

Review

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



By AILEEN ANDRES

There's no sorrow like the sorrow
That I felt when I left Eden.
I had tasted milk and honey;
Now I labor tilling sod.

All the leaves have lost their color.
Earth's eternal life is over,
And I spend my mornings weeping
For another glimpse of God.

O my brother and my sister,
If you'd tasted life in Eden
In the beauty of the sunlight
That surrounds hills I once trod,

Then you'd understand the sorrow
That I've felt since I left Eden.
Oh, choose life in the pure sunlight
That surrounds the land of God!

ADAM'S SONG

Mud or Stars?

"Two men looked through prison bars—
One saw mud; the other stars."

This bit of verse, attributed to various authors, points up sharply the truth that the essential difference of outlook between people lies in *what* they are rather than in *where* they are.

Two men are slogging through an open field. One is from the city; the other, from the country. The city dweller sees the soil simply as dirt, an annoyance, something to be scraped off his highly-polished shoes. The farmer considers the soil a rich treasure, the source of nutrition for his crops, almost an object of affection. Same soil. Different men.

Two people look at the Seventh-day Adventist Church. One sees it merely as an accident of history, the result of a mistake in prophetic interpretation, a sociological phenomenon destined to follow the same course as other churches, a strictly human organization whose defects provide a continuous, generous supply of grist for the critic's mill. The other sees it as the object of Christ's most tender regard—faulty, but still God's remnant church, a movement raised up at the right time to fulfill a divine destiny. The church is the same, the people are different.

Two people are members of the church. One devotes his energies to pointing out the deficiencies of the organization, to deploring the "pressure" of various programs, to highlighting inequities in employment practices, to documenting the "worldliness" of its members, to deploring "church politics." The other revels in the rich treasures of truth entrusted to the remnant church, rejoices in the progress of the gospel in all parts of the world, counts it a privilege to support this advance by his tithe, offerings, and personal witness, prays earnestly for church leaders and for the outpouring of the Holy Spirit, and is so occupied with efforts to hasten the coming of Jesus that he scarcely notices the faults of "the brethren." Same church. Different people.

That there are different kinds of people in the church should be obvious to anyone who reads the various printed or mimeographed materials that are circulated with the stated purpose of improving the church. Some material is wholly negative; some is positive. Some sounds a note of despair; some, a note of courage. Some is harsh; some, loving. Some is coldly critical and condemnatory; some is uncompromising but helpful and warm.

The basic reason for the differences in approach and tone of the material is within the person rather than in the church; it is in the attitude of the individual rather than in the character of the organization. Some people see mud; some, stars.

Several years ago we read an article that has relevance here. Written by Sherwood E. Wirt, the article was entitled "A New Note in Christian Journalism."* In the

article Dr. Wirt, at that time editor of *Decision* magazine, decried several "sounds" in today's "new journalism." Among these sounds are cynicism, bitterness, and the sour notes of criticism and iconoclasm (or, as Americans might say, "debunking"). Dr. Wirt confessed that he knew of no way to counter successfully the trend toward this kind of journalism in the secular press.

"My greater concern," he wrote, "is for the Christian press. I find that this unhealthy spirit is creeping into Christian journalistic writing and is spreading." He acknowledged that Christian journalists cannot help being affected somewhat by trends in the world around them; they do not write in a vacuum. But, he continued, "as Christian journalists we have a responsibility to the Lord Jesus Christ, and while it may not make us into angels, it ought to keep us from cranking out acerbic and disagreeable prose. Rancor is not one of the gifts of the Holy Spirit."

Dr. Wirt suggested that if Christian journalists cannot write a constructive report about a church activity, perhaps they ought not to write about it at all. "Many things are wrong with the church, but I am not sure we ought to be continually harping on them. Imagine the Psalmist spending all his time complaining that the Temple had no central heating, and the incense polluted the atmosphere, and the marble slabs were hard on his knees. . . . Suppose Luke had filled his codex with reports of the things Paul 'failed to touch on' in his sermons in Asia Minor. I doubt if we would be reading the book of Acts for devotions today."

Pens Dipped in the Blood of Christ

Dr. Wirt warned: "Let us journalists not become so zealous in our commitment to what we like to call our 'honesty' and 'impartiality' that we turn into the devil's secret weapon. . . . It isn't enough for the Christian communicator to say, 'I tell it the way it is.' We must remember that our pens are dipped in the blood of Christ."

In vision the prophet Ezekiel was shown "the men that sigh and that cry for all the abominations that be done in the midst [of Jerusalem]" (Eze. 9:4). Apparently until the very end of time evils will exist in the church; wheat and tares will grow side by side. But does this mean that any of us should specialize in pointing out sin or deciding who are "wheat" and who are "tares"? Hardly. Rather, it should serve as a call to self-examination and individual repentance.

We know not how many in the church have trained themselves to see mud rather than stars, but we think the time is here for the upward look. The time is here to turn our eyes away from all that is earthly and look to "Jesus the author and finisher of our faith" (Heb. 12:2). Looking upon Him who loves us with an everlasting love, we shall exchange our obsession with the faults of others for a burning desire to be like our Saviour. K. H. W.

* *Christianity Today*, Feb. 4, 1972.

This Week

Contents

General Articles	Pages 4-8
For the Younger Set	7
When You're Young	8
Reader to Reader	9
Inspired Gems	10
From the Editors	11
Newsfront	13
Dateline Washington	18
News Notes	19
Bulletin Board	21
Spotlight on God's Law	22
Back Page	23

Aileen Andres, an editorial assistant on the REVIEW staff, is the author of our cover poem, "Adam's Song." With Eunice Fisher she co-authored the poetry book *Right Side Out*.

Recently as she began reading the Bible through, along with the

Conflict of the Ages Series, the tragedy of Adam and Eve's Fall became intensely real to her. "I was moved to tears," she said. "I suppose the paragraph that prompted the poem is the first one on page 62 of *Patriarchs and Prophets*: 'As they witnessed in drooping flower and falling leaf the first signs of decay, Adam and his companion mourned more deeply than men now mourn over their dead. The death of the frail, delicate flowers was indeed a cause of sorrow; but when the goodly trees cast off their leaves, the scene brought vividly to mind the stern fact that death is the portion of every living thing.'"

Eden remained upon the earth until the Flood as a reminder to Adam and Eve and all their de-

scendants of their former innocence and of their terrible sin. But it also reminded them of God's promise of restoration.

There "at the cherubim-guarded gate of Paradise the divine glory was revealed. Hither came Adam and his sons to worship God. Here they renewed their vows of obedience to that law the transgression of which had banished them from Eden."—*Ibid*.

As Eden was a reminder to Adam and Eve and their children of the final restoration, so it can be to us. The more we think about Eden restored, of the joys of a sin-free world, of the ease of face-to-face communication with our Saviour, the more we will long to be there. Adam's message

comes ringing across the centuries, if we will only listen to it: "Oh, choose life in the pure sunlight that surrounds the land of God!"

Beginning in this issue (p. 22) is a ten-part series, "Spotlight on God's Law," which focuses on each of the Ten Commandments in turn. The author is E. Robert Reynolds, a former missionary to Pakistan. Tom Dunbebin, a Review and Herald artist, has illustrated each of the articles, which will appear for the next ten weeks on the page preceding the Back Page.

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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.]

Prophecies in Small Books

The following quotation appeared in *Maranatha*, the Morning Watch book for 1977, in the reading for January 22: "I have been instructed that the prophecies of Daniel and the Revelation should be printed in small books, with the necessary explanations, and should be sent all over the world. Our own people need to have this light placed before them in clear lines."

Has this been done? If not, why not?

EUNICE SHOUP
Takoma Park, Maryland

Holy Living

Re "F.Y.I." series on the Palmdale statement (Oct. 21, 28, Nov. 4, 18, 1976). I believe that it is grossly unfair to say that those who hold sanctification to be a part of righteousness by faith seem to place greater emphasis on holy living than do those who exclude it. They may *seem* to, but things are not always what they seem to be.

On this side of the Pacific those who preach righteousness by faith most ardently stress the *distinctiveness* of justification and sanctification, *not* their separateness. One minister has defined sanctifi-

cation as follows: "Sanctification is an intense concentration on God's point of view about everything I do—my eating, drinking, working, resting, exercising, sexing, use of time, et cetera." To my simple mind that sounds very much like holy living.

V. J. HEISE
South Grafton
New South Wales
Australia

Putting Puzzles Together

"The Missing Puzzle Piece" (Feb. 10) was an excellent, long-overdue article, which provided a thoughtful insight into the single Seventh-day Adventist's dilemma of compromise or wait.

BILL SHELLY
Calhoun, Georgia

The struggles described in "The Missing Puzzle Piece" are very real. I know of nothing that could test one's faith more.

DAVID L. PERSHALL
Wenatchee, Washington

"Angela's" article was so helpful that I must tell her so. Will you please forward the enclosed letter to her?

HELEN FARLEY
San Benito, Texas

Re "The Missing Puzzle Piece" (Young Adult, Feb. 10). Ellen White in *The Adventist Home*, page 43, states: "A sincere Christian will not advance his plans in this direction [marriage] without the knowledge that God approves

his course. He will not want to choose for himself, but will feel that God must choose for him." It seems that if this advice were followed, much frustration would be eliminated.

MARIE HEALY
Lincoln, Nebraska

Uniqueness of Adventism

I want to express my appreciation for the article "The Unique Character of Adventism" (Dec. 30).

The question of righteousness by faith is not one that should divide us. We have always believed that Christ is our only means of attaining salvation. If justification by faith were all that we preached, then we might as well divide the world mission field as other Protestant churches do, because our message would not be unique.

Seventh-day Adventists believe just what the name implies: that the seventh day is the day of worship and that Jesus is returning soon. Thank God that the General Conference leaders and the editors of our church paper agree that Adventism is a religion that offers a complete message, richer than all others.

ALLISE GRENBERG
Mariposa, California

Profit or Loss

Re "What's Right With the Church" (Nov. 25, Dec. 2, 9, 16, 23, 30).

In the December 2 article there

is a quotation from *Medical Ministry*, page 130, followed by the author's interpretation of the quotation: "They [funds invested] must be readily available when needed, . . . they must earn a reasonable return."

In the December 16 article investment losses are discussed. The thought presented is that losses in owning stocks and bonds are only paper losses as long as the stocks are held until market value is at or above the purchase value. Then there will be no *actual* loss. Doesn't this holding until a profit can be realized nullify the "readily available" principle?

What about brokerage fees and other expenses incurred when someone else handles the money?

GEORGE A. SURKEY
Citrus Heights, California

Sabbath Eating Out

In the Bible Questions Answered column (Jan. 6) there was a question regarding eating out on the Sabbath.

I noticed the statements quoted from previous articles were all by men. I would like to know what counsel they would have for the following problem: In today's society most of us mothers work to help with the ever-increasing cost of our academies and colleges. The only time to prepare food ahead of Sabbath, as suggested in the Spirit of Prophecy, is Thursday after work, since there is no

Continued on page 12



We Live in the Country

By DAVID MEYER

THE OTHER DAY VISITORS COMMENTED ON how fortunate we are to live in the country. We were working close to the house when the new doctor in town and his wife drove in. Obviously enjoying the scene of family activity before him, the doctor stepped out of his pick-up truck with a big grin on his face. In the meadow adjoining the garden, Stephen, 16, was mowing the hay. Joel, 18, and I, 26, had been weeding across the creek. Dad was cultivating the garden with the horse, and Melody, 9, was riding Dolly to guide her. Mother, who had been busy doing housework, stepped out on the porch to welcome them.

The reason the doctor gave for their visit was their desire to pick up a dryer. We soon had that loaded, and it became obvious that our visitors wanted to relax and visit. We were happy to do that, too, and as we sat by the garden in the shade of the fruit cellar they began asking questions. They wanted to know everything about how we live and why. Naturally we were glad to give them the reasons for what we do. As they were about to leave the doctor admitted that they had come out to the country for rejuvenation and, temporarily at least, to escape from a world that runs on different principles.

As they left, and we were thinking over our conversa-

tion, we were impressed anew by the blessings and advantages that are ours because we live in the country. Country living greatly simplifies the training and education of children. On our place, along a secluded country road, mother and dad are able, to a large extent, to control the environment. They protect our home against things that train the mind in evil, such as television, toys connected with war, and books and magazines on crime and violence. And because there are plenty of good, enjoyable, useful things to do, we don't miss passive entertainment. There is still plenty of challenge and excitement, as when a neighbor who was afraid of bees had us rob his beehive for half the honey. We got only a couple of stings, along with a lot of good honey.

An important educational advantage country living has brought us is the physical training that is automatically included with mental activity. "In country places abundant useful exercise will be found in doing those things that need to be done, and which will give physical health by developing nerve and muscle."¹ Physical health and development come almost automatically on the farm. The entire family is the work crew. We are all needed, and we all pitch in. Even Melody is included, as we mentioned at the beginning of this article.

Initiative and Experimentation

Here we also have room for unhindered initiative and experimentation with real-life projects. Wanting an early, healthy garden, Joel and Steve designed a greenhouse in order to get delicate plants off to the right start. After designing it they calculated the quantity of materials needed, bought them, and built it on their own. They designed the ventilation and the heating systems, and built those in. They made up their own planting mixture, which included leaf mold they collected in the woods, sand from the creek bank, and well-composted hay from an old, old stack.

Earlier they had chosen seeds, ordered them, and

David Meyer is a farmer and builder living in Cox's Mills, West Virginia.

The rewards are so great and so satisfying that we would accept nothing on earth in exchange.

planted them in flats, so that when the greenhouse was finished the plants were ready to be transplanted into the beds. That greenhouse received tender, loving care as the boys watered and weeded, stationed the thermometer to monitor temperature in the various beds, and enjoyed the luxuriant growth.

After we had planted most of our garden and we saw how many plants we'd need, Joel and Steve realized that they would have quite a few left over. Enterprisingly, they decided to turn salesmen. Carefully they dug some of the extras and loaded them into the jeep. Parking on the street in town, they were able to sell out in a short time. The plants were so much fresher and stockier than anything shipped into our area that for some time people called and even drove out to the farm to get more. The proceeds from these extra plants more than paid for the cost of the materials for the greenhouse.

Planning and Working Together

We children are thankful that our parents took seriously the Lord's instructions to "go where, apart from the distractions and dissipations of city life, you can give your children your companionship, where you can teach them to learn of God through His works, and train them for lives of integrity and usefulness."²

Our parents train us by including us in what they are doing, by making us junior partners in the cooperative family enterprise. In family council they give us a voice in deciding what to do, and we put our hearts into getting it done. They work side by side with us, and we work with a will because we love them. We are companions because their interests are ours and our interests are theirs.

Our visit with the doctor reminded us of some of the economic advantages of country living. As he talked about the methods and philosophy of many in the medical profession, we realized how little we need their expensive assistance. We don't become sick very often,

partly because of our surroundings and activities. Mentioning these as arguments in favor of living in the country, Ellen White writes, "Better than any inheritance of wealth you can give to your children will be the gift of a healthy body, a sound mind, and a noble character."³ That triple gift is one no amount of money can buy, but our choice of a home in the country is helping to make it possible for our loving heavenly Father to give it to us. Gardening and the other necessary outdoor activities naturally provide many of the true remedies (see *The Ministry of Healing*, p. 127). The work to be done provides exercise in the sunshine and fresh air. A day in the garden makes us comfortably tired, so that we are able to sleep soundly. Working in the warm sun encourages us to drink plenty of water. At mealtime we have hearty appetites, and the fruits of our labors provide delicious, nutrition-packed meals.

The Economics of Country Living

As for the economics of raising much of our own food, I should mention that we cannot produce a pound of tomatoes or beans any cheaper than we might buy them at the store, if we count our time at any reasonable wage. However, when we sit down to eat we think of what Mrs. White said: "Fathers and mothers who possess a piece of land and a comfortable home are kings and queens."⁴

We eat better than many kings and queens. The other day at dinner the tomato plate was emptied, so Steve stepped out the back door to the tomato patch, picked a few, washed them and replenished the plate. How else could we get produce that fresh? By producing food ourselves and taking it at the peak of maturity, directly from the patch to the kitchen, we are able to present a board with bounties that cannot be bought anywhere at any price. We are ahead economically, even if the immediate cost of an apparently comparable item might be a little less in the store.

We also appreciate the strong economic position of being able to raise much of our own food. We are thankful that the Lord is providing such a simple solution to the otherwise frightening situation He warns us is coming. "Again and again the Lord has instructed that our people are to take their families away from the cities, into the country, where they can raise their own provisions; for in the future the problem of buying and selling will be a very serious one."⁵

The economic advantage does not consist in having more cash flowing in. A move to the country often means less cash income. However, "Let no temporal advantages tempt parents to neglect the training of their children. Whenever possible, it is the duty of parents to make homes in the country for their children."⁶ "How will ease, comfort, convenience, compare with the value of the souls of your children?"⁷ "Do not consider it a great deprivation, that you must go into the hills and mountains, but seek for that retirement where you can be alone with God, to learn His will and way."⁸

Spiritual Rejuvenation

I am learning the spiritual refreshment of an early morning walk across the creek and along the lane. To watch the sun wake up the world, to listen as the woodland chorus welcomes the dawn, to talk to the Creator as He lifts the morning mists and unveils a fresh day of

promise and opportunity, is invigorating to body, mind, and soul. During the day if I'm hoeing in the corn patch I look out across the emerald waves, listen to the gurgle and babble of the nearby stream, look up at the gently encompassing hills, and I feel as though I'm held, cupped, in the mighty hands of the Sustainer. The flowing brook and the growing corn become gifts pulsing directly from the life of those loving hands.

Or as I pick a few soybeans for dinner I look up into the face of a towering sunflower bent over to smile at me. I'm enraptured by the orderly design of the seeds, the delicate exactness of each tiny flowerette, and the frantic efforts of Mr. Bee to bury himself in those miniature blossoms. As the sunflower's smiling face leans over to meet mine, I see my Father's smiling face bent low, and I hear Him say, "I love you, Dave."

As we garden, we learn lessons directly from nature. In our garden, weeds grow without encouragement. If the garden is left untended for any period of time the weeds spring up and flourish. They need no help from us. In fact, the only way to eliminate them is by faithful, regular, persistent cultivating, hoeing, and pulling. We find that the hardy, aggressive weeds in our vegetable garden graphically represent the weeds of sin that try to take root in the garden of our hearts. Even when we don't want it, the evil naturally springs up. Unless we are constantly on guard the enemy introduces thoughts into our minds that sap the strength of joyful, life-giving thoughts. Without conscious, methodical weed-pulling, the tares of selfishness, pride, covetousness, and ambition flourish.

On the other hand, we are learning the blessed results of faithfulness in caring for a garden. In our area there are a number of run-down farms that appear unsightly and produce poorly. The transformation to a beautiful, productive homestead isn't immediate. This lesson has been an encouragement to us as one member of the family after another has wholeheartedly turned to the Lord.

Sometimes we've been tempted to be discouraged because we aren't suddenly perfect, because old habits and ways of thinking are slow to change. Then we remember the run-down farm and how patient effort transforms it. We gain fresh courage to persevere in cooperating with the Lord in the transformation of our lives. We confidently come to Him in prayer, in Bible study, in communion with nature, that He may plant the good seeds of truth in our minds. We come to Him for power to resist the enemy's advances and for power to practice Heaven's principles. We come claiming His promise, rejoicing in the certainty of the results even before they are seen.

"Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not."⁹ □

REFERENCES

- ¹ *Country Living*, p. 13.
- ² *Ibid.*, p. 16.
- ³ *Ibid.*
- ⁴ *Ibid.*, p. 18.

- ⁵ *Ibid.*, p. 9.
- ⁶ *Ibid.*, p. 12.
- ⁷ *Ibid.*, p. 13.
- ⁸ *Ibid.*, p. 14.
- ⁹ Gal. 6:7-9.

We Are Out of Money

By F. C. WEBSTER, JR.

"And it shall come to pass, that before they call, I will answer" (Isa. 65:24).

WHEN I WAS PRESIDENT of the Rio Grande Do Sul Conference, the Seventh-day Adventist Central church in Pôrto Alegre, in order to increase its influence in the city, set out to build a church in one of the suburbs. The burden of finance fell mostly on the local church. The conference did not have funds to contribute toward the building, and the funds that had come from the union and division were small in comparison to the over-all project. The members of the Central church contributed each month to the construction costs by sacrificial giving of their means and by donating labor. The cash income made it possible for them to maintain one bricklayer and a helper, and each Sunday the church members helped. The project was going slowly, but it was continuing.

One day the church pastor came to my office and said, "Elder Webster, we are out of money. Since we are in the midst of the Ingathering campaign, I don't feel we should make an urgent appeal to the church for funds. Unless the Lord intervenes it looks as though we will have to lay off our bricklayer and his helper."

As we considered this possible eventuality we both became convinced that if the project stopped it might be months before we could get it under way again. We were perplexed and deeply concerned. However, being assured that God was aware of our plight, he and I knelt together

in my office that morning and asked God to show us the way.

When we arose from our knees the pastor said, "Do you suppose Brother Keefer would help us?" We decided to call him by telephone and ask him whether we might visit him in his office. His answer was, "I'll be occupied for a time, but later in the morning I will stop by the conference office."

The pastor and I were waiting for him in my office when he arrived. We explained our plight and asked him whether he would be able to donate \$1,000 so that we could keep the project moving forward.

"Why certainly, if you brethren feel that this is an urgent need, I'll do my best to help," he said.

Just then the conference treasurer stepped into the office on an errand. As he did so Brother Keefer took an envelope out of his pocket and handed it to him. The treasurer returned to his office and as the pastor, Brother Keefer, and I finished our conversation Brother Keefer said, "I'll come by first thing in the morning with your check for \$1,000." As we expressed our appreciation, he said, "Don't thank me at all. It is God that has made it possible for me to help you."

After he left, the treasurer came into my office with a smile on his face and said, "I am sure you noticed Brother Keefer hand me an envelope a few moments ago. The envelope contained a thank offering of \$1,000 and on an accompanying paper he had penned, 'Use these funds wherever you think they are most needed.'" We knelt together, thanking God that He had given us double what we had requested. In due course the church was completed and dedicated to God. Today it serves a congregation of 400 enthusiastic Adventist believers.

Tammy Goes for a Ride

By BARBARA HUFF

TAMMY HAD a brand-new bicycle. She had already learned to ride a tiny little two wheeler, so she didn't think she would have any trouble with the new, big bike. Mother was in the house fixing lunch, and daddy was outside watching Tammy ride the bike.

"Put on the brakes, Tammy," he said as he saw Tammy ride to the end of the driveway and then get off.

"O.K., Daddy," she answered. She got on the bike again and rode out the driveway and came back to the house and again jumped off to stop the bike.

"Tammy girl, you're going to hurt yourself if you jump off when you're going fast. You know how to use the brakes, don't you?"

"Yes, Daddy, I'll show you." The next time she stopped by putting on the brakes. "See!"

"Why don't you ride on the road in front of the house while I watch you," daddy said.

When it was time to eat, Tammy jumped off the bike again to stop it, but daddy didn't see her, because he had already gone into the house.

After lunch daddy suggested, "Let's try a practice run to the school, Tammy. You start down the hill, and I'll follow slowly in the car."

Tammy's house was at the top of a long steep hill. The rest of the road to the school was level. Tammy got on her bike and started down the hill. At first she pedaled but, then she just sat and coasted. Faster and faster she went. "I'm going to stop at the bottom," she said to herself—"if I make it to the bottom."

Then she heard the car behind her. "You're going too fast," daddy called. "Put on your brakes."

Tammy was nearly to the bottom of the hill and was going faster than ever. "This

is far enough. I'm going to stop right here." Then Tammy jumped off her bike. The new bike went sliding on the gravel and came to a stop in the ditch. Tammy landed on both knees and rolled over in the direction the bike had gone.

Before she had time to think, daddy had picked her up in his strong arms. "Why didn't you put the brakes on?" he asked as he wiped the dirt and blood off her knees with his handkerchief.

"I don't know," she sobbed. Daddy put her on the front seat of the car and put her bike in the trunk and then drove back up the hill. He stopped in front of the house and took the bike out of the car. Then he opened the car door and said, "Come on, Sweetheart. You have to finish your riding lesson."

"I don't want to ride that old bike ever again!" Tammy cried.

"You can't let a little spill discourage you," daddy said. "Just ride to the bottom and I'll bring you back—and this time, use your brakes."

Tammy was wailing now, but she knew it wouldn't do any good to argue with daddy. She pedaled slowly to get started and then coasted a little way. She put her brakes on and almost stopped and then coasted a little farther. She was beginning to go fast again, so she eased the brakes on just enough to slow her down, and then coasted to the bottom of the hill. Then she put the brakes on all the way and stopped completely still.

"I did it, I did it," she shouted as daddy pulled up behind her and got out of the car. Again he put the bike in the trunk, and then he gave Tammy a big hug.

"Now, let's go tell mommy and let's clean up those knees and wash your face," daddy said as he smiled at Tammy.

"I don't think I'll ever forget to use my brakes again," said Tammy.

And the Angels Wept

A Spirit-inspired Sabbath-morning reverie.

By MARY E WEBB

WHAT WOULD IT BE LIKE? I pondered, as I sat there that Sabbath morning. If the veil that separated the visible world from the invisible were suddenly flung aside, how would the congregation react?

In my imagination I could hear the almost-silent scratching of the pens of the recording angels with often a correction to be made because of a fallen tear! The guardian angels were standing mutely beside their charges, continually beckoning the Holy Spirit to return, just one more time, to plead with them. Their angel hearts were heavy as with folded wings and tears of anguish they looked to the heavenly Father. They well knew of the preparations being made for the soon return of Jesus, of how few on this earth were ready, and of the apparent lack of interest on the part of most regarding this fateful event.

How I prayed! First for myself, that I might be stirred to action. Then, I wished devoutly that I could precede the Holy Spirit as He attempted to talk to each one. If only I could get their attention long enough for Him to speak to their hearts! But no! I must not cause a commotion during "divine worship." But, oh, how could I sit there complacently and watch many, by their apathy, turn slowly down the road to destruction!

The message being delivered by the pastor was from God. There was no doubt about that. The Holy Spirit was directing his thoughts and remarks, and he was most earnest in his delivery. But as I looked around I wondered—some heads were nodding in sleep, some minds were wandering, some people were reading, and yes, some were listening and communing with their Maker.

I sat almost spellbound as I further contemplated the possibility of this being the last Sabbath for some. The Holy Spirit does not always strive, and time on earth does run out without any choice on man's part. Did not the people know that their Lord and Master, their Creator and Saviour, was here? The men on the platform seemed absent in mind and much too relaxed in body to be responsible leaders, much less recognizing the presence of God. Children were running in and out almost continuously. The sermon was soul-stirring, but I wondered, as the Holy Spirit tapped on shoulders, Was it a shrug I detected here and there? In some cases, I'm sure, the tap of that wonderful Spirit was never felt nor His whisper heard!

And yes, the people believed what was being said—

Mary E. Webb is a pastor's wife living in Muskogee, Oklahoma. She is a mother of three in addition to taking care of foster children, two at present. She also finds time to conduct nutrition classes.

that Christ was coming soon and that we must be ready and help others get ready. All agreed fully—if they were listening! And, yes, they certainly wanted to do their part. But they had already made other plans for today. Maybe next time. Earlier that morning the lay-activities leader had made an appeal, and I'm sure each leader and member was behind him all the way—until the time for missionary endeavor arrived.

Yes, you guessed right. The only ones who kept that appointment were the lay-activities leader and God. Did you notice that his shoulders sagged a little and his step was a little slower as he started on his way? Yes, God was with him, but it is quite a job for just the two of them. Discouraged? No. At least he didn't want to be. He still had faith in his fellow men, and especially his brothers and sisters in the church. It must be that they had more important plans. A few, he knew, were working elsewhere for God, so he wasn't the only one out working.

As my eyes wandered about, I noted strangers in our midst. Were they church members elsewhere, or could this possibly be their first Sabbath attending a Seventh-day Adventist service? Inwardly I trembled as I thought of the eternal possibilities. Could they also detect the

apparent lack of interest in so great a message? Would they wonder why so few seemed to care? "Oh, God," I prayed, "don't let them become discouraged! Don't let us be stumbling blocks to them!"

As I sat there, realizing the seriousness of the times, I, too, felt a gentle tap on my shoulder, and a sweet voice whispered, "What about you? Are you willing to give all to the Master? Could you call on a discouraged one this afternoon? Take someone into your home and show him the love of our dear Saviour? Give money that you have saved for something new in the home? Go out and knock on doors to warn others of the coming of Jesus and let them know He wants them in the kingdom? Give up a cherished 'little' sin in your life?"

As I listened to that voice, I bowed my head in shame, knowing my selfish and sinful heart and realizing that my Lord could see also my lack of true love for Him. My soul cried out in despair, but as I answered the call of the Holy Spirit I knew I was forgiven. What a wonderful Saviour!

My heart went out to those dear ones in the church that day. How I prayed that they, too, might hear and answer the call and go forth hand in hand to proclaim the good news to the waiting world. □

When You're Young By MIRIAM WOOD

Mr. Moon: Part 1

"HIS FOLLOWERS have a uniquely clear sense of purpose . . . this knowing who you are extends into the church's tight, family-like structure and its emphasis on traditional values. In moral terms . . . there is no question that this is an irreproachable movement. The stress on family, the emphasis on chastity, all leave little room for the believer to go wrong . . . by setting themselves apart from the world they [the believers] acquire both identity and security.

... "Standards of conduct are strict. Cigarettes, liquor and drugs are forbidden. . . . Sex before marriage is a horrible sin."

This all sounds good, doesn't it? Who could quarrel with a sense of purpose, with high ideals, with complete identification with a mission in life? Well, I have a quarrel with it and I hope you will too, when I reveal that this quotation is describing the Unification Church of Sun Myung Moon, a Korean evangelist.

Under the title "How Sun Myung Moon Lures America's Children," a young reporter, Mark Rasmussen, only 22 himself, has written a long and intensely penetrating analysis of the "Moon movement," which has become one of the newest phenomena on the American scene (*McCalls*, September, 1976).

If you're not up to date on Mr. Moon, he was born in 1920 in North Korea. He claims to have had a vision of Jesus speaking in Korean with a slight Hebrew accent. In this vision, Mr. Moon declares that Christ assigned him a definite mission—to finish the work that Christ's untimely death left unfinished and to bring all mankind together under new teachings, which would prepare it for a golden age of peace and love.

For quite some time Mr. Moon found it hard going to amass followers, but after a start in Korea and Japan he now claims 2,000,000 followers throughout the world, with 30,000 of them

in the U.S., most of them between the ages of 17 and 25.

Why do I take a dim view of Mr. Moon? First of all, the Bible and its teachings must always, for the Christian, form his standards of judgment as to the validity of those who claim to represent God or Christ. Nowhere in the Bible is a suggestion made that there will be ever another Messiah. Indeed, how could such a thing be?

The Godhead consists of three: God the Father, God the Son, and God the Holy Spirit. The Son came to earth; He died as a sacrifice for sin. There was and is no other divine Son.

But Mr. Moon doesn't subscribe to this cornerstone truth. His followers accept him as the new Messiah. "There is no question about this in the minds of his followers," Mark Rasmussen declares, having personally interviewed scores of "Moonies."

Point number two: the plan of salvation, with its eventual outworking, is outlined so clearly in the Bible as to be unmistakable for

those who take the time to familiarize themselves with it. Mr. Moon, who claims to be a Biblical scholar, has his own doctrines, called "Divine Principles." "God has always meant for man to be happy," he says. "In Adam and Eve He created two perfect human beings who were to live in a state of complete love for one another and for Him. An ideal race, a race without suffering, was to spring from them. Satan seduced Eve, however, and defiled the family of man. Ever since then," Moon says, "God has been trying to restore man's lost inheritance of perfection. *Christ's mission was to marry and father a new and perfect human race, but His crucifixion cut His life short before He could fulfill this mission.* Soon a second Messiah will come. If we can unite behind him in a spirit of love and self-sacrifice, we shall usher in a new age on earth, an era of eternal happiness." (One has no doubt as to who the second Messiah is.)

Next time we'll take a further look at this strange religion.

Reader to Reader

I am new in the faith and confused about the position I should take with regard to modern medical practices. As far as I can find, the only treatments Ellen White speaks of with favor are preventive medicine, herbal cures, and hydrotherapy. She says drugs cause disease. Does this mean that when my children become ill I should deny them penicillin and other antibiotics?

► There are two issues with which to deal in the question of "drugs" versus "natural remedies." First, what was the setting in which Mrs. White referred to the harmful effects of drugs? As she was writing, opium, strychnine, calomel, mercurial preparations, and other equally harmful "fillers" were used in the pill preparation. Prescriptions were written for symptomatic treatment only, with little idea as to the cause of the disease or the effect of the drug on it. (Some drugs today, such as tranquilizers, minor pain killers, sleeping pills, antacids, and other over-the-counter drugs, while not poisonous concoctions, can easily fall into the same trap of only temporarily treating symptoms, with no thought to removing the cause.) On the other hand, antibiotics were unknown in the 1800's; insulin to treat diabetes came into use after 1922; and modern methods of pain relief for necessary major surgery have been practiced for very few years. These are only a few examples of specific instances in which "drug therapy" is necessary for maintenance and continuation of life. These Mrs. White would probably condone, just as she advised smallpox vaccinations and the use of quinine for malaria.

However, and this is the second issue, just because drugs are available to fight certain diseases does not negate the necessity of using the natural remedies. "Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power" will not only aid in curing disease but will prevent much of it from ever occurring (*The Ministry of Healing*, p. 127). It is vital for each Christian to study and practice these principles. Then, when illness comes (which it may do as long as we remain in this sin-sick world) the use of hydrotherapy and other natural remedies along

with the necessary medication will aid nature in healing the body.

(The reader is referred to *Selected Messages*, book 2, pages 276-303, for a complete discussion of this topic, as well as to an article by T. R. Flaiz, M.D., *REVIEW AND HERALD*, May 30, 1974.)

LYNDA K. NELSON, M.D.
Miami, Florida

► Preventive medicine should be well balanced and not be allowed to degenerate into fadism, where one or two items are supposed to be a cure-all.

However, unless you familiarize yourself with balanced methods and their application, or can find someone expert in the area, you would do well to use conventional medications that may help, rather than shun them and suffer loss. Today it may be necessary at times to use drugs, even though they are not the ideal.

If you do gain knowledge through in-depth study, you would still do well to get a medical diagnosis from a competent physician. Otherwise you won't know what natural remedies to apply. Self-diagnosis is risky.

God promises to add His blessing when we seek to follow His counsel (*Counsels on Diet and Foods*, p. 25). Pray much and study books in this field that you may become more knowledgeable about physiology and simple methods of treating disease.

LOREN VISTAUNET
Kingsport, Tennessee

► We must not confuse drugs used today with the drugs used in Mrs. White's day. The drugs commonly used until the twentieth century were definitely poisonous: calomel, mercury, mercury preparations, opium, strychnine, nux vomica, sulphuric acid, tobacco, alcohol, and others.

Mrs. White recommends using natural remedies such as water, fresh air, herbs, and plants. "The Lord has provided antidotes for diseases in simple plants."—*Selected Messages*, book 2, p. 289. "There are simple herbs that can be used for the recovery of the sick."—*Ibid.*, p. 288. She also recommends blood transfusions and X-rays. She was vaccinated for smallpox and urged her helpers to be vaccinated (*ibid.*, p. 303).

Many of our medicines today are developed from plants and herbs. Penicillin is derived from a mold. God has given us wisdom to produce medicines from natural sources, and we should use them along with plenty of fresh air and pure water in treating disease. "God does not heal the sick without the aid of the means of healing which lie within the reach of man."—*Ibid.*, p. 286.

If we practice preventive medicine in our homes and use natural remedies for the minor ailments we won't often need antibiotics, but we can be thankful we have them when they are necessary.

CAROL L. LEE
Modesto, California

► To me this question has been satisfactorily answered in the early chapters of D. E. Robinson's *The Story of Our Health Message*.

PETER DIPIETRANTONIO
Kansas City, Missouri

► It is our privilege to become knowledgeable in simple remedies for disease, even serious disease. It is true that we know far less about remedies than we would know if, during the past 100 years, every Seventh-day Adventist doctor had been studying and learning more about the application of true remedies.

It is God's will that we look only to Him for the healing of disease. As patients see their physicians having faith in the simple remedies, they will learn to rely on these remedies. In this way they enable our Father to put His special blessing of healing on them. I have seen marvelous cures of life-threatening disease by the persistent and faithful application of hydrotherapy. As my experience has grown I have come to believe that, while not so dramatic as antibiotics and chemotherapeutics, simple remedies are more effective than anti-

otics, and are not even slightly injurious.

It should be always kept in mind that the small, homelike sanitarium located in a secluded, rural area is the center chosen by God for the treatment of disease. Unfortunately, there are only a few of these centers for treatment. God wants them to spread over the world and dot the countryside, especially near all large cities.

Because of the rarity of such medical centers, when in dire need one will often have to take whatever kind of medical care is available. Even then it is not necessary to accept every kind of medicine that is offered. Pray for wisdom to deal with the doctor in a kind way. He will not be accustomed to have one ask what effect a medication or surgical or diagnostic procedure will have, and what likelihood it has of being beneficial, and what chance there is of an unwanted effect. All of these things you must know if you are to judge whether you will accept the treatment. Ellen White said she would find out what a medicine was before she took it (see *Selected Messages*, book 2, p. 290). That is a wise practice today. If it has a chance of a harmful influence, she advised to leave it off.

AGATHA M. THRASH, M.D.
Seale, Alabama

► I believe much of modern medical knowledge is God given. Because sin has caused so much sickness I believe God has seen to it that we have something to fight these sicknesses, but medicines need to be used with discretion.

God has also given us additional information through Ellen White. If the principles given in *Counsels on Diet and Foods* and *The Ministry of Healing* were daily followed there would be fewer sicknesses in our families, therefore less need for drugs. We are finding this so in our family.

NANCY WOOD
Williamsport, Maryland

► Our family runs a small health clinic in our town, using diet, hydrotherapy, and other natural modalities. Our job is to help people where we can and love them like Jesus does, hoping they will be drawn to Him and to the truth by the way we live, not by argument or force. We have never found that going God's way in any area of our lives was really deny-

ing ourselves or our child anything. If an illness were very serious or problems developed that we could not take care of by simple remedies, we would readily seek medical help, and advise anyone else to do so. This I believe is the total picture given by Ellen White in her writings.

ELIZABETH DURST
Colville, Washington

► I suggest that you read *Selected Messages*, book 2, pages 279-303, which deals with the use of drugs, remedial agencies, and Mrs. White's personal experiences in coping with sickness in her own family. Also read the introduction to this section prepared by the White Estate on pages 276-278. The historical facts presented in this introduction will provide a setting for her comments on disease and its causes and cure.

Keep in mind that Ellen White's health counsels reflect the light given to her by God. She was instructed to speak principally about the use of natural agencies in the prevention of disease. These same agencies, intelligently applied, are useful in the cure of disease.

The approach she suggests to the problems of illness was not unknown in her day, for a number of health reformers outside the ranks of Seventh-day Adventists advocated "natural" methods. Nevertheless in their totality her messages were unique and different. Most physicians resorted to heavy dosing with such powerful drugs as calomel, nux vomica, and others. In her most important health vision, June 6, 1863, the Lord showed her that drugs such as these killed but never cured.

They might change the location of disease or "change the difficulty to create a worse one" (*Selected Messages*, book 2, p. 279).

Ellen White taught that drug medication, as it was generally practiced, is a curse. "Educate away from drugs, use them less and less, and depend more upon hygienic agencies; then nature will respond to God's physicians—pure air, pure water, proper exercise, a clear conscience. . . . Drugs need seldom be used."—*Ibid.*, p. 281.

"Drugs need seldom be used," but time and experience have demonstrated the life-saving potential of some drugs, as well as the possibilities of hurtful, even fatal, side effects.

Doubtless, drugs are used too much and the natural remedies, which are slower acting, are used too little. Intelligent laymen should not beg their physicians for a "shot" of this or that to cure every ailment. Nor should physicians depend heavily upon drugs, but should recognize their limitations.

In the light of Ellen White's counsel and her own example, I believe that it is safe to advise parents with sick children to use wisely the doctor's remedies and at the same time study the Spirit of Prophecy and dependable health literature, such as *Life and Health* magazine, to learn the principles of disease prevention.

D. A. DELAFIELD
Takoma Park, Maryland

► I think you are to be commended for your desire to follow the counsel the Lord has given His servant relative to the use of herbs and other natural remedial

agents for the healing of our bodies. It is my conviction that this is a move in the right direction. I suggest that you read *Selected Messages*, book 2, pp. 284, 297, 298; and *Spiritual Gifts*, vol. 4, p. 140.

One thing is certain: as long as we follow God's counsel we are on safe ground.

RAY SANTEE
Lodi, California

► Disease is a condition of altered physiology whereas health is one of normal physiology. In attempting to aid the body to recover its proper function we use whatever means will assist the body in this recovery, keeping in mind that we should not use substances or methods that are harmful—that is, more harmful than the disease.

Ellen White spoke out positively against the use of tea, calling tea drinking a sin. Yet she herself used and advocated the use of tea as a medicine for certain types of illness (see *Counsels on Diet and Foods*, p. 490). The tannin of tea is far less harmful in a case of severe vomiting due to gastritis than is the disease itself. One has to choose between the lesser of two evils.

Ellen White saw in vision how angels guided the hand of Dr. Kellogg in delicate surgery (see *Selected Messages*, book 2, pp. 284, 285). In his day this was usually done under chloroform anesthesia, a very toxic drug that can cause liver damage. The risk of liver damage was less than allowing a malady such as a stomach perforation to remain to kill the patient.

Penicillin is an extract of a plant—an herb, if you please. It can be lifesaving. Just because something is an herb does not say whether it is beneficial or not. Opium is an herb extract. Marijuana is an herb. Digitalis is from an herb. Rightly used it can be lifesaving; improperly used it can be deadly. Whatever treatment we use, whether an herb, a drug, or even water, should be used only in such a manner that it will help to restore the body function to normal. The simpler the form of treatment the better, as a rule.

To answer the specific question, if your children are not allergic to penicillin and they need the substance to halt a severe infection, I would say, by all means, let them have it. It could be the means of saving their lives.

Yet, remember, there is a risk to anything and everything in life.

LLOYD ROSENVOLD, M.D.,
F.A.C.S.
Hope, Idaho

► In the process of rearing my family of five children I've used

only nine doses of penicillin—four shots of penicillin for an infection in my son's hand that did not respond to hydrotherapy, and five doses for another son's infection.

When any one in the family became ill I used hydrotherapy, hot foot baths, heating compresses, hot and cold baths, or other remedies, and the illness usually responded favorably. Water treatments are God's own method of treatment. However, if the illness or infection did not respond I am sure God would have me use antibiotics to relieve suffering. I believe He enabled researchers to find penicillin and other rational medications for that purpose.

Before antibiotics came, a ruptured appendix often meant death, and many people died from various infections who could have lived had the antibiotics been available.

Dilantin enables epileptics to live comparatively normal lives. Insulin is life to the diabetic.

I am a firm believer in Ellen White's inspiration, and I feel sure she was speaking of the misuse of the drugs of her day that were given unintelligently and unmeasured and usually treated the symptoms and not the disease.

HELEN F. JOHNSON, R.N.
Forest Grove, Oregon

► For a more in-depth discussion of this topic there is also a 45-page booklet, *The Use of Drugs*, available from the Ellen G. White Estate, General Conference, Takoma Park, Washington, D.C. 20012, for 20 cents.

NEXT QUESTION

We have a 7-year-old son whom we have tried to encourage to enjoy a wide variety of good music. We have always been careful to select only the best records for him. However, since Sabbath school lessons recently have dealt with our having to give account for every idle word in the judgment, I have begun to wonder about some of the songs on his records. These are fun to sing, but shallow wordwise. (For example, "Polly Wally Doodle," "She'll Be Comin' Round the Mountain," "Nick Nack, Paddy Wack.") Are these harmless and something that should not be denied to children, or are they to be avoided?

[Send answers to Reader to Reader, Review and Herald, Takoma Park, Washington, D.C. 20012. Letters must not exceed 300 words in length. Include complete return address. Three dollars will be paid for each answer published.]

Questions for discussion in Reader to Reader are welcome and should be directed to the address given above. Topics in the area of family life are preferred.]

Inspired Gems



Favorite Bible texts and Spirit of Prophecy quotations selected by local conference presidents of North America.

James E. Chase
Washington Conference

- "Behold, I am the Lord . . . : is there any thing too hard for me?" (Jer. 32:27).
- "Seek to meet the expectations of Jesus Christ."—*Counsels on Health*, p. 362.

Life on Other Planets?

Is there intelligent life on other planets, somewhere in God's big, wide universe? Last summer two successful Viking landers reported volumes of data from Mars, but no information to indicate even the simplest, anaerobic forms of life. Nevertheless, these two scientific probes have stimulated more interest in the subject of exobiology—the study of life outside Planet Earth—than ever before.

Prompted by popular interest in the two Viking missions, Religious News Service asked theologians from various religious traditions about the theological implications of the possible discovery of life on other planets. Some of those interviewed dismissed the question as being of little theological importance, while others thought that a discovery of extraterrestrial life would have profound theological implications. Some saw such a discovery as highly probable, while others were equally certain that we are alone in a big universe that is otherwise empty of life.

Noted Lutheran scholar Richard J. Neuhaus, of Brooklyn, New York, considers it overwhelmingly probable that God's purpose in creation "cannot be adequately explained simply in terms of the Planet Earth." He thinks that probably "there is sentient life consciously related to the Creator in other parts of the creation." Hale Observatories astronomer Allen R. Sandage estimates the known universe to be 32 billion light-years across. In it are at least 10 billion galaxies like our own Milky Way Galaxy, with as many as 200 billion suns or more each! The law of probability would seem to rule out any possibility that our very ordinary little planet is unique and alone as the abode of intelligent beings. There must be other inhabited worlds.

Not all of the theologians Religious News Service interviewed, however, were that optimistic. Rabbi Marc Tanenbaum, of the American Jewish Committee, for instance, noted that most leading rabbis and sages of the

Jewish tradition "believe that there is no physical life as we know it anywhere in creation except on Earth." Dr. W. A. Criswell, pastor of Dallas' First Baptist church (10,000 members) and a past president of the Southern Baptist Convention, is "certain" that "life exists only on Earth." Our planet is "absolutely, incontrovertibly unique," he says.

Present information about the other eight planets in our solar system rules out the possibility that life as we know it can exist on any of them. Closer to the sun than Earth, Mercury and Venus are far too hot to be habitable, and with the possible exception of Mars the outer planets are far too cold. Furthermore, the Martian atmosphere is composed mostly of carbon dioxide and nitrogen, at a pressure that is one hundredth of our atmospheric pressure. How could we breathe, even if survival were possible in that intense cold? Or how about the methane and ammonia in the atmosphere of Jupiter, or sulphuric acid in that of Venus? Or the fact—discovered by Pioneers 10 and 11—that Jupiter has no solid surface!

The Search for Life

However, the possibility of intelligent life on planets in orbit about stars in our local neighborhood of the Milky Way Galaxy is receiving the serious attention of a number of astronomers. Two objects believed to be planets the size of Saturn have been detected orbiting Barnard's star, nearly six light-years from the sun. Tau Ceti, Epsilon Indi, and Epsilon Eridani—all 11 light-years or so away—are similarly suspected of having planets. During the 1960's Project Ozma aimed the 300-foot radiotelescope of the National Radio Astronomy Observatory in Greenbank, West Virginia, at these stars in the hope that intelligent beings might be transmitting radio signals in an attempt to communicate with other intelligent beings in the universe.

Four years ago leading astronomers, physicists, and theologians met at Boston University for a top-level symposium on life in outer space. Richard Berendzen, chairman of the university's Department of Astronomy, commented that "the ultimate discovery of, and communication with, extraterrestrial life forms would be the most profound achievement in the history of mankind. The possible ramifications of this discovery are simultaneously exciting and awesome." The symposium was prompted by recent developments in astronomy, biology, chemistry, and physics strongly indicating the high probability of the existence of extraterrestrial life. "Many scientists," Dr. Berendzen said, "now believe that within the next few decades some form of communication will be achieved with intelligent life elsewhere in the universe. Science fiction is rapidly becoming science fact."

That other planets in the universe were inhabited long before the creation of man is evident from a number of Ellen G. White statements such as that on page 41 of *Patriarchs and Prophets*, that if Lucifer could have carried the angels of heaven with him in rebellion, he could

Faith and Works

By BONNIE MOYERS

*"Faith and works are two oars
which we must use equally if we
[would] press our way up the stream
against the current of unbelief."*

—Welfare Ministry, p. 316.

Faith and works are like the oars
It takes to row a boat.
Both must be used if we'd progress
And keep ourselves afloat.

carry also "all the worlds." Satan intimated to the angels of heaven that "laws might be necessary for the inhabitants of the worlds," but that "angels, being more exalted, needed no such restraint" (p. 37). Similarly, the sacrifice required of Abraham was "for the instruction of the sinless intelligences of heaven and of other worlds" (p. 154). Apparently we are far from being alone in the universe.

Who knows? Perhaps the Creator intended that when the human race had fulfilled His command to "fill the earth," He would invite Earth people to volunteer as pioneers to the other planets of our solar system as, one by one, He would transform their chaotic conditions and make them suitable for human life. And perhaps, when

the sin problem has been disposed of, that original plan, interrupted by sin, can again go forward.

By the sure word of the Lord it cannot now be long until "all the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar—worlds that thrilled with sorrow at the spectacle of human woe and rang with songs of gladness at the tidings of a ransomed soul. . . . With undimmed vision they gaze upon the glory of creation—suns and stars and systems, all in their appointed order circling the throne of Deity."—*The Great Controversy*, pp. 677, 678.

That is one expedition we are definitely counting on. How about you?
R. F. C.

Letters Continued from page 3

time on Friday evening. *Occasionally*, eating at a quiet, pleasant restaurant on Sabbath, to me, at least, is a blessed rest and relaxing time for the one who is responsible for the dinner and the dishes.

Name Withheld

I think the author should have mentioned the fourth commandment's injunction against having our manservants or maidservants do labor on the Sabbath. In my opinion, when we patronize a restaurant the employees immediately become our servants, no matter what day of the week it is. Therefore, Sabbath restaurant patronage is a violation of the fourth commandment.

JAMES COLLINS

Grovetown, Georgia

Coping With Age

"Let's Celebrate" (Dec. 2) showed me a new way to look at growing older. This story greatly assisted my grandfather who needed help coping with his age.

SHERRI SHEPERD

Glendale Academy
Glendale, California

Family Worship

I heartily agree with "The Relevance of Worship in Modern Living" (Nov. 4). I believe one of the first resolutions to make before rearing a family is to conduct daily family worship. A young child cannot but benefit from such an experience.

Not only does it bring the family members closer to God, it brings them closer to one another. I will remember and cherish our family worships throughout my adult life.

SUZANNE A. LEWIS
Glendale Academy
Glendale, California

I have grown up in a home where family worship is as regular as breakfast and supper. I see

how it has been a blessing in my life.

Recently we had guests come to our home who shared in our worship. Afterward they asked me whether my religion required me to have worship every day. I told them No but that it is something we do because it serves a profitable purpose in our lives.

SUZETTE CATALON

Glendale Academy
Glendale, California

Music Amen

May I echo a hearty Amen to Cindy Tutsch's letter (Oct. 21) and to my colleague George Paul Haynes' letter (Dec. 16)! As another music teacher in an Adventist academy, I too am appalled at the music I find on display in Adventist Book Centers—both recorded and in printed form. With all due regard for William Skidmore's reply (Jan. 6), these facts *do* exist.

I think that one of the underlying causes for this is not unconcern and indifference on the part of our ABC managing personnel, but rather a lack of recognition of the rock and jazz rhythms contained in most pop gospel songs presented by many SDA performers, especially traveling singing groups. Although music educators are attempting to upgrade the quality of music in our church services, in our educational institutions, and, most importantly, in the hearts of our church members, we must admit that some ABC's place before our people the type of music in question. This is undoing all our best efforts.

I feel that every SDA, whether he is a musician or not, should read Dr. Paul Hamel's book *The Christian and His Music*, and other material of a similar nature presented in the REVIEW by authors such as Harold Lickey, H. Lloyd Leno, and Harold B. Han-

num. When we conform to the standards set forth by these people and the General Conference Music Committee, we shall then have few problems arising from uninformed music sources.

ROBERT G. GROOME

Lumberton, Mississippi

Times of the Gentiles

In going through my November 25 REVIEW I came to the article "The 'Times of the Gentiles.'" The title immediately caught my eye. For years I sought an answer to the meaning of Luke 21:24. I have reached the conclusion that the perplexing term is explained by Revelation 11:2.

However, I would like to expand a suggestion the REVIEW article merely hints at: Jesus is concerned with the work of the heavenly sanctuary, rather than with the mere existence of a city by the name of Jerusalem. Obviously, if the city is duntrodden, the temple or sanctuary is. If the concern is no longer with a literal Jerusalem, it must be with the heavenly Jerusalem, and only with that city could the heavenly sanctuary be said to be "trodden under foot." This seems to be the secondary meaning of both Matthew 24:15 ("the abomination of desolation . . . stand in the holy place") and Mark 13:14 ("the abomination of desolation, . . . standing where it ought not").

Daniel 8:12, 13 seems to me to be talking about the same thing. In verse 13 the question is asked, "How long shall be the vision concerning . . . and the transgression of desolation, to give . . . the sanctuary . . . to be trodden under foot?" The answer to the question is given in verse 14 (the 2300-day prophecy).

In a telescoping of prophetic time periods there is no contradiction, as I see it, between Daniel 8:14 and Revelation 11:2. The 1260 days and the 2300 days end

so nearly at the same time that the apparent discrepancy in the time period is not significant to the prophetic eye. It may be meaningful to us, but the prophets were more concerned with the significance of the desolation of the heavenly sanctuary by an earthly usurper. The work of Jesus for humanity's redemption was made "desolate." This truth was crucial. Since 1844, people have been led to look to their High Priest in the heavenly sanctuary.

E. ROBERT REYNOLDS
Riverside, California

Comfort for the Lonely

This is the first quarter of my second year in college, an exceptionally trying time for me. Through some recent experiences I learned things about myself that have troubled me. My chaotic feelings resulted in loneliness. "Lonely?" (Dec. 2) not only comforted me but also gave me suggestions for dealing with loneliness.

MELISSA FISHER
Angwin, California

True Education

Having worked three years among the Navajo people at La Vida Mission, I appreciated "What Lack I Yet?" (Dec. 9) by Gordon Frase, who is pastor and chaplain of the Monument Valley church and hospital.

The message was so much the more effective because he, a pastor, was big enough to confess he received enlightenment on the plan of salvation at the feet of one of God's humble, uneducated children.

While we should get all the education possible, let that education be more in the Word of God and the Spirit of Prophecy. Such study will enable us to live and witness as did the Navajo woman.

RAYMOND E. WEGH
Show Low, Arizona

Canadian Couple Ask, "Why Hong Kong?"

By LOIS KETTNER

"WHY GO to Hong Kong?" asked Mr. and Mrs. Stanley Ferguson.

For five years, since leaving northern Alberta, the Fergusons had been trying to build up the work in Yellowknife, in Canada's Northwest Territories. There they became acquainted with a physician and his wife who later went to Hong Kong, and after visiting them there, the Fergusons received an invitation to return and become part of the family of workers at the Hongkong Adventist Hospital.

Mr. Ferguson well knew the truth of the statement "There are some souls that only you can win." Maybe God had a work for them to do in Hong Kong. After much prayer, the Fergusons decided to accept the invitation.

Even before arriving in Hong Kong, Mr. Ferguson was asked whether he would conduct Week of Prayer services in both Hong Kong mission hospitals. Mrs. Ferguson was soon recruited into service at the hospital gift shop, where her knitted articles, homemade buns, and sincere friendliness soon won her many friends.

Before the Week of Prayer meetings began in Tsuen Wan Hospital, a family from the Philippines moved into this community. Mr. Santor managed to find work, but his wife seemed unable to find a job no matter how hard she tried. They both needed to work, for their three children would soon arrive from the Philippines to join them in Hong Kong.

One day while shopping, Mrs. Santor met a store owner in Tsuen Wan who asked her if she would like to find work. He gave her the telephone number of a mission hospital and told her to try there. When she called, to her sur-

prise she was asked to come to the Adventist hospital for an interview, and when she went to see the nursing supervisor, Mrs. Santor was pleased to learn that she could begin work in the nursery. There was rejoicing in their home that night. Now the children could come and all would be well.

When the Week of Prayer began, Mrs. Santor brought her husband with her to the meetings, and they were introduced to Mr. Ferguson, who before long was visiting them in their home and studying the Bible with them.

As the Bible studies continued, the Santors became more and more convinced that the things they were learning from God's Word were true. They wanted to be baptized and join the church, but what would Mr. Santor do about his job? Then Mr. Santor was laid off work. Things looked desperate. The children would soon be arriving and would need to enter school. Where would the money come from?

A telegram arrived from the Philippines, asking the Santors to return home, because the children could not get visas to enter Hong Kong.

Mr. Ferguson decided to refer the Santors to a pastor in the Philippines and let him work with them. But at five o'clock one morning, Mr. Ferguson received a telephone call from Mrs. Santor.

"We want to be baptized today," she said. "We are leaving for the Philippines today and we want to seal our pledge with the Lord before we leave. We are afraid that if we leave without taking this step, the devil will discourage us."

We have no baptismal tank, thought Mr. Ferguson, after Mrs. Santor hung up. I suppose we could use the physical-therapy tank. Yes, that's what we'll do.

With a prayer in his heart, Mr. Ferguson called the hos-

pital administrator to make the necessary arrangements. The chaplain, Pastor Lee, was invited to baptize the Santors.

Soon the nurses and other young workers at Hongkong Adventist Hospital began to look upon the Fergusons as their second mother and father, since the Fergusons were always ready to listen to their problems and to do what they could to help. The Fergusons studied the Bible with those who were not yet



M. D. Lee, Hongkong Adventist Hospital chaplain, baptizes a former employee, Mrs. Santor.

church members, and as time went on, workers in both Hong Kong hospitals began to find their way into the church.

Soon Mr. Ferguson was also finding joy in visiting patients and bringing the knowledge of Christ to them.

The Lord had another job for Mr. Ferguson, who felt that he should go to the Philippines to visit the brother-in-law of one of his Bible students in Hong Kong. This man in the Philippines was dying of cancer, and he didn't know Christ. Mr. Ferguson made arrangements to leave for a few weeks to try to help Mr. Lim. This would not be easy, because Mr. Lim was not a man who cared to discuss religion.

On arriving in the Philippines, Mr. Ferguson called at the Lims' home and had a short but friendly visit with the family. He could see that Mr. Lim was indeed a sick man. With a prayer in his

heart Mr. Ferguson invited Mr. Lim to visit him at his hotel later, where they discussed the truths of God's Word for several hours.

Mr. Ferguson visited the Santors, and found that these new members of God's family were studying His Word with others in their family and neighborhood. Five persons were baptized before Mr. Ferguson left the Santors' home a few days later.

On returning to Manila, Mr. Ferguson again spent time with the Lim family. One evening, after he had spent some time at Mr. Lim's bedside, talking to him about God's love, he felt impressed to ask, "Wouldn't you like to follow your Lord and unite with God's family through baptism?" "Yes," came the faint answer, and a smile of peace and joy lighted Mr. Lim's face.

When Mrs. Lim was told of her husband's decision, she wept.

"This is what I have been praying for. I want to be baptized too," she said with tears of joy rolling down her cheeks.

Again a physical-therapy tank was used as a baptismal font, this time at the Manila Sanitarium and Hospital. Mr. Ferguson returned to Hong Kong with a joyful heart. What great things God had done!

Three weeks later Mr. Ferguson visited the Philippines again and stood at Mr. Lim's bedside as he prayed, "Dear Jesus, forgive me. Keep my family." And then this man, who a few months before didn't know his God, peacefully went to sleep in the Lord, with the blessed hope very real to him.

By this time other members of the family wanted to know more about God, so Mr. Ferguson spent three more weeks studying with them and with more people the Santors had been working with. God used Mr. Ferguson to lead many people in the Philippines into His fold.

As Mr. Ferguson once more returned to take up his work in Hong Kong, the answer was clear to him why God had sent him and his wife there.

Lois Kettner is a teacher in Hong Kong.

Afro-Mideast Workers Hear Reports, Lay Plans

By VICTOR H. COOPER

I AM WRITING this in Limuru, Kenya, in a one-time hotel now owned by Baptists, where some 70 Adventist Church representatives from Africa and the Middle East are meeting to hear reports and to make plans for expansion.

There is a delightful Christian atmosphere at the Brackenhurst Convention Centre, 6,500 feet above sea level, with the lights of Nairobi strung out on the plain 1,000 feet below. The climate is temperate—spring is in the air and in the heart. It is hard for an Englishman like myself to believe that it is November.

Masses of tea-leaf pickers early descend on the plantation behind us—but the Adventists are busy taking a leaf from Charles D. Watson's book. He might well have written *The Power of Positive Thinking*. Now by way of challenge, the president of the Afro-Mideast Division is quoting: "Half of the people who have lived on earth since the Flood are alive now on Planet Earth." This background information startles those attending the second quinquennial council of the division. Their task is larger than they thought.

How can we reach all those people with our message? Is it "Mission Impossible"?

The mass media may help. Jack Mahon, division communication director, tells of 30,000 Syrians who during one week gave up smoking as a result of a TV presentation from the Syrian Broadcasting and TV organization in Damascus.

Paul Horton, East African Union communication director, tells of the readiness of Radio Tanzania to air a weekly 30-minute program for children, based on Your Story Hour. The Voice of Kenya

would like to air a television program similar to *Breath of Life*, but containing less preaching and more music.

The Deutsche Welle short-wave transmitters in Malta and Kigali, Rwanda, are reported to be available for Adventist programs. The council approves the preparation of broadcasts in Swahili, Amharic, Arabic, and English.

Present at the council is Pastor Mutero, who has prepared some 50 programs a

year for radio and TV. Pastor Mutero took a six-month course in communication techniques at the World Association of Christian Communication training center in Nairobi, a center that is open to communication trainees from all the African countries.

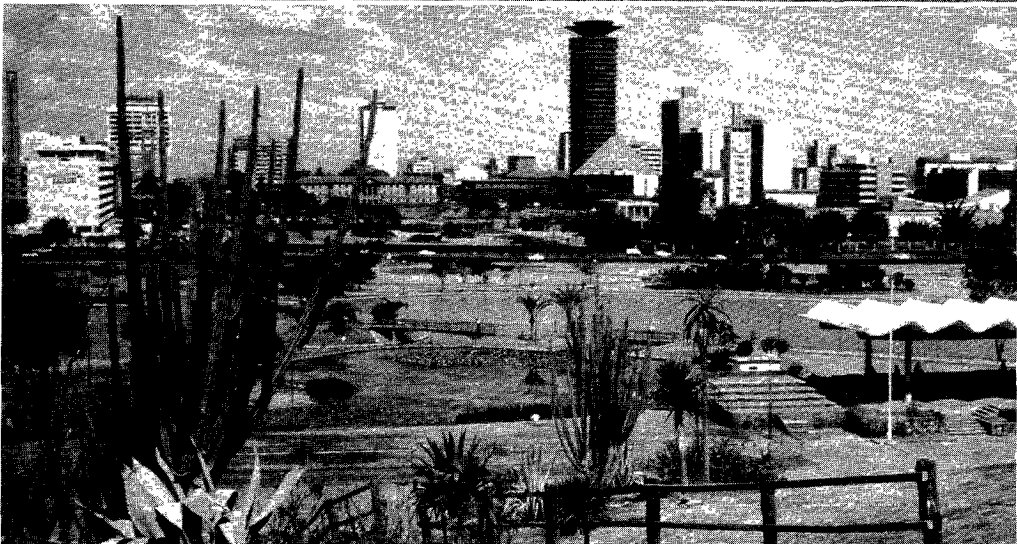
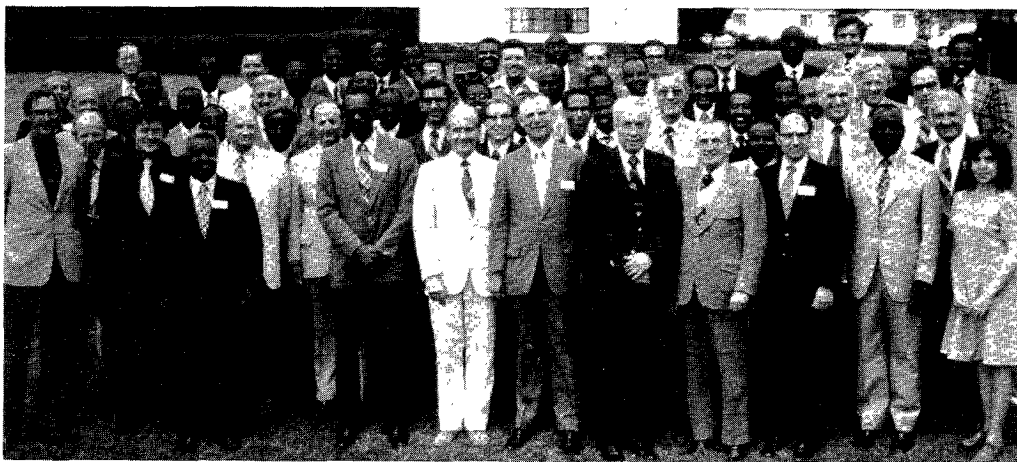
Tragedy touches the council. Tony Wangi, the 20-year-old receptionist, who has a heart condition, ventures to play volleyball and is struck down by a heart attack suddenly on the field. There is nothing Dr. Kraft or others can do. The sight of his body lying in the Baptist Mission van outside the Eric F. Clark Chapel, where our council is held, is a reminder to us all of the shortness of life and the

need to reach the throbbing masses quickly.

Medical work in some countries, such as Ethiopia, has taken a hard knock. T. S. Flaiz reports that whereas we had four hospitals there two years ago, now we have only one—Gimbi—and that has an uncertain future.

On the positive side, the Tanzania Union's acceptance of a new Cessna 206 from the Quiet Hour means that the Heri Hospital is not so isolated as previously. The hospital's flying-doctor service brings wide smiles of grateful joy from patients and relatives.

It has been 70 years since A. A. Carscallen arrived from Britain as the first Adventist



Afro-Mideast Division workers gathered in Limuru, Kenya, overlooking the city of Nairobi (bottom picture), for their quinquennial council. The division president, Charles D. Watson (front row, light suit), directed the meetings, which were notable for an increase in participation by national leaders from the unions of the division.

Victor H. Cooper is a General Conference associate communication director.

missionary to Kenya. Today the East African Union has 110,000 church members and twice as many Sabbath school members. The Nairobi Central church, where we preached on Sabbath, was packed twice—at 8:15 and 11:00 A.M. The church could hold only six Sabbath school classes—there were as many more held under the trees, in addition to primary and junior classes. Other Adventist churches in the city are crowded too.

The literature evangelists here are a strong and expanding army, but they cannot be armed with more than two Voice of Prophecy enrollment cards apiece a week because the Bible schools could not cope with the resulting requests. The Africa Herald Publishing House, at Kendu Bay, prints books for the heart of Africa. Managed by D. C. Swan, it is an operation that the church can be proud of. Elder Watson arranges for delegates who have not seen the publishing house to be flown over in the mission plane piloted by Erwin Farnsworth.

South Ethiopia, under the leadership of Gebre Michael Felema, is alive with activity. In addition to 4,000 students in regular schools, there are some 8,000 who attend 30 basic village schools. Their teachers are some 40 volun-

teer students who give a year to this ministry.

So in the South Ethiopia Field, where Adventists were almost unknown a few years ago, today we have more than 12,000 members. There are only five full-time ministers, and more than 90 per cent of the working force has no proper training. But well-made signs are being erected outside 100 Adventist meeting houses, and church bells are being installed as a witness to the local people.

The South Ethiopia Field has 191 lay evangelists, one of whom, Ato Hirpato Zobebe, has won more than 500 converts since 1951.

Night has come. The headlights of cars pick up the pink eyes of the bush babies as they hang onto tree trunks and jump from branch to branch. The frog chorus in the big pond continues without an interval. Human conversation too goes on into the night.

New friendships have been made at Limuru. The unity among Adventist brethren of many backgrounds and cultures is beautiful to enjoy. Stories of God's grace and protection stir the spirit. Iron sharpens iron, and the sparks create a warm glow. President Watson and his workers are possessed by a spirit of dedication to God and to the work in their segment of Planet Earth.

MICHIGAN

Truckers Collect 121 Tons of Used Clothing

Michigan Conference's semiannual clothing pickup in November included 850 cartons of clothing for inmates of the Detroit House of Correction for Women (Dehoco).

A total of 9,172 cartons, weighing 121 tons, was collected by nine trucks and transported (with the exception of a truckload for Dehoco) to the Adventist clothing depot in New York City.

The clothing was picked up at 18 different collection centers throughout the State with double pickups necessary in some areas because of the larger-than-usual response.

In a letter of appreciation to W. M. Buckman, conference lay activities director, William F. Ratzel, manager of the New York clothing depot, wrote that he and his staff appreciate "the outstanding services of the Michigan Conference."

This was the largest clothing pickup in the history of Michigan's welfare outreach. The 1976 end-of-year drive netted 2,543 more cartons of clothing than the year before. It was also the first time clothing has been given to Dehoco.

ERNEST N. WENDTH
Communication Director
Michigan Conference

freedom we now enjoy, we believe that the sooner the Karen can learn to study the Bible for himself, the better."

Silver Sun (as her name is translated in English), travels among several Karen villages, staying from two to three months. She teaches classes in Karen literacy, conducts Vacation Bible Schools for the youngsters, and also leads the daily worship service in the village.

By the end of her stay in the first village, not only had she given several villagers a good start along the road to literacy but, since her work is also evangelistic, she had prepared one family for baptism.

WEST AFRICA

Unions Organize New Missions

The first session of the Nigerian Union was held at the University of Benin, Benin City, Nigeria, from December 29 to January 1. Delegates in attendance heard reports of progress from the union officers: Sievert Gustavsson, president; Caleb Adeogun, secretary; and Pilemon Onwere, treasurer.

Approximately 12,000 persons were baptized in Nigeria during the past quadrennium, and the reports for 1976 should indicate that the membership is approaching 38,000. The delegation adopted a goal of 20,000 converts added to the church in Nigeria by 1980.

A high light of the session was the acceptance into the sisterhood of missions in Nigeria of the Bendel Mission, comprising Bendel State, with 381 members and eight organized churches. P. Chima was elected president and secretary-treasurer of the new mission, which will have its headquarters in Benin City.

The union departmental directors elected for the next quadrennium are: Sievert Gustavsson, public affairs and religious liberty; Caleb Adeogun, education; G. A. Sholademi, lay activities and Sabbath school; J. I. Erondu, publishing; Kenneth Kelln, health and temperance; D. L. Meyers, communication; Ar-



Future leadership for the Afro-Mideast Division is being provided by Arusha Adventist Seminary in Tanzania, where 25 young people graduated recently from the seminary's first two-year worker-training course.

THAILAND

Woman Begins Literacy Program

A young woman from the Karen tribe of Northern Thailand and Burma has begun a literacy program for her people, the majority of whom are illiterate and so must depend on others to read them the Bible or teach them the words of a hymn.

Dennis Tidwell, overseas worker in Northern Thailand, explains, "Since no one knows how much longer we will be able to work among these tribal people with the

thur Schumacher, youth. J. D. Johnson and D. L. Meyers were appointed union evangelists. The posts of stewardship director and Ministerial Association secretary were referred to the union executive committee.

Mission officers were elected as follows: East Nigerian Mission—I. Nwaobia, president; M. N. Olukaikpe, secretary-treasurer. (Subsequently, on January 19, the East Nigerian Mission was organized into a conference, and officers and departmental directors were elected by the constituency.) West Nigerian Mission—J. A. Adeniji, president; M. J. Obrimah, secretary-treasurer; North Nigerian Mission—D. C. Clothier, president; R. Karlman, secretary-treasurer.

Election of officers for the Rivers Mission was referred by the session to the union executive committee. Elective members of the union executive committee are Mrs. E. M. Khanji, I. A. Obuzor, and N. F. Aina.

Appreciation was expressed by the delegation for the services of outgoing mission presidents Z. N. Imo and W. Limejuice. Pastor Imo was president of the East Nigerian Mission for 11 years. Pastor Limejuice served from 1971 to 1976 as first president of the Rivers Mission.

Caleb Adeogun, union secretary, and David Agboola, dean of men at the Adventist Seminary of West Africa, were ordained to the gospel ministry during the session, on Sabbath afternoon, January 1.

Of special interest is the change in Adventist work in Nigeria. Owing to the nationalization of all our hospitals, the efforts of health personnel will be toward health education and preventive medicine. Clinics are in operation at Inisha, Oyo State; Ilishan-Remo, Ogun State; and Ondo, Ondo State.

The Inisha Clinic is developing into a hospital through a joint church-community effort. Clinics are being planned for other locations. The Kano Adventist Dental Centre is functioning successfully in Nigeria.

With 2,000 active lay preachers and a Sabbath school membership of 94,000, the potential for baptisms in Nigeria is great as a new quadrennium begins. Seventy per cent of the church members are under 30, and this is indicative of a strong, growing church.

The Adventist Seminary of West Africa, in Nigeria, has proved a great blessing in providing workers for the Nigerian and West African Unions. ASWA is affiliated with Andrews University and offers undergraduate degree courses in theology, business, and science.

The territory of Nigeria was formerly a part of the West African Union Mission but was organized as a separate union mission in 1973. The remaining territory of the West African Union Mission includes Ghana, Sierra Leone, Ivory Coast, Liberia, Upper Volta, Togo, and Benin.

The West African Union Mission held its tenth quadrennial session in Accra,

Ghana, January 5 to 8. Svein Johansen, president; C. B. Mensah, secretary; J. J. Norrey, treasurer; the directors of the various departments, and the directors of the local fields and institutions presented to the delegates inspiring reports of progress during the quadrennium. Baptisms totaled approximately 10,000, bringing the membership of the union to about 33,000. More than half of those baptized were students of the various schools in West Africa that are operated by the church or that are operated by the government but continue to have a Seventh-day Adventist influence. The baptismal goal set for the ensuing quadrennium is 17,000, which, if attained, would bring membership to 50,000.

With the steady growth of the membership in the Ghana Conference, the conference administration felt that a division of the territory would contribute to further progress. The session accepted this recommendation, passing it on to

the Northern Europe-West Africa Division, and in the near future the South Ghana Mission will be organized. A. N. Daitey was elected president of the new mission, and a secretary-treasurer soon will be chosen. Territorial and organizational details will be worked out by the West African Union Committee, and mission headquarters will be in Accra. The Ghana Conference, with the remaining territory, will now be known as the Central Ghana Conference, and will continue to have its headquarters in Kumasi.

There are acute needs for church buildings in Ghana, especially since certain groups that used to meet in government schools no longer are able to do this.

In order to take steps to establish the church's work in Gambia, the session voted to recommend to the division committee that Gambia be considered a mission station attached directly to the West African Union Mission. Del-



ZAIRE UNION ORDAINS TWO WORKERS

On Sabbath afternoon, December 11, two expatriate workers were ordained to the gospel ministry in the Zaire Union. The service, at which E. G. Harcombe, union treasurer, and Duane McKey, assistant Kasai Project director, were set apart as ministers, took place in the Lubumbashi Triangle church.

Ditwa Banzulu, South Shaba Field president, welcomed those in attendance. Merle L. Mills, Trans-Africa Division president, spoke on the responsibilities and work of a pastor, challenging the two candidates, as well as all other pastors present, to place high goals in the quality of service they give for their Master. A. M. Long, Kasai project

director, presented the candidates to the congregation and gave a biographical sketch of each, showing the way the Lord had led them to this important event in their lives. Alf Lohne, a General Conference vice-president, assisted by Ruhaya Ntwali, East Zaire Field president, gave the charge, and the writer handed the new pastors their ordination certificates and welcomed them into the pastoral ranks.

From left to right are Elder Lohne; F. A. Botomani, Trans-Africa Division field secretary; E. G. and Elaine Harcombe; Kathy and Duane McKey; M. Mbyirukira, Zaire Union president; Elder Mills; and H. Salzmann, union secretary. M. MBYIRUKIRA

bert Harrison was appointed by the union committee as director of the mission station. At present there are nine church members in Gambia.

Special recognition was given to Daniel Cudjoe, of Ghana, who has worked for several years now as a literature evangelist in Gambia, and to Harry Cartwright and C. Praestiin, who worked together in an evangelistic crusade in Banjul during 1976.

Evangelism is strongly promoted in the West African Union, and the recent appointment of H. V. A. Kuma as union evangelist has already begun to have a significant impact.

Elective positions filled at the time of the West African Union Mission session were as follows: union departmental directors—Svein Johansen, public affairs and religious liberty; P. K. Asare, lay activities and Sabbath school; R. J. Fidelia, publishing and communication; J. J. Nortey, stewardship; Roland Kazen, health; H. V. A. Kuma, Ministerial Association secretary and union evangelist; J. M. Hammond, education, youth, and temperance.

Ivory Coast Mission—J. J. Bouit, president; Liberia Mission—J. Onjukka, president; Mrs. M. V. Wright, secretary-treasurer; North Ghana Mission—W. S. Whaley, president and secretary-treasurer; South Ghana Mission—A. N. Daitey, president; Sierra Leone Mission—W. B. Ackah, president; M. Dove, secretary-treasurer; Upper Volta Mission—Henri Kempf, president and secretary-treasurer; Togo-Benin Mission—Paul Heise, president and secretary-treasurer.

Elective members of the union executive committee are Mrs. E. Kisi, Mrs. C. Liarey, D. E. Richert, and R. L. Joachim.

During the West African Union meetings, on Sabbath, January 8, J. J. Nortey, union treasurer, and S. A. Koranteng, departmental director of the North Ghana Mission, were ordained.

ROY F. WILLIAMS
Associate Secretary
General Conference



Sod-turning for the first new building at the new Silang campus of Philippine Union College symbolically inaugurates the move of the college from metropolitan Manila to its spacious rural location 45 miles south of the city.

PHILIPPINES

Plans for PUC Move Ahead

Year-end 1976 concluded more than five years of stress for Philippine Union College—years that have been punctuated with delays, problems, and tests of faith at every turn. The proposed move of PUC from the confines of metropolitan Manila to the spacious new 400-acre site in Silang* has been postponed beyond what anyone could have guessed in 1972.

Two events in September and October, however, ushered in a new phase in the project. The groundbreaking ceremony for the new campus took place in the rolling hills that displayed the results of more than two years of the college farm operation under the leadership of L. Cebrian. Sugar cane, banana trees, coconut palms, and vegetable gardens blended in a mosaic

of shades and textures of green. A truck bed covered with a tarpaulin served as a platform for visiting dignitaries. The two representatives of the Far Eastern Division were B. E. Jacobs, the dedicatory speaker, and Otis Edwards. Together they envisioned the transplanted college as a center to radiate God's love in the new community. And Dr. Edwards, as a former president of the college, reviewed the long trail that the college-moving project has followed over the years.

On the local level, officers of the North Philippine Union Mission and the college were flanked by the mayor of Silang and representatives of the nearby army camp. The audience, seated under the trees on the crest of the hill, included college faculty members, the builders assigned to the new complex, and visitors from the barrio (village) adjoining the property.

The music contributed by one of PUC's favorite singing groups, the Ambassadors, was outstandingly appro-



The official signing of the contract for the sale and development of PUC's city property substantiates the transfer to the new Silang site.

* For an account of the choosing of the site for the new campus of Philippine Union College, see "Evidences of Providential Leadings at Philippine Union College" (REVIEW, April 13, 1972, pp. 18, 19). Although the campus overlooks the town of Santa Rosa, Laguna (as described in the 1972 article), it is actually in the municipality of Silang, Cavite, and has subsequently become known by the latter name.

priate: "I Will Lift Up Mine Eyes Unto the Hills" and a Filipino patriotic *kundiman* (love song), "Sa Lupang Sarili" ("In My Own Land").

Although the answer to the question "Why the delay? Whatever happened to the move of PUC?" may not have been fully answered, still, out there under sunny skies overlooking the wide stretch of the waters of Laguna de Bay, everyone felt that this beautiful site would yet become a "promised land" for our city-bound school.

In October a meeting in Manila's Otani Hotel concluded the business side of the venture, complementing the ceremonial groundbreaking. There the contract for the sale and development of PUC's city property was signed. It is planned that the present 44-acre plot will become a memorial park.

Although everyone connected with this large project realizes that trials and frustrations are by no means over, we have new hope and courage—and a faith to believe that an undertaking begun in providential circumstances will end in the same way. The tide has turned at last, it seems, and the building has now begun.

DOROTHY
MINCHIN COMM
*English and Speech
Department Chairman
Philippine Union College*

ALLEGHENY EAST CONFERENCE

1977 Goal Is 365 Baptisms

The Allegheny East Conference of the Columbia Union has set a goal of 2,000 converts during 1977. The leaders plan 365 baptisms, one for each day of the year, according to L. R. Palmer, conference president.

Elder Palmer has devised a calendar scheduling dates when each church will conduct a baptismal service, and for services to be conducted every day of the year until there have been 365 baptisms.

The plan is inspired by the baptism of 1,000 in one day by

the apostles. "The same Spirit that helped the apostles add 'to the church daily' can help us add to the church daily, also," says Elder Palmer. He feels that the Lord will bless the conference and enable them to baptize more than 2,000 persons in 1977.

ELANE ROGERS
*Communication
Department
Columbia Union
Conference*

OREGON

Academy to Be a Day School

Delegates to a special secondary education constituency meeting of the Oregon Conference on February 6 voted to make Columbia Adventist Academy a day school at the conclusion of the current school year. The academy, near Battle Ground, Washington, has been a boarding school since it was established in 1903. The action came as a result of a declining boarding-student census and rapidly escalating operation costs at the conference's three boarding academies. High secondary educational subsidies had created a dangerously excessive financial drain on the conference operation budget.

Delegates also called for church members to increase their regular contributions to secondary education from four tenths of one per cent of their income to one per cent of income. They also voted that Milo Adventist Academy continue to operate as a boarding school for a minimum of two years—through the 1978-1979 school year. However, if within the next two years the United States Congress should approve the construction of a dam on the Days Creek, the constituents would again be called together to consider the future of both Milo Academy and Laurelwood Adventist Academy. The reservoir from such a dam would inundate the Milo campus and require the closing of the school.

JACK HARRIS
*President
Oregon Conference*

Dateline Washington By F. C. WEBSTER

APPOINTEES COMMITTEE. The Appointees Committee is a large committee, chaired by the secretary of the General Conference, which meets each Wednesday afternoon to process appointments for mission service to the world divisions outside North America.

Even in this age when our world divisions are producing well-qualified national workers, there are urgent requests for workers from other divisions who have special aptitudes and skills to fill the needs in carrying on the ministry of the church.

The General Conference associate secretaries serve as liaison representatives between the General Conference and the overseas divisions to contact eligible personnel and receive character, aptitude, and skill reports on each candidate. On the basis of the information gathered, they seek to fit the right person to the right need. Only after this is done do they bring the recommendations to the full Appointees Committee for approval.

The Appointees Committee is made up largely of those who themselves have served in various overseas situations. When information concerning each mission candidate has been thoroughly examined, the committee votes concerning the proposed assignment and forwards the recommendation to the General Conference Committee. Only after this procedure is the appointment confirmed.

Additional responsibilities of the Appointees Committee are to process calls between overseas divisions for the Volunteer Service Corps, special sustentees in overseas service, student missionaries, and special-services appointments. It also makes recommendations for furloughs, permanent returns, and rules on reports on medical examinations for missionary appointees and permanently returned missionaries.

The Appointees Committee also supervises the operation of the Institute of World Missions, conducted twice each year on the campus of Andrews University. This is an orientation course for new and furloughing missionaries.

During the year 1976, the Appointees Committee processed 604 calls for mission service.

NORTH AMERICAN MISSIONS. The Jewish Literature Committee met February 15, 1977, at Washington, D.C., to consider the preparation of suitable literature to acquaint the Hebrew population of North America with the various facets and teachings of the Seventh-day Adventist Church. This committee works under the aegis of the North American Missions Committee.

Other recent activities of the North American Missions Committee include advances made to provide and coordinate specialized materials for the handicapped. Through the initiative of the Sabbath School Department, lessons in simple English will be available in 1978. Also, a 24-lesson Bible course for deaf evangelists has been prepared and is available through the Voice of Prophecy. Committees are now working on a project to provide Christian education for those with impaired hearing. We are hopeful that progress can be made in this area in the not-too-distant future.

At a recent evangelistic meeting conducted by Elder E. E. Cleveland in Cincinnati, Ohio, a ministry to the deaf was featured, and 24 deaf persons attended. Seventeen were baptized.

Australasian

● More than 500 non-Adventists attended the opening and dedication of a new clinic in the West Areare Lagoon, Malaita Mission, a new territory for Adventists. The project is the result of finance available from the 1975 Adventure in Faith Offering. A repeated call comes from Dai Island for similar Adventist medical and spiritual help. These people are six hours across open sea from medical help.

● Principals and deputy principals from Australia and New Zealand met with union and division education directors for a four-day administrators' council at Avondale College, December 19 to 23.

● R. J. King, health and temperance director of the Trans-Tasman Union Conference, was elected president of the North New Zealand Conference at a conference session held during the last week of 1976. There were 3,568 persons attending Sabbath school on the final Sabbath of the camp. A total of US\$4,430 was given in camp Sabbath school offerings, and the final Sabbath afternoon missions offering amounted to US\$27,281 plus half the profit from the sale of a house and half the proceeds from the sale of a Jaguar car.

Inter-American

● The Inter-American Division, which set up a survey commission to study the request of the Antillian Union to make Dominican Adventist Academy a junior college, has passed along that request to the General Conference and now is awaiting a decision on the future of the school. Dominican students have encountered difficulty in attending the union institution, Antillian College in Puerto Rico, because of immigration restrictions.

● Workers from the Colombia-Venezuela Union Mission met in Medellin, Colombia, January 17 to 22, to study

plans and methods for 1977 evangelism under the direction of Jose Osorio, union evangelist. Other instructors included E. E. Cleveland, of the General Conference; Carlos Aeschlimann, Sergio Moctezuma, and Gabriel Castro, of the Inter-American Division; and Alfredo Aeschlimann, a retired worker.

● On April 3, 25 teams will leave the campus of the Franco-Haitian Seminary in Port-au-Prince, Haiti, to preach the gospel. Teachers, staff members, and students who make up the teams will travel to towns all over the country, equipped with Bibles and baptismal manuals.

● An Adventist welfare center was inaugurated in December in the heart of Santiago, Dominican Republic. Immediately after the inauguration a program of food-and-clothing distribution and some types of free medical service were begun. The completion of this center is the fulfillment of a dream of Samuel Acosta, North Dominican Mission lay-activities director.

● Cecil R. Perry, West Jamaica Conference secretary, has concluded a nine-week tent crusade at Water Works in Westmoreland with the baptism of 201 converts. At the time the tent was pitched there were no Adventist churches in this area. Elder Perry was assisted by the district pastor, A. Parchment, three ministerial interns, and several volunteer workers from nearby churches.

North American

Atlantic Union

● The deacons and deaconesses of the Grand Concourse church in the Bronx, New York, in addition to their usual responsibilities, helped to raise funds for the installation of a new baptistry in their church. They are considering raising money to carpet the sanctuary.

● In accordance with the wishes of the governor of New York to save fuel, Union

Springs Academy, Union Springs, New York, was closed for two weeks, reopening for the second semester on February 14.

● The New York Conference board of education, selected principals, and conference administrators met January 30 at Union Springs Academy to discuss the future of the junior academies and their relationship to Union Springs, the boarding secondary school.

Canadian Union

● The local television station in Fort McMurray, Alberta, agreed to carry It Is Written free of charge on the condition that someone from the church would act as operator during the program. The program will prepare the way for an evangelistic campaign during May and June.

● Eighteen persons were added to the church as a result of a crusade in Lloydminster, Alberta, by Verne Snow and Elmer Koronko.

● Members of the Edmonton, Alberta, South church are beginning their third Witnessing for Christ series. Three persons were baptized as a result of the second series, which ended just before the end of 1976.

● Four persons were baptized into the Moose Jaw, Saskatchewan, church on November 27, and on New Year's Day two more were baptized.

Central Union

● Boulder Memorial Hospital in Colorado plans a three-story retirement home to be built on its grounds, according to Richard Affolter, assistant administrator. This will complement an existing 36-bed retirement home nearby.

● The Wyoming Conference announces that Sabbath school and church services will be conducted again this summer at Old Faithful Lodge Recreation Hall, Yellowstone National Park, from the first Sabbath in June through the last Sabbath in August.

● The Omaha, Nebraska,

Memorial church has called a husband-wife health-education team, Pastor and Mrs. Dwayne Hoover, from Porter Memorial Hospital, Denver, Colorado, to present the health message in the Greater Omaha area.

● Delegates from all six academies and junior academies in the Colorado Conference recently spent a weekend at a Bible conference at Glacier View Ranch. Two youth-evangelism visits to nearby communities, distributing literature and asking questions for a community religious survey, were a part of the witnessing and faith-sharing.

Columbia Union

● Cleveland, Ohio, Mayor Ralph Perk attended groundbreaking services on January 9 for the new Southeast church in Cleveland. This half-million-dollar project is the most recent venture of the Allegheny West Conference. Members have raised more than \$100,000 during the past two years.

● Landon Kite, Jr., a former bank official in Clearwater, Florida, is the new assistant administrator of Reading Institute of Rehabilitation in Pennsylvania. He replaces Ken Osborn, new assistant administrator of the Bangkok Adventist Hospital in Thailand.

● After fire destroyed all the conference's camp-meeting equipment, the New Jersey Conference constituency in an emergency session voted to spend approximately \$325,000 to build permanent facilities on the campground in Tranquility.

Lake Union

● The lay-activities department of the Beacon of Joy church, Chicago, Illinois, has organized a new program called Operation Outreach, in which bands of members visit nursing homes and jails, and conduct Bible studies, prayer groups, street-corner evangelism, and literature-mailing programs.

● Dedication ceremonies for the Waukegan, Illinois, Junior

Academy were held on January 23. The school began in 1958 in the church building.

● As a result of the Better World to Come evangelistic series in Flossmoor, Illinois, 13 persons were baptized.

● The Hinsdale Assembly, of Hinsdale, Illinois, recently presented a check for \$10,000 to the Hinsdale Sanitarium and Hospital to be used for a new linear accelerator. With this equipment, treatment of cancer patients will be greatly improved.

● A total of 119 employees of the Hinsdale Sanitarium and Hospital, Hinsdale, Illinois, were honored recently at a banquet. Awards were given to employees who have worked for the hospital 5, 10, 15, 20, and 25 years.

North Pacific Union

● Walla Walla College has received a grant of \$49,600 from the National Science Foundation to fund a research project at Rosario Marine Station. Thus far NSF has contributed \$95,700 toward the project, which concerns geological changes in the ocean floor.

● The Richland, Oregon, church in the Idaho Conference has been destroyed by fire.

● Eighteen academy seniors in the North Pacific Union Conference have received senior-leadership scholarship awards of \$250 each from Walla Walla College.

● For the first time in North Pacific Union Conference history, literature evangelists exceeded the million-dollar mark by placing \$1,051,334 worth of literature in homes in their territory. The union publishing department has been growing steadily under its reorganized plan of operation, implemented late in 1972. Since then, the sales volume has increased by 140 per cent, and the working force has increased proportionately. Top in sales for 1976 was Lanny DeVer, of Anchorage, Alaska, who sold \$57,075 worth of literature during the year.

Northern Union

● W. G. Larson, Northern Union lay activities director, recently joined J. G. Nikkels, South Dakota Conference lay activities director, in Spearfish, South Dakota, for a weekend of training and organization for witnessing. Approximately 50 members from Belle Fourche and Spearfish attended the sessions, at which the new Encounter equipment and lessons were demonstrated. Elder Larson plans to take this training program to every church in the Northern Union this year.

● Two conferences showed substantial tithe gains for January, 1977, over January, 1976. Iowa registered a \$32,000 increase, and Minnesota's gain was more than \$20,000.

● Twenty-five per cent more converts were baptized into Northern Union churches in January of 1977 than in January of 1976.

Pacific Union

● Mariano Lara, of Fresno, California, was named Central California Conference literature evangelist of the year for sales totaling \$29,000. Tafaevu Fua received the soul-winning award for having had a part in 16 baptisms. Mr. Lara saw five of his contacts baptized last year. Over-all goal for 1977 in the conferences, according to Larry Townsend, publishing director, is 125 baptisms. To help reach that goal, the literature evangelists have dedicated three hours a week to taking a pastor, Bible instructor, or other church member to visit interested persons.

● Southside church members in Bakersfield, California, recently featured J. R. Wagner, Lake Region Conference president, in an emphasis on Community Services soul winning.

● William Hubert, Central California Conference stewardship director, has added leadership of ASI members in the conference to his responsibilities.

● Gery Friesen, Sacramento, California, Central church pastor, presented a Community Services Award plaque to the mayor of Sacramento recently in recognition of his health emphasis in the city.

Southern Union

● A "dark-county blitz" has been launched by the South Central Conference. Conference officers and departmental personnel are being asked to select a dark county near the conference office and engage in some type of outreach there during 1977. The lay advisory council has set a goal of 30 counties in which evangelistic activity is to be sponsored and has organized a committee of 200 to finance the project.

● Three South Central Conference churches have recently occupied new facilities. Members of the Alton, Alabama, church moved into their 150-seat building in November. The 36-member congregation was formed as a result of a lay-evangelistic crusade. In December, Tuscaloosa, Alabama, members completed extensive remodeling on their recently acquired building. This included a new roof, brick on the exterior, carpeting, and new pews. The Brownsville, Tennessee, congregation occupied its new church January 15.

Southwestern Union

● The Southwestern Union Conference is aiming for a 10 per cent gain in enrollment in elementary schools in its territory for the 1977-1978 school term.

● Ron Halvorsen, pastor of the Keene, Texas, church, who launched a 30-minute program on one radio station on October 3, now has the program on 30 stations. The program, Impact, is broadcast free on all the stations but the first.

● At least 34 areas in the Southwest where there is no organized Adventist work have been slated for special evangelistic projects during 1977. In Oklahoma every dis-

trict has chosen an area in which to begin some form of evangelism.

● Fifty persons have been baptized as a result of a recent DeWitt - Turner - Robinson series in Weslaco, Texas.

● The Southwestern Union Conference reports a net gain of 1,392 members in 1976, the largest gain in its history. Membership now stands at 34,383.

Andrews University

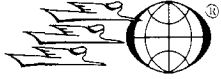
● A new Readiness for Ministry testing program has been initiated at the Seventh-day Adventist Theological Seminary, according to Steven P. Vitrano, coordinator of the program. The test, developed in conjunction with the Association of Theological Schools in the United States and Canada, will provide the seminary with a means of evaluating the kind of work that is being done in preparing seminary students for the ministry.

● Black History Week at Andrews University was held on campus from February 7 to 12. Among the topics discussed were "The Development of Spirituals" and "Beyond Blackness to Destiny."

● With interest focused on the vegetarian diet, an extensive bone-density study is in progress at the home-economics department of Andrews University. Cooperating with the department of food science and human nutrition and the schools of medicine at Michigan State University and the University of Michigan, bone scans by photon absorptiometry have been made on persons from ages 25 through the 80's. Further studies will soon be made on vegetarians of all ages from school age up, with an emphasis on men and women past 60 years of age. Of the tests made at Andrews in the fall of 1976 all volunteers above 60 years of age showed bone densities above the average range. The hypothesis of the study is that a long-established vegetarian diet may be protective against bone demineralization.

Bulletin Board

Review



Advent Review & Sabbath Herald
127th Year of Continuous Publication

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

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

Health Personnel Needs

NORTH AMERICA

Accountant	Med. technol.
Bus. mgr., asst.	Med. transcrib.
Computr. progrm.	Nurses, all serv.
(NCR analyst)	Nursing-ed.
Dietary, gen.	coord.
Electrician	Pharmacist
Electrician, head	Pharm. intern
Engr., stationary	Phys. ther.
Food-serv. dir.	Phys. ther. asst.
Housekpr.	PR sec.
Inhal. ther.	Receptionist
Med.-rec., ART	Secretary
Med.-rec. lib.	Sec., exec.

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

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

To New Posts

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

Bernard L. Cook, trust services department, North Pacific Union, formerly secretary-treasurer, Illinois Conference.

Franklin W. Hudgins, communication director, Columbia Union Conference, formerly from the Southern California Conference.

Arnold Swanson, pastor, Troy, Michigan, church, formerly same position, South Lancaster, Massachusetts, church.

Vojislav (Voya) Vitorovich, architectural staff, Lake Union Conference physical facilities service, formerly worked for Gibbs and Hill Inc., New York.

Myron Voegele, ministerial director, Michigan Conference, formerly same position, Texas Conference.

FROM HOME BASE TO FRONT LINE

Donald N. Holm (LLU '44), to serve as medical director/physician, Heri Hospital, Kigoma, Tanzania, and **Lois E. (Puels) Holm** (LLU '42), of Clearlake Highlands, California, left New York City January 17, 1977.

David L. Schwab (SWUC '71), to serve as industrial arts teacher/farm manager, Adventist Seminary of West Africa, Ikeja

Lagos State, Nigeria, and **Dorothy A. (Swanson) Schwab** and two children, of Keene, Texas, left New York City January 26, 1977.

NATIONALS RETURNING

John E. Carter (U. of West Indies '72), to serve as ministerial intern, East Caribbean Conference, Bridgetown, Barbados, West Indies, and **Sylvia Carter** left New York City, January 10, 1977.

Eva M. Michel, to serve as office secretary, South American Division Office, Brasilia, Brazil, left New York City, January 3, 1977.

Yutaka Oshiro (LLU '76), to serve as teacher, Japan Union Mission, Yokohama, Japan, and **Mieko Oshiro** (Tokyo Sanitarium Nursing School '73) and one child left Los Angeles, California, January 25, 1977.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, SPECIAL SERVICE

Dennis R. Davis (WWC '75) (AVSC), to serve as teacher, overseas school, Beirut, Lebanon, of College Place, Washington, left New York City January 25, 1977.

Oliver W. Lange (WWC '39) (SOS), to serve as teacher, Spicer Memorial College, Poona, India, and **Sylvia E. (Lewis) Lange** (WWC '39), of Gaston, Oregon, left San Francisco, California, December 26, 1976.

Herbert M. Westphal (LLU '33) (SS), to serve as surgeon, Malawulo Hospital, Makwasa, Malawi, of Menard, Texas, left New York City, November 16, 1976.

STUDENT MISSIONARIES

Mary Beth Harrold (AUC), of Stoneham, Massachusetts, to serve as teacher, Seventh-day Adventist English Language School, Seoul, Korea, left Los Angeles, California, December 28, 1976.

Marilyn Edith Schwisow (WWC), of Goldendale, Washington, to serve as English teacher, Guatemala Mission, Guatemala City, Guatemala, left Los Angeles, California, January 3, 1977.

Carol Ann Kraft (WWC), of College Place, Washington, to serve as teacher, Seventh-day Adventist English Language Institutes, Seoul, Korea, left Portland, Oregon, December 19, 1976.

Deaths

BLACKBURN, Ione Johnson—b. near Elm Creek, Nebr.; d. Jan 11, 1977, Loma Linda, Calif. She served as dean of women at Adelpian Academy, Holly, Michigan. Survivors include her husband, C. Carlton Blackburn; one son, Charles; two daughters, Sarah Mae Blackburn and Barbara Ann Warner; three grandsons; seven brothers; and five sisters.

KERSHNER, Elizabeth Hettzell—b. March 29, 1888, Tenafly, New Jersey; d. Nov. 10, 1976, Takoma Park, Maryland. A graduate nurse, she also attended the Seventh-day Adventist Theological Seminary and served as a Bible instructor in the New Jersey Conference briefly before returning to her nursing profession and later to teaching at the Vineland Training School. Survivors include one daughter, M. Carol Hettzell; one son, Albert; and three grandsons, Albert Jr., Richard, and Dwight Hettzell.

LUDINGTON, Louis—b. Jan. 25, 1920, Rangoon, Burma; d. Dec. 15, 1976, Los Angeles, Calif. Dr. Ludington, a cardiovascular surgeon and member of the American Association for Thoracic Surgery, performed the first open-heart surgery at Glendale Adventist Medical Center, Glendale, California, in 1973. He served as a director and surgeon at Bangkok Adventist Hospital, Bangkok, Thailand, for ten years. Survivors include his wife, Aileen; two daughters, Donna and Lori; three sons, Darryl, Larry, and Lance; and one brother, Clifford.

MacPHERSON, Rita Ferne—b. Wolfville, Nova Scotia, Canada; d. Nov. 20, 1976, Avon Park, Fla. She served as an occupational therapist at White Memorial Medical Center, Los Angeles, California, Porter Memorial Hospital, Denver, Colorado, and Loma Linda University Medical Center. Survivors include her husband, Carroll.

Coming

March

19 Sabbath School Community Guest Day
19 Spring Mission Offering
26 Thirteenth Sabbath Offering (Northern 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 conference)

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

Spotlight on God's Law—1

Those Amazing Ten

E. Robert Reynolds

THOSE AMAZING TEN. Ten talents? Ten virgins? Ten patriarchs? Ten tribes? Ten apostles? No. The amazing Ten Commandments. Of their amazing quality Carlyle B. Haynes wrote many years ago:

"It is a law, too, which has outlived the laws of all the ancient emperors and conquerors. The authority of all other ancient codes has died away. The worship of all other gods who were served in the time when Jehovah spoke this law, has passed out of mind and is forgotten. If we should travel through the ancient lands of the Bible today, we should not now find one instance of the idolatrous worship which in the time of Moses overspread the whole world."—*The Present Truth*, May 15, 1947, p. 2.

These ten precepts express eternal principles that apply to all men in all times. Sometimes they are spoken of as God's ten words, the Decalogue. These principles were written upon the hearts of Adam and Eve at Creation and did not change with the entrance of sin. As a matter of fact, the whole law may be summed up in one word, love, which Jesus explained as love to God and love to man.

The ten words God uttered at Mount Sinai re-enunciated principles that had been in existence from eternity and that He had made known to His people from Creation onward. The statutes and judgments He gave Moses at that time applied the principles of the Decalogue to particular situations. The ceremonial regulations focused on Jesus' sacrifice and mediation for sinners and met their fulfillment in His ministry and His death for man's sin in violating that holy law. Could the Ten Commandments have been altered to meet man in sin, Jesus need not have died. His death is a proof of their immutability (cf. Rom. 3:31; 7:12, 13; 8:3).

E. Robert Reynolds is a retired missionary living in Riverside, California.

Self-love and selfless love are not to be confused. "Love is the fulfilling of the law" (Rom. 13:10). What kind of love? "God so loved the world, that he gave" Jesus to mankind (John 3:16). It is that divine love that binds the Ten Commandments into one perfect law, "holy, and just, and good" (Rom. 7:12), by which every action will finally be judged (Eccl. 12:13, 14; James 2:12). It is the mirror of God's own character.

Break part of anything, and the whole is broken. A boy's bat is broken and useless to him if the handle is broken. He may splice it, nail or screw it together, or tape it, but it's still a broken bat. Nothing can hide that fact. It is the same with a doll, a picture, a wrecked car—break part, and you damage the whole. It is in this sense that James said a person guilty of breaking one of the Ten breaks them all (James 2:10, 11). They are so integrally bound together that breaking one also involves transgression of one or more of the others.

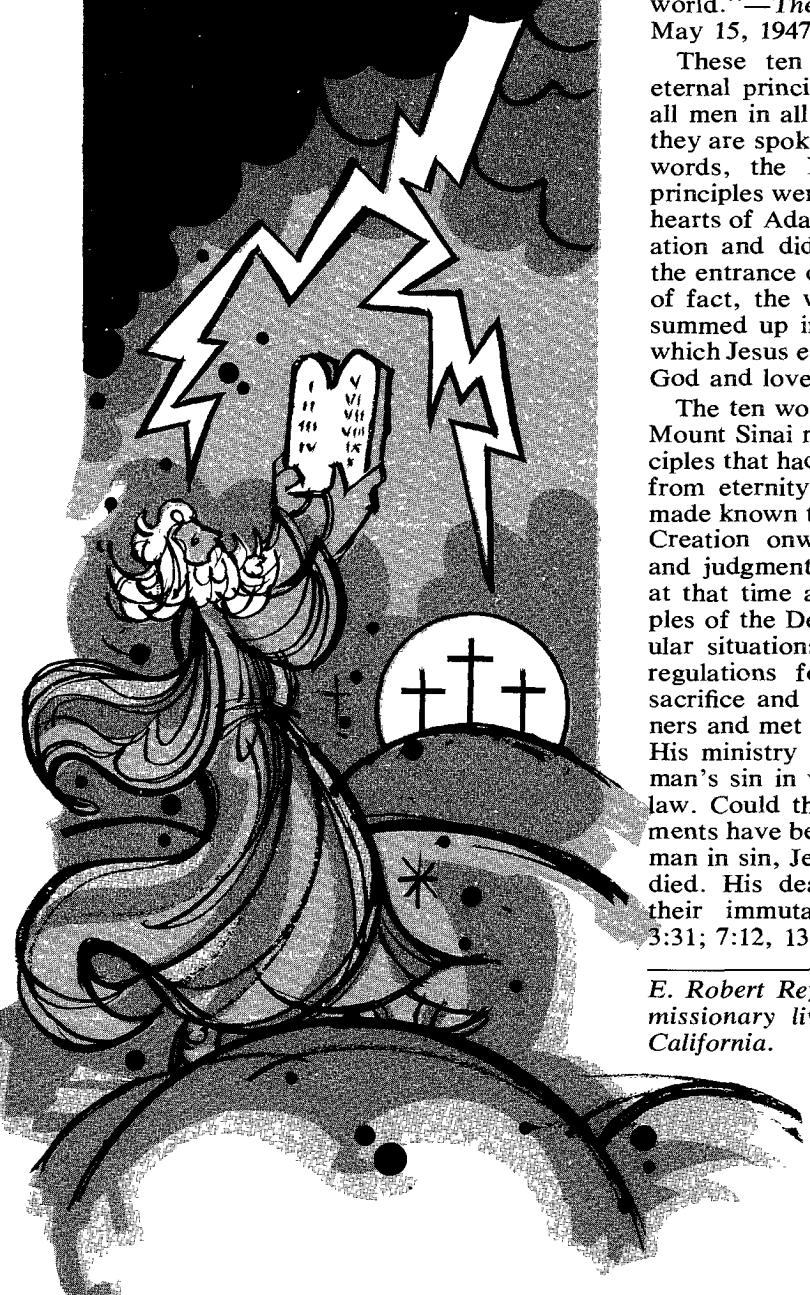
Do They Still Apply?

Some may look upon the Ten Commandments, in the form God gave them, as irrelevant today. Do they really apply to our time, and if so, how?

The Bible foretells that Satan will launch an all-out war against God's law and His remnant people before the return of Jesus. He does not care how the divine law is made meaningless so long as people are led to despise its authority. His purpose is gained, and he is satisfied. It is the purpose of this series to present these ten principles in a way that will make them relevant.

The standard set by God's holy law is so high that it is utterly impossible for us, of ourselves, to conform to its principles. Only as we flee to Jesus, who freely makes His righteousness available to us, can we measure up to God's ideal for us. Love for Jesus finds fruition in a life of hatred for sin, of overcoming the besetments of the flesh, and of living by the indwelling of the Holy Spirit a life of victory. No amount of good works can save a person. One must depend wholly upon the grace of the Lord Jesus Christ for salvation. □

Continued next week



The Back Page

Riverside Hospital Is Reorganized

By a vote of its board and constituency, Riverside Adventist Hospital, in Nashville, Tennessee, has become the twelfth hospital in the Southern Union Conference to come under the management of the Seventh-day Adventist Health and Hospital Services.

Riverside Adventist Hospital holds a unique place among Seventh-day Adventist hospitals. It is the only existing institution in North America operated by and for the constituency of the black Adventist Church in North America. Its beginnings go back to the early part of the twentieth century, when Mrs. Nellie H. Druillard, a Scots-woman, purchased property on a bluff overlooking the Cumberland River and there began work for black people in the South. In 1935 Mrs. Druillard gave the institution to the General Conference.

By vote of the General Conference Committee, under the new arrangement the Southern Union and Seventh-day Adventist Health-Care and Hospital Services will be responsible for the management and operation of the hospital.

Through the years Riverside has struggled to be a successful and viable institution. However, it is overshadowed by three major medical institutions: Meharry Medical College, Vanderbilt University Hospital, and Madison Seventh-day Adventist Hospital. At the present time it is an acute-care institution with 52 beds.

Riverside has been plagued by debt resulting from the construction of a new hospital facility and a professional building, making it extremely difficult for it to maintain itself financially. During recent years the following funds have been contributed for building and operation: regional conferences, \$258,000; the Southern Union, \$50,000; and the General Conference, \$1,300,000. It is hoped that under the management of SAHHS, with its expertise

and experience in the operation of large and small hospitals in the South, Riverside will again become a viable institution. C. D. HENRI

SDA's Help Move Snow in Buffalo

Seventh-day Adventists helped the Federal Disaster Assistance Administration (FDAA) in relief efforts in five counties of western New York State recently when the area, which received 200 inches of snow within an eight-week period, was included in the national disaster zone declared by President Jimmy Carter.

Serving as a member of the executive staff coordinating the Federal effort was Steve Kinser of Kansas City, Missouri, a Seventh-day Adventist.

Members of the Emmanuel Temple, a regional church in Buffalo, assisted at a telephone bank put into operation by the FDAA. Willard Hall, pastor of the Mt. Carmel church in Syracuse, worked with the FDAA in Buffalo, supplying volunteers for cleanup operations.

C. E. GUENTHER

Record Baptisms in Far East

According to W. T. Clark, division president, persons joining the church in 1976 (by baptism or profession of faith) in the Far Eastern Division totaled 29,054, the highest number ever reported in a single year.

Total membership for the division as of December 31, 1976, was 324,215, an increase of 6.7 per cent over 1975.

The greatest percentage increase occurred in the East Indonesia Union, with 10 per cent, followed closely by the Southeast Asia Union, with 8.9 per cent, and the West Indonesia Union, with 8.2 per cent.

Of the unions, the North Philippine Union, with 4,494 baptisms and professions of faith, added the greatest number. JANE ALLEN

Bookmen Set Impressive Record

From the organization of regional conferences 32 years ago to the end of 1976, black literature evangelists in these conferences have reported deliveries valued at \$29,642,063. These workers have helped to establish 11 churches and have been instrumental in the baptism of more than 8,000 persons. These figures do not include the work of regional literature evangelists in the Pacific Union Conference.

C. M. WILLIS

AMD Staff Return to Beirut

For the first time since their election in Vienna, Austria, in June of 1975, the staff of the Afro-Mideast Division are together in Beirut, Lebanon. Earlier, because of the troubles in Lebanon, some staff members had been living in Cyprus. Now the division staff and their families have all found homes and office accommodations in Septieh, Beirut.

The overseas school is no longer operating with half the students in Cyprus. Middle East College, which has never completely closed its doors, is opening them more widely and increasing the number of courses offered.

Mail directed to Beirut is at last being delivered in the city, although outgoing mail is not yet being accepted.

VICTOR H. COOPER

Grant Awarded Portland Hospital

Portland Adventist Hospital in Oregon recently received a grant of \$492,658 from the Robert Wood Johnson Foundation to develop the Rockwood Medical-Dental Center operated by VertiCare in the Portland metropolitan area. The grant is one of 50 made throughout the nation, all of which are designed to make primary health care more accessible in areas of need. The grant also provides means to

strengthen preventive medicine and health-education programs.

KENNETH EMMERSON

In Brief

Conference begins work in last "dark" area: In Hatillo, the only town in the West Puerto Rico Conference where the Adventist message had not been preached, a three-month evangelistic series began on January 19 in a rented hall. A house has been rented to serve as a temporary church for the new believers.

IAD record for per-person baptisms: Inter-American Division district pastors hold the record for average per pastor baptisms: 79.2 baptisms per ordained minister in 1975 and 80.4 in 1976. The Afro-Mideast Division was second with 61.3 in 1975.

SM's return to serve: "There are now 20 regular overseas workers in the Far Eastern Division who have been former student missionaries," reports M. T. Bascom, director of the language school evangelism program for the division. Some 120 student missionaries presently are serving in the Far East.

New positions: Roy E. Brooks, South American Division treasurer, formerly assistant treasurer of the Loma Linda University Corporation. □ J. Ivan Crawford, associate editor, *Signs of the Times*, formerly associate book editor, Pacific Press Publishing Association. □ Juanita Tyson-Flynn, assistant book editor, Pacific Press Publishing Association, formerly editorial assistant for *Primary Treasure* and *Our Little Friend*.

Record Morning Watch sales: Sales for the 1977 Morning Watch book, *Maranatha, the Lord Is Coming*, by Ellen G. White, are reported to be more than 73,000, more than any Morning Watch book by any author in the history of the Seventh-day Adventist Church, and more than any of the 11 Ellen G. White Morning Watch books.



WE NEED YOUR HELP

- in local health evangelism
- in hospitals
- in foreign service

Your church is developing new approaches to sharing our health message in the community. We need your ideas. We need to know where you are so we can communicate. You are special because you are a Seventh-day Adventist nurse and there is a special role for you in restoring man to the image of God—physically, mentally, and spiritually. Would you please take five minutes of your time to complete the information below.

YOUR WORK EXPERIENCE

1. In what year did you first practice nursing? 19__
2. To the nearest year, how many years have you practiced nursing full-time? _____ Years
3. To the nearest year, how many years have you practiced nursing part-time? _____ Years
4. To the nearest year, how many years since your initial license have you not practiced nursing either full-time or part-time? _____ Years

YOUR EDUCATIONAL HISTORY

Circle your initial licensure:

1. L.P.N./L.V.N.
2. A.S.—R.N.
3. Dip.—R.N.
4. B.S.—R.N.

Year Granted: 19__
 State or Granting Authority _____
 School of Nursing _____

If you have education beyond your initial licensure, circle your highest degree:

1. A.S.—R.N.
2. Dip.—R.N.
3. B.S.—R.N.
4. M.A./M.S.
5. Doctorate

Educational Institution _____
 Granting the Degree was _____

NURSING POSITIONS SPECIAL CLINICAL AREAS

Circle all the positions you have held or are holding:

2. Staff Nurse
3. Team Leader/Charge Nurse
4. Middle Manager for Nursing
5. Coordinator of Staff Development
6. Top Management
7. Clinical Specialist
8. Instructor, School of Nursing
9. Instructor, Staff Development
10. Researcher

Circle all the types of settings in which you have worked:

21. Community Health
22. Educational
23. Extended Care
24. Hospital
25. Independent Practitioner
26. Industrial
27. Physician's Office
28. Private Duty
29. Other _____

The following is a list of clinical specialties. To the left of each is a W and an E. The W stands for work and the E for education. Circle each W or E which applies. You can circle both for a single clinical area if you have both work experience and education:

- | | |
|-----|-------------------------|
| W E | 42. Emergency Room |
| W E | 43. Coronary Care Unit |
| W E | 44. Community Health |
| W E | 45. Intensive Care Unit |
| W E | 46. Medical |
| W E | 47. Mental Health |
| W E | 48. Obstetrics |
| W E | 49. Operating Room |
| W E | 50. Pediatrics |
| W E | 51. Rehabilitation |
| W E | 52. Surgical |
| W E | 53. Other _____ |

Spouse's occupation (if applicable) is _____

Last Name				First Name				19__		Year of Birth	
Number		Street		P.O. Box		Apartment No.		Sex			
City		State		Zip Code							

Please circle your marital status:

1. Single
2. Married
3. Widowed
4. Divorced/Separated