

Review®

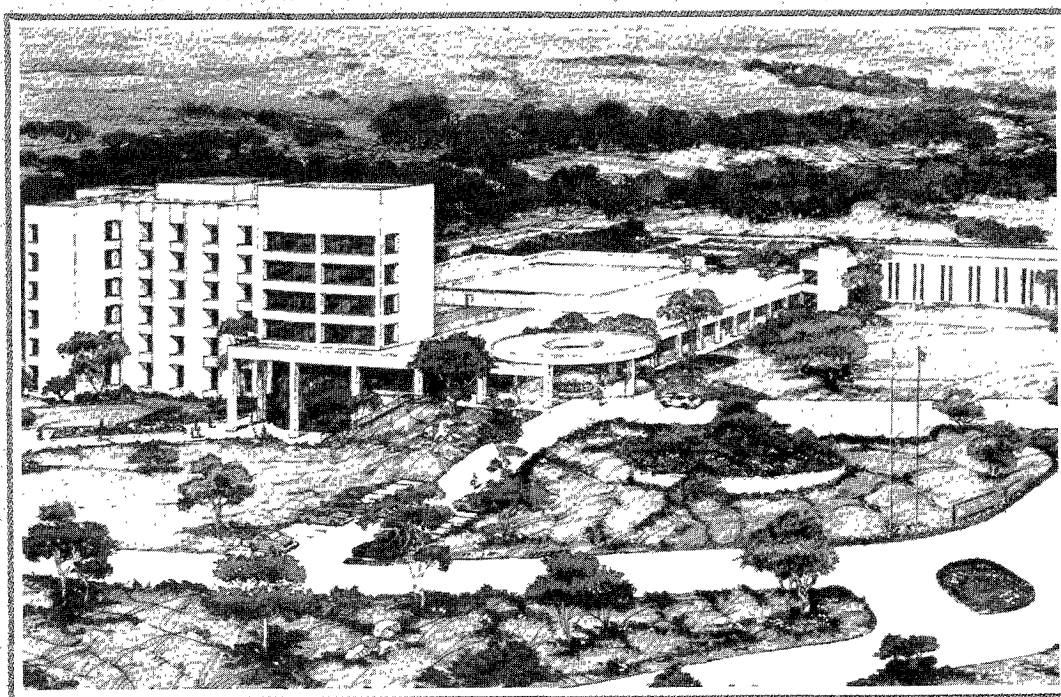
MARCH 24, 1977

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



Huguley Memorial Medical Center Opens in Texas

Texas Governor Dolph Briscoe, center, cut the first of seven ribbons that officially opened the Huguley Memorial Hospital in Fort Worth, Texas, to the public. Others who participated in the ribbon-cutting ceremony were, left to right, B. E. Leach, Southwestern Union Conference president; William V. Wiist (back to camera), hospital administrator; Robert H. Pierson, General Conference president; Cliff Overcash, Fort Worth mayor; and Betty Andujar, State senator. Below, the most recent architect's drawing of the Huguley Memorial Medical Center shows the hospital and adjacent medical offices as they appeared on the opening-day ceremonies. Landscaping is partially completed. See page 13 for the story.



Theory v. Practice

When Jesus was here upon earth, He "went about doing good, and healing all that were oppressed of the devil" (Acts 10:38). He said of Himself: "The Son of man came not to be ministered unto, but to minister" (Matt. 20:28). The one great object of Christ's life was service—helping others. If people were hungry, He denied Himself food, if necessary, in order to supply their need. If people were discouraged or bruised in spirit, He spoke words of courage and comfort. If people needed money, He drew on His limited funds and gave what He could. If people were sick, He reached for their hand of faith and healed them.

Jesus' selfless attention to the needs of others was not the result of external compulsion. He lived the way He did, not for duty's sake, but because He loved, and love "seeketh not her own" (1 Cor. 13:5). God is love, and Christ, as God, revealed the divine character.

Now, Christians enjoy talking of Christ's unselfish character. They express admiration for His willingness to accept effrontery, poverty, fatigue, hunger, pain, and numerous other jolts to the spirit and body, in order to bless others. And it is well that they should. Christ was the most noble, inspiring Being who ever lived on earth.

But merely admiring Jesus is not enough. Merely talking about His loving, unselfish, others-centered life is not enough. Christians must be like Him. They must reveal Him to the world. "He that saith he abideth in him ought himself also so to walk, even as he walked" (1 John 2:6). "Christians are to represent Christ. Unless there is practical self-sacrifice for the good of others, in the family circle, in the neighborhood, in the church, and wherever we may be, then whatever our profession, we are not Christians."—*The Desire of Ages*, p. 504.

In Christ's day the rabbis were exceedingly well informed about the theory of truth. They could philosophize about, and debate endlessly, the fine points of the law. They knew the rites and ceremonies of their religion. They had a clear grasp of the intellectual content of their faith. They knew "the truth," and they assented to it all.

But there was a great disjunction between their theory and their practice. They talked piously about the needs of the poor, but oppressed and robbed the needy. They talked of sacrifice, but worked feverishly to satisfy their greed. They boasted that God had committed to them the divine oracles, but they disregarded the moral precepts whenever it was to their advantage to do so.

Unfortunately, the terrible mistake of accepting the theory of truth intellectually but failing to put it into practice is being repeated in our day. "Many take it for granted that they are Christians, simply because they subscribe to certain theological tenets. But they have not brought the truth into practical life. . . . Men may profess faith in the truth; but if it does not make them sincere, kind, patient, forbearing, heavenly-minded, it is a curse

to its possessors, and through their influence it is a curse to the world."—*Ibid.*, pp. 309, 310.

Human beings cannot, of course, make themselves "sincere, kind, patient, forbearing, [and] heavenly-minded." They cannot change their hearts. They cannot make themselves righteous. But God can, and He has made full provision to accomplish this. "I will dwell in them, and walk in them" (2 Cor. 6:16), He has promised. By His Spirit Christ lives within the believer (John 14:17), bringing a new controlling principle into the life. Love replaces selfishness, and the believer lives in harmony with the Ten Commandments, the law of love. "The soul thus touched will hate its selfishness, abhor its self-love, and will seek, through Christ's righteousness, for the purity of heart that is in harmony with the law of God and the character of Christ."—*Steps to Christ*, p. 29.

Selfishness Must Die

Before Jesus left His disciples, to return to His Father in heaven, He said: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7). "Through the Spirit, Christ was to abide continually in the hearts of His children. Their union with Him was closer than when He was personally with them. The light, and love, and power of the indwelling Christ shone out through them."—*Ibid.*, p. 75.

"Only when selfishness is dead, when strife for supremacy is banished, when gratitude fills the heart, and love makes fragrant the life—it is only then that Christ is abiding in the soul, and we are recognized as laborers together with God."—*Christ's Object Lessons*, p. 402.

Let us review the line of thought we have been following: (1) Jesus lived for others; His life was controlled by love, not selfishness. (2) Christ's followers are to live as He lived (see *Steps to Christ*, p. 115). (3) This is possible for, through the Spirit, Christ lives in them. (4) The Holy Spirit transforms the life, replacing selfishness with love as the controlling principle.

Do God's people understand clearly what He expects of them, and that He has made provision through the Spirit for them to reflect the image of Jesus fully? Do they realize that self-seeking is completely alien to the spirit of heaven? Do they realize that jealousy, backbiting, immorality, dishonesty, and other sins reveal that selfishness still controls the life? Do they know that people who are controlled by selfishness cannot be admitted into heaven? Do they know that love—the antithesis of selfishness and sin—will govern totally the lives of Christ's true followers who will be translated to heaven when Jesus comes?

God has been patient with His remnant people. But how much longer will He wait for them to understand the nature of true religion, to open their hearts to the indwelling Christ, to replace selfishness with love as the controlling principle of the life, and bring forth the fruits of the Spirit?

K. H. W.

This Week

Contents

Cover Story	Pages 1, 13
General Articles	4
Report to the Church	6
Fellowship of Prayer	7
For the Younger Set	8
Family Living	9
Especially for Women	10
From the Editors	11
Inspired Gems	11
Response From Readers	12
Newsfront	15
News Notes	20
Bulletin Board	22
Spotlight on God's Law	23
Back Page	24

Have you ever wondered where

places mentioned in the Bible such as Cush, Sheba, and Cyrene can be located on today's map of the world? R. W. Taylor, secretary of the Australasian Division, solves part of the mystery in "Africa in the Bible" (p. 4). An area of the world with a highly developed culture centuries before the birth of Christ, ancient Africa, especially Egypt, was the focus of attention recently in Washington, D.C., where the treasures of Tutankhamen were on display at the National Gallery of Art. Although the treasures from the tomb of this minor

Pharaoh are thousands of years old, the intricate and exquisite workmanship shows, as do the pyramids and other monuments, the many capabilities of that ancient civilization.

Robert H. Pierson, president of the General Conference, in a report to the church ("When the Church Is Taken to Court," p. 6) talks about several court cases involving the Seventh-day Adventist Church and the possible effect these cases' outcome can have upon the church.

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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.]

The Pioneers

I would like to salute the pioneers who made possible the glowing reports of mission advance we read in the REVIEW. I know of one missionary who in seven years baptized only seven persons. However, he did a tremendous amount of literature translation. These translated works have helped make possible the present success.

My father was one of these pioneers who did a lot of translating in addition to his other work. He lost his health in the mission field, but I am sure his work lives on.

Thank you, pioneers!

JANET SKILTON
Keene, Texas

Newsweek Replies

Re Editor's Viewpoint, "The Boom in Doom" (Feb. 24).

Since *Newsweek's* religion article "The Boom in Doom" (Jan. 10) appeared, we have received letters from several readers in relation to the William Miller story, advising us that the legend that Miller and his followers donned white robes in 1844 and waited on a hilltop for Christ belongs to the realm of myth, rather than of fact. The legend was widely enough circulated to have found its way into our library reference files, and we are grateful for the concern and attention that prompted you and others to notify us of the inaccuracy.

We hope that you will accept

our apologies for having included the anecdote in our article, and our assurances that we will make every effort to avoid mistakes like this one in the future.

MADELEINE EDMONDSON
For the Editors
Newsweek Magazine
New York, New York

Avoiding a Crisis

Now that the series "A Church in Crisis" (Jan. 13, 20, 27, Feb. 3, 10, 17) has concluded, I hasten to send a word of appreciation to the REVIEW. I have tried to keep up on this controversy for the past five years, and I can say that this analysis was the most balanced and perceptive that I have read. Of course, it was all the more important for Seventh-day Adventists. Its timely message addressed all of us who love our church and who therefore want to avoid precipitating a similar crisis in our own midst. Such a crisis would surely deflect us from the mission to which our Lord has called us.

LAWRENCE T. GERATY
Berrien Springs, Michigan

Supernatural Beings?

It was with a great deal of interest that I read the REVIEW editorial (Jan. 27) entitled "Supernatural or Human Beings?" Many serious questions were raised, and I would like to suggest an answer to the title, which perhaps inadvertently was left out.

Jesus clearly indicates that after the righteous are given immortality, "they neither marry, nor are given in marriage; but are as the angels which are in heaven" (Mark 12:25). "Human

beings were a new and distinct order. They were made 'in the image of God,' and it was the Creator's design that they should populate the earth."—*Review and Herald*, Feb. 11, 1902. I conclude from this that no creatures made prior to human beings, including the angels in heaven, were capable of populating or reproducing. "The sons of God saw the daughters of men that they were fair." The children of Seth, attracted by the beauty of the daughters of Cain's descendants, displeased the Lord by intermarrying with them. . . . Mingling with the depraved, they became like them in spirit and in deeds; the restrictions of the seventh commandment were disregarded, 'and they took them wives of all which they chose.'—*Patriarchs and Prophets*, p. 81.

In the light of God's Word, both in the Scriptures and through the Spirit of Prophecy, one would conclude that the *Good News Bible* translation of Genesis 6:1-4 is indeed false doctrine. The sons of God were faithful followers of God's remnant, and they produced offspring by their wrongful alliances with the daughters of men, the daughters of Cain's descendants.

JOHN V. STEVENS, SR.
Westlake Village, California

► The editorial referred to in this letter was one in a series on the *Good News Bible*. Genesis 6:1-4 was cited as a prime example of the danger of using a Bible whose translators follow the dynamic method. The editorial pointed out that readers may not be getting at all what the Holy Spirit intended,

but instead, as in the case of Genesis 6:1-4, the absolutely ridiculous idea that supernatural beings were involved in sexual relations with human females. The idea was so preposterous that we felt no refutation was necessary, the Adventist position on this Genesis passage, confirmed by Ellen White, being well known. But readers unfamiliar with the Adventist position will appreciate the information contained in the above letter.

A Warm Thank-you

Re "The Magdalene" (cover, Sept. 30, 1976). The pictures immediately caught my eye, and each stanza of the poem pointed out easy, practical ways of letting our light shine for the Saviour. A warm thank-you to Mary Hobbs and Elfred Lee for sharing their talents.

CAROLINE DYER
Colton, California

Tender, Loving Care

"Tender, Loving Care" (Jan. 13), which told of the fine work done in Adventist hospitals, reminds me of my experience eight years ago. My husband had a brain tumor and was in the Florida Hospital in Orlando for several months.

When it was determined that he had only three months to live, the hospital had a cot placed in his room so that I could stay with him. My stay gave me the opportunity to observe firsthand the care and love the personnel there give to their patients. Every night at the end of the second shift before going off duty my husband's

Continued on page 12

Africa in the Bible

The great southern continent
played an important role
in God's purpose for Israel.

By R. W. TAYLOR

WHAT DOES THE BIBLE SAY about Africa? Did Africans play a part in Bible history? Did any Bible prophecies include parts of Africa?

In Genesis 10, we are told that Noah and his three sons—Shem, Ham, and Japheth—populated the world. Ham's son, Mizraim, became the father of the Egyptians; Mizraim's son, Cush, became the father of the Ethiopians, and Cush's descendants spread across Africa. Some ancient maps label Africa the land of Ham or Cush. Even today some Bible maps of Africa do so.

Africa is mentioned in the first book of the Bible. Genesis 15 tells us that God would send Abraham's descendants to Africa, that they might grow and multiply in a favorable environment. When they returned to the land God had given them they had grown in number to a great nation.

African women also played an important role in history. One of Abraham's wives—Hagar—was an African. Joseph's two sons, who became the tribes of Manasseh and Ephraim, had an African mother, Asenath (Gen. 41:50).

Moses, the greatest Jewish leader of all time, was born in Africa. In his day, about 3,500 years ago, the land of Africa was already populated.

King Solomon of Israel had a navy that sailed to Tarshish, sometimes identified as Africa, every three years, bringing back gold, silver, ivory, apes, and peacocks (1 Kings 10:22). They may have sailed down the east coast of Africa, along the coasts of Ethiopia, Kenya, and farther south.

Solomon became one of the greatest kings of Israel, with a worldwide reputation for wisdom. The Queen of Sheba, hearing of his wisdom, came to see if he was as wise and great as had been reported to her. Some have identified Sheba with Ethiopia. The queen was evidently well-educated; the Bible says she came to prove him with

hard questions (verse 1). She came to Jerusalem with a great caravan, bringing spices, gold, and precious stones. The land of Sheba must have been great in resources to be able to give away such gifts.

The Queen of Sheba took the religion of Solomon back to her country. Levites were sent to Ethiopia to instruct the people in how to worship the true God of heaven. All of this took place 1,000 years before the birth of Christ.

Africa was often involved in the history of Israel. The nineteenth chapter of Isaiah is a prophecy to Egypt. The eighteenth chapter speaks of the land beyond the rivers of Ethiopia, now Kenya and Uganda. At that time the entire eastern section of Africa was known as Ethiopia and Egypt.

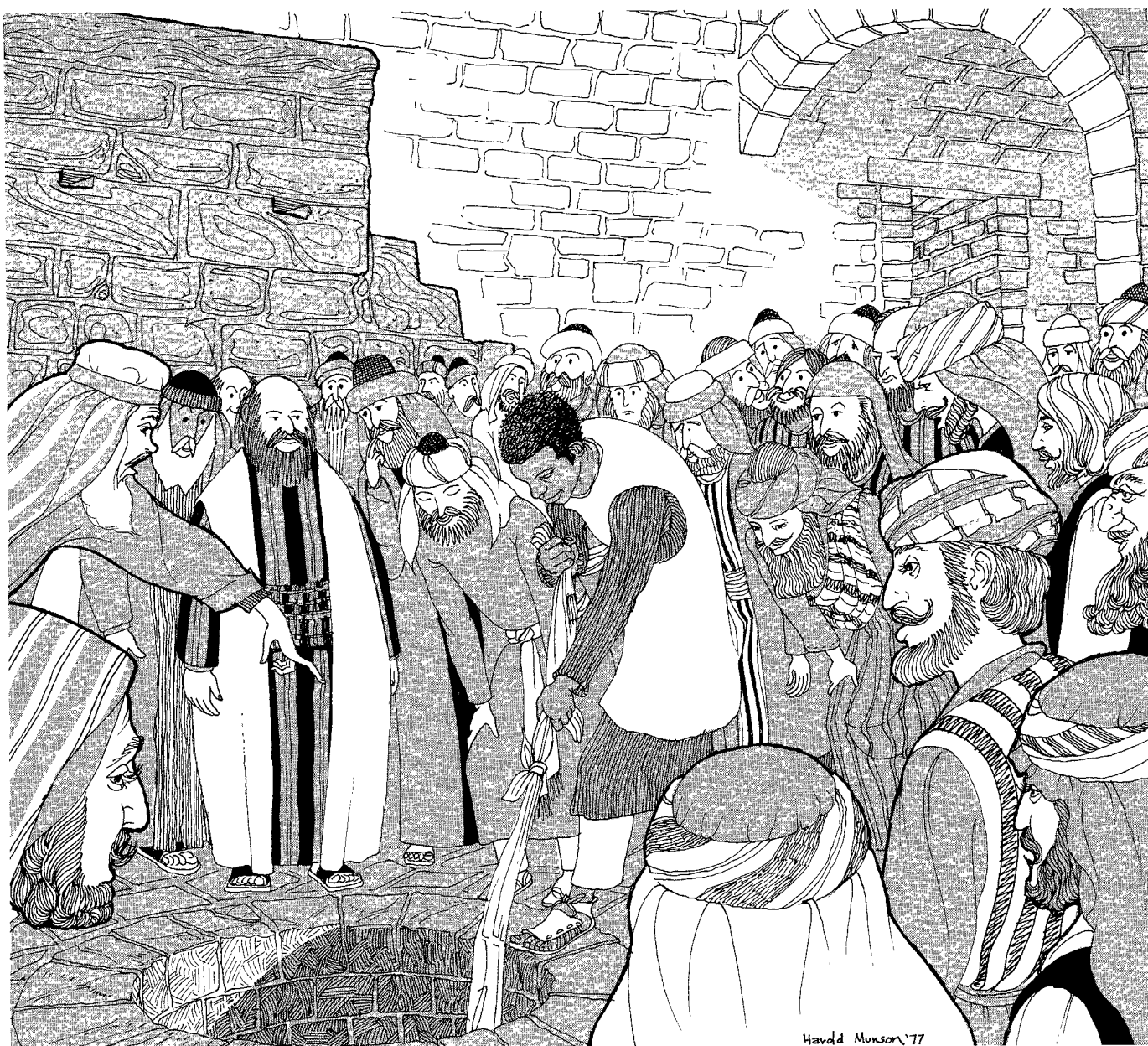
Ebedmelech, an Honored Ethiopian

It is also interesting to note that an Ethiopian served in the household of one of the kings of Judah. The king was Zedekiah, and the Ethiopian was Ebedmelech. The story is found in Jeremiah 38. The king had given Jeremiah, the prophet, to wicked men who placed him in a dungeon to die. But Ebedmelech, the Ethiopian, a good man who served God with a true heart, intervened in behalf of Jeremiah. We read in Jeremiah 38:8-13 that "Ebedmelech went forth out of the king's house, and spake to the king, saying, My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for there is no more bread in the city. Then the king commanded Ebedmelech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die. So Ebedmelech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah. And Ebedmelech the Ethiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so. So they drew up Jeremiah with cords, and they took him up out of the dungeon: and Jeremiah remained in the court of the prison."

God honored the work of Ebedmelech in rescuing the prophet, giving the Ethiopian a special message telling him not to fear when the enemy should take Jerusalem captive: "Go and speak to Ebedmelech the Ethiopian, saying, Thus saith the Lord of hosts, the God of Israel; Behold, I will bring my words upon this city for evil, and not for good; and they shall be accomplished in that day before thee. But I will deliver thee in that day, saith the Lord: and thou shalt not be given into the hand of the men of whom thou art afraid. For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the Lord" (Jer. 39:16-18). Here was another African whom God honored and to whom He sent a special message.

Egypt is still the study of archeologists—its knowledge of medicine, its culture, and its sciences. Nobody knows how the great pyramids of Egypt were built. Egypt was one of the most advanced countries of the world at that time.

Two thousand years ago, when Jesus was born, His earthly parents were told by God to flee to Africa with



Him, because the Jewish leaders sought to take His life. When I was in Egypt I was shown the place thought by some to be where the Christ child lived. When Israel was becoming a nation, God Himself chose Egypt as a place of refuge, and there the Israelites grew and multiplied. When the Christ child came to this earth, God once again chose Africa as a place for His Son to be protected.

At the time of Christ, and for many years after, Africa was the educational center of the world. For many generations Alexandria was the gathering place of the intellectuals of the world.

A son of Africa was perhaps the most honored of all men at the time of the Crucifixion. When Jesus was too weak to carry His cross, a man from Africa bore the cruel burden—not Simon Peter, but Simon of Cyrene, which today is Libya. What a blessing that was to him, and what a story he could tell! He had helped the Son of God in His trying hour.

In Acts 8:27 we read of “an eunuch of great authority under Candace queen of the Ethiopians, who had charge

of all her treasure, and had come to Jerusalem for to worship.” God sent Philip to tell this Ethiopian eunuch the gospel of Jesus, that he might take it back to Africa with him. A comforting thought for the African today!

Africa and the Gospel

When Jesus commissioned His disciples to go “unto the uttermost part of the earth” (Acts 1:8), surely He was thinking of Africa, as well as the other countries of the world. Its people are among His “other sheep” (John 10:16). In that “one fold” will be people from Africa: “And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush” (Isa. 11:11).

God is calling the people of Africa to Him in this our day. God’s message is still the same for each African. The kingdom is yours. Reach out for it! Accept it today!

God wants you in that eternal kingdom. Won’t you plan to be there? □

When the Church Is Taken to Court

The General Conference president reports to the church on current litigation involving the denomination.

By ROBERT H. PIERSON

AT PRESENT the Seventh-day Adventist Church is the defendant in several lawsuits. The results of these court cases could have rather far-reaching effects on the church. Upon the advice of our attorneys we have refrained from reporting these court cases in the public press while the cases are pending. We have made statements in public gatherings on occasions, but for legal reasons have not released information to the public press on the issues involved.

There appears to be a difference between the interpretation of the United States Government and the Seventh-day Adventist Church with regard to provisions of the First Amendment, which reads, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances."

Three areas of our church program are involved in the current cases. All three of these issues are vital to the life and operation of our church. We believe that we are protected by the First Amendment in each of the three areas. We do not believe that the church is above the law or that the Seventh-day Adventist Church is not subject to the laws of this

country, as has been suggested in the public press. On the contrary, it is because we feel that basic issues of religious liberty, assured under the First Amendment, are involved that we are seeking legal redress. We feel that not all laws apply to the church, since the First Amendment offers certain protections to the church.

The three sensitive areas concerned in the present suits are:

1. *Does the church have the right to determine who shall and who shall not author the books and articles printed by our publishing houses?* Although freedom of the press per se has not been questioned by the court in any of the current suits, our right to refuse to publish manuscripts

submitted by persons under some circumstances has been challenged. Some believe that such a position is not consonant with the provisions of the First Amendment. We believe the church has the right to publish or not to publish materials submitted for publication not only on the basis of the acceptability of the manuscript but also on the basis of the relationship of the author to the church, providing such material is not in violation of law.

2. *Does the church have the right to structure its own system of remunerating its*

workers, or does the State control this important factor in church administration? Since its inception, the Seventh-day Adventist Church has structured its wage scale on what we have termed a modest "living" income. Our wage scale brochure puts it this way:

"The philosophy of this wage scale is predicated upon the fact that a spirit of sacrifice and dedication should mark God's workers irrespective of the position they hold or the department they represent. The work of the church, including every denominational organization, is a mission to which lives are dedicated rather than a business or commercial venture. The church wage scale does not always compensate its dedicated workers in monetary units commensurate with their talents, accomplishments, and contributions, but does provide workers with a modest living income, which gives recognition of responsibilities borne, preparation undertaken, professional attainment, previous experience, and years of service."—*Wage Scale*, effective July 1, 1976, pp. 2, 3.

Areas of the traditional plan for remuneration of workers followed by the church for many decades have been challenged by Government agencies, and some of the current court cases involve questions of remuneration, with the church as the defendant.

This "living" wage often provides an income less than the person would receive for comparable employment in

remuneration than a single worker with no family responsibilities. It is also true that in the past in some cases women received a lower wage than a man in the same position—a practice widespread outside the church, as well. The church is now in compliance with the law on both of these points. There is no head-of-household differential, and a woman holding the same position and doing the same work as a man receives the same salary and benefits pertaining to the post.

The third question involved in present litigation is:

3. *Does the church have the right to employ whomsoever it will to carry on its work in institutions and other areas of its ministry?*

It is the contention of church leadership—and we believe our general church membership supports us in this position—that to operate truly Seventh-day Adventist schools, health-care institutions, and publishing houses, staffing by committed Seventh-day Adventist Church members is essential.

It is also the contention of the Seventh-day Adventist Church—as indicated by a General Conference session action in Vienna—that the institutions of our church are the church carrying out her various ministries. Our publishing houses are the publishing arm of the church carrying out her literature ministry. Our schools are the educational arm of the church ministering to the educational needs of our church and young people. Our health-care institutions are the medical arm of the church ministering to the needs not only of Seventh-day Adventists but of all who need health and healing, regardless of their national, cultural, racial, or religious backgrounds. Our institutions in their operations are indeed the Seventh-day Adventist Church in action on all fronts of its spiritual, philanthropic endeavor.

The Seventh-day Adventist Church has not initiated any of the current court cases. We are defendants in every case. We do not like to be involved in court cases. We believe there are better ways of settling differences in the church, but sometimes a situation develops or deteriorates to the extent that we have no other course than to defend the church when it is sued in court.

Report to the Church

the community. We believe that service in the cause of God is a privilege and that part of the remuneration we receive is the knowledge that we are working for God and that by accepting a lower salary we help the church's funds to go further so that more workers can be employed, and the work of the church will go more rapidly.

Until more recent years this scale provided that the "head of household" (the wage earner in a family, in contradistinction to a worker with only himself/herself to support) should receive a higher

Robert H. Pierson is president of the General Conference.

As stated above, the Seventh-day Adventist Church per se does not feel that it is above the law or that it is not subject to city, State, or Federal laws. Seventh-day Adventists are traditionally law-abiding citizens, and the church counsels our members to keep the laws of the land. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God" (Rom. 13:1). "It is our duty in every case to obey the laws of our land, unless they conflict with the higher law which God spoke with an audible voice from Sinai, and afterward engraved on stone with His own finger."—*Testimonies*, vol. 1, p. 361.

The vast majority of civil laws in the United States have nothing to do with religion or with the church. As Seventh-day Adventists we support the legal system that is set up to govern the nation. It is unusual indeed when we take issue with the ordinances or the directives of the Government.

The General Conference has developed guidelines that govern our church-State relationships. Here is a review of these guidelines in principle:

1. In cases where the church feels that Government demands are a violation of a plain "Thus saith the Lord" we would be prepared to pursue all possible civil remedies to the fullest extent. We would go to the highest court, as well as to the legislative and executive branches of the Government, if necessary, to seek redress. If relief were denied in a matter pertaining to conscience, the church might be forced to take a position that could be interpreted as being civilly disobedient.

Determining what is a "Thus saith the Lord" would be by properly constituted church bodies, such as the General Conference Committee, Annual Council, the General Conference in session.

2. Where the church feels Government violates the establishment, free-exercise, due-process, equal-protection, or any other clause in the U.S. Constitution, it would state clearly to both Government and church members why it differs with Government. If the church subsequently fails to convince Government and/or the Supreme Court, it would thereafter obey the law, adjusting

the challenged church program or terminating it.

3. When the church feels Government is operating beyond its rightful sphere, or where the church differs with Government in interpreting a statute, where it dislikes a law or stands to suffer a disadvantage or loss on the grounds of public policy or cost, the church would state clearly to both Government and church members why it differs with Government. If the church subsequently fails to convince Government, it would again have to decide whether to adjust the challenged church program or to terminate it.

4. When the church has problems outside the United States, the above system perhaps could be adapted to almost every country. Where there are constitutions and/or laws protecting the religious rights of citizens and institutions, the approach would be substantially as outlined above. In a country where legal options are more limited, the approach would be reduced to circumstances as outlined in No. 1: the church would obey the Government except where demands violate a "Thus saith the Lord."

We believe that Adventist church members generally will agree that these guidelines represent a reasonable approach to church-State relationships and that they underscore our desire to be law-abiding citizens supportive of Government in every respect. Only when matters of conscience conflict with legal requirements would we be unable to comply fully with the laws of the land. We believe that the U.S. Government stands for freedom of worship, and we pray it will never ask us to do things that would be in open conflict with our conscience.

There is one other area in recent court procedures that has concerned a few who have read the affidavits filed by church leaders. Apparently there was fear on the part of some that the use of *first minister* and *spiritual leader* as applied to two General Conference officers in two affidavits meant that a new form of church polity was aborning. These terms were initiated by attorneys who are not Seventh-day Adventists. They were using language they no doubt felt would be well understood in the courtroom. If we erred in accepting counsel in this area, we will try to do

Fellowship of Prayer

Trust God's Wisdom

"Ask, then; ask, and ye shall receive. Ask for humility, wisdom, courage, increase of faith. To every sincere prayer an answer will come. It may not come just as you desire, or at the time you look for it; but it will come in the way and at the time that will best meet your need. The prayers you offer in loneliness, in weariness, in trial, God answers, not always according to your expectations, but always for your good."—*Messages to Young People*, p. 250.

"God regards us as His children. He has redeemed us out of the careless world and has chosen us to become members of the royal family, sons and daughters of the heavenly King. He invites us to trust in Him with a trust deeper and stronger than that of a child in his earthly father. Parents love their children, but the love of God is larger, broader, deeper, than human love can possibly be. It is immeasurable. Then if earthly parents know how to give good gifts to their children, how much more shall our Father in heaven give the Holy Spirit to those who ask Him?"—*Christ's Object Lessons*, p. 142.

"But God is too wise and good to answer our prayers always at just the time and in just the manner we desire. He will do more and better for us than to accomplish all our wishes. And because we can trust His wisdom and love, we should not ask Him to concede to our will, but should seek to enter into and accomplish His purpose. Our desires and interests should be lost in His will."—*The Ministry of Healing*, p. 231.

"When we do not receive the very things we ask for, at the time we ask, we are still to believe that the Lord hears and that He will answer our prayers. We are so erring and shortsighted that we sometimes ask for things that would not be a blessing to us, and our heavenly Father in love answers our prayers by giving us that which will be for our highest good—that which we ourselves would desire if with vision divinely enlightened we could see all things as they really are."—*Steps to Christ*, p. 96.

► Some time ago I wrote requesting prayer for my husband, that he might be able to find a steady job where he would not have to work on Sabbath or join the union. The Lord answered our prayers, and it has enabled us to keep our children in church school. We thank God for the many ways He has blessed us. Once again I am requesting prayer for my husband and myself. We realize that we need a total consecration in every area of our lives, and especially in our home life, that we may be a help and blessing to our children and not a stumbling block. We want to be ready when Jesus comes.—L. V., of California.

► Thank you to all who have been praying with us for our wayward son. We would like to share the good news that he has returned home, giving up the life-style of a hippie. He has found a good, steady job, is co-

operative around the house, and generally seems to appreciate his home and parents more. We are very happy to have him back, but ask for your prayers again in his behalf, as there are still problems. He is not attending church, but works on the Sabbath. And he has a problem with the cigarette habit. We pray that our son will surrender his whole heart to the Lord.—C. G., of Georgia.

► I know the joy of answered prayer and want to share an experience with those who prayed with me for my husband's conversion. He has been rebaptized and is working in one of our institutions. I'm not sure which of us was more blessed, as I witnessed the way the Lord turned a seemingly hopeless situation into one where there is peace and joy. Thank you for letting us participate in prayer for one another.—F. M., of California.

[We are admonished by the Scriptures to "pray for one another" (James 5:16). This column is designed to encourage united prayer for personal, family, and church problems. The appointed time of prayer is at sunset each Friday evening. Participants believe "it is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask."—*The Great Controversy*, p. 525. Portions of letters reporting answers to prayer will be published as space permits.]

better next time. In the Adventist ministry we do not have various "orders," with some "outranking" others. It is true that some have larger parishes than others, but basically we are all in this great cause together, and we would not have it any other way.

The use of the term *hierarchical system* by attorneys also disturbed a few people. *Hierarchy* was selected by the lawyers because of its legal significance in defining a church organizational structure with different levels of administrative authority such as our local churches, local conferences, union conferences, divisions, and the General Conference, in contrast to a purely "congregational" form of church government that has no central

conference administrative system and functions simply as a single independent church unit. The Seventh-day Adventist Church has adopted and continues to maintain a "representative" form of church government, which in an organizational context is probably closer to the hierarchical organization than to the congregationalist.

The system of Seventh-day Adventist polity has not been changed nor could it be changed other than by a vote of the delegates attending a General Conference quinquennial session. I know of no steps being taken—nor have any ever been mentioned—that would revise or change the wonderful, God-given organization that has served this church effectively and effi-

ciently for so many decades.

Today the church is passing through one of the most critical periods in its history. This is a time when "the dragon" is "wroth with the woman" and has declared war on "the remnant of her seed" (Rev. 12:17). There are troubles and problems in almost every country where our work is carried on. In some lands there is overt war or political turmoil. In others we have workers in prison, our schools have been taken over by the Government, our funds have been frozen, our members are restricted in worship. We should not be surprised when these conditions obtain. They are signs of the early triumph of the Advent Movement. Before things get better they will get much worse. Bible

prophecy declares it. Current events already confirm it.

In such days your leaders on every "level" of administration—from the local church through the General Conference—need your understanding and your prayers. Like you, we are only human. We may make mistakes, but we do much earnest praying and give careful, thoughtful consideration to the decisions made. We sincerely endeavor to stay close to the counsel given us in the Bible and the Spirit of Prophecy. As far as is humanly possible we want to carry on God's work in God's way. We want to see His work finished and the Saviour return so that very soon we can all be with Him in that land He has gone to prepare. □

For the Younger Set

March Winds Blow Change

By PEARL J. BRADLEY

PATTY WAS sitting in the attic, enjoying the fresh air and March winds she could feel and hear from the small window near her. After a long, dark, bitterly cold winter she could hardly believe that the rest of the snow would soon melt, after which the land would dry under the whistling March winds.

Could this breeze be the same air that had screamed around the old house such a few short weeks ago, carrying icy sheets of snow like deadly clouds? Each spring was a miracle—a gift straight from God. She wished she could play outside. Then she heard her sister coming. "Patty, go downstairs," Beth told her. "Mother wants you to help her with the baking while Mary and I clean house."

Patty groaned, then stomped down to the kitchen. Mother sighed at the sight of Patty's long face. What could she do to get Patty to help without sulking?

Then mother had an idea. "Patty," she said, "would you like to pick out one of the lambs that needs to be fed by hand and feed it every afternoon and evening?"

"Oh, yes," Patty brightened. "I love lambs."

"All right. I'll feed all three of them in the morning while you're in school, but you can feed yours as soon as you get home, and again in the evening. Don't forget or it will go hungry."

Patty picked Blacky, who was named after the four black socks that came halfway up his knobby legs. He was adorable, and soon he was running to meet Patty when she came to feed him. Patty loved her new pet.

But Patty still disappeared when there was work to do, and sulked when she was found.

One beautiful, warm day Patty came home from school and slipped outside. She splashed through some puddles with her boots, and then she saw a gopher. Patty rushed after him and laughed as he popped into a hole, only to pop out again with a dripping face, and streak off to another hole. The ground was very wet from melting snow. She kept finding interesting things to look at or follow, and before she knew it it was getting late.

Suddenly a terrible thought flashed into her mind. Blacky! She had forgotten to feed him

before she left. He must be starving! She tried to hurry home, but her boots were heavy with sticky mud and she was now a long way from the farm.

By the time she got back it was almost dark. Panting, Patty slipped through the partly opened barn door, then stopped. Mother stood feeding Blacky, whose small body was quivering in his eagerness to eat. Patty noticed how tired mother looked. Then Patty remembered that mother and her sisters had started spring housecleaning in the basement today. For the first time Patty wondered who had done the jobs that would have been hers. Did her walk mean that mother had had to work much harder?

Patty burst into tears and rushed to throw her arms

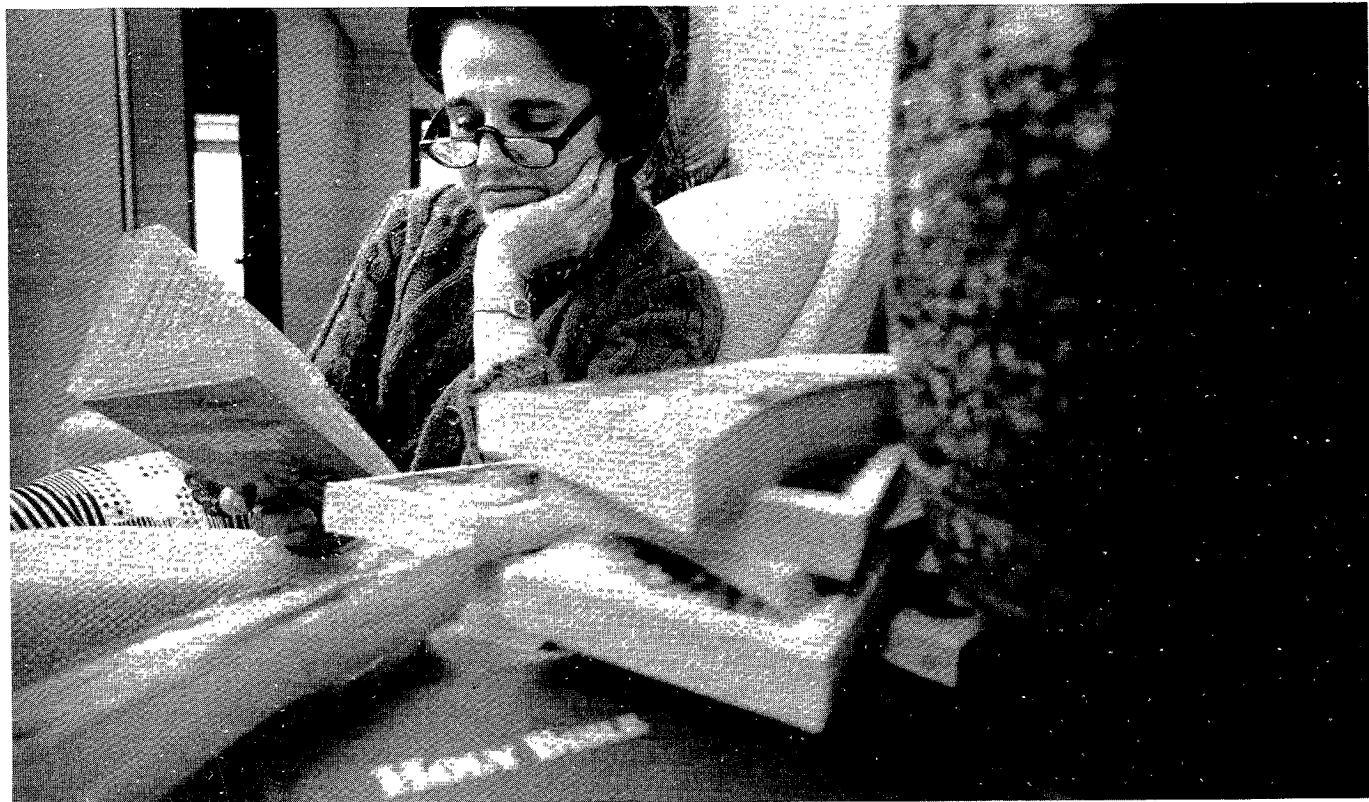
around mother. "I'm so sorry," she gasped. "I didn't mean to be away so long, and I'm sorry you're so tired and Blacky's so hungry and . . ." Patty was crying, her head against mother's arm.

"I hope you won't do that again," mother said. "If we all ran away whenever we felt like it, we would all go hungry, like Blacky."

"I know. I'll do my share from now on, you'll see. I promise."

As Patty and mother walked to the house arm in arm, a sudden, cold gust of wind made Patty shiver. She remembered what her grandfather often said, "March winds blow change." She knew he meant the change from winter to spring, but she felt that she too had changed on this March day.





Half a Heart and a Song

Tears blurred my eyes as Becky finished and sat down.

By CONNIE W. NOWLAN

"O GOD, THOU ART MERCIFUL, merciful to me." Becky finished singing and went back to her place. Her sincere face and the message of her song sank like an arrow of truth into my heart, or more accurately, my "half a heart."

For weeks I had been struggling with the pieces, like a window broken by a rock, trying desperately to arrange

Connie W. Nowlan has been an academy dean and English teacher and is presently a homemaker in Boulder, Colorado.

those pieces into the shape of a full heart. Always I came up with a grotesque shape, not resembling the heart I was searching for.

I had taught a primary Sabbath school class that morning, the lesson being on the rich young ruler who asked Jesus, "What shall I do to inherit eternal life?" The lesson helps had said to bring a whole heart and a "half a heart," and talk to the children about what it means to give only half a heart to Jesus.

I had asked the class, "What must you do to be saved?" Joel said, "Be true." "Be kind," Tammy added, and then Michelle, who was always thoughtful, added, "Have faith." Michelle's arrow was on its way to my heart, or more truthfully, my half a heart.

"What do you mean?" I asked Michelle. Together we discussed what it meant to have faith. "To have faith that God knew what was best when He gave the Ten Commandments. To have faith that He can and will forgive. To have faith that we may have the power to overcome."

We talked about the half a heart the young ruler had. He didn't want to give his money to Jesus. He would give only half a heart. The bell rang, and classtime was over. The class left, and I sat looking at that half a heart I had made. The arrow was coming closer.

I, primary Sabbath school leader, leader of a prayer group, giver of Bible studies each week, had only given half a heart to Christ. That rich young ruler and I were brothers. Like him, I had two choices. I could accept the reproof or turn away. I struggled. The truth hurt.

Reading had always been my first love. I could pick up a book, any book, and become involved. The characters became friends, and we traveled together in whatever they did. I knew that that pastime could be good or bad, depending on what I read. I had already eliminated the really vulgar books from my menu, I prided myself. But my own words to my Sabbath school class were striking deep, and they condemned me. I was a half-a-heart Christian.

I had read in *The Adventist Home* that fiction weans a soul from prayer and from the love of spiritual things, but I felt that I was an exception. After all, I read only *good* stories. Fiction reading didn't hurt *me*. I had a well-defined time for study and personal prayer. I took time for God daily. I loved these times and had grown close to my Lord.

Then there was Jean. We had been studying the Bible together for three months, and just this week she had learned that Saturday is the Sabbath. As we talked she had said, "This may make the biggest change in my whole life. I wouldn't know about this if people like you hadn't come and told me." Jean was willing to change. How about Jean's teacher?

People like me are supposed to have a full heart, a

heart full of the love of Jesus. The puzzle was more complex now. I knew God had given me the words to speak to Jean. His Holy Spirit had reached Jean's heart. But down deep I knew those words God had given me came from only half a heart. Yes, that rich young ruler and I were brothers. The choice was mine. God had given me the facts. I must choose. Could I, Jean's teacher, change as Jean was willing to change?

God Waited for Me

Becky's full-hearted song had filled the church. "'O God, Thou art merciful, merciful to me.'" The words haunted me as she sang, and then suddenly I knew the "me" she was singing about was *me*. God is merciful. He accepted and used that half a heart of mine, ever waiting in mercy for more. He was kind and patient, waiting until I saw my own condition. And then He waited again for me to choose. What a God!

Tears blurred my eyes as Becky finished and sat down. "God, You know what is best for me. I am not an exception. Fiction reading will wean me away from spiritual things, as You have said. I want You to have a whole heart, my heart. And, God, thank You for being merciful, merciful to me. Amen." □

Especially for Women By BETTY HOLBROOK

Must It Be—Believer v. Unbeliever?

"I'M A CHANGED woman. If only the change would have come years ago." The pain, the desperation in Rita's face, told the story of what might have been.

In the satin-lined casket lay her husband, father of her children and provider for many years. She had wanted so much for him to give his heart to the Lord.

Years earlier Rita had found "the truth." She had been searching for it, so when she found it she was enthusiastic. It was all so plain to her, so beautiful. Why couldn't her husband see it too? Stubbornness? Contrariness? She would convince him, she would argue every point of doctrine, she would win. Any other alternative was unthinkable. But her method didn't work.

Rita's mistake is a common one. It's hard for us to accept the fact that others don't respond exactly as we do—whatever the conflict

may be. When it comes to religion it's even harder to understand. (We're right, you know!) We're also jubilant when we've experienced a conversion or a re-conversion. We have new truth, new concepts, new ardor. We want to share. Unfortunately, when it's a spouse we want to share with (and this could be true with an Adventist as well as a non-Adventist husband) we aren't always concerned about tact or patience. We don't seem to be afraid to hurt the one we love the most. Paul's words, "Love is patient; love is kind," have eluded us (1 Cor. 13:4, N.E.B.).

The apostle Peter suggests a very different method—one that isn't easy to put into practice:

"In the same way you women must accept the authority of your husbands, so that if there are any of them who disbelieve the Gospel they may be won over, without a word being said,

by observing the chaste and reverent behaviour of their wives" (1 Peter 3:1, 2, N.E.B.).

It's harder to live the gospel than to preach it. It means, in a sense, that we have to carry a double burden—ours and his. It means extra study and prayer—for our own strength and for his conversion. It also means no compromise of principles. If it is a true principle (not just stubbornness or anger) we would deny the importance of that principle if we were to give in.

That's the dark side.

The bright side is that we don't have to do all this alone. There is One who understands. He tasted it when He lived among us here. Jesus' brothers were not always kind to Him. They did not believe He was sent of God, and through Mary "they tried to correct the practices of Jesus according to their standard." The priests and the teachers also appealed to Mary, and she "often remonstrated with Jesus, and urged Him to conform to the usages of the rabbis."—*The Desire of Ages*, p. 90. Why couldn't

He be like the others, attentive and pliable in the hands of their religious leaders? Couldn't He bend just a little to keep peace and harmony?

While we dare not sacrifice principles, neither do we dare forget the words of John: "Little children, let us stop just *saying* we love people; let us *really* love them, and *show* it by our *actions*" (1 John 3:18, T.L.B.).

This is a time to make home a genuinely pleasant place to come to as Maria did. We met her in a little jungle town on the Amazon. When she became a Christian she determined to win Jose. She cleaned and cooked; she smiled and sang; she studied and prayed.

Jose wasn't a bit impressed. He grumbled and scolded, and often threatened. But Maria was undaunted, her faith strong. In time Jose's resistance began to crumble and his interest grew until at last Maria's love drew him in.

God loves us—all of us—in spite of our faults. He goes on loving. He doesn't let go. Do we?

From the Editors

Are Weather Freaks a Sign of the Times?

The Eastern States of the United States are recovering from one of the coldest winters on record. Meanwhile, sections of the Western States have been experiencing a severe drought.

Speculating as to the cause, scientists have come up with various suggestions. Among the culprits they blame is the sun, whose surface activity has been at a prolonged low. Sunspot activity reaches a high every 11 years. The latest high occurred in 1969. It should have reached a minimum in 1975, but the low has continued and only in the last month and a half has activity begun to pick up.

The manner in which the sun's activity affects the weather is believed to be that a change in the solar wind affects the circulation of air currents in the upper atmosphere, which, in turn, affects the weather.

Sunspot activity also affects the amount of carbon-14 that reaches the earth's atmosphere. When the activity is down, the number of particles goes up. Carbon-14 is absorbed by plants. Since it is radioactive, it decays at a fixed rate. Thus, after the death of a plant, the amount of decay provides a time clock by which to measure the age of organic materials. From time to time the REVIEW has discussed this method of dating and has sought to answer questions as to the degree of the method's reliability.

An examination of the amount of carbon-14 in tree rings confirms the 11-year sunspot cycle. A further study of droughts in the West shows that a drought hits the West every 22 years, or every other sunspot cycle. A study in Arizona has shown that carbon-14 levels were high 22 years ago and again 44 years ago and again 66 years ago. These correspond to the drought in the West in the 50's, the dust bowl of the 30's, and the drought of 1910.

The Search for Culprits

Whatever influence the sun may have on the weather, according to *The Washington Post* staff writer Thomas O'Toole, "Scientists still believe the main culprits in any changes in the weather are the dust, pollution, carbon dioxide and sulfur dioxide that climb into the upper atmosphere from the surface of the earth, causing temperature and wind changes.

"Dust has been blown all over the globe the last two years by winds carrying sand out of the Sahara desert. Aerosols—small particles—from industrial pollution are at a record high and more and more carbon and sulfur dioxide is reaching the upper atmosphere as more and more coal, oil, and natural gas are being burned by the industrial civilizations of the earth."

Then quoting Dr. John A. Eddy of the Harvard University-Smithsonian Observatory Center for Astrophysics, he adds, "This is why you get worldwide weather shifts—the amounts of dust and pollution that can cut off

the sun's light and heat from certain parts of the earth. It's as though someone is sitting up there in the upper atmosphere pulling the slats on a venetian blind.'"—February 22, 1977.

But there is one culprit Mr. O'Toole did not mention, nor, for that matter, has any author of the numerous analyses appearing in the press of late, seeking to explain the current freaks of weather. This culprit is Satan. Ellen White identifies him as one source of natural disasters:

"Satan works through the elements also to garner his harvest of unprepared souls. He has studied the secrets of the laboratories of nature, and he uses all his power to control the elements as far as God allows. When he was suffered to afflict Job, how quickly flocks and herds, servants, houses, children, were swept away, one trouble succeeding another as in a moment. It is God that shields His creatures and hedges them in from the power of the destroyer."—*The Great Controversy*, p. 589.

Though described in the chapter titled "The Impending Conflict," Satan's tampering with the elements is not something merely to be expected in the future. "Even now [a reference to the time of writing, about 1883] he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hailstorms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous. Destruction will be upon both man and beast. 'The earth mourneth and fadeth away,' 'the haughty people . . . do languish. The earth

Inspired Gems



Inspired Gems
Favorite Bible Texts
and Spirit of Prophecy quotations
selected by local conference
presidents of
North America.

William C. Hatch
Colorado Conference

- "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8).
- "Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—*Christ's Object Lessons*, p. 327.

also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.' Isaiah 24:4, 5."—*Ibid.*, pp. 589, 590.

Are the calamities of nature, then, signs of the times? Although one may not have the information to identify any specific calamity as executed directly by Satan "to garner his harvest of unprepared souls," certainly Ellen White is clear in stating that "these visitations are to become more and more frequent and disastrous." Since there have been disasters of nature all through human history, such disasters may not pinpoint the time as precisely as, for example, the prophecies of Revelation. The great events having to do with the beast, his image, his mark, the death decree, and the seven last plagues are the great events of the future, for the signs of which the Christian ought to be carefully looking. But these signs will be accompanied by Satan's increased activities in the realm of natural disasters.

These are momentous days. Recognizing the severe setback that could come to God's work, not only in the United States but in all the world, should Satan sweep away the Western harvests, the North American Division Committee on Administration has appointed Sabbath, March 26, as a day of fasting and prayer. We invite all members in the North American Division to take part, not only seeking personal spiritual renewal but uniting their prayers with those of others so that tragedy may be averted. (See Neal C. Wilson's appeal, cover, March 10.)

Simply because prophecy predicts certain events is no reason that Christians should sit back and await their fulfillment. These are times for earnest effort. Many are unready. They need to be warned.

Angels belt the globe, keeping Satan at bay. It is proper to pray that they will continue to hold him at bay until the servants of God are sealed in their foreheads. The united prayers of God's people can affect significantly the issues in the great controversy. D. F. N.

Letters Continued from page 3

nurse offered to pray with him.

I couldn't have had more love anywhere than I received in the months that I spent with my husband in the hospital. They did all they could for him, making his last days comfortable, for which I am profoundly thankful.

I am now a member of the Seventh-day Adventist Church. I was baptized shortly after moving to my present home.

BERTHA M. PAINTER
Sinking Spring, Pennsylvania

Beasts and Baptism

In the December 16, 1976, REVIEW I noticed that the Andrews University Heritage Room had recently received seven papier-mâché beasts representing the creatures of Daniel and Revelation. Those replicas were used by W. W. Simpson in his evangelistic meetings in California during 1906. When I was a young girl I attended his meetings in Oakland, California. Elder Simpson was a powerful and convincing speaker. After the meetings he baptized me.

JUANITA BIRKENSTOCK
Anerley, South Africa

Missouri Synod

Re "A Church in Crisis" (Jan. 13, 20, 27, Feb. 3, 10, 17).

For conservative churches, scriptural exegesis and "liberalizing" trends in their seminaries are always the tip of the iceberg. But questions of teaching authority, polity, and control are the iceberg itself.

Champions of academic freedom may be dismayed. And conservative observers may deplore the recent schism within the Lutheran Church-Missouri Synod.

But it can be argued that the swift exodus of Concordia Seminary faculty and students (over the extraneous issue of ratifying a document that scholarship considerations prevented their endorsing) was, for the immediate present, quite beneficial.

Their leaving staved off a later, far more disastrous blow to the

entire Synod had the true issue, the two thirds of the iceberg rather than the tip, suddenly surfaced and been met head-on.

MYLAS MARTIN
New York, New York

The articles on the Lutheran Church-Missouri Synod have been instructive and moving. This

split and the events that led up to it have, I am sure, saddened Christians of all faiths. Let us pray that God can lead Seventh-day Adventists as a body, as well as individuals, and that this shattering experience will not be repeated.

ELWOOD E. STAFF
Redlands, California

Response From Readers

Foster a Family

"FOSTER FAMILIES" really struck a chord with me. It would seem that some families are so closely knit that it is virtually impossible for "outsiders" to make an entry.

As I look back to my teen-age years, I cherish my fond memories of happy outings spent with a family who were next-door neighbors. When they went camping they took two cars and three tents. Each of their three children brought along a friend. When camp was pitched, the parents slept in one tent while the boys had another tent and the girls slept in yet another. What a wonderful weekend we'd have camping among the Rockies of Banff National Park.

"Auntie," as I called this

lady, also took the time to teach me how to knit and crochet when I was 14. To this day I am grateful to her for the patience she had with me. I was also permitted to practice my music lessons on their piano, as we didn't have one in our home. There were also picnics, family worships, Saturday-night parties. Never do I remember ever feeling like the "fifth wheel." I now have a home of my own. My husband being a minister, we have many visitors in our home. We have had the opportunity of "adopting" families into our family circle, a practice that has paid great dividends. Sharing a birthday cake, little surprise gifts now and again, or perhaps Sabbath-evening worship with friends, can bring

great blessings. With our own immediate families living 2,000 miles away, it is a comfort to know that there is a close friend we can turn to should an emergency ever arise.

Perhaps some who read the foster-family article have hesitated to carry out the suggestion. I would encourage them to do so. Surely there are lonely senior citizens, single parents, or teen-agers living close by. Surely they would benefit from a little extra brotherly love and attention.

During the past year we have received several letters of appreciation that lead us to feel it was well worth the effort. To have someone say that your home feels like home away from home makes you feel extraordinarily good inside.

MRS. VERA WIEBE
Niagara Falls, Ontario

Huguley Memorial Medical Center Opens in Texas

By MARVIN MOORE

SEVENTH-DAY ADVENTISTS joined hands with the city of Fort Worth, Texas, to make medical history on February 20. An estimated 3,500 persons attended the ribbon-cutting ceremonies of the Huguley Memorial Medical Center in the southern part of the city. The Huguley hospital is the newest in the worldwide chain of Seventh-day Adventist health-care institutions. The hospital admitted its first patient on March 1.

The Honorable Dolph Briscoe, governor of the State of Texas, was the featured speaker at the opening ceremonies. "I can think of nothing that is more in keeping with the great tradition of the Lone Star State than the concern for humanity that this hospital represents," Governor Briscoe said. He commended the hospital's Board of Trustees and the leadership of the city of Fort Worth and surrounding communities for their foresight and hard work in bringing the institution to reality.

Marvin Moore is a free-lance writer living in Keene, Texas.

Robert H. Pierson, General Conference president, gave the commission. "A church-operated hospital assumes a special trust," he said, "a trust to reflect the character of God. Those who come to this hospital deserve the best treatment that Christian medicine can provide. I urge the physicians and staff to pray each day for the insight to care for each patient's needs." Elder Pierson also gave a brief summary of the worldwide medical work of Seventh-day Adventists.

Huguley Medical Center is the result of a bequest exceeding \$6 million by the late Herbert Taylor Huguley, who for many years had a dental practice in Dallas, Texas. Dr. Huguley was also active in real-estate development in Dallas, through which he acquired property in the near-downtown area that came to be worth millions of dollars.

Dr. Huguley wanted his life work to accomplish something significant. About a year before his death, he wrote a will that named the Seventh-day Adventist Church as the major beneficiary of his estate, specifying that it be used

to establish a hospital. When sold his property provided more than \$6 million, and thus established the financial base from which the Huguley Memorial Medical Center has been built.

Dr. Huguley also specified in his will that the medical work carried on through his bequest be named in honor of his parents, William J. and Areta-Taylor Huguley, who for many years were members of the Dallas First Seventh-day Adventist church.

Fort Worth Selected

Dr. Huguley died in May, 1967. Seventh-day Adventists were immediately notified of his will written in their behalf. There followed three years of court proceedings to settle the legality of the will. Early in 1970 the church received a favorable judgment, and plans for a major medical institution in the Dallas/Fort Worth metroplex began in earnest. Selecting a site was the first task.

The Fort Worth Chamber of Commerce had just completed a survey of its hospital needs to the end of the century, which indicated that a large hospital must be in operation in the southern part of the city by 1980. When Fort Worth leaders learned that Seventh-day Adventists were seeking a site to build a major medical center, they immediately extended an invitation to locate in their city. The site they offered, just 20 minutes' drive from Southwestern Union College, would provide excellent clinical facilities for the college's nursing program.

Before accepting the Fort Worth offer, however, the church asked Fort Worth leaders to make a major commitment themselves toward the construction of the hospital. These leaders organized the Fort Worth Leadership Committee with Louis J. Levy, an orthopedic surgeon who for years had been active in civic affairs, as chairman. Other committee members included three former presidents of the Fort Worth Chamber of Commerce, and presidents and board chair-

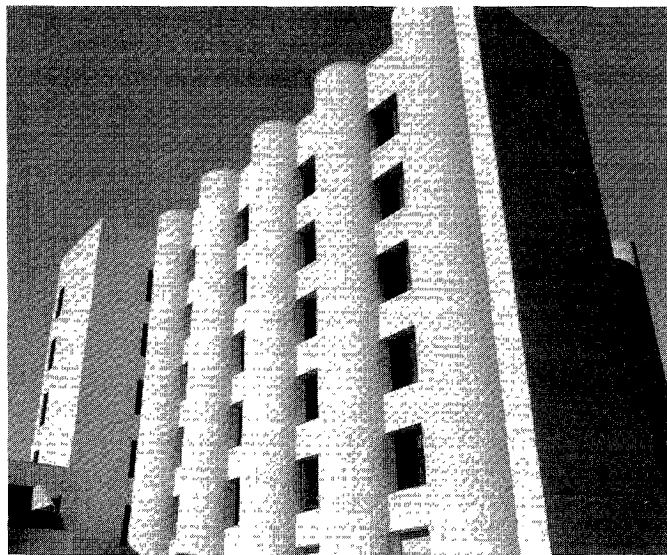
men from several of Fort Worth's largest banks and industries. These leaders pledged to raise \$3.25 million over a two-year period.

Among the major contributors to the Huguley hospital's voluntary fund effort were the Sid W. Richardson Foundation, the Amon G. Carter Foundation, and the Fort Worth Clearing House. All of these are based in Fort Worth. The Mabee Foundation of Tulsa, Oklahoma, and the Kresge Foundation of Detroit, Michigan, also were major supporters of the voluntary fund effort. A Fort Worth citizen, Paul H. Pewitt, donated a \$400,000 tract of land for the construction site on interstate highway 35-W, and Seventh-day Adventist entities contributed \$316,000. The \$3.25-million goal was reached on February 14, just six days prior to the February 20 opening date.

Dr. Huguley's \$6-million bequest, together with the \$3.25 million in voluntary funds, means that Huguley Medical Center is opening with \$9.25 million of its total \$16.25-million cost in hand. Only \$7 million, or about 43 per cent, was financed through long-term loans. Most new hospitals open with more than 70 per cent of the total cost financed through loans.

In June, 1971, the hospital's Board of Trustees invited William V. Wiist, administrator of the Ardmore, Oklahoma, Adventist hospital, to lead out in the planning and construction of the Huguley hospital. Ground was broken in October, 1974. The architectural and construction firms, Arnold-Scribner and Associates of Westlake Village, California, and Havstad and Hudson of Loma Linda, California, are both operated by Seventh-day Adventists.

The Huguley Memorial Medical Center opened with 70 patient beds on the first two floors of its six-floor nursing tower and ten in the intensive-care unit. The next two floors are completed except for furnishings, and will be occupied in the near future as the pa-



Huguley Memorial Hospital's six-floor nursing tower combines architectural beauty with functional efficiency. No patient is more than 65 feet from a nurses' station. Two floors were completed when the hospital opened, two more will be furnished and opened when the patient count grows, and two more floors will be finished as the need arises.

tient count grows. The top two floors in the nursing tower have been shelled in, and the rooms will be completed and occupied as the need arises. Long-range plans call for the construction of another nursing tower that will bring the total bed count to 530.

A vital part of the nursing care at Huguley is the single-room concept. Each patient room, slightly triangular in shape, contains one bed, a built-in dresser, a wall-mounted console for nursing care, and a bathroom with toilet, shower, and basin. A telephone and television set are also part of the furnishings in each room.

The single-room concept gives the patient and his physicians and nurses greater privacy for examinations and treatments. He can be instantly isolated for contagious diseases, obviating the need for moving the patient. And it eliminates the inconvenience of having to match patients according to sex, age, or medical condition. The slightly greater construction cost for the single-room hospital is largely offset by the operating advantages it offers, thus making it possible to provide the patient with private-room care at semi-private rates.

The hospital's two-floor portion adjacent to the nursing tower provides all the space that will be needed for administrative offices and ancillary (supporting) services even when expansion occurs. This section includes 11,000 square feet of surgery floor space, with four operating suites, a cysto suite for urology procedures, and a day-surgery suite for outpatient surgery. Also part of the ancillary services are a 7,500-square-foot radiology unit, a modern laboratory, physical therapy and emergency departments, and a pharmacy, nursery, and cafeteria.



More than \$6 million left to the church by Herbert Taylor Huguley, a dentist in Dallas, formed the financial base from which the new hospital in Fort Worth was built.

Fort Worth leaders are particularly pleased with Huguley's plan for emergency service. The hospital has a staff physician in the building 24 hours a day. Stuart Nelson, one of the few emergency-medicine specialists in the nation, is in charge of the emergency department.

Seventh-day Adventists pioneered in the field of preventive medicine more than 100 years ago. Huguley Medical Center will incorporate this feature of Adventist medical philosophy. A full-time health educator will conduct smoking clinics, weight-control clinics, cooking and nutrition classes, and other preventive programs both in the hospital and in the community. The hospital will cooperate with local public-health agencies to survey the community and identify prevailing health problems. Hospital patients prior to discharge will receive special instructions on how they can assist with their own recovery and avoid future hospitalization.

Huguley Medical Center welcomes to its medical staff any physician who meets the standards that have been set for staff privileges. Eleven Seventh-day Adventist physicians already have moved into the area and set up practice.

Several more plan to come in the near future. Adjacent to the hospital, but under separate construction, is a two-floor medical building with space for as many as 20 suites. Seven of these have been completed, and the others will be completed as physicians are available to occupy them.

The Seventh-day Adventist Church operates smaller hospitals in six communities in Texas and Oklahoma. Huguley Medical Center, affiliating with the nurse's training program at Southwestern Union College, will fill a vital need in providing nurses to staff its own and other Adventist hospitals in the Southwest. The college already has established an Associate Degree nursing program in anticipation of Huguley's opening.

Long ago Ellen White wrote, "The Lord is still willing to move upon the hearts of those in possession of His goods, in behalf of the cause of truth."—*Prophets and Kings*, p. 634. Surely Dr. Huguley was one of these. The impact of his bequest, among the largest gifts ever made to the Seventh-day Adventist Church, will be felt by both the church and the community in the Southwest for years to come. □

New Fort Worth Facility: a Challenge to the Church

Huguley Memorial Medical Center is an impressive edifice. Its architectural lines boldly underscore the character of the building and its medical services to Fort Worth. However, imposing as the physical structure may be on the Texas horizon, its full dimensions are to be measured by the enrichment it will bring to the lives of men and women and by its effectiveness in turning the minds of people to the Master Physician.

As a participant in the February 18 to 20 inaugural events with civic, business, professional, and Seventh-day Adventist Church leaders, I had three vital and important points confirmed in my mind.

First: Huguley Medical Center is, in a sense, a product of its established sister institutions. A civic-minded leader who was among the prime movers inviting Adventists to Fort Worth told how his mother always remembered the extra-special care and attention she received at the Hinsdale Sanitarium and Hospital in Illinois. She had been hospitalized in many other institutions across the country. Her appreciation for Adventists prompted him to work energetically to bring the Huguley Medical Center to Fort Worth. In another case a Texas foundation awarded a grant whose announcement letter said: "Since being asked for financial support we have become aware of the various quality medical facilities you operate throughout the country."

The full "multiplier-effect" of our collective medical institutions will not be fully known on this earth.

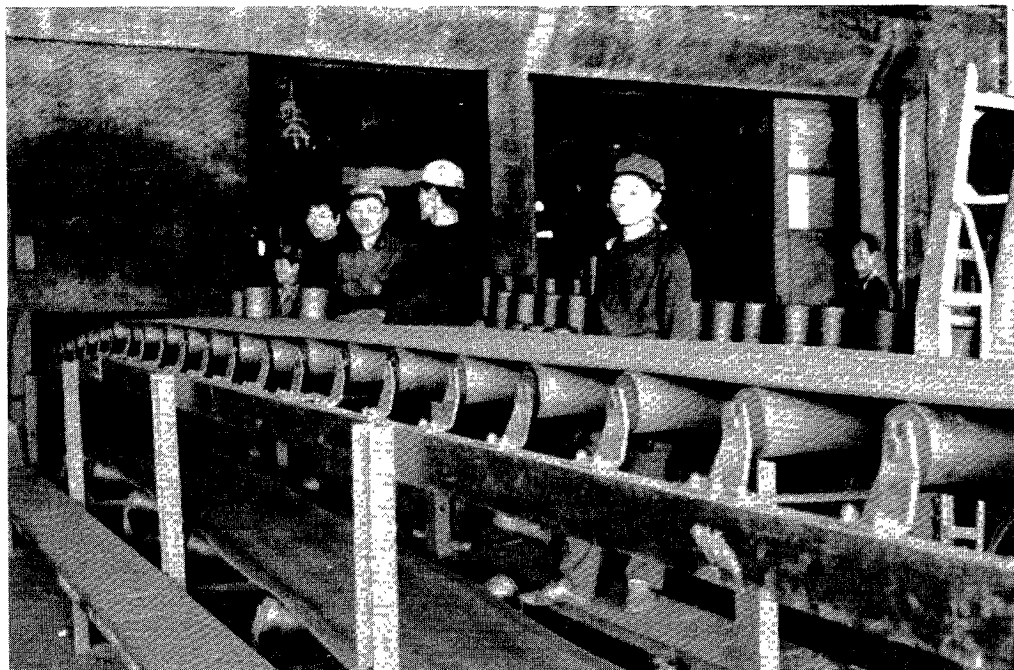
Second: The readiness with which men and women of

stature identify and cooperate with us in a venture that builds community well-being is gratifying. More than one Fort Worth leader told how pleased he or she was to have an opportunity to work with us on the Huguley Medical Center. One major donor expressed the "extreme pleasure that is ours to be a participant in the building of this hospital." Another business leader noted that "the bringing of this facility to Fort Worth gives me more personal pleasure than any other similar project on which I have worked."

Third: Our medical institutions have a challenging opportunity to influence men and women of social, economic, and government stature, and this increases each day. Though we have appreciated this fact before, the Huguley Medical Center event underscored it again. Governor Briscoe, several State senators and representatives, five mayors, a regent of the University of Texas, chief-executive officers from major corporations, bank presidents, and scores of other officials heard General Conference President Robert H. Pierson outline the commitment we have to the healing of mankind, physically and spiritually. They also heard the prayer of dedication, which called for a personal commitment to minister to the injured and sick and to bring spiritual healing to mankind.

May God bless the Christlike service and witness of the Huguley Memorial Medical Center and every other Seventh-day Adventist health-care center.

NEAL C. WILSON
General Conference Vice-President for North America



At a glance, Kim Yong Ki's charcoal factory looks like any other charcoal factory in Korea, but upon investigation one learns that much evangelistic activity goes on here. Each SDA employee is expected to be a soul winner.

Factory Sparks Evangelistic Activity

By JANE ALLEN

KIM YONG KI has turned his charcoal factory into an evangelistic center. It's still a charcoal factory; in fact, with a working force of 205, it's the largest of its kind in the Kwangju district of South Korea.

At a glance one might think that it is like any other charcoal factory turning out the briquettes of black fuel used for cooking and heating in Korean homes. The difference is that Mr. Kim has made his a center of evangelistic activity. Already 96 of his workers have been baptized and all employees pay tithe. He has built a chapel in the office building, where church service is held every week and morning worship is held daily. He has designed a factory flag with a Christian cross insignia, and all his

Jane Allen is associate communication director of the Far Eastern Division.

trucks bear the same emblem. He has also established TARGET '80 goals specifically for the factory church.

Situated in a rural area near Kwangju, the charcoal-factory church is a rather new project because Mr. Kim has been a Seventh-day Adventist only five years. Although his wife had been a church member for approximately 10 years before his conversion, Mr. Kim disagreed with her religious practices and violently protested her faith. His father actually beat the woman for maintaining her beliefs, yet she never wavered. Instead, she kept praying for her husband and his family.

Not until he was stricken with heart trouble and became very ill did Mr. Kim turn to God. At that time his recovery was questionable, and it was thought that probably he would die; however, Mrs. Kim prayed for him—that

with physical revival he might also experience a spiritual revival. Her prayer was answered, for he was healed and subsequently accepted her religion.

Mr. Kim, whose factory has made him a millionaire, immediately recognized the importance of paying tithe and decided that all his employees also should give one tenth of their earnings to the church. When this plan was announced, however, many complained and even went to government officials to take legal action against him. But Mr. Kim thought of a way in which he could require tithe of his workers and still keep them happy. He gave them a 15 per cent raise in pay, thus settling the squabble.

Some time ago T. C. Kim, Korean Union Ministerial Association secretary, conducted an evangelistic crusade at the factory church, during which many of the employees were baptized. Approximately half are now Adventists.

Mr. Kim is interested not only in his employees but also in their wives and families, so has planned special meetings for them. Last December he

sponsored an institute for employees' wives, in addition to a Sabbath school rally day designed specifically for employees and their families.

"Most of the wives are happy with what has happened at the factory," states the Ministerial Association secretary. "Now their husbands do not drink liquor or smoke tobacco. They do not carouse at night and are faithful husbands."

The factory owner reports that he has seen a dramatic drop in the number of accidents with the company's trucks. He has a fleet of 50 trucks to haul charcoal from the factory to stores in the vicinity, and previously his drivers had a bad record of accidents as a result of drunken driving. Today he says there are no such accidents.

Mr. Kim has outlined goals and plans for TARGET '80. These goals, which he hopes to reach by 1980, are listed on a flip chart in his office: 1. try to win all factory employees to Christ; 2. try to win all wives of employees to Christ; 3. try to win all store keepers (who sell his charcoal briquettes) to Christ; and 4. try to win the families of these salesmen to Christ.

He hopes to reach these goals through a five-point program that includes having daily morning worship at the factory; 2. urging employees to attend special meetings; 3. conduct baptismal classes continuously, with baptisms held three times per year; 4. offer spiritual counsel; and 5. plan certain activities specifically for families.

The emphasis for 1977 and 1978, explains the factory owner, is directed toward families of employees. The emphasis for 1979 and 1980 will be the salesmen in the stores. Each store will receive a subscription to the Korean *Signs* magazine, and special meetings will be held for this target audience. In the future he would like to construct a church in his Kwangju office, where he could hold church services for the salesmen and their families in the city.

Mr. Kim once believed that a person would become poor if

he became a Seventh-day Adventist and was required to give so much of his earnings to the church, but now he says, "I have proved that when one becomes an Adventist he does not become poor." The charcoal-factory church has the highest record of tithe paying in the South-west Korean Mission.

"I am very thankful to my wife and her faithfulness," Mr. Kim states as he watches the production line of short, sturdy men with their broad faces blackened from charcoal dust. "I was against her religion for many years and was unkind to her, but she had the truth. Now I have it and I want to share it with all these workers in my factory."

It is difficult to tell whether Mr. Kim's evangelistic outreach is a part of his charcoal factory or whether his charcoal factory is a branch of his evangelistic program. No doubt this accounts for the success of both.

OREGON

Hospital Reports 52 Baptisms

From January through December of 1976, 52 persons joined Seventh-day Adventist churches in the Portland, Oregon, area as a result of the medical ministry of Portland Adventist Hospital. Among them are three physicians, with family members; patients; and hospital employees from a variety of work areas.

This has been made possible by the hospital administration's adequate staffing for chaplain services. A budget of five chaplain workers, including three women Bible instructors, is recommended for a hospital the size of Portland Adventist Hospital, which has 276 beds.

One of those baptized in 1976 was a patient who shared her weekly Bible study lessons with her physician. As a result the physician and his

son were baptized. Another convert has been holding a number of Bible studies herself, and saw her first convert baptized before the end of the year. An active retired couple, happy in their new-found faith, have given their full time to assisting with three evangelistic series.

There has been a close relationship between chaplain workers and conference evangelistic programs. It has been found that a combination of hospital ministries, private study, and public meetings provides most effective results.

Many thrilling stories can be told. A young couple were successful in "kicking the habit" at one of our health education's Five-Day Plans to Stop Smoking. The wife then attended the Joy of Womanhood series conducted by one of our Bible instructors, after which she and her husband signed up for group Bible studies. Now that they are Seventh-day Adventists their home is the scene of weekly group studies in which other members of their immediate family are making personal commitments.

The cooperation of non-Adventist pastors making hospital visits must not be overlooked. Through them many patients have been spiritually strengthened and encouraged to walk closer to Christ. It is hoped that these patients will accept further truth as their Christ-centered relationship grows.

Christian literature continues to play a significant role in these soul-winning ministries. One couple at Portland Adventist Hospital found new hope and truth in Jesus through material in one of the reading racks.

It is hoped that the influence of this medical ministry will continue to move out like ripples from a pebble tossed into a pond. Only when the ripples lap on the shores of eternity will the full extent of the loving, healing power of God be realized by those privileged to have had a part in God's work.

CALVIN V. HARTNELL
Director, Chaplain Services
Portland Adventist Hospital

FRANCE

Speaker Talks on Religious Liberty

The cause of religious liberty has received impetus in France by lectures and public meetings on the subject by the Euro-Africa Division religious liberty director, Pierre Lanares. Newspaper publicity and photographs helped to extend this outreach and called attention to dangers threatening individual consciences today.

The International Association for the Defence of Religious Liberty arranged meetings in Grenoble, Montpellier (in the conference room of the Faculty of Law at the university), Marseilles, Castres, and Pau for Dr. Lanares. All the meetings, which were well-attended, emphasized the necessity of safeguarding an often-neglected heritage, namely, the freedom to worship or not to worship—the liberty of conscience. Those who attended expressed appreciation for the valuable contribution made by the semiannual magazine, *Conscience et Liberté*, which Dr. Lanares edits. This journal has been printed in German since 1974, and the first edition in Dutch has just come off the press.

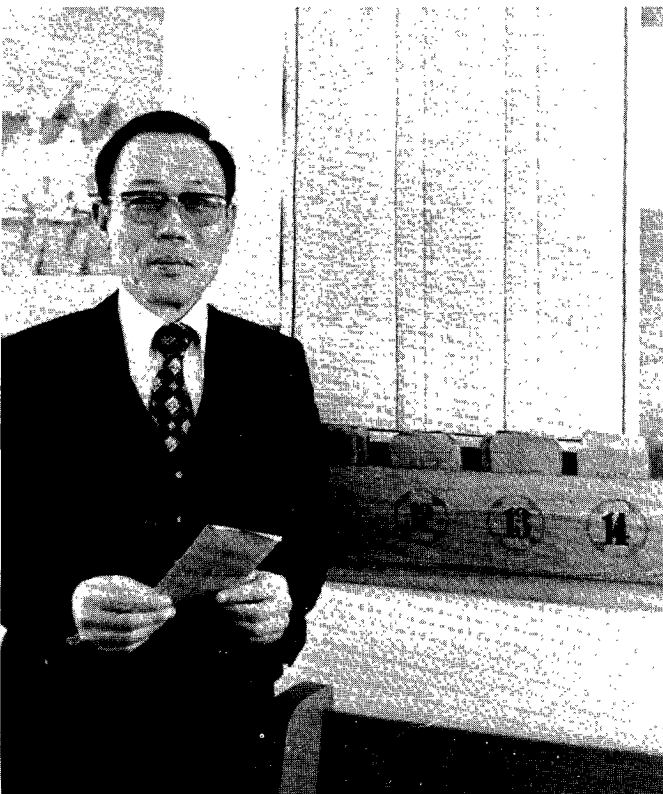
EDWARD E. WHITE
Education Director
Euro-Africa Division

ZAIRE

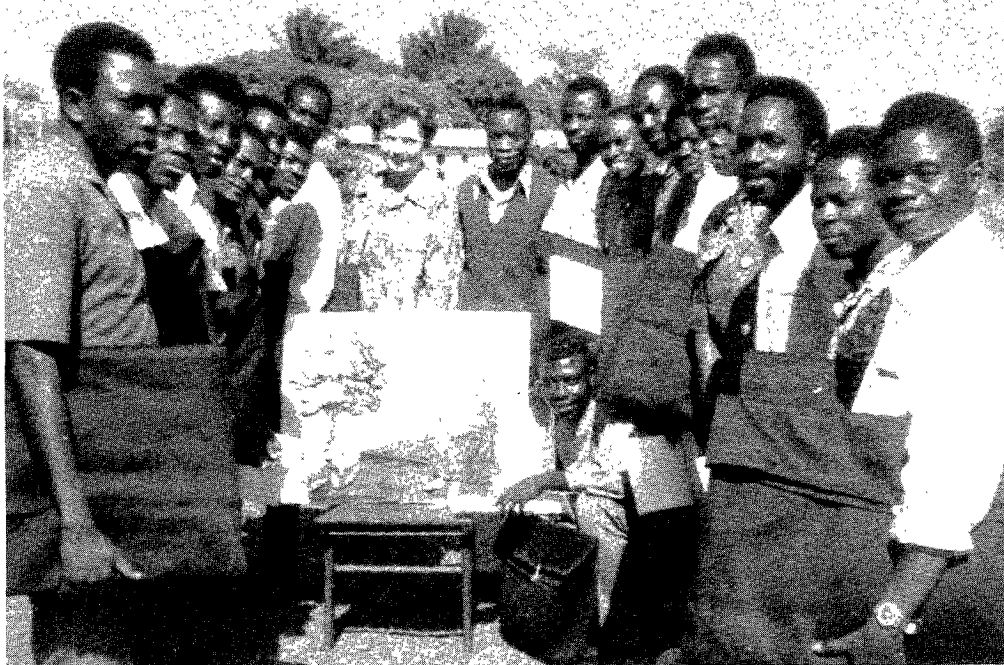
Kasai Project Holds Retreat

Sixty-four national workers from the Kasai provinces of Zaire assembled recently at Lulengele Mission, Kasai Project headquarters, for a week-long quarterly workers' meeting. At the request of the workers (the entire working staff of the field: district leaders, evangelists, colporteurs, and pastoral students) three meetings a day were devoted to an intensive study of last-day events. Problems and projects of the field were discussed between meetings.

M. L. Mills, Trans-Africa Division president; M.



When Kim Yong Ki was convinced of the necessity of paying tithe, he wanted all his employees to give 10 per cent of their income to the church as well. When those who were non-Adventists complained, Mr. Kim settled the squabble by giving all his employees a 15 per cent raise.



Pastoral interns from the Kasai provinces were given felt sets from friends in the United States. The sets contained dark-skinned modern figures, Bible story manuals in the Tshiluba language, flannel boards, and cases.

Mbyirukira, Zaire Union president; and E. G. Harcombe, union treasurer, flew in by mission plane for the session.

The retreat was coordinated by A. M. Long, Kasai Project director. The mere logistics of accommodating this many workers on a small mission station, with no motels or restaurants, was monumental. An outdoor kitchen was set up, and cooks were hired to prepare meals. Some workers stayed in homes, but at least 40 slept on straw mats on a schoolroom floor.

A talk on branch Sabbath school evangelism on Sunday morning by Mrs. A. M. Long ended with the presentation of 25 basic felt sets, a gift from a group in the United States. Since one of the problems pastors often encounter is how to convince people that heaven is not for white people only, the set contained white robes and golden crowns to place on dark-skinned contemporary figures. Bible story manuals in the Tshiluba language, folding flannel boards, and cases were included with each felt set. The untold hours of cutting and gluing and assembling by the missionary wives were also a gift.

Another gift was 700 picture rolls, all sent from U.S. Sabbath schools. "Even with 700, we didn't begin to have enough picture rolls to give each leader one for each church or group that meets

every Sabbath in the Kasai provinces," commented Mrs. Long.

Two new Kasai Project field secretaries were appointed from among the African leaders: Mpoyi Katambayi, in the area of stewardship and supervision of church building, and R. Madandi, as the representative of Seventh-day Adventists in the Kasai provinces to the ECZ (Eglise du Christ au Zaire) and as Sabbath school director. Two other new "workers" also were introduced on Saturday night at a temperance program: Smoking Kabasele and Smoking Kapinga. These were demonstrated by the pastor of the Kananga church.

On Sunday a large bundle of clothing, with at least one item for every family member, was presented to each worker. Guided by an information sheet collected early in the week, Mrs. Long and Ruth Matter had assembled the bundles from a large shipment of clothing received from the Caldwell, Idaho, church's Community Services center. This clothing was desperately needed, for as food prices soar higher and higher, nearly all of each worker's salary is required to provide for his family the barest minimum of food.

"These workers do their best to dress in a representative way," Mrs. Long explained. "Since SAWS shipments are not allowed in the

country, we deeply appreciate each box that comes to us from our stateside churches."*

To attend the session, one of the workers, Pastor Katambayi, rode 500 kilometers on his Moby-lette (Mo-ped) laden with petrol, various reports, and tithes and offerings. Pastor Katambayi had been a wealthy merchant in the diamond capital of East Kasai Province. He was brought to Christ and the Seventh-day Adventist Church by a colporteur, and

*Boxes should be tied and placed in gunnysacks and sewed securely shut. Labels addressed to Lulengele Mission, B.P. 1359, Kananga, Zaire, should be sewed on and marked "Used Clothing—No Commercial Value." Send leisure suits but not men's suit jackets or ties. Shoes and summer clothing for families are needed.

all during the dark days of the rebellion, after overseas workers had to leave the country, Pastor Katambayi faithfully worked to keep the church group intact with his time, means, and influence. When the overseas workers returned and found the church serenely functioning, they suggested that Pastor Katambayi go to the Cameroon to study for the ministry and become better qualified to serve his people.

It is felt that the recent week-long retreat was a deeply spiritual experience for the men, and enthusiasm ran high. "We don't have to try to figure out how to get our men inspired and moving," Elder Long commented. "It's all we can do to keep a step ahead of them. These men are truly on fire for the Lord!"

ALICE FAHRBACH
AVSC Worker in Zaire



The pastor of the Kananga church demonstrates Smoking Kabasele, a new temperance "worker" in Zaire.



Mpoyi Katambayi, left, and an evangelist friend rode Moby-lettes 500 kilometers to the recent workers' meeting held at Lulengele Mission.

AFRO-MIDEAST DIVISION

Leaders Visit AMD Institutions

Immediately after the year-end meetings of the Afro-Mideast Division in Nairobi, Kenya, I accompanied J. Wayne McFarland, of the General Conference Health Department, on an inspection trip of the hospitals and some of the schools in East Africa and Ethiopia.

We met with some of the national medical and dental

students at Nairobi University one Friday evening. It is important that we as a church continue to encourage and support these young people in their various fields of endeavor, because, as time goes on, the responsibility of carrying forward the work of the church will rest on their shoulders. A budget has been approved for a full-time chaplain so that the spiritual needs of the many Adventist students at the university can be cared for.

Heri Hospital, close to

Lake Tanganyika in Tanzania, is in an isolated area. The new Cessna 206, made available through the generosity of The Quiet Hour program, makes it possible for those stationed there to get supplies easier and to provide much-needed ambulance service.

In western Kenya, on the shore of Lake Victoria, headquarters for the White Nile, is Kendu Mission Hospital, which is in the final stages of being rebuilt. E. C. Kraft and his staff have put in many hours of hard work on this project.

Some 230 miles to the south and west of Kampala, the capital of Uganda, is the hospital at Ishaka. The hospital is situated on a rather high hill, overlooking the beautiful countryside. Some 80 beds are available, but with the heavy patient load many patients are forced to sleep on the floor between beds. S. I. Biraro and his staff conduct daily worship with the patients in both wards. It is hoped that as soon as conditions permit, the problem of overcrowding can be cared for.

Arusha Seminary, in Tanzania, is situated on a 200-acre tract of land at the foot of Mount Meru. At this school Kenneth Hart and his staff are training lay workers and ministers in health evangelism. The rural setting of this campus makes it an ideal place to study and to enjoy the beauty of nature. As young people from East Africa finish their education at this school and proceed to their posts of responsibility, they should be in a much better position to care for not only the spiritual needs of the community but also the physical needs.

At Moshi Center, a 300-bed interdenominational teaching hospital in the shadow of Mount Kilimanjaro, are quite a few Seventh-day Adventist students in various paramedical courses. Also at this hospital are two Seventh-day Adventist physicians, Norman Peckham, a pathologist, and Allan Workman, in orthopedics. They and their families are much appreciated in the community and are giving strong spiritual leadership to

the students and local church members.

Not long ago the church operated four hospitals in Ethiopia, but now Gimbie, in western Ethiopia, is the only one left. Most of the time this 80-bed hospital runs at 100 per cent occupancy. Two physicians, Bill Richli and K. Hogganvik, and two expatriate nurses, Misses Kristel and Veslemy Hogganvik, are kept very busy taking care of the needs of the hospital. The West and South Ethiopia fields are where Adventist church work is growing rapidly, and we hope that our hospital in Gimbie can continue to operate and to give stability to the church work in that area.

T. S. FLAIZ
*Acting Health Director
Afro-Mideast Division*

SWAZILAND

African Students Spend Holidays in Fellowship

The ninth annual convention of the Seventh-day Adventist Student Association (SDASA) was held from December 23 to January 2 on the campus of the Royal Matsapa Manzini Secondary School in Swaziland. Attending were more than 300 delegates from all parts of South Africa, Lesotho, Transkei, Botswana, and Swaziland. Weekend meetings also were attended by church members from Manzini and the surrounding areas.

C. P. D. Ntsikeni, SDASA president, led out at the convention. He was assisted by the vice-president and secretary, Mr. and Mrs. Mafuya, and by the Swaziland chapter leader, E. Mngayi.

The aim of the organization is to maintain active contact among Adventist students, many of whom attend government schools or are isolated from other Adventists. A further aim is to stimulate members of all ages to continually develop their potential through study.

T. V. GORLE
*Education Director
Trans-Africa Division*



SHAWNEE MISSION MEDICAL CENTER DONATES HOSPITAL EQUIPMENT

A refrigerator being sent to Honduras is prepared for shipment at Shawnee Mission Medical Center, Shawnee Mission, Kansas. Helping tighten the chains are Ronald McBroom, business manager of the Valley of the Angels Hospital in Honduras; R. Spotts, director of materials management at Shawnee Mission Medical Center; and Joseph Langlois, assistant executive director at Shawnee Mission Medical Center.

As part of its current \$27.35 million expansion program, which will increase its patient bed capacity to 404, Shawnee Mission Medical Center received much new equipment and furniture.

When getting ready to auction off the replaced equipment, J. Russell Shawver, executive director, received a telephone call from Mr. McBroom. Upon learning of the needs in Honduras, Shawnee Mission Medical Center decided to help equip this mission endeavor, giving away a complete food-service set-up. Other items donated were obstetrical tables, patient beds, X-ray machines, inhalation therapy equipment, laboratory supplies, a generator, and 25 wheel chairs.

Penang Adventist Hospital in Malaysia received 125 sets of beds, mattresses, and bedside furniture. A self-supporting mission clinic in Guadalajara, Mexico, was given 25 sets of hospital bedroom furniture and other miscellaneous pieces of equipment.

DUANE HALLOCK
*Public Relations Assistant
Shawnee Mission Medical Center*

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Afro-Mideast

● Middle East College, Beirut, Lebanon, which has been operating on a limited academic program because of communication difficulties in the country, will return to a full program in September. Attempts to fill faculty vacancies are meeting with a favorable response, according to Ralph Kooreny, president.

● Plans to present two weekly broadcasts from Radio Kigali in Rwanda have been approved by the Afro-Mideast Division in collaboration with Adventist World Radio. It is hoped that the programs, in Kiswahili (the major language of East Africa) and English, will be on the air in May.

● Nathan Hanna, in charge of the youth work connected with the Cairo Evangelistic Centre, in Egypt, reports that during 1976 six young people were baptized as a result of MV programs. Mr. Hanna has begun a youth program in Giza, where some of the nearest neighbors are the pyramids.

Far Eastern

● An ordination service was held at the close of the January workers' meeting of the South Minahasa Mission in East Indonesia. The three ministers ordained were J. Legoh and A. R. Prang, district pastors, and Nathan Ruhupatty, mission publishing director. R. I. Mamarimbing, pastor of the Parigi district of the Central Sulawesi Mission, East Indonesia Union, also was ordained to the gospel ministry in January. He worked for two years as an intern and three years as a district pastor.

● More than 100 Adventist and several non-Adventist teachers in the Philippines attended a bilingual education seminar-workshop, January 18 to 20, on the campus of Philippine Union College, in Manila. Such programs are encouraged by the national department of education and

culture to help teachers use the Pilipino language as a medium of instruction on the elementary school level. Several lectures presented by personnel from the Institute of National Language were followed by open-forum sessions led by PUC faculty members.

Trans-Africa

● During a recent stewardship series in the Kalinzi church in northern Rwanda, 205 persons signed a stewardship covenant, and 40 former members returned to church. The series was conducted by Eliazafani Ntakirutimana, Central African Union stewardship director.

● Garth Bainbridge, Rhodesia Conference evangelist, began a series of meetings in the border town of Umtali on February 5. He is being assisted by Mr. and Mrs. D. M. Pond and Dan Schlatter, a student missionary from Union College.

● Church members at Lower Gwelo College in Rhodesia were inspired on Sabbath afternoon, November 6, when 106 candidates publicly indicated their desire to follow Christ and unite with the church. Eighty-one of these candidates were young people from the school, and 25 were from the local community.

North American

Atlantic Union

● On Christmas Day 16 persons were baptized into the Norwich, New York, church.

● Brad Thorp, who has worked with the Mark Finley evangelistic team, is preparing for an evangelistic series to be held March 26 through April 30 in Greenfield, Massachusetts. The Shelburne Falls, Massachusetts, church is helping to prepare for these meetings. Although church membership is small (approximately 40), members distributed 4,500 gift-Bible cards and are working with the 122 persons who returned cards.

● Twelve student missionary appointments have been announced by Paul B. Riley, dean of students at Atlantic Union College: Laurin Brainard to Rhodesia as a literature evangelist; Gerald Cheney to the English-language school in Jakarta, Indonesia; Vicky Fox to Ekamai Adventist English School in Thailand; David Hill to Bella Vista Hospital in Mayaguez, Puerto Rico; Valerie Phillips to the Israel Mission; Roseanne Field and Denise Gagne to Kobe Adventist Hospital in Kobe, Japan, as nursing assistants; Marcia Davitt to Northern Ireland for evangelism; Jocelyn Qualie to Guam Mission Academy to teach physical education, business, and typing; Joyce Runnals to Koror Elementary School in Palau, as a primary teacher; and Daniel Timon to Palau Mission Academy as a secondary teacher.

Canadian Union

● Fifteen students graduated recently from the third health-aides class sponsored by the Willowdale, Ontario, church.

● Teachers from the Maritime Conference met with teachers from Newfoundland in St. John's, Newfoundland. The emphasis of the convention was "Evangelism in the Classroom."

● Literature Evangelist Glenn A. Hanson, of British Columbia, delivered 1,400 copies of *The Great Controversy* during three months last winter. His work has resulted in five baptisms.

Central Union

● Jim Little is the new camp ranger at Camp Arrowhead, the Nebraska Conference youth camp.

● E. E. Lutz, Jr., new Colorado Conference secretary, is the former pastor of the Grand Junction district.

● Twenty-seven decisions to join the Seventh-day Adventist Church were made at the close of a series of meetings in Delta, Colorado, by Jack Bohannon and his associates.

Columbia Union

● The Charleroi, Pennsylvania, church presented its annual Community Relations Day award to the city's local newspaper, *The Valley Independent*. Ron Paglia, city editor, accepted the award on behalf of the newspaper.

● A number of members of the Prince George's County police department stopped smoking after attending a Five-Day Plan to Stop Smoking conducted January 31 to February 4 for them at the Police Academy in Forestville, Maryland, by Leland Memorial Hospital staff members. The Plan followed a free computerized pulmonary-function test given by the hospital to more than 400 policemen three months earlier.

● Memorial services were held Wednesday, January 19, in Maryland at Takoma Academy gymnasium-chapel for Mrs. John Jay Hopkins, who died the previous Sunday at the age of 78. Mrs. Hopkins, whose financial generosity provided the \$50,000 chapel and gym, had given a total of more than \$325,000 to projects in the Takoma Park area during the past 13 years. Included were a \$145,000 coronary-care unit at Washington Adventist Hospital; \$100,000 for the Takoma Park Youth Center; and \$25,000 to Columbia Union College for a music library, student scholarships, and the college radio station.

● Ribbon-cutting ceremonies for the Allegheny West Conference's new \$160,000 Hilltop church in Columbus, Ohio, were conducted December 18. Fund raising for the church began nine years ago with a \$10 contribution by Wayne Humphrey, then a theology student at Oakwood College.

Lake Union

● Pathfinders of the Marshall, Michigan, Morning Star Club made 90 valentines for residents of a local rest home.

● Special recognition was

given recently to the Clear Lake, Wisconsin, church for the 983 hours 61 members spent soliciting 18 towns during the 17-day Ingathering campaign.

- Chesaning, Michigan, Community Services workers recently made 18 lap robes for residents of the Chesaning rest home.

- Eighteen persons were baptized at the end of the "impromptu" Discovering Life evangelistic crusade in Flint, Michigan, conducted in place of a previously scheduled crusade that had been cancelled.

- The Pioneer Memorial church in Berrien Springs, Michigan, is conducting its first continuing-education program with 170 persons enrolled in eight classes. One unit of continuing-education credit is offered for each class.

North Pacific Union

- Joseph C. Hansen, for 12 years president of the Alaska Mission and more recently a pastor in the Oregon Conference, has been named associate director of public affairs in the North Pacific Union Conference.

- The total tithe for the North Pacific Union Conference in 1976 amounted to \$20,127,587, a 13 per cent gain over the previous year's tithe. Mission offerings totaled more than \$2.6 million, an 8 per cent increase.

Northern Union

- When fire recently destroyed the two-story home of Denver and Shirley Roberts, North Dakota literature evangelists, other literature evangelists and workers throughout the union responded with gifts to help them through the crisis.

- Sixty persons have been baptized in Grand Forks, North Dakota, as a result of evangelistic meetings conducted by Don Edwards, conference evangelist. The Grand Forks congregation has passed the 200 mark in membership and is enjoying a

newly completed church building.

- The Northern Union Home Health Education Service continues to operate on a financially sound basis. Its reserve for bad debts exceeds the General Conference recommendation by 16 per cent.

Pacific Union

- The Wasatch Hills church in Salt Lake City, Utah, participated in an interdenominational Religious Awareness Week at the University of Utah. Adventists showed the film *Arrow of Prophecy* three times and took part in the discussions.

- Norwalk, California, members have dedicated their church complex, including the educational wing. One of the oldest Adventist churches in Los Angeles County, the Norwalk congregation was established in 1883 by blind Evangelist E. A. Briggs.

- Pham Truong Thanh is now the pastor for Vietnamese believers in Loma Linda, California.

- The local Catholic school and various townspeople offered books, desks, and manpower for rebuilding to the Adventist church in Flagstaff, Arizona, whose school was destroyed by fire on a Friday night in February.

- H. M. S. Richards, Leslie Hardinge, and Morris Venden headed the list of speakers at the biennial Evangelistic Council and Bible Instructors Institute, arranged by C. Lloyd Wyman, Pacific Union Ministerial secretary. One feature was studies by former members of other churches, who gave suggestions on how to interest persons in these churches in Adventism.

Southern Union

- By December 31, Adventist Book Centers in the Southern Union registered sales of \$363,230 ahead of the same period the year before. The fiscal year ends March 31. Each ABC recorded increases.

- More than 260 academy-

age young people attended one or the other of two Carolina Bible conferences the weekends of January 29 and February 5 at Nosoca Pines Ranch. Juniors and seniors attended the first weekend, underclassmen the second. Larry Caviness and John Thurber led out in the conference.

- The students in grades 1 to 7 at Captain Gilmer Elementary School in Fletcher, North Carolina, raised \$1,400 to be used for education among the "tree people" of Indonesia. The gift was a Christmas project for the seven grades. Eighth graders provided a Christmas dinner and gifts for retired denominational workers.

- Orlando Junior Academy reports a record enrollment of 310 this year, 55 more than last school year.

- By February 12 evangelistic meetings in Raleigh, North Carolina, conducted by Richard Pollard, Barry Mahorney, and H. L. Gallimore had resulted in 25 baptisms.

Southwestern Union

- The Southwestern Union, Southwestern Union College, the Texas Conference, and the Keene church are funding a \$72,000 television equipment package to televise Ron Halverson's Wednesday night prayer meetings in Keene, where attendance runs from 1,000 to 1,200 a night. Televising will be in the Dallas/Fort Worth Metroplex.

- Southwestern Union has adopted the adjusted *These Times-Message Magazine* 1977 goal of two per member, as suggested by the Southern Publishing Association. This will mean a 38 per cent gain over 1976 subscriptions.

- Ingathering goals for next year were approved recently for the Southwestern Union, whose officers hope the union will reach the Silver Vanguard objective again in 1978.

- The new Pecos, Texas, church was organized with 19 charter members on January 22. The Southwest Adventist Health Services Corporation

has just taken over the operation of the county hospital in Pecos and is moving in staff. It is expected that this new church, in a city previously unentered by Adventists, will grow rapidly.

Loma Linda University

- Loma Linda University School of Nursing will be implementing curriculum changes beginning this fall to increase the flexibility of the curriculum and to prepare graduates who will be more competent, more confident providers of nursing care when they enter the work situation.

- School of Dentistry students and alumni attended the seventeenth annual Alumni-Student Convention held on the Loma Linda campus February 20 to 28. Highlighting the convention was the return of many of the graduates of the first class to receive the Doctor of Dental Surgery degree 20 years ago.

- Chapel programs for the winter quarter on the Loma Linda campus of the university are featuring "The Professional as a Witness."

- Two Sikorsky S-55 jet-powered helicopters have been purchased by Loma Linda University Medical Center for its Air Medical Service. The craft were purchased from a firm in Alaska and are identical to the air ambulance that crashed in Cajon Pass last September. Both of the craft are equipped with a full range of cardiac and respiratory apparatus.

- Approval for a two-year continuation of an affiliation between Loma Linda University and Middle East College was approved by the university trustees during their January board meeting. The purpose of the affiliation is to assist Middle East College in offering the type of academic program whereby the degrees it offers will be recognized. The program also assists Loma Linda University by providing a setting for several of the university's programs, such as the Middle Eastern Studies program.

Bulletin Board

Review



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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*.

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.]

Reuben Beck, secretary-treasurer, Idaho Conference, formerly same position, North Dakota Conference.

Beverly Blake, instructor in nursing, Andrews University, formerly same position, Union College.

G. T. Blandford, evangelist, Florida Conference, formerly minister, Kansas Conference.

Daniel Escamilla, associate pastor, Denver Spanish church, formerly pastor, Texas Conference.

Harold F. Googe, chairman, department of health services, Central Union Conference, formerly associate chairman, Department of Health Education, School of Health, Loma Linda University.

Eloy Martinez, director, youth and temperance departments, Atlantic Union Conference, formerly same position, Inca Union.

Charles Paulien, associate publishing director, Colorado Conference, formerly literature evangelist, Wyoming Conference.

Marvin Ponder, associate pastor, Loma Linda University church, formerly campus chaplain, Union College.

Robert Reynolds, associate pastor, Denver, Colorado, First church, formerly pastor, Illinois Conference.

Don Russell, nuclear physicist, Florida Hospital, formerly associate professor of physics, Union College.

Henry A. Uhl, pastor of the headquarters church, Calhoun, Georgia, Georgia-Cumberland Conference, formerly lay-activities, Sabbath school, and stewardship secretary, New York City Conference.

Tom Whitsett, pastor, Grand Junction, Colorado, formerly same position, South Dakota Conference.

FROM HOME BASE TO FRONT LINE

Raymond Ermshar (LLU '43), to serve as director of medical department, Central Amazon Mission, Manaus, Amazonas, Brazil, and **Marian M. (Halliwell) Ermshar**, of Modesto, California, left Miami, Florida, February 3, 1977.

Kerstin M. (Pettersson) Meyers, and two children, of Mountain

Home, North Carolina, left New York City, December 9, 1976, to join her husband, **Daryl L. Meyers**, departmental secretary/evangelist, Nigerian Union, Ikeja, Lagos State, Nigeria.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, SPECIAL SERVICE

Robert N. Brown (SS) (LLU '40), to serve as medical director, Malamulo Hospital, Makwasa, Malawi, and **Rosalie A. (Rumsey) Brown**, of Simi Valley, California, left New York City, January 17, 1977.

Sonia Y. (Jalapa) Castillo (SS), to serve as Bible worker, Bolivia Mission, La Paz, Bolivia, left Los Angeles, California, January 12, 1977, with her husband, **Eugenio Castillo**, who will serve as a student missionary.

Everett F. Coleman (LLU '44) (SS), to serve as physician, Davis Memorial Hospital, Georgetown, Guyana, and **Corinne (Brenton) Coleman**, of Yakima, Washington, left Los Angeles, California, January 10, 1977.

Alice (Le Bonte) Halsey (San Francisco State '63) (SOS), to serve as teacher, Indonesia Union College, Bandung, Java, Indonesia, of Cottonwood, Arizona, left San Francisco, California, December 29, 1976.

Robert I. Haverstock (U. of Col. '49) (SS), to serve as relief physician, Nicaragua Adventist Hospital, La Trinidad, Nicaragua, and **M. Georgene (Hall) Haverstock** (U. of Calif. '70) and three children, of Sonora, California, left Los Angeles, California, January 9, 1977.

Lulu G. Smith (SS), to serve as teacher, Salisbury elementary school, Salisbury, Rhodesia, of Safford, Arizona, left New York City, January 6, 1977.

Waldemar W. Stoehr (George Washington U. '71) (SOS), to serve as teacher, East Brazil Academy, Petropolis, Rio de Janeiro, Brazil, and **Neida (Klein) Stoehr**, of Carmichael, California, left Weaverville, California, February 1, 1977.

Louis E. Thayer (SS), to serve as builder, North Zambia Field, Zambia Union, Mansa, Zambia, of Minneapolis, Minnesota, left Miami, Florida, January 13, 1977.

Amy (Reed) Westphal (SS), of Menard, Texas, left New York City, January 5, 1977, to join her husband, **Herbert M. Westphal**,

serving as relief physician, Malamulo Hospital, Makwasa, Malawi.

STUDENT MISSIONARIES

Eugenio Castillo (LLU), of Riverside, California, to serve in pastoral work, Bolivia Mission, La Paz, Bolivia, left Los Angeles, California, January 12, 1977, with his wife, **Sonia Y. (Jalapa) Castillo**, who will serve as a special-service Bible worker.

Timothy Wayne Vigil (PUC), of Hanford, California, to serve as assistant youth pastor, Bolivia Training School, Cochabamba, Bolivia, left Los Angeles, California, January 29, 1977.

Linda Susan Walters (PUC), of Lynwood, California, to serve as teacher, Bolivia Mission, La Paz, Bolivia, left Los Angeles, California, January 15, 1977.

Deaths

CROOKS, Amy May—b. Dec. 31, 1872, Newton County, Mo.; d. Jan. 26, 1977, Garden Grove, Calif., aged 104. She was instrumental in raising up the first Seventh-day Adventist church in Fullerton, California.

HOWLETT, Doris Ann Smith—b. July 31, 1917, Taloga, Okla.; d. Jan. 20, 1977, Napa, Calif. A graduate of Pacific Union College in 1937, she served for 11 years as office secretary in the Central, Southeastern, and Southern California conferences. On Feb. 8, 1953, she was married to Roland H. Howlett. Together they moved to Monterey Bay Academy, where she served as secretary to the principal, and as secretarial-science and physical-education teacher. In 1962 they went to Sandia View Academy, Albuquerque, New Mexico, where she headed the secretarial-science department until 1966. In 1967 she accompanied her husband to Antillan College, Mayaguez, Puerto Rico, where he served as president until 1974, when they moved to Pacific Union College. She served a total of 23 years. Survivors include her husband, Roland H. Howlett; two stepdaughters, Patricia Ann O'Neil and Louise Mae Driver; five grandchildren; and one sister, Soledad Smith.

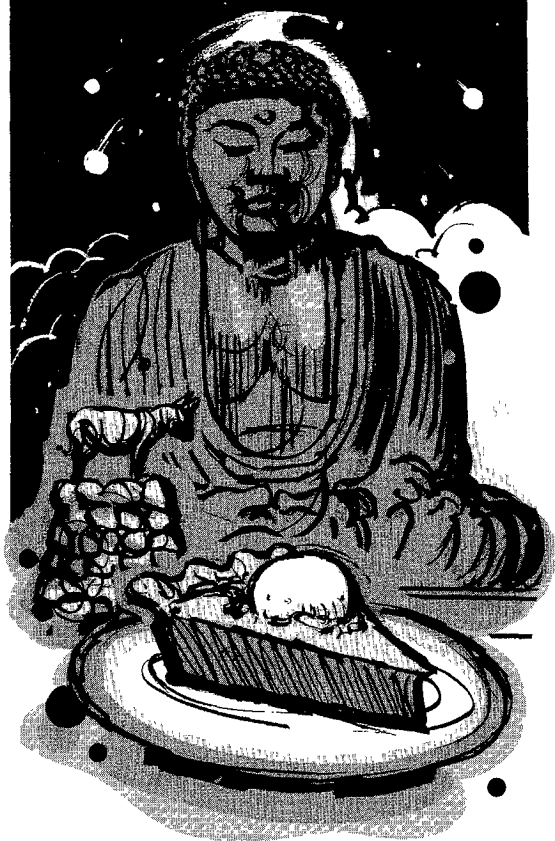
OFT, Melvin H.—b. June 15, 1924, Harvey, Ill.; d. Nov. 7, 1976, Avon Park, Fla. He served as Book and Bible House manager in the Nevada-Utah Conference and the Hawaiian Mission, and also as a colporteur in Michigan. Survivors include his wife, Juvernia; two sons, Milo and Daryl; two daughters, Krystal Bishop and Twyla; and one grandchild.

O'HARE, Clara Grace—b. Oct. 29, 1887, Lakeview, N.Y.; d. Feb. 7, 1977, Reno, Nev. She served as a Bible worker for 20 years in the New York Conference. Survivors include a niece, Betty Seaward; and two nephews, Daniel and Robert Wruck.

Spotlight on God's Law—2

Adventist Icons

E. Robert Reynolds



"You shall have no other gods before me. You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them; for I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments'" (Ex. 20:3-6, R.S.V.).

AS MY THREE SONS, then academy- and college-age youth, sat eating their Sabbath morning breakfast, I asked them, "How

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

are the Ten Commandments relevant to you fellows?"

"What do you mean?" they countered, looking for clarification.

"To be specific," I replied, "what do the first two commandments mean to you today?"

"Not much," answered the one who spoke for the three. He spoke decisively but without defiance. These boys honored their parents, loved God, kept the Sabbath, were honest and truthful. Like the rich young ruler, they felt they had observed all the Ten Commandments. "We don't worship other gods or bow down to graven images," they explained.

The first and second commandments prohibit idolatry. But Adventists do not bow down to graven images.

The first of the Ten is short: "You shall have no other gods before me." God is supreme. His lordship, His sovereignty, is paramount. Nothing else, however good, must be permitted to hold first place in a person's heart. God is *first*. This fact makes the selfishness of human, unregenerate nature the target of the first commandment without regard to race or language. God underscored this truth by a second commandment.

Self-love is the basic cause of all sin. It brought about Lucifer's downfall in heaven (Isa. 14:12-14). The saints need to overcome such things as pride of opinion, headstrong, stubborn wills, arrogance over achievement, love of display, injured feelings, all instances of "creature-Creatorship" (the covert or unconscious identification of an individual with the role of deity), and even the unequaled affection of their loved ones. Overesteem for the opinion of others versus the expressed will of God also breaks this commandment. "Whatever we cherish that tends to lessen our love for God or to interfere with the service due Him, of that do we make a god."—*Patriarchs and Prophets*, p. 305. By this standard a church member, even a minister, may be an idolator.

Destructive criticism leads to a rejection of the Holy Spirit (*The Desire of Ages*, p. 323). This is probably because, in criticizing, we are guilty of judging, which is taking to ourselves the

work of God. Careless criticism thus leads a person to break the first commandment.

The second commandment is more specific. Though it proscribes the worship of God in the form of graven images, it strikes at all material objects that turn the mind away from God, and thus at materialism itself. It hits status symbols.

Good food, too much or too often, is another icon. Paul speaks of a class of people whose "god is their appetite" (Phil. 3:19, T.L.B.) or as Charles B. Williams translates these words, "Their stomach is their god." John the Baptist's life of simplicity in diet and in dress rebuked many people of his generation.

"He was a representative of those living in the last days, to whom God has entrusted sacred truths to present before the people, to prepare the way for the second appearing of Christ. And the same principles of temperance which John practiced should be observed by those who in our day are to warn the world of the coming of the Son of man."—*Temperance*, p. 91.

"Temperance in all things is to be connected with the message, to turn the people of God from their idolatry, their gluttony, and their extravagance in dress and other things."—*Testimonies*, vol. 3, p. 62.

We may not make graven images of Moloch, but we may make a god of a sliver of apple pie or a scoop of ice cream.

When we read this commandment we may think of crocodiles or golden calves. We draw our coats a little tighter and smugly think, That doesn't apply to me. We prefer our modern icons. Nor are the poor immune. A man may not even own his idols. Desire for what a neighbor has may lead him to break both the second and the tenth commandments.

God's mercy is for thousands of generations of those who love Him and keep His commandments. Mercy is a predominant characteristic of God. He is a God of love and mercy, not a hard, demanding autocrat waiting for a poor sinner to make a mistake that He can judge with stern equity and rigid justice. He draws His people to Himself with arms of lovingkindness. □

To be continued

Churches Damaged in Romania Quake

Early reports indicate that 12 Seventh-day Adventist churches in Romania were severely damaged in the earthquake felt from Rome to Moscow, but centering in Romania. The Labirint church in downtown Bucharest, adjacent to the Romanian Union Conference office, is one of the damaged churches, according to Edwin Ludescher, Euro-Africa Division president. Elder Ludescher added that to his knowledge no Seventh-day Adventist lost his life in the disaster.

Seventh-day Adventist World Service, in cooperation with the Romanian Government and the Euro-Africa Division, is providing humanitarian relief in the amount of \$50,000. The money, which will be used to purchase medical and surgical supplies, among other things, has been presented to the Romanian ambassador, Nicolae Nicolae.

H. D. BURBANK

IS/ESDA Scales Down Service

In harmony with the decision of church administration, IS/ESDA will scale down its scope of activities so as to limit operation to the purchase of supplies and equipment exclusively for church institutions, organizations, and missionary families. This change of operation entails the liquidation of most of the present inventories and the closing of the Takoma Park salesroom. Both the Riverside and the Takoma Park offices will continue operation under Erwin Mack, the new general manager.

F. C. WEBSTER

Workers Dedicate Bangladesh Press

Although small, Bangladesh Publishing House in Dacca is launching an accelerated publishing program. On February 22 the press's greatly enlarged factory rooms were dedicated. Rudi H. Henning,

General Conference associate publishing director, spoke at the dedication service. Among other guests were Marvin H. Reeder, General Conference associate communication director, and A. M. Peterson, Southern Asia Division communication director.

Workers in Bangladesh are limited to printing Bible lessons and pamphlets because of lack of equipment for printing books, but they hope eventually to be able to keep up with the demand for both books and literature in the Bengali language.

RUDI H. HENNING

ABC Sales Increase Steadily

Figures just released show that the 1975-1976 Adventist Book Center sales are more than \$3 million above the 1974-1975 sales. These figures show an increasing interest on the part of North American church members in spiritual and health literature for their families, friends, and community, leaders feel. Net sales for the past five years total \$93,349,981. A year-by-year breakdown is as follows:

1975-1976	\$23,263,206
1974-1975	20,067,785
1973-1974	19,946,608
1972-1973	15,248,240
1971-1972	14,824,142

BRUCE M. WICKWIRE

Record Third Quarter Offering

Members of Sabbath schools around the world contributed \$1,083,702.16 on the thirteenth Sabbath of the third quarter, 1976. Of this offering, the largest ever given in a third quarter, \$270,925.54 will go to the Far Eastern Division to assist in relocating East Visayan Academy in the Central Philippine Union Mission and to build new churches and jungle airstrips in the division.

The remaining \$812,776.62 will increase the World Mission Fund to support the work of evangelism in every division. H. F. RAMPTON

N.A. Ingathering Report—10

The total amount of Ingathering raised during the 1977 campaign is \$8,559,135.51, or \$16.29 per member in the North American Division. It is a gain of \$206,436.97 over last year's total.

The Southwestern Union reached the Silver Vanguard goal, becoming the first union to do this in a number of years. Fourteen conferences reached or exceeded the Silver Vanguard goal (per capita figures given):

Newfoundland	\$43.63
Arkansas-Louisiana	30.47
Texico	28.87
New York	27.54
Oklahoma	27.44
Pennsylvania	26.81
Texas	26.34
Indiana	25.88
Alabama-Mississippi	25.74
Greater New York	25.61
Illinois	25.37
Kansas	25.23
New Jersey	25.01
Northern New England	25.00

Seven unions (Southwestern, Southern, Canadian, Pacific, Atlantic, North Pacific, and Central) and 38 conferences exceeded their final totals for last year. The Pacific, Southern, and Columbia unions all raised more than \$1 million. C. C. WEIS

First SOS Worker Arrives in U.S.A.

Eric W. Hon, of the Australasian Division, a Sustentation Overseas Service worker, is serving as the director of Metro Ministry of Seventh-day Adventists, New York. Along with Nikolaus Satelmajer and Ted N. C. Wilson, he is heading up an organization to evangelize the metropolitan New York area. The organization is sponsored jointly by the General Conference, the Atlantic Union, and the Greater New York Conference.

According to the General Conference Secretariat, the SOS program was begun in 1971, and since then more than 100 workers have gone

from North America to various parts of the world. Pastor Hon is the first overseas SOS worker in North America.

Metro Ministry administrative offices at the New York Center are officially open, and visitors are welcome. The address is 227 West 46th Street, New York, New York 10036. The Metro staff will be happy to provide information on its objectives to visiting Adventists. The staff can be reached by calling (212) 354-4360.

NIKOLAUS SATELMAJER

In Brief

Died: E. J. Lorntz, 86, on March 8, in Loma Linda, California. A long-time missionary to the Inter-American and Northern Europe-West Africa divisions, Elder Lorntz was a field secretary of the General Conference when he retired.

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