die Frauen*, p. 128, note 189.

²¹ Greek, *logon*.

²² Aboth 1.4.

²³ George Foot Moore, *Judaism*, vol. 2, p. 128.

²⁴ Jeremias, *Jerusalem in the Time of Jesus*, p. 373.

²⁵ Sot. 3.4, quoted in Jeremias, *loc. cit.*

²⁶ J. Sot. iii.4, 19a 7.

²⁷ N.E.B. The aorist tense of *parakathestheisa* means, "having taken her place at the Lord's feet"; *ekouen*, however, is the imperfect, suggesting her persistence in listening.

²⁸ Some MSS read the aorist, *katelipen*, "indicating that she had been assisting before she was drawn off by Jesus' presence," Marvin Vincent, *Word Studies*, Vol. I, p. 358. However, if one follows Nestle in reading the imperfect, *kateleipen*, it would mean, "She has continued to leave me."

²⁹ The Greek manuscripts have various forms of verse 42. Some read "few things are needful" (not an elaborate meal such as Martha was planning). Others read "one thing is needful," which may refer to one dish, or the spiritual communion Mary had chosen, or, perhaps, does it refer to both? The reading of some MSS, "few things are needful or only one," seems to be a conflation of the other two.

³⁰ See *The Desire of Ages*, page 524: "At the home of Lazarus, Jesus had often found rest. The Saviour had no home of His own; He was dependent on the hospitality of His friends and disciples, and often, when weary, thirsting for human fellowship, He had been glad to escape to this peaceful household, away from the suspicion and jealousy of the angry Pharisees. Here He found a sincere welcome, and pure, holy friendship. Here He could speak with simplicity and perfect freedom, knowing that His words would be understood and treasured."

³¹ Leon Morris, *op. cit.*, p. 538.

When You're Young By MIRIAM WOOD

Job-Hunting—1

A PROBLEM of much concern to a large segment of people on the contemporary scene is the scarcity of jobs. This is particularly depressing to young people, for any number of reasons. Many need summer jobs in order to save money for the next year of education; the same group need part-time employment during the school year to keep even a half step ahead of the gargantuan costs of private education—and higher public education, for that matter. For people who've just declared their last year of school terminal, at whatever level, the problem boils down to one of actual livelihood. At the present time no one has come up with a way to live without food, shelter, and sufficient clothing to move about. Money has to be gotten for these necessities. And where does the average person get money? He earns it by working at a job.

At present, then, we have an employers' market. With this in mind, let's consider how, if you're looking for a job, you're most likely to succeed in your quest. First

of all, you'll need to have something to offer. I know this is so obvious you may wonder why I've bothered to state it; that's exactly why I have done so. The obvious is too often ignored. You need some kind of skill or training, some kind of expertise. However, if at the moment you can't point to a mechanical expertise, don't give up. There's another area I'd like to suggest, slightly different—an attitude of being willing to master the work. This means that you can't regard the job merely as a "way station" on your road of progress. You've got to get off the symbolic train, alight at the station, take your baggage along, move in, and settle down for as long as necessary—again symbolically. You can't just hover in midair, helicopter-fashion, ready for instant takeoff.

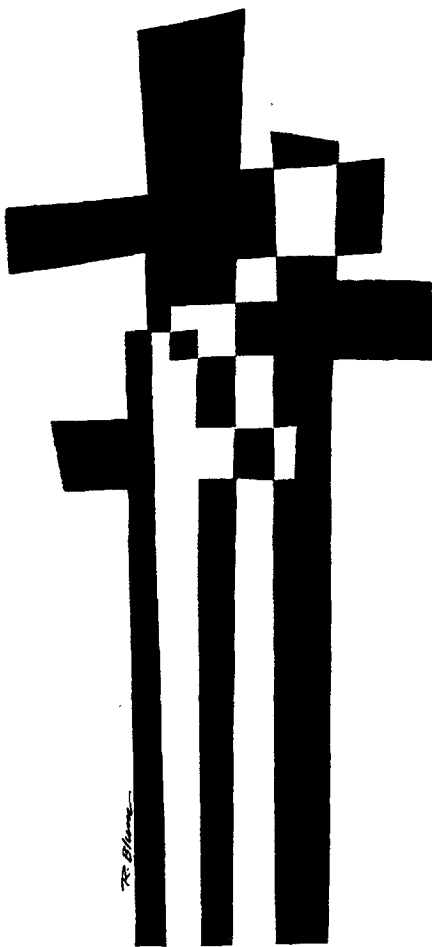
With that attitude, then, you put yourself together for an appearance at the personnel office, or the business manager's office, or whatever. No matter what you read or hear or see about the total "unmattering" of your appearance on this oc-

casional, don't you believe it. While it is true that a potential employer of a very young person doesn't expect, in the case of a girl, white gloves and a picture hat, or "a little navy suit with a white blouse," he doesn't expect dirty bare feet in thong sandals, either. He doesn't expect a mane of hair covering the eyes obviously uncombed and greasy. In the case of a young male, the dirty bare feet are out, as well as the mane of ungroomed hair. In both cases, dirty, ragged blue jeans just won't do—except for construction jobs.

If you feel that your rights, civil or otherwise, are violated by the expectancy that you be clean and neatly groomed, just remind yourself that *you* are the one asking for the favor. The busy personnel officer taking his time for the interview didn't implore you to put in an appearance. Most of us can't afford the luxury of the kind of dissent that bluntly flouts convention. (Only entertainers who make millions of dollars can afford to look like slobbers no matter what. That's their way of heaping scorn on the public in return for their money and adulation.)

Now about the vocal part of the interview. Questions will be asked to which you must respond. You'll need to have crisp, concise answers ready. This isn't the time to indulge yourself in long, sweeping paragraphs of oratory, recounting your triumphs or even your fanciful dreams. Neither is it the time to figuratively hang your head, dig your toe into the carpet, thrust your finger in your mouth, and mutter monosyllabic replies. What your interviewer is after is a clear impression of you as a person. Though you may disagree violently, if I were a young person desperately seeking a job, and were being interviewed, I'd certainly preface or end some of my replies with "Sir" or "Ma'am" or use the name of the interrogator once in a while. I wouldn't be abrupt and graceless. I'd show respect. I'd show that I am willing to take my lowly place on the totem pole of the business world. I'd show that I have manners, the oil that keeps the wheels of progress going smoothly.

We've only just begun to talk about the subject of successful job hunting in today's world. We'll have to continue with it next time.



The Glory of the Cross

For the centurion, Simon, and the penitent thief
the cross was the most glorious event of their lives.

By RALPH ESCANDÓN

There is symbolized in it the salvation of humanity. When Christ gave up His life by dying on the cross He changed the destiny of this planet by accomplishing man's redemption.

Jesus surprised His disciples by stipulating the conditions of discipleship in this way: "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). Each follower of the Master who assumes the responsibilities of discipleship should be willing to walk with Christ to Calvary if that were indeed expected.

When Christ carried the heavy cross on His shoulders, there came the moment when His human nature could no longer support such weight, and He fell to the ground. The crowds that followed Him to the place of execution showed no compassion for Him, and no one moved to help; none volunteered to relieve Him of the heavy cross. At that point there appeared a stranger, Simon, whose origin was Cyrene in North Africa. When Simon expressed his compassion the authorities seized him and placed upon his shoulders the humiliating cross that the Jews held as a contamination.

Simon had heard of Jesus through his sons, Alexander and Rufus, who were disciples of the Master (see *The Desire of Ages*, p. 742), but he himself had not accepted Him. But now he was at the feet of the Master, helping Him bear the load that was so crushing, and this experience turned into a blessing for his life. "The bearing of the cross to Calvary was a blessing to Simon, and he was ever after grateful for this providence. It led him to take upon himself the cross of Christ from choice, and ever cheerfully stand beneath its burden."—*Ibid.*

When Jesus declared, "and I, if I be lifted up from the earth, will draw all men unto me" (John 12:32), few if any understood His words, for He was prophesying His death, His death on the cross.

His death did attract many, even the centurion who crucified Him. This was not the centurion's first occasion to have responsibility of such a nature. When he beheld Jesus, for the first time his soul trembled with uneasiness. Without a doubt this Prisoner was different from all those he had previously known. We can imagine that there must have been an impulse to save the Victim, but he knew that would be impossible because the crowd was determined to kill Him. Already he had ordered the soldiers to nail the Prisoner to the wood, but his soul must have struggled in turmoil.

"Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God" (Matt. 27:54).

"These words were said in no whispered tones. All eyes were turned to see whence they came. Who had spoken? It was the centurion, the Roman soldier. The divine patience of the Saviour, and His sudden death, with the cry of victory upon His lips, had impressed this heathen. In the bruised, broken body hanging upon the cross, the centurion recognized the form of the Son of God. He could not refrain from confessing his faith. Thus again evidence was given that our Redeemer was to see the travail of His soul."—*Ibid.*, p. 770.

Crucified With Christ

When the apostle declared, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20), he showed that he considered himself dead to the world of sin, just as if he had really been crucified with the Master.

Jesus was crucified between two thieves, who were receiving the re-

SAUL OF TARSUS CHOSE the cross as the great inspiration in his life and his ministry. For the pagan world this symbol represented the bloodiest ignominy, but for the apostle Paul it represented a powerful blessing: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

History reveals that no citizen of Rome was crucified, that this punishment was reserved for the perverse, the slaves, the criminals, and the foreigners of the empire. It was a horrible death, in which the condemned awaited a delayed expiration, alone. In indescribable agony, he contemplated the slow constriction of his breath.

Christ suffered this cruel punishment, this death so ruthless and unmerciful. "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:8).

Is there any glory in the cross?

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ward that Roman justice demanded. The thief on one side was corrupt and blasphemous, cursing and spitting out wickedness upon his executioners. The thief on the other side was not a hardened criminal, and when he beheld the face of Jesus his soul was filled with compassion. He had previously heard of Jesus, but wicked influences had dragged him down farther into pits of crime and corruption, and now he awaited execution. The only hope for him lay in the Lamb of God, who hung at his side, and this was He whom he recognized at the moment he exclaimed, "Lord, remember me

when thou comest into thy kingdom!" (Luke 23:42).

"As He spoke the words of promise, the dark cloud that seemed to enshroud the cross was pierced by a bright and living light. To the penitent thief came the perfect peace of acceptance with God. Christ in His humiliation was glorified. He who in all other eyes appeared to be conquered was a Conqueror."—*Ibid.*, p. 751.

From this record we may contemplate the spiritual condition of three personalities: the hardened thief, the penitent thief, and Jesus, the world's Redeemer: the first died

in sin, the second died to sin, and Jesus died for sin.

For the centurion, Simon, and the penitent thief the cross was the most glorious event of their lives. One crucified the Saviour on it, another carried it, and the third died at its side.

"Upon the very day of His death, three men, differing widely from one another, had declared their faith—he who commanded the Roman guard, he who bore the cross of the Saviour, and he who died upon the cross at His side."—*Ibid.*, p. 770.

Will the cross be for us such a glorious experience also? □

Bible Questions Answered By DON F. NEUFELD

I am concerned about the Sabbath's being the mark of the beast. Carefully reading Revelation 13:15-17, I understand this passage to be speaking of buying and selling. I can't link this activity with the holy Sabbath day.

It appears that you are confusing the seal of God with the mark of the beast. Seventh-day Adventists have identified the Sabbath as God's seal. They have identified Sundaykeeping as the mark of the beast, but Sundaykeeping only after the issues of the great controversy have been clearly delineated, an event that is yet future.

These conclusions are arrived at in part from the reading of the third angel's message (Rev. 14:8-11). This message warns against the worship of the beast and his image and against receiving his mark. Immediately following, in verse 12, the group loyal to God is contrasted with the beast worshipers and those who carry the beast's mark. The loyal group is described thus: "Here is the patience [Greek *hupomonē*, "steadfast endurance"] of the saints; here are they that keep the commandments of God."

These verses suggest that the ultimate issue in the great controversy between Christ and Satan will be over the commandments of God. The true saints will keep them; the worshipers of the beast will not. When the Ten Commandments are examined, it immediately

becomes evident that there has been an argument in religious history principally over one commandment—the fourth. (There has been some argument also over the second in the iconoclastic controversies.)

But in the final controversy the argument will be over the Sabbath-Sunday issue. The great Antichrist, standing in the place of Christ, will demand that his followers keep his laws, which include the law to keep holy the first day of the week. By keeping Sunday, his followers will demonstrate that they acknowledge his authority. But only after the appearance of the last-day Antichrist will Sundaykeeping become the mark of the beast, a mark indicating that one is a follower of the Antichrist. On the other hand, the saints, loyal to the commandments of God despite the threats of Antichrist, cling to God's Sabbath. The keeping of the true Sabbath, therefore, becomes the sign of a worshiper of the true God.

The economic boycott will be imposed on the followers of God in an effort to force them to comply with Antichrist's demands. In the end God intervenes and rescues His people.

These Scripture passages are commented on at length in the closing chapters of *The Great Controversy*. Following are further comments on the Revelation passages under discussion:

"Satan puts his interpre-

tation upon events, and they [influential men] think, as he would have them, that the calamities which fill the land are a result of Sunday-breaking. Thinking to appease the wrath of God, these influential men make laws enforcing Sunday observance. They think that by exalting this false rest-day higher and still higher, compelling obedience to the Sunday law, the spurious Sabbath, they are doing God service. Those who honor God by observing the true Sabbath are looked upon as disloyal to God, when it is really those who thus regard them who are themselves disloyal, because they are trampling under foot the Sabbath originated in Eden."—Manuscript 85, 1899, pp. 7, 8.

"Satan unites with Protestants and Papists, acting in consort with them as the god of this world, dictating to men as if they were the subjects of his kingdom, to be handled and governed and controlled as he pleases. If men will not agree to trample under foot the commandments of God, the spirit of the dragon is revealed. They are imprisoned, brought before councils, and fined. 'He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads.' 'He had power to give life to the image of the beast, that the image of the beast should both speak, and cause that as many as would not wor-

ship the image of the beast should be killed.' Thus Satan usurps the prerogatives of Jehovah. The man of sin sits in the seat of God, proclaiming himself to be God, and acting above God.

"There is a marked contrast between those who bear the seal of God and those who worship the beast and his image. The Lord's faithful servants will receive the bitterest persecution from false teachers, who will not hear the word of God, and who prepare stumbling blocks to put in the way of those who would hear. But God's people are not to fear. Satan cannot go beyond his limit. The Lord will be the defense of His people. He regards the injury done to His servants for the truth's sake as done to Himself. When the last decision has been made, when all have taken sides, either for Christ and the commandments or for the great Apostate, God will arise in His power, and the mouths of those who have blasphemed against Him will be forever stopped. Every opposing power will receive its punishment."—Letter 28, 1900, pp. 6-8.

"He will declare that the Sabbath has been changed from the seventh to the first day of the week; and as lord of the first day of the week he will present this spurious sabbath as a test of loyalty to him."—Manuscript 153, 1902, p. 4.

[Send questions for this column to the Editor, Review and Herald.]

Nations of the World: Accident or Design?

National boundaries change through war or through political and economic treaties. In the course of human history old nations disappear and new ones emerge. Yet, despite political and economic decisions, the destinies of individuals and nations fall within the providence of God. This conviction arises from a religious philosophy of history which Seventh-day Adventists support by appealing to the Bible and the writings of Ellen White (cf. Daniel 2 and *Prophets and Kings*, chapter 40).

The Adventist philosophy of history is cogently expressed in the following statement: "In the annals of human history, the growth of nations, the rise and fall of empires, appear as if dependent on the will and prowess of man; the shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, above, behind, and through all the play and counterplay of human interest and power and passions, the agencies of the All-merciful One, silently, patiently working out the counsels of His own will."—*Prophets and Kings*, pp. 499, 500.

God Is Sovereign

This view of history is positive but not naive. The optimism it embodies is based not on a faith in the inherent goodness of human beings but in an unshakable confidence in the sovereignty of God. The good forces will ultimately triumph over the evil ones because the Supreme One who governs the course of history is righteous.

This philosophy of history is important for several reasons. First, it undergirds the Seventh-day Adventist understanding of Bible prophecy. Fundamental to prophetic interpretation is the conviction that God is guiding the course of human affairs. While it may be difficult to explain the reasons for certain events, the church's confidence in divine providence remains firm. Second, it sustains the church throughout the world in the midst of political and economic crises. Despite economic stresses and men's evil designs, the church affirms that God's redemptive plan will be ultimately completed. Third, it directs the church's attention to a future bright with promise. The kingdom of God is not a human achievement arising from political dreams and efforts, but a divine accomplishment. It is something that God will establish in His own way and at the appropriate time.

As important as the Adventist philosophy of history is, it does have limitations. From it Seventh-day Adventists cannot predict the decisions that heads of government will make on specific issues. While we believe that a national Sunday law will eventually be passed in the United States, we are not certain when it *will be enacted*. We believe the political and social disorder in Ireland and

Lebanon is the result of human sin and that ultimately God will bring an end to those controversies, but we do not know how those two countries will resolve their vexed problems in the immediate future. In other words, there is a difference between a prophetic interpretation of history and an analysis made by experts in political science. The church is concerned with the former, the state with the latter. Sometimes the distinction becomes blurred, and the consequences are often tragic. (However, I believe it is possible for a Seventh-day Adventist to be a political theologian and at the same time affirm the separation of state and church.)

While we believe, then, that God ultimately has control of the destinies of individuals and nations, we cannot determine in advance the specific stand that nations in Africa, the Middle East, and Asia, for example, will take on political issues. Such insight may be gained instead from experts in international politics, and yet, even they themselves are often surprised.

However, in respect to the question of God's relationship with the nations we are not left in the dark. The Bible makes clear that nations must give account to Him for their actions at home and abroad, whether or not they acknowledge Him as Sovereign of the universe (cf. Amos 1-3). For their inhumane actions and blasphemous deeds, nations will experience God's wrath. Whether it be in the immediate future or at some distant time, God's judgment against human wickedness is certain to come. We may not be able to explain the reasons for "the rise and fall of empires"; nevertheless, we can be certain that God is still in control and is "silently, patiently

Scars Into Stars

By NICHOLAS LLOYD INGRAHAM

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).

Four nails, a spear, and He is crucified,
And Jesus wears a pentagram of scars;
But heaven's magic turns them into stars—
Behold the glory beaming from His side!
By no small miracle our Saviour wrought
This hyssop brush that heals a universe:
A condescension deeper than man's thought
Has purged eternity from Satan's curse!
Five scars one rebel angel leaves behind;
Five scars—they spell anathema for sin.
What irony! they ever shall remind
God's saints that evil cannot rise again.
O Lord of might, where wounds of Satan mar,
Pour in Thy grace and make the scabs a star!

working out the counsels of His own will." The church affirms this conviction by faith.

Thus the emergence or disappearance of a nation is not an accident of history. Neither is it predetermined by God. Yet the response to God's redemptive purpose does shape the future of individual nations. In this respect, we may interpret the history of nations as part of God's great design: "And he made from one every nation of men to live on all the face of the earth, *having determined allotted periods and the boundaries of their habitation, that they should seek God, in the hope that they might feel after him and find him*" (Acts 17:26, 27, R.S.V.).

J. J. B.

Dealing With "Facts" *Continued from page 2*

As for his offering the patent rights to corn flakes, he never did. He did try to recruit two Adventist food company managers on the West Coast to handle his product on the firm condition that the arrangements would have nothing to do with the denomination. The letters and other documentary sources that bear on this subject are open to anyone who cares to examine them. As for whether the church would have become "fabulously wealthy" if it had accepted Kellogg's "offer," no one knows. To say that it would have is sheer speculation.

In Barzun's book, referred to earlier, is a chapter entitled "Handling Ideas." One section of this chapter deals with historians' fallacies, among which are (1) to generalize beyond the facts, (2) to reduce diversity to a single thing, (3) to be repetitive, and (4) to indulge in misplaced literalism. On Point 1 the author says: "Remember the old anecdote about the English traveler who saw three red-headed girls at the inn where he stopped and who wrote in his diary: 'All the women in this county have red hair.' Only the quite inexperienced researcher will generalize from a single instance or from too few."—Page 140.

On Point 4 the author says that misplaced literalism has many forms and is "particularly insidious because the reporter must always *begin* by being literal. He must ascertain with all possible precision what his original text tells him. Lord Acton does *not* say, 'Power corrupts and absolute power corrupts absolutely'; he says, 'Power tends to corrupt and absolute power corrupts absolutely.' A slight but consequential difference, for it allows the possibility that a statesman, or even a mere politician, will not be corrupted by wielding power.

"Having secured the author's very words, the reporter scans them for what they say, scans the neighboring words, the author's other works on the same subject, and gradually acquires familiarity with the natural movement of the man's thought. It is at this point that Literalism would be misplaced if it reentered. Its most obvious form would be to quote a remark such as Lord Acton's as if its being in print automatically gave it the same weight as every other by the same author. It may have more or less, depending on place and circumstance. Is the idea expressed the conclusion of a piece of reasoning in, say, an essay? Or is it a notion struck off in a letter to a friend? Or, conversely, is it an improvised retort to an opponent? It is the critic's duty to *judge* importance and value in the light of his wider knowledge.

If he remains baldly literal and contents himself with quoting extracts, he invariably ends by showing his human subject to have been a mass of contradictions."—Pages 141, 142. The practical application of this principle to Kellogg's so-called offer of the patents to wheat flakes and corn flakes is obvious.

We might set forth many more principles that are essential if one is to deal responsibly with facts and history, but the limits of space make it necessary for us to include but one more—causality. In writing about Ellen White, a historian may attribute her various actions to one cause or another. He may say that she wrote on a certain topic because God led her mind in that direction, or he may say that she wrote because she was influenced by her son, her husband, or even the editor of the REVIEW! But can he be sure that he has attributed the effect to the right cause? One thing is certain: the cause that appears most obvious may not be the cause at all. Further, a "cause" does not necessarily compel a course of conduct.

Causes Are "Incommensurables"

Barzun emphasizes the latter point through an illustration. He writes: "We say: 'The manager's behavior caused X to resign,' and we think we know what we mean. But as soon as we try to say precisely what we mean our confidence breaks down. A psychologist will show how inadequate is our grasp of the cause: the alleged cause was a mere pretext; the manager's offensive behavior was imaginary—a 'projection' on the subordinate's part. Or again, the latter's behavior may have provoked the other's—hence the man himself was the cause of his own resignation. Or possibly his wife caused it, unknown to herself and to him.

"These speculations are meant only to show that when we speak of causes in human affairs we are usually dealing with a variety of elements that stand at different degrees of depth from the observed event and that are not easily touched or separated. Judge Hand called them incommensurables because they cannot be measured and sometimes cannot even be discerned. If a man kills himself sixteen days, five hours, and twenty-three minutes after receiving a piece of bad news, what is the cause of his suicide? In ordinary speech we say either 'Things became too much for him,' or 'A man's vitality is lowest in the early morning,' or 'A man of John's tradition and character could not face bankruptcy.' In other words we ascribe his death either to an unfathomable psychological state, or to a physiological fact, or to a recognizable idea born in response to a situation. We are not likely to ascribe it to the bullet and the gun, because that cause does not interest us: it interests only the coroner."—Page 169.

We call attention to this merely as a caution lest any reader accept too readily the claim of a writer who may say, "Mrs. White wrote as she did because she had read Dr. Blank's book on the subject," or "Dr. Kellogg was disfellowshipped because he questioned the infallibility of Mrs. White's visions," or "Mrs. White's visions ceased after she had passed through the menopause, as predicted years earlier by Dr. Trall," or "Fanny Bolton was dismissed as one of Mrs. White's employees because she reported that Mrs. White's writings were 'illogically written, full of illiteracies, awkward writings, and often

wrong chronology,' and that she often paraphrased the writings of others." Statements that appear entirely plausible and true when first read may upon closer examination prove to be as ridiculous as the claim that a beautiful Greek coin has just been discovered bearing the date "500 B.C."

One of the most paradoxical and ironic aspects of the current literature that presents a distorted view of Mrs. White is that the subject of the literature—Ellen White—believed wholeheartedly in both careful scholarship and fair play. She was an implacable enemy of error, and believed that truth not only shines with greater brilliance the more it is examined but that it can afford to be fair. Writing in the post-1888 era, she said: "Age will not make error into truth, and *truth can afford to be fair*. No true doctrine will lose anything by close investigation.

"We are living in perilous times, and it does not become us to accept everything claimed to be truth without examining it thoroughly; neither can we afford to reject anything that bears the fruits of the Spirit of God."—*Counsels to Writers and Editors*, p. 35. (Italics supplied.)

The Charges Are Not Impressive

In the final chapter of his book *Ellen G. White and Her Critics*, F. D. Nichol wrote: "As we come to the end of our examination of the charges brought against Mrs. White, we think we hear our readers exclaiming: 'Have the critics, after searching the seventy years of her public life and the thousands of pages of her writings, nothing more impressive than this to bring against her?' And that

exclamation will probably be followed with the inquiry: 'How did it come about that these charges ever seemed impressive and convincing?'"—Page 531.

Elder Nichol offered five reasons why the criticisms seemed plausible. We cannot review them here but we urge every REVIEW reader to obtain the book and read not only the five reasons but the entire volume. And for a good picture of the church's position on health reform, together with the role Mrs. White played in this important part of the three angels' messages, read D. E. Robinson's 445-page book, *The Story of Our Health Message*, published more than three decades ago and currently available in a newsprint edition through Adventist Book Centers for 75 cents.

In His Sermon on the Mount Jesus said: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravaging wolves. Ye shall know them by their fruits. . . . A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . . By their fruits ye shall know them" (Matt. 7:15-20).

We thank God for the fruitage of Mrs. White's life and ministry. What a blessing it has been to thousands of individual lives and to the corporate life of the church. "Truth can afford to be fair," said Mrs. White, and we believe that every honest, scholarly examination of her life will reveal that here indeed was a person who, though human and fallible, was indeed "sent from God."

K. H. W.

Concluded

Letters continued from page 3

church, the local conference, and the Review and Herald Publishing Association.

The greatest thing that has ever happened to us was when we started studying Bible truths with a dear Seventh-day Adventist friend. Now we have Christ in our lives and mere words can't explain our happiness. Thank you so much for sending us the REVIEW. We will always be faithful subscribers.

MRS. RICHARD BLACK, JR.
Cherryville, North Carolina

Many thanks for the generous gift of a year's subscription to the REVIEW as a welcome into the Adventist faith.

This is a "coming home" for me, and I rejoice to see all the old familiar truths still embodied in your periodical. I feel this is due largely to your upholding of the Spirit of Prophecy, and I commend you for it.

AUDREY AUBER
Seattle, Washington

A short while ago a friend gave me some old REVIEWS and *Signs of the Times*. Being a new Adventist, a new mother, and a fairly new wife is a full order, so

it was an indescribable lift to read "A New Kind of Women's Lib" (April 10, 1975). I long to work in the Lord's vineyard but it is hard living in isolation, busy with my family. This article helped me see the importance, once again, of the "family garden."

LOIS KAGIN
Guerneville, California

Memorize a Hymn

Re "A Call for Christian Meditation" (May 6).

I would like to add to the possibilities mentioned for meditation. I suggest the memorization of hymns. To the top-quality religious poetry available in hymns, add a majestic tune that keeps echoing through the mind, and progressive CM is almost assured. Besides, just memorizing a great hymn lifts the spirits.

VIRGINIA DUFFIE STEINWEG
Pernambuco, Brazil

Re-emphasis of Message

In the July 22 REVIEW a letter questioned whether the 1888 message was a *re-emphasis* or an *emphasis* of something new. The letter said that a "re-emphasis" would suggest that the loud cry

message began in the sixteenth century and has been proclaimed all along by Sunday-keeping churches.

In my opinion the 1888 message of justification by faith in the merits of Christ alone was a re-emphasis of the truth of justification by faith that Micah, Paul, Luther, and Ellen White taught, and that we must hold to until the day of Christ's appearing.

Ellen White said that "in a day of great spiritual darkness" the Wesleys were given "the great doctrine of justification by faith, so clearly taught by Luther," which "had been almost wholly lost sight of."—*The Great Controversy*, p. 253.

Yes, a re-emphasis. "It has been Satan's determined purpose to eclipse the view of Jesus, and lead men to look to man. . . . For years the church has been looking to man. . . . Therefore God gave to His servants a testimony that presented the truth as it is in Jesus, which is the third angel's message."—*Testimonies to Ministers*, p. 93.

"This message was to bring *more prominently* before the world the uplifted Saviour. . . . It presented justification through faith in the Surety; it invited the

people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. . . . This is the message that God commanded to be given to the world. It is the third angel's message."—*Ibid.*, pp. 91, 92. (Italics supplied.)

Through justification by faith we accept Christ's merits and obtain our title to heaven. Then we begin the process of sanctification. But we will always be dependent on Christ's righteousness.

May justification ever be *re-emphasized* lest we forget our need and not realize that we are "wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17).

PATRICK A. TRAVIS, D.D.S.
Atlanta, Georgia

Cover Witness

The REVIEW covers of May 13 and July 8 have provided me with a quiet means of witnessing. They are framed in bright colors and hung prominently so that whoever comes to my small apartment may read, do some thinking, and perhaps discuss them with me.

JANET L. COX
Silver Spring, Maryland

The Ironing Board Store

All of us as parents build little traditions to help our children grow up.

By JUNE ALLEN BECKETT

"MOMMY, ARE WE GONNA HAVE STORE today?" Johnny's eyes looked at me over the rim of his cup as he took a quick swig of milk while waiting for my answer.

"Store today?" echoed Barbara, dropping her half-eaten toast on the plate before her.

"Well, it is time," I said. "But I have to get the things out of my Secret Place—you know the rules!"

Johnny swallowed quickly, tipped the cup again and drained it. "Hurry up, Barbara—let's get outside quick so Mommy can fix the ironing board!" He pushed his chair back, his bare feet hit the kitchen linoleum, and he stood impatiently while his little sister more deliberately finished her breakfast. Then the two ran out into the early summer morning so that I could perform the beginning ritual of "the ironing board store."

Actually, the ironing board was the logical thing to use. It could be lowered to the right height for two small children to check out my stock in trade. Quickly I went to the linen closet and took down the box that held my stock. Twice a month I did this. At the broad end of the ironing board went the cash box, its fascinating small change still somewhat of a mystery to Barbara, but better understood by four-and-a-half-year-old John.

Next to the cashbox I arranged the color books. Just past them I placed a couple of small boxes of crayons, two new pencils, and a fat pink eraser. Then a couple of small trucks and a wee plastic doll. Remembering my shopping trip the day before, I hurried to the bedroom and got a paper sack from my big black everyday purse. Out of it I took an inexpensive box of paints, a whistle, and a bottle of bubble-blowing fluid with its plastic ring.

Using a marking pen I wrote a large number on each item, first removing or crossing out the original price. I was ready for the next part of the ritual just as small knuckles knocked impatiently on the back door. I sat down quickly at the kitchen table, my change purse in my hand.

June Allen Beckett is a homemaker in Paso Robles, California.

My "Come in!" was just in time, for the children couldn't have held out much longer. With eager side glances at the ironing board store, both children watched me count out the usual two piles of pennies, ten pennies in each. Before going to the ironing board they ran to their bedroom and brought back the jingling tithe envelopes they used each time. Barbara watched John drop a penny in his, and she dropped a penny in hers.

While my two offspring weighed the responsibility of their shopping I recalled the times when John had cried with frustration when trying to buy something downtown, the counters filled with items beyond his comprehension and his money. Even at age four he had known that it takes money to buy something, but the immensity of the mathematics overwhelmed him. Out of that experience had grown my idea of the ironing board store. I watched now as John carefully showed his sister that the doll had a number 3 on it, and he pried open her fist to show her what part of her money to put in the cashbox.

Too Little?

She's too little, I told myself, too little to grasp the idea. But her face beamed as she looked again at the items before her. John looked at a color book, but he didn't open it. One didn't open, use, chew, or bite anything one hadn't paid for—Rule 5, maybe. He sighed a tiny sigh, left the color books and proceeded down the "store aisle." He stopped before the paintbox.

I had been waiting for this moment, and realized later I'd been holding my breath.

"Mommy, it says a 12." His voice was uncertain. "How come it says a 12?" He flattened his palm and looked at the nine pennies, then at me.

"Well, Johnny," I answered, "next time you will get more pennies. Maybe you can keep some of these—save them, and put some of those you will get next time with them. Then you would have plenty for the paintbox. Would you like to do that?"

"I better think," he said. He looked carefully at the new whistle, checked the big 2 on it, went back to the pencils,



Barbara and her brother Johnny were able to buy attractive toys at their mother's "ironing board store," thereby learning how to manage their money.

and finally chose one for a penny. He carefully put the penny in the cashbox.

Barbara watched him, the doll in one hand and her wealth in the other. She, too, wanted a pencil. Then, with John's help, she chose a pad of paper to go with it. Her money gone, she lost interest. I helped her use the pencil sharpener, and she settled down on the floor to draw childhood pictures.

"Mommy," Johnny turned to me, "if I didn't put Jesus' money away I still wouldn't have plenty for the paintbox, huh?"

"No, dear."

My son came over and climbed on my knee, and he absently twirled the pencil. I knew he had learned to count earlier than many children do, but maybe this decision was too hard for him. I had waited for some time to try this experiment after I had thought of it, and I wondered whether it still was too soon. Finally he slid off my lap. Together we searched the mysteries of the little paintbox. At his request my hands did the opening, his fingers reaching to touch almost reverently the squares of dry paint.

A Lesson Learned

"Okay, Mommy. Help me keep my pennies till next time so I won't lose 'em."

I found a small jar, and he dropped the eight cents into it, screwing the lid on tightly as if to keep them from escaping. We found a place in the dish cupboard to set the little jar. As he climbed on a chair to put it on a shelf, my young son said something I've never forgotten:

"I wouldn't 'uv used Jesus' penny, Mommy. It's His, 'cuz the Bible says it is."

☆ ☆ ☆ ☆ ☆ ☆

John is in his midtwenties now, and married. Remarks dropped by him and his lovely dark-haired wife give us great peace of mind. The elements learned in the ironing board store are still in use! But he had a twinkle in his eye when he told me, "Mom, I never found such bargains in big stores as you had in yours!"

When Barbara went as a student missionary to Thailand, the people of two churches helped raise her plane fare. I learned later that she had saved out of her student missionary wages enough to pay the tithe on that plane fare.

☆ ☆ ☆ ☆ ☆ ☆

All of us as parents build little traditions to help our children grow up. Married children come home for Christmas and with joy hang the same Christmas trinkets they chose each year when they were small. Recently a box came from John addressed: To Mom's Secret Place. Our address followed. He had called me earlier cross-country to tell me of the gift for his father's birthday, and he wanted it hidden until the right time—hidden in the place where I had hidden all the family gifts. I wonder whether there will be a "Mom's Secret Place" in his home when children begin to grow up there.

The ironing board store is only one of our family traditions. May all young parents have as much fun planning theirs, with prayer and with love. And may the little traditions work out as well for them as this one has for us and ours. □

Especially for Men By WALTER R. L. SCRAGG

1, 2, 3, 4, 5, 6 . . .

WE STOOD together outside the church in Bangalore, India. His face hung in folds of despondency, reflecting my own discontent. To be here, in an alien land, with Christmas approaching, negated all the privilege and joy of the visit.

"Don't you two stand there counting your lives away; you'll be home soon!"

It broke the spell. We laughed with the Indian pastor who had diagnosed our nostalgia so accurately. Both of us had, indeed, been running a countdown to our departure.

They say that when the number of times you count toward events in the future falls below the times you count back to events in the past you are ready for retirement!

Now while you're testing this mathematical guide against expectations and memories, think about the way you have counted your life away. A 10-year-old impatient with the slow approach of Christmas and birthday; the clicking parade of days to final examinations and graduation; the tumbling cascade of hours between engagement and marriage; the anxious, happy months of your wife's first pregnancy.

It's about then that time pulls out the throttle and starts to race away from your counting. The unruly thief steals your baby's childhood and he is a teenager talking big and planning his takeover of the world. He slips in the window of life and paints wrinkles on your face, and you wake angry at his depredations. He points the pistol of age at your head just when you think yourself ready for great accomplishments.

Yet, despite our dismay with Time's hurried pace, we often quibble over what he has not done in others.

"I've been living with you ten years now and you still don't . . ."

"Five years ago you promised me that you would give up . . ."

"How long did you think you could get away with . . .?"

Time gnaws at the bonds of human attachments and flings apart those who should be knotting the frayed ends of hope ever tighter together.

Early Adventists, and 1976 ones too, turned to counting signs rather than years. Perhaps we should number the signs of our love for one another rather than the time taken to match expectations.

It's just as well that time is without significance in God's love for us. "And here is one point, my friends, which you must not lose sight of: with the Lord one day is like a thousand years and a thousand years like one day" (2 Peter 3:8, N.E.B.).

Yesterday (the vagaries of REVIEW scheduling will put it months in the past) my wife and I had our silver wedding anniversary. I imagine that I still don't quite match her ideas of manly perfection. I'm sure I don't match my own. But she hasn't given up; nor have I.

Yesterday the pastor offered us another kind of counting. Not the counting of days or years, but the counting of blessings. He reminded us of a gospel song that was probably left out of our hymnals as a tribute to the triumph of musical taste over Christian sentiments. This kind of counting says nothing about age or anticipation.

"When upon life's billows
you are tempest tossed,
When you are discouraged,
thinking all is lost,
Count your many blessings,
name them one by one,
And it will surprise you
what the Lord hath done."

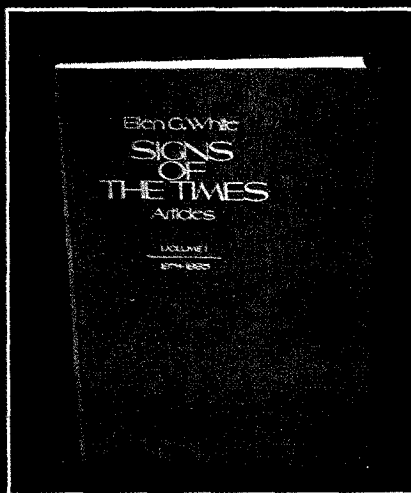
All right, all together now,
start counting: 1, 2, 3, 4, 5,
6, . . .



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Miss Kim's Miracle

By TREVA BURGESS

"*HANKOOK ILBO! Hankook Ilbo!*" called out the newsboy as he wended his way down the aisle of the crowded bus. (At certain times of the day newspaper vendors find it advantageous to ride the buses for short distances to sell their newspapers to passengers.) Miss Kim wasn't thinking much about buying a newspaper, even though one was thrust into her hand. Her mind was on the good-looking paperboy who was enthusiastically selling his newspapers. Is there any possibility . . . ? she thought to herself.

Miss Kim had just gotten off duty at the Seoul Adventist Hospital, and she would have preferred to close her eyes and rest for the few miles

Treva Burgess and her husband, Robert, teach at Korean Union College and supervise the U.S. Servicemen's Center in Seoul.

to her home, but her thoughts wouldn't let her. She couldn't take her eyes off this newsboy.

Six years earlier, Miss Kim's father had died. Her mother had died several years before that, and now she and her three brothers were alone in Seoul without any known relatives to turn to. A neighbor family knew of the Seventh-day Adventist orphanage. So after the funeral service for the father, Kim Un Hee and her three brothers were taken to the Adventist orphanage.

As they met the orphanage director, the neighbor, Mr. Nam, announced that Un Hee, Ik Moke, and Bo Duke would stay at the orphanage, while Chon Bok would return home to live with him. Mr. Nam had a small piece of land where he grew Korean cabbage and radishes, and he could use an extra hand with the gardening.

Un Hee didn't like the idea of being separated from her brother, but what influence does an orphan girl of 12 have over her elders? She protested, but in vain. In a few minutes the arrangements had been completed, and Mr. Nam and Chon Bok were on their way.

That first night at the or-

phanage was a new and frightening experience for the three orphans. But with a new day came new work duties and arrangements to attend a new school, so soon the three Kims adjusted to life in the orphanage.

Several miles outside the city, things were also new for Chon Bok. Although he had hoped his new guardians would send him to school, with each new morning came a new work assignment, which made going to school seem like only a childhood dream. Soon the cabbage and radish harvest would be ready for marketing, and he would need to load the carts and haul the vegetables to the highway, where they would be taken to Seoul by truck.

Chon Bok Thinks "Maybe"

Maybe life could have been worse, Chon Bok thought. At least he had enough to eat every day and a place to sleep. And if he worked things just right maybe he could get a ride into the city sometime with the vegetable trucks to visit his brothers and sister. And maybe after the harvest was over he could go to school. There were so many "maybes" swirling around in Chon Bok's head that the pangs of

being an orphan were partially forgotten. What Chon Bok didn't know, however, was that none of his "maybes" were soon to be realized.

One year and much work later he decided to make a change. It wasn't easy for a 10-year-old boy to make the decision, but his overwhelming desire to go to school crowded out all other considerations.

Meanwhile, one year had brought some changes to the orphanage, too. A request had come from Denmark for an orphan boy to join the Erickson family in Copenhagen. As the request details were reviewed, the selection committee chose Chon Bok's younger brother to go to Denmark. It took several months for his medical report and visa to be prepared, but finally Ik Moke was on his way to Europe.

Ik Moke didn't speak Danish, but that didn't matter in the Erickson family—one sister (an orphan from Greece) spoke Greek; one sister (an orphan from India) spoke Hindustani; and another brother and sister spoke Danish. However, before long the entire family was communicating in the Danish language.



Back on the Nam "farm," Chon Bok had no idea that his brother was now half a world away in Denmark. It probably wouldn't have made any difference anyway. Chon Bok had made up his mind—on the next vegetable truck that came he would hitch a ride to Seoul. Much to his surprise, the next truck arrived within the hour. Five o'clock in the afternoon didn't seem like a good time to be setting out on a new adventure, but nothing could deter him—not even the lateness of the hour.

Soon the truck was loaded, and just as it pulled away, Chon Bok climbed aboard and found a spot where he could sit, high on the heavy load of cabbages. Soon the smoggy evening air was cooling, and Chon Bok could see the city lights in the distance.

Shortly they were at the outskirts of Seoul. The streets were crowded. Chon Bok couldn't remember ever having seen so many people before. Should he change his plans? No, it was too late for that. As the truck stopped for the next traffic light Chon Bok scrambled down and found himself on a busy street corner.

Where could a 10-year-old boy live in a city so full of

people? Could he go to the SDA orphanage? No, that's the first place Mr. Nam would look for him, and that would be the end of his new "freedom." As he looked around he noticed several boys shining shoes in a nearby alley. He knew how to shine shoes too, he thought. Walking over to the boys, he noticed several pairs of shoes still unshined, so with a word of introduction, he volunteered to help them out—without pay.

First Night in the City

After an hour or so the "shining" was caught up-to-date, so they sat and talked. Soon it was time most boys would be leaving for home, but none seemed in a hurry to leave. The shoe-shine boys were also orphans, and that alley was their "home." They shared a shelter behind one of the buildings.

Thus Chon Bok spent his first night in the city—the first of 1,534 nights and days as a self-supporting orphan—shining shoes early in the morning and late at night, and selling newspapers in between.

Back at the orphanage, Un Hee had heard that Chon Bok was no longer living with Mr.

Nam—Mr. Nam had come looking for him. She checked back several times, each time to get the same reply, "No, Chon Bok hasn't returned."

Un Hee kept busy with her duties at the orphanage while attending school. Finally the day came when she graduated from high school and the nurse's-aide course. Now she was working at the Seoul Adventist Hospital. She had moved from the orphanage to a rooming house. She missed her brothers a great deal, and often wondered about Chon Bok. She prayed earnestly that somehow they could be together again.

Now she was wearily riding the bus home from work, listening to a newsboy's sales pitch. The more she looked at him, the more convinced she became that this could be Chon Bok. He looked so much like her brother who was still at the orphanage.

At the next stop the newspaper boy left the bus. Miss Kim frantically pushed her way through the crowded aisle and got off after several other passengers. She ran after the newspaper boy. Breathless, she caught up to him. "Are you Kim Chon Bok?" she asked hopefully. (She knew he would still have

his original name, since Korean law provides that when children are adopted in Korea they retain their own name, instead of taking the name of the adopting parents.)

"I am Kim Un Hee. Are you Kim Chon Bok? Did you one time live with Mr. Nam?" Questions and answers came tumbling out rapidly as the two compared events.

That day a miracle had happened in Korea, and it happened to a nurse's aide and a newsboy. Un Hee and Chon Bok were reunited. She took him home to her tiny room—the first real "home" he could remember. But that was only the first miracle. Two months later the Ericksons from Copenhagen visited Seoul, and the Kim children were all together again, after many years and many heartaches.

Today Chon Bok is doing what he longed for most—going to school. He attends Seoul Adventist Academy. (During his shoe-shine-newspaper-boy years he had supported himself and attended school.)

It seems that there must have been an easier way to bring the Kim children together, but this is Korea, and in Korea miracles that overshadow tragedies still happen.

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REVIEW EMPHASIS, September 11-October 9, 1976



AUC Restores, Rededicates Historic Founders Hall

By JOHN WOOD

THE OLDEST Adventist educational building has been rededicated on the campus of Atlantic Union College, South Lancaster, Massachusetts. The massive structure, now known as Founders Hall, was originally financed by a stock issue of 3,000 shares at \$25 each, offered by S. N. Haskell in the winter of 1883 through the pages of the *REVIEW AND HERALD*. The 6,000 Adventists of that day responded, and with donated lumber and labor the building was ready for one class on its main floor in 1884. It has subsequently

served as normal school, South Lancaster Academy, administration building of Atlantic Union College, classroom structure for general use, and music department of the college.

In its restored state the four-floor frame edifice will serve as the campus religion center. The unique atmosphere of Adventist heritage sensed by visitors is a blend of the building's own history, careful restoration to authentic Victorian motifs and period furnishings (including many one-of-a-kind pieces of furniture), books, evangelistic materials, and historical papers and documents. The building's flavor of Adventist history and purpose will provide a

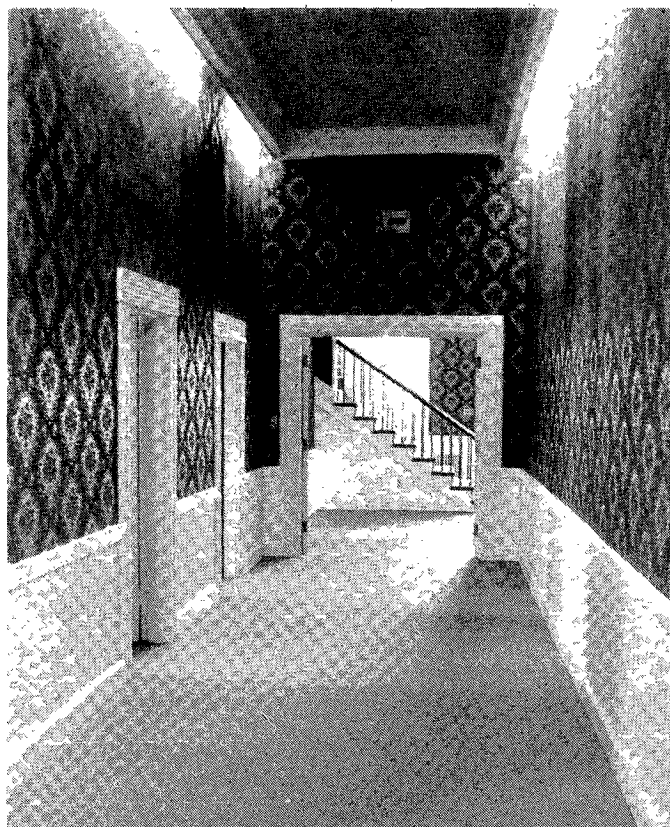
John Wood is assistant professor of religion at Atlantic Union College, South Lancaster, Massachusetts.



Former students at South Lancaster will remember the two staircases, the one on the east for boys and the one on the west for girls. The staircases and newel posts are copies of those taken from Elder Haskell's home in South Lancaster. At right is the original chapel pulpit, which was used from the 1890's to the 1950's. At left is a wood carving of Ellen G. White's "nothing to fear" quotation, which sets the mood for the building. It is three feet wide and six feet high.



The Memorabilia Room contains such items as a rocker owned by James White, S. N. Haskell's desk, and documents on the school's founding.



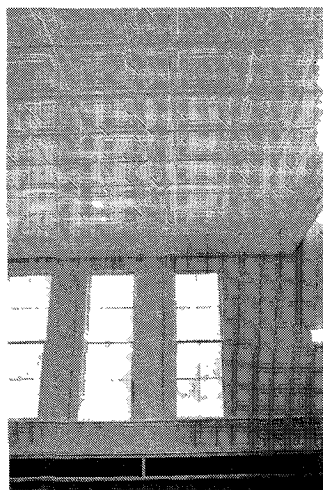
Founders Hall, as the campus religion center, will serve as a working laboratory for preparing church workers. Its walls will be hung with student art on religious themes relating to SDA heritage and doctrine.

sense of the mission and destiny of the church in preparing ministers, evangelists, and Bible instructors.

The first phase of the restoration included the interior of two of the floors, which contain five classrooms, a seminar room, six faculty offices, and the William Miller Chapel. Plumbing, heating, and wiring were redone, walls moved and reinstalled, original woodwork refinished, authentic appointments added to the rooms, and artifacts belonging to pioneer workers installed. Items of historical significance to the work in New England or belonging to workers from New England are still being sought for the Founders Hall collection.

The dedication ceremony, conducted during AUC's Alumni Homecoming, included all the members of the college religion department, the several laymen who took leading roles in the long restoration project, and R. Dale McCune, college president, and J. L. Dittberner, Atlantic Union Conference president, who together cut the ribbon to the restored facility.

Plans are underway to have the structure listed as a state historical monument, to which non-Adventist visitors could be directed, as yet another aspect of its evangelistic outreach.



South Lancaster Academy was having money problems in the 1890's, so the *Review and Herald* donated a tin ceiling, popular at the time, to complete the chapel.



At the head of the stairs by the entrance to the Miller Chapel is the six-by-nine-foot carving, in white oak, of the founders to whom the building is dedicated. From left to right are J. N. Andrews, S. N. Haskell, Hattie H. Haskell, Joseph Bates, James White, and Ellen G. White. Behind them is a large camp meeting tent.

PANAMA

Literature Evangelist Establishes Church

A congregation of 20 members has been established in Volcán, Panama, as a result of the prayers and personal efforts of a colporteur, Juan Bonilla.

Brother Bonilla, who began his service to the church 17 years ago, is one of the most loved and respected colporteurs in the Panama Conference. Concerned that more members had not been won to the church through his personal efforts, he made it a matter of special prayer.

Last year Brother Bonilla visited a school in his Volcán territory and sold a copy of *The Desire of Ages* to a teacher. On the delivery date she did not have all the money in hand, so it was necessary for him to return. On his next visit the teacher told him that her 16-year-old sister, Lidia, had been reading the book and wished the colporteur to explain some things that she had not been able to understand.

Brother Bonilla gladly visited Lidia and found she wanted an explanation of

Sabbath observance and various other doctrines. Tactfully he tried to satisfy her desire for knowledge and offered to come back the next Sabbath in order to study in a more-detailed manner.

When he arrived at Lidia's house the next Sabbath he found not only Lidia but her entire family waiting for him. At the conclusion of the study Brother Bonilla made an appointment to return the following Sabbath. The group grew considerably, because those present the week before invited others from the neighborhood. Brother Bonilla invited Eugenio Valdez, an experienced colporteur evangelist, to join him in the studies.

The first person in the group to accept the Sabbath message was Lidia. Although she resolved to keep the Sabbath, her parents tried to compel her to do household chores on the Sabbath. Her father's command was final: "Those who live under this roof are obligated to work every day, and that includes Sabbath." Lidia decided to move to the home of her older brother who lived in Cerro Punto, where she would have the opportunity of keeping the

Sabbath and attending church. The following month she was baptized in that church.

As a result of Lidia's experience, her father forbade colporteurs to visit his home. But the seed of truth had been sown in the hearts of neighbors and relatives who had been attending the studies, and one of Lidia's brothers-in-law, Manuel de León, offered his house to the study group.

For three months Colporteur Eugenio Valdez studied with interested persons. Pastor Humberto Monterrey held a series of evangelistic meetings. Six persons were baptized at the end of the series, including Lidia's father, Jose de la Rosa.

Brother Clemente, one of the new Adventists, has recently donated land for a church. All the members are already actively working toward its construction. Colporteur Juan Bonilla donated 500 blocks for the construction of the church that is an answer to his prayers.

RAUL ROJAS
Associate Publishing
Director
Inter-American Division

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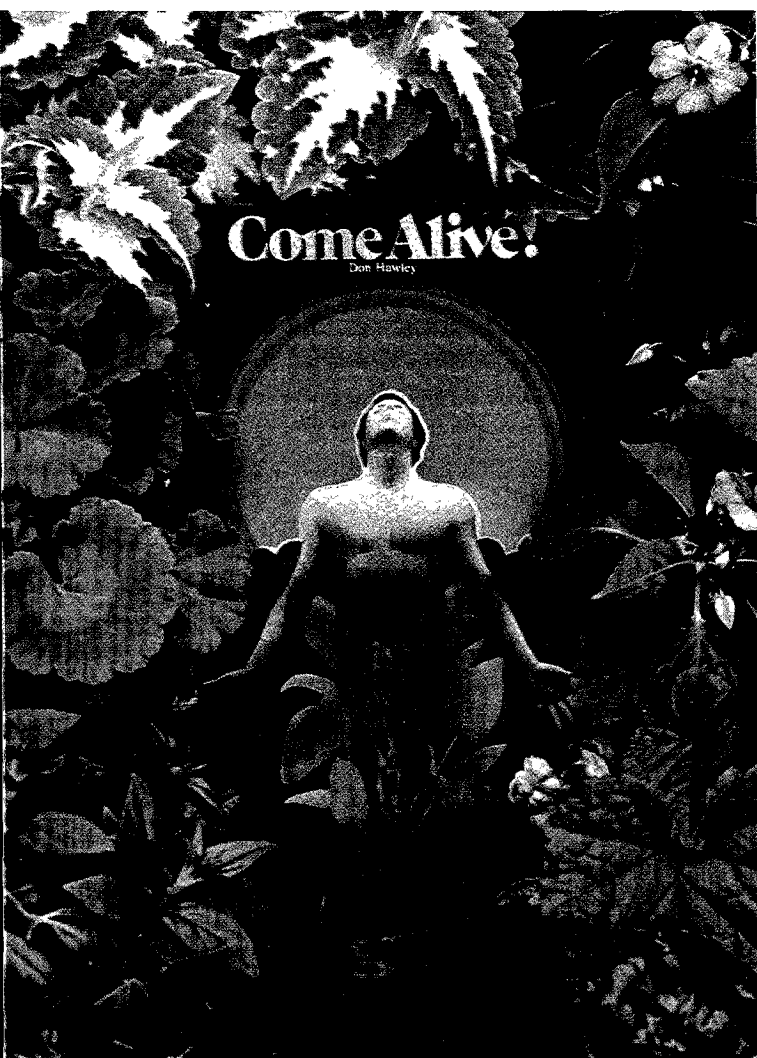
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At Christmas time a young nephew of mine who is a dental technician gave copies of COME ALIVE! to his fellow employees who are non-Adventists. He reports that one of them came back so enthusiastic about the book that he has asked to purchase eight copies to pass along to his own non-Adventist relatives.—Mike Wright, Provo, Utah.

As we looked for a book to give to those attending our evangelistic services, we were looking for one with a warm, happy approach that would make our health message attractive and reasonable. We feel that we found it in COME ALIVE!—Don Jacobsen, Berrien Springs, Michigan.

We have read COME ALIVE! and enjoyed it immensely. We can see why it was chosen for the role of "missionary book for 1976." I find myself thinking of many people I would like to give this book to.—Elva Bartel, La Crosse, Kansas.

I have just chuckled and approvingly nodded my way through COME ALIVE! and sighed at the end because there was no more. COME ALIVE! seems well destined to be an effective evangelistic aid.—Francis R. Millard, Midpines, California.

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Be in the pink.

Literature Program Grows in South Pacific Isles

By J. T. KNOPPER

THE OUTLOOK is encouraging for literature evangelism in the islands of the South Pacific. I discovered this recently when I visited this field on behalf of the Australasian Division publishing department.

Ever since 1885, when William Arnold, pioneer colporteur, put his feet on Australian soil intending to present the three angels' messages through the printed page, the publishing program has had a major influence on the development of the Adventist work in this field. However, the islands of the South Pacific have presented a challenge. In this part of the Australasian Division the publishing program has moved forward slowly. Books were imported to the islands. Rarama Publishing House in Fiji was established in 1969 as a production center, but there has not been a regular literature ministry.

The Central Pacific Union has appointed a regular literature evangelist for the Cook Islands, who is meeting with success.

A publishing director is on his way to the Fiji Mission. In the Suva church we found members ready to accept the challenge of becoming literature evangelists.

Pastor Peatey, Central Pacific Union Mission publishing director, is planning to visit the other islands and recruit more literature evangelists.

In the Western Pacific Union Mission I met W. I. Liversidge, publishing director, who is eager to have regular literature evangelists in his field. In the New Caledonia Mission we found four church members ready to start as full-time or part-time workers, selling French books.

In Port Vila and Santo, New Hebrides, we also found members ready to start work.

We did some door-to-door work here and found the interest rewarding. One woman said, "I have been looking for such books for a long time and couldn't find them." New Hebrides Mission leaders will look for a publishing director to lead out in this new undertaking.

Next on my itinerary was the Solomon Islands, where three missions have appointed publishing directors. We presented the publishing program to the church members, and they accepted the challenge. We gave the new publishing director of the East Solomons Mission a taste of door-to-door work, again with good results. We visited 15 homes and took orders for 21 books.

In the West Solomons Mission I had the experience, for the first time in my 37 years as a literature evangelist, of going from door to door and being watched by the publishing director and two of his newly recruited literature evangelists. In spite of this "army" moving from door to door, we sold books.

From the Solomons we flew to Papua New Guinea. In this union F. Y. Cometa, from the Central Philippine Union, recently accepted the challenge of organizing a regular literature ministry. As a result of his recruiting, the first literature evangelists have tasted the blessings of the literature ministry and have attended the first literature evangelists' institute in their field. Mission publishing directors will be appointed.

Everywhere in the South Pacific we found church members ready to accept the challenge of the literature ministry. The division and unions are determined to complete what they have begun, but only with perseverance in recruiting and training will the work come to full maturity. Prayers are requested for strength and power to do this work.

CALIFORNIA

Alberta Officials Visit Loma Linda

A. E. Hohol, minister of advanced education and manpower for the Province of Alberta, recently visited Loma Linda University to learn more about Adventist education. Accompanying Dr.

Hohol were Mrs. Hohol; Reno Bosetti, deputy assistant minister for the Alberta Ministry of Advanced Education and Manpower; Jack Cookson, a member of the Alberta legislature; and Meyer Horowitz, vice-president for academic affairs, University of Alberta.

The Canadians' interest in the Adventist higher educational system was prompted by the Canadian Union Conference, which has requested permission from the Alberta government to operate a private degree-granting college in Alberta.

Presently Canadian Union College offers a four-year program only in religion. The union would like the college to expand its curriculum and to grant degrees in other areas.

The officials toured both the La Sierra and the Loma Linda campus. During a luncheon on the La Sierra campus, department chairmen talked with the Canadians. In the afternoon deans of the various schools on the Loma Linda campus showed them around. V. Norskov Olsen, university president, hosted a dinner for them, and approximately 200 Adventist Canadians now living in Southern California attended the evening reception for the officials sponsored by N. O. Matthews, Canadian Union College president, and L. L. Reile, Canadian Union Conference president.

In Canada, the government serves as the accrediting body for schools. Most institutions of higher learning are operated by the government. The Adventists' request is being carefully studied.

MICHIGAN

Doctoral Program Is Accredited

The Theological Seminary at Andrews University, Berrien Springs, Michigan, has received full accreditation for its Doctor of Ministry program.

Joseph G. Smoot, president of the university, was present at the meeting of the Association of Theological Schools (ATS) in Boston when the ac-



SDA HAM RADIO OPERATORS PRESENT PROGRAM

A group of 22 SDA ham radio operators from the central San Joaquin area of California met on May 22 to present the Sabbath school program at the Clovis, California, church. Guy Welsh (W6ZTY) led the lesson study. Mr. Welsh is network control for the Western Bible Study group, a group that meets regularly on the air to discuss Bible topics. Non-Adventists participate in these studies, some of whom subsequently join the church. Mr. Welsh has led out in these studies for 18 years.

RODNEY BENSON

J. T. Knopper is publishing director of the Australasian Division.



CALIFORNIA CONGREGATION REBUILDS CHURCH

A 1971 earthquake completely destroyed the San Fernando, California, Spanish church, but the 200 members have built a bigger and better place of worship a mile and a half away. Its dedication on Sabbath, June 5, climaxed services that began Friday night and included representatives from the local and union conferences.

This new edifice, above, worth \$500,000, has been the center of the members' attention during the past year and a half.

Members gave more than \$170,000 from their pockets in addition to working in some capacity on the structure during weekends, logging more than 15,000 hours of free labor. Every member has done something. Antonio Cabrera, pastor, saved the congregation \$200,000 by careful purchasing of materials.

Two murals in the sanctuary and two in the hall, each measuring 17 by 8 feet in size, tell the story of the three angels' messages, the Second Coming, the Lord's Supper, and the new earth.

FRANKLIN W. HUDGINS
Communication Director

Southern California Conference

tion of the Commission on Accrediting was confirmed. This action makes Andrews' Doctor of Ministry program one of 16 such programs that are fully accredited by the ATS in the United States, and one of only seven accredited by ATS without any reservations. Official confirmation of the accreditation was received in June at the university.

"This is an historical moment for Adventist education," said Arnold Kurtz, director of the Doctor of Ministry program, "in that it represents the first full accreditation of a doctoral program outside our medical school [Loma Linda University]."

The program, in existence for three years, has had ten graduates. Three more graduate this summer. The program requires 48 hours minimum course work, and includes a doctoral research project.

Plans are under way at Andrews to introduce more flexibility into this new program. The alternative will make it unnecessary for a minister to leave his church for a full year's residency at Andrews. A three-week intensive workshop session will cover one of the six-credit core areas for the Doctor of Ministry. The first session will be held at Andrews November 1 to 18.

OPAL H. YOUNG
REVIEW Correspondent

BARBADOS

GC President Leads Evangelistic Crusade

Sabbath, July 17, was a memorable day for the people of Barbados, who saw a two-week crusade conducted by Robert H. Pierson, General Conference president, climax with the baptism of 87 persons, first fruits of his crusade, in which 164 decisions for baptism had already been made. The crusade began Friday, July 2.

Assisted by J. Wayne McFarland, General Conference associate health director, and K. S. Wiggins, Caribbean Union Ministerial secretary and evangelist, Elder Pierson preached every night to an audience that averaged 1,500 during his two-week stay in Barbados. Dr. McFarland gave nightly health lectures, while Elder Wiggins took care of preliminaries, the Bible class, and other special items.

Every morning the crusade team met at the East Caribbean Conference office for prayer and counsel. The team included all four district pastors on the island, three Bible instructors, four literature evangelists, and the conference office staff. Seasons of prayer were shared together, as the team recognized that it was only the combination of human effort and divine

power that would bring success in the campaign.

On Sabbath morning, after a final Bible class and instruction to the candidates by Elders Pierson and Wiggins, seven ministers led the way to the sea 300 yards from the big tent. Some 2,000 church members and friends from all over Barbados lined the beach, while Elder Pierson pronounced the solemn baptismal rites from the shore and the ministers immersed the candidates, who were escorted into the water by deacons.

With the departure of Elder Pierson and Dr. McFarland two weeks after the series began, W. W. Fordham, General Conference Regional Affairs director, took over the leadership of the crusade, speaking every night to capacity crowds. At the close of this third week of meetings another 54 persons were baptized near the Festival of Faith tent.

The crusade entered its final week with Stephen Purcell, South Caribbean Conference evangelist, leading out, and climaxing on Sabbath, July 31, with a baptism of 60. A total of 201 persons were baptized during the crusade.

R. L. Hoyte, East Caribbean Conference president, gave strong support to the crusade, as did other local members.

F. S. MAITLAND
Crusade Coordinator



Robert H. Pierson, General Conference president, preached to 1,500 persons nightly in the Festival of Faith tent, Bridgetown, Barbados.

Australasian

- During his recent ten-day visit to New Zealand, M. G. Townend, Australasian Division communication director, spoke on the government non-commercial national radio network. His topic was "Seventh-day Adventists and Revelation 14." The church's *These Times* weekly broadcast is now aired on 19 commercial stations in New Zealand.
- Eleven of Auckland's 12 orthopedic surgeons are now operating at the Auckland Adventist Hospital, New Zealand, ten of them on a regular basis. More than 220 persons are attending the Heartbeat program at the hospital, and Graham Loftus, chaplain, is studying with ten families of those who have attended Heartbeat.
- Every Sabbath afternoon, a team of six Adventists from the Waitara and Mount Colah churches meet on Milson Island near Sydney, Australia. The island, a minimum-security institution, accommodates some 140 prisoners. The Adventists' Friends of Milson Island rehabilitation program receives the full recognition and cooperation of government authorities.

Euro-Africa

- Jean-Jacques Hecketsweiler, now in Cameroun, has been elected North French Conference secretary-treasurer.
- Recently, at the Portuguese Conference session in Lisbon, Antonio Baiao was re-elected president. Joao dos Santos, a former worker in Mozambique, was appointed secretary-treasurer and Sabbath school director. Other appointments were those of Joaquim Dias as stewardship and education director; J. A. Morgado as youth, communications, and religious liberty director; Arnaldo Martins as head of the publishing department; and Jose Melim as lay activities and temperance director.

● Richard Willis, a graduate of Newbold College this year, has been called to open Adventist work on the island of Malta.

● The Austrian Government has recognized the old people's home in Semmering as an institution in which young Seventh-day Adventists may fulfill their required military service obligations by doing social work.

Far Eastern

● Operation Good Neighbor has been chosen as the name for this year's Ingathering campaign in the Philippines, because it describes the aim of the church's social, medical, educational, and welfare program in that country. The dates for the campaign this year, as in previous years, have been set by the government department of social welfare, and will be from October 1 to November 15.

● The Southeast Asia Union Mission Voice of Prophecy is preparing a new 12-lesson correspondence course aimed at reaching affluent, English-speaking persons who are interested in their health. An Adventist physician from Youngberg Memorial Hospital in Singapore wrote the lessons. The last lesson, discussing why God permits pain and suffering, is designed to lead students into the way God is involved in the lives of men and women. The lessons will be translated for the Tamil-speaking people, many of whom are prosperous merchants in Southeast Asia's large cities. Both the English and Tamil lessons will be printed in Singapore.

● Aurora Calauastro, of Vintar, Ilocos Norte, Philippines, is one of the literature evangelists chosen as the top ten in the Far Eastern Division. The award, a silver star pin, was made in Baguio City recently by V. L. Bretsch, Far Eastern Division publishing director, during an institute for literature evangelists. Awards were based on such things as soul-winning activities, sales, and hours worked.

Inter-American

● A new church in Saint-Pierre, Martinique, was dedicated May 30.

● "Let Us Arise and Go to Bethel" was the theme of the Week of Prayer March 19 to 27 at Montemorelos University in Mexico. B. L. Archbold, Inter-American Division president, was speaker, and Dionisio Christian was translator and counselor. Students from the secondary school, the college, the school of medicine, and other schools of the university attended the meetings.

● Churches in Surinam observed Temperance Week May 22 to 29 and conducted a temperance contest on Sunday, June 6.

South American

● Ronald L. Wearner, who served for many years in the medical launches on the Amazon and recently as lay activities and radio director of the Central Amazon Mission (North Brazil Union), is now English and Bible teacher at the academy in São Luiz, Maranhão.

● Plans are underway to expand the 35-bed North Argentine Sanitarium to a possible 150-bed hospital in the near future. The sanitarium was founded four years ago.

● The River Plate Sanitarium and Hospital occupies an outstanding place among the health-care institutions in Argentina. Twenty doctors work in the 200-bed hospital under the direction of Pedro Tabuenca. The chaplain of the sanitarium is Roberto Clouzet. Close to the hospital is the River Plate College, headed by E. H. Wensell. Because of the importance of these two Adventist institutions the government made the region a "tourism area."

● The Superbom food factory in São Paulo, Brazil, directed by Alejo Pizarro, has recently put meat substitute products on the market with great success.

● The South American Division, with 370,000 members, will possibly reach a total of 400,000 by the end of 1976. There is one Seventh-day Adventist for every 530 persons in the division territory.

North American

Atlantic Union

● The Vergennes, Vermont, church has changed its name to the Bristol church. Members are meeting in their new church, which is partially completed.

● Two medical students from Loma Linda University, Earl Pearson and Douglas Bricker, are taking part in a two-month extern program at the New England Memorial Hospital, Stoneham, Massachusetts. They have been working with NEMH physicians in various medical services.

● On May 29 the Korean church of Greater New York celebrated the first anniversary of its organization as a church. A year ago it was organized as a church, with a charter membership of 68. The church, which meets in the Jackson Heights church in Queens, is now raising funds for a church building. Baptized members presently number 85, with 150 Sabbath school members, including children.

Canadian Union

● On June 12 the Sherwood Park church was organized with 40 charter members. Sherwood Park is close to Edmonton, Alberta, and is the location of the Sherwood Park Nursing Home, which opened in 1969.

● Seventy converts resulted from the Greater Edmonton, Alberta, evangelistic crusade, conducted by Evangelists Snow and Koronko. A postman who delivered many of the 50,000 brochures advertising the meetings attended and was baptized with his wife.

● More than 170 young persons participated in Investiture programs throughout the

Alberta Conference during the early summer. Among the participants were those in the pre-JMV classes, in the primary grades, in Pathfinders, and in the senior youth program.

- More than 75 children attended the Vacation Bible School at Nanaimo, British Columbia, in mid-July. Graduation exercises were held Sabbath morning, July 17.

- Robert Sereda, a member of the Yorkton, Saskatchewan, church, has just completed 21 years of perfect attendance at Sabbath school and church. During those years he has led 29 persons to join the church through baptism.

Central Union

- Three oral surgeons from Japan recently visited Shawnee Mission Medical Center in Kansas to observe T. J. Nidiffer demonstrate some of the more advanced techniques and procedures of reconstruction in oral and maxillo-facial surgery. The group was headed by Yasunobu Uchida, chief professor of oral surgery at Tokyo Medical College and secretary general of the Japanese Society of Oral Surgeons.

- Sixty-eight children attended the Nebraska Conference friendship camp at Camp Arrowhead, Lexington. Lloyd Erickson, conference youth director, led the camp activities.

- At the close of the second quarter Missouri Conference membership stood at 6,001.

Columbia Union

- William H. Barringham is working with the Pennsylvania Avenue church in Washington, D.C., as the church's assistant pastor.

- Instead of taking a field trip, traditional for academy seniors, Spring Valley Academy seniors spent three days helping to refurbish the Marietta, Ohio, church.

- The new educational, administrative, and fellowship facilities of the Kettering,

Ohio, church were opened in a ribbon-cutting service led by W. B. Quigley, Columbia Union Conference president, and Philip Follett, former Ohio Conference president.

- Five-Day Plans to Stop Smoking held by the Harrisonburg, Virginia, church have helped 140 stop smoking since January and have won many friends for the church.

- Richard Cathell is serving as associate pastor of the Far Hills church and resident chaplain at Kettering Medical Center in Ohio.

- The 25 seniors of the Highland View Academy in Maryland received their diplomas in recent graduation exercises.

- Students from Shenandoah Valley Academy, New Market, Virginia, recently conducted a church service at the Elkins, West Virginia, church, and an afternoon meeting at the Franklin, West Virginia, church.

Lake Union

- The Lancaster, Wisconsin, Dorcas Society, after conducting their first clothing drive, sent 25 boxes of clothing to the New York depot.

- A new health educator, Roger N. Trubey, has joined the staff of the health-education department of Hinsdale Sanitarium and Hospital, Illinois. He will be program coordinator for community-health-education programs.

- Len McMillan, pastor of the La Crosse, Wisconsin, church, has accepted the new post of director of the youth, temperance, and religious liberty departments of the Wisconsin Conference.

- The Lake Union Conference is now offering a physical-facilities service. James R. Davidson, architect, has been employed to direct this program, which will include assistance on all phases of construction from site selection through completion of the building program. It will also provide an opportunity for Andrews University College of Technology students to receive on-the-job training.

Northern Union

- The new Grand Forks, North Dakota, church was officially opened on July 17. Among those present were Ralph Watts, Jr., North Dakota Conference president, and Reuben Beck, conference secretary-treasurer.

- South Dakota's emergency van made its debut in Tolstoy during the town's Bicentennial celebration. Many visitors took advantage of free blood pressure checks.

- The Iowa Conference recently purchased a mobile school to provide a place for new schools to meet until a permanent place can be arranged. Its first use will be in the Marshalltown district this fall.

Pacific Union

- The community of Loma Linda, California, during the past three years has been exposed to 43 Five-Day Plans to Stop Smoking, and about 1,500 area residents have broken the smoking habit. In 1973 the Loma Linda University Medical Center and the Loma Linda Community Hospital decided to conduct a Five-Day Plan every month. Stanley Kannenberg, health educator at the medical center, and C. L. Turner, chaplain of the community hospital, are codirectors. Average attendance is about 35.

- Sixteen students from grades 9 and 10 of Mesa Grande Junior Academy in California have demonstrated the effects of smoking before nearly 4,000 public-school students in grades 4 to 6 in the San Bernardino, Riverside, and Yucaipa area schools.

Southern Union

- The Florida Conference recently purchased seven new Community Services vans to add to its fleet of 25 vehicles. These vans are used throughout the year in multiphasic health-screening programs.

- Evangelist Lester Pratt concluded a crusade in Vero

Beach, Florida, July 31, with 23 baptisms.

- The Florida Conference reports 21,000 subscriptions for *These Times* and *El Centinela* during the 1976 campaign, which is nearly 10,000 more than the number received last year.

Loma Linda University

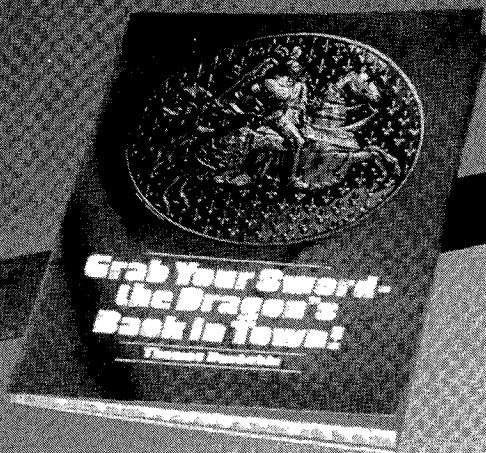
- Willard R. Centerwall, professor of pediatrics, is currently serving a two-month stint on the S.S. *Hope* in Natal, Brazil. Dr. Centerwall left for Brazil in early July. In the three years since the S.S. *Hope* has been in Natal, Project Hope has made substantial improvements in the health-care delivery system in the northeast Brazilian community.

- A long-time professor of chemistry at Loma Linda University, William D. Leech, 81, died recently at Loma Linda University Medical Center.

- Wilbur K. Nelson, professor of international health in the School of Health, has become the first denominationally employed educator to receive the Doctor of Public Health degree in health education.

- Religion and the behavioral sciences are being given increased emphasis at Loma Linda University with the formation of two new divisions within the university. The Division of Religion will offer a well-rounded curriculum of religion to all schools of the university, according to Walter F. Specht, dean of the new division. Organized under the College of Arts and Sciences, the Division of Behavioral Sciences will consist of four existing departments—anthropology and sociology; marriage, child, and family counseling; psychology; and social work. The Middle Eastern studies program and the administration-of-justice program will also fall in the division's jurisdiction. Anees A. Haddad, presently coordinator of the Middle Eastern studies program, has been named director of the division.

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TO CONTRIBUTORS

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

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

Health Personnel Needs

NORTH AMERICA

Accounting Mgr.	Inhal. ther.
Baker	Mental-health tech.
Computr. oper.	Nuclear-med.
Cook	technol.
Dir. Data proc.	Nurse, psychiatric
Dietary, gen.	Nurses, RN
Diet., admin.	Orderly
Diet., ther.	Painter
Groundskpr. and	Pharmacist
landscpr.	Phys. ther.
Housekpr.	Secretary
Med. rec. lib.	Systems analyst

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.

Leonard Ayers, trust and stewardship director, Idaho Conference, from Michigan Conference.

Ralph Wendt, associate pastor, College Place, Washington, formerly pastor, Green Bay, Wisconsin.

FROM HOME BASE TO FRONT LINE

Richard E. Green (SMC '61), to serve as auditor, Far Eastern Division, Singapore, and **S. Elaine (Kestlake) Green** and two boys, of Troutdale, Oregon, left Los Angeles, California, July 7, 1976.

Donald F. Page (LLU '36), returning to serve as physician/ENT, Bella Vista Hospital, Mayagüez, Puerto Rico, and **Thelma I. (Ogren) Page** (LLU '60) left Boston, Massachusetts, July 12, 1976.

G. Luther Talley (UC), to serve as manager, Advent Press, Accra, Ghana, West Africa, left Washington, D.C., June 6, 1976, and **M. Wilma (Lambeth) Talley** and three children, of Cleburne, Texas, left New York City, June 29, 1976.

Barbara Helen Thurlow (Vanderbilt U. '74), returning to serve as nursing instructor, Antillian College, Mayagüez, Puerto Rico, left Washington, D.C., July 7, 1976.

Ruth Wightman (UC '43), returning to serve as an accountant,

Central African Union, Burundi, Africa, left Chicago, Illinois, June 30, 1976.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, SPECIAL SERVICE

Christina M. Christianson (Walla Walla Community College '74) (AVSC), to serve as nurse, Valle de Angeles Clinic, Francisco Morazan, Honduras, of Loma Linda, California, left New Orleans, Louisiana, June 2, 1976.

William L. Hopkins (U. of the Pacific '53) (SS), to serve as dentist, Taiwan Adventist Hospital, Taipei, Taiwan, and **Cheryl V. (Wagner) Hopkins**, of Stockton, California, left San Francisco, California, June 30, 1976.

Elton L. Morel (LLU '29) (SS), to serve as surgeon, Hong Kong Hospital, Hong Kong, and **Dorothy L. Morel**, of Glendale, California, left San Francisco, California, July 4, 1976.

James L. Webster (LLU '48) (SS), to serve as physician, Phuket Mission Hospital, Phuket, Thailand, and **Betty W. (Knowlton) Webster**, of Redlands, California, left San Francisco, California, June 27, 1976.

Deaths

BAILEY, Maurice R.—b. Oct. 26, 1889, Cambridge, Maine; d. May 27, 1976, Lodi, Calif. A graduate of Atlantic Union College, he married Lillian Grimm and entered the ministry in the Northern New England Conference. He served as a pastor-evangelist in Maine, New York, and Illinois before moving to California in 1939. He pastored several churches in California and worked in the Northern California Conference trust department. His wife, Lillian, died in 1967; he married Martha Dollinger Osborn in 1969. Survivors include his wife; a son, Maurice R., Jr.; a daughter, Ruth Mallernee; two stepdaughters, Shirley Rieger and Cherie Buie; seven grandchildren; two great-grandchildren; and a sister, Inez Cotton.

JOHNSON, Sophie S.—d. June 3, 1976, Livermore, Calif., at the age of 74. Prior to her retirement two-and-a-half years ago, she worked 20 years at the Florida Sanitarium and Hospital in Orlando. She is survived by her husband, Eric; a daughter, Ann Bailey; three sons, Ernest, Carl, and Walter; four grandchildren; and one great-grandchild.

MC CUMBER, Harold Oliver—b. Aug. 21, 1895, Minneapolis, Minn.; d. May 21, 1976, Loma Linda, Calif. Dr. McCumber was a professor of

history at Pacific Union College, Walla Walla College, and Emmanuel Missionary College (now Andrews University). He is survived by his wife, Dorothy; a daughter, Congresswoman Shirley Pettis; two grandchildren; and a sister, Vera Wood.

REBOK, Florence Ruth Kneeland—b. Nov. 12, 1895, Georgetown, British Guiana; d. June 28, 1976, Deer Park, Calif. The daughter of missionary parents, she was active in the Foreign Mission Band at the schools she attended, Mount Vernon Academy and Washington Missionary College. In May, 1917, she married Denton E. Rebok, and three months later they sailed for China, where they served for 23 years. While raising her family in China, she served as a secretary and English teacher, and later, when the family returned to Washington, D.C., she worked for several General Conference departments between 1942 and 1957. Survivors include her husband; a son, Edward K.; a daughter, Jean E. Heinrich; six grandchildren; three great-grandchildren; and a brother, George A. Kneeland.

REES, Conard N.—b. Sept. 12, 1908, Mount Vernon, Ohio; d. June 13, 1976, Orlando, Fla. Dr. Rees was a graduate of Union College and the University of Nebraska. After several years working in academies, he served as education department chairman and then academic dean of Columbia Union College. In 1952 he was named president of Southwestern Union College, and in 1958 he became president of Southern Missionary College. He retired in 1967. Survivors include his wife, Faye Cowin Rees; a son, David; and two sisters, Edda Larimore and Virginia Ogden.

WEST, Thelma L.—b. Feb. 20, 1905, Enid, Okla.; d. June 4, 1976, Lodi, Calif. She taught home economics and music at Southern Junior College in Tennessee. Survivors include her husband, Laurence P.; a son, Melvin; two grandchildren; and a brother, Harlyn Abel.

Coming

September

- 4 Lay Preachers' Day
- 4 Church Lay Activities Offering
- 11 Missions Extension Offering
- 11 to Oct. 9 Review and Herald campaign
- 18 Bible Emphasis Day
- 25 JMV Pathfinders
- 25 Thirteenth Sabbath Offering (Far Eastern Division)

October

- 2-9 Health Emphasis Week
- 2 Church Lay Activities Offering
- 9 Voice of Prophecy Offering
- 16 Sabbath School Community Guest Day
- 16 Community Relations Day
- 23 Temperance Offering
- 30 to Nov. 6 Week of Prayer

November

- 6 Annual Week of Sacrifice Offering
- 13 to Jan. 1 Ingathering crusade

December

- 4 Ingathering emphasis
- 4 Church Lay Activities Offering
- 11 Stewardship Day
- 25 Thirteenth Sabbath Offering

FOR SUCH A TIME AS THIS

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J.L. Shuler

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The Back Page

SAWS Needs More Children's Clothing

Since recent major disasters have depleted supplies, Seventh-day Adventist World Service (SAWS) is in desperate need of children's clothing for international relief shipment. Present stocks in the Eastern depot in Woodside, New York, and in the Western depot in Watsonville, California, are extremely low.

SAWS personnel urge all North American conferences and churches to make community-wide appeals for new and used children's garments of all kinds except shoes. Clothing merchants may be willing to contribute large quantities of children's clothing. Large shipments of both lightweight and heavyweight children's clothing are needed at the two SAWS depots in September, along with the usual supply of adult clothing. Blankets and quilts also are needed.

Depot addresses are available from conference lay activities departments. Many conferences have standard packing cartons available and can make arrangements for trucking clothing to the depot.

SDA's Help Colorado Flood Victims

Within an hour of the first news report of the recent Colorado flash flood a mobile relief van operated by the Loveland church was on the scene, according to J. William Bassham, Colorado Conference lay activities director. Men and women worked all through Saturday night, July 31, all day Sunday, and well into Monday, with very little rest. By Wednesday morning 65 Adventist workers were in the field, cleaning homes so the residents could move back in. The Seventh-day Adventist Church was the first to undertake this clean-up operation.

Two Adventist families lost their lives in the flood. At this writing all of their bodies but two have been found and identified.

The Colorado Conference

plans to secure and equip a new, larger van so that their future relief work can be even more effective.

C. E. GUENTHER

Lay Preacher Wins 108 in Crusade

Denworth Baptiste has become the first lay preacher in the East Caribbean Conference to have won more than 100 converts in a single crusade. In July, Mr. Baptiste, a public school teacher from the Calder church in St. Vincent, saw 38 more persons baptized from his crusade in Belmont, raising the total to 108 baptisms from the crusade.

Roy L. Hoyte, East Caribbean Conference president, reports that the evangelistic spirit throughout the conference is running at fever pitch. The Festival of Faith crusade in Barbados begun by Robert H. Pierson, General Conference president, and J. Wayne McFarland, General Conference associate health director, continued by W. W. Fordham, General Conference Regional Affairs director, and concluded by Stephen Purcell, of the South Caribbean Conference, has resulted in 201 baptisms. Clarence Kirk, of St. Vincent, has baptized 235 persons.

These baptisms have enabled the East Caribbean Conference to report 1,719 baptisms to the end of July. Pastors and laymen are determined to reach their 1976 "super goal" of 2,650 baptisms well ahead of schedule.

G. RALPH THOMPSON

New SDA Military Chaplains on Duty

During the month of July three new Seventh-day Adventist military chaplains went on duty in the United States. Even though Comdr. Robert L. Mole has retired from a Navy chaplaincy, SDA military chaplains on active duty number 20, an all-time high. The new chaplains are Lt. (jg.) Barry Black, CHC, USNR, presently at the Navy Chaplain School but assigned to

the Second Marine Division at Camp Lejeune, North Carolina, in September; Ch. (Capt.) Samuel Hope, USAR, assigned to the Aberdeen Proving Ground, in Maryland; Lt. (jg.) Merette Wilson, CHC, USNR, assigned to DESRON 13, with home port in San Diego, California. Chaplain Mole retired from the Navy in order to enter the veterans' hospital chaplaincy and is stationed in Martinez, California.

Eleven SDA chaplains in the Army, five in the Navy, and four in the Air Force, assist church members in the Armed Forces. Today, with no draft, the problems of Sabbath observance are enormous, especially for those in the first months of training. Those who have no professional training that would qualify them for either a commission, or at least an advanced rank, at the time they enter the military will find it virtually impossible to make arrangements for Sabbath observance and a noncombatant assignment.

There is one program open in the Army Medical Department that allows for Sabbath observance, even during basic training, and does not require training with weapons.

Those who feel that they must enter the military because of economic problems or educational opportunities are counseled to seek information from their local or union conference youth directors, who have been provided with accurate information in this field. CLARK SMITH

Zaire Membership Grows Faster Than Churches Are Built

The Kasai project in Zaire continues to meet with success. "We now have 18,500 Sabbathkeepers in the Kasai, of which approximately 6,000 have been baptized," writes M. L. Mills, Trans-Africa Division president, in a recent letter.

Elder Mills adds this challenging question: "What are we going to do to house these congregations? The govern-

ment has passed a law that forbids church congregations from meeting in temporary buildings. This law is especially enforced in the cities and large villages. In one area our church was closed down and a fine imposed upon the members because they were meeting in a temporary structure. There has just been a 72 per cent devaluation of currency in Zaire, and living costs have doubled. Diesel fuel that sold for \$38 a barrel now costs \$110."

Many more persons in Zaire are interested in becoming Seventh-day Adventists, but the church still is short of funds with which to carry on this program. Adventists who feel a special burden for this work could be a great blessing to this challenging project.

ROBERT H. PIERSON

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