

Review®

SEPTEMBER 9, 1976

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



My Life With a "Legalistic" Mother

See page 10.

Precious Assurance

Palmdale, California

There have been times when all of us have longed for undeniable assurance that we are accepted of God and that we are truly His children. It is natural for us to crave such security. Just as our hearts are warmed when those whom we love assure us of their love, just so we desire such assurance from our heavenly Father and His Son, Jesus.

The apostle Paul assures us we may have this blessed assurance. It is for you, it is for me. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

We can have real peace because of what Jesus Christ our Lord has done for us. What precious certainty! By His condescension, by His perfect life, by His sacrifice on Calvary's cross, by His victory over death on the resurrection morning, Jesus is our surety. All these events in the life and the ministry of our Saviour assure our acceptance in the Beloved. These great realities of the Christian faith should banish fear, care, and anxiety, and we may enjoy true peace. We should rejoice in this wonderful thought!

While meeting appointments here in this delightful little desert city in California Robert W. Olson, associate secretary, Ellen G. White Estate, presented some beautiful statements that I wish to share with you. Note these precious words, warm from the pen of inspiration.

"It is not God's will that you should be distrustful, and torture your soul with the fear that God will not accept you because you are sinful and unworthy."—*The Faith I Live By*, p. 102.

"But, you say, if I could only know that He is my Saviour! Well, what kind of evidence do you want? Do you want a special feeling or emotion to prove that Christ is yours? Is this more reliable than pure faith in God's promises? . . . There is not a friend in the world of whom you would require one-half the assurance that our Heavenly Father has given you in His promises."—*Review and Herald*, July 29, 1890.

The disciple John writes: "He that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." (1 John 3:24). We may know that we are living within the will of God because the Holy Spirit brings this assurance to us when we order our lives after His divine direction. The Holy Spirit declares it. What a precious promise! We are to accept it without any reservations.

Ellen White says further: "They that are abiding in Jesus have the assurance that God will hear them, because they love to do His will. They offer no formal, wordy prayer, but come to God in earnest, humble confidence. . . . They depart from His presence rejoicing in the assurance of pardoning love and sustaining grace."—*Our High Calling*, p. 147.

We come to Him because we love Him. We commune with Him as with a dear friend. We may leave His presence with the knowledge that our love is reciprocated. We are His and He is ours! No doubts need mar this relationship.

"An unyielding trust, a firm reliance upon Christ, will bring peace and assurance to the soul."—*The Sanctified Life*, p. 90. God desires us to find this sweet peace and assurance in our soul through a firm reliance upon Christ.

When we first come to Jesus as sinners at conversion or when we seek to renew a broken experience with Him, we have the assurance there is not a whit of hesitancy on the Saviour's part to accept us and to save us!

"The perishing sinner may say: 'I am a lost sinner; but Christ came to seek and to save that which was lost. He says, 'I came not to call the righteous, but sinners to repentance' (Mark 2:17). I am a sinner, and He died upon Calvary's cross to save me. I need not remain a moment longer unsaved. He died and rose again for my justification, and He will save me now. I accept the forgiveness He has promised.'"—*Selected Messages*, book 1, p. 392. Precious promise—Jesus does not keep the queuing, repenting child of God waiting for one moment. He receives us and pardons us the moment we ask in faith, believing.

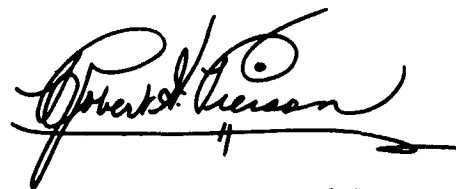
We may know of a certainty that the law no longer condemns us—we are safe in the arms of Jesus when we come to Him asking for His forgiveness and acceptance. The imputed righteousness of Christ received by faith makes it so.

"Through the imputed righteousness of Christ, the sinner may feel that he is pardoned, and may know that the law no more condemns him, because he is in harmony with all its precepts. It is his privilege to count himself innocent when he reads and thinks of the retribution that will fall upon the unbelieving and sinful."—*Sons and Daughters of God*, p. 240.

"There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1).

After reading these precious assurances from the pen of Paul and of Ellen White how can we be mistrustful? How can we entertain any doubt whatsoever of the Saviour's acceptance of His penitent children? He does not hold us at arm's length—on probation as it were—to determine whether our response to His invitation is genuine.

His great arms of love are open wide to every repentant child of God. When He says He will receive us, forgive us, and cleanse us, we may be sure He means every word of His promise. We are His. He is ours. Praise the Lord!



President, General Conference

This Week

The author of our cover article, "My Life With a 'Legalistic' Mother," is Bobbie Jane Van Dolson, an associate book editor at the Review and Herald Publishing Association. Mrs. Van Dolson and her husband went to Japan as missionaries in 1951, where Mrs. Van Dolson began, as far as she knows, the first of the church's English Language Schools in that country. The school was organized as a class to interest people in taking Bible studies. This is still the objective of the English Language Schools.

Mrs. Van Dolson has taught in elementary schools for almost ten years, which experience has given her background for her specialty—children's literature. She has written two books, one for children, *Prophets Are People*, the other, *Mother, Mother*.

Mrs. Van Dolson's daughter-in-law Retha and her granddaughter, Lisa, are our cover models.

This summer Kenneth Logan, who will be a sophomore music student at Andrews University this fall, has been a part of our staff. He is a contributor in this

issue, reporting on the first meeting of the National Seventh-day Adventist Church Musicians' Guild (p. 15), which he attended July 30 to August 1 at Berrien Springs, Michigan.

If you are moving, please take note of a new policy of the U.S. Postal Service that will affect both you and the REVIEW. Undelivered issues of periodicals cannot be forwarded to new addresses any longer. Instead they are returned to the publishers, who then are charged a fee of 25 cents per copy. Therefore, if you are moving,

please send us your new address, allowing about five weeks' time. Include the approximate time you expect to begin receiving mail at your new address. Should any issue not arrive, notify the Review and Herald Circulation Department and they will replace any missing number immediately.

Art and Photo Credits: Cover, Don Satterlee; p. 4, Review and Herald photo; p. 7, Russ Harlan; p. 8, Harold Munson; p. 12, Harold M. Lambert; p. 16, map, Gert Busch; all other photos, courtesy of the respective authors.

Scan news briefs from the religious world

COURT LIMITS STATE'S AUTHORITY FOR SCHOOL

COLUMBUS, Ohio—The Ohio Supreme Court has limited the authority of the State board of education to set standards for religious schools. In reversing the ruling of a district court of appeals, the State supreme court said that religious-freedom rights are compromised when State standards "are so comprehensive in scope as to eradicate the distinction between public and nonpublic education."

RELIGIOUS INVOLVEMENT INDICATES TELEVISION VIEWING HABITS

WASHINGTON, D.C.—One of the few characteristics that seem to separate relatively light viewers of television from heavy viewers—young and old—is their religion. Surveys have indicated that the more strongly a person is involved in religious activities the less television he is likely to watch. "Is television a new religion?" asks Larry Gross, of the University of Pennsylvania, one

of the researchers who has found a strong correlation between heavy TV viewing and lack of religious involvement.

ITALIAN WALDENSIANS AND METHODISTS PLAN MERGER

ROME—Italian Waldensians and Methodists drew closer to eventual unity as representatives of the Methodist Church took part in the first two days of the annual Waldensian Synod here. The union plan calls for full integration of the two denominations by 1979.

LUTHERAN, CATHOLIC STUDENTS ASK FOR INTERCOMMUNION

COLLEGEVILLE, Minn.—A plea that Lutheran and Roman Catholic churches permit intercommunion was made here at a national conference of college students and campus ministers from the two communions. The plea said that the two communions have sufficient spiritual unity that their members should be able to participate together in the Eucharist.

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.]

Women Elders

Please! Let us follow the instruction in God's Word just as it is. There are many offices women can fill, some more ably than men, but not the office of elders (*presbuteroi*; Titus 1:5). The "older women" (*presbuterai*) should have an honored place in the church as "mothers" in Israel (1 Tim. 5:2). Their counsel is needed (Titus 2:4, 5). But let us do nothing that will further lessen the sacredness of the home. Husbands and wives are not supposed to be in competition, but complementary one to the other (*The Adventist Home*, pp. 236, 114).

DONALD MACINTOSH

College Place, Washington

Prove or Preach?

Nowhere do we read that God has delegated us to prove that He created the world. Our task is to "preach the Word." Is it necessary for us to prove scientifically that the world was created in six days and that there was a Flood? God's Word says these events took place, and that should be sufficient. Let us finish the task the Lord has given us to do. Like Nehemiah, we are doing a great work and haven't time to argue.

THERESA A. WHELPLEY

Hendersonville, North Carolina

Uplifting Humanity

Re: James Londis' article, "Have You Found Your Cross?" (May 13).

The church has long struggled with the question of church and society; involvement versus non-involvement. There is no dichotomy between the salvation of humanity and the uplifting of so-

ciety. In doing the former you achieve the latter.

DON GAWLEY
Seattle, Washington

Filing Material

Some of the most valuable information in my head and files has come from the pages of the REVIEW. And I am thankful for these gems of truth.

EDWARD EUGENE ROSS
Arroyo Grande, California

Child Abuse

After reading the editorial on child abuse (July 22) one might get the idea that child abuse occurs only outside the circle of Seventh-day Adventist church members. This is not so.

Over the years I have personally known a significant number of children who have been abused in many of the ways described in current literature by Seventh-day Adventist parents, who had plenty of information at their disposal on

which to build a sound religious philosophy of parenthood. More than good information is needed.

Some people know how to help in cases of child abuse, but many do not and make matters worse. Parents who are approached by judgmental attitudes feel all the more guilty and proceed to take that guilt out on their children. There are agencies and individuals who are qualified to deal with these problems, and those who need help must be properly directed to them in order to avoid the terrible damage that would otherwise result.

It took many years and much prayer for my sister and me to overcome the effects of a Seventh-day Adventist abusing parent. There are many more like us.

NAME WITHHELD

► Parents who feel themselves to be potential child abusers may write for help to Parents Anonymous, 2810 Artesia Blvd., Redondo Beach, California 90278.



Adventists' inner-city work finds people in need, then finds people to meet that need. The day-care center above was in California.

Working as Christ Worked

The church's inner-city program
as one who is not
a Seventh-day Adventist sees it.

By JACK SELWAY

EARLY IN THE SUMMER of 1975, Ned Lindsay, inner-city coordinator of the Northern California Conference of the Seventh-day Adventist Church, contacted the multimedia division of Wentling's Camera Shops in Concord, California. Ned Lindsay wanted to know whether Wentling's could provide a documentary to show all the members of the Seventh-day Adventist

Church what their inner-city program was doing in Northern California. We at Wentling's quickly became knowledgeable about the workings of the inner-city program. It was felt that, because we were outsiders, our observations of what we saw and how we saw it done would be valuable to the church—not only to the people in Northern California but to church leaders around the country. So this is what I saw, what I heard, and what I feel about the Seventh-day Adventist Northern California inner-city program. Remember, I am not a Seventh-day Adventist; in fact, none of the employees working for Wentling's are Adventists. We had no preconceived notions of what to look for or what to expect.

I had been told after starting the program that Seventh-day Adventists were those people who distributed tracts and who walked up to people on street corners and gave them messages about the Bible. From a strictly media production standpoint at the time that I undertook the project, my personal feeling was that this manner of delivering any message is not necessarily the most satisfactory. There are many reasons for this. One of the most important is that it assumes that everyone to whom you give a tract will be inspired to want to read it. There is a short cut involved in merely handing someone something. And that short cut is that you haven't given them the proper motivation or understanding of the reading material they are going to receive before you actually, in fact, ask them to read it. We are bombarded by so many media messages today that it is difficult to get people's attention. Nonetheless, that was all I knew about the organization.

Adventists Wanted to Help Other People

What I quickly discovered in doing the Adventist program was this: Here was an organization that truly wanted to help other people, that wanted to be able to do what we all should want to do with our lives, that is, to leave the world a better place than it was when we came into it. And so the Adventists in their inner-city program, knowing what Jesus Christ preached and taught, have set about to try and do just that. In a modern-day world, they seek to do nothing more complicated than what He did 2,000 years ago: talk to people, give them advice, see to their health, see to their daily living, see to their emotional and spiritual needs, but see to the whole man.

In the inner-city program in East Oakland they have a garden plot where residents are encouraged to come, select a piece of land, till that soil, and see it produce. They don't invite them to select a plot on condition that they join the church or accept their beliefs. They bring them in because they know that these men and women need something of substance with which to work and in which to be involved, such as a garden, that will give them confidence in themselves, that will, in fact, give them some food on the table. Furthermore, such an undertaking will bring them in contact with other human beings whom they may not have met or known before. Thus in a garden they can all grow together and do things together and help one another. Something simple, and yet something complex and beautiful. The Adventists hardly even mention their

church. The people in the garden are aware of the fact that whoever did it for them must be good people, and they have learned a lot from those good people.

Now, when I asked those people in the garden what they thought of Adventists, they said, "Oh, they are all right." But they didn't know much about the Adventist Church. But what they did know about the Adventist Church was good. They knew that the Adventists were helping them and were being unselfish about it. Ultimately, I feel that as the people in these many programs become more and more aware of what the Adventists are doing for them, as they find out that these good things that are being done are truly works of good people, and that it is good to be thoughtful of and helpful to your fellow man, they will come around to the point where they will want to be more involved in this movement. They will want to know more about the people who do these sorts of things. They may want to start a garden of their own. They may become inspired to get involved in other programs of the inner city.

I think that the thing I found even more impressive than the tremendous benefits extended to the people who got involved in inner-city programs was the beneficial effect it had on the people who were helping to make the programs possible, church members who now had a real garden of their own in which to do their own type of tilling—spiritual soil-turning. For out of the dirt, manure, seeds, water, bugs, pestilence, comes growth—productive, real growth in the form of edible vegetables and fruits. But more important than that, what comes out of the project is the very purpose of the Adventists. The Adventist goal is to see that other people are served and helped in the name of Jesus Christ and in the manner in which He helped them. For what He did was the work of God, and what the inner-city program members are doing is the same. They are *doing* the real work of God and not just *talking* about it.

Ministers, preachers, evangelists, churches, politicians, political groups, schools, lawyers, and courts all over the nation are talking about common decency to your fellow man. But it is a minority that is actually doing anything about it. You, the Adventists, through your inner-city program are actually doing something constructive in the inner city and outside of the inner city, because you are bringing people together where you find a common need. Where you find people in need you find people who can help that need. Some of the people in your own organization have put it the best. "Where we find needs, each need is different and there are different ways to satisfy those needs." It was Reinhold Tilstra, a pastor in Sacramento, who said that. It was Duane Grimstad, another pastor, who said, "As I look at the pictures you took for our inner-city program, the aerial pictures taken from thousands of feet in the air and from hundreds of feet above houses, as I see those homes and those houses I can't help feeling that there are literally thousands of people down there who have never known the concern of one other human being for their immediate destiny, for their livelihood, for their health, or for their eternal destiny."

Well, that said it extremely well. That put it all together. You are coming to someone else who not only has a need but in some cases doesn't even know he has a need. And more than that, he doesn't realize the value of one man's helping another. They have never been taught to see such concern, because in some parts of the inner city it is what you can take from another person that gives you your livelihood. It is what you can grab and steal and take that assures you your existence. In the inner-city program we are seeing a practical application of the golden rule, also of the saying of Jesus that it is more blessed to give than to receive.

A Work Done Quietly

I saw in the inner-city program many other positive points, too. It was being done quietly. It was not being done as a public-relations effort: "Let's go build a garden." "Let's put together a day-care center in Sacramento." "Let's have a free dental-legal-medical-and-family-counseling center in Sacramento." "Let's have a health-education center in Berkeley, California." "Let's have a medical van in Oakland." "Let's do these things because it would be a great way to get publicity." That would be a dishonest effort in every respect. But the inner-city program is not being done with that in mind.

Organized publicity is not necessary. The job that is to be done is one that is done on a daily one-to-one basis, person to person. If the product is good the word will spread. Jesus Christ did not have a publicist. He did, though, have other people who were inspired to take up the path He had started and continue to walk along it.

Now, as I say, I am not a Seventh-day Adventist and, true, I don't follow all the teachings of this organization, but I believe in the general principle that all men are created equal, that all men deserve to be able to experience the grace of God, and that all men have the responsibility of bringing Christ, God, and spiritual values to one another.

The inner-city program is a concept that will always exist, for there will always be men in need, and there will always be those who can provide for those needs. In that sense, the program you have undertaken is the greatest work a church can be involved in. And I feel, now, that it is time that the rest of the members of the church should understand that it is not the workings of one or two people, but that this inner-city ministry is the workings of many people—many, many volunteers working together. In every conference there is an inner-city coordinator whose only task is to find more needs and then to find people who will voluntarily help fulfill those needs and to find the professionals who can help coordinate that volunteer effort. It is the job of those coordinators to provide the facilities to enable the volunteers to give of their time meaningfully.

My impressions of the inner-city program are but one person's thoughts and observations. But I must say that I was genuinely impressed, and I carried from this effort a totally new and unique feeling for churches everywhere, and particularly for the Seventh-day Adventist Church. □

Jesus Awakened a Loyal Following Among Women

By His gentle manner and kindly spirit Jesus won the hearts of many women to the gospel.

By WALTER F. SPECHT

THE SUPREME EXAMPLE of Mary of Bethany's¹ devotion to Jesus was her anointing of Him at a feast in Bethany a few days before the crucifixion. While the guests were reclining at the table, Mary came in with "a pound² of costly ointment of pure nard,"³ broke the alabaster flask containing the perfume, and poured it on Christ's head. This was more than an act of courtesy and respect.⁴ One writer suggests: "The breaking of the flask was perhaps the expression of the whole-heartedness of her devotion. Having served this purpose it would never be used again."⁵ The act of pouring the perfume on Christ's head was perhaps in recognition of His royalty as the Messiah.

According to the Gospel of John, Mary "anointed the feet of Jesus"⁶ with very expensive perfume,⁷ valued, according to Mark, at "more than three hundred denarii." A denarius was apparently an average day's pay for a laborer in the vineyards.⁸ It was a great personal sacrifice for Mary, undoubtedly expressive of her supreme devotion to Jesus.

Worthy of note also was Mary's use of her tresses to wipe His feet.⁹ In the eyes of the Jews this was a shocking act, since respectable women kept their hair bound and covered. Mary's behavior suggested that she was a woman of loose morals. (The hair of a woman suspected of adultery was let down by the priest.)¹⁰ But Jesus could read the motives of her heart and saw her gesture as an expression of deep gratitude for His kindness and affection. "She has done a beautiful thing to me," He declared (Matt. 26:10; * Mark 14:6). And He predicted that wherever the gospel story would be told in future generations, her act of love would be remembered.

One of the striking differences between Jesus and the Jewish rabbis of His day was in His acceptance of women as followers.¹¹ Such a course of action was cer-

tainly unprecedented in the first century.¹² According to Luke's Gospel, as Jesus traveled about through the cities and villages proclaiming the good news of the kingdom, He was accompanied by two groups: the 12 disciples, and a band of Galilean women (Luke 8:1-3). Not only are these women represented as itinerating with Him but are said to have used their means to support Him and His followers. Moule has rightly observed:

"It is difficult enough for anyone, even a consummate master of imaginative writing, to create a picture of a deeply pure, good person moving about in an impure environment, without making him a prig or a prude or a sort of 'plaster saint.' How comes it that through all the Gospel traditions without exception, there comes a remarkably firmly-drawn portrait of an attractive young man moving freely about among women of all sorts, including the decidedly disreputable, without a trace of sentimentality, unnaturalness, or prudery, and yet at every point, maintaining a simple integrity of character?"¹³

The identity and marital status of most of the women in the group with Jesus are not revealed. Only three of them are named: Mary Magdalene, Joanna, and Susanna. In addition to these Luke refers to "many others." Since *gunē* in Greek can mean "wife," as well as "woman," and in view of the Palestinian custom of early marriages for women, William E. Phipps argues that these women must have been married.¹⁴ He further suggests that some of them probably were the wives of the 12 disciples, but there is no evidence for this.

Luke informs us that some of these women had been healed "of evil spirits and infirmities" (Luke 8:2). Among these was Mary Magdalene. Not only did the women accompany Jesus and His disciples on their preaching tour, they also showed their love and devotion by using their financial resources in supporting this band of missionaries (verse 3¹⁵; compare Mark 15:41).

By accepting support from women Jesus departed from rabbinical teaching. It seems to have been an accepted rule that a rabbi must not be waited on by a woman.¹⁶ But Jesus disregarded such rules. One writer conjectures that the seamless tunic, "woven from top to bottom" (John 19:23, 24), "may well have been the gift of one of . . . [the] affluent women."¹⁷

Women at Golgotha and the Tomb

The Galilean women eventually followed Jesus on His last journey to Jerusalem, and remained loyal to Him to the very end (Matt. 27:55, 56; Mark 15:40, 41; Luke 23:49-56). At Golgotha "the women who had followed him from Galilee stood at a distance," and at the risk of their lives witnessed the terrible death of their Lord. They observed Joseph of Arimathea remove the body of Jesus from the cross and place it in a new rock-hewn tomb (Luke 23:50-24:1).

Sunday morning they found the tomb empty, but were told by two angels that Jesus was alive. Thus they were eyewitnesses to the death, burial, and resurrection of Christ (1 Cor. 15:1-4). They were the first to receive the message of the resurrection. They were chosen over the 12 apostles to be among the first witnesses.¹⁸

The angels reminded the women of what Jesus had predicted in Galilee regarding His betrayal, death by crucifixion, and resurrection. In the light of these words they were able to interpret the empty tomb "to the eleven and

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



Sunday morning Mary Magdalene discovered the tomb empty and heard that Jesus had risen. She, not the apostles, was privileged to be among the first to witness of Christ's resurrection and to report the good news.

to all the rest" (Luke 24:8, 9). Thus they became the first heralds of the resurrection.

In the light of Jesus' words recorded in John 6:44, "No one can come to me unless the Father who sent me draws him," we may well ask, Were these faithful women self-appointed disciples of Jesus? Or, can it be said of them as truly as of the 12: "You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide" (John 15:16)? Certainly without our Lord's gracious call they could hardly have accompanied Jesus in His ministry as they did.¹⁹

But if Jesus was a champion of women, and even allowed them to accompany Him on His mission, why did He not choose one or more women as apostles?

To choose a woman as an apostle would have been unwise in view of the social and cultural environment of the first century. According to the book of Acts, one of the chief functions of the 12 was to be that of witnessing to Jesus Christ and His resurrection.²⁰ In a society where women were not allowed to bear public testimony, it would not have been prudent for Jesus to have chosen women for such a mission. This does not mean that our Lord was opposed to the testimony of women, but such testimony might have been easily dismissed because of Jewish prejudice. It was far more vital at this juncture to get a hearing for the testimony of His apostles concerning Christ than to carry on a crusade for the equality of women.

Theologically, one can see in the selection of the 12 apostles the nucleus of a new Israel.²¹ Their selection was a symbolic act showing the continuity of Jesus' disciples with ancient Israel.²² Just as the 12 sons of Jacob became the representatives of God's people in Old Testament times, so the 12 apostles are representatives of the reborn people of God. Their appointment looks backward to the old Israel, as well as forward to the new Messianic community.²³

The latter becomes evident when one considers the eschatological role Jesus predicted concerning them: "Truly, I say to you, in the new world, when the Son of man shall sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28; cf. Luke 22:30). Since in this prophetic role they correspond to the 12 patriarchs, it is natural that they would be men.²⁴

Summary and Conclusion

In contrast to the rabbis, Jesus used many illustrations from the life experiences of women. He obviously did not regard them as second-rate human beings but in every respect as equal to men. When questioned regarding divorce, He set forth God's ideal of marriage as an inviolable lifelong union of a man and a woman. He plainly condemned the trivial procedure by which men in His day divorced their wives. Marriage called for fidelity on the part of both partners, and He recognized no double standard of sexual morality.

Jesus' own relation with women, and His treatment of them as equals, was revolutionary in His time. He freely associated with, and presented His message to, both men and women. Women were treated in every sense as on the same level with men.

He treated His own mother with respect and deference, and was concerned about providing for her future even

as He hung on the cross. He departed from Jewish conventions and rules of propriety by conversing with women and teaching them publicly and privately. Many of His miracles were performed on behalf of women. More than once He risked ceremonial defilement to minister to them. Among His special friends were such women as Martha and Mary of Bethany. He graciously accepted Mary's affectionate act of anointing, and described it as a beautiful expression of love.

Although He did not designate women as apostles, He did accept a group of Galilean women as followers, permitting them to accompany Him in His mission and accepting their financial support. While Jesus accepted the devotion and love of women, His association with them was always on a high spiritual plane.

Thus by His style of life, in opposition to the age in which He lived, and by His open acceptance of women and His respect for their personalities, Jesus definitely championed women's right to honor and dignity. □

Concluded

REFERENCES

¹ The problem of identifying the various women named "Mary" in the Gospels is a difficult one, and beyond the scope of this article. Is Mary of Bethany to be identified with Mary Magdalene and the sinful woman of Luke 7:37 ff? See the discussion in the *Seventh-day Adventist Bible*

Commentary, volume 5, pages 764-767, and the article on "Mary" in the *Seventh-day Adventist Bible Dictionary*, pages 689-691.

² The Greek for "pound," *litra*, is evidently the equivalent of the Latin *libra*, consisting of about 12 ounces.

³ *Muron* means "ointment" or "perfume." *Nardos* is evidently a transliteration of *nrd* (cf., S. of Sol. 1:12; 4:13, where the LXX has *nardos*), and refers here to the oil extracted from the root of the nard plant. The origin and meaning of the adjective *pistikos* is uncertain. Several plausible suggestions have been offered: (a.) that it is equivalent to *pistēs*, meaning "genuine" (see Pliny, *Historia Naturalis*, xii.43 [26]); (b.) that it is to be derived from *pinō* ("drink"), and means "liquid" (Liddell-Scott, *Greek-English Lexicon*, p. 1408); (c.) that it is a scribal corruption of *spikatos* (Latin, *spicatum*), the name of an unguent; (d.) that it is a transliteration of *pyshtq* which denotes the pistachio nut, the oil of which was used for perfumes.

⁴ See Luke 7:46; Ps. 23:5; William L. Lane, *The Gospel According to Mark*, pp. 492 ff.

⁵ C.E.B. Cranfield, *The Gospel According to St. Mark*, p. 415.

⁶ There is no reason to think that the Gospel accounts are mutually exclusive. She could well have poured the ointment on both Jesus' head and His feet. Ellen White in *The Desire of Ages* declares: "Breaking her box of ointment, she poured its contents upon the head and feet of Jesus; then, as she knelt weeping, moistening them with her tears, she wiped His feet with her long, flowing hair."—Page 559.

⁷ It has been suggested that the nard came from an herb grown in the high pasture land of the Himalayas. This would explain its great cost (Madeleine J. and J. Lane Miller, *Encyclopedia of Bible Life*, p. 204).

⁸ Matt. 22:2, 9-13.

⁹ John 12:3; cf. Luke 7:37 ff.

¹⁰ Sotah 1:5, Danby ed., pp. 293 ff.

¹¹ Rudolph Bultmann, *Jesus and the Word*, p. 61.

¹² Joachim Jeremias, *Jerusalem in the Time of Jesus*, pp. 375 ff.

¹³ C. F. D. Moule, *The Phenomenon of the New Testament*, p. 63.

¹⁴ William E. Phipps, *Was Jesus Married?* p. 101.

¹⁵ The imperfect tense of *diēkonoun* suggests that the ministering of these women was a continuous act. Although some good MSS read *antō*, "to him," the preferred reading is *antois*, "to them." See Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*, p. 144.

¹⁶ Claude G. Montefiore, *Rabbinic Literature and Gospel Teachings*, pp. 217 ff.

¹⁷ Paul K. Jewett, *Man as Male and Female*, p. 97; Johannes Leipoldt, *Jesus und die Frauen*, p. 32.

¹⁸ Cranfield, *op. cit.*, p. 464.

¹⁹ Leipoldt, *op. cit.*, p. 27.

²⁰ Acts 1:8, 21, 22; 2:32; 3:15; 4:33; 5:32; 10:39-42; 13:30, 31.

²¹ M. E. Thrall, *The Ordination of Women to the Priesthood*, p. 94.

²² George Eldon Ladd, *A Theology of the New Testament*, p. 109.

²³ Karl Heinrich Rengstorff, in *Theological Dictionary of the New Testament*, Vol. II, p. 326.

²⁴ World Council of Churches, *Concerning the Ordination of Women* (Geneva, 1964), p. 9.

For the Younger Set

Domie's Adventures—8

He Saved a Woman's Life

By Dominador U. Gonzales
As told to
ELLA RUTH ELKINS

(Last week: Domie, who had become seriously ill, was taken home to die. His mother and sisters prayed for his recovery and conversion. Domie gave his heart to the Lord and was healed. A few months later he was baptized and decided to become a minister. To earn money he entered the colporteur work.)

DURING THE summer Domie was assigned to do colporteur work in Malaybalay, Bukidnon, Philippines. His work was full of rewards and surprises. And one of these surprises came when he met a woman holding a small child in her arms. Tears were streaming down her cheeks.

Instantly he asked, "What happened, ma'am?"

She didn't answer the question; she faintly smiled. After a bit she asked, "Anything I can do for you, gentleman?"

Domie then started displaying his folders that showed what was in the books he was selling. As he

finished, the lady nodded and without hesitation signed the order. Domie explained to her that he would deliver the books after about 10 days, then he left.

When Domie returned with the books the woman was all smiles. She said, "You know, Mr. Gonzales, when you came to my door that first time, you saved my life. Because shortly before you knocked at my door I had made up my mind to commit suicide, and your knock interrupted my plans! Thank God, you came! I really don't know what kind of books these are that you are selling, but I promise to read them all."

After Domie left her home, he could not forget her, and the following Sabbath afternoon he paid her a visit. He offered her a series of Bible studies, which she gladly accepted. The third Sabbath afternoon her husband joined them in their study, his breath smelling of alcohol.

When the time came for Domie to go away to school, he asked one of the members from a nearby church to continue the studies.

The years passed swiftly for Domie. Finishing his ministerial course in Manila, and his year of internship, he was assigned as a district pastor in Bukidnon.

As he was about to enter the church on his first Sabbath in the district, a couple, all smiles and with nine children following them, greeted Domie, saying, "Pastor, do you recognize us? This tall girl beside me was the child I was holding that time when I was about to commit suicide. You know, I could not bear to see my husband always coming

home drunk. I was determined to kill myself, including this eldest child. But, Pastor, you came as an angel sent from above. Praise the Lord, you followed me up! Now my husband is the elder of the church and I was the church treasurer last year. And of our nine children, four of them are already baptized!"

At this point the husband smiled and said, "Pastor, thank God you saved our home!"

And the wife quickly added, "And you saved my life, too!"

Domie was grateful to the Lord for this unusual experience. Yes, God had led in mysterious ways.

To be continued



Family Survival

Will the American family survive? Dr. Leontine Young, a family life specialist, predicts that not only will it survive, it will make a comeback.

We do not feel as optimistic as does Dr. Young. In the social forces operating today we see only a progressive undermining of the home with little prospect of change.

We base this viewpoint not only on observation but also on the Bible. Scripture offers no hope that social conditions will show any marked improvement until Jesus Christ returns to this earth as King of kings to establish a new order.

Writing in the magazine *U. S. Catholic*, Dr. Young admits the presence of fracturing forces, such as mobility and divorce. She says we have created a world where there isn't much place for enduring, binding relationships. She sees a family life in which everyone goes in different directions: "papa goes one way, mamma goes another, and the children go someplace else."

In view of her admission, what is the basis of Dr. Young's optimism? "Just one thing," she says. "When the chips are down, humanity wants to survive. The family is the basic unit of society, and when we realize that there is no feasible alternative to the family, we are finally going to say: 'We are going to give priority to the family.'"

According to the Bible, when the chips are really down, there is only one thing that will bring a lasting solution—the second coming of Christ. The Bible paints a dismal picture of social conditions prior to the return of Christ. It describes earth's inhabitants as "lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, inhuman, implacable, slanderers, profligates, fierce, haters of good, treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God" (2 Tim. 3:2-4, R.S.V.).

How can individuals of such caliber be looked upon to make the comeback Dr. Young envisages? Our hedonistic, swinging, mate-swapping society is leading us only ever farther down the road away from the enduring, binding relationships that once formed the foundation of the American home.

But the situation is not hopeless. And while we have mentioned the second coming of Christ as the ultimate solution, we are offering not merely a "pie in the sky by and by" remedy. As we wait for the ultimate remedy, we need not succumb to the prevailing trend. Everyone who wishes can choose to found and maintain a home based on the Christian ethic, one in which true relationships exist.

As Dr. Young said, "The quality of life doesn't come from two cars in the garage, but from relations of people to people." And we would like to add from the relations of people to God.

Marabel Morgan, author of *The Total Woman*, discovered the importance of this latter relationship. When

her long search finally ended in the discovery of the Light of the world, she said, "I have the power to live the abundant life—power to love—power to transform my natural love for my husband and children into a super love, a divine love, flowing out of me."—Page 178.

Such a home can be yours. The abundant life can be yours. You need not be a victim of circumstances. Buck the trend. Choose to make your home one in which super love flows in abundant measure from each member of the family to all the other members. D. F. N.

Response

By LUCILLE BABIENCO

When God takes out His handkerchief
And wipes our tears away
In heaven by the tree of life,
Oh, that will be the day!¹

Upon the shining sea of glass
Resplendent as with fire,
We'll stand and play the harps of God
And never, never tire.²

We'll meet our friends and loved ones there
And maybe take a trip
To planets that have known no sin
In heaven's great spaceship.³

No night, no sorrow, and no pain,
No need for shining sun.
The trials of earth forever past,
Eternity begun.⁴

The city with its golden streets
Is broad as it is high,
A cube of incandescent light
Suspended in the sky.⁵

The Spirit and the Bride say, "Come,"
To whomsoever will.
Request your reservation now
While mercy lingers still.⁶

It won't be long; it can't be long
Until our Lord we see.
Get ready for that glorious day
And come along with me!⁷

REFERENCES

- ¹ Rev. 21:4.
- ² Chap. 15:2.
- ³ 1 Cor. 13:12.
- ⁴ Rev. 22:5.
- ⁵ Chap. 21:16.
- ⁶ Chap. 22:17.
- ⁷ Verse 20.

My Life With a “Legalistic” Mother

It is still rather mysterious
that the rigid and seemingly iron-
handed method of my upbringing
resulted in the Lord's and His
church's becoming more precious to
me than anything else in the world.

By **BOBBIE JANE VAN DOLSON**

“BUT, MAMMA,” I PLEADED WITH AN earnestness born of great desire, “everyone else is going to wear slacks. After all, we’re going up into the hills on our hike, and it’s pretty steep.”

Mother never raised her voice, but from her tone I sensed that the battle, scarce begun, was already lost. “The Bible says that women—and I’m sure it means girls also—should not wear men’s clothing, Bobbie. We cannot expect God’s blessing if we deliberately indulge in what He has forbidden. You may not wear slacks, and I doubt seriously that all the other girls will wear them.”

Mother was right, in a way. There were 11 of us on the hike, and one other girl beside myself wore a dress. As we clambered over the dips and gullies of the low California hills I dreamed of a future day. I would be slim and lovely, and my huge closet would contain at least a dozen pairs of slacks.

This incident was typical of my life with mother. She saw no need for me to make many decisions on my own. “I’ll decide for you while you are young,” she said more than once on occasions when I was chafing over what I called “always being told what to do.” At such times I looked at her with eyes that seemed newly opened. I marked the small, trim figure, the neat brown curls brushed back from dark eyes. She looked all right. How

could she, my own flesh-and-blood mother, who claimed to love me, do this to me? Didn’t she know that girls need freedom?

The Sabbath school lesson study was a case in point. Mother did not feel that a 10-year-old should be left to decide whether to study the Sabbath school lesson every day. Particularly the 10-year-old in her own household, who, she felt, might well be prone to postponement or downright neglect of, as she saw it, this most valuable tool for the molding of a child’s character.

“All right, Bobbie,” she would call pleasantly as I was gathering my school things, hoping to make a quiet exit from the house. “Time for your ten-minute lesson study.”

“Oh, Mamma, I can’t have it now. Jimmy Watson promised me I could have a turn pitching this morning if I got to school early enough.”

She was unpersuaded by this argument. “Studying your lesson is far more important than pitching, dear. After all, Jesus hung on the cross for you. Giving Him ten minutes of your morning is the least you can do in return.”

I had no answer to this, and so sat down unhappily to read either the questions or the Bible-text answers, depending on which day of the week it was. And, of course, the memory verse that I had usually mastered by Monday was reviewed. The routine never varied, and the program closed with a fairly long and comprehensive prayer.

“Now we’re ready to begin our day,” mother would say, rising from her knees. “Hurry right along so you won’t be late to school.”

The term *situation ethics* was not in usage during the thirties. I don’t think mother had ever heard of it. If she had, I can imagine her nostrils flaring in disgust. It was not in her being to come to terms with a problem by taking the obvious and convenient way out. Take, for instance, the case of the school contract.

In the middle of the depression mother found it necessary to become the sole support of herself and her daughter. She had one marketable skill—teaching. And she possessed a lifetime certificate from the State of California to prove it. Being acquainted with the erratic pay schedule in the church schools of that day and having taught successfully in the State schools for a number of years in the past, she began to make the rounds of the country towns and villages of central California seeking a job. Because of her excellent qualifications, she was offered several positions. After due consultation with his board, the school board chairman would summon mother to give her the good news. The ensuing conversation went about like this:

Chairman: Miz Wood, I’m real glad to tell you that the board is offering you our school. We think you’ll do real well with the children. We’re ready to offer you a hundred dollars a month, which we feel is good money, and here’s the contract for you to sign.

Mother: Thank you, Mr. Brown. I’m sure my daughter and I will be very happy here in Poortown. But there is one thing I must make clear. You see, I’m a Seventh-day Adventist, and I will not be available for any school-con-

Bobbie Jane Van Dolson is an associate book editor for the Review and Herald Publishing Association. She also is a grandmother and lives in Beltsville, Maryland.

nected activities or meetings from sundown Friday until sundown Saturday, which is my Sabbath.

Chairman (after a puzzled pause): Wall, now, Miz Wood, I don't know. There are meetings on Saturdays, but only twice a year, and the first one isn't till February. Maybe your church would let you go just a couple of times.

Mother: No, I cannot accept the school unless we have a clear understanding on the subject of the Sabbath.

Chairman: I'm shore sorry, Miz Wood. You know I never heard of that church you mentioned. Is that another name for Jews?

And so ended the Poortown episode, to be repeated at Hopeless, Drab Hills, Lackluster, and a few other valley towns.

"Why did you have to say so *much*?" I remonstrated as we were leaving the premises of what I felt was a particularly appealing village. "You could wait and tell him about Sabbath when it's time for the school meeting in the winter."

Mother looked shocked. "There's only one thing to do about the Sabbath, Bobbie," she said sternly, "and that is to let people know from the very first that you intend to keep it."

The automobiles of the thirties seemed to be more personable and to have more character than today's cars that spill off the assembly lines by the millions. Mother's car, a middle-aged Chevrolet coupe, appeared to be anti-churchgoing, if not downright antireligious. Most days it would welcome us into its small interior and after a congenial cough or two would roll smoothly away toward our destination. Not so on the seventh day. Four Sabbath mornings out of five we could sense a distinct hostility when we climbed aboard at 8:15. Mother would "put the clutch in" and push the starter button firmly, only to be met with an ominous growl, or worse yet, complete silence. "It does seem that this car knows when it's Sabbath," she would say. "Fortunately we've allowed plenty of time." By this time she would have the choke and throttle both out, and there would be a faint line of irritation across her forehead.

"Maybe we won't be able to go today," I would say, trying to keep the exhilaration out of my voice.

How Did She Know?

"Now, Bobbie, a Seventh-day Adventist belongs in Sabbath school and church on Sabbath morning, and the Lord willing, that's where we shall be at 9:30. And I'm ashamed that you should act so gleeful over the thought of not attending." *How did she know?*

In the end the car always capitulated, and by nine o'clock we were rolling the 12 miles over the low hills to the church. During all the years of my childhood I cannot recall ever being late, and we were certainly never absent.

And so the years moved along, with religion an omnipresent force. It permeated all that came into my life. Mother took the Bible in its most literal sense. For instance, the passage that says "Bring ye all the tithes into storehouse" she understood to mean that a tenth must be extracted from even the nickels that came into her daughter's possession. One day I was staring glumly at four remaining pennies and remonstrating that I needed five to buy a Big Hunk, when I felt impelled to challenge my mother. "What if somebody should give me a penny?

How would I pay tithe on that?" (Such a monetary gift was not unheard of in those days.)

Mother replied, "When that problem arises, I'm sure the Lord will help us to solve it."

I have no explanation as to why these dictatorial methods worked successfully. I only know that, somewhere along the road toward coming of age, I quit doing what was "right" because mother made me and began doing it because I loved the Lord. The consistency of my religious training may have been one reason. There were variables in my life, but my training in spiritual things was not among them. I always knew where I stood in regard to the church. I *would* study my lesson every day. I *would* be in church every Sabbath. I *would* pay my tithe. I *would* not eat meat. I *would* stand up for what my church taught. And no matter how cute and sweet Shirley Temple might be in *Little Miss Marker*, I would never know firsthand, because Seventh-day Adventists *did not go to shows*.

God saw fit to let me have mother in my home for the last 15 months of her life. During this time my family and I marked with awe her complete serenity as she fought a lost-from-the-start battle with cancer. In between four surgeries and a series of treatments that the personnel in the university hospital called "going to cobalt," she went calmly about her business of writing to and visiting with her friends, studying her Bible, attending church, and spending much time in prayer.

Early on a late winter morning when she knew she would live but a short time longer, I awoke with a start. There was a light in mother's room. With fear crowding my throat I hurried into the hall and opened her door. She was sitting in her little rocker, her Bible open on her lap. She spoke cheerily. "Oh, hello, darling. Come in. I just woke early and thought I'd have my lesson. That will leave me plenty of time for my morning prayer. You know, I love it so, this time I spend with the Lord."

"I—I was just a little startled when I saw your light so early, Mamma."

"Oh, I'm all right. Just getting an early start today. Do you remember, honey, long ago when you wanted to go somewhere in a hurry and I wouldn't go until I'd had my long morning prayer, and you said that I came closer to following the Bible command to 'pray without ceasing' than anyone you'd ever known?"

"It was just a weak joke, Mamma. I was only teasing."

"Oh, I know that. But how can a Christian *not* pray?" In the warm light her face was rosy and animated, almost as if she were well again. "You see, when I think of all God does for me, I just want to thank Him all the time, and in every way I can. It's—it's everything to me."

And so it came to pass that during the last few weeks of my mother's life I finally saw her for what she was, or had come to be—a born-again Christian who did what was good because she abhorred evil and could not be happy far from her best Friend. Somewhere along the line she had crossed over to the sunny side of the street, if indeed she had ever walked in the shadows of legalism.

It is still rather mysterious that the rigid and seemingly iron-handed method of my upbringing resulted in the Lord's and His church's becoming more precious to me than anything in the world. It shouldn't have succeeded, according to what many educators now believe. I can only testify that for one small, rebellious, sin-inclined, infinitely precious purchase of Christ's blood, it worked. □

The Avenues of the Mind

As a psychologist I have found that few things affect the emotional life of young people more than the thoughts of the mind.

By COLIN D. STANDISH



YOUTH TODAY ARE THE CENTER of the advertising bombardment. The radio, the television, the newspapers, magazines, billboards, and every conceivable medium of mass communication are directed especially toward the youth. It is well understood in advertising circles that youth are the most susceptible to gimmicks and that habits established in the young are likely to persist throughout the balance of their lives.

This situation presents a unique challenge to Seventh-day Adventist young people. This is not surprising, for the Scripture warns us that our "adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8). It seems logical that his special efforts would be directed toward young people, for it is normally during childhood and youth that the basic attitudes of life are developed—beliefs, biases, prejudices, and convictions.

It is therefore not surprising that frequently Ellen White counsels Christians to be careful of the sensory input they receive. "Without hesitation or argument, we must close and guard the avenues of the soul against evil."—*Testimonies*, vol. 3, p. 324. Such closing and guarding cannot be a passive reaction in the Christian. It must involve an active programming of the life-style so that the senses, which are the media through which the events of our external world become conscious impressions in the mind, give maximal exposure to those things that contribute to Christian growth and development, and minimal exposure to those things that lead to worldly diversion.

Ellen White says further, "Those who would not fall a prey to Satan's devices, must guard well the avenues of the soul; they must avoid reading, seeing, or hearing that which will suggest impure thoughts. The mind must not be left to dwell at random upon every subject that the enemy of souls may suggest. The heart must be faithfully sentinelled, or evils without will awaken evils within, and the soul will wander in darkness."—*The Acts of the Apostles*, p. 518.

It was with such an awareness that John the Baptist accepted the responsibility of being the forerunner of

Colin D. Standish is president of Columbia Union College, Takoma Park, Maryland.

Christ. Adequately to fulfill this mission he had, as far as possible, to close every avenue by which Satan could enter his mind (see *The Desire of Ages*, p. 102). Young people of this generation are to be the modern Elijahs, to present in its fullness and completeness the Elijah message, which will herald the second coming of Jesus Christ. Thus, perhaps, in an even more critical way, the senses must be guarded against this total bombardment that is being so effectively used by Satan to destroy the thinking capacity and the moral fiber of young people. This involves the total sense modalities, as every sense can be effectively used by the devil to gain entrance to the thought patterns of our minds.

Ultimately the issue of our salvation rests with the mind. "For to be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8:6). There is absolutely no way we can develop a spiritual mind while being fed carnally, any more than we can feed our bodies with that which is nutritionally valueless and expect to develop a strong physical constitution. It must be recognized that the development of a mind attuned to the will of God does not come simply by guarding against the evils without. There must be an active direction of the mind toward those things that are perceived to strengthen the spiritual dimensions of the Christian life. David understood this when he said, "Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119:11). There is no better way to guard the avenues of the mind than by the daily input of spiritual food from the Word of God. Not only is it a recommended course for those who are seeking to develop the mind of Christ Jesus but it is absolutely essential "as a safeguard against evil, [for] the preoccupation of the mind with good is worth more than unnumbered barriers of law and discipline" (*Counsels on Health*, p. 192).

Like a Bucket of Muddy Water

As a psychologist I have found that few things affect the emotional life of young people more than the thoughts of the mind. Many are guilt-ridden, finding it almost impossible to eradicate from their minds those thoughts which alienate from God. There is no question that before we come to Christ there has been a tremendous input that has fed the carnal nature; an input that may not be immediately eradicated when we come to Jesus, but an input that is something the devil uses constantly as a source of temptation to develop feelings of inadequacy, discouragement, and failure. Usually long after, by the power of the Holy Spirit and by the indwelling Christ, victory has been gained over sins of word and action there is still the confrontation with those sins that, though hidden to others, give evidence of the battle with our carnal nature. Yet victory can be ours through the Word of God, through a constant feeding of our minds with that which is food from heaven.

When we come to Christ our mind is, as it were, like a bucket of muddy water, polluted by years of mental contamination. If pure water were allowed slowly to drip into the muddy water nothing significant would happen. The water would still be muddy. On the other hand, if we were to place the bucket under a strong faucet, turn the faucet on full, allow the fresh water to flood into the bucket, soon the muddy water would flow over the side of the bucket and the water in the bucket would begin to

clear until eventually pure water would be in the bucket. This is basically what is needed if we are to cleanse our minds. Nothing is more effective than the study and the memorization of the Word of God as a means "to remedy the defects in our characters, to cleanse the soul temple of every defilement" (*Testimonies*, vol. 5, p. 214).

Total Commitment

This will take a total commitment of the life to Jesus, an active shunning of that which is destructive, and the strong development of a life-style that allows the Word of God to speak to us constantly. The purity of Jesus' mind was a product of the close relationship He had with His Father, together with a deep and constant study of the Scriptures. This too can be our achievement and indeed must be, for we are challenged to "let this mind be in you, which was also in Christ Jesus" (Phil. 2:5).

Satan uses many ways to erode the mind processes of those who otherwise would be of great benefit to the work of God. In this way He seeks to destroy or seriously to delay the efforts that God would have us put forward to finish His work. In this modern age of sophisticated technology the devil has been able most effectively to make inroads even upon the minds of the members of God's church. Through the radio, television, record players, and the various media of written communication the devil has built an entertainment dependency among many young people, and therefore it is difficult to attract the attention unless a strong entertainment factor is involved. This is noticeable in the academy classroom, in the Sabbath school activities, and in the church services. Publications for youth tend to be light and entertaining, lacking the depth that was so obviously apparent a few decades ago. Frequently our minds are made unresponsive to that which is worthwhile and that which requires deeper study. This has added to the problem of emotional instability and mental breakdown. Often children and youth are fed a consistent diet of make-believe and are forced to live in a world of unreality and have little time to devote to the worthwhile pursuits of practical life so important to Christian growth and development. The mind does not turn off when the entertaining novel is completed, or when the strains of the records have died away, or when the television program has ended. The mind is a dynamic unit associating the new experiences with past experiences and providing the stimulus for the initiation of further new experiences. "The readers of frivolous, exciting tales [including stories with good morals and religious sentiments] become unfitted for the duties lying before them. They live an unreal life."—*Testimonies*, vol. 7, p. 165. We could also add the viewers of frivolous, exciting television programs. Is it any wonder, then, that so often young people do not have a taste or relish for those things that God would see as most important in their lives?

God is looking for a generation of young people whose minds have been cleansed of the corrupting and perverting influence of the mass media of the world today. A group of young people who have developed an understanding of what it means to work and live for Jesus, who place priority upon the practical duties of life, recognizing that whatsoever they do, they must do to the glory of God. This is the generation that God is calling to finish His work. □

A Jockey and a Bookie Make Good Bookmen

By L. A. RAMIREZ

CARLOS GUERRERO, a former professional jockey, now a full-time literature evangelist, has recently won seven persons to the Adventist message in Trujillo, Venezuela, a city where Seventh-day Adventists were previously unknown. Miguel Chollet, another literature evangelist, who recently delivered the largest cash order of books—\$34,500, was formerly a bookie in San Juan, Puerto Rico.

Carlos Guerrero was a professional jockey in Caracas, Venezuela. He frequently rode winning horses at the races, and his name was featured in the sports section in the daily papers.

One rainy morning Jockey Guerrero was trying to get a little extra sleep before riding, when he heard voices in the patio and got up to investigate.

"What is going on out here?" he asked the maid.

"I knew you were trying to sleep, so I tried to keep things quiet," she replied, "but a man selling books and magazines wanted to see you."

"What kind of books and magazines?"

"They looked like good religious books and some nice magazines."

"Where is he now?"

"I couldn't keep him here, and I thought you didn't want to be disturbed, so I sent him on."

"You sent him out in this rain? Do you think you could find him in the neighborhood and bring him back?"

The maid got her umbrella and went out to find the man with the books and the magazines. In a short while she came back, accompanied by the colporteur, who was thoroughly drenched. He declined a chair and stood dripping water about him as he opened his brief case and

showed the beautiful publications.

Mr. Guerrero had never taken any interest in religious books, but something about the expression on the face of the colporteur and the sincere way in which he presented his books impressed him. Without hesitation he said, "I will take them all. When you have new publications please bring them by my home."

The colporteur returned to the Guerrero home again and again, giving the family Bible studies. About a year after the initial visit Mr. Guerrero said to his wife, "I feel impressed to follow the teaching of our colporteur friend." She agreed wholeheartedly, as did their 10- and 11-year-old daughters, who were enjoying *The Bible Story* books.

When a new series of evangelistic meetings began Carlos Guerrero and his wife were among the first to request baptism. He realized that Saturday was the biggest day at the race track, but he faithfully made his decision to keep the Sabbath without fear for the future. After the baptism he asked the pastor, "What does an Adventist jockey do for a living when he can no longer ride?" The pastor responded,

"Why don't you enter the very work that brought the message to your home?"

The ex-jockey bought a brief case, learned his canvass, and began a new career as a literature evangelist.

As the Guerreros established an Adventist home, the matter of a Christian education for their daughters became an important concern. The church school in Caracas was far from the residential area where the Guerrero family lived. When they heard about the boarding academy at Nirgua, ideally situated in western Venezuela, they began to talk about the possibility of selling their home and moving there.

Two years ago the family sold their home and moved to distant Nirgua. Both girls had earned scholarships as student colporteurs.

When the family was comfortably situated in Nirgua, a call came for a literature evangelist to go and work in the unentered area around Trujillo, Venezuela. Carlos Guerrero accepted the challenge. According to the latest reports from Ramón Urdaneta, publishing director of the West Venezuela Mission, seven persons have already been baptized where previously the Adventist message was unknown.

A Gambler Converted

At the internationally famous San Juan, Puerto Rico, horse-racing track Miguel

Chollet was perhaps the foremost bookie (one who determines odds, receives, and pays off bets). In fact, he was treasurer of the Bookmakers Association of Puerto Rico. In his work as bookie he knew the thoroughbred horses and their riders very well, advising well the betters who placed wagers on the racing horses. In the process he managed to acquire a considerable amount of money.

But about eight years ago the Adventist message entered his life through literature delivered by a Puerto Rican colporteur. After considerable reading and much prayer Mrs. Chollet accepted the wonderful Advent message, and soon her husband did too. After his conversion he asked himself, "If I'm going to be an Adventist I can't be a bookie. What will I do for a livelihood?"

The local Adventist pastor who was giving Bible studies to prepare the Chollets for baptism was quick to recognize Miguel's quandary. He said, "You know, Mr. Chollet, after you are baptized I think you will have extraordinary success as a literature evangelist." While Mr. Chollet listened in amazement, the pastor explained the magnitude and importance of the literature ministry and the rich blessings that attend the ministers who sell the printed page from door to door.

After a joyous baptismal service, in which all members



Miguel Chollet, extreme left, now spreads the gospel message through the printed page. Carlos Guerrero and his wife, center, right picture, discuss his colporteur ministry with L. A. Ramirez, left, and Ramón Urdaneta, right, publishing directors of the Inter-American Division and the West Venezuela Mission, respectively.

L. A. Ramirez is publishing director of the Inter-American Division.

of the Chollet family were baptized, Mr. Chollet made arrangements to enter the colporteur ministry. His success was both thrilling and immediate. He reports: "The very first woman I approached with my books was my first buyer and first convert! I have been canvassing for nearly five years and have had marvelous experiences. As a consequence of Bible studies with my clients, I have been instrumental in establishing a new Seventh-day Adventist church. Recently the Lord blessed me with a single cash order of \$34,500. My past earnings at the race track were substantial, but they do not begin to equal the spiritual and monetary rewards that the Lord has showered upon me in this blessed ministry!"

MICHIGAN

Church Musicians Meet at Andrews

"We are here for one purpose—to sustain the preachers in their need of musical personnel in the church." Thus Albert E. Mayes, Jr., executive director of the National Seventh-day Adventist Church Musicians' Guild, expressed the conviction he brings to guild leadership. The organization's first national meeting convened July 30 to August 1 at Andrews University, Berrien Springs, Michigan, to explore goals and needs, share resources, establish a national organization, and join university musicians in Sabbath services and music programs.

Oliver S. Beltz, guild founder, played a leading role in the convention, drawing from his seven decades of experience in music to enrich the weekend meetings.

After extensive rehearsal on Friday, guild members sang music from Felix Mendelssohn's oratorios *St. Paul* and *Elijah* at vespers, the words emphasizing the strength of the Word of God and asking for strength to preach it. Dr. Beltz's evening message, read by Richard Hammond, emphasized the importance of true worship of

God through music. Dr. Beltz traced a skeletal history of secular influence on church music, warning that "when the secular comes into the church, doctrines become flaccid, twisted, or depraved."

Petition, proclamation, and praise were fused into a unified whole at the 11:00 A.M. Sabbath worship service at Pioneer Memorial church. Prayer readied hearts for F. E. J. Harder's sermon on the Revelation. Ingrid Row sang "He Was Despised" from Handel's *Messiah* as an integral part of Dr. Harder's portrayal of the Lamb's suffering. Later Dr. Harder proclaimed the future splendor of praise in the holy city after Christ's second advent, where "the Lord God the Almighty and the Lamb are worshiped by . . . innumerable multitudes in a symphonia of choral hallelujah!" Music extended the vivid imagery as choir, orchestra, and organ united in "Worthy Is the Lamb That Was Slain" from the *Messiah*, and the congregation answered with "Worthy, Worthy, Is the Lamb" from the *Church Hymnal*.

Guild members met during the weekend to review the half-dozen years since the first chapter was formed and to consider direction for the future. On Sabbath afternoon chapter representatives shared reports of workshops, retreats, festival and seasonal music presentations, publications, and other Guild projects. Not all chapters have uniform success stories, but on the whole the organization is growing.

In a major undertaking, the guild is soliciting funds to help establish a chair in church music at the Theological Seminary at Andrews University. This project has been under way on the chapter level and the university is receiving contributions regularly. C. Warren Becker, professor of music at Andrews, commented, "I have been growing in the conviction [of the need] of showing . . . Seminary students particularly how the Word can be amplified by the musical setting of the Word."

Members gathered in two



Top, Oliver S. Beltz prepares to direct the convention's choir and orchestra in "O Lord, Thy Guardian Angel Send," from Bach's *St. John Passion*. Bottom, with Dr. Beltz, third from left, are the new national guild officers: Norman Moll, recording secretary; Carol Mayes, corresponding secretary; Albert E. Mayes, Jr., executive director; Elaine Myers, associate director; and John Minesinger, treasurer.

business sessions on Sunday to consider a declaration of principles and a constitution and to elect national officers. A basic tenet around which the proposed declaration revolves is that "music is a grand instrument ordained by God to impress the human heart with Scripture and scriptural truth." The declaration urges that musicians in the Seventh-day Adventist Church "ought to be persons of devout conduct and earnest convictions in all aspects of the Christian life."

The constitution establishes a concise set of positive objectives and a national plan of organization for the Guild. Members elected Albert E. Mayes, Jr., executive director; Elaine Myers, associate director; Norman Moll, recording secretary; Carol

Mayes, corresponding secretary; and John Minesinger, treasurer, as national officers.

Other weekend meetings featured music of three composers. Sacred music by Andrews University's composer-in-residence, Blythe Owen, was presented Sabbath afternoon by the university chorale and soloists. Vespers featured music of J. S. Bach. Oliver Beltz directed a chorale setting from the *St. John Passion* of Bach, commenting that "once we have tasted the great Bach, we are prepared for a lifelong feast of the gift God gave that man." Sunday evening's program featured music of Felix Mendelssohn and an address entitled "Amenable Patriotism" by Emil Leffler, graduate dean emeritus of Andrews University. KENNETH LOGAN



Light for Today Aired in Nahuatl Dialect

By ARMANDO MIRANDA

A PROGRAM in the Nahuatl Indian dialect has been aired for four months on radio station XEXR in Mexico, and the letters that arrive daily asking for further information show that the program is bearing fruit.

In 1973, Marcelino Chávez, a lay preacher in the Ciudad de Valles, San Luis Potosí, district of the North Mexican Mission, desiring to take the message of salvation to as many as possible, began a radio program. The 15-minute broadcast was transmitted every Sunday over radio station XECV. Brother Chávez, the speaker and producer, paid for the program out of his own funds. He also arranged for a young person from the local Adventist church to be his announcer. Letters began coming in from listeners, among them letters from Alfonso Flores, an Indian from the Hausteca region. Alfonso Flores, an intelligent man, accepted the Adventist message with all his heart. He immediately began to collaborate with

Brother Chávez in his missionary work, accompanying him on itineraries through the region and serving as his translator when he preached to the Indians.

As a result of Brother Chávez' first six months of work among the Indians, nine persons were converted. Noting his efficient work, the executive committee of the North Mexican Mission asked him to join the corps of regular mission workers, assigning him to the indigenous people of the region where he had initiated such work as a layman.

In 1975, as pastor of the Ciudad de Valles, San Luis Potosí, district, under the blessings of God he won 31 persons to Christ.

In 1976, thinking of the necessity of evangelizing the Indians in all the region, Brother Chávez considered the possibilities of another radio program, this one in the Indian dialect. When Armando Miranda, communication director of the mission, visited him, they discussed the matter, investigated the possibilities, and obtained permission for such a program. Arrangements were

made for Brother Chávez to be the announcer and for Alfonso Flores, the first Indian in the area to be converted, to be the speaker, a work which he performs exceptionally well. The 15-minute program, Tlahuili para Ama ("Light for Today"), is transmitted over station XEXR every Sunday. The script is written by Marcelino Chávez in Spanish and then translated into the Nahuatl dialect by Brother Flores. Music by the King's Heralds in Spanish is incorporated into the program at the present time, but hymns are being translated into Nahuatl, and when this is done they will be sung for the program by different groups from the University of Montemorelos so the listeners may hear songs of praise in their own tongue.

Recently the mission has officially employed Brother Flores to carry the message of Christ to his Indian brothers and sisters. This new program is undoubtedly a partial fulfillment of the words of the apostle from the Isle of Patmos—"... the everlasting gospel . . . to every nation, and kindred, and tongue, and people" (Rev. 14:6).

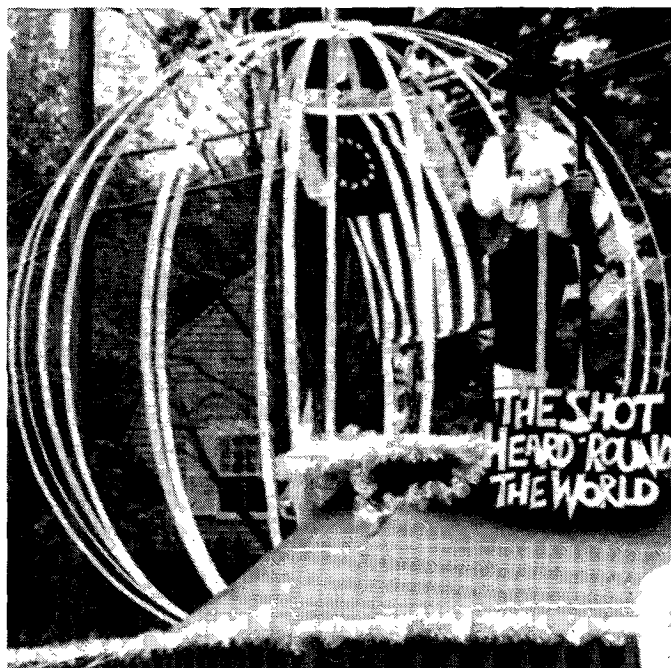
MASSACHUSETTS

Browning School Salutes America

The communities of Lancaster and South Lancaster, Massachusetts, participated in a Bicentennial celebration sponsored by Browning Elementary School on Sunday, May 9. The day's activities began at noon with a "Sundae in the Park" on the South Lancaster common. Home and School officers, along with parents, sold sundaes, drinks, sandwiches on long buns, and baked goods. The Atlantic Union College band performed at 4:00 P.M.

The main feature of the day's activities began at 2:00 P.M. when the police escort led the school parade two miles down Main Street from Lancaster to South Lancaster. Newspaper reporters estimated that more than 5,000 persons lined the parade route to see the 28 floats and marching units.

The parade featured the Pathfinder color guard and Browning School's Colonial Drum Corps. "Benjamin Franklin," portrayed by Bruce Millet, a seventh-



David Wright portrayed the patriot who fired "the shot heard round the world" in the Browning Elementary School's Bicentennial parade.

Armando Miranda is communication director of the North Mexican Mission.

grader at Browning, was the parade marshal. The school's 14 classrooms each developed a float with a Bicentennial theme. Mrs. Julia Johnson, mother of eight and grandmother of 26, represented mothers in the parade, held on Mother's Day.

DWIGHT MAYBERRY
Principal, Browning
Elementary School

ILLINOIS

LLU Participates in 12-Week Health Series

A 12-week health-evangelism program in Downers Grove, Illinois, that began July 17 is being directed by Reuben A. Hubbard, assistant professor of health education at the Loma Linda University School of Health.

The Feeling Good Seminar, an adult-education program combining health education and Bible education, is being sponsored by the Loma Linda University School of Health, Andrews University, Hinsdale Sanitarium and Hospital, and the Illinois Conference.

Four School of Health students—Fred Elkins, Kathy Hargrave, Diane Patterson, and Joyce Sampson—also will be working with this program. The three young women are planning to be health educator/Bible instructors.

In addition to the health and Bible lectures, the Feeling Good Seminar includes an exercise tolerance test, food demonstrations, and a Heart-beat program, during which a blood analysis for cholesterol, triglycerides, and blood sugar will be made and a life-style evaluation given.

Several School of Health graduates employed in the Illinois Conference are assisting with the seminar: Robert Hirst, Donna Meyer, Stoy Proctor, and Roy Wightman, health educators; and Lynn Baerg, pastor.

"We are seeing a real interest in health evangelism among our conferences," Elder Hubbard says.

"We are encouraged by this interest and pleased for the opportunities it will give our students to actively participate in health evangelism."

KENYA

Keroka Crusade Held on Hillside

More than 1,000 persons gather every night on a hillside in the hill country of the Kisii tribe in western Kenya to hear the Adventist message preached. The place is Keroka, a community of small shops in the midst of a thriving and densely populated farming area. There is no electricity or modern conveniences for miles around Keroka, and there is no Adventist church there. Neither is there a building large enough to accommodate crowds for an evangelistic series. So this grassy hillside is both an "only" and an "ideal" spot for the evangelistic meetings.

Besides these outdoor evening meetings, which began August 1, meetings are being conducted in six communities back in the hills for people who would like to attend the meetings in Keroka but who don't want to travel back to their homes after dark. Some of these smaller meetings also are being held outdoors.

Several ministers have gathered from various parts of the field to attend the field-school classes in connection with the meetings. Classes are conducted each morning from 8:30 to 10:30, and then the men scatter out to the smaller meetings and to their visitation. Other ministers are expected to join this group shortly as camp meeting appointments come to an end.

ROGER HOLLEY
Ministerial Secretary
East African Union

HONDURAS

Hospital Shows Its Concern for Patients

The next 60 newborn babies at the Valley of the Angels Hospital in Honduras will leave the hospital snugled warmly in soft receiving blankets donated by the Dorcas Society of the Leesburg, Florida, church. Women who come to the Honduras hospital to have their babies often fail to bring clothing in which to take the baby home.

Mrs. Frank McNeil, wife of the hospital medical director and herself a doctor, and Ana Batz, a nurse, were concerned about these babies. Nurse Ana often had to scurry around hunting for anything, even a clean rag, in which to wrap the new arrivals. A volunteer worker at the hospital wrote to a friend of hers in Leesburg, Florida, Mrs. Wallace Good, and told her about the newborn babies with nothing to wear. Mrs. Good talked with the church Dorcas leader, who gave her some money with which to purchase material, and then Mrs. Good sewed the 60 receiving blankets. Elliott and Marge Schermerhorn, volunteer workers on their way to the Valley of the Angels Hospital, who were visiting in Leesburg, agreed to take the blankets to Honduras with them.

While the McNeils and Nurse Ana are taking care of

the physical needs of patients, the hospital chaplain, Jorge García, and his assistant, Bob Maxson, are taking care of the spiritual needs of the patients and of those in the communities surrounding the hospital. They held an evangelistic crusade in a village ten miles from the hospital and established a branch Sabbath school. The two-room meeting place was soon filled with children and adults.

Then Pastor García ran into a problem. There was no one to teach the children. The few adults on the grounds of the new hospital who could speak Spanish were already involved with the adults and children who were coming to Sabbath services at the hospital.

At last someone volunteered to go each Sabbath to the branch Sabbath school to teach the children. The pastor accepted the offer, but



Marge Schermerhorn, right, gave Mrs. Frank McNeil and Ana Batz 60 receiving blankets for babies leaving the nursery of their hospital.

with misgivings. The volunteer was only 10 years old. She was Rhonda McBroom, daughter of the hospital administrator. Six months later the pastor has no more doubts. Rhonda is a born leader. She speaks Spanish fluently. Many of the children are older than Rhonda, but she has taught them songs, memory verses, and Sabbath school lessons. And already one of the older boys has been baptized.

Five hundred patients a month come to the hospital for help. Seventeen persons have been baptized, and more are in a baptismal class. Hundreds are studying the Bible lessons and taking Bible studies; 317 have already graduated from the Voice of Prophecy Bible courses.

GLADYS VEST DELONG
Dorcas Leader
Valle de Angeles Church

MINNESOTA

Artichoke Church Marks Centennial

[The author of this article, at 90 the oldest member of the Artichoke church, was asked to write a history of the church for its Centennial celebration July 9 and 10. He suffered a stroke before he was able to give his report, but a copy of it was read at the celebration. This is a condensation of it.—EDTORS.]

While the United States celebrates its Bicentennial, the Artichoke, Minnesota, church celebrates its Centennial. On July 9 and 10 church members took time to consider their past.

J. G. Matteson, who had come to America with his parents from Denmark in 1855, and who began preaching the Adventist message in Wisconsin in 1865, later began preaching in southern Minnesota and Iowa. On a trip to Battle Creek, Michigan, he urged

that tracts be printed in the Scandinavian languages and a paper started. He learned to set type, and soon printed tracts. In 1872 the first foreign-language periodical of the Seventh-day Adventist Church, *Advent Tidende*, appeared. In 1874 the Swedish periodical *Sanningens Hårld* was published, edited by C. Carlstadt.

Lars Jensen, an early settler near Artichoke Lake, Wisconsin, found a part of one of the earliest issues of *Advent Tidende*. He wrote to the publishers in Battle Creek and asked that a Scandinavian minister be sent to Artichoke. J. F. Hanson answered the call, and the first baptism in that area was conducted in 1873.

There were eight charter members when the believers were organized into a com-

pany in 1875 by C. Nelson, and in the spring of 1877 the company was organized and welcomed into the Minnesota Conference sisterhood of churches. The year between these two dates, 1876, has been taken as the beginning of the Artichoke Church. The first church was built in 1895, and in 1897 the church began an elementary school there.

Lars Jensen, a charter church member, was one of the crew members on the *Pitcairn*, which sailed for the South Pacific from San Francisco on October 20, 1890. He was the first of the Artichoke members to serve overseas. Many other of the church's members have become denominational workers, serving in the United States, Canada, Asia, Africa, South America, and Europe.

H. O. OLSON

SEPTEMBER 12, 1976,
10 AM—4 PM

**sunday
open
house**

LITERATURE EMPHASIS
MISSION 76

b **ADVENTIST**
BOOK
CENTER

a **c**

As a part of 1976 Literature Emphasis Year, all of the Adventist Book Centers in North America chose Sunday, September 12, as a special day to feature our Adventist publications. Plan now to visit your Adventist Book Center Sunday, September 12, 1976, 10 AM—4 PM.

Ministers Are Ordained at Camp Meetings



SOUTHERN CALIFORNIA

Eight Southern California Conference pastors and a departmental director at the Voice of Prophecy were ordained to the gospel ministry at the conference's convocation in Lynwood on June 26. The one-and-a-half-hour service was attended by 4,000 persons. Those on whom hands of ordination were laid are pictured with their wives. Top: Keith A. Seltzer (Culver City), Harry Krueger (East Los Angeles), John Robertson (Voice of Proph-

ecy), and Eliseo Orozco (La Puente). Walter Nelson (Los Angeles Central) posed with those pictured, but opted to await his father's return from Europe this fall to be ordained. Bottom: Ervin Beasley (Hacienda Heights), A. Randolph Thompson (Sun Village), William Broadwell (Palmdale), Richard Shadduck (Ridgecrest), and Robert Dent (University).

FRANKLIN W. HUDGINS

Southern California Conference



SOUTHWEST REGION

Two young men, pictured with their sponsors, were ordained at the Southwest Region Conference camp meeting in Keene, Texas, conducted June 18 to 26. From left to right are W. J. Cleveland, Jr., candidate; W. J. Cleveland, Sr., sponsor; B. Wright, candidate; and R. F. Warnick, sponsor.

W. J. Cleveland, Jr., an Oakwood College graduate who did further study at Andrews University, is pastor of the Tyler-Longview and Nacogdoches, Texas, churches.

Billy Wright completed his undergraduate work in 1970 at Southwestern Union College and earned a Master of Divinity degree from Andrews University.

DORIS JONES



ARKANSAS-LOUISIANA

The ordination of four young men to the gospel ministry was a high light of the recent Arkansas-Louisiana camp meeting. The ordained ministers and their wives, Elder and Mrs. Keith McNabb, Elder and Mrs. Keith Mattingly, Elder and Mrs. John Morrison, and

Elder and Mrs. Larry Dittberner, are pictured with W. H. Elder, Arkansas-Louisiana Conference president, left, and B. P. Haskell, conference secretary-treasurer, right.

W. H. ELDER

President, Arkansas-Louisiana Conference

Australasian

● More than 1,500 persons are attending the Better Living Crusade in the Kukam Adventist church in Honiara, Solomon Islands.

● Wide newspaper and radio coverage was given to a Five-Day Plan to Stop Smoking that was conducted recently by division temperance director R. W. Taylor at Nuku'alofa, the capital of the South Pacific Kingdom of Tonga. The program was officially opened by the royal princess.

● June 8 was a high day in Tonga when Parliament was opened by King Taufa'ahau Tupou IV. The Adventist Beulah College band, followed by the Beulah students, led the procession of schools and formed an honor guard. A number of Adventist expatriate workers were official guests at the celebration.

● Neil Keene from Western Australia has been appointed as Sydney Adventist Hospital's first full-time physical education instructor. He will initiate a fitness routine for participants in the hospital's preventive medicine program.

● Clarrie O'Neill, publishing director of the North Queensland Conference, recently was given 16 minutes free prime time on Mount Isa commercial television to discuss the Home Health Education Service.

South American

● In 1977 Brazil will celebrate the fiftieth anniversary of the social assistance given by launches on the Amazon River. In 1927 a young German missionary, Hans G. Mayr, moved to the Amazon region, where he constructed the first missionary launch, *Ulm a Donau*. In 1929, upon Leo Halliwell's arrival, the work was greatly expanded with the construction of new launches. Mr. Mayr lives in Chile now.

● The Paraguay Conference, which reported about 1,000 members for 70 years, has experienced an awakening and now reports 1,700 members.

Its president, Daniel Arn, expects the conference to reach a membership of 2,000 by the end of this year.

● There are 65 Seventh-day Adventists in the Paraguay Conference who belong to the Japanese colony. They support a school in Asunción, directed by Yuji Eida and founded in 1973. Fifty of its students study in Spanish, and 85 in Japanese. Elder Eida is giving Bible studies to 26 interested Japanese persons who live in the hinterlands.

North American

Atlantic Union

● A former synagogue in a large Spanish-speaking community in Queens, New York, purchased in 1975 and remodeled, was opened for church services on July 17. Donald J. Sandstrom, Greater New York Conference president, was guest speaker. Church membership is nearly 200.

● The Greater New York Academy student body raised more than \$1,500 during the second semester by participating in a walkathon. The money will be used for paneling the front of the school chapel, a down payment on a minivan, cafeteria trays, and photographic equipment.

● More than 300 persons attended the Providence, Rhode Island, Radiant Living Seminar conducted by Mark Finley's evangelistic team, and more than 35 of them have been baptized.

● A conferencewide youth rally was held on July 24 at Union Springs Academy, Union Springs, New York.

● Keith Murray, an administrative director of Mental Health Programs at New England Memorial Hospital, will join the education-behavioral science staff this fall at Atlantic Union College.

● The annual church service in Washington, New Hampshire, was held on Sabbath, August 14. G. Ralph Thompson, a General Conference vice-president, was the speaker.

Canadian Union

● More than 100 persons crowded the new Lloydminster, Saskatchewan, church on May 22 to witness the first baptismal service in the new structure. Four converts were baptized.

● Four converts were baptized into the Quesnel church in British Columbia recently. These people had been contacted during last year's Ingathering campaign and had telephoned the local radio station to find out where the Adventists were meeting on Saturday mornings. When the announcement was made on the radio an alert Adventist telephoned them and studied with them.

● Twenty-seven persons completed a 12-week Wā-Rite program in the Henderson Highway church Centennial Hall in Winnipeg, Manitoba. Director of the program was Mervin Kempert, pastor, assisted by Mrs. Kempert and Birthe Djokowich, a physical therapist.

Columbia Union

● The Real Truth Crusade is the first evangelistic crusade to be held by the Northeast church in the District of Columbia. Twenty-two church members volunteered to serve as Bible instructors under the direction of William Hall, pastor, and Jesse Baker, lay activities leader.

● Laymen of the New Shrewsbury, New Jersey, church were forced to move to larger quarters when 200 people showed up for their recent Five-Day Plan to Stop Smoking. The original meeting place could accommodate 70 persons. Eighty-eight persons stopped smoking, many came to follow-up meetings on healthful living, and a small band is meeting on Sabbath to worship.

● Two hundred thirty-one persons have been contacted and 18 Bible studies begun within the first two weeks of Operation Outreach in the Smyrna church of Lynchburg, Virginia.

● Marty Weber has taken over full responsibility for the Lewisburg and Rainelle, West Virginia, churches.

● Shenandoah Valley Academy graduated its largest class in ten years on May 30. The 91-member class was the last to use the old administration building, Shenandoah Hall, which has since been demolished to make way for the new administration building.

Lake Union

● Plans for widening the program offerings of the social service department of Hinsdale Sanitarium and Hospital, in Illinois, are underway with the arrival of the director of the department, Irwin Reynolds.

● Ionia, Michigan, young people backpacked 17 miles

OREGON ADVENTIST BEGINS 105TH YEAR



On her 104th birthday, Mrs. Effie Wright of Portland, Oregon, showed a sparkle and zest for life, enjoying her gifts and visitors. "I've been an Adventist almost all my life," said Mrs. Wright, delighted at the prospect of being taken to a church service on a forthcoming Sabbath.

LORRAINE JUBERG
Oregon Conference

in the Kalkaska area recently. The plan of the trip was to help establish personal worship habits. The Bible and *Steps to Christ* were required gear.

● Erich Bekowies has been named principal of Adelpian Academy, Holly, Michigan, replacing Joshua Swinyar, who requested reassignment and a return to pastoral duties. Mr. Bekowies has been serving as guidance counselor and choir director at Adelpian for four years.

● Harold Oetman, principal of the Lansing, Michigan, church school, has been named to succeed Raymond Brooks as principal of Grand Ledge Academy, Grand Ledge, Michigan. Mr. Brooks has accepted a call to the Indiana Conference.

● Escanaba, Michigan, is the location of a new Community Services center, which was officially opened on Sunday, June 13, during the Upper Peninsula camp meeting. Escanaba's mayor, Robert N. Bink, cut the ribbon to open the new center.

● Paw Paw, Michigan, Adventists broke ground for their new church on June 6. The land, just outside of Paw Paw, plus a sum of money, was given by Neil Mullins.

Northern Union

● Forest Ridge Camp, in Iowa, has hosted 260 young people this year at day camps and other camp programs.

● The Des Moines, Iowa, church was dedicated on July 31. Beginning in 1885 with a group of 15 young persons, the church has increased its membership to 750. Robert H. Pierson, General Conference president, was the dedication speaker.

Southern Union

● Walker Memorial Hospital, Avon Park, Florida, has been accredited by the Joint Commission on Accreditation of Hospitals, according to John McClellan, executive vice-president.

● Literature sales in the



GUATEMALA CONFERENCE DEDICATES CHURCH

On May 5, 1976, the Adventist congregation in a rural region of Guatemala known as El Arisco dedicated their church building, decorating it for this special occasion with fresh pine needles and palm branches. The members in this agricultural community had worked hard to build this church. With them to take part in the service were Alfredo Gaona, mission president; J. González Rique, secretary-treasurer; Isidro Valdés, manager of the Adventist Book Center; and Elden Cruz, district pastor.

ALFREDO GAONA
President, Guatemala Mission

union for the first seven months of 1976 are 13 per cent ahead of the same period last year, the total being \$1,394,338. All seven conferences show increases, reflecting primarily the expanded sale of The Bible Reference Library. Only a few hundred Spirit of Prophecy books had been sold by this date in 1975, but this year 12,332 volumes, including *Bible Readings*, have been placed in the homes.

● The first annual convention of the Black Adventist Medical-Dental Association convened August 6 to 8 in Nashville, Tennessee. Twenty-five doctors from ten States, along with their families and several medical-school students, were

in attendance. Officers elected included: J. Mark Cox, M.D., of Orlando, Florida, president; W. E. Coopwood, M.D., of Nashville, secretary; J. A. Rhyne, M.D., of Huntsville, Alabama, editor of national publication.

Southwestern Union

● The Loma Linda School of Health team received a warm welcome in Amarillo, Texas, where for three days in mid-July they gave fitness tests to more than 500 persons at St. Anthony's Hospital.

● A cooking school was held recently in Truth or Consequences, New Mexico, under the direction of Margaret

Lacklinder, of Corrales, and June Peak, of Enterprise, Kansas. Forty-seven persons attended.

● J. N. Morgan, Southwestern Union Conference religious-liberty director, met with the ministers of the Oklahoma Conference at their monthly workers' meeting recently to discuss labor-union problems, Sabbath problems, and bills introduced in the State legislature that would affect Seventh-day Adventists.

● Martin Martinez, literature evangelist in the Albuquerque, New Mexico, area, recently saw six persons baptized as a result of his labors.

Andrews University

● The 16th mission institute at Andrews University was conducted by the Department of Missions, June 14 to July 24. The 101 missionaries who registered included 30 who were on furlough. More than half the missionaries attending the institute are scheduled to go to Africa.

● Several thousand dollars' worth of greenery was recently donated to Andrews University by the widow of Paul T. Gard, Jr., formerly of Watervliet, Michigan. The collection of broad-leafed evergreens includes some rare shrubs.

● Omer L. Wagoner, assistant professor of psychology at Andrews University, has received certification as a consulting psychologist. Dr. Wagoner is one of the few certified consulting psychologists in Michigan. The Michigan State Board for Certification of Psychologists requires that the candidate have a Ph.D. in psychology and five years of professional experience before being eligible for certification.

● The first Higher Education Convention of Seventh-day Adventists in eight years was held at Andrews University, August 9 to 16. More than 800 delegates from Seventh-day Adventist colleges and universities in North America attended.

CAST YOUR VOTE FOR THE REVIEW!

Instead of telling you all the benefits you can receive by subscribing to the REVIEW this year, we're going to give you only three:

1. Information on current events.
2. Preparation for Christ's coming.
3. Opportunities for activity within the church.

We think these are pretty important benefits, and so will you as you read the special material that's been prepared for you and is on its way to your home! Look for it today and cast your vote for the REVIEW!

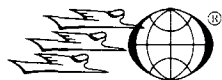
REVIEW EMPHASIS, September 11-October 9, 1976

VOTE

for an informed church
for a prepared church
for an active church



Review



Advent Review & Sabbath Herald
126th Year of Continuous Publication

EDITOR

Kenneth H. Wood

ASSOCIATE EDITORS

Joseph J. Battistone, Don F. Neufeld

ASSISTANT TO THE EDITOR

Eugene F. Durand

ADMINISTRATIVE SECRETARY

Corinne Russ

EDITORIAL ASSISTANTS

Aileen Andres, Jocelyn Fay

EDITORIAL SECRETARY

Pat Hill

ART

Designer, G. W. Busch

CONSULTING EDITORS

Robert H. Pierson, W. Duncan Eva,
W. J. Hackett, C. D. Henri, Alf Lohne,
M. S. Nigri, G. Ralph Thompson,
Francis W. Wernick, Neal C. Wilson

SPECIAL CONTRIBUTORS

C. O. Franz, K. H. Emmerson, R. R.
Figuhr, B. L. Archbold, W. T. Clark,
R. R. Frame, R. S. Lowry, Edwin
Ludschner, M. L. Mills, Enoch Oliveira,
W. R. L. Scragg, C. D. Watson

EDITORS, SPANISH EDITIONS

Inter-America, Wanda Sample
North America, Fernando Chaij
South America, Gaston Clouzet

CORRESPONDENTS,

WORLD DIVISIONS

Afro-Mideast, Charles D. Watson;
Australasian, Robert H. Parr, M.G.
Townsend; Euro-Africa, E. E. White;
Far Eastern, V. L. Bretsch, Jane Allen;
Inter-American, Tulio R. Haylock;
Northern Europe-West Africa, Paul
Sundquist; South America, Arthur S.
Valle; Southern Asia, A. M. Peterson;
Trans-Africa, Perry A. Parks

CORRESPONDENTS,

NORTH AMERICA

UNIONS

Atlantic, Geraldine I. Grout; Canadian,
A. N. How; Central, Clara Anderson;
Columbia, —; Lake, Jere Wallace;
North Pacific, Cecil Coffey; Northern,
Halle Crowson; Pacific, Shirley Burton;
Southern, Oscar L. Heinrich; South-
western, J. N. Morgan

UNIVERSITIES

Andrews, Opal Young; Loma Linda,
Richard Weismeyer

CIRCULATION

Manager, Edmund M. Peterson

SUBSCRIPTIONS

US\$15.95. Single copy 45 cents. Address
all correspondence concerning subscrip-
tions to the Manager, Periodical De-
partment, Review and Herald Publishing
Association, 6856 Eastern Avenue NW,
Washington, D.C. 20012, U.S.A.

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

TO CONTRIBUTORS

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

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

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.

William Cleveland, pastor, Bir-
mingham, Alabama, from South-
west Region Conference.

Philip G. Garver, staff, South-
ern Missionary College, from
Mount Vernon Academy, Mount
Vernon, Ohio.

Obed O. Graham, pastor, Or-
lando, Florida, from Chesapeake
Conference.

Melvin Hale, evangelist, Louis-
ville, Kentucky, from Pacific Un-
ion College.

Lawrence Hamilton, evangelist,
Gadsden, Alabama, from An-
drews University.

S. J. Jackson, pastor, Mont-
gomery, Alabama, from Detroit,
Michigan.

W. H. Kibble, pastor, Nashville,
Tennessee, from Buffalo, New
York.

Dean Kinsey, principal, Forest
Lake Academy, Maitland, Flor-
ida, from Mount Vernon Acad-
emy, Mount Vernon, Ohio.

Dan Knauff, pastor, Potomac
Conference, from Idaho Confer-
ence.

W. Sid Mills, principal-teacher,
Chesapeake Conference, from
Wisconsin Conference.

Jack Pester, district leader and
pastor, Kansas Conference, from
Oregon Conference.

Harvey Rudisale, administra-
tor, Medical Center Hospital,
Punta Gorda, Florida, from Far
Eastern Division.

Don Steinert, staff, Columbia
Union College, from Loma Linda,
California.

William H. Wilson, vice-presi-
dent, Southern Adventist Health
and Hospital System, Inc., from
Hinsdale Sanitarium and Hospital,
Hinsdale, Illinois.

STUDENT MISSIONARIES

Candis C. Calandra (SMC), of
Delbarton, West Virginia, to
serve as teacher, Honduras Mis-
sion, Tegucigalpa, Honduras, left
Miami, Florida, June 30, 1976.

Alvin R. Goulbourne, Jr. (OC),
of Rochester, New York, to
serve as teacher, Korean Lan-
guage School, Seoul, Korea, left
Los Angeles, California, June 27,
1976.

Marjorie Ruth Hamilton
(WWC), of Delbarton, West Vir-
ginia, to serve in establishing
youth centers, Honduras Mis-

sion, Tegucigalpa, Honduras,
left Miami, Florida, June 30,
1976.

James E. Miller (WWC), of
Enterprise, Oregon, to serve in
district pastoral work, Bolivia
Mission, La Paz, Bolivia, left Los
Angeles, California, June 9, 1976.

Notices

International Religious Liberty Association Legal Meeting

□ Notice is hereby given that a legal meet-
ing of the International Religious Liberty As-
sociation will be held on Monday, October 18,
1976, 9:30 A.M., in the Takoma Park Seventh-
day Adventist church, 6951 Carroll Avenue,
Takoma Park, Maryland, for the purpose of
transacting such business as may properly
come before the members of the Association.

M. E. LOEWEN, Secretary

Deaths

BLAKE, Elizabeth—b. Jan. 23,
1882, Tell City, Ind.; d. June 12, 1976,
Urbana, Ill. She taught church school
for 30 years in Indiana and Wisconsin.
Survivors include two sisters, Etta
Blake and Rhoda Pekinpaugh.

COOPER, Emma Howell—b. Aug.
2, 1895, Rutland, Iowa; d. June 24,
1976, Olympia, Wash. A graduate of
Oak Park Academy, Nevada, Iowa,
she worked from 1918 to 1936 as a sec-
retary in the General Conference Mis-
sionary Volunteer Department, taking
several years off to finish her schooling
at Emmanuel Missionary College and
graduating in 1925. From 1936 to 1938
she was registrar of the Seventh-
day Adventist Theological Seminary;
from 1942 to 1944 she was secretary
to H. M. S. Richards at the Voice of
Prophecy; from 1944 to 1952 she
worked at the General Conference
again, in the Transportation and Med-
ical departments. After her marriage to
Urban E. Cooper in 1952, she worked
for the Harris Pine Company in Pen-
dleton, Oregon, and at a school for the
retarded. Survivors include four broth-
ers.

DUCE, Crystal E.—b. March 23,
1883, Shawnee, Kans.; d. July 3, 1976,
Walla Walla, Wash. She taught in Sev-
enth-day Adventist schools for 41 years
and was principal of the San Bernar-
dino, California, Adventist Academy
for seven years. In 1904 she married
William G. Duce, who died in 1969.
Survivors include a daughter, Esther
Surdam, and a sister, Hazel Meyer.

FERGUSON, Henry Leland—b. Jan.
1, 1894; d. May 24, 1976, Salisbury,
Rhodesia. He was a pioneer missionary
in the Belgian Congo (now Zaire) and
other places in Southern Africa from
1923 to 1941. Survivors include a
daughter, Doris Venter, and a son,
Clark.

GARDNER, Elva Martha Babcock—
b. Sept. 12, 1898; d. June 24, 1976,
Chunky, Miss. A graduate of Union
College, Lincoln, Nebraska, where she
met her husband, Earl Gardner, she
spent 14 years as a missionary in India
and several years in Jamaica. She also

taught at Southern Missionary College,
Collegedale, Tennessee, and wrote a
book about the college entitled *A
School of His Planning*. Other books
she wrote include *Bubbles and Squeak*,
*Mahanraj, Sundra Bi, Child of Happi-
ness*, *Lure of India*, *Thumbby*, and
Judy in the Orient.

LETHBRIDGE, Albert William
Bowring—b. May 17, 1903, Plymouth,
England; d. June 18, 1976, Thousand
Oaks, Calif. A graduate of Stanbor-
ough College (now Newbold College)
in England, he worked in the London
transportation office of the General
Conference as an accountant for eight
years. From 1940 to 1947 he was as-
sistant manager of Granose Foods.
From 1947 to 1951 he was secretary-
treasurer of the North England Con-
ference, then he became business
manager and teacher at Newbold Col-
lege for 11 years. His first wife, Laura
Bartlett, died in 1956. Five years later
he married Elizabeth Buck and be-
came secretary-treasurer of the Met-
ropolitan church in Detroit, Michigan.
From 1965 until his retirement he
served as assistant treasurer of Faith
for Today. Survivors include his wife;
two sons, Keith and Gordon; and six
grandsons.

REBELL, Frederick George—b.
June 18, 1903, Ohio; d. May 16, 1976,
Colton, Calif. A graduate of Mount
Vernon Academy, Pacific Union Col-
lege, and Loma Linda University, Dr.
ReBell served as a minister in the Cen-
tral Mexican Mission from 1926 to
1927 and was president of the Yuca-
tan Mission from 1927 to 1928. In later
years he served on the staff of the
Loma Linda University School of
Medicine. Survivors include his wife,
Marie; a son, Barry George; and a sis-
ter, Elfrieda Werner.

Coming

September

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
(South American Division)

1977

January

1 Soul-winning commitment
1 Church Lay Activities Offering
8-15 *Liberty* magazine campaign
15 Religious Liberty Offering
22 Medical Missionary Day

The Back Page

Three New Planes Ferried to Africa

In late July three small planes were flown from Washington, D.C., to the Trans-Africa Division. Jim Lanning, member of the Spencerville, Maryland, church and veteran ferrier of mission aircraft, flew to the Azores with the aid of a strong tail wind that reduced flight time from the normal 15 hours to eight. He was then joined by Don Latsha, of Auburn Academy, Auburn, Washington, and together they flew two Cessna 206's to Zaïre, where they will be used to supply food to villagers in the Kasai Province. A third plane, a Cessna 210, was flown to Botswana for use in other sections of the division.

Three similar aircraft are shortly being flown to other mission fields. The church owes much to those generous friends who make possible the purchase of such planes and to the pilots who ferry them to their destinations.

BERNARD E. SETON

College Development and PR Officers

New officers for ACPRAD (Association of College Public Relations, Alumni and Development Personnel) 1976-1977 were elected during the North American Division of Higher Education Convention at Andrews University, August 9 to 16. They are: Donald J. Coles, of Pacific Union College, president; D. G. Prior, of Loma Linda University, president-elect; and D. H. Bauer, of Andrews University, secretary.

VICTOR H. COOPER

New Gallery Ceiling Collapses

A portion of the ceiling of the New Gallery evangelistic center on Regent Street, London, collapsed Sunday evening, August 1. Staff members, noticing the widening crack in the ceiling of the main auditorium, had transferred the regular Sunday meetings to another hall in the

building, thus averting probable injuries or fatalities.

After examination, the London district surveyor has ordered the demolition of the entire ceiling. Connoisseurs declare the ruined ceiling one of the outstanding examples of its type in London. It was installed about 1904 and was heavily ornamented and richly painted. The New Gallery, like most of the Regent Street buildings, is under a preservation order for its architectural significance. Estimates for the rebuilding of the ceiling range up to £20,000 (US \$36,000).

The ceiling collapse occurred at an unfortunate time for the New Gallery program. According to Russell M. Kranz, director, the autumn series of evangelist meetings is about to begin, along with a series of concerts. More than £5,000 has already been committed to evangelistic meetings this autumn. A minimum of six to eight weeks will be required to replace the ceiling with a temporary structure.

According to Pastor Kranz, the center is entering one of its most fruitful periods. He requests prayers for the success of the work in central London.

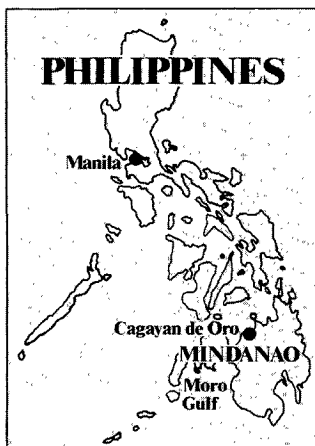
WALTER R. L. SCRAGG

SAWS Sends Aid to Philippines

Twelve Seventh-day Adventists have lost their lives in the recent earthquake and tidal wave around Moro Gulf, on the southern Philippine island of Mindanao, and 63 Seventh-day Adventists have been left homeless, according to G. O. Bruce, treasurer of the Far Eastern Division.

Seventh-day Adventist World Service has set up its relief program in the city of Pagadian, where 934 persons were killed and 38,000 are homeless. SAWS and the Far Eastern Division set up an initial fund of \$20,000 to purchase urgently needed food and building materials.

Disaster supplies from the SAWS warehouse in the Philippines were distributed immediately, and nearly 50 tons of relief supplies are being



shipped to the Philippines and should arrive in a few days. In addition to this, nearly 20,000 pounds of clothing is being flown to the disaster area by Philippine Airlines from the SAWS warehouse in Watsonville, California.

W. R. L. Scragg, president of the Northern Europe-West Africa Division, has offered help from that division in the form of tents, blankets, clothing, and water purification tablets. These items will be flown from Europe directly to Manila. This brings the total value of our relief supplies to the Philippines to more than \$100,000.

The mission plane from Mountain View College has been used for aid and survey operation.

There are more than 66,000 Seventh-day Adventist church members in the South Philippine Union Mission, with headquarters in Cagayan de Oro.

H. D. BURBANK

In Brief

Middle East College closes: Due to the situation that has prevailed in Beirut, Lebanon, Middle East College will not offer classwork during the 1976-1977 school year. Plans call for reopening the school for the 1977-1978 school year.

Relief for Guadeloupe: Relief supplies from the SAWS warehouse in New York have been sent to Guadeloupe, where the expected eruption of a volcano has caused 70,000 persons, including 1,000

Seventh-day Adventists, to be evacuated from their homes. One hundred tents and 2,200 blankets, valued at more than \$15,000, were flown to Guadeloupe at no charge by Air France.

Grant to Oakwood: Oakwood College, Huntsville, Alabama, has been granted an alumni incentive award and a cash grant of \$1,000 by the United States Steel Foundation. The college was selected as first place award winner for private institutions in the predominantly black institutions category of the United States Steel Alumni Giving Incentive Awards Program. These awards are designed to encourage institutions to undertake alumni fund-raising activities and have been instrumental in increasing alumni giving to record levels in 1974-1975.

If you're moving, please let us know six weeks before changing your address. Print your new address at right, clip out this entire corner, including the label, and send it to us. If you have a question about your subscription, please clip this form to your letter.

Mail to: Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012.

To subscribe, check the appropriate boxes below, print your name and address clearly, and mail this form with your payment to your Adventist Book Center. Expires 8/31/77.

☐ New subscription
☐ Renew my present subscription
☐ One year (US\$15.95)
☐ Single copy 45 cents

name (please print) _____
 address _____
 city _____ state _____ zip code _____