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Jesus & Judas

By DONALD JOHN

There, beside the road, were the remains of what had once been a handsome man, an intelligent man, an impressive man.

HE WAS AN EDUCATED MAN AND PROBABLY handsome. He was smooth and well mannered. He was sharp, he was energetic. He had class. He dressed elegantly. He had a commanding way about him. He was tall and strong and athletic. He was discerning and keen and had executive ability. He was good with money. He knew how to win friends and influence people. He was voted most-likely-to-succeed, president of his class. He was guest of honor at every party. Men begged him for advice; ladies vied for his heart. *And one thing more*—he turned out to be the most despised man in history. No parent would dare name a son after him, for his name became synonymous with words like *traitor*, *turncoat*, and *snake*. He was Judas.

One day Jesus and the disciples—only 11 of them then—were working. They were teaching and healing and comforting when Judas approached. What an impressive sight he was, totally unlike the other apostles. Judas had had his eye on Jesus for some time; he wanted to make sure Jesus was going somewhere before he offered to join up, and he waited until Jesus' crowds got bigger and bigger before coming around. And Jesus knew from the first what Judas was after, but the disciples didn't. They were excited about the possibility of someone as magnificent as Judas joining up.

We're the same today. We positively melt when someone important says something nice about our church. It's only human to do so. We would have been excited, too. We, like the disciples, would have been irate, disgusted if Jesus had tried to talk Judas into joining another group. After all, might we have thought, along with John and Peter and the rest, "Is Jesus jealous?" Is He afraid Judas will take right over? We look at the outside and, make no mistake about it, Jesus does too: it's important to be well-informed and neat, and interesting. Ellen White says, "The development of all our powers is the first duty we owe to God and to our fellow men."—*Christ's Object Lessons*, p. 329. Satan would like nothing more than to have those who claim to be disciples of Jesus be uninformed, narrow-minded, grouchy, unable to have fun. Then he could point and say—that's what being a friend of God does for a person. No, it wasn't that Judas was clever and handsome and fun-loving that made our Lord shy away from him. It was what was on the inside; it was the

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Tender, Loving Care

In flight, Los Angeles to Chicago

I was aboard a 747 jet nearing the London airport. As it can be on occasion, the air space over the big British city was very foggy. We were compelled to spend some time in a holding pattern, waiting for the atmosphere to clear before we could land.

As we circled high over London one of the stewardesses came back to where I was sitting.

"You are a minister, aren't you?" she began.

"Yes," I replied, a bit startled that she had reached that conclusion.

"Are you a Seventh-day Adventist minister?" she continued.

Now I was intrigued.

"Yes, I am," I replied. "Why do you ask?"

"Do you know the Hinsdale Adventist Hospital near Chicago?" she queried.

I responded affirmatively.

"Well, my father passed away in that hospital a few weeks ago, and I just want you to know that I think Seventh-day Adventists are wonderful people—real Christians," she explained.

This, naturally, was music to my ears. The stewardess continued: "My father was ill with terminal cancer, and how lovingly and carefully they cared for him during his last days. They couldn't have done more for him. My family appreciated it so much, and I just wanted you to know it."

We visited a few minutes more. "Then after my father's death the doctors and nurses—everybody—were so thoughtful. They spoke to us personally and sent cards to us. It was all so comforting. You Adventists are good people!"

The clearing of the fog and the descent into Heathrow Airport cut our conversation short, but the words of this appreciative stewardess still ring in my ears: "How lovingly they cared for him during his last days. . . . You Adventists are wonderful people—real Christians."

How had that appreciative young stewardess received this impression of Seventh-day Adventists? By the tender, loving care of committed Adventist personnel in one of our health-care institutions.

Last night the telephone rang in my motel room. When I answered, the voice on the other end of the line identified herself as a friend of Adventists but not a member of the church.

"Up until a year and a half ago I thought Seventh-day Adventists were some queer sect [she used the word "kooks," which I don't like]. I didn't want to have anything to do with them. But my husband, who holds an important post in a large firm, had a drinking problem—a very real one.

"One day a Seventh-day Adventist colporteur came to my door, and when she learned of my husband's problem she recommended that we go to the Wildwood Sanitarium

and see if he could find help there. After some time we finally decided to try Wildwood.

"We not only found help for my husband in Wildwood, we also found Christ there. We had been nominal Christians but did not really know the Lord, nor did we take any great interest in church. But in your Adventist institution we saw Christianity lived out every day. The people didn't preach to us, but their loving hands, their smiling faces, their kind words, did the preaching. We discovered what true Christianity is. We began attending your church.

"Upon our return to our home city we looked up the Seventh-day Adventist church, and we attend every Sabbath though we are not yet members." As we visited for a while about other matters this woman had on her heart, her husband joined in the conversation, and I had the opportunity of encouraging them both to unite with God's last-day family.

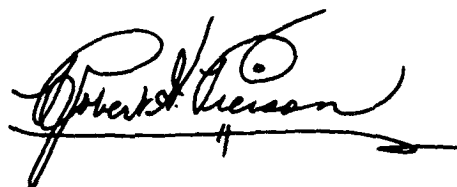
What was it that warmed these hearts toward Seventh-day Adventists and interested them in God's last-day message? It was the tender, loving care experienced at the hands of committed Christians who are looking for the Lord to come soon.

Few workers in the church today face the pressures and frustrations that administrators in our health-care institutions encounter in today's world. More and more, labor unions are becoming active among health-care workers. This, of course, creates problems and pressures.

Finding and hiring Seventh-day Adventist workers without violating government regulations is another problem. Many of us feel that if we are to operate truly Seventh-day Adventist institutions and assure that they accomplish their purpose of preparing a people for the coming of Jesus, as well as providing top-health care, Seventh-day Adventist employees are essential. It is not always easy to find the right personnel.

Despite the many problems, we can be justly proud of most of our health-care institutions. With the multiplied thousands of meals that are served in these centers each day, it would be strange indeed if some slip in diet did not occur occasionally. With many working there who do not share our faith, it would not be surprising if sometimes things might not be all that our hospital leaders would like them to be, but Adventist health-care personnel are trying and they deserve our prayers and our understanding.

Let us pray earnestly for our fine Christian hospitals, that the Lord will make them the kind of institutions He wants them to be!



President, General Conference

This Week

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A recent crisis in the Lutheran Church-Missouri Synod (LCMS) that has resulted in the secession of at least 150 congregations to form a new church body is of more than ordinary interest and concern to Seventh-day Adventists, because similar issues and pseudo issues are developing in our own church. The LCMS crisis is the subject of a series of five articles, the first of which appears on pages 4 and 5 of this issue of the REVIEW.

To a superficial observer the LCMS crisis has centered on the inspiration and authority of the Bible, but the real issues lie beyond this. To think of their traumatic experience as a replay of the conservative-modernist struggle that shook Protestantism in the 1920's and 1930's is to miss the real points at issue. The perspective the LCMS experience provides can be of major value to us in analyzing and solving our problems. According to an old Chinese proverb, "If you want information about the difficult mountain road ahead, ask some-

one who has just been over it." With this in view, Associate Editor Raymond F. Cottrell was recently assigned to interview leaders on both sides of the Missouri Synod controversy, including Dr. Jacob A. O. Preus, president of the Synod, and Dr. John Tietjen, formerly president of Concordia Seminary and now of Seminex (Seminary in Exile). Elder Cottrell has followed the developing crisis closely for more than five years, and has had access to numerous documents on the subject prepared by both sides. The interviews not only proved to be most cordial but clarified a number of important points that years of reading had left unclear. Dr. James Londis, pastor of Sligo church in Takoma Park, accompanied Elder Cottrell on the interview with Dr. Tietjen.

Elder Cottrell's background, as a college Bible teacher, writer, editor, and in the areas of church history, Adventist theology, and Biblical exegesis, makes his evaluation of the Missouri Synod crisis of particular value to the church. He has contributed more than 7,000 manuscript pages on the subjects mentioned to such publications as *The SDA Bible Commentary*, *SDA Bible Dictionary*, *SDA Encyclopedia*, and *Problems in Bible Translation*, and to various Biblical research committees of the church. His dream of what a continuing Biblical research program could mean to the church led to the establishment of the office of Biblical research in

the General Conference and to the appointment of a permanent Biblical Research Committee (now the Biblical Research Institute) in 1952.

For a time Elder Cottrell intended to give complete source documentation for all of the facts and quotations in this series, especially articles 3 and 4. Two considerations, however, led him to a decision not to do so: (1) most REVIEW readers would not be interested, and for them the considerable space required could be made more useful, and (2) the sources are not generally available, and even if source documentation were given, it would have very limited practical value even for those who might wish to check the sources. The author has made a sincere endeavor to quote in context, however, and as a safeguard asked both Drs. Preus and Tietjen to read the articles in advance of publication, which they kindly consented to do. A mimeographed reading list on the subject will be available for those who request it. Please enclose a stamped, self-addressed return envelope.

Those interested in the origin and history of Seventh-day Adventist work among black Americans will appreciate the carefully researched biographical study on Charles M. Kinny, who has been called the founder of black Adventism (see page 6). Born a slave, Kinny as a young man worked his way West, where in 1878 he accepted the Adventist

faith. A man of talent, he was soon sent for further education to Healdsburg College in California, whence he went forth to do a mighty work for the blacks—as detailed in the current article.

Although one of the early workers for the blacks, Kinny was not the first. There is evidence of black converts to the Adventist faith in the Millerite movement. Early Seventh-day Adventist leaders were known for their antislavery sentiments. John Byington, first General Conference president, for a time operated a station of the underground railroad.

Work for the blacks in the South began in Tennessee as early as 1871, in Georgia as early as 1876, and in North Carolina as early as 1877.

Author of the biography is Ron Graybill, who is an assistant secretary of the Ellen G. White Estate. He has been with the Estate since 1970, concentrating especially on historical research.

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Letters

[Letters submitted for publication 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.]

Times of the Gentiles

Re "The 'Times of the Gentiles'" (Nov. 25).

I have read books and articles whose authors refer to Ezekiel, chapters 37, 38, and 39, as proof that Israel will be again restored as a nation in God's special favor, and be again a missionary agent in God's hands to convert the world.

I do not believe this. They have not accepted Jesus of Nazareth as the Messiah, and they do not believe in His resurrection.

To the remnant church, the Seventh-day Adventist Church, which is known as spiritual Israel, has been given the responsibility of bringing the knowledge of God's love to the world and the human family. We are identified by our Sabbathkeeping, our preaching of Christ's soon coming, and the Spirit of Prophecy.

BENJAMIN H. HARTMAN
Inverness, Florida

► As pointed out in the SDA Bible Commentary, chapters 37-39 of Ezekiel are conditional prophecies showing what might have been if the returning exiles from Babylon had accepted the covenant conditions. Since they did not, the prophecies cannot be

fulfilled in their original intent. *The New Testament must be read as to how God is now fulfilling His purposes through the Christian church.*

I was happy the author did not take a dogmatic position, but made more than one reasonable suggestion as to how Luke 21:24 might be interpreted in the light of the present Jewish occupation of the "Old City" of Jerusalem. Is it possible on the basis of Romans 2:28, 29 and Galatians 3:7, 16, 29 that those who today are called Jews, but are not connected with Christ, are actually Gentiles in the sight of God?

If so, Jerusalem is still "trodden down of the Gentiles," even

though fully occupied by those who claim to be Jews.

From another angle, it is also interesting that even in occupied Jerusalem, the old Temple area, including the spot where Abraham offered Isaac, is still firmly in Moslem hands.

PAUL FELT
Fitzgerald, Georgia

A Revolution

Re "Are the 'Stones' Crying Out?" (Nov. 25). I fear that the church and all of its institutions have been so infiltrated by the world that it will take a revolution to get them back to God's standard.

BESSIE RICKARD
Luray, Virginia

A Church in Crisis

By RAYMOND F. COTTRELL

THE FIRST WEEK IN DECEMBER witnessed the formation of a new Protestant denomination in the United States—the Association of Evangelical Lutheran Churches. And thereby hangs a tale of interest and concern to Seventh-day Adventists, one we shall do well to heed and from which we as a church may learn lessons of importance and value. Willingness to learn from the experiences of others can spare us from inadvertently making the same mistakes. To neglect, or refuse, to learn from history dooms a person, or a church, to repeat history—to learn the hard way.

The Association of Evangelical Lutheran Churches (AELC) has come into being as the result of schism within the Lutheran Church-Missouri Synod (LCMS), second largest of the three major Lutheran bodies in the United States. The series of events that directly precipitated schism began in 1969, with preliminary skirmishing going back another 25 years. We do not rejoice when fellow Christians suffer; we suffer with them. But we can try to understand why schism came and we can take appropriate measures to avoid repeating the mistakes that led to it. Such is the purpose of this series of articles. And it may be that the perspective of a sympathetic observer outside the Synod who has followed the developing crisis rather carefully over the past six years or so can be of some value to them, as well.

With 2.8 million members, the LCMS is the most conservative of the three leading Lutheran bodies in the United States. It has pulpit and altar fellowship with the theologically middle-of-the-road American Lutheran Church (2.4 million members), and is much more conservative than the Lutheran Church in America (3 million members). Together, these three include 95 per cent of all U.S. Lutherans. Primarily because LCMS is conservative, as we are, its traumatic experience is particularly relevant to us. In fact, LCMS and SDA have much in common in addition to their conservative approach to Scripture, the ostensible bone of contention in LCMS. Among other things, we too cherish the spiritual heritage that Martin Luther, a hero of the faith we both honor as God's chosen instrument to initiate the great Protestant Reformation of the sixteenth century, bequeathed to posterity.¹ Our mutual concern to transmit the faith of our fathers, our world view, and our way of life to our children is reflected in the fact that LCMS and SDA operate the two largest Protestant parochial educational systems in existence.²

In order to understand events over the past six or seven years that led to schism, it is necessary to consider (1) how LCMS came to be what it is, and (2) contemporary attitudes toward the Bible and Biblical studies, to which the LCMS conflict is a response. This week we will explore, very briefly, the historical background of LCMS, and next week, trends in modern Biblical studies related to the LCMS crisis. Two articles will then review events of the past six or seven years that precipitated schism, and the fifth will attempt to assess and evaluate the factors that led LCMS to the parting of the ways.

This series of articles is based primarily on the rather full Religious News Service reporting of the crisis within LCMS, on numerous relevant documents provided by both sides of the controversy, and on personal interviews we had with Dr. Jacob A. O. Preus, president of LCMS; Dr. John Tietjen, formerly president of Concordia Seminary, now president of Seminex (Seminary in Exile), and chief spokesman for the "moderates"; and others. We purpose to report the course of the crisis from the viewpoint of a neutral observer, to represent the respective points of view accurately and fairly, and to distill from the traumatic LCMS experience lessons that can be of value to us as Seventh-day Adventists.

Lutheranism in Europe

In order to understand recent events within LCMS it is necessary to make a brief exploratory journey back into history. All Lutherans, of course, trace their spiritual ancestry to Martin Luther, who early in the sixteenth century sired the Protestant Reformation. He summed up the great principles to which he called attention as *sola scriptura*, *sola gratia*, and *sola fide*—the Bible only, grace alone, and faith alone. Implied in the expression *sola scriptura* is the historic Lutheran attitude toward the Bible as inspired and as supreme authority in matters of faith and practice. Lutheran understanding of the Bible found expression in several historic documents, of which the Augsburg Confession in 1530 and the Book of Concord in 1580 are the most important. All Missouri Synod Lutherans—including those who have recently left its fellowship—declare unqualified allegiance to the Bible and to these historic confessional statements, to which they look as an accurate and authoritative exposition of the Bible.

In time, becoming the state church in Germany and generally throughout northern Europe, Lutheranism suffered, as all state churches do, from close alliance with political power. In a state church, religion tends to become nominal, formal, and secular rather than a vital, personal experience. In the seventeenth and eighteenth centuries Lutheranism suffered somewhat, as well, from the inroads of rationalism, especially in Germany.

The excesses of the French Revolution and the era of Napoleon, during the late eighteenth and early nineteenth centuries, however, generated a strong reaction against rationalism. That reaction, which came to be known as the Romantic Movement because it looked back to the conservative world view of "the good old days" in centuries past for its ideals and models, dominated the

art, literature, politics, and religion of Western Europe for several decades. Within the German Lutheran Church romanticism brought about a revival of personal religious faith and an emphasis on personal piety. Not finding a congenial home within the state church, many separated from it and formed what were known as "free churches," that is, independent of the state church. Being conservative and evangelical (emphasizing personal religion), these free churches largely escaped the influence of liberal German theology that became popular during the latter half of the nineteenth century.

Lutheranism in the United States

History records two major waves of German Lutheran immigration into the United States, the first of which began in the 1630's and continued approximately to the time of the American Revolution. These early immigrants were members of the state church and reflected, in greater or less degree, its rather secularized, this-worldly orientation. In short, they aspired to become thoroughly American in language and cultural outlook. The Lutheran Church in America and the American Lutheran Church trace their roots back to these pre-Revolutionary immigrants.

The second wave of German Lutherans began arriving in 1839. These immigrants, who came largely from Bavaria and especially Saxony, were members of the conservative, evangelical free Lutheran churches. Their primary motive in coming to the New World was to escape the uncertain economic conditions that accompanied the industrial revolution, in the hope of finding a better and more secure way of life in the New World.

The main body of Saxon immigrants arrived in New Orleans in 1839 and established mostly rural homes within a hundred miles or so of St. Louis, in Missouri and Illinois. With other Saxon and Bavarian groups, they also settled in Iowa, Minnesota, Wisconsin, Michigan, Ohio, and Indiana. Even today Missouri Synod membership is somewhat concentrated in this region of middle America.

Coming into contact with the relatively lax Lutheranism of the earlier immigrants, these conservative folk from Bavaria and Saxony felt that they must keep to themselves in order to preserve their faith and their way of life. At least two spiritual leaders, Pastors Martin Stephan and C. F. W. Walther, accompanied the original immigrants in 1839, and later others came over from Germany to help shepherd the scattered groups on what was then the American frontier.

The Lutheran Church-Missouri Synod

In 1847 representatives of various conservative Lutheran communities met in Chicago and organized what came to be known as the Lutheran Church-Missouri Synod, with C. F. W. Walther, pastor of the St. Louis congregation since 1841, as its first president. The Synod was very small to begin with, but it grew rapidly as other conservative German Lutheran communities united with it.

During their first year in America the Saxon immigrants built a log cabin "college" for training ministers.

In the traumatic experience of the Lutheran Church-Missouri Synod are lessons of vital importance for Seventh-day Adventists.

Transferred to St. Louis in 1849, it became Concordia Seminary, and Walther, one of the founders of the log cabin "college," became its first "professor of theology." In 1855 a school for training teachers opened in Milwaukee and two years later moved to Fort Wayne, Indiana. Today the Synod operates 16 institutions of higher education in the United States. Missouri Synod's early interest in Christian education remains a major emphasis in the life of the church, and has been a major factor in preserving its conservative, Bible-oriented outlook. Little wonder that the office of president at Concordia Seminary remains a major position of importance in the Synod, second only to that of the Synod president.

Unlike the earlier Lutheran immigrants, who rapidly adopted the English language and absorbed American culture in general, Missouri Synod Lutherans chose to remain apart and continued using the German language in their schools and church services. German was the language in which their religious faith and life had root and found expression. A very gradual transition to English that began about the turn of the century was accelerated by two World Wars, during which many Americans looked upon the Synod and its members as un-American. By 1935 the Missouri Synod was largely an English-speaking church, and World War II put the finishing touches on the process of transition. It had finally emerged from the cultural isolation it chose a century before, an isolation that had inadvertently protected it from such modern ideas as the theory of evolution and the liberal theology that had already invaded mainline Protestant churches.

Thus it was that during the late 1940's and the 1950's LCMS gradually encountered the liberal theology that, by now, dominated the popular Protestant churches, and their seminaries in particular, and also sound methods of modern conservative Biblical scholarship. By the late 1960's the Missouri response had developed into severe cultural shock. The stage was thus set for the traumatic chain of events that began in 1969 and culminated in schism in 1976. But before tracing the crisis of these fateful seven years we should examine the history and nature of the forces that produced the crisis. That we propose to do next week. □

To be continued

REFERENCES

¹ Ninety pages in *The Great Controversy Between Christ and Satan* (see pages 120 to 210), by Ellen G. White, express the debt of gratitude we as Seventh-day Adventists owe to Martin Luther, and testify to the high esteem in which we hold him.

² LCMS has 78,617 students in 1,097 schools, grades 1-12; SDA's have 340,141 in 3,943 such schools. LCMS operates 30 institutions of higher learning; SDA's have 75 with 29,312 enrolled. LCMS schools serve a membership of 2.8 million members; SDA schools, 2.7 million members.

Charles M. Kinny— Founder of Black Adventism

The church owes a great debt
to this remarkable man, who was ordained
in Louisville, Kentucky, in 1889.

By RON GRAYBILL

THE PRE-EMINENT FIGURE among black Adventists in the early 1880's, to the time when Edson White reached Vicksburg in 1895, was Charles M. Kinny. Most of what Adventists learned about the progress of the church among blacks during these years they learned from Kinny's regular articles in the REVIEW.

Church leaders looked to him to develop the best methods of evangelizing black Americans with the Advent message. When Kinny wrote to D. T. Jones, the General Conference secretary, asking whether he should concentrate on preaching, Bible readings, or colporteur work, Elder Jones gave him a free hand to experiment and determine for himself what the best methods would be: "Your success or failure," he wrote, "will largely shape the policy of the General Conference in planning for the work among the colored people in the future."¹

But let us go back in our story. Charles M. Kinny was born a slave in Richmond, Virginia, in 1855. He was ten years old at the end of the Civil War, and as a young man he worked his way west to the rough and ready town of Reno, Nevada.²

It was there, in 1878, that he attended a series of evangelistic lectures by J. N. Loughborough. During these lectures Ellen G. White visited Reno, and on Tuesday evening, July 30, she preached to Loughborough's crowd of 400 on the words of John: "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God."³

C. M. Kinny never forgot that ser-

mon. He felt the love of God, accepted the truths about the Sabbath and the Second Advent, and kept the last Sabbath of September 1878. One of the seven charter members of the Reno church, he was elected church clerk and secretary of the Nevada Tract and Missionary Society.

We have no clues as to how Kinny had been educated up to this time, but it is surprising that a young man of 23 would immediately be thrust into this responsible position. The choice proved a good one. Kinny was a meticulous record keeper and statistician. He was a clear writer and a zealous advocate of his new-found faith.

He saw to it that a complete collection of Adventist books and periodicals was placed in the Reform Club Public Library of Reno and in the Reno Temperance Reform Club. He immediately took up correspondence with old Baptist friends in Virginia, sending them the *Signs of the Times* and other literature. Kinny was doubtless responsible for some of the earliest black converts in Virginia. He wrote quarterly reports for the REVIEW AND HERALD, telling of the progress of the Nevada Tract and Missionary Society.⁴

So promising was Kinny's work that local church members in Reno, together with the California Conference, sent him to Healdsburg College, in California, from 1883 to 1885 for further education.⁵ Mrs. White was living in Healdsburg at this time, and he must often have heard her speak during his college years.

In 1885 the California Conference sent him to Topeka, Kansas, to begin work among the black people there. He started his work on the first of June, and by mid-October had canvassed a third of the town

with Adventist books and tracts. He gave Bible studies, as well, and before long had succeeded in making three converts and in stirring up the ire of a black Baptist minister in the town.

This minister, of course, soon preached a sermon against Adventism. Kinny was present, and at the close of the discourse he asked the privilege of reviewing the sermon in the same church. Refused, he advertised a meeting in the park the following Sunday. There he demolished the Baptist's anti-Sabbath arguments, and when the Baptist preacher tried to debate him, he reminded the fellow that he had only promised to review the subject, not to debate it.⁶

Kinny continued to work in Kansas throughout 1886 and 1887, focusing primarily on Topeka and Emporia. He spent his mornings canvassing, selling primarily the *Marvel of Nations*, by Uriah Smith. Then in the afternoon he gave Bible studies. More than once he held evangelistic meetings, and through his labors won about two dozen converts. The work was slow and difficult because he was calling people to leave their well-established Baptist and Methodist churches and to tear themselves away from the whole social matrix that bound the black community together.⁷

First Contact With Race Prejudice

During 1888 Kinny seems to have concentrated more on canvassing and less on other phases of evangelistic work. But early in 1889 we find him in St. Louis, Missouri, working among the black believers there.⁸ The church in St. Louis had been organized two years earlier and by 1889 numbered more than 50.⁹ Many, if not the majority, of the members were white, but there was a growing interest among blacks, especially after Kinny's arrival.

It was here, in St. Louis, that Kinny apparently made his first contact with race prejudice in the Adventist church. He wrote nothing about his experience in St. Louis for the REVIEW, and his letters for 1889 have been lost, but we do have the letters written to him by D. T. Jones, the General Conference secretary at that time. In Jones's letters we have fairly good evidence that Kinny was strongly protesting the prejudice he faced in St. Louis. Jones did what he could to encourage his colleague.

He wrote: "I feel glad, Bro. Kinny, that you are doing something for the colored people in St. Louis, and I shall feel sorry to have you leave

Ron Graybill is an assistant secretary of the Ellen G. White Estate.

there before you have finished your work. I have always felt deeply for the colored people, knowing that even now they labor under many disadvantages. I have a sympathy for the race and have always had. I early imbibed the abolitionist sentiments, though I was not old enough to go into the war. I now want to see the race rise to an equal position with others in this nation. But the only way it can be accomplished is by education and refinement. The members of the white race who neglect these sink down to a lower level. . . . I wish you the best of success in your efforts to help your people. You are doing a noble work.”¹⁰

Kinny’s encounter with race prejudice in the St. Louis church is particularly interesting because Mrs. White visited the city shortly after he left, and she too observed the problem. In 1891, in her appeal to the General Conference Committee for a more aggressive work among black people, she recalled her experience in St. Louis:

“While at St. Louis a year ago,” she told the church leaders, “as I knelt in prayer, these words were presented to me as if written with a pen of fire: ‘All ye are brethren.’ The Spirit of God rested upon me in a wonderful manner, and matters were opened to me in regard to the church at St. Louis and in other places. The spirit and words of some in regard to members of the church were an offense to God. They were closing the door of their hearts to Jesus. Among those in St. Louis who believe the truth there are colored people who are true and faithful, precious in the sight of the God of heaven, and they should have just as much respect as any of God’s children. Those who have spoken harshly to them or have despised them have despised the purchase of the blood of Christ, and they need the transforming grace of Christ in their own hearts, that they may have the pitying tenderness of Jesus toward those who love God with all the fervor of which they themselves are capable. The color of the skin does not determine character in the heavenly courts.”¹¹

In the spring of 1889, arrangements were made for Kinny to go to Louisville, Kentucky, to take up the work begun there by A. Barry, a former Baptist minister. T. B. Buckner was in St. Louis and was developing rapidly under Kinny’s directions. He would stand by the company of black believers after Kinny left St. Louis.

From Louisville Kinny continued to report his work to the General

Conference and to write for guidance on various matters of church discipline and church standards. He asked whether it was permissible to take a bath on Sabbath, whether it was proper for Adventists to play music for hire in Sundaykeeping churches, and what one who keeps a boardinghouse should do on Sabbath.¹² He found and improved opportunities to speak in the local Methodist church.¹³

Calls for black workers were increasing by now, but A. Barry had been sent to Canada, leaving Kinny as virtually the only black Adventist minister in the United States.¹⁴



C. M. Kinny



Kinny’s Louisville work represents his coming of age as a pastor-evangelist. On October 5, 1889, he was ordained the first black Seventh-day Adventist minister.¹⁵ On February 16, 1890, the Louisville Seventh-day Adventist church was organized, the second black Seventh-day Adventist church in the world.¹⁶ In August of that year Kinny went to work with the first black SDA church, at Edgefield Junction, Tennessee. This church had been organized seven years earlier, in 1883, and Harry Lowe, a local member, had been granted a ministerial license to watch over the little group.

From Kinny’s letters during this time emerges a picture of a lonely but dedicated pastor, moving from place to place in Kentucky and Tennessee, encouraging a family here,

preaching in a courthouse there, debating with a Methodist minister somewhere else. Kinny labored directly under the General Conference and sent a weekly letter to the General Conference secretary, reporting his movements and work.

In November, 1890, we find him in Nebo, Kentucky. The local Methodist pastor had been kind enough to lend him the use of his church, but when the former pastor, a Reverend Collins, appeared on the scene, things changed quickly. Kinny reports that he “kicked up a stir, preached twice on Sunday—morning and evening—against the ‘Advents’ and the writer. His attacks on us were very unprincipled. . . .

“At night I went to hear him, intending to call on him to prove his base insinuations if he had personally repeated them, but he did not do it. But he paid his respects to Elder Uriah Smith, stating that he had killed his mother, cut out her heart and boiled it in a pot, for which he was sent to the penitentiary.”¹⁷

A little later, from Fulton, Kentucky, Kinny wrote a letter including an outline of one of his sermons. “Subject: ‘What must I do to be saved?’ Answer: 1. Faith, 2. Repentance, 3. Baptism, 4. Keeping the Commandments, 5. Growing in the knowledge and light of truth, accepting and walking in the light when given, and 6. Endurance and perseverance to the end.

“The minister was present,” Kinny reported, “and said there was nothing that he had heard that he could not accept. But the 4th and 5th conditions when fully explained, which will be the theme of my further efforts here, I am afraid will not be so readily accepted.”¹⁸

Kinny did not complain of loneliness, but certainly his work was lonely and often discouraging. He was unmarried at this time, and his labors often extremely difficult. He wrote to the General Conference secretary, saying:

“I do not feel discouraged, only in this: that much hard work is being done with very small immediate results and this leads me to fear that the General Conference may get discouraged before I do. But if the General Conference does not get discouraged, I believe that the Lord will yet bless the efforts that are being made. So, then, when I hear from you and read your words of encouragement it is the cause of joy and gratitude.”¹⁹

On Christmas Day, 1890, we find him writing again, this time to the REVIEW AND HERALD, begging the

editor to publish an appeal to help build church buildings for two of his congregations.

"The church of about 20 members in Edgefield Junction, Tennessee, and the church in Louisville, Kentucky, of 14 members, not including children, both need a church building in which to worship. Neither are able to build one without assistance from friends of the cause.

"The Edgefield church has taken steps in this direction. One of the brethren has purchased two lots to be all paid for by the first of May. The church is then to purchase from him enough to build on. The church lot will cost forty dollars. Pledges on the lot and church have been made to the amount of seventy dollars and fifty cents. Size of the church 34 x 22, twelve feet high from floor to ceiling, ceiled inside, weather boarded outside, shingle roofed, 7 windows, double door in front, stone foundation. The estimated cost when furnished will be \$250. On the whole, lot and church about \$300. . . . The Edgefield church expects to use their building for a school also."²⁰

Kinny's request was turned down. The REVIEW never published appeals for local churches, and the vision of the General Conference leaders at that time was too short to see that any exception should be made. But although Kinny's written request lay buried in the General Conference files, his prayers were being heard, as events would soon show.

In Kinny's work, he always emphasized the importance of good literature, and as he went from place to place he sold *The Great Controversy* and continued to sell it even when D. T. Jones urged him to switch to *Bible Readings*, which would be more lucrative. He took pride in the good work done by *The Great Controversy* and reported to Jones: "When I left [Fulton, Kentucky] I promised them a copy of *The Great Controversy*, which I sent December 17. They write that they all take it, that Bro. Caldwell had read two thirds of it already and his mind was all clear now on present truth. One of his daughters, the writer of the letters, says, 'I am thankful that the Lord has given us light through the Spirit of Prophecy, and I shall try to obey all its teachings.'"²¹

An Appeal and a Response

The General Conference of 1891 was about to begin. Kinny was invited to attend. In preparation, he wrote a report and an appeal to the General Conference. Across the top of the page are penned a few notes,

as if they represented the introductory thoughts of a speech. "Gratitude for what has been done, statistics not known," Kinny wrote, "Difficulties—stigma, reproach, race prejudice," and then he added the pointed question: "Is it time?"

This question was followed by two Scripture references: Psalm 69:9. "For the zeal of thine house hath eaten me up; and the reproaches of them that reproach thee are fallen upon me." What was Kinny planning to ask? Is it time for white Adventists to stand by black Adventists and declare that a reproach to one is a reproach to all? Is it time?

The next text was Ezekiel 22:30. I will begin with the 29th verse to make the context clear. "The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it."

Is it time, Kinny must have been asking, for a man among Seventh-day Adventist leaders to begin to reverse the centuries of oppression, robbery, and neglect?

The strange thing is that someone, either Kinny or someone at the General Conference, crossed out those notes and those texts. But God had an answer. If there was no man ready to make a hedge, ready to stand in the gap and defend the defenseless, there was a woman. And that woman, Ellen G. White, made her historic appeal "Our Duty to the Colored People" at the 1891 General Conference.

"I know that that which I now speak will bring me into conflict," she said. "This I do not covet, for the conflict has seemed to be continuous of late years; but I do not mean to live a coward or die a coward, leaving my work undone. I must follow in my Master's footsteps. It has become fashionable to look down upon the poor, and upon the colored race in particular. But Jesus, the Master, was poor, and He sympathized with the poor, the discarded, the oppressed, and declares that every insult shown to them is as if shown to Himself."²²

The response on the part of the white church at first was slow. But Kinny's work seemed to blossom after this conference. On June 13, 1891, he organized the third black SDA church, in Bowling Green, Kentucky.²³ A year later, after nine months of work in New Orleans, he organized the fourth black SDA

church there.²⁴ Two years later, on September 15 and 16, 1894, he organized the fifth church among black Seventh-day Adventists, in Nashville, Tennessee.²⁵

In his appeal to the General Conference in 1891, Kinny had outlined the steps he thought necessary to bring success to the work among black people. One of his suggestions was the following: "I earnestly pray that the time is not far in the future when the Conference shall delegate a white laborer to the work among this people, giving his whole time to this people in taking the truth to them and building up the various branches among them, developing native talents, educating and getting them into the work."²⁶

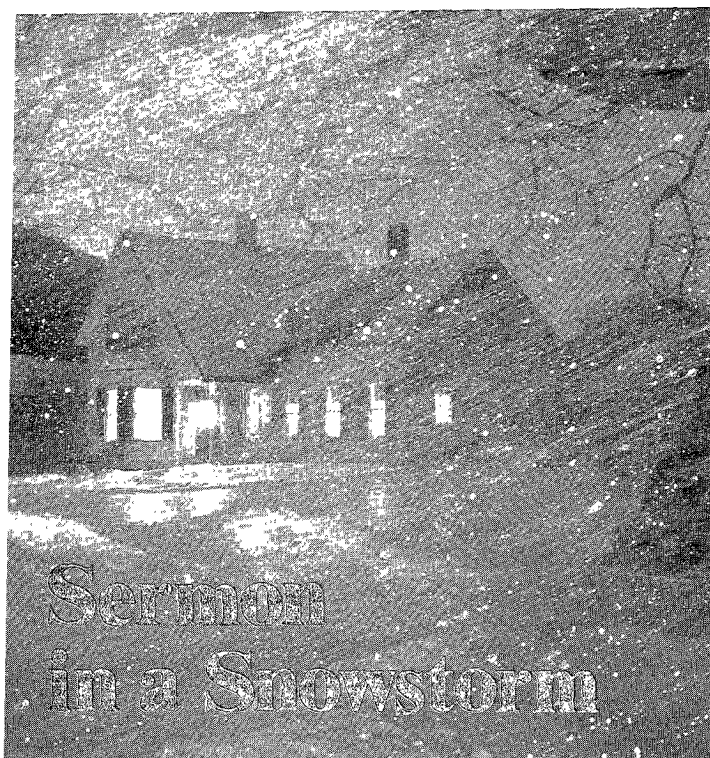
By 1894, this prayer was being answered. As the Nashville church was being organized by C. M. Kinny, a riverboat loaded with white Adventists was heading down the Mississippi for Vicksburg. Edson White was captain, and for the next half-dozen years he would come to be spokesman for the work among black people, doing exactly what Kinny had suggested, giving his whole time to them, building up the various branches, developing native talents, educating them, and getting them into the work.²⁷

Meanwhile, Kinny was not inactive. He continued in the ministry until 1911, when, because of his wife's illness, he retired. He lived to the age of 96, dying August 3, 1951, at the Riverside Sanitarium in Nashville, Tennessee.

Perhaps there were other black ministers who, in better times, made more converts than C. M. Kinny, but no one faced the lonely task he faced. He can unquestionably be honored today as the founder of black Adventism. □

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White-out conditions had reduced
heaven and earth and all objects
therein to a solid mass
of murky paleness. How was I
to reach my destination?

By KAYE BARTON

IT IS MY FIRST experience behind the wheel in a blizzard. To say that I miss my husband is gross understatement—what a relief it would be to have his reassuring presence and calm, steady, capable hands in the car with me. Only last week he laughingly told me that I'm "just not a good driver!"

But this emergency has somehow produced a new set of nerves where some may have been lacking. Because sight is so limited, I am maneuvering the car through the swirling, opaque whiteness seemingly by using my sense of touch. The messages travel with split-second timing from road to tires, from car interior to human body and brain, and back along the same path.

However, what concerns me right now is not so much proper steering technique as visibility. How can I keep the car on the road if I can't even see it? No matter how black the night, "white-out" conditions reduce heaven and earth and all objects therein to a solid mass of murky paleness. Other than this, all I can see is a faint set of tire tracks that fade into the storm about three feet ahead of

me. They are also white, to be sure, but they have a depth, which makes them barely visible.

The constant alertness required is straining my nerves, and I long for relief. It's the thought of the rest and relaxation—and wrath—of home that sustains me. I think of the comparatively easy progress I made back on the main road, and I consider turning back; but I know that if I do, I'll never reach my destination. So I travel on, yard by monotonous and nerve-racking yard.

Irrational thoughts introduce themselves. What if I have left the road and am crawling instead over the flat prairie farmland, away from my goal? In a world without dimension, there is no sense of direction, either. I could be lost, out in the middle of a Midwestern farmer's endless field, and getting farther from help every minute. But no—the unmistakable evidence of my senses calms my panic. There are the tracks—faint, and visible for such a brief span—but they *are* there. And they have not yet drifted over, in spite of the steady onrush of the snow, driven before the north wind. This tells me that my unseen, unknown scout and leader is not far ahead.

Hope Almost Dies

Leaving the freeway for the graveled road was sobering. But as I make the turn onto the dirt "section" road on which we live, hope almost dies. There are no fresh tracks to follow now, and I must contend with the maze of frozen ruts that crisscross each other's paths and invite drifting. I decide to give up—to stop and pull over; then ahead I see a faint glimmer. It is one of the high-powered yard lamps that are standard farm equipment here. On summer nights we can see them scattered over the miles, winking out their welcomes. Now only one can be seen, and that at short range: not as a beacon, but a dim halo of luminescence barely discerned.

But it is a landmark. I know that in one more mile—and a half mile beyond that—I will pass other farms, faintly marked by their wintry lighthouses, and with each one I will be nearer home. My car continues to creep forward. I begin to calculate in tenths of miles, taking cheer when the sight of the neighboring farms' lights occurs when expected. And then a few feet ahead, our mailbox looms into view. I turn in, but before starting down the driveway's half-mile length, I pray.

"Dearest Lord, Thank You for taking the wheel tonight and steering me safely home. Thank You for sending someone ahead of me who knew the way better than I so I could follow in his tracks. Thank You for making the farm lights visible so I could know when I was close to home, and so I wouldn't wander off the road.

"And, Lord, please help me to remember there are others out there who are lost in a storm. Help me to travel confidently the way You've set before me, so the path I leave is straight and true. May the lost ones find their way by the prints I leave in following You. May my Christian life shine brightly, fueled by the infinite source of light and warmth, and give courage and hope to those who might falter as they near their destination. Make of me a beacon for heaven-bound travelers, and though I may never meet them on this earth, may never know my influence until journey's end, use my life to guide them home. Amen."

I even imagine that the storm lifts as I drive that last lap to our farmhouse. □

The Primacy of First Love

How deeply Jesus must be pained
when we cease to pursue Him
as we did at first.

By TERRY DALE CASSINGHAM

AFTER COMPLIMENTING THE CHURCH at Ephesus for their manifold works (Rev. 2:2, 3) Jesus offered only one sentence of complaint, "Thou hast left thy first love" (verse 4). In effect He was saying, "I know your works but you are loveless. You are orthodox but backslidden from love." The Ephesians ought to have done the first and not to have left the other undone.

What is that "first love" they lost? From what kind of relationship had they backslid? The apostle Paul says, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor. 11:2). The church is symbolized by a pure woman betrothed to Christ. Jeremiah engages our imagination further when he describes the church's pursual of Jehovah, "The love of thine espousals, when thou wentest after me in the wilderness" (Jer. 2:2). First love, then, might be defined as that first earnest giving of one's self to Christ. The devotion is like that of a young bride-to-be for her lover. She has settled on a special person for life. The search is over! No one else matters!

First love is that first exciting and devoted stage of love as in courtship and marriage. It is, in relation to Christ, the abandonment of all for a love that has abandoned all. In short, a love that pursues love. Jesus is the source of this love and it is only Christ's love and the pursuit of Him that can preserve us from an unbalanced orthodoxy.

Consider the infinite pathos of Christ's complaint, "You no longer love Me as you did at first" (Rev. 2:4, Weymouth). His lament is incisive as He seems to say, "You have left Me! The emotion, the enthusiasm, the energy of our betrothal is lacking. You are faultily faultless, icily regular, splendidly null. Can't you see that without Me you are nothing?"

Terry Dale Cassingham is a pastor in Columbia, California.

How deeply Jesus must be pained when we cease to pursue Him as we did at first. He doesn't abandon us, though. Instead, He comes to us as the Wonderful Counselor He is and says, "Remember therefore from whence thou art fallen" (verse 5). Do you remember how He saved you from your wretched, sinful life? Remember how He led you to Calvary and removed your burden of guilt? Remember the empty tomb that guaranteed you newness of life? Do you recall? Relive those days when you became His bride, when your heart burned within from the joy of that new relationship. How you sought Him! How you wanted to please Him! How sensitive you were to His desires.

Lifetime Commitment

Parallel that "first love" experience with courtship. If courtship has been or is your experience, do you recall those restless moments of separation? Remember how at times your heart pounded at the sight of your lover? As time progresses and the acquaintance deepens only one goal emerges—marriage. Lifetime commitment. Then the honeymoon. Just the two of you. Together. At last!

Is the honeymoon over? Need it be? Has your love for Jesus or your spouse waned? Has it given place to mere formal duty? work? toil? Did you know it is possible for a man or woman to remain "loyal" without that "first love"? Is it that way in your relationship with Christ? Jesus says, "Remember . . . from whence thou art fallen."

He also says, "Repent" (verse 5). We must see what we have done and stop doing it. What is it He wishes us to stop? His plea is, "Stop refusing My love to you and stop being so indifferent to Me." His love has not been returned. As an old German adage puts it, "Love unreciprocated is like a question without an answer."

The third and final part of His counsel is "Do the first works" (verse 5). In other words, repeat the early affections. "Keep on pursuing Me as you did at first," invites our celestial Lover. Our first work, then, should be to nurture our "first love" for Him. When one ceases the quest for a deeper understanding of his suitor he ceases to love. He who does not go forward goes backward. All communication is lost, and the sacred flame has flickered out. When love's fire goes out it is hard to rekindle.

Impressive Love Story

How impressive is the love story recorded for us in Song of Solomon with regard to the pursual of one's love. Envision Christ as the groom and yourself as the bride. In the following scene the bride pursues her lover in the full bloom of "first love." "On my bed night after night I sought him whom my soul loves; I sought him but did not find him. "I must arise now and go about the city; in the streets and in the squares I must seek him whom my soul loves." I sought him but did not find him. . . . I found him whom my soul loves; I held on to him and would not let him go." (Song of Solomon 3:1-4, N.A.S.B.). How that "first love" burns hotly within her breast as she pursues her suitor.

From the beginning Jesus has pursued us, "I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee" (Jer. 31:3). What is the consequence of refusing to respond? He says, "I will remove thy candlestick out of his place" (Rev. 2:5). The primary purpose of the church is to emit light—to become lumi-

nescent with the bright beams of Christ's loving character. Fellowship is only a by-product of this relationship with Christ. He said, "Ye are the light of the world" (Matt. 5:14), but the one who breaks contact with Him will cease to shine and grow cold, sterile, and languid. Could this be the nemesis of the church today? Stonefaced and compassionless Christians will find the source of their dilemma in the heavy loss of Christ in their life. "The reason . . . we are not more joyful is that we have lost our first love."—*Testimonies*, vol. 6, p. 368.

Thank God there is still an open invitation and heartening appeal falling from His lips, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him" (Rev. 3:20). Won't you keep your lamp lit, your first love burning, by continuing the early affections? Pursue Him in study and prayer. Share Him with the weary and heavy laden. Overcome indifference that you may finally "eat of the tree of life which is in the midst of the paradise of God" (Rev. 2:7), when you shall be with Him forever, at last! □

For the Younger Set

Pride Takes a Fall

By AUDREY LOGAN

"I'M GOING to a garden party, a garden party, a garden party," chanted Megan happily, and she did a little dance to express her sheer joy.

Mother laughed and said, "I'm glad you are so pleased, darling. I'll make you a new dress for this special occasion."

Megan skipped with delight.

Eagerly, every day, the little girl watched mother at work on the dress. It grew from a pretty piece of pink

material to a "partyish" frock with a big sash, and rosebuds embroidered around the hem. A stiff underskirt showed the lovely garment to perfection. Mother bought Megan a pink straw hat and new shoes and socks. She just couldn't wait to wear her new outfit. Time seemed to drag so slowly, but at last the important day arrived.

The sun shone brightly, and finally it was time to leave. Mother and Megan drove with daddy to the beautiful big house, which stood on tree-lined grounds. Velvety lawns, colorful flowerbeds, and ornamental

ponds made the picture complete. Megan thought it was all quite lovely.

Daddy parked the car and the family began to walk around the gardens. Mother and daddy seemed to enjoy talking to so many friends.

"Now, Megan, don't go away, and whatever you do, don't go too near those ponds. You might fall in," warned mother.

"I won't," promised the little girl.

It wasn't long before Megan saw some of her playmates.

"I say, have you seen the huge goldfish over here?" asked Jenny Lawrence, whose mother was talking with Megan's mother.

"No," replied Megan.

"Well, come and see," invited Jenny.

"Mother says I'm not to go too near the pond," replied Megan.

"Oh, you won't come to any harm. Just a peep," coaxed her friend.

So Megan gave in and went off with Jenny. They had such fun watching the fish swimming. What big ones they were, too.

"Aren't those water lilies lovely?" asked Jenny.

"Yes," replied Megan, but what she was really looking at was her reflection in the water.

I do look nice today, thought Megan to herself. This hat is very special.

She continued to admire herself, and then leaned over a little farther to view her hat again, when it happened. Megan lost her balance and with a scream plunged headfirst into the fish pond.

"Help! Help!" she screamed. Mother, father,

friends, and relatives all rushed to the scene in time to drag a wet and weeping Megan from among the goldfish.

"Oh, dear," groaned mother, "what shall we do?"

The hostess, hearing the fuss, invited mother and daughter to dry the little girl off.

Once inside, Megan had to take off her once-beautiful dress, now dripping wet and covered with pond weed. Her hat was a soggy mess and her white leather shoes soaked with water.

"My outfit is ruined," howled Megan, shivering with the cold. Quickly mother got the little girl into a hot bath and proceeded to iron her clothes dry. Alas! the dress was all stained and green, the lovely stiff underskirt limp, and the hat ruined forever.

Eventually—it seemed like days—a tearful Megan was hustled to the car in her now-spoiled clothes and was driven home.

"Well," said mother, "I think you've learned your lesson. Why did you disobey me?"

"I wanted to see how pretty I looked in the reflection of the water," sobbed Megan. "Oh, I'll never do it again."

"No, I'm sure you won't," said mother. "You know, darling, the Bible has something to say about pride, which is what you were displaying when you wanted to admire yourself. Solomon, the wisest man who ever lived, said, 'Pride goeth . . . before a fall.'"

"Well, I'll always remember that," promised Megan.



My Small World

Not earthshaking, not even
very important. But it's mine.

By PENNY ESTES WHEELER

WHEN I WAS A COLLEGE SOPHOMORE TAKING a foods class, I remember all of us girls sitting around a table and discussing what we'd do after we were married. Without exception, all who spoke up said they were going to work. Secretary, nurse, teacher—anything but housewife.

"Not me," I declared. "Maybe at first, before children, but when the children come I wouldn't work for anything."

"But it's so boring at home," someone countered. "What will you do all day?" Ah, the innocence of youth!

"Keep the house clean, and sew. Make curtains and clothes. I like housework," I insisted. "It looks so pretty when it's all clean, and I enjoy cooking too. No, I don't intend to spend my life working. I'm going to be a housewife."

Well now, one husband, four children, and nine years of marriage later, I want to tell you one thing. Keeping a clean, sparkling cottage is not what it's cracked up to be.

Waxed floors stay bright as long as it takes the children to lug in the tricycle from outside, as long as it takes the cats to sneak in, jump on the drainboard, and knock off a cup of milk.

Bathrooms sparkle for no longer than it takes to bathe three wiggling children, who pretend they are seals and leave a bathtub ring an inch thick.

And the kids' bedrooms suffer from a strange disease, almost like a fungus growth. Clothes grow there. Ruffled panties, corduroy pants, dresses, socks (oh, don't forget the socks; it seems they multiply overnight) just seem to grow up out of the furniture.

The rest of the house breeds toys and children's books and puzzle pieces and small clothing. If I don't pick up the baby dolls as soon as I see them (or have one of the girls do it), the next time I look there are sure to be a

couple of stuffed animals, a family of paper dolls, and a few dozen of Bronwen's precious tiny people.

You think I'm exaggerating? Let me assure you, I know whereof I speak.

I was sick last week. Laid out for two days with fever and a general conviction that I was expiring. For two days I did nothing but lie on the couch in between dressing and feeding children, putting several loads of clothes in and out of the washer and drier, refereeing small battles, throwing out the cats, and so forth.

After I was back up, staggering around, I couldn't believe what I found. It's been a week, and the house still hasn't recovered. It took half a day for the girls and me to pick up everything left on the floor or draped over bookcases, organ, tables. Time and exhaustion prevent me from going into the rest of the havoc that I'm still trying to repair. But you know; if you've been sick, you've been there.

Under normal conditions I get my bedroom clean (somehow it gives me a feeling of peace to know there are a few square feet of tranquillity just beyond my bedroom door) and the dishes washed first thing in the morning.

Beyond that, I keep ahead of the dusting and scrubbing and straightening only as it fits between the Sabbath school lesson, taking Robin to and from school, keeping the baby full and dry, and rocking with a few kids on my lap as we listen to our Dr. Rabbit records. I never plan it that way, actually, but it's a losing battle.

And often at the end of the day I wonder, What on earth did I do all day? Where have the hours gone? What did I accomplish?

Futile?

Well, I got everything washed, dried, and put in its proper place, the children bathed, and sleeping in clean rooms, and I finally managed to scrub the bathroom.

So what?

So big deal. It will all be torn down tomorrow.

Gerald (my husband) said the pot pie was good.

He could have done as well in a restaurant. Better.

But the children. "No, Mamma," Robin and Noelle caution, "you shouldn't pretend to feed Bronwen lion whiskers even to get her to eat her spaghetti. When she gets older she'll remember and think she ate meat."

Or I think back a few years ago. "I'm the boss of someone," Robin proudly proclaimed.

Oh, it's so important to be someone's boss when you're only 3.

"Who's boss are you?"

"I'm Satan's boss. I tell him to get out of my heart! I just want Jesus there."

Small wonders. Such small victories. But without them this housewife-mother bit would be so futile.

And Bronwen. Born fighting mad, she's been her own little person since before she could walk. The madder she gets, the higher her 3-year-old legs jump, and she threatens at least once a day to steal my little baby (her

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new brother) and go to live with her Aunt Judy in Texas. (But you'll have to drive me, Mamma," she adds. "I'm too little.")

In the quiet of darkness she kneels in her high bed. "I want to pray myself," she asserts. And after thanking God for the pretty snow and blessing sundry kin, she adds, "Please hurry up and come back, Jesus, so You can wake up my grandmother."

Adult Conversation

And Gerald. "I've got an idea for an article," he'll say, coming up as I feed Jamie. "Tell me what you think."

Maybe I'll agree or maybe I'll point out some flaws just so he'll have to rethink his theory. But we talk. He listens. He values my opinions and makes me feel important.

And he likes *me*. Grabs my wrist as I race by on some vital errand. "You're a good wife. You know that? You're smart and pretty. I'm glad I married you."

Yet if this was all there was to my life, it wouldn't be enough for me. I love my children like I love the sun. I delight in them and their small joys. It's great fun to sit at the window with them watching the red-headed woodpeckers or to go down the hill to pick daisies.

Gerald makes me happy. He's sweet, humors me, brags about me and my work to anyone who'll listen. And I get enough satisfaction out of a clean house to keep it that way most of the time, but that's not enough. I get disgruntled, annoyed with the everyday sameness. So I've learned that a few other activities help balance my life.

I began writing because Gerald browbeat me into it. "You can write. Just look at how well you did in your writing classes in school. Just read what trivia is published in this or that. You know lots of stories. Write."

So I did, finally, one story for *GUIDE*, and it was accepted. So I wrote another just for fun and didn't even want to send it in, but I did and they bought it.

There were months between stories. Robin was newborn, and I simply enjoyed taking care of her. Besides, I wasn't all that interested or confident. And I still had money saved from when I was teaching.

But nothing inspires like success, and every time I sold something it made me want to write more. Now I write for two reasons. The first is money, because I need it and I still don't want to work outside the home as long as I have small children.

The second, and perhaps the one I should mention first as it sounds so noble and wise, is that I feel I have something to say. Right now I can't get out and work with people personally, but I can write. And I hope that what I say will help someone grow a little closer or learn a little more about God.

It isn't enough for me to submerge myself in my family. I believe that I must develop my own identity and use whatever talents God has given me. My writing is limited, as it comes last—after everything else. I write at night when the children are asleep and I've finished almost everything I need to do.

One husband, three little girls, a baby boy, a house that needs a thousand improvements, books and papers and bits and pieces of needlework and writing. My small world. Not earthshaking, not even very important. But it's mine. And I'm content. □

Especially for Men By WALTER R. L. SCRAGG

Whatever Happened to Sally and Bill?

SALLY AND BILL never intended that her career should threaten ten years of reasonably blissful marriage.

When Mr. Turner offered Sally a better job than the one she had had when she left his firm, Bill urged her to accept.

They prepared themselves for a crisis or two. Advice popped up all around them. After all, with millions of working couples, plenty has been written on the subject. But the cracks in their happy marriage yawned wider and wider as crises built around them.

Sally reacted by becoming superefficient. Each morning was a whirlwind of preparation for the evening together, and the evening a mad race to cope with laundry, food, homework. Rationing of time helped a little. And Bill *was* helpful. Though she knew he loathed housework, he stacked dishes and swept floors.

One major crisis erupted when Sally came home with a pay check larger than Bill's. Another, when Sally was out of town for her first overnight business trip. Bill worried about her independence. He examined the children to see if they were neglected. He sensed a loss of companionship, felt left out, even began to wonder about the men she was working with.

For Sally, the fears loomed no less. After the first hard decision there had been months of pure exaltation. She enjoyed her work. But the job demanded so much of her. Time for her family became harder to find.

You may think that the end of this story will leave a broken marriage or Sally back over the washing machine and kitchen sink. It hasn't happened that way at all.

After a few months of frenetic attempts to do ev-

erything that had been accomplished before, Sally and Bill began to see that priorities must be established.

The home became a frontier where they had to stand side by side to defeat the dirt, the routine, and the decay. Bill discovered what Sally had always known—a house self-destructs around you. What you do at this moment to make it tidy or clean immediately begins to undo itself.

Bill found that chopping, mixing, and measuring for a meal can be relaxing and fun. Certain responsibilities of parenthood formerly assumed by Sally became his—and he enjoyed them.

Sally stopped trying to be a superwoman. She even grinned when Bill cracked, "What both of us really need is a wife!"

It's not clear, yet, whether they will make it as a dual-career couple, but they have some priorities fixed in their minds:

1. Their lives together as husband and wife are more important than zooming careers for either or both of them.

2. The children must not suffer from inattention or lack of affection or training.

3. Some of the money Sally brings home will have to go to buy services they formerly performed themselves.

4. Joint effort offers the only hope in coping with repetitious housework.

Strangely enough, their spiritual relationships have not deteriorated during the trauma and drama. Prayer supported them through the worst moments. Sabbath became a day of rest, gladness, and togetherness.

They even discovered that "help meet," archaic as it is, best described the new partnership they were discovering. It is, in fact, exactly right to describe partners in a marriage.

Jesus and Judas *Continued from cover*

selfishness, the pride, the status seeking, and the greed that made Jesus say, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8:20).

What a gracious yet honest warning Jesus gave to Judas. He could have exposed him then and there. He could have revealed Judas' secret plans to get in on the action, to urge Christ to seize power, to set up a magnificent kingdom and then appoint him—Judas—prime minister. From the start Jesus chose not to embarrass Judas, because God does not embarrass people. "The foxes have holes, and the birds of the air have nests," but Jesus had practically nothing concrete to offer—only friendship, which was not nearly enough for Judas.

But Judas joined up, and the disciples breathed a sigh of relief. "Think what he can do for us," they must have said to the Master. "He'll get our savings up and organize our ministry. He'll set up a headquarters, and the people can come to us instead of us having to go to them." "He knows the right people: he has contacts among the ruling class." "He'll draw crowds and encourage greater offerings. We might even win over the priests and Pharisees and Sadducees. He has a plan; he has bright ideas." "Now we're going some place. Luck is on our side. All is well." A new manager for the team. The disciples slept well that night, but Jesus didn't.

Jesus didn't. He knew that Judas worshiped the God of his own daydreams. He knew that Judas did not, could not, and would not accept the idea of a gentle God, a patient God, one who loved Romans and even longed for their friendship. He knew that there would probably be trouble. But Jesus was willing to take the chance, however small it might be, that Judas would come to know God as He truly was, and would put away his selfish, Roman-hating, pomp-loving value system. Jesus handled Judas with special care, with, as we say, kid gloves. Judas had more talents and advantages than most can only dream of, let alone have: and he lived and walked with Jesus, in real life, from day to day, for three action-packed years. And on top of it all he had Jesus' special treatment. Yet he turned out to be the most miserable specimen of human nature there ever was.

Why? Because Judas ignored the reality that is God's greatest gift to men and women, the reality of freedom. The reality that says we get to live with and experience the consequences of our preferences; that we become exactly what we choose to become; that choice A hands us consequence A, and not B. How often we want to live one way and have God magically, in the twinkling of an eye, reverse the consequences of our second-class choices and make them all first-class ones. But then we would be mere puppets not in charge of our own destinies. Robots.

"It is a law of the human mind that by beholding we become changed. Man will rise no higher than his conceptions of truth, purity, and holiness. If the mind is never exalted above the level of humanity, if it is not uplifted by faith to contemplate infinite wisdom and love, the man will be sinking lower and lower."—*Patriarchs and Prophets*, p. 91.

People have worshiped everything under the sun and have, as a sad result, turned into everything under the sun. What do you worship? Whom do you admire? What do you think about most of the time? It matters because it's changing you. Like it or not, it's changing you and sending you down one or the other of two distinctly opposite paths.

Satan's trump card is getting us to discount the reality of freedom. "Ye shall not surely die" is translated: "Your choices, your loves, your heroes, your goals have no actual consequence." Eve fell for it, and so did Adam. And we do, too.

Judas worked away behind the scenes. He had a plan. He trusted in his picture of God and he tried his best to sell it to the disciples. "Jesus," he said to them in private, "is nice. He's sincere, He means well, but He's got God mixed up with Pollyanna, with Santa Claus, or some other nice old softy. Look," he said, "look how God handled the inhabitants of Jericho, told Israel to kill everything living, including animals and little children. And what is more, think of the Flood, think of how God set that record straight and showed those rascals who was boss." Time and time again, in private, Judas lifted stories about God out of context and distorted the facts so as to sell the unsuspecting disciples his picture of a vengeful, pleasure-loving, egocentric heavenly Father.

Let's Talk Dollars and Cents, Thrones and Crowns

And every time Jesus did a kind deed—when He let Mary off, when He let the little children come and sit on His knee—this was too much; it was not kinglike. It didn't square with Judas' picture of the Son of God, the Messiah. He wanted Jesus to come out swinging. Take on the priests and Pharisees, if they won't join us. Take on the Romans. Away with this stuff-of-the-heart nonsense: let's talk dollars and cents, and thrones and crowns. Every time Jesus bent to serve someone in need, Judas turned away in disgust. Is this, he thought, any way for a king, a Son of God, to behave? Shouldn't the people be serving *Him*? God is the Master of the house, not the butler.

The days passed and Judas ignored the gift of freedom. He fell for the lie of lies, that our choices have little effect on us, that in the end we can turn it all around, with the flick of a switch.

But Judas had a plan and he would not take No for an answer. There would be an earthly kingdom, a splendid one, if he had to set it up himself. And that's why he left Simon's feast to make a deal with Jesus' enemies for thirty pieces of silver, the price of a slave. Now, thirty pieces of silver wasn't really all that much, in and of

itself; but if it could buy a whole kingdom then that would be very worthwhile, wouldn't it? Ellen White tells us that Judas did not intend Jesus to be captured, tried, and executed. This was not his plan. He thought that by putting Jesus on the spot he would force Him to come out of His shell, to overthrow His enemies, and set up the kingdom that Judas believed in. He was going to do Jesus a favor—force Him to face the issues, bring out the ruler in Him, make the *man* shine through, instead of a humble, tireless servant of the needy.

So often we, like Judas, have our own plans. We don't consider the other side of the story, and God is only God to us if He comes along and underwrites what we want to do. "I did it my way" has become the watchword of the twentieth century. Never mind where we're needed; never mind that someone needs our help; never mind that friends or relatives pray for us every night—"I have to be me!"

Judas Believed in the God He Wanted

Time and time again Jesus showed Judas a picture of a loving God, a gracious and helpful God, but Judas wouldn't have it. It just couldn't be. Why? Because Judas insisted on believing in the god of his daydreams, a toy soldier god. Instead of believing in the God he needed, he believed in the god he wanted. His god had to be a politician; he had to be sly and ruthless; he had to love show and pomp and magnificence; he couldn't be bogged down with the problems of fatherless children and displaced grandmothers and grandfathers, or the sick and the poor. No, Judas' god had to be about the business of breaking up the Roman Empire and replacing it with his own hedonistic organization. And, inevitably, Judas became like the god he admired. Each day, even though he saw Jesus in action and was often touched by His kindly deeds, he resisted the picture of God that Jesus was trying to paint for him, and became more and more like the selfish, power-hungry god of his dreams. He—like all of us—became more and more like the objects and values and people he secretly admired.

Judas was not bad through and through, at least not at first. He simply made the same mistake many of us make. He thought he could go right along doing less than the best—in some cases, far less—and come out all right in the end.

And so it was their last night together. Judas must have been excited. This was D-day; it was now time for the results of his brilliant plan. They'd try to arrest Jesus, divinity would flash through humanity, and the revolt would be on. The masses would rally; he knew, because he had contacts up and down the line; everything was ready, set to go. There would be a struggle, but Jesus was more than man and would easily and quickly win and set up His kingdom. And it would not be just a local authority: Judas had visions of conquest, the Roman Empire was his model, his ideal. Only he wanted to be the oppressor, instead of the oppressed. The stage was set, something was about to happen.

And something did happen. Something had gone wrong. Judas had sensed the possibility when he saw Jesus washing feet in the upper room. Maybe, the thought raced through his mind, maybe I have been wrong, maybe Jesus really did come to reveal a God of compassion instead of kingly might. It made Judas sick to

his stomach to watch tomorrow's king washing feet, but he put it out of his mind. Too late to turn back now. The plan has to work, it has to go through.

Wait a minute! What's this? Jesus was not resisting. There must be some mistake. Jesus was allowing Himself to be beaten and pushed and shoved; there must be some mistake! Someone, anyone, thought Judas, tell me what's gone wrong!

Despair gripped Judas as he followed Jesus to the high priest's judgment hall. For the first time he saw what real freedom is. He saw that men and women, far from being robots, could if they chose, slap God across the face, spit on Him, make jokes about Him. He saw the great controversy flash before his eyes. He saw Satan's lies for what they were. He saw too late, for he had become Satan's slave, that men and women were truly free and that what they did from day to day, what they chose became very much a part of them. He saw that he had betrayed an innocent Man who had no intention of becoming a worldly celebrity, a ruler. He rushed forward, to the amazement of all present, and threw down the money, begging Caiaphas to let Jesus go. Caiaphas laughed because he, too, had a plan, a plan based on his own picture of God, a picture which was very different from the one Jesus offered.

God Does Not Have to Destroy Sinners

The next day, as the crucifixion party moved along toward Calvary, the people, the soldiers, Jesus, and the two thieves stopped abruptly. For there, beside the road, were the badly mangled remains of what was once a handsome man, an intelligent man, an impressive man. They shooed away the dogs that were eating this once magnificent person, this person who had had a plan. That Judas hanged himself is significant. You see, God does not have to destroy sinners. Even when Judas had gone too far to come back Jesus didn't expose him; even when there was no more hope, even after Judas' persistent refusal to accept Jesus' story about the heavenly Father had choked away the last whispers of the Holy Spirit, Jesus had been kind to Judas. You'll remember that He didn't say, "Father, why are You killing Me?" What he said was more like, "Father, why are You giving Me up."

Jesus died to show that sin has unspeakable consequences. He died to show that God does not have to kill us or rough us up. He died to show that God stands before us as our personal physician. He offers His advice, He prescribes medicine, and He pleads with us. But He doesn't force us to follow His advice. He doesn't demand that we take the medicine He has prescribed. If we refuse—and we, like Judas, have the power to refuse—He has to give us up to the consequences of our decision. He will weep over us, even as Jesus wept over Jerusalem. He will plead with us, buy time for us, but ultimately He must—in order to honor our freedom—give us up to the consequences of our preferences, our loves, our ideals.

You can see the element at play here. You can see what destroyed Judas as surely as you can see what saved the young thief on the cross. The element is humility. The one thing Jesus must be able to say of anyone entering heaven is, "You are teachable, you know Me as a Friend." □

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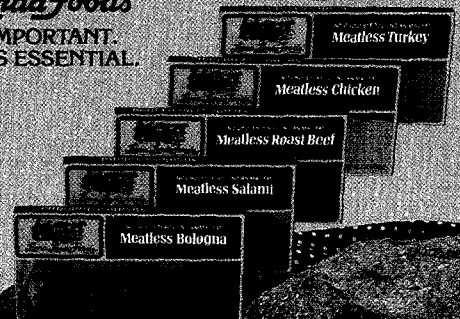
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The Good News Bible

The recently released *Good News Bible (Today's English Version)* is the latest Bible translation to come on the market. The New Testament, now in its fourth edition, was completed in 1966. In the ten years of its existence it has set a record without parallel in American publishing history. In late 1975 its circulation figures passed the 50-million mark. Latest available figures on this paperback all-time best seller are 52.5 million copies.

Translation of the Old Testament began in 1967. Now the seven translators have completed their task, and the Old Testament has been bound with the New Testament (fourth edition) into the *Good News Bible*, available in both a durable flexible and hard cover binding. Regular donors of ten dollars or more to the Bible Society annually received a special donor edition bound in a gold plasticized cover and stamped with gold-leaf lettering.

As explained in an American Bible Society information bulletin, "In the late 1950's the American Bible Society began to consider making a translation of the Bible that would communicate to a wider English-speaking audience than the English translations then available. These existing translations were written in an English style too elevated or old-fashioned for most English-speaking people in the world to read and understand easily. A Bible translation was needed in the kind of English they spoke daily in their homes, schools, and businesses.

"Numerous requests came to the Bible Society asking for a more simplified English translation. In November 1961, Dr. Robert G. Bratcher, a research associate on the Bible Society's translation staff, was assigned responsibility for preparing a first draft of the New Testament. A skilled translator, Dr. Bratcher served for seven years as a Southern Baptist missionary in Brazil before starting to work for the Bible Society. He knew from personal experience the needs of local church leaders and workers.

Clear, Simple Language

"Dr. Bratcher's assignment was to produce a translation of the New Testament which would be clear and simple for the modern reader, but would also remain accurate to the original Greek. The translation was to be written in English that English-speaking people in all parts of the world could readily understand in common, regardless of their social or educational standing."

These same principles guided the Society in its translation of the Old Testament. Thus the English of the *Good News Bible* is, as described by the producers, neither academic nor simplistic. The Bible aims to be intelligible to the person who may have had little or no contact with the church and the "language of Zion." As one of the translators put it, the new version shuns "churchy gobbledygook." There are no more terms such as "tabernacle in the wilderness" or "ark of the covenant," which the man on the street would have difficulty

understanding or visualizing. Instead there are terms such as "Tent of the Lord's Presence," and "Covenant Box." Since "cherub" to most people represents a chubby, childlike angel, "the large, winged animals which guard sacred places and hold out their wings over the Covenant Box are referred to as 'winged creatures.'" —*American Bible Society Record*, Dec., 1976, p. 4. The interpretation "winged animals" may startle some. In later editorials we will deal with problems of interpretation and translation.

The seven translators who were assigned the task of translating the Old Testament each had had previous experience in preparing translations in other languages. Six of the seven had also served as missionaries overseas. Dr. Bratcher, who had prepared the draft of the New Testament, served as the team's chairman.

Translated, Evaluated, and Revised

Their procedure was as follows, "Each book of the Old Testament was assigned to one team member to make a basic draft. He later presented his draft to the team for reading, discussion, and revision. Meeting together, the team read the submitted draft line by line, carefully evaluating each word and phrase as to its accuracy in translating the Hebrew and to its clarity in modern English, especially to a reader unfamiliar with the Biblical message.

"After this initial evaluation and revision, the draft was revised and considered a second time. Once again the translation was evaluated as to its accuracy and clarity. This time the translation was also read aloud line by line, to test its fluency and comprehensibility in oral reading. The translators considered this important, because many English-speaking people will encounter the Bible primarily through hearing it read aloud in church, in school, at home, or on radio.

"Before publication the team's draft was reviewed by a committee of Biblical scholars and church leaders around the world, and by the Translations Committee of the Bible Society's Board of Managers."

The success of the *Good News Bible, New Testament*, has led churches in many countries to plead with Bible Society translators to produce a common-language translation in their own language. Such projects are now in progress, and already, since 1966, more than 20 New Testaments have been published. These include New Testaments in Today's Chinese, Danish, French, German, Haitian Creole, Ilokano, Korean, Portuguese, Tagalog, and Tamil.

One of the translators, Dr. Heber F. Peacock, explains that "One of the basic principles that the translators of the T.E.V. have followed is that every effort should be made to avoid confusing the reader by employing different names for the same object, as the Hebrew often does. For many readers, who may be unfamiliar with the biblical story, it can be quite confusing to find 'Sinai' and 'Horeb,' as the false impression is left that two different places are meant. And this is not the case. To take an

example, the Hebrew text of the Book of Numbers speaks some 12 times of 'Sinai,' but not once of 'Horeb,' while the Book of Deuteronomy uses 'Horeb' nine times, and only once mentions 'Sinai.' Instead of retaining these two names for the same location, T.E.V. has helped to avoid confusion for the reader by always using the more familiar name, 'Sinai,' even in places where the Hebrew

text has 'Horeb.' The same principle has been applied to proper names."—*American Bible Society Record*, Dec., 1976, p. 4.

Besides avoiding colloquialisms, distinct regionalisms, and slang, the translators also excluded misleading homophones, that is, words that sound alike but have different meanings. These translators recognized that more people will probably hear the translation read aloud than will read it for themselves. A misleading homophone appears in the Revised Standard Version of 1 Chronicles 25:1, where the expression, "prophesy with lyres" is found. When read aloud, this phrase could easily be mistaken for "prophesy with liars." For this passage and its context the *Good News Bible* reads, "They were to proclaim God's messages, accompanied by the music of harps and cymbals." The translators also excluded difficult combinations of consonants, tongue-twisting phrases, accidental rhymes, and long strings of unaccented words.

Weights, measures, and times of day are rendered in terms of their modern English equivalents. Thus Noah was instructed to make the ark (*Good News Bible*, "boat") "450 feet long, 75 feet wide, and 45 feet high" (Gen. 6:15). The owner in the parable of the Workers in the Vineyard went out "early in the morning," "nine o'clock," "twelve o'clock," "three o'clock," and "nearly five o'clock."

In the British edition of the *Good News Bible*, the weights and measures are given in the metric system. This means that Goliath is represented as nearly 3 meters tall and his bronze armor weighs 57 kilograms. The "two pounds of fine wheat flour mixed with one quart of pure olive oil" (Ex. 29:40) that were to be offered with the first lamb of the daily offerings becomes "one kilogram of fine wheat flour mixed with one litre of pure olive oil."

The *Good News Bible* contains a number of readers' aids:

1. Brief introductions to the books of the Bible.
2. A word list of special Bible terms and names.
3. A list of New Testament passages from the Septuagint.
4. Chronological charts of Old and New Testament history.
5. Maps of Bible lands with index.
6. An alphabetical index of Biblical subjects.

Like the New Testament, the Old Testament is illustrated with line drawings by the Swiss artist Annie Valotton. As has been noted, "Using the barest minimum of lines, they capture the essence and excitement of the Biblical stories."

Someone has observed that the *Good News Bible* is the least masculine of the translations. He claims to detect in several passages an awareness of "Women's Liberation." For example, the "inner man" of Ephesians 3:16 becomes "inner selves."

In subsequent editorials we will examine the principles followed by the *Good News Bible* translators and will deal with certain problem passages. Perhaps the translation that will disturb Seventh-day Adventists the most is that of Daniel 8:14: 'I heard the other angel answer, 'It will continue for 1,150 days, during which evening and morning sacrifices will not be offered. Then the temple will be restored.' "

D. F. N.

To be continued

Response From Readers

Sense or Nonsense?

"SIGNS, Symbols, and Ancient Nonsense" (Nov. 4) was a bit disturbing to me. Symbols are certainly a major part of the books of Daniel and the Revelation, and have deep import to the student of Bible prophecy. We see animals, heads, horns, crowns, also wind, seas, and various colors, to name a few of the symbols used in those books. Revelation 13:18 says, "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six." Whether someone thinks the numeral 6 looks like a snake or whether someone makes a sinister application to the number is beside the point. The fact is that God has given the number 666 as one of the many identifying symbols of the Antichrist. My fear is that some readers may throw out the baby along with the author's "bath water."

When we turn aside to make a big issue of whether those who refer to the symbols on the reverse side of the Great Seal of the United States of America are correct in viewing them as "bad" symbols, we are in danger of causing others to miss the real point of the message.

The emphasis of Bible prophecy is that the lamblike beast of Revelation 13:11-17 will "speak as a dragon," and will exercise "all the power of the first beast," and will cause all to receive a "mark," "that no man might buy or sell, save he that had the mark," or "name," or "number." Eco-

nomics will unquestionably come into play as a part of Satan's last efforts against God's people. No wonder some look for symbols in that area.

Finally, it is not whether "flying saucers" exist in reality or are symbols of something ominous in the minds of some, but it is the reality of Bible prophecy that Satan has come down with "great wrath, because he knoweth that he hath but a short time" (Rev. 12:12). It is the realization of the fact that Satan is going to use every lying wonder at his disposal to deceive, if possible, even "the very elect." Prophecy is specific that Satan will work through the "lamblike" beast to deceive "them that dwell on the earth by the means of those miracles which he had power to do" (Rev. 13:14).

It is through symbols that we learn all these things about the "lamblike" beast. God is using symbols to prepare us for the future. We must never cast aspersions on them or call them nonsense, nor should we frivolously misuse symbols. Probably what Dr. Utt was saying is that we must be careful not to use incredulous material to substantiate that which is credulous. Neither should we react to something we dislike in such a way that we appear divided on the main issues. God has said, "Here is wisdom, let him that hath understanding" decipher the meaning of the symbols. We are not divided, nor uncertain on the use and meaning of the major symbols in Bible prophecy.

HAROLD L. FLYNT
Melrose Park, Illinois

250 Delegates Attend Daniel's-Band Meeting

By C. PHEIRIM

"TIME to Prepare" was the theme of the Daniel's-Band meetings in Mizoram, India, from October 7 to 10. "The Coming King Is at the Door" was the theme song the group sang often.

The name Daniel's Band was born in March, 1958, in Mizoram. It was camp-meeting time, and one expatriate to attend these meetings at the last moment could not attend. The group took this opportunity to discuss among themselves the various needs and problems of their fields. As the delegates talked and prayed together, they discovered they had just one great need in Mizoram—the need to finish the work of God. But since they knew well that church workers alone cannot finish God's work, the delegates decided that they should have a strong organization of laymen to join hands with the workers.

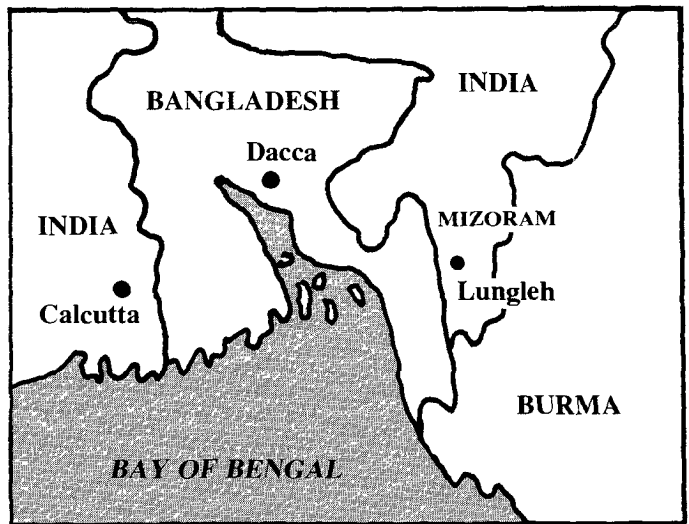
After various suggestions were made and after much prayer the delegates resolved

to name this laymen's organization Daniel's Band, because they wanted to be faithful witnesses like Daniel.

They appointed a committee to lead this band and appointed full-time lay preachers, with a small salary to be paid by the contributions of the laymen. And they decided to meet every year.

I reached Aizawl on October 5. It was late in the evening, and all the workers who were invited to attend these meetings had already left. The next day I left early in the morning, but since there was no ticket available, I had to sit on the mail bags right at the door of the bus. I thoroughly enjoyed traveling with those Mizo passengers. Almost the whole day they sang in the bus with a drum that they carried with them. The bus driver led out in singing—with one hand he drove, and with the other hand he conducted the songs. Finally I saw him pull out a hymnbook from his bag and give it to the young people on the bus. I traveled 14 hours that day by bus, but found it an enjoyable journey.

On October 7 we hired a



jeep to take us at least half of our journey for that day, but we had to walk 14 miles by foot to the meeting place on top of a hill.

Haulawng is in the south of Mizoram, 20 miles from Lungleh. At first it was thought that there would be about 100 delegates at those meetings, since Haulawng is in an interior area, far away from the Adventist churches. But 250 persons attended, 90 per cent of them young people.

From 5:30 to 6:30 in the morning was the time for prayer. During this time the delegates prayed for their

church activities and evangelistic programs. Then the morning devotional meeting convened from 6:30 to 7:30.

In every meeting a special song was presented. Most of the songs were newly composed by the believers, since singing is a way of life for the Mizos. Every evening after the meeting all the delegates would gather in a home and sing songs with drum and guitars, continuing until well into the night. By 3:30 A.M. the Daniel's-Band evangelists, Mr. Laithankhuma and Mr. Lalkhawsiam, and some young people would be up again, and while everybody in the village was still in bed they would begin singing through loud speakers and preaching. Their songs and messages were about the second coming of Christ, judgment day, the three angels' messages, and time to prepare. The messages were so solemn that they touched the hearts of the listeners and helped them to live closer to God and to get ready for Jesus' coming.

On Sunday afternoon a public meeting was conducted on the local playground at which Mr. Laithankhuma spoke on the three angels' messages. After the last evening meeting the delegates went to the home where they usually met, and sang all night without sleep.

On October 11 we walked 20 miles to Lungleh, which took us 12 hours. In Lungleh I



Daniel's-Band members preached and sang every morning from 3:30 to 5:30 while townspeople were still in bed.

was told that we would have an evening meeting. "What? After walking 20 miles today you still want to have an evening meeting? Who is preaching, and who is going to listen?" I asked.

"You will preach, and we will listen," the delegates answered. So after supper we

had a meeting. I preached, and they listened. Mizos like meetings and singing.

After the inspiring lectures and Bible studies by the workers and lay preachers during these meetings, the delegates returned to their churches with greater visions for the work of God.

Historical Library Is Opened at SMC

By CHARLES E. DAVIS

MCKEE LIBRARY, on the Southern Missionary College campus, Collegedale, Tennessee, has become the recipient of two outstanding collections. These have been placed in a newly developed area that will be called the Vernon L. Thomas Memorial Abraham Lincoln and Civil War Library.

The donor of these two sets of valuable materials is Vernon L. Thomas, M.D., of Keene, Texas. A graduate of Southwestern Union College, Union College, and Loma Linda University School of Medicine, he is now a practicing physician in both Keene

and Grandview, Texas. After graduating from medical school in 1951 he began to collect written material, and the Lincoln and Civil War material became an important part of a personal library numbering more than 30,000 volumes.

Not only have these two collections become a part of McKee Library but also most of Dr. Thomas's personal library has been added to the facility's general collection. These additions were especially strong in the humanities and social sciences. Frank Knittel, president of SMC, a life-long friend of Dr. Thomas, was responsible for the gift of the library to the college.

The original collector of the Civil War material was Dr. Russell Slater of La Salle, Illinois. The material includes 1,900 books, along with periodicals, newspapers, pamphlets, letters, manuscripts, and artifacts.

John W. Fling, Jr., a lawyer, of Wyoming, Illinois, spent a lifetime gathering the Abraham Lincoln material. In this collection are more than 1,200 books, pamphlets, and periodicals, not including letters, newspapers, pictures, and artifacts. Many experts feel that this is one of the best selective libraries on the life of Abraham Lincoln in the United States. It was the last private collection in the Midwest not yet in a museum or library.

Much of the Lincoln material is quite valuable; a

number of items are found only in this collection. One of these is a check for \$10 signed "A. Lincoln," made out in September, 1857, to Bailhackle and Baker, publishers of the proceedings of the Illinois State Republican Convention of 1858 and intimate friends of Lincoln.

The Life of Lincoln, by John Locke Scripps, a 32-page life used as a campaign document in 1860, is a very rare book. Bound in pamphlet style, it was submitted to Lincoln in Springfield, Illinois, before his campaign for the presidency and was the only story of his life that he was privileged to read and approve. The SMC collection has two copies.

During the Illinois State Republican Convention of 1860, in Decatur, Richard J. Oglesby, later governor, conceived the idea of bringing into the convention certain walnut rails split by Lincoln and John Hanks. One of these pieces of rail is in the collection.

There are two oil paintings of Lincoln by William Patterson of Chicago. These are the only Patterson oils available to the general public outside of Illinois.

From the same artist, done especially for Mr. Fling, is a miniature of Abraham Lincoln taken from the unretouched negative made in Washington on the occasion of Grant's appointment as Lieutenant General of the Union Army, March 1, 1864. On that day both Lincoln and Grant were photographed. The painting is a water color done on ivory, after the style

of English miniatures. It is mounted on a gold locket in a pearl-gray velvet case.

McKee Library, with its 100,000-volume general collection, the growing SDA heritage collection, and now these two outstanding historical collections, is becoming recognized as one of the unique small college libraries in the Southeast.

SRI LANKA

Ground Is Broken for New Church

On September 26, city officials, church members, and interested friends gathered at the foot of a tea-carpeted mountain for the groundbreaking of a long-awaited church and school in the Nuwara Eliya district of Sri Lanka (formerly Ceylon). Speaker at the service was A. M. Peterson, Southern Asia Division communication director. The audience, primarily non-Seventh-day Adventist, listened attentively, and after the service a number asked questions.

For the past three years Pastor and Mrs. A. V. Hyland have been pioneering the work in this mountainous area of Sri Lanka, where the majority of the 2.5 million in the district are Hindu Tamils. Services have been held in the Hyland home with more than 80 present. Pastor Hyland, in closing remarks, extended an invitation for all to be present the next Sabbath and to unite in prayer for the rapid completion of the new church and school.



Vernon L. Thomas, left, of Keene, Texas, donor of Lincoln and Civil War collections, explains one of the publications to the author.



The penthouse of McKee Library houses the Thomas Memorial Library.



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Division Council Sets Stage for Euro-Africa's Progress

By BERNARD E. SETON

AUSTRIA and the mountain-girt city of Innsbruck were host to the sixth annual committee meeting of the Euro-Africa Division from November 12 to 18.

Sixty delegates studied, worked, sang, prayed, and listened together during the week-long series of meetings, which ran smoothly and swiftly under the leadership of the division president, Edwin Ludescher; Jean Zurcher, secretary; and Erich Amelung, treasurer.

Twenty nationalities were represented by delegates from 18 unions and smaller administrative sections of the division. Sixteen main languages were spoken, three of them—French, German, and English—being used for devotional studies and council business. One of the delights afforded a visitor was the skill with which multilingual translators switched from one language to another without any discernible effort. Involved

discussions were handled with dispatch.

From the General Conference were present two representatives—G. Ralph Thompson, a general vice-president, and Bernard E. Seton, an associate secretary. To everyone's deep regret the two invitees from Angola, Pedro Balanca de Freitas and Isaque Tadeu, were unable to meet with their brethren, but two delegates were present from the Mozambique Union—Abilio Trengululo, acting president, and E. Mutumola, Central Mozambique Mission president.

In his address Friday evening, November 12, Elder Ludescher struck the keynote of evangelism, which was to resound throughout the council. At the Sabbath morning service Elder Thompson spoke, and in the afternoon five speakers reported on evangelistic progress in their respective fields.

From the West Cameroon field, where nine years ago the church had no work, two laymen have prepared 25 persons for baptism, and evangelistic

meetings are preparing many more for church membership. Maurice Zehnacker, president of the Equatorial African Union Mission, reported on the opening of a chapel in the Central African Republic last year, of the entering of the large country of Chad by Albert Bodenmann and Armin Krakolinig, and of the establishment of a dispensary under Helio Rocumback, of Brazil. In Congo-Brazzaville,

where Jean Kempf has been pioneering, a large dispensary will be opened, while in the hitherto unentered country of Gabon the doors have been opened by a literature evangelist.

Great inspiration came from Carlos Puyol's recital of the providential series of events that brought Queen Sofia of Spain to the central church in Madrid.

Oldrich Sladek, Czechoslo-



Among the overseas representatives attending the Euro-Africa Division annual council in Innsbruck were, back row, J. Messem (Cameroon), A. Trengululo (Mozambique), E. Mutumola (Mozambique), M. Beeso (Mauritius); front row, D. Popa (Romania), M. Pirvan (Romania).



Sixty delegates to the Euro-Africa Division council approved many of the plans recommended at the General Conference Annual Council in October.

vakian Union president, speaking on behalf of its 7,500 members, reported on the recent opening of three more church buildings, one of which was the result of thousands of hours of voluntary labor by self-sacrificing members. A monthly edition of 12,000 copies of *Znameni Doby* ("Signs of the Times") is not only widely distributed by our members but also is popular with other Christian churches. And, with the printing of *The Great Controversy* on government presses, the Conflict of the Ages Series in Czech has been completed. Another series is already in hand, so that the members may benefit from Ellen White's counsel and inspiration.

A deeply moving contribution came from Abilio Tregululo, who had been called out of retirement to serve as acting president of the Mozambique Union. He told of progress under difficulties because of his country's recent struggles for independence. Although Adventist schools have been nationalized, the church's small seminary in Beira continues to operate: eight students attended last year, and 25 are expected to enroll for 1977. Church leaders in Mozambique are endeavoring to acquaint their government with the church's work and are hopeful that good relations will enable the church to continue its spiritual mission.

Austria celebrated its one-thousandth anniversary in 1976, and its SDA Union of Churches is grateful for a tribute sent by the North American Division in the persons of Elder and Mrs. Roland Lehnhoff, who conducted evangelistic meetings in Salzburg. During the council H. Vogel, division Ministerial Association secretary, brought up-to-the-minute news of a campaign he was holding in the town of Graz, not far from the Yugoslav border. It is believed that such public witness is a harbinger of greater fruitfulness and solid growth in Austria, where tradition has often appeared to impede progress.

An encouraging feature as-

sociated with the council were the conversations that took place between the division officers, the General Conference visitors, and brethren from socialist countries. Conditions in some of those lands are not always favorable to Christians, but the lot of church members has eased during recent years as authorities have evinced a clearer understanding of the principles that inspire the Adventists. As a result, the work is conducted with greater freedom than in the past, and firm progress is registered.

An Urgency Is Felt at FED Annual Meetings

By WILLIS J. HACKETT

A COLORFUL mission pageant was part of the Far Eastern Division's Annual Council held November 15 to 23 in Singapore. Delegates from the various countries in the Orient marched in costume and carried their country's flag. Although the pageant was held at Southeast Asia Union College, the regular meetings of the council were held in Singapore's Hotel Equatorial, not far from division headquarters.

An urgency was felt throughout the meetings of the council—a seeking for the outpouring of the Holy Spirit so that the coming of Jesus Christ might be hastened. Across the front of the room in which the council was held stretched a banner with the words "In His Power for a Finished Work."

The search for this power was evident in the time given to prayer and devotional studies. Immediately after the worship hour each morning the delegates assembled in prayer bands before taking up the business of the day. An hour of Bible study about the Holy Spirit, in which I led out, was scheduled each day.

Willis J. Hackett is a general vice-president of the General Conference.

In the council sessions the plans that flowed from the October General Conference Annual Council were enthusiastically accepted. The strength of the church's administrative pattern was convincingly demonstrated as plans that had been formulated by departmental advisory meetings in Washington were presented and accepted at Innsbruck.

The 1976 Annual Council has set the stage for progress throughout the far-flung Euro-Africa Division during and after 1977.

"Witnessing—Our Way of Life," an action taken by the Annual Council in October (see December 9 REVIEW), was one of the actions voted by the division delegates, in the hope that witnessing by members will become a top-priority program. With this was tied a program of health evangelism, to be preceded by study of the book *A Call to Medical Evangelism and Health Education*.

Witnessing Program

The division lay activities department is planning a lively witnessing program for its members. Also the youth department is cooperating with the General Conference plan for a Festival of Faith in 1978 and the observance of Youth-Family Year in 1979. The plans will involve the division's educational institutions in training classes to prepare the youth for witnessing.

In another action, delegates voted the largest budget in the history of the Far Eastern Division—more than \$6 million (US\$2,448,979).

Temperance received a healthy boost by actions setting up a monthly temperance publication for distribution to the public, as well as training courses for leaders of the

Five-Day Plan to Stop Smoking. Accreditation with governments will be sought by temperance organizations for more effective work.

It was reported that the division utilizes 184 volunteer workers—SOS, AVSC, and student missionaries—whose services greatly expand the work. The 9,000-member working force includes 206 overseas missionaries in addition to the volunteers. Total church membership now stands at 319,406. The Far Eastern Division operates 21 hospitals, 29 dispensaries and clinics, eight nurse's training schools, nine colleges, 85 academies, and 17 Voice of Prophecy studios and Bible schools.

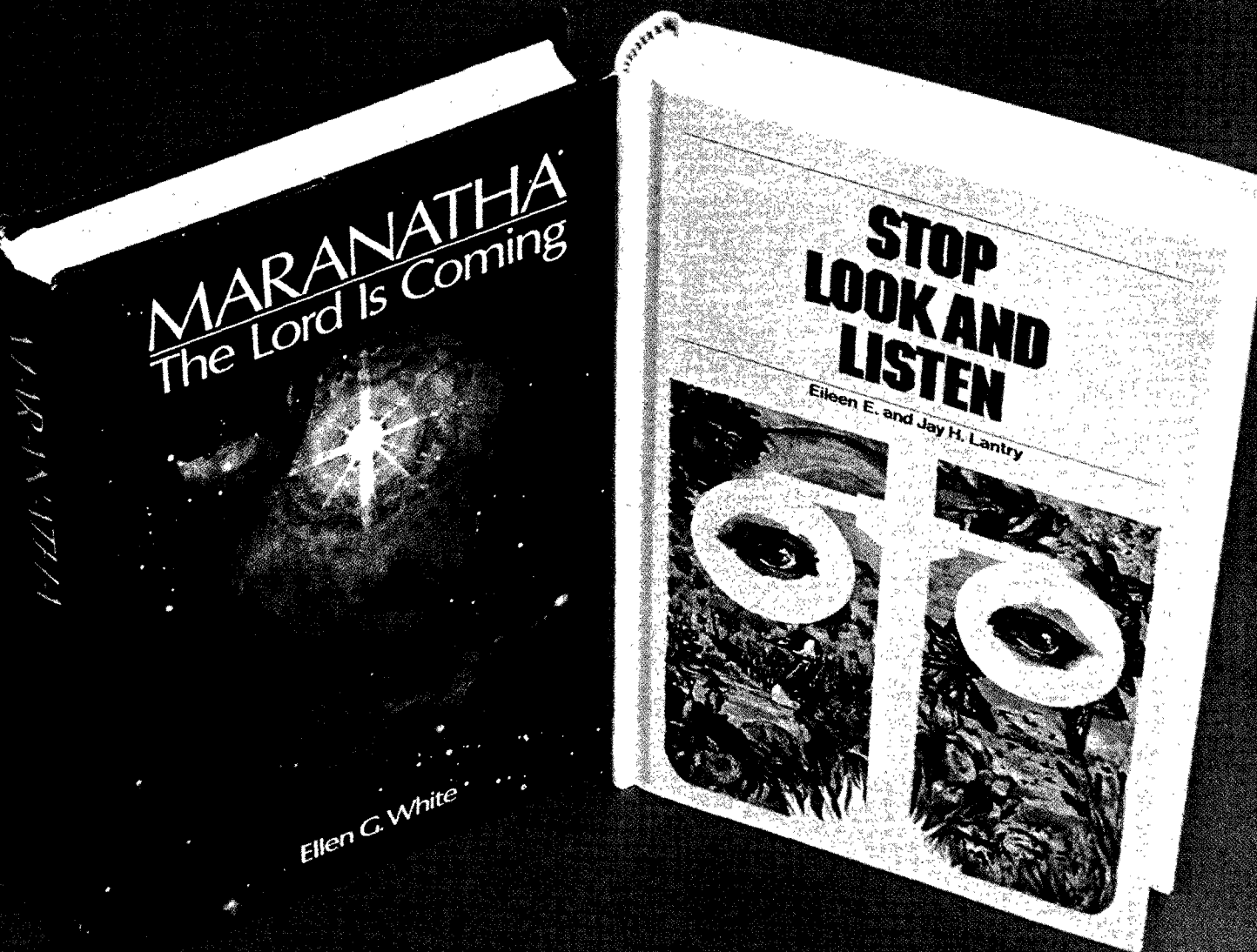
One of the strong features of the Far Eastern Division is its publishing work. More than 3,500 full-time literature evangelists sold more than \$6 million worth of Adventist literature in one year. Books produced in the division's seven publishing houses are sold in 45 Adventist Book Centers.

Four departmental councils preceded the Annual Council—communication, education, lay activities, and temperance. Attending were the respective departmental directors from the division's union missions. Present from the General Conference for these councils were Walton J. Brown and M. Carol Hetzell.

Dr. Brown reported a lively educational program throughout the division in spite of financial handicaps and sometimes inadequate facilities. The educational council drew the largest attendance. Present were college presidents and school superintendents as well as the union departmental directors. C. L. Jaqua, chairman of the department of educational administration at Loma Linda University, was also present to share in the discussion on education.

At the communication council, reports of openings on television and radio encouraged the delegates. Responses to television programs aired in Taiwan range from 200 to 6,000 per program. (The 6,000 responses arrived when free tooth-

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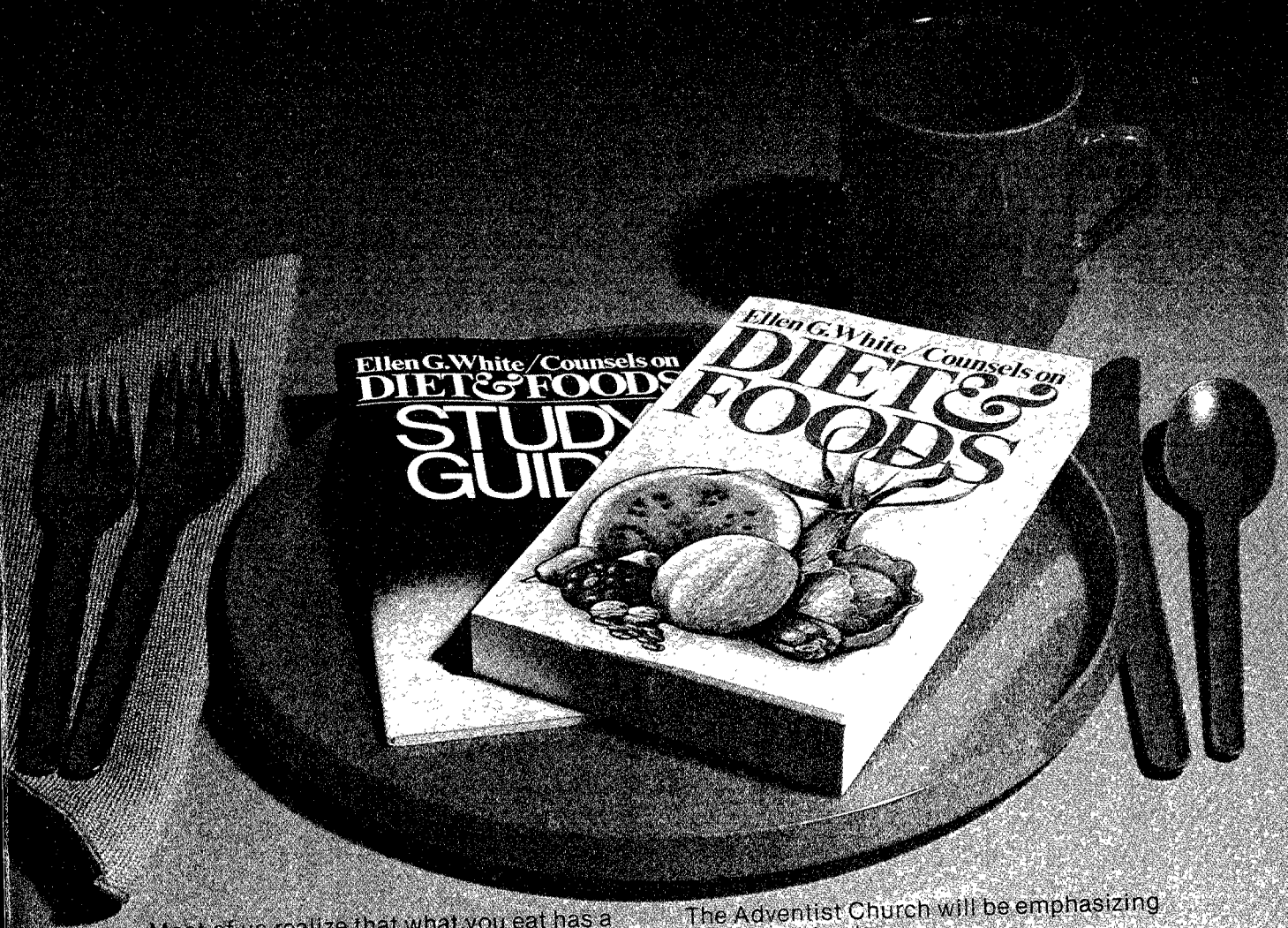
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brushes were offered on the monthly program.) The television programs in Taiwan are a half hour in length and are seen on Sunday afternoons. Viewers are numerous, since television is found in virtually every home in Taiwan.

It was reported that the greatest need in radio and television evangelism and the Bible correspondence schools is for strong follow-up.

Enthusiasm for a strong evangelistic thrust in the division is evident among the di-

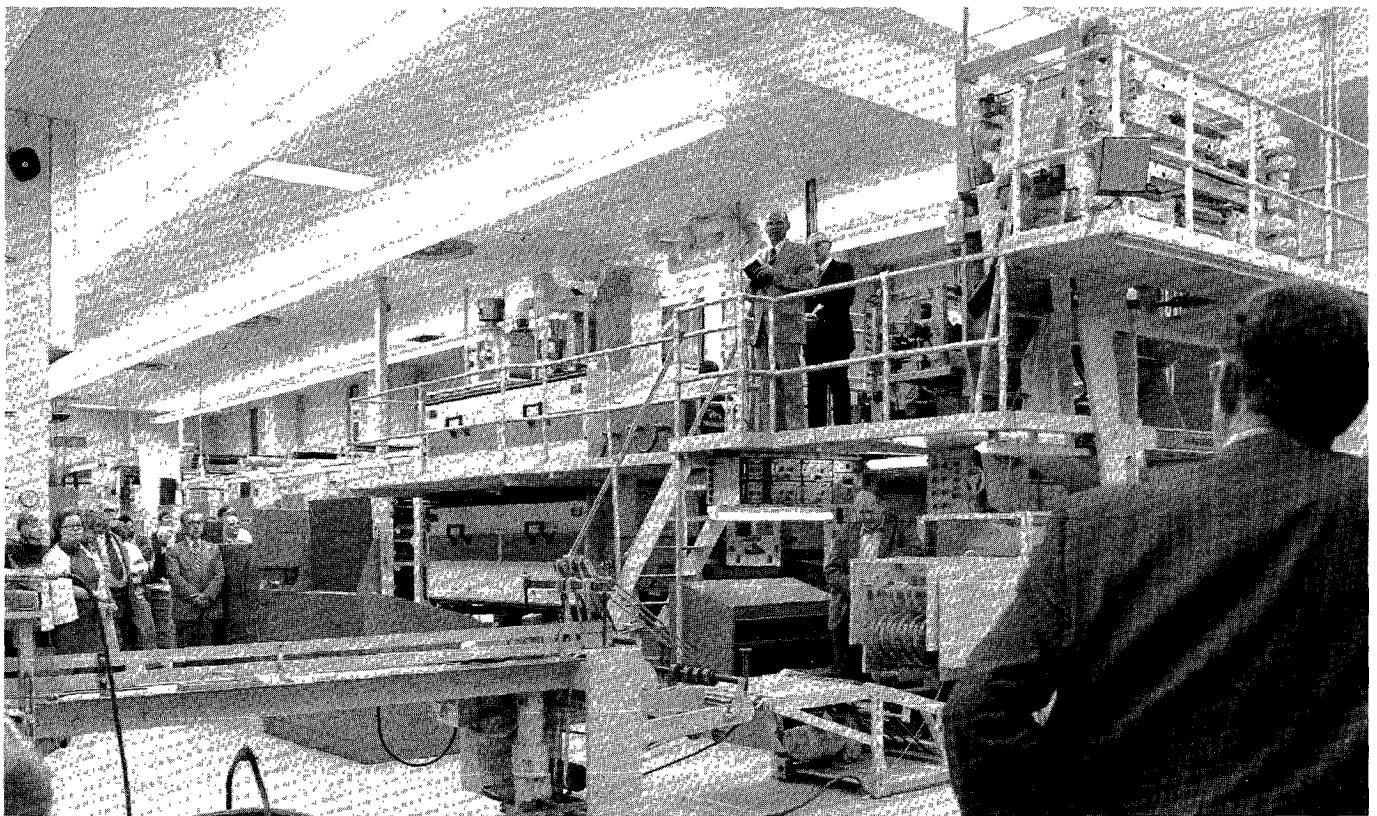
vision officers as well as the union and mission presidents and departmental leaders. Funds have been set up to meet unusual evangelistic opportunities that may arise as God's Spirit moves upon the hearts of the people of the Far East. Division officers are giving strong and aggressive leadership to every phase of the work. A spirit of oneness and unity characterizes all the moves that are being made.

This colorful division, with its diverse millions and more

than 20 major languages, presents one of the world's greatest challenges to the heralding of the Advent Message. Including China's inhabitants in the population of the Far Eastern Division brings the total of persons to hear this message to about 35 per cent of the world's population. Although several countries of the Far East have been sealed off from communication by the political philosophies prevailing in large areas of the division,

baptisms have continued to increase. The year 1975 saw almost 27,000 baptisms. It is probable that the figures for 1976 will reach 30,000.

The union presidents and others attending the Far Eastern Division Annual Council accepted the challenge of their division president, W. T. Clark, to go back home with a new zeal, a new determination, and a prayer for the filling of the Holy Spirit to finish the work quickly in this part of the world.



REVIEW AND HERALD PUBLISHING ASSOCIATION DEDICATES WEB PRESS

A special chapel service was conducted in the pressroom of the Review and Herald Publishing Association, Takoma Park, Maryland, on October 25, to dedicate the recently acquired M200 Harris web press.

With the plant's nearly 340 employees standing in a semi-circle around the press, W. Duncan Eva, General Conference vice-president and chairman of the Review and Herald Board, spoke about the beginning of the publishing work of the Seventh-day Adventist Church. He stated that "Seventh-day Adventists have been chosen by God as a peculiar people, separate from the world. By the great cleaver of truth He has cut them out from the quarry of the world and brought them into connection with Himself. He has made them His representatives and has called them to be ambassadors for Him in the last work of salvation. The greatest wealth of truth ever

entrusted to mortals, the most solemn and fearful warnings ever sent by God to man, have been committed to them to be given to the world; and in the accomplishment of this work our publishing houses are among the most effective agencies."—*Testimonies*, vol. 7, p. 138.

To close the chapel service, Kenneth H. Wood, *Review and Herald* editor, led in a prayer of dedication of the web press, as well as every worker in the *Review and Herald*, to the service of God.

Installation of the new press, which can produce 32,000 four-color finished magazines an hour, began January 18, 1976. The first job was run on May 14.

KENNETH W. TILGHMAN
General Manager

Review and Herald Publishing Association

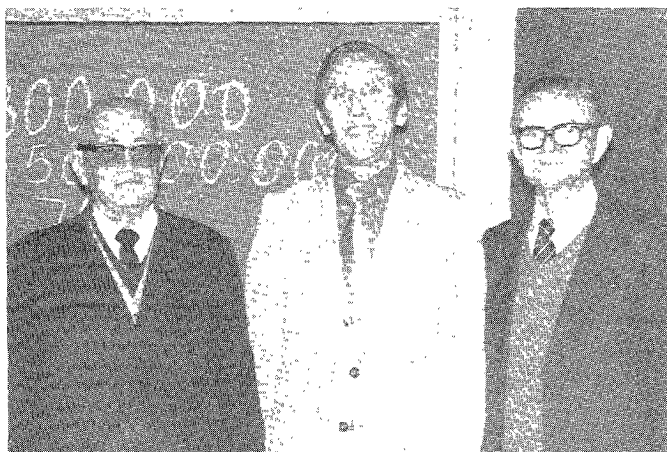
CHILE

Members Dedicate Far South Church

One hundred church members and another 100 friends gathered in Punta Arenas, Chile, on September 25 to dedicate a new sanctuary for the world's southernmost Seventh-day Adventist congregation.

On that Sabbath morning Bernardo Navia, pastor, asked Ricardo Munoz, church clerk, to read the minutes of the first entry in the old church book, dated July 16, 1918. The members and friends listened as he told of how Francis Westphal organized the Magellan Conference, which actually consisted of the church plus a few other scattered members.

In his dedicatory sermon, Glen E. Maxson, Chile Union president, turned to the old church book to read the entry dated December 19, 1918. It told of the baptism of two youth, Niels and Paulo Wensell, at ten-thirty that night in the cold waters of the straits. The Elders Wensell, who were at the dedicatory service, relived those moments and told how that night they and their mother were thrown out of their home for being baptized into the Adventist



Niels and Paulo Wensell, both baptized in the Strait of Magellan in 1918, stand on either side of Walter Cameron, Chile Union evangelist.

Church. Both Niels and Paulo became student colporteurs. Paulo was for many years a colporteur leader in Argentina and Brazil. Niels became an evangelist and mission and conference president in the Austral Union.

The Punta Arenas church dedication and inauguration, and the first night of the evangelistic campaign that began the next evening with Walter Cameron and a team of six workers, received both newspaper and television coverage. All the residents of Punta Arenas had a chance to learn of Seventh-day Ad-

ventists, and members hope and pray that more than 100 of these people will accept the third angel's message.

GLEN E. MAXSON

INDIANA

Members Observe Rewards of Faith

Where formerly there were only 17 church members, now more than 100 gather on Sabbaths as a result of the Indiana Conference's concern about evangelizing the Spanish area of East Chicago. The immediate evidence of this concern was the purchase of a modern church building. Then the General Conference appropriated \$5,000 for a crusade project, and Victor A. Schulz, from the Ohio Conference, was asked to lead out in the crusade. Within three months the congregation had grown to more than 100.

One woman who joined the church at the first baptism of the crusade was tested by Satan with a health problem in her family. The family was left penniless, and ate nothing one Thursday and Friday. That Sabbath the woman returned to the Lord her tithe, which she had set aside earlier. Her husband was to get paid on Monday, and she could have used the tithe money and paid it back two or three days later, but she had learned that this money belonged to God.

On Sabbath afternoon she received an unexpected money gift—exactly the amount of the tithe she had placed in the offering basket. Filled with emotion, she told the church members of her experience. God had rewarded her faith in such a way as to inspire the whole church.

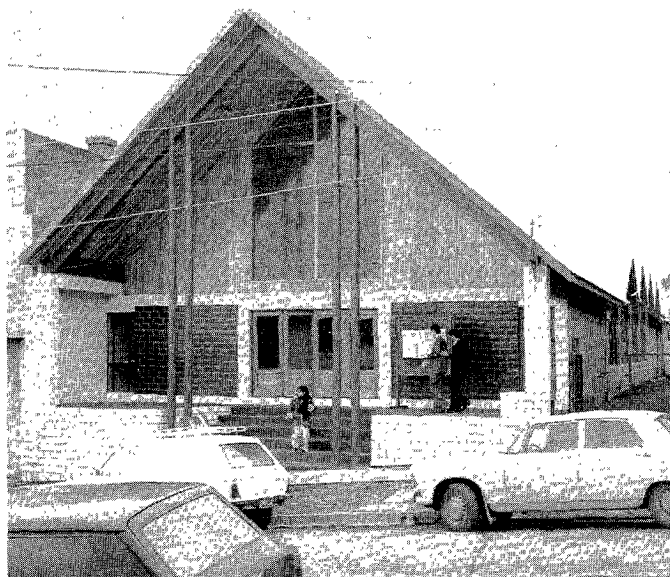
Another woman decided she ought to follow Christ, but her sparkling jewels held her back. After studying her Bible, she decided to wear the jewels "one last time." When she attempted to put on her earrings they broke in pieces. She reached for another pair, and they also broke. At last she decided to put on the earrings her mother had left her when she had died ten years before. But these also broke at her touch. No longer able to fight the Holy Spirit, and overcome with emotion, she surrendered her heart to Christ.

A married couple who attended the meetings regularly went to their priest expecting to find the answers to questions they had. The priest began to philosophize about the issues. When they asked him to answer with Scripture proof, he replied, "I cannot see very well, and therefore I cannot show you from the Bible." The couple had read in the Bible a short time before about Christ referring to the blind who lead the blind. They left the interview with their minds made up to join the Adventist Church.

A 65-year-old woman, whose husband refused to take her to the Adventist meetings when he learned she had decided to accept Adventism, one Wednesday night walked the 60 blocks to attend a meeting. The following Saturday night her husband was present at the baptismal ceremony and responded to the altar call, deciding also to be baptized.

These manifestations of God's power, and many others, have made a deep impact on the Spanish community of East Chicago, and it is hoped that the church there will continue to grow as a result.

VICTOR A. SCHULZ
Evangelist



Members and friends gathered September 25 to dedicate the southernmost Seventh-day Adventist church in the world—Punta Arenas, Chile.

Australasian

● Ingathering Rally Day at Brisbane Central church, Queensland, was marked by the baptism of a man and wife who were first contacted through Ingathering visitation in 1975. With such a soul-winning approach, it is not surprising that honors have gone to South Queensland for being the first conference to exceed last year's Ingathering total.

● It Is Written success reports were heard on November 17 at the annual meeting of the board of management of Advent Radio-Television Productions. There were 2,000 telephone responses to the telecast in the first 26 weeks of exposure in the city of Adelaide. Seventy-nine persons enrolled in the Bible course, and 136 lay visitors reported 161 good, and 54 excellent, interests. Ten persons already are attending church. In recent months attendance at one small Sydney church has risen from less than 50 to more than 120 as a result of It Is Written. In Melbourne 35 persons have been baptized as the result of an It Is Written Revelation Seminar.

Inter-American

● A Five-Day Plan to Stop Smoking was conducted in Linares, Mexico, recently by Vernon W. Foster and Pedro Arano, North Mexican Conference president, as part of a projected plan to establish a church in this city of 50,000 inhabitants.

● Thus far 360 persons have been baptized during the evangelistic campaign being conducted by Sergio Ortiz in San Sebastian, Puerto Rico. Four new congregations have been established, two in San Sebastian and two in adjoining communities, as a result of the campaign.

● The General Conference and the Inter-American Division have approved establishing a four-chair dental clinic on the campus of Monte-

morelos University to offer dental internships to Seventh-day Adventist dentists in the Mexican Union. The project is to be conducted under the auspices of NASDAD, and envisions three phases of development, the final phase to be an undergraduate dental-training program.

Northern Europe-West Africa

● During the first nine months of 1976, 325 persons were baptized in the Northern Europe-West Africa Division as a result of work by literature evangelists, reports R. E. Appenzeller, division publishing director. This is a 250-per cent increase over the number in 1975. Two hundred and eighteen of these baptisms were in the West African Union.

● When the island of Ambon in the Indonesian archipelago became independent, thousands of Ambon residents moved to the Netherlands. The Netherlands Union has started evangelistic work among them. When a young Ambonese, Simon Ririhena, concluded his ministerial training and was assigned to a church, his additional responsibility concerned his own people in Holland. He may not be able to visit all of them, scattered over wide areas, but regular contact days are arranged. An Ambonese hymnbook has been printed, and Voice of Prophecy lessons are available, reports K. C. van Oossanen, Netherlands Union president.

North American

Atlantic Union

● For the eighth time in nine years the Atlantic Union College dairy has made the Massachusetts Dairy Herd Improvement Association Honor Roll, reports Richard Folger, farm manager. The honor roll lists those central Massachusetts farms with the highest averages for milk and butterfat for the year. AUC's

average was 15,359 pounds of milk per cow per year and 575 pounds of butterfat per cow per year.

● The Pearl River, New York, church recently celebrated its fortieth anniversary.

Central Union

● At the conclusion of a one-week series of meetings in the Garden City, Kansas, church, seven persons were baptized by the pastor, Fred W. Ellis.

● Twelve additions to church membership are reported as a result of meetings by Richard Halversen in Buffalo, Wyoming. Elder Halversen, Wyoming Conference evangelist, was assisted by Jess Dixon, Buffalo pastor.

● The Central Union Conference is launching the Winning Adventure—a five-year plan with comprehensive objectives focusing on a membership growth to 40,000 or more by the time of the next union constituency session in 1981. Every conference, church, and institution is participating by conducting a self-study program and setting objectives. The union-wide program is coordinated by John W. Fowler, union Ministerial secretary.

Columbia Union

● New facilities for the respiratory-therapy department at Columbia Union College, Takoma Park, Maryland, are to be housed in a new second floor for the health sciences building. Construction is to begin soon.

● More than 200 Allegheny West Pathfinders met at Englewood Reserve, near Dayton, Ohio, for the 1976 conferencewide camporee in October.

● Members of the Beltsville, Maryland, church dedicated their \$700,000 sanctuary the weekend of October 23.

● The inner-city department of the Bethel church, Akron, Ohio, held its first health institute in October. The institute featured booths showing the activities of the Christian

Record Braille Foundation, the American Lung Association, the American Heart Association, the American Red Cross, the American Cancer Society, and the Ahead drug program.

● A 12-by-60-foot mobile home has been renovated for use as a classroom at the Martin Barr School, Gambrills, Maryland. Before school opened this year parents had contributed more than 400 hours of labor to complete the \$5,000 project.

● The inner-city department of the Ethan Temple church in Dayton, Ohio, has started a mission under the direction of lay evangelists Samuel Moreland and Paul Napier.

● Plans are being drawn up for a \$1.5 million, four-story addition to the Reading Rehabilitation Hospital in Pennsylvania, with construction to begin this year.

North Pacific Union

● The centennial celebration of the establishment of the Seventh-day Adventist Church in Oregon will be held January 14 and 15 in the Salem Central church. The first-known witnessing for the faith in the Oregon Conference territory was in 1870. The first church was organized in 1877.

● More than 80 students and their advisers from the four Oregon Conference academies recently participated in a weekend Bible conference at the Gladstone campground. Featured speaker was Desmond Cummings, Jr., chairman of the youth ministry department at the Seventh-day Adventist Theological Seminary.

● A Fairburn, Georgia, housewife recently flew to Tacoma, Washington, to attend a Five-Day Plan to Stop Smoking. She had heard of the stop-smoking clinic from her mother, a Tacoma resident.

● The Palmer, Alaska, congregation has begun meeting in a new church home. The church was organized in 1935, when approximately 15 newly

arrived Adventists gathered for a meeting in a tent.

- A new gymnasium was recently dedicated at North Puget Adventist Academy in the Washington Conference.
- William W. Ring, former pastor and development leader in several conferences, has been named director of development for Northwest Medical Foundation. NWMF operates most of the church-owned hospitals in the North Pacific Union Conference, as well as numerous clinics.

Pacific Union

- The Carmichael church in Sacramento, California, has opened the New Life Book Store as a community-witness outreach. Bob Alexander, church business manager, is store manager, and Joyce Warriner is salesperson.
- Five congregations gathered at the Pomona Junior Academy gymnasium in California recently for a 24-hour spiritual emphasis. Choirs from the school provided the

music, and speakers included nearby pastors.

Southern Union

- Fifty persons were baptized in Miami Springs, Florida, at the close of evangelistic meetings by the Brownlow-Ferry team.
- The Houser family, of Vale, North Carolina, has turned in more than \$3,000 for Sabbath school Investment as a result of a successful year in business.

● Persons staffing the Raleigh-Pittsboro district's booth at the North Carolina State Fair distributed nearly 16,000 pieces of literature and took 2,500 blood pressures during the week of October 17.

Southwestern Union

- Ninety decisions for baptism were made in two recent Arkansas-Louisiana evangelistic series: 60 in the Siloam Springs-Gentry series and 30 in Stanley Harris' Little Rock series.

● Huguley Memorial Medical Center's constituents elected four new members to the 18-member board at their December 6 meeting. Added were Jerry Mitchell, physician at Huguley's medical office building; Ben Bowen, president of Brandom Corporation; Ivan Toews, president of the southwest's new hospital corporation; and Dennis Duncan, a businessman from Fort Worth. Open house at the hospital will be February 13.

● The Southwestern Union committee voted recently to send *The Ministry* magazine to all non-Seventh-day Adventist clergymen within the union's borders (40,000) for a two-year period under a special plan of the General Conference Ministerial Department.

Andrews University

● In the newspaper *Ultima Hora*, Mallorca, Spain, a page and a half in the June 30 issue is given to an interview with Pietro Copiz, associate professor of modern languages at

Andrews. The subject of the interview was Dr. Copiz' postdoctoral research done this past summer in Mallorca on the controversial writer Georges Bernanos, critic of the Catholic Church.

● Fifty-seven sophomore nursing students participated in a capping and consecration service on Sabbath afternoon, October 6, in the Pioneer Memorial church. The group included five men.

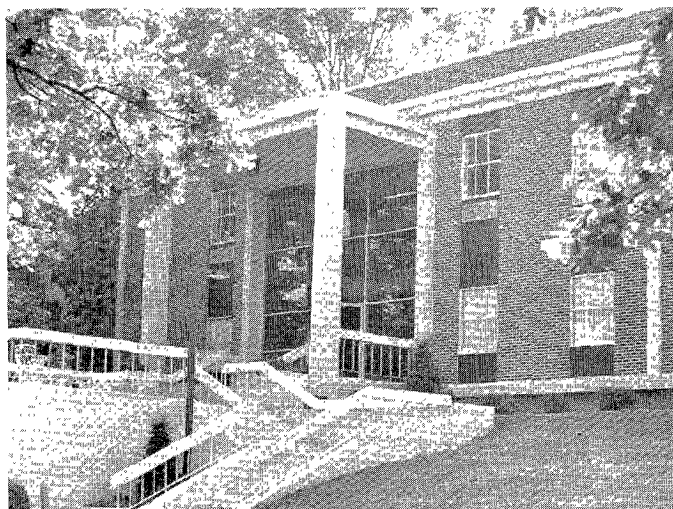
● The handicapped and blind, as well as many others, will find facilities tailored to their needs in the new addition to the James White Library, now under construction. Conveniences for the handicapped include a ramp leading up to the side doors, with an elevator just inside the entrance. The elevator is designed for use by the blind, as well as by those who can see. Each button has Braille symbols along with the standard printing found on all elevators. At each floor on the side of the elevator door frame is found the floor number in Braille.

Loma Linda University

● A workshop on "Nursing Assessments of Problems in the Elderly" was offered through the School of Nursing on January 7. The workshop emphasized eye problems in the elderly.

● Students in the Loma Linda University mobile-intensive-care-paramedic program recently spent two days in simulation exercises. Without prior knowledge of the type of simulated injury, the students were called out of the room, one at a time, to evaluate an emergency situation.

● Approximately 800 Loma Linda University employees participated in the various health-improvement activities sponsored by the medical center during the November Health Emphasis Month. The purpose of the activities was to make every employee more conscious of his personal health and of his responsibilities as a member of the total health team.



SMC NAMES NEW NURSING EDUCATION BUILDING

Southern Missionary College's new nursing education building was formally named Mazie Herin Hall during chapel ceremonies October 26.

The structure is named after a former chairman of the SMC department of nursing in recognition of her years of service to SMC and to the Seventh-day Adventist Church.

The building was dedicated in April because of the presence on campus at that time of the college board and the Committee of 100, which financed a large share of the construction costs, but the special naming ceremony was delayed until Miss Herin could arrange to visit the school.

Also honored at the ceremony were Mr. and Mrs. William Iles, of Orlando, Florida, who were contributors to the project. Mr. Iles is president of the SMC Committee of 100. The Kresge Foundation provided \$50,000 to complete the financing of the \$500,000 structure.

Miss Herin is an associate secretary of the General Conference department of health and a consultant for the Nursing Education and Nursing Service department.

Her duties include visiting the church's 36 schools of nursing and 300 hospitals throughout the world, coordinating activities, and giving counsel on programs in nursing and nursing services. Some 800 nurses graduate annually from these schools.

WILLIAM H. TAYLOR
Public Relations Director
Southern Missionary College

Series B of the new camp meeting teaching aids and program helps is now being prepared for this summer's camp meetings, including camp meeting activity books for each child to use—a package full of cutouts, brightly colored pages, and captivating themes.

The cradle roll, kindergarten, and primary divisions each have their own vividly

illustrative camp meeting program helps, teaching aids, and activity books.

Work with your local conference Sabbath school director on the quantities you'll probably need. He will make sure they are ordered from the Sabbath School Department of the General Conference of Seventh-day Adventists.

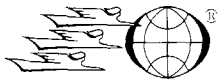


CAPTIVATE YOUR KIDS AT CAMP MEETING!



Bulletin Board

Review



Advent Review & Sabbath Herald
127th Year of Continuous Publication

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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 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.]

FROM HOME BASE TO FRONT LINE

Jane M. Allen (CUC '71), re-
turning to serve as associate
director, communication depart-
ment, Far Eastern Division, Singa-
pore, left Seattle, Washington,
October 25, 1976.

Arthur F. Bell (LLU-LSC '72),
returning to serve as administra-
tor, Ekamai School, Bangkok,
Thailand, and **Viola M. (Carscal-
len) Bell** left San Francisco, Cali-
fornia, November 8, 1976.

Starr Elaine Bidwell (AUC '71),
to serve as accountant, Far East-
ern Division office, Singapore, of
New Braintree, Massachusetts,
left Los Angeles, California, Oc-
tober 28, 1976.

Irmin E. Burke (WWC '48), re-
turning to serve as administrator,
Bella Vista Hospital, Mayaguez,
Puerto Rico, **Dorothy J. (Skeels)
Burke**, and one daughter left
Miami, Florida, October 11, 1976.

Robert B. Grady, Jr. (AU '61),
returning to serve as Sabbath
school director, Far Eastern Di-
vision, Singapore, **Carrol J.
(McBroom) Grady**, and one son
left San Francisco, California,
November 1, 1976. Son David left
Los Angeles, California, August
25, 1976, for Far Eastern
Academy, Singapore.

Vernon D. Putz (LLU '65), to
serve as physical therapist, Tokyo
Sanitarium and Hospital, Tokyo,
Japan, **Jean M. (Escobar) Putz**,
and two children, of Oconto,
Wisconsin, left San Francisco,
October 27, 1976.

James D. Schuler (LLU '38), to
serve as physician-surgeon, Haad
Yai Mission Hospital, Haad Yai,
South Thailand, **Ruth E. (Furber)
Schuler**, and one son, of Ard-
more, Oklahoma, left Montreal,
Quebec, Canada, October 28,
1976.

Catherine Simmons, to serve as
nurse-anesthetist, Haad Yai Mis-
sion Hospital, Haad Yai, South
Thailand, of Ardmore, Okla-
homa, left Montreal, Quebec,
Canada, October 28, 1976.

Claude E. Steen III (SMC '66),
to serve as youth director-pastor,
Ethiopian Union, Addis Ababa,
Ethiopia, and **Donna M.
(Chalmers) Steen** (SMC '66) and
three children of Damascus,

Ohio, left Washington, D.C., Oc-
tober 17, 1976.

D. Irene (Christensen) Wooster
(Colo. St. College '67), to serve as
dietitian, Youngberg Memorial
Hospital, Singapore, of Hutchin-
son, Minnesota, left Los Angeles,
California, October 12, 1976. Son,
Nick, left San Francisco, Califor-
nia, September 1, 1976, to attend
Far Eastern Academy, Singapore.

NATIONALS RETURNING

Denstone A. Bacchus (AU '74),
to serve as teacher, St. Croix
Seventh-day Adventist School,
Christiansted, St. Croix, Virgin
Islands, left Toronto, Ontario,
Canada, July 4, 1976. **Audry A.
(Poedhomme) Bacchus** left later
from New York City.

Bernice F. Buchanan ('74), to
serve as director of School of
Nursing, West Indies Col-
lege/Andrews Memorial Hospital,
Mandeville, Jamaica, of Silver
Spring, Maryland, left Washing-
ton, D.C., October 5, 1976.

Meicy M. (Morales) Mercado
left New York City, October 16,
1976, to join her husband, **Ramon
Mercado**, Bible teacher, Metro-
politan Academy, Rio Piedras,
Puerto Rico.

Ernest Wright (Howard U. '76),
to serve as history teacher, An-
tillian College, Mayaguez, Puerto
Rico, left Baltimore, Maryland,
November 16, 1976.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, SPECIAL SERVICE

Leatrice J. Bowman (San Diego
St. U. '72) (SS), to serve as ele-
mentary teacher, Taipei Overseas
Church School, Taipei, Taiwan,
and husband, **Raymond J. Bow-
man**, of Hamilton, Montana, left
San Francisco, California, Oc-
tober 17, 1976.

Mary Louise (Lee) Gregory
(SS), of Deer Park, California, to
join her husband, **Ronald C. Greg-
ory**, relief physician, Haad Yai
Hospital, Haad Yai, South Thai-
land, left Los Angeles, California,
October 23, 1976.

Calvin H. Layland (LLU '48)
(SS), to serve as physician, Thai-
land Medical Institutions, Bhuket
and Bangkok Hospitals, Thailand,
and **Frances E. Layland**, of Chico,
California, left San Francisco,
California, October 25, 1976.

Percy S. Marsa (LLU '50) (SS),
to serve as physician, Songa
Hospital, Kamina, Zaire, and
Jean (Balharrie) Marsa (AU '36),

of Lake Orion, Michigan, left
Montreal, Quebec, Canada, Oc-
tober 17, 1976.

STUDENT MISSIONARIES

Diane Carol Jackson (AU), of
Berrien Springs, Michigan, to
serve as English teacher, Ad-
ventist Seminary of West Africa,
Lagos State, Nigeria, left
Toronto, Ontario, Canada, Oc-
tober 31, 1976.

Michael K. Larson (PUC), of
Chowchilla, California, to serve
as teacher, Seventh-day Ad-
ventist Language Schools, Seoul,
Korea, left San Francisco, Cali-
fornia, October 17, 1976.

Coming

January

8-15 *Liberty* magazine campaign
15 Religious Liberty Offering
22 Medical Missionary Day

February

5 Bible evangelism
5 Church Lay Activities Offering
12 Faith for Today Offering
19 Christian home and family altar
19-25 Christian Home Week
26 Listen campaign emphasis

March

5 MV Day
5 Church Lay Activities Offering
5-12 MV Week of Prayer
19 Sabbath School Community Guest
Day
19 Spring Mission Offering
26 Thirteenth Sabbath Offering (North-
ern Europe-West Africa Division)

April

2 Missionary magazine campaign
2 Church Lay Activities Offering
9 Literature Evangelism Rally Day
16 Loma Linda University Offering
23 Educational Day and Elementary
School Offering (local confer-
ence)

May

7 Community Services evangelism
7 Church Lay Activities Offering
14 Disaster and Famine Relief Offering
21 Spirit of Prophecy Day

June

4 Bible Correspondence School
emphasis
4 Church Lay Activities Offering
11 Inner-city Offering
18 North American Missions Offering;
home foreign challenge
25 Thirteenth Sabbath Offering
(Southern Asia Division)

July

2 Tract evangelism
2 Church Lay Activities Offering
9 Christian Record Braille Foundation
Offering

August

6 Unentered areas evangelism
6 Church Lay Activities Offering
13 Oakwood College Offering

September

3 Lay Preachers' Day
3 Church Lay Activities Offering
10 Missions Extension Offering
10 to
Oct. 8 *Review and Herald, Guide, Insight*
campaign
17 Bible Emphasis Day
24 Pathfinders
24 Thirteenth Sabbath Offering
(Euro-Africa Division)

The Back Page

Donated Churches Almost Complete

Nearly all of the 300 churches in India for which funds were donated by Adventists in response to an appeal two years ago have either been built or are under construction. The appeal was made in the January 9, 1975, **REVIEW** and **HERALD** by Robert H. Pierson, General Conference president. In some cases it has taken considerable time to get the necessary authorization from local governments to build these churches, but such authorizations have now been obtained. All the churches that have been completed are already in use by the local congregations.

Church members in Southern Asia, particularly the leaders of the Central and South India unions, have asked me to express to all donors their deep appreciation for this contribution to the soul-winning work in that division, with its more than 780 million inhabitants.

N. R. DOWER

Two New Books Being Prepared

Early in December I was at Loma Linda University and visited with A. Graham Maxwell about the progress he is making in writing two books. The first deals with the question "Can God be trusted?" and the second develops the theme "The picture of God and what we are told about His character in all 66 books of the Bible."

On Sabbath morning I attended the Sabbath school class conducted by Dr. Maxwell in the amphitheater of the new building of the School of Dentistry. Every seat was filled. Dr. Maxwell has conducted this one-hour type of class at Pacific Union College and Loma Linda for 30 years. Many have been spiritually strengthened and encouraged as the result of his Sabbath school ministry and his classroom teaching ministry in the university. Each week

the lesson study is taped so that interested persons, locally and elsewhere, can order a cassette to share with others or for future reference.

Dr. Maxwell, a respected and much-appreciated professor of religion at Loma Linda University, has been granted a leave of absence for three quarters to concentrate on writing these much-needed books. One of the critical issues currently being discussed in theological circles and religious journals has to do with misconceptions about God's character. This should come as no surprise to Seventh-day Adventists, because Ellen G. White has warned us that in the final struggle of the great controversy between Christ and Satan everything possible will be done to distort and malign God's character. Creating doubt and destroying faith in the integrity of God's character has been one of the most effective tools employed by Satan. Each of us is a target for the deceptive efforts of evil forces seeking to discredit God's love and weaken faith in His word.

I feel sure that **REVIEW** readers will be happy to know about the manuscripts being prepared by Dr. Maxwell. Future announcements will appear regarding these and other valuable new books that will aid us in exercising faith, in claiming God's promises, and in reaching all classes of people with the gospel. NEAL C. WILSON

North Pacific Sets Target

The North Pacific Union Conference has launched a five-year program of witnessing and church growth called Target 81. The plan calls for at least 81,000 members by 1981 (membership was 55,918 at the end of September, 1976), the opening up of new work in all the "dark" areas of the union, the use of new evangelistic methods, wider use of the broadcast media, more utilization of lay leadership, and emphasis on home Bible study and prayer.

Max C. Torkelsen, union president, appealed to the entire membership to rededicate themselves to the God-given task of soul-winning. "We believe that the membership of the North Pacific Union Conference has within it the talent and the resources to do its part in reaching this area of the world field with God's last message, while continuing to support programs overseas," he told his constituents.

CECIL COFFEY

N.A. Ingathering Report—6

Ingathering funds raised through the sixth week of the 1977 crusade total \$6,920,626, or \$13.17 per member in the North American Division. It is \$36,179 less than the total amount raised through the sixth week of last year's campaign, \$6,956,805.

The amount raised during the sixth week is \$1,104,693, as compared with \$976,185 raised during the sixth week of last year's crusade.

There are now four Silver Vanguard conferences: Newfoundland (\$39.33), Arkansas-Louisiana (\$27.77), Alabama-Mississippi (\$25.60), and Oklahoma (\$25.51).

The Southern Union has passed the million-dollar mark. C. C. WEISS

In Brief

Foundation grant to Shawnee Mission: A grant of \$55,000 from the Forest P. Gill Foundation to Shawnee Mission Medical Center on December 9 gave additional impetus to the \$1.35 million voluntary support program under way to help finance the modernization and updating of the 15-year-old Kansas institution. The gift, along with a previous \$10,000 award from Gill Studios, brings the campaign's total to \$1,085,000. A Kresge Foundation challenge grant of \$100,000 will be given to the hospital if the campaign reaches the \$1,250,000 level by May 15, 1977, according to J. Russell Shawver, hospital executive director.

Died: Helen Anderson Chil-son, 62, nursing supervisor in Canton, China, and Washington Sanitarium and Hospital, and nursing teacher at Columbia Union College, on December 24, in Takoma Park, Maryland. □ Louis G. Ludington, 56, thoracic and cardiovascular surgeon who served overseas for more than ten years in Bangkok, Thailand, on December 15, in Glendale, California. □ Harry Willis Miller, M.D., 97, on Sabbath, January 1, in Riverside, California. Dr. Miller went to China in 1903 as a medical missionary for the General Conference and served a total of 70 years with the denomination. He officially retired in 1972 but has been working almost full-time since then as a nutrition consultant for the Loma Linda Food Company in Riverside.

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