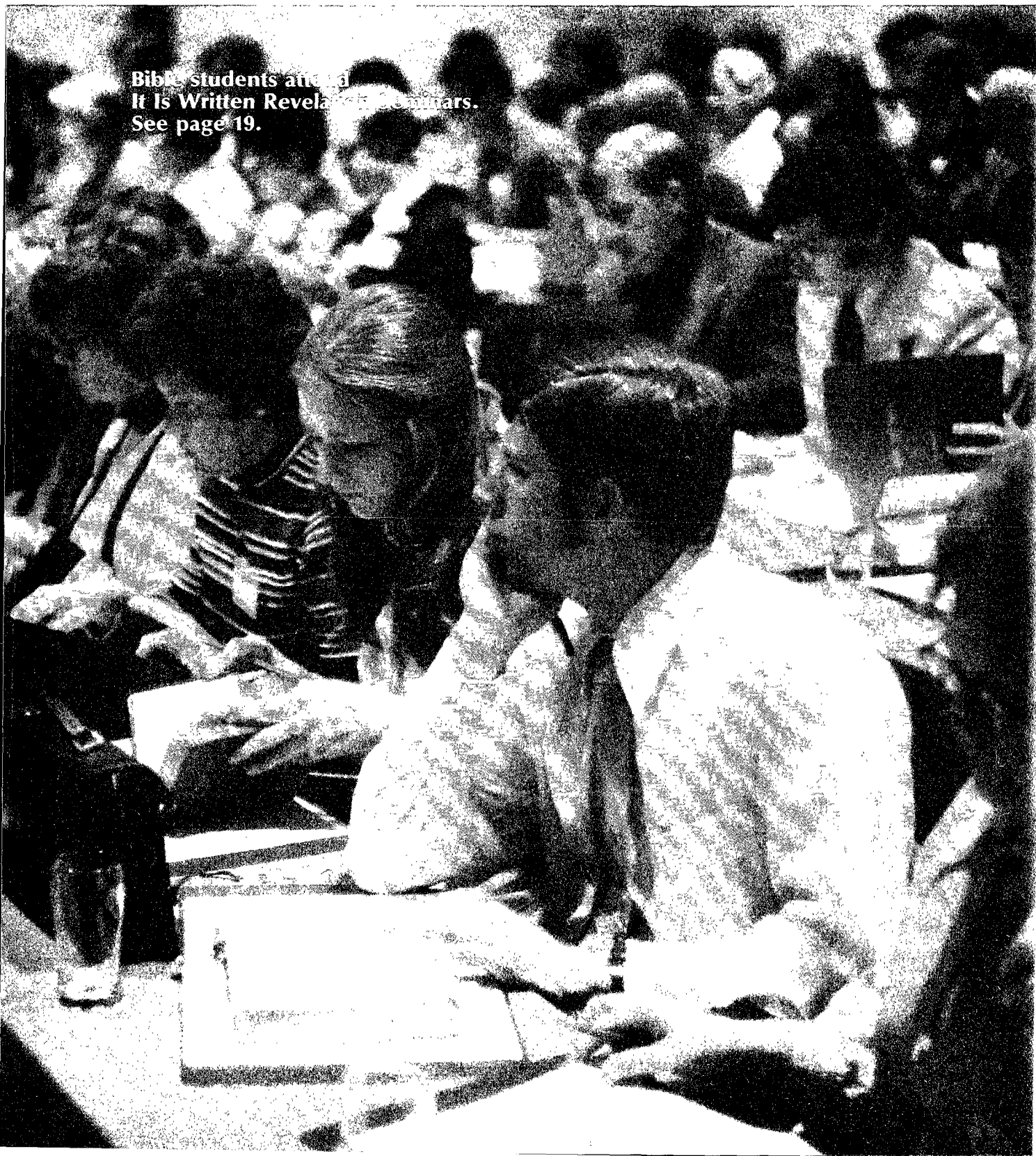


Review®

APRIL 21, 1977

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

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It Is Written Revelations Seminars.
See page 19.



The Footsteps of an Approaching God

My heart was stirred recently by this statement in *Evangelism*, page 219: "We hear the footsteps of an approaching God." It is written in a setting of urgency and appeal. The thought is that great things are about to happen. The signs around are telling us that Jesus Christ is about to move to put an end to this whole drama of sin, and as we look at these signs we surely can "hear the footsteps of an approaching God."

Fellow believers, as we look around the world—as we look at our own lives, as we look in our own communities and countries that make up this great Advent Movement, certainly we too can say, "We hear the footsteps of an approaching God."

Let us first think of our own hearts and lives, as history moves toward its crowded climax, as the curtain falls upon the last act in the drama of man's rebellion against God. Let us ask ourselves, How is my personal relationship with Jesus Christ? Am I living up to all the truth God has so wonderfully conveyed to me? Is there some secret sin in my life that I need to gain victory over and tear loose from, if I am going to be ready for an approaching God?

Certainly we need to put the spotlight on ourselves, on our own hearts. Some of us have been Seventh-day Adventists for many years. We can look back upon a stretch of time in which God has marvelously revealed Himself to us. We can say that we know we have the truth. We know that God has led us. We have not followed cunningly devised fables. The Advent Movement is on a certain course of ultimate victory. We know that.

A Vital Connection With Christ

But do you and I know that our connection with the Lord Jesus Christ is real? Do we have the joy of knowing our sins are forgiven? Am I living day by day the life of a true Christian, born again and Spirit-filled? When Jesus returns He will be coming for a people without spot or wrinkle. Am I fooling around with sin? Am I still dabbling in things of the world? Let us ask ourselves these questions as we think of an approaching God.

The only thing that will keep us out of the kingdom is sin. Brethren and sisters, we must get the victory over it, by the grace of God. It cannot be done in our own strength. We must put ourselves, our will, on God's side. The servant of the Lord says, "As the will of man co-operates with the will of God, it becomes omnipotent."—*Christ's Object Lessons*, p. 333. Our lives will become a series of uninterrupted victories when we live for Christ. Jesus is coming back for a prepared people—those who have gained victory over every besetment, over evil habits, bad tempers, secret sin, immorality, selfishness, backbiting, double-dealing, and hypocrisy.

By the grace of God we must be victorious Christians. Let us hasten to make wrongs right. Time is running out. This is a time, not just to be getting ready, but by the grace of God to be ready and stay ready.

As you think about an approaching God, as you hear His footsteps on the way, how is it with you? Are you ready to meet Him? Is your life fully and completely dedicated to Jesus Christ? Is He really your Saviour, your Friend, your Lord?

The devil is trying his best to get the Advent people so involved in things of the world—in material progress, in making more money, in apparently good things—that we will be robbed of better things. The essential things of life will escape us in our mad pursuit to get what we believe are good things. But let us put first things first. Let us seek God first. Let us seek Him for a great revival in our own lives, in order to be able to say, as we hear the footsteps of an approaching God, "Thank God, I am ready. I have made all things right. I know in whom I have believed. Jesus Christ is living in my soul, I have the joy of fellowship with Him, and I know that my spirit witnesses with His Spirit, that I am a child of God."

Making a Complete Surrender

How about it? If you haven't made this complete surrender to Jesus Christ, as you read these words and His Holy Spirit speaks to your heart, as we talk it over together, would you say to the Lord, "Lord, I surrender all. I give up the world and its allurements. I part with this sin. I break off this friendship because it will lead me downward. I give my heart over to You again, O Lord, so that You can lead my life aright."

My friends, the Advent family is a great family to which to belong. I thank God day and night that I am a member of His remnant church. So should you. What a thrill it is to know that the church to which we belong is destined to triumph in a great blaze of glory!

Fellow believers, let us be in earnest. Those of us who need to get ready, by the grace of God let us get ready and keep ready ourselves, and help others to get ready. This is a challenging time, a momentous time.

May God bless you as you make Him first in your life, as you seek first His kingdom, as you help others to get ready for it, and as you, with great expectancy, listen to the "footsteps of an approaching God."

"The coming of the Lord is nearer than when we first believed. The great controversy is nearing its end. Every report of calamity by sea or land is a testimony to the fact that the end of all things is at hand. Wars and rumors of wars declare it. Is there a Christian whose pulse does not beat with quickened action as he anticipates the great events opening before us?

"The Lord is coming. We hear the footsteps of an approaching God, as He comes to punish the world for its iniquity. We are to prepare the way for Him by acting our part in getting a people ready for that great day."—*Evangelism*, p. 219.

G. RALPH THOMPSON
Vice-President, General Conference

This Week

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Perhaps over no chapter in the Bible have more Christians been divided than over Romans 7. One group holds that the chapter describes the experience of a Chris-

tian in his daily conflicts with the flesh and the devil; the other group holds that the chapter describes the experiences of the Christian under conviction, that is, of one who has not yet surrendered to Jesus Christ.

Once Christians have made up their minds as to the meaning of this chapter, they seldom change their point of view. But this is not true of the author of "I've Changed My Mind About Romans 7" (page 4). Although during his theological training he had been taught one viewpoint, he chose to hold and preach the other until an experience, which he describes in

his article, led him to change his mind.

Readers of this article would do well to review the contents of Romans 7 and to ask themselves why they hold the view they do. It may be that some of them too may wish to change as they discover that the arguments in the chapter do not support their point of view. They should pursue their research from two points of view: (1) In the historical context, what particular situation was Paul describing? and (2) What lessons can be drawn for today from this chapter?

It is possible that some of the

differences of opinion arise from people not distinguishing between these two approaches. From the context and historical background it is usually possible to be fairly certain of what the author is speaking. On this level, agreement should generally be possible. But when it comes to lessons a person may wish to draw, on these there may legitimately be differences of viewpoint.

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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.]

True Love

Until yesterday I had always thought the REVIEW was for older readers. Picking up an issue, I found the articles exceptionally interesting. I am writing in response to "'Love Is a Delicate Plant'" (March 10).

I've often felt a sense of fear about falling in love. Real love usually leads to marriage, which in this age is highly unstable. I come from a divorced home and so does my boyfriend. The odds seem against us, but we've found that through Christ all things are possible. Christ brought us together, and we've consulted Him about everything since that time. Our relationship is growing through Christ, and we realize that genuine love is still around. It's harder to find, but if you ask God to help you find it, He will. Praise the Lord!

TUREII YOUNG
Angwin, California

A Simple Word

"Purring When You're Pleased" (Jan. 6) really struck home. I think if we as Seventh-day Adventists would respond to others with a kind deed and a "simple word of thanks" there would be a much wider acceptance of Adventists as a whole.

S. ALLYN S.
Glendale Academy
Glendale, California

Pageant of Glory

The report "Young Adventist Musicians Perform in U.S.S.R. Cities" (Mar. 3) reminds me of Christ's great "pageant of glory" so vividly described by the late Arthur S. Maxwell.

CLARENCE W. OLSEN
Loma Linda, California

Witnessing

Re "Are the 'Stones' Crying Out?" (Nov. 25). One Sabbath a few weeks ago two Jehovah's Witnesses came to my door and started to witness to me. The theme of their message? The time for God's judgment has come! In my opinion their message was somewhat garbled, but their example made me decide that I had better get out and give the true message. I realized that even though I had the truth, I could be lost, by a failure to witness.

OTTO STERN
San Diego, California

Music Opinions

I love music. Although I know rock is satanic and a Christian should not listen to it, I don't see anything wrong with today's gospel music. I'm 25 years old and music is important in my life, as it is with young people all over the world. To get them interested in Jesus maybe you have to go a little "hip."

CAROL RICE
Spokane, Washington

Miriam's praises to God were in celebration of coming out of Egypt, not returning to it. Luther's music encouraged a separation from the fashionable worship of his time. Our music today

should be as unique as our message, a calling out of Babylon, not a contribution to its cup of iniquity. The low-cut dresses, the presentation of Jesus' love without the wonderful justice of His law (see *Sons and Daughters of God*, p. 38), record jackets promoting people more than a Person, rhythm that stimulates false happiness instead of true repentance—all are characteristics of our popular wandering minstrels and many of their local imitators.

CINDY TUTSCH
New Braintree, Massachusetts

Freeze Ahead

Re "Sabbath Eating Out" (Letters, March 17). My eldest daughter works 40 or more hours every week at a demanding job, and yet has company nearly every Sabbath. Every few Sundays she fixes several entrees and puts them in the freezer for future Sabbath dinners. She also freezes many of her desserts.

When I was working full time, I found many tasty, easy-to-prepare dishes to freeze ahead, thus freeing Thursday evening for housework.

LUELLA VAN TASSEL
Redmond, Oregon

Country v. City Living

Re "Loitering in God's Way" (Jan. 27).

General appeals to live in the country are commendable, but we must facilitate such appeals by practical plans. Seventh-day Adventist real-estate agents could help our people exchange properties. We could encourage all who have retirement incomes to move

out of the cities first, for they would have something to live on while improving soil and planting fruit trees, which requires several years. Then when the younger families move out, they would have food already growing.

When aging farmers are no longer able to care for a large farm, the real-estate agents could help them divide up their land for several city people. The farmer could then teach the new owners how to grow their own food.

HENRY SKADSHEIM
Covelo, California

Many years ago Seventh-day Adventists were admonished to get out of the cities. Many have failed to heed this instruction. I wonder whether the Lord sent the winter of 1976-1977 as a warning to His people to get out of heavily populated areas before final events in earth's history.

The Christians in Jerusalem in A.D. 70 did not argue that the Lord could take care of them as easily in the city as out. When the opportunity arose, most obeyed the instructions to flee, and their lives were saved.

Will the Lord protect those who disregard His plain instruction today?

MARVIN MEEKER
Lincoln, Arkansas

It seems as though every year an article appears in the REVIEW that glorifies the life of the country and by contrast, projects city dwelling as a kind of evil activity. Since 85 per cent of the population of the United States lives in a city environment, Satan

Continued on page 18

I've Changed My Mind About Romans 7

Context provided the key
to a correct understanding
of this important passage.

By THOMAS A. DAVIS

A PSYCHOLOGIST SET UP a stereopticon viewer and placed pictures in each side in the usual way. He then invited a group of people to look at the pictures and tell him what they saw. Some of the group reported they saw a picture of a football game. The others saw a bullfight.

How could this be?

The ones who reported they saw a football game were North Americans. Those who saw a bullfight were Latin Americans.

The psychologist had put into the viewer, not duplicates of the same picture, but a scene of a football game on one side, and of a bullfight on the other. As each person looked, his eyes saw two different scenes. But this was confusing, so the brain selected the idea that was most familiar and tuned the other out. Consequently, the North Americans saw the football game, and the Latin Americans saw the bullfight.

Several years ago I wrote a book entitled *Romans for the Everyday Man*. When, in writing the manuscript, I came to Romans 7:14-23, I looked at it in a stereopticon viewer, as it were. Over the centuries since Augustine, two pictures have been presented of the verses. One view is that the experience of the born-again person is described; the other, that an unregenerate person under conviction is depicted. It is not easy to determine which of these experiences is portrayed.

Looking at the two possibilities, I almost unconsciously resolved the problem on the basis of my own experience. I believed myself to be a Christian. I was having the type of experience Paul describes in Romans 7, and I saw other Christians having the same struggles. Therefore, Romans 7:14-23 must be a description of the life of the Christian and I explained it as such in my book.

I have since wondered whether we do not arrive at, and hold, many of our theological beliefs by the same method. We look at the problem and see more than one answer possible. The conclusion could be this or that. We examine the possible answers in the light of our own experience and reason honestly—and possibly half unconsciously—that a certain conclusion must be right because it squares with our experience.

What caused me to change my mind?

Thomas A. Davis is a book editor for the Review and Herald Publishing Association.

Some time after I wrote *Romans for the Everyday Man* I found a relationship with Jesus Christ, through a full surrender to Him, such as I had not had in many years. As a result I began to have victories in my life that I had not thought possible. I found that the words of Romans 6:14—"Sin shall not have dominion over you"—were not merely dream-castle idealism, or simply referring to a kind of celestial visa by which one is able to be a part of the kingdom of God without any great change taking place in his life. I found that through a daily, moment-by-moment renunciation of my sinful self, and a continuous giving over of my life to the indwelling of the Spirit of my Saviour, I could have victories over inward and outward sins. I learned that I was quickly and easily defeated if I did not have that continuous experience in Him. It was through these experiences that I was prompted to write the book *How to Be a Victorious Christian*.

After I found that the victorious Christian life is possible, I was compelled to reevaluate my understanding of Romans 7. Could it be possible that Paul was actually saying the Christian cannot have continuing victory over his sins? If he was, how could I account for the victories I was having? How could I explain the fact that when I kept my eyes always on Christ, I was not overcome by my erstwhile besetting sins? How could I understand that, if I looked always to my Saviour, resentment did not take over in me, when before it would have? How could I account for the fact that when I surrendered rising anger to my Saviour, it no longer got the best of me? How could I explain the fact that it is not true that "the evil which I would not, that I do" (Rom. 7:19)? I found that, through the indwelling Christ, I did not have to do evil.

Answers to My Questions

I went back to my Bible and Romans 7. The new conclusions I arrived at do not solve all of the problems in the chapter. But they do give me answers to the questions I have asked. Space permits only a brief résumé of my conclusions.

To my mind, one of the keys to a resolution of the problem in the passage under discussion is the verb forms. I shall not approach them in a technical manner, but shall deal with their sense by explaining and paraphrasing.

Note verse 15, R.S.V.: "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate."

The verb forms of this verse permit the following paraphrasing: "I cannot understand why I habitually do the sinful things I do. I do not habitually do the good things I will to do, but I keep on doing the evil things I don't desire to do. The very things I detest doing, I do habitually."

The same idea is inherent in verse 19, which we might paraphrase loosely: "The good that I very much want to do I don't do. But the hateful things I don't want to do, those things I keep on doing habitually."

I asked myself, Can these words possibly be describing the experience of the born-again person? Even more disturbing to me was the question, Is it possible that Christianity—Christ—is so weak that even after I accept Him He cannot give me victory over my sins? Is it even

thinkable that sin and Satan are actually stronger than Christ can be in my life given to God?

Then I went to chapter 8 and asked myself further: Is it possible that the man described in chapter 7 is the same one referred to, from a different aspect, in chapter 8, in which, undeniably, the born-again person is described? For example: "For the law of the Spirit of life in Christ Jesus hath made me *free from the law of sin and death*" (verse 2)? The words appeared almost ironical, placed alongside those I had been considering in chapter 7, if that chapter is describing the experience of the regenerate person.

Then there are verses 3 and 4 of chapter 8: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: *that the righteousness of the law might be fulfilled in us*, who walk not after the flesh, but after the Spirit."

Surely, if words mean anything these say that the Christian can have victory, through the indwelling Spirit. But the words that nailed down my conclusion are in Romans 7:14: "I am carnal, sold under sin."

This phrase is part of the experience we are considering. Thus, if Romans 7:14-23 is describing a born-again person, a born-again person is still a carnal person—"prone to all the sinfulness and self-indulgence to which his corrupt nature is inclined" (*The SDA Bible Commentary*, on Rom. 7:14). Not only that, *he is still a slave to sin*.

In his *Word Pictures in the New Testament*, the Bible scholar A. T. Robertson says the phrase "sold under sin" means "sin has closed the mortgage and owns its slave" (vol. 4, p. 369).

But in Romans 6 Paul states that he who "died to sin" (verse 2, R.S.V.)—in the new birth—will "no longer be enslaved to sin" (verse 6, R.S.V.). He is "free from sin" (verses 7, 22), "sin will have no dominion over" him

person. True, Ellen White does make an application of verse 18—"I know that in me (that is, in my flesh,) dwelleth no good thing"—to the regenerate person. But this does not invalidate our statement. In this case "flesh" refers to our humanity, with all its inherent weakness, its flaws, its imperfections, and its tendencies to sin that can be subdued through Christ but that remain until we are "changed, in a moment, in the twinkling of an eye, at the last trump" (1 Cor. 15:51, 52). So she cites the text to show that we can never rely on self for salvation (*The Acts of the Apostles*, p. 561; *Christ's Object Lessons*, p. 161).

A clear example of Ellen White's understanding of Romans 7 is found in *Steps to Christ*. Significantly, she discusses the predicament of the person who is not born again in the chapter "The Sinner's Need of Christ."

"It is not enough to perceive the loving-kindness of God, to see the benevolence, the fatherly tenderness, of His character. It is not enough to discern the wisdom and justice of His law, to see that it is founded upon the eternal principle of love. Paul the apostle saw all this when he exclaimed, 'I consent unto the law that it is good.' 'The law is holy, and the commandment holy, and just, and good.' But he added, in the bitterness of his soul-anguish and despair, 'I am carnal, sold under sin.' . . . He longed for the purity, the righteousness, to which in himself he was powerless to attain, and cried out, 'O wretched man that I am! who shall deliver me from this body of death?' . . . Such is the cry that has gone up from burdened hearts in all lands and in all ages. To all, there is but one answer, 'Behold the Lamb of God, which taketh away the sin of the world.'"—Page 19.

What, then, is my understanding of Romans 7:14-23? Briefly, I believe that Paul is depicting a person who is being striven with by the Holy Spirit, and who is thus under conviction, but who has not learned the lesson of full self-renunciation and full surrender to the Spirit. He

I do not understand my own
actions. For I do not do what I want,
but I do the very things I hate.
Romans 7:15, R.S.V.

(verse 14, R.S.V.). In verse 23 the apostle climaxes his argument with the point that one who is a slave of sin receives rations, as a driven slave would receive rations. And those rations? Death. Eternal death. Yet the born-again person is "carnal, sold under sin"? Incredible!

It seems to me that the most logical of Christian writers in the Bible would not be so illogical as to state in one passage that the born-again person is not under the dominion of sin, and a short space later write that he is "sold under sin," a slave to sin.

Furthermore, nowhere have I been able to find a statement in the Spirit of Prophecy writings where the passage we are considering is applied to the born-again

recognizes and acknowledges God's claims upon him, and so puts forth strong, sincere efforts to do God's will. In this situation he could go on for years. But he is trying in his own strength, and therefore is habitually failing.

Finally, in despair, he cries out, "Wretched man that I am! Who will deliver me from this body of death?" (verse 24, R.S.V.).

Then he glimpses the solution: "Thanks be to God through Jesus Christ our Lord!" (verse 25, R.S.V.). In chapter 8 Paul goes on to describe the victorious life that is found when one recognizes his utter inability to subdue self and sin and commits himself totally to the One who gives victory, Jesus Christ. □

JEREMIAH, THE ATTENTIVE OBSERVER

By LAURA M. DROWN

JEREMIAH WAS A LONELY SOUL. His contemporaries disliked him because of the messages God gave him to bear. He was often in the wilderness and enjoyed observing the wildlife about him. He must often have seen the lion, either hiding in the thicket or stalking its prey or devouring its catch. When Jordan overflowed its banks in the spring he saw the lions that were driven from their coverts among the bushes (Jer. 49:19) and spread themselves throughout the country, destroying sheep and even coming "unto the habitation of the strong" (chap. 50:44). He was familiar with their roar, and did not like the sound of it (chap. 12:8).

He watched the jackals appear after the lions had had their fill, and eat what they had left. The birds, too, came down and took their share from the carcasses (chaps. 7:33; 12:9; 19:7). He was familiar with the wolf, which went abroad in the evening, and the leopard (chap. 5:6). He must have been watching a leopard when the thought occurred to him that its spots are always the same, that it is powerless to change them. Likewise, those who are accustomed to doing evil find it very hard to change their ways (chap. 13:23).

He had perhaps come upon the deserted young of a hind in a time of drought (chap. 14:5). He watched the wild ass that "snuffeth up the wind" (chap. 2:24). He saw the "bear lying in wait" (Lam. 3:10). On one occasion he symbolized Israel's enemies by the serpents, which he no doubt often came upon in his wilderness wanderings (Jer. 8:17).

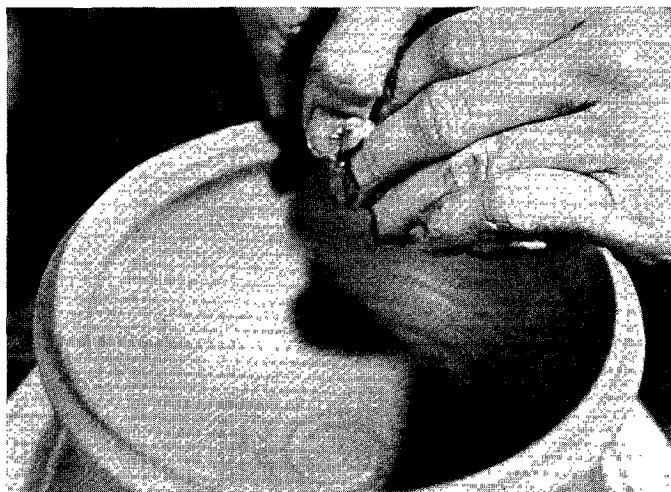
Of birds, he was most familiar with the eagle, or perhaps he most admired this bird's swiftness of flight (chap. 4:13; Lam. 4:19), the grace with which it spread its broad wings (Jer. 48:40; 49:22), and the great height at which it made its nest (chap. 49:16). He knew the nesting habits of other birds also—Moab is admonished to "be like the dove that maketh her nest in the sides of the hole's mouth" (chap. 48:28); the covetous man is like the partridge that "sitteth on eggs, and hatcheth them not" (chap. 17:11). As bird lovers among us do now, he had observed that the stork, the turtledove, the swallow, and the crane were regular in the time of their arrival in the spring (chap. 8:7).

Birds were often caught in those days by snaring with a net (chap. 5:26), but sometimes a decoy cage was used. The birds were caught by birdlime set beside these cages. Doubtless Jeremiah had seen these cages and probably disapproved of their use. He compared the deceit of his people to this practice (verse 27).

Like all dwellers in Palestine, Jeremiah appreciated streams and fountains of water (chaps. 6:7; 18:14; 31:9, 12). All too often he had observed withered grass (chaps. 12:4; 14:5, 6), dry springs (chap. 51:36), pastures where the animals could find no food (chap. 23:10), empty wells (chap. 14:3).

In the time he spent alone with nature he watched the

He conveyed present truth in
terms of everyday experiences
familiar to the people.



Jeremiah especially liked to watch the potter mold clay on his wheel.

clouds and felt the wind and the rain (chaps. 4:11, 13; 5:13, 24, et cetera). He knew the effects of the destroying whirlwind (chaps. 23:19; 25:32, et cetera). From the waves of the sea he drew many illustrations of restlessness and anxiety (chaps. 5:22; 6:23, et cetera). At night he looked up at "the host of heaven" and realized that they "cannot be numbered" (chap. 33:22).

The Activities of Daily Life

But Jeremiah did not spend all of his time away from society. He liked to observe people at their work and in their festivities. Though he did not have a home and family of his own, he liked the "sound of the millstones" as the family awoke and went to work in the morning, and the "light of the candle" as they gathered for the evening (chap. 25:10). When these, and the voice of mirth and of gladness, were taken away, there would be desolation indeed. His life was often unhappy, but he enjoyed seeing the happiness of a bride and groom (chaps. 7:34; 25:10; 33:11). He speaks of the manner in which a young woman adorns herself for her lovers, though sometimes she does so in vain (chap. 4:30).

The women of Palestine used to keep a kind of eye paint, made from brown antimony powder, in small ornamented vases with a rod attached to the stopper, by which the paint was applied. It was supposed to give an enlarged appearance and increased brilliancy to the eyes. Jeremiah may have seen a maiden applying this paint, as he alludes to this practice in verse 30.

Jeremiah had watched his fellows rejoice; he had also watched them mourn. It was customary for relatives of the deceased to tear their hair and clothes, wallow in

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ashes, put on sackcloth, cut themselves, and make other demonstrations (chaps. 6:26; 48:37). But most noticeable was the loud lamentation. Grief was expressed in a variety of impassioned sentences, each ending with a burden such as the words he uses in chapter 22, verse 18: "Ah my brother!" "Ah sister!" "Ah lord!" or "Ah his glory."

Jeremiah knew something of domestic animals. He knew how well-fed horses act in the morning (chap. 5:8); how a "bullock unaccustomed to the yoke" must be chastised (chap. 31:18). He had heard a heifer as it ran lowing from place to place in search of her calf, which had been lost or taken from her. He later said the Moabites "uttered their voice" from one place to another "as an heifer of three years old" (chap. 48:34).

Perhaps, best of all, he knew of sheep and shepherds. He saw that some shepherds guarded their flocks well (chap. 31:10) and others let the sheep become scattered and lost (chaps. 23:1, 2; 50:6). Sometimes he was present at sunset when the sheep were counted, usually two by two. As a rule a good shepherd could sense the absence of any one sheep by looking over the flock—without actually counting. One day a missionary in Lebanon asked a shepherd whether he counted his sheep every night. Upon answering in the negative, he was asked how he knew whether they were all there. The reply was, "'Master, if you were to put a cloth over my eyes, and bring me any sheep and only let me put my hands on its face, I could tell in a moment if it was mine or not.'"¹ Possibly Jeremiah refers to this ability when he says that the flocks would "pass again under the hands of him that telleth them" (chap. 33:13).

Though his occupation was that of the priesthood, Jeremiah was acquainted with the industries connected with the harvest. He knew that the time of treading the wine press was a happy time. Often members of a family, or relatives, worked together at this, keeping time to the

tread with hand clapping and singing. It would be a sorrowful time when the wine should fail from the wine presses and "none shall tread with shouting" (chap. 48:33; see also chap. 25:30).

When wine was left to settle on its lees for a considerable time—and not poured "from vessel to vessel"—it was supposed to improve in strength and flavor. This came to Jeremiah's mind when he thought of Moab, which had been undisturbed by war but which would soon come to judgment and be emptied from its vessel (verses 11, 12).

Jeremiah had watched grain mature, from the time of breaking up the fallow ground (chap. 4:3), through the sowing and reaping (chap. 12:13), the threshers at work (chap. 51:33), and the winnowers fanning the grain (chaps. 15:7; 51:2).

Jeremiah liked to see families working together, though he did not like to see them devote their efforts to the worship of idols. In the streets of Jerusalem he saw the children gather wood, the fathers kindle the fire, and the women knead the dough. So far all is well—but the cakes that are made are offered to the queen of heaven (chap. 7:18).

Lessons From a Skilled Craftsman

He especially liked to watch the potter at work. It is true that the Lord told him to go and observe the potter's methods (chap. 18), but Jeremiah doubtless already was interested in such things. As the clay was turned on the potter's wheel, sometimes a small stone or a hard lump became incorporated with the mass of clay and caused a defect in the vessel. Then it was necessary to knead the clay afresh and make a new vessel.

In his wanderings Jeremiah also came upon woodsmen (chap. 46:22, 23); fishers, and hunters searching on every hill and looking into every hole for the prey (chap. 16:16); and builders measuring the foundation and the spaces for walls, doors, and windows with a measuring line—a long straight cane about 20 feet in length (chaps. 31:39; 22:13, 14). At times he met the royal couriers, sending messages in relays, as "one post shall run to meet another" (chap. 51:31).

Metalwork was one of Jeremiah's interests. At one time he probably watched an assayer of silver trying to separate impurities from a piece in which the alloy was so thoroughly mixed with the good metal that it could not be separated. The workman made his fire hotter in a further attempt, but he succeeded only in burning the bellows, which were made of the skin of a goat or cow, and even the lead that was used to help draw out the dross. Thus were God's people thoroughly mixed with evil and were rejected (chap. 6:28-30).

One piece of work interested him but also made him heartsick. This was the making of an idol (chap. 10). It received careful workmanship, was overlaid with silver, and was clothed with garments colored by the most precious dyes obtainable. But the idol could not talk, could not walk, could not think. All this effort was in vain and could have been expended so much better on a more worthwhile project. The "founder is confounded" (verse 14).

When in Egypt, Jeremiah was conscious of many types of medicine, for the Egyptians were especially advanced in the healing art. We are told that "the various recipes

Inspired Gems



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

John L. Hayward
Illinois Conference

● "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:10).

● "'Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.' . . . Such love is without a parallel. Children of the heavenly King! Precious promise! Theme for the most profound meditation! The matchless love of God for a world that did not love Him! The thought has a subduing power upon the soul and brings the mind into captivity to the will of God."—*Steps to Christ*, p. 15.

A Chickadee Obeys

By WINIFRED GREENE

"BOBBY," called Dianne to her little brother, "come and see the birds going into and out of Grandma's birdhouse in the back-yard cypress tree."

"They have wriggly little green worms in their mouths," said Bobby excitedly when he came to look out the window.

Grandma told the children, "Those birds are called chestnut-backed chickadees. The mother and father chickadees are carrying insects and larvae to their little ones in the birdhouse."

"Oh, yes," said Dianne. "The mother chickadee just flew onto a lilac blossom and pulled off a tiny green worm."

Bobby called, "Look, she is flying right to the door of the birdhouse, and I can hear little chirps coming from the house. The babies sound hungry."

Grandma told the children, "The birds help protect our gardens and our orchards from too many insects. If the birds didn't eat some of the insects, there would be so many they might eat all of the fruit on the trees and the vegetables in our gardens."

Bright-eyed Dianne suddenly pointed and exclaimed, "A baby bird is at the little door." Sure enough, the young chickadee had put its head out of the opening and was looking around.

"Chickadee, chickadee!" called the parent birds, encouraging their young son to try his wings.

"Chickadee," he answered in his little voice. And he popped right out of the house and flew a few feet to a branch of the pyracantha bush growing against the redwood fence.

Suddenly the father chickadee called one short, sharp note. The young chickadee froze on the

branch, sitting perfectly still, partly hidden by leaves. Father and mother chickadee now were silent.

The watchers at the window held their breath. "What is wrong?" wondered Grandma aloud.

At that moment a large scrub jay flew down to the birdbath near the redwood fence for a drink of water, and then flew away. He did not see young chickadee!

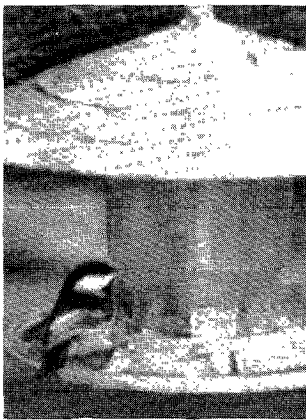
"The father chickadee's sharp call warned the young one that something might hurt him," said Grandma. "Wasn't it good that he minded so quickly?"

Again the chickadee parents began calling, "Chickadee, chickadee," and the young chickadee flew up into the cypress tree, going from limb to limb just as his parents did. Soon he sat on a branch to rest and watched his parents find food for him.

After a while his four brothers and sisters joined him, and all of them learned how to hunt for their breakfast themselves.

Dianne and Bobby told their mother and father about baby chickadee minding at once. Dianne said, "Now I know why you warn us to stand still beside you and not run across the street alone. You are afraid that a car might hurt us."

"We love you, Mommy and Daddy," Bobby said as he gave them a big hug.



known to have been beneficial were recorded, with their peculiar cases, in the memoirs of physic, inscribed among the laws, and deposited in the principal temples of the place."² Jeremiah may have seen these records. At least he knew of the many medicines available in Egypt, but he suggested to the daughter of Egypt that she go to Gilead for the well-known balm to be obtained there. He knew none of these remedies would cure her (chap. 46:11).

Jeremiah did not like warfare, but he had seen so much of it that he was familiar with many phases of it. He knew the destruction wrought by a victorious enemy—the land left desolate (chap. 10:25), the cities burned (chap. 2:15); mighty men fleeing and not daring to look back (chap. 46:5), losing strength like harts that find no pasture (Lam. 1:6); whole cities fleeing to the thickets and rocks of the mountains (Jer. 4:29) or languishing with famine inside the city (chap. 14:18); fields strewn with the slain (verse 18); and the enemy eating up "thine harvest, and thy bread, which thy sons and thy daughters should eat": eating up the flocks and the herds, the fruit of the vines and the fig trees (chap. 5:17).

Familiar With Battle Regalia

He had watched battle preparations, the harnessing of the horses, the cleaning and polishing of spears, putting on the brigandines (chap. 46:4), coats of mail, usually made scale fashion. He had heard the blowing of the trumpets (chap. 51:27), the stamping and snorting of the horses (chap. 8:16), the rumbling of the chariot wheels (chap. 47:3). He may have overheard warriors talking among themselves! "Arise, and let us go up at noon." But the day goes on. The shadows of night come and the battle has not begun. "Arise, and let us go by night," they then plead (chap. 6:4, 5). They fear lest the besieged will have time to strengthen themselves or obtain supplies. Since they have lost the day, they want to take advantage of the darkness and make a powerful assault.

The use of bows and arrows intrigued the prophet. In the lying and deceitful tongue he saw a bent bow (chap. 9:3) or an arrow shot out (verse 8). He admired the straight shooting of an expert marksman (chap. 50:9).

Jeremiah studied types of people. He noted that people of all classes were greedy of gain (chaps. 6:13; 8:10) and were false dealers. He saw only hard faces in the broad ways of Jerusalem—harder than rocks (chap. 5:3). His sensitive soul shrank from contact with such men. In the wilderness he had passed caravansaries, lodging places for travelers. Though they were merely walls, often without a roof, and had no furniture, he longed for even such a place in which to live (chap. 9:2, 3), in order to get away from his people, who were "not valiant for the truth" as he was, but were evil and untrustworthy.

"Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them!" he cried. And yet, in spite of all their faults, he loved his people and faithfully delivered God's messages of rebuke to them. He drove the messages home by the use of illustrations gathered from his everyday interests in nature, the scenes of Palestine, the occupations of his countrymen, and all that went on about him. □

REFERENCES

¹ George M. Mackie, *Bible Manners and Customs*, p. 35.

² Quoted from Wilkinson in William Smith, "Medicine," *Dictionary of the Bible*, p. 625.

Prayer Makes the Difference

No person can hope to live an unsullied life without prayer,
no matter how mature he or she may be.

By HERBERT E. DOUGLASS

J. B. PHILLIPS, internationally known Bible translator, tells in his book *Ring of Truth* how he developed a profoundly new appreciation for Jesus: "For many years it has been my solid purpose to communicate the truth of the Christian Gospel. I am *not* concerned to distort or dilute the Christian faith so that modern undergraduates, for example, can accept it without a murmur. I am concerned with the truth revealed in and through Jesus Christ. Let the modern world conform to him, and never let us dare to try to make him fit into our clever-clever modern world."—Pages 9, 10.

Although he began his translation work as a committed clergyman, something basic happened to him during the process. "What happened to me as the work progressed was that the figure of Jesus emerged more and more clearly, and in a way unexpectedly. Of course I had a deep respect, indeed a great reverence, for the conventional Jesus Christ whom the Church worshipped. But I was not at all prepared for the *unconventional* man revealed in those terse Gospels. No one could possibly have invented such a person: this was no puppet-hero built out of the imaginations of adoring admirers. 'This man Jesus,' so briefly described, rang true, sometimes alarmingly true. . . . He was sudden death to pride, pomposity, and pretense."—*Ibid.*, p. 86.

Phillips speaks of a Person who emerged from the historical record as "a man of such complete authority that he could remain in command of a situation even when the odds were heavily against him." Noting that He would face murderous crowds unflinchingly and walk through them unscathed, Phillips observes that "this sheer strength" was most evident after many hours of prayer, especially the unspeakable agony in the Garden of Gethsemane. "It was this strength of human character which struck me again and again. We are not being told of a superman but of someone supremely human."—*Ibid.*, pp. 86, 87.

Phillips refers to our Lord's unrelenting pursuit of duty, wearied often with the demands on His physical resources, touching the untouchables of society, denouncing the leaders of so-called "religion," speaking fearlessly to the violently insane, weeping in the presence of human sorrow and in the face of coming doom that blackened the horizon of His countrymen. No one reading the gospel record can overlook His terror as He went into Gethsemane, sweating in anguish.

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Then Phillips sums up his deep personal conviction: "If, as I believe, this was indeed God focussed in a human being, we can see for ourselves that here is no play acting, this is the real thing. There are no supernatural advantages for this man. No celestial rescue party delivered him from the power of evil men, and his agony was not mitigated by any superhuman anaesthetic. . . .

"Here in the four Gospels, fragmentary as they sometimes are, emerges a real man, whose perfect integrity is compelling."—*Ibid.*, pp. 88, 89.

Spiritual Strength Through Prayer

The secret of our Lord's greatness, His persuasive-ness, His unsullied integrity, His unflinching composure against the worst odds ever faced by a human being, was His prayer life. Whatever we say about His faith and integrity begins here. He was dependent upon His heavenly Father. Jesus was a man of prayer.

Jesus could have lectured from morning to night about theology; He could have been a super organizer of missionary activity and welfare outreach, convincing everyone of His religious qualities. But the surest clue to what He really thought about God and people was revealed in His prayer life.

It was Jesus' prayer life that shows us how to cope with life's realities: "In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard for his godly fear" (Heb. 5:7, R.S.V.). He prayed as every man and woman should pray, as they must pray, if they are to resist temptation and come off overcomers when facing almost-overpowering opposition and circumstances.

Jesus truly communicated with God. And God talked to Jesus, making His presence and approval known. Jesus demonstrated that God is a self-revealing Person and that He made men and women to communicate with Him.

Further, Christ's prayer life revealed much about the effect of prayer on the life of a human being. No person can hope to live an unsullied life without prayer, no matter how mature he or she may be. In Jesus we can see what prayer can do for any man or woman. Prayer made the difference in the life of Jesus. If He had not prayed as He did, He would not have lived as He did.

Ellen White says: "Human weakness and tears were His portion; but He sought unto God, praying with His whole soul, with strong crying and tears; and He was heard in that He feared. The subtlety of the enemy could not ensnare Him while He made God His trust, and was



obedient to His words.”—*Signs of the Times*, May 10, 1899.

Our Lord’s prayer life is an open “secret.” Jesus devoted time to prayer not only when pressed by emergencies but as a natural function of His life, such as breathing.

“And in the morning, a great while before day, he rose and went out to a lonely place, and there he prayed” (Mark 1:35, R.S.V.). Such was His open secret. His enemies were forced to confess, “Never man spake like this man” (John 7:46). If they had known, His secret was because never did a man pray like this Man! His example was not to show us how God would pray, but how men and women must pray.

Set times for prayer are absolutely essential. But prayer, like breathing, is not limited to special occasions or set times. “Prayer in secret, prayer while the hands are engaged in labor, prayer while walking by the way, prayer in the night season, the heart’s desires ever ascending to God—this is our only safety. . . .

“We must look to Christ; we must resist as He resisted; we must pray as He prayed; we must agonize as He agonized, if we would conquer as He conquered.”—Ellen G. White, *Review and Herald*, Nov. 8, 1887.

We all know how easy it is to neglect prayer—not that we are necessarily involved in gross sins or deliberate rebellion. Yet we know how easy and almost imperceptibly we neglect prayer, because it becomes so familiar. We become impatient after a few fitful attempts, or bored after thinking prayer more an obligation than a privilege, or consider prayer unnecessary after we rationalize away God’s answers.

Jesus expected and received much from prayer. He

reduced His prayer principle to a few words: “Every one who asks receives, and he who seeks finds, and to him who knocks it will be opened” (Luke 11:10, R.S.V.). These words were spoken after outlining His model prayer. Jesus illustrated His prayer principle with a story about a man who, when suddenly visited by unexpected guests, went to a neighbor and implored some bread in order to feed his hungry friends.

By contrast Jesus taught in this story that if a selfish man would grant a request to a troublesome neighbor, how much more would God answer our requests, especially when we ask in order to serve others. This instruction in Luke 11 is a mirror of our Lord’s way of life. He sought blessings and strength daily in order to serve better His fellow men. But His instruction should not be passed over quickly.

Christ’s example should force us to examine our prayer life. Do we ask for specific blessings that will make us more like Jesus? Do we use prayer somehow to take the place of duty? Can we expect God to answer our prayers if in so doing He would dishonor His own name? Do we know the difference between genuine prayer and the impulse of the moment?

We must face up to the reality that all those who desire to live as Jesus lived (as He has commanded us) must have the faith of Jesus (Rev. 14:12); if we are to possess the faith of Jesus we must pray as He did. “All that Christ received from God we too may have. Then ask and receive. . . . The Holy Spirit will take the things of God and show them unto you, conveying them as a living power into the obedient heart.”—*Christ’s Object Lessons*, p. 149.

Jesus knew that without a genuine prayer life even intense religious service could become a spiritual trap. He knew from observation and experience that when men and women are physically and mentally tired and emotionally exhausted—even in doing good for others—the will is weakened and temptations seem more appealing. Ellen White noted: “It is not wise to be always under the strain of work and excitement, even in ministering to men’s spiritual needs; for in this way personal piety is neglected, and the powers of mind and soul and body are overtaxed.”—*The Desire of Ages*, p. 362.

Prayer keeps everything in perspective. It is easy for busy men and women, whether they be fathers and mothers with energetic children, or church workers constantly seeking to win others to our Lord’s family, to feel, almost unconsciously, that success is the result of their own wills and perseverance. Spiritual pride is subtle, hard to recognize, and almost incurable.

Could there be a greater evidence of the power of prayer than what happened during those few hours in Gethsemane? To see our Lord in such distress, caused not by His own poor judgment, but by His love for us all, brings tears to our eyes.

Gethsemane was no sham affair. Success was not inevitable. The outlook, humanly speaking, was desperately bleak. It seemed, from all outward evidence, that Jesus had failed His mission. The guilt and ingratitude of men and women seemed beyond redemption. His own people had rejected Him; His disciples were either betraying Him or losing courage fast; it didn’t seem that He had broken through and truly convinced men and women who He was. All Jesus had with which to fend off satanic

doubt was His own experience, the truths of Scripture—and prayer. Prayer, yes!

His humanity cried out three times those chilling, bitter words, "If it be possible, let this cup pass." But always He added, "Nevertheless not as I will, but as thou wilt" (Matt. 26:39). When the disciples aroused themselves from their weary sleep they hardly recognized Him; "his sweat became like great drops of blood falling down upon the ground" (Luke 22:44, R.S.V.).

He prayed for His weak disciples; He prayed especially "for His own tempted, agonized soul. . . . Three times has humanity shrunk from the last, crowning sacrifice."—*Ibid.*, p. 690. But always He breathed submission—the last stretch of trust when all else seemed lost.

The Product of Prayer

After Jesus spent hours of anguish such as no man ever endured, bloodied in the duel with Satan, we find Him not prostrate, conceding the field to Satan, and plastic in the hands of His adversaries. Hardly. We find Him in command of the situation, awakening His disciples, facing up to the murderous gang led by Judas that was coming from the Temple, and standing in dignity and glory before the hardened soldiers and callous priests. His actions were the product of prayer.

If anyone should doubt that prayer matters, or whether prayer is more than autosuggestion; if anyone wonders whether prayer can galvanize the mind, spirit, will, and vision into an all-conquering, clearheaded child of God—let that person take a long look at Gethsemane. Study the Man when He began to pray at the beginning of the Garden ordeal—then contemplate Him as He leaves the Garden.

Jesus did not merely talk to Himself in Gethsemane and thus transform Himself into the Man who faced the world as He did on that black Friday. Prayer for Jesus was not mere mental reflex. Nor was prayer an automatic procedure whereby God would give Him whatever He asked if He prayed long enough.

Prayer is talking with God, the God who made men and women with the capacity to hear Him respond. Whatever else Jesus demonstrated in Gethsemane, He proved that prayer is the most awesome human experience available to men and women. Whatever happened to Jesus during those long, dew-drenched hours in the Garden can happen to you and me whenever the lights flicker and the mooring rope begins to slip in our lives.

Prayer is the Christian's open secret. He who longs to reflect the character of Jesus will be praying as Jesus prayed. □

When You're Young By MIRIAM WOOD

Straws and Cars

MY GRANDMOTHER was a firm believer in proverbs. She could always come up with an aphorism to fit any situation. Moreover, she was convinced that the saying was bound to be true or to come true. In my youthful egocentricity, I scorned these homely bits of wisdom, my inborn rebelliousness being intensely activated by them. This didn't bother my grandmother one bit. "Just wait and see," she'd smile. And I have waited—that is, I have lived a respectable number of years and now I have seen. Proverbs are, for the most part, true. They have universality.

Take, for instance, "Straws show which way the wind blows." Translated into human experience, a cumulative record of supposedly trivial actions adds up to an entire life philosophy. It isn't what people say; it's the little things they do. All those small straws blowing in the wind can ne-

gate the most brilliant oratory. Or they can reinforce and validate the oratory. Actually, when the straws are a validation of a stated philosophy, I am inclined to think there won't be as much oratory involved as when the straws are a negation, but I can't prove that.

What I'm leading up to is the habit most Christians have of fancying themselves strong protagonists of Christ's teachings. Few of us ever consider ourselves poor advertisements for Christianity. After all, we can learnedly discuss the Sabbath and Creation and agape love and witnessing and Christian commitment and . . . and . . . and . . .

People who know about all these important topics don't have to worry about little things—do they?

We'd been having an absolutely horrendous winter here in Washington, D.C. Unaccustomed as we were to weeks on end of ice and snow and miserable driv-

ing conditions, many of us found our tempers a bit frayed from the constant inconvenience and from the necessity of starting earlier to meet appointments and being blown about by an incessant arctic wind, and of facing heating bills of staggering proportions.

In this frame of reference I came out of the 11-o'clock Sabbath service very much inspired and stimulated by my pastor's sermon. Even the cutting wind couldn't dim my enthusiasm. But something else dimmed it in a hurry. On the icy parking lot, churchgoers had deliberately parked in such a way that an entire line of cars was completely blocked in. What if there'd been an emergency, a death, a shattering need to get one of those cars out immediately? One would have needed a giant crane to lift it out of its imprisoned position.

A young girl a few steps behind me exclaimed in disbelief, "My car is blocked in! I must leave right now—I have an appointment—I'm expected—I have a long way to drive—what shall I do?"

I sympathized with her devoutly. From her manner I gained the impression that perhaps she wasn't a member of my church, or was a very new church member.

That made me all the more concerned as she continued, "What Christian would do this kind of thing? I thought that the essence of Christianity is to treat others as you'd want to be treated yourself—and I can't believe anyone would want to have a car blocked in!"

Lamely, I admitted that I couldn't agree more. I waited with her awhile, murmuring small inanities such as "Surely the people will hurry right out to these cars"—but they didn't, and finally I had to leave, as I had guests arriving for Sabbath dinner.

Well, there may not be many real straws blowing in a snowy, icy gale, but there were plenty of figurative straws on the church parking lot that Sabbath. I just wonder how valid an indication they were of the real philosophy of some "practicing" Christians.

Divorce and Remarriage

IN THE FEBRUARY 17 issue of the REVIEW four and one-half pages of fine print and more than a page of comment by a General Conference vice-president were devoted to an Annual Council article on divorce, remarriage, and church membership. The basic Biblical principles involved in this vital subject might be stated quite briefly (all texts are from R.S.V.):

1. "And I say to you: whoever divorces his wife, except for unchastity, and marries another, commits adultery" (Matt. 19:9).

2. Jesus said to the woman taken in the act of adultery, "Go, and do not sin again" (John 8:11).

3. "He who conceals his transgressions will not prosper, but he who confesses and forsakes them will obtain mercy" (Prov. 28:13; see also Isa. 55:7 and *Testimonies*, vol. 7, p. 263).

Let us examine the official action in the light of these principles:

1. If a person is disfellowshipped because he has sexual relations with a person who is not his spouse, how can he be restored to membership while he is still living in the same sinful relationship that was responsible for the loss of his membership?

2. The action's criteria for readmission are that the applicant "shall give evidence to the church that the Holy Spirit has done effective work in his heart," "shall have revealed sincere repentance for his violation of the divine ideal," and "shall have confessed his wrongdoing." No mention is made of the need for forsaking his sin, a need the Scriptures clearly require. If a member is disfellowshipped for working on the Sabbath, he must desist from working on God's holy day before he can be reinstated into church membership. Should not the adulterer be expected to stop committing his sin?

3. The action states, "A period of years shall be re-

quired between the time of divorce and application for readmission to church membership. . . ." Does the mere passage of time make sinful acts right in the sight of God, society, and the church? Can a person living in adultery reveal "the reality of a renewed Christian experience" and demonstrate "the stability of a new home" that is not recognized by God as a valid union?

4. The action cautions against the use of "the terms *guilty* and *innocent*. . . ." The church . . . should use great care in describing the parties to a divorce. . . . The fact is that if we are to follow the guidance of our Lord, the church must determine whether one of the married partners has committed adultery. This means making a moral judgment. Otherwise, Christ's words are devoid of meaning.

5. In Appendix C, the statement is made that "the application of these Bible-based principles is no easy matter." If this is so, it is primarily so because the heart of the problem has been made an emotional issue. We are unwilling to require the guilty spouse to relinquish his unlawful marital partner and live a celibate life, which is the only Biblical alternative unless there can be a reconciliation with the original spouse. The adulterer's right to sexual satisfaction has been given higher priority than have theological principles.

6. The innocent partner, especially if it is a woman, is clearly discriminated against in this action. We must remember that a 40-year-old woman, with four children, who has been abandoned by a faithless husband may have little opportunity for an acceptable second marriage, and thus have celibacy thrust upon her. Does the guilty one deserve more consideration in his sin than she does in her innocence?

7. Divorce is always a tragic event, and there are no wholly satisfactory solu-

tions for it once it occurs. The best treatment is prevention. The Biblical principles that govern divorce, remarriage, and church membership are clear. They should be faithfully applied in loving concern for all the parties involved. Although the statement of the Annual Council presents the inspired counsel that should

govern the handling of this most serious marital problem, the recommendations of the council are not consistent with the principles. Rather they hold open the door to continued unbiblical divorce and remarriage as a valid option for Seventh-day Adventist members.

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

Condition for Justification

THERE IS NO way we can produce deeds that will justify us, not even with all the help available to us from God. "The only way in which he [the sinner] can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner's account. Christ's righteousness is accepted in place of man's failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as He loves His Son. This is how faith is accounted righteousness; and the pardoned soul goes on from grace to grace, from light to a greater light."—*Selected Messages*, book 1, p. 367.

The only way we can be justified is by believing in Jesus. But just because we cannot earn justification does not mean that our deeds are worthless. We can love with our deeds, we can be faithful and loyal with all the ability that God has entrusted to us, and this is a condition for justification (see Heb. 5:8, 9).

"His [Christ's] righteousness is imputed only to the obedient."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rom. 3:31, p. 1072.

"You cannot equal the copy; but you can resemble it and, according to your ability, do likewise."—*Testimonies*, vol. 2, p. 170.

Loving and faithful obedience to the extent of our God-given ability not only fulfills the condition for the

gift of justification but it changes our hearts, and we become like Jesus. This is called imparted righteousness or sanctification.

"An infinite sacrifice has been made that the moral image of God may be restored to man, through willing obedience to all the commandments of God."—*Sons and Daughters of God*, p. 45. So imparted righteousness, or sanctification, comes to us by believing in Jesus for right doing.

The three angels' messages are the everlasting gospel, the good news that man can be made right with God by believing in Jesus. I like to paraphrase Revelation 14:12 this way: Here are they that lovingly and faithfully keep God's commandments with all their God-given ability, and believe in Jesus for their justification. The third angel's message is, indeed, right doing by believing in Jesus. (See *Selected Messages*, book 1, p. 372.)

"Everyone who will humble himself as a little child, who will receive and obey the Word of God with a child's simplicity, will be among the elect."—*The SDA Bible Commentary*, Ellen G. White Comments, on Eph. 1:4, 5, p. 1114.

"The enemy of man and God is not willing that this truth [justification by faith] should be clearly presented; for he knows that if the people receive it fully, his power will be broken."—*Review and Herald*, Sept. 3, 1889.

WALTER HAFFNER
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After Many Days

To our consternation

the army officer immediately

excused himself, and then . . .

By A. F. TARR

THE TIME WAS WORLD WAR II. The Calcutta-Gauhati train had arrived late at its destination on the banks of the Brahmaputra River. All through the night the passengers had been without light in their coaches, and the engine had had to stop at intervals to correct other mechanical difficulties. The bus we had been scheduled to catch from Gauhati to Shillong, Assam's capital, had already left, and now three missionaries, to their great disappointment, had several hours to face with nothing to do and no provision for lunch.

Then suddenly we remembered that there was a United States Army camp somewhere in the vicinity—and how better could we spend our waiting time than by paying its men a visit? Also, who knew but that it might also provide a solution to our lunch problem!

Having located the camp, we entered and were greeted cordially by the senior officer, who arranged some seats for us under the shade trees outside his headquarters. He then passed around a packet of cigarettes, which he was

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astonished to see all three of us decline. Next followed a box of cigars. Then, having failed with all these, he offered us beer and other drinks. Finally, obviously dismayed at our continued refusal, he querulously ventured, "You will stay for lunch, won't you?" To this we heartily agreed.

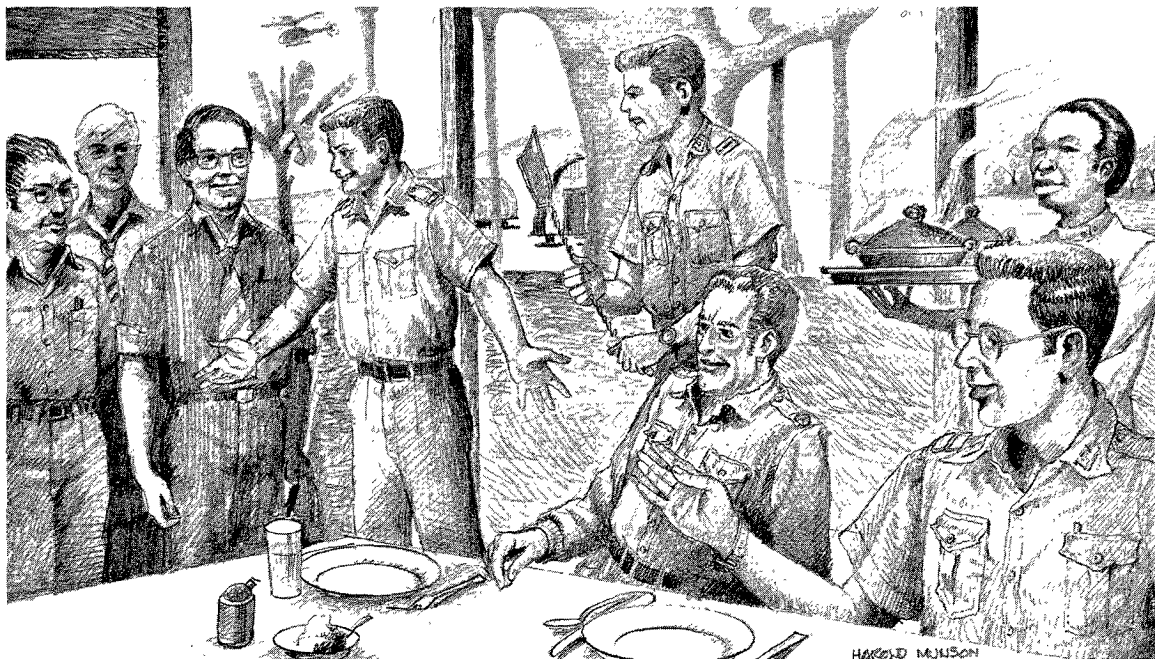
As conversation continued, we told the officer that we were Seventh-day Adventist missionaries. "Oh!" he exclaimed and, to our consternation, immediately excused himself. A few minutes later, however, he returned, giving no explanation for his sudden disappearance.

When lunchtime came he led us to the mess room where, on the well-supplied deck, were spread the dishes for the meal. But what was our dismay to see as the first and main course a large dish of pork! We had refused the cigarettes, the cigars, and the drinks, but had heartily accepted his invitation to lunch. What would he now think of our refusal of this, his main dish for the meal?

But before I had time quietly to pass the pork by, he took me by the arm, saying, "Don't worry about this. When I learned that you are Seventh-day Adventists I feared that it might just be our luck today to have pork as the main dish, so I hurried to the kitchen to have something else prepared for you. You will find plenty to take its place."

Before we sat down to eat, the officer introduced us to his fellow officers. "This gentleman," he said as once more he took my arm, "is a missionary of the Seventh-day Adventist Church, of which my mother is a devout member." Hardly believing my ears, I listened as he introduced the two other missionaries, Elders O. A. Skau and O. W. Lange, using exactly the same words.

Later, as we walked out of the mess room after our very enjoyable meal, our host inquired, "You know, my mother in America would be so greatly thrilled to have a picture of her son here in India in company with three Seventh-day Adventist missionaries. Would you mind?" Of course we wouldn't, so he sent one of his associates for his camera. Together the four of us stood while the picture was taken. Then I inquired whether he would



mind if the same picture might be taken on my camera. I was not sure that this would be permitted in an Army camp, but he readily agreed. When the picture had been taken, I asked whether he would mind giving me his mother's address, to which he assented, and he wrote it in my little Pacific Press diary.

My reason for wanting her address? I was apprehensive lest the officer forget to send his picture or lest it might go astray. But more important still, I knew that a mother whose son was so proud of her and so unashamed of her religion was surely praying for him, and that he might be nearer the kingdom than she perhaps realized. I felt her faith would be greatly strengthened when she learned how graciously her son had hosted three of her missionaries serving abroad.

Following this incident a very happy relationship sprang up between the Army camp and our Assam Mission. One of the many gifts that came to us later was a jeep, the service of which became invaluable to the mission, and which saved many blistered feet, including my own. The United States Army, in its program for the invasion of Burma, had built a jeep trail over the mountains past the very gate of our mission school, and now with the aid of the jeep we could ride that road for the full 35 miles that separated our Assam Training School at Jowai from Assam's capital, Shillong. What a blessing that road came to be!

Handwriting I Did Not Recognize

In the years that followed I thought often of that officer who had treated us so kindly in his Gauhati camp, and of his devoted, praying mother. Surely God's Spirit was tenderly reaching out for her son. But with the diversion of our paths—the son no doubt back to the United States and I to the (then) Northern European Division—no word came. After a lapse of 13 years, while serving in Northern Europe, and at the time attending meetings in the Polish Union, I received a batch of mail from my secretary in Edgware, England. Included was a letter in a handwriting I did not recognize, and bearing a name that for the moment I could not recall.

It began by inquiring whether I were by chance the same person who once visited an American Army camp in Gauhati, India. To refresh my memory it told of three missionaries arriving there one morning. It told of the cigarettes offered, the drinks, and the pork! The writer said he had just read an article by a person with my name in a REVIEW AND HERALD, to which his mother subscribed. If I was the same person, he requested, would I write to him immediately, and that if ever I came to the States we must by all means arrange to meet. He was addressing his letter in care of the REVIEW, hoping that the publisher would know where to reach me. The letter ended with the words, "It will interest you to know that I am now studying to become a member of the Seventh-day Adventist Church.

Did my heart leap for joy at this word! Immediately I replied, assuring him I was the same person and had thought of him often since that happy day we had spent together at his camp in India. I encouraged him to allow nothing to stand in the way of his uniting with our church.

Our correspondence continued, and before my next visit to the States this greatly welcomed statement was

included in one of his letters, "It will interest you to know that I am now a baptized member of the Seventh-day Adventist Church, and they have made me superintendent of our Sabbath school." Would I on my next visit to the States, he asked, give him a telephone call collect from New York City, stating where and when we might meet? Could I possibly spend a Sabbath with his church?

The Greyhound bus on which I traveled was delayed in its arrival on a Friday evening at the city where his mother lived. But what a thrill it was to see from the bus window the tall, six-foot-three former Army officer by the side of his little mother, and to nearly fall into their arms as I stepped out to greet them.

We spent that night in his mother's home and left early Sabbath morning for his church, 80 miles away, to spend the day with the members. Friends had gathered from far and near. One member of the family, not a church member, had come 300 miles to be present, and what a happy time we all spent together.

How Great Thou Art

Never could one forget the sweet face and gentle voice of the officer's dear mother as for our special music for the morning she sang that wonderfully appropriate song "How Great Thou Art," so aptly reminiscent of the mighty hand of God that works in the lives and affairs of His children.

At the close of the service the district superintendent, on behalf of two of the farming brethren whose homes were adjacent, invited the entire church to share with them in what was an unforgettable repast, and then an afternoon of happy fellowship and stories of our worldwide missions.

"Do you remember the letter you wrote me from India, and the picture you sent?" the mother inquired of me as in the late afternoon her son drove us back to her home. "It is now the prized possession of my son. I gave it to him on the day he was baptized."

The dear mother has since been laid to rest, but the steadfastness of the son remains unmoved—a fitting monument to a mother's loving prayers, and a reminder of the poet Tennyson's memorable words "More things are wrought by prayer than this world dreams of."

From the son's last letter, dated August 26, 1972, I quote: "Such a warm feeling came with your letter. How fine it will be when we are all in the new earth and enjoy the privilege of unlimited fellowship with loved ones and friends."

So many of life's experiences are sparked by little events, often unsought and even undesired, like the delay of a train or the missing of a bus, yet all woven into a pattern by One who sees the end from the beginning. Nor need we be disheartened by any apparent delay. "Thou shalt find it after many days" (Eccl. 11:1) still holds good of the seed we are sowing and the prayers we are offering. Those "many days" may span, with surpassing significance, the intervening years between our seed sowing and those thrilling contacts that await us in the kingdom of God.

Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there, sometime, we'll understand.

—Maxwell N. Cornelius □

Reader to Reader

In the light of Ellen White's counsel against certain forms of fund raising (bazaars, suppers, and fairs—see *Welfare Ministry*, pp. 289-292), what are some acceptable methods of raising funds for worthy church or school projects?

► As I understand the counsel referred to in *Welfare Ministry*, any fund-raising project designed to obtain means without sacrificing is condemned.

However, this does not seem to condemn sales of every kind. In New Testament times believers were advised to sell property and donate the funds to the church. If, then, certain items were sold today it may be that their sale would represent the same type of sacrifice on the part of church members. Some "junk" sales do not represent any real sacrifices.

Apparently, food sales are not entirely condemned either. *Counsels on Diet and Foods*, p. 442, tells of church members providing healthful vegetarian meals for the crowds at a State fair in Battle Creek. Here the admonition is given to us to do this whenever possible, making sure our efforts are educational. A similar story is told in *Testimonies*, vol. 4, p. 275. Perhaps it would be well to have a bake sale—not one where cakes and pies are sold, but where whole-wheat bread and vegetarian entrees are sold to the public.

I would like to see our fund-raising projects become more valuable from an educational point of view rather than being merely a fund-raising scheme.

CHARLA TRIVETT

Collegedale, Tennessee

► According to the Bible there is only one right way to raise church funds—through tithes and freewill offerings.

God's church should never be used for the purpose of selling merchandise. Peter instructed the people (see Acts 4, 5) to sell what they had and then bring the money to the apostles. We are to bring God our gifts, not merchandise to be sold.

MARGARET BARNETT

Blacksburg, Virginia

► I would suggest that the sale of greeting cards is an acceptable fund-raising plan. This may be done by individuals or by groups such as a Sabbath school class or division, or the Home and School

Fellowship. A reliable firm should be chosen.

GLADYS SCHMIDT

Wayland, Michigan

► Ellen White says, "As God's work extends, calls for help will come more and more frequently. That these calls may be answered, Christians should heed the command, 'Bring ye all the tithes into the storehouse, that there may be meat in mine house.' Malachi 3:10. If professing Christians would faithfully bring to God their tithes and offerings, His treasury would be full. There would then be no occasion to resort to fairs, lotteries, or parties of pleasure to secure funds for the support of the gospel."—*The Acts of the Apostles*, p. 338.

To me this statement says clearly that our tithes and offerings should be the source of funds for worthy projects. See also *Patriarchs and Prophets*, p. 529, and *Testimonies*, vol. 9, p. 91.

ELMER WATSON

College Place, Washington

► The most satisfying money-raising project is canvassing. When Canadian Union College

expanded in the early part of this century, each member of the conference was asked to sell three copies of *Christ's Object Lessons* and contribute the profits to the school fund.

In our elementary school, pupils raise money by colporteur-ing in the neighborhood. This is done as an "activity" rather than a recess break. Why not engage in a project in which we work together for the Lord? His blessings are evident as we do our part to hasten the coming of our lovely Jesus.

JAMES MAYS

Saint John, New Brunswick

In harmony with Ellen White's counsel, in the early 1900's the denomination conducted a campaign of selling 300,000 copies of Christ's Object Lessons to liquidate a debt of about \$300,000 on Seventh-day Adventist schools (the equivalent of \$3 to \$4 million today). In addition, Ellen White contributed her royalties.

A similar project of selling Christ's Object Lessons for the relief of our schools is presently being planned and will be announced soon.—Editors

► I suggest having one day a month set aside for children, properly supervised, to sell *Life and Health* door to door or on the street. Besides earning profits, each child would receive a valuable education by spreading the health message.

Cooking and baking classes also have a double benefit: they raise funds and they educate neighbors on healthful foods.

HELEN GRAHAM

Woodland, Pennsylvania

► In conjunction with a church social, which we knew would be well attended, we had a used-book sale. We asked members to bring books they no longer wanted. We specified that these books be products of our Adventist publishing houses.

Many books were contributed, and within a couple of hours they were all sold. Because the proceeds went to a worthy cause, most of our customers gave us more for the books they selected than we asked. Some members asked for special books, including out-of-print titles, for which they were willing to give generous contributions.

The beneficiary of the funds was the cradle roll Sabbath school Investment. It was heartwarming to see church members, many of them newly baptized, and some of them poor, eagerly buying books for their families or for missionary purposes.

RUBY CAMPBELL

Holly, Michigan

► The best way to raise funds for church or school projects is through sacrificial giving and systematic benevolence.

NORMAN FELTMAN

Bridgeton, New Jersey

NEXT QUESTION

We are having a problem in persuading our son to go to the academy next year. He thoroughly enjoys our country living, having an island on which to roam, a place to swim and snorkle, and water on which to ride his own motor boat. He feels that leaving home would put an end to his happiness. We have not been able to get him to stay away from home even for a night. Attending summer camps or visiting relatives are not sufficient inducements for him to make his break from home. How can we prepare him to go to the academy?

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

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

New Mother's Love

By GERITA LIEBELT

Bouncy brown curls, big blue eyes,
Sweet baby talk, soft little sighs,
Tender little ways, fascinating charms,
Eager little outstretched arms.

I would like to hold you close to me forever,
But real love lets go, to grow.
My heart longs to give you everything
Your heart desires, but real love says No.
I ache inside every time I need to punish,
But real love says it must be so.
Oh, my precious little girl,
How much I love you!
But how much I love you
My actions will show.

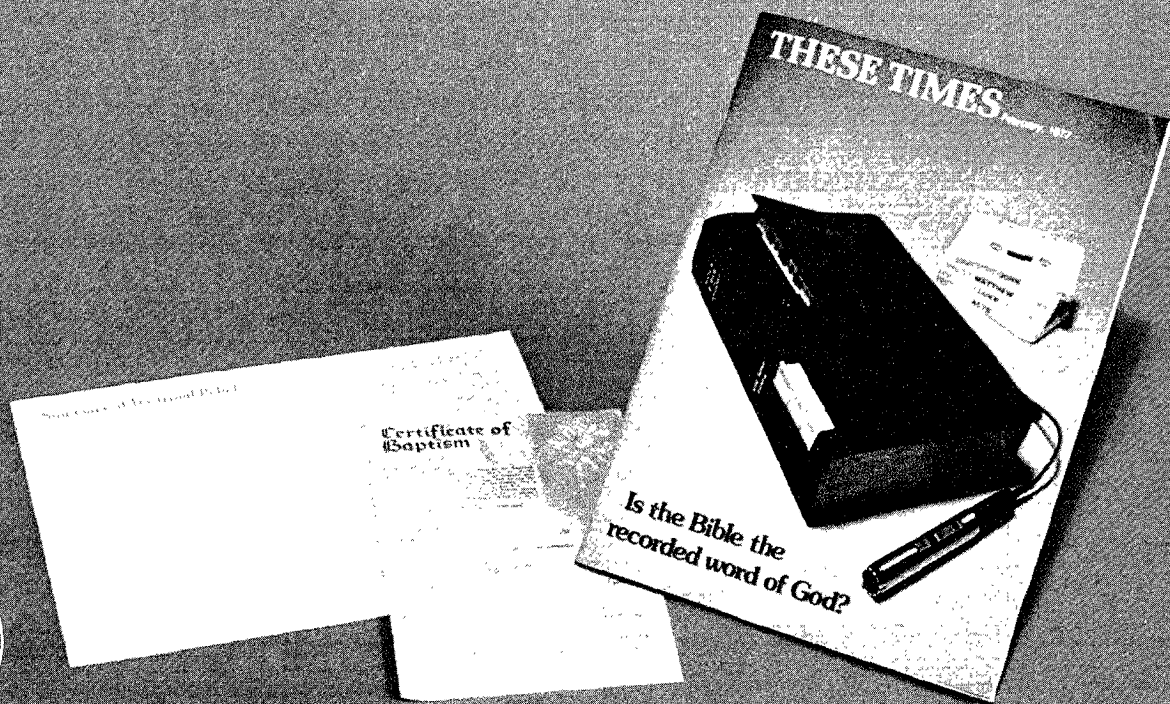
These Times introduces a revolutionary breakthrough in magazine evangelism—to present the entire Adventist message to its readers during a single 12-month period.

Never before has any missionary journal attempted to publish an article on every one of the 27 key Adventist beliefs during a single 12-month period. But this year the editors of *These Times* decided to shatter all past records and achieve an innovative concept in magazine evangelism.

Consequently, beginning with the August, 1977, issue and running through July, 1978 (the 1977-78 subscription year), *These Times* will publish articles covering each of the 27 primary Adventist beliefs listed in the standard baptismal certificate. In addition, twelve of these articles—covering the twelve vows taken when a person is baptized—will be printed as four-page centerspread pullouts that you can share with interested persons. This year when you sponsor *These Times* subscriptions, you know the reader will be exposed to **every** key doctrine of the Adventist Church.

The editors of *These Times* strive to publish the best magazine possible, month after month, year after year. Perhaps that's why *These Times* captured three top magazine awards last year alone.

If you analyze your investment in terms of souls, we know you will select *These Times* as your key medium to bring others closer to Christ and to the message He taught. The special 1977 campaign rate for April and May is \$4.25 for a one-year subscription (12 months). Add 75¢ for each overseas and Canadian subscription. Be sure to turn in your orders early so that all readers will receive the August issue.



**Southern
Publishing
Association**

Please place your orders through your church Lay Activities secretary or Adventist Book Center.

Ecumenicity in Decline

The ecumenical movement is in the doldrums, recently declared Michael Hurley, S.J., an Irish Jesuit who is director of the Irish School of Ecumenics in Dublin. The Irish priest spent Christian Unity Week on the campuses of two Twin Cities, Minnesota, area seminaries—United Church of Christ and St. Paul (Roman Catholic).

He said Christian disunity is "scandalous" and that the division of Christians contradicts the will of God and distorts the witness of the church. As a result, he said, Christian churches, in effect, are squandering their resources, and many things that must be done do not get done.

Because they are fearful of losing their identities, churches allocate more and more of their resources to the maintaining of their identities, he charged.

These arguments for ecumenicity are not new. They have been urged for years. They have long since proved ineffective, for, as Mr. Hurley admits, the ecumenical movement is today in the doldrums.

For churches with strong doctrinal emphases, church unity is impossible. There is no way of conducting discussions that will lead to unity of belief. This is because of the way God has given His revelation to the human family. He does not hand His truth to them on a platter, with doctrinal statements carefully summarized as in a creedal document. Instead, He expects men and women to search for truth as for hidden treasure. It is to be found in what some 40 writers, inspired by the Holy Spirit, have said in the Old and New Testaments. But few Christians are willing to search for themselves; they prefer to accept what someone else declares to be the truth.

Only by allowing a wide latitude in doctrinal understanding and practice could churches hope to reach a measure of unity. But such a broad base, which would leave the church little more than a society promoting social action, would be strongly opposed by theologically sensitive bodies.

A Special Message

Seventh-day Adventists believe that God has established them to proclaim a special message to the world at this time. This message declares that God is about to set up His eternal kingdom and urges men and women to prepare for that kingdom. Their message is like that of John the Baptist and Jesus, who proclaimed, "Repent: for the kingdom of heaven is at hand" (Matt. 4:17; cf. 3:2). Adventists could not possibly join with churches that do not share their convictions. In fact, a part of their special message is to tell Christians to leave bodies that do not embrace God's message for this time (see Rev. 18:4).

Prophecy declares that one day ecumenicity will be achieved, but it will be not a God-sponsored unity but one sponsored by the antichrist (Rev. 13:17). For these and other reasons the Seventh-day Adventist Church has

stood aloof from movements seeking to unite all Christendom. The Seventh-day Adventist Church would be happy to have other church bodies join them in doctrinal conviction and sense of mission, but they shun with horror any suggestion of compromise either in belief or in their unique sense of destiny.

D. F. N.

New Bible Translations

In 1976, Bible translations appeared in 29 new languages. This brings the total to 1,603 languages and dialects in which the Bible, in whole or in part, is being published.

The complete Bible is available in 262 languages; the New Testament in 401, and portions of the Bible in 940. If only a portion is being published, the book of Mark is the most popular choice.

Explains Dr. Eugene A. Nida, executive secretary of the American Bible Society's translation department, "Mark tells the story of Jesus in a direct, dynamic way. It avoids the long genealogy that begins in Matthew, the long Old Testament quotations in Luke and the philosophic prologue of John." But the choice may vary with the culture: Matthew is preferred in the Moslem world, Luke in the Latin, and John in India.

The work of Bible translation goes back many years, the first major task being undertaken before the birth of Christ. At that time the Old Testament Scriptures were translated into Greek. Known as the Septuagint, the translation became the Bible of Greek-speaking Jews. After the institution of Christianity, translations of the Old Testament were made into Syriac, a language spoken north and northeast of Palestine, Coptic, spoken in Egypt, and Latin, spoken in Rome. The New Testament was written in Greek, hence did not require translation into this language, but it was early translated into Syriac, Coptic, and Latin.

As Christianity spread, the need for new translations arose. In England, for example, the Latin Vulgate served the Christian church until portions, such as the Psalms, the Gospel of John, and the Ten Commandments, were translated into English. After the ninth century the Gospels and large portions of the Old Testament were translated. Wycliffe was the first to translate the entire Bible, which he completed in 1382.

After the invention of printing came William Tyndale's New Testament in 1525.

Since Tyndale's day scores of English translations have been produced. And the United Bible Societies, an international fellowship of 59 Bible societies, of which the American Bible Society is a member, aim each year to make the Scriptures available in additional languages. In 1976 the United Bible Societies provided support to more than 500 Bible-translation projects.

We salute the efforts of the Bible societies and the translators.

D. F. N.

must be elated when he hears Adventists talking about leaving the cities. If most Adventists moved into the country, 180 million people potentially could elude the primary focus of the church.

I do not say that we should actually live in the city as a necessity to service, but if the temptation to forget the work in cities is the consequence of country living, then it is better that we stay in the city. The country philosophy is certainly justifiable for health and environment concerns, but the city should be the main focus of the service of the church.

DOUGLAS SLOANE
Boston Urban Ministries
of the Seventh-day
Adventist Church
Boston, Massachusetts

With the drought in the West and the energy shortage in the East, how much more important it is to raise our own food! However, I don't know of any of our colleges that teach agriculture.

MRS. FRANK L. MILLER
Keene, Texas

► *Andrews University, Berrien Springs, Michigan, offers B.S. and A.S. degrees in agriculture; Pacific Union College, Angwin, California, offers a B.S.; and Loma Linda University, Loma Linda, California, offers M.A.T., B.S., and A.S. degrees.*

"In Diversity, Unity"

There is a certain spiritual essence of security, magnanimity, and freedom that comes with knowing Christ personally. The editorial "In Diversity, Unity" (Jan. 6) expresses a need for our church for which I have felt deeply for some time.

If we as Seventh-day Adventists truly know God's special will for these crucial days, and have a living relationship with His Son, these facts will be reflected, it seems to me, across the broad spectrum of life—and not to the exclusion of sincere Seventh-day Adventist believers with whom we may happen to disagree.

LARRY MITCHEL
Berrien Springs, Michigan

Ministers—Male and Female?

I am neither advocating nor opposing ordaining women to the ministry, but the March 10 Response From Readers "Ministers—Both Male and Female?" presents me with a theological problem.

Certainly the evidence is that the priesthood in Old Testament

times was exclusively male. But how can that fact provide theological precedent for a Christian-era ministry? Do we not understand priesthood to be totally founded in our great High Priest, with every believer approaching God through Him alone? The context of Peter's "But ye are . . . a royal priesthood" (1 Peter 2:9) clearly indicates the universal body of believers in Christ, male and female. And the 1 Corinthians 12 listing of spiritual gifts, which mentions preaching and prophecy, omits priesthood. How then are we to consider the Seventh-day Adventist minister theologically analogous to the priest?

MINON A. HAMM
Collegedale, Tennessee

The Levitical priesthood has been abolished and is not the same as the New Testament ministry. If the New Testament ministry were established on the principles of the Levitical priesthood, ministers today could attain their position only through a blood inheritance. Blood inheritance was just as much a requisite for being a priest as was the sex qualification.

MARSHALL J. GRSBOLL
Berrien Springs, Michigan

Although many women care little whether men, women, or the blessed angels serve as ministers, we do not believe the view concerning women expressed in "Ministers—Both Male and Female?" in general is representative of that of most men among us.

BETTY KOUDELE
Dowagiac, Michigan

God placed Adam, the man and father, at the head of the family. In 1 Corinthians 11:3, we learn that the head of the woman is man. The church constitutes God's spiritual family, of which Christ is the Head. The pastor, Christ's minister, stands in His place as the human head, or the father of the church family. How, then, could a woman fill this position?

MALINDA RODENBERG
Richmond, Indiana

Galatians 3:28 states "there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Unfortunately, God had to be very patient with the Christian church in general, as well as the Adventist Church, for many, many years while "traditionalists" refused to allow bond and free to worship in the same building as one. Will He have to wait as long for "traditionalists" to shed their prejudice so that male and female may

serve their God in the same pulpit if God chooses to call them individually to this important work? The question is not one of universal principle but of cultural timing. In my generation I've seen the bond become free, and I'm delighted to see women moving into top positions as they are capable.

MERRILL L. ENRIGHT
Loma Linda, California

Since when has "pregnancy and subsequent birth" depended on "male initiative"? What is this "decisive creative act" that God has delegated to man rather than woman? Since conception depends upon two essential cells, since one must be supplied by a male and one by a female, since the act that brings this about is mutual, the man does not reflect even faintly the Father's creative power more than does the woman. If "decisive creative act" is supposed to mean the part of the male in sexual intercourse, please be reminded that conception doesn't even take place at that time.

I agree that men and women were created equal, for different, but equal and complementary, roles. I agree that some of these functions are more obvious than others. I would like to add that there are areas where these roles overlap.

I am not a proponent of the "women's liberation" movement in its popularly conceived radicalism. I rather advocate that all people, male and female, be allowed to reach their full potential. This is possible only when we fulfill God's purpose for us.

CLIFFORD PRIDDY
Monmouth, Oregon

If prior creation of man bequeaths priority, of what inestimable priority are the animals, plants, earth, and sun? And of what low priority the Sabbath!

GENE DAFFERN
Riverside, California

Rightly or wrongly, in present church policy, ordination and the preaching ministry are not one and the same thing. Women often stand before congregations without being ordained, and men are ordained even though their primary ministry is outside the pulpit. We ordain doctors, conference treasurers, hospital administrators, Adventist Book Center managers, academy principals, business managers, and presidents, many of whom are entirely without theological training. We ordain college deans of men, but not deans of women.

As I read *Ministry* magazine, I

get the impression that the Ministerial Association would be happy to see ministerial ordination reserved for the preacher, either as pastor or evangelist or both. Those whose function it is to manage the financial and institutional affairs of the church would be ordained to the deaconate. But as of now, this is not what we do.

More and more qualified women are moving into non-preaching administrative positions usually held by men ordained by virtue of the Lord's call to function in those positions. Should an adjustment be made in present ordination policy?

IRENE WAKEHAM
Riverside, California

The issue during these last days of earth's history should not be whether a male or female brings God's redeeming love and grace to a sin-filled world, but that it is brought.

TAMI FREEDMAN
Collegedale, Tennessee

How is it that women can occupy the same pulpit on the same platform with the same congregation during Sabbath school without their "sexuality" becoming a matter of grave concern and yet cause grave concern half an hour later?

NAME WITHHELD

Women have always been equally qualified and ready to serve God in special ways, even when men have sidestepped their service to Him, as in the cases of Deborah and Ellen White. The analogy of having two effective drivers in one car and thus creating a dangerous if not impossible situation breaks down seriously in instances such as these, where having two drivers is vital so that one can take over at times for the other.

Jesus' choice of an all-male ministry in His times is no more valid evidence of any supposed wrongness of ordaining women as ministers than is His having an all-white ministry any proof of the correctness of not allowing blacks to be ministers of God.

Since both males and females were created in God's image, it cannot be validly argued that the Godhead has only a masculine component.

CAROLE A. RAYBURN
Silver Spring, Maryland

"Ministers—Both Male and Female?" is the most intelligent and Biblical view we've read on the subject.

RAYMOND AND VIRGINIA
LONSON
Bellbrook, Ohio

COVER STORY

Revelation Seminars: Two-Year Success Story

By MICHAEL D. FELLOWS

ABC COMMENTATOR Paul Harvey and his wife, "Angel," joined more than 760 other Chicagoans in one of the two-day-long intensive-study seminars of the three angels' messages.

In Madison, Wisconsin, the church's legal advisor, in a surprise call to the conference office, said, "I have been watching *It Is Written*. Do you think you can get me in on the *It Is Written* Revelation Seminar?"

In New York City a man walked into the Roosevelt Hotel ballroom an hour and a half early. Mrs. George Vandeman, wife of the *It Is Written* speaker, thinking the man was an Adventist pastor, asked for his help in preparing materials for the seminar.

"I'll be happy to help," he responded enthusiastically. As they visited while working, Mrs. Vandeman learned that the man was Robert Lewis, a popular rock singer, who had been viewing the program for years.

And so it has been in every one of more than 100 *It Is Written* Revelation Seminars conducted in more than 30 conferences in the United States, Canada, and Australia.

In Seattle, 650 persons turned out when 400 were expected. In Portland, Oregon, 1,602 attended when 1,200 were expected. In San Francisco, registration had to be closed because of lack of room, and at most of the seminars facilities have been filled to capacity.

In the past two years 30,000 Baptists, Lutherans, Episcopalians, Catholics, Seventh-day Adventists, and others from more than 35 denominations have flocked to this evangelistic outreach—the *It*

Is Written Revelation Seminars.

Soul-winning experiences are related to the seminar staff in every session. Men and women who have faithfully watched the *It Is Written* television program—some for years—express their joy and make this day a time more deeply to explore the teaching of the Seventh-day Adventist Church, which sponsors the program and to which they have been attracted. Ministers of other denominations frequently are in attendance.

These seminars (pioneered by George E. Knowles, now General Conference Lay Activities director) are an outgrowth of a follow-up program to an *It Is Written* evangelistic crusade in Montreal. There a group of Catholic Canadians not only completed the seminar program but also formed the nucleus for one of Canada's most active churches.

The present form of the seminars began in southern California in 1975. In one of the first sessions nearly 1,400

attended the back-to-back sessions on Easter weekend aboard the one-time luxury liner *Queen Mary*, now a floating convention center in Long Beach. The most recent Oregon seminars registered more than 3,100 persons, filling facilities to capacity. Follow-up seminars at sponsoring churches are reporting excellent attendance.

Each full-day session is a complete evangelistic experience in itself, with several hours of intense, in-depth Scripture study. Because of the single-day approach, churches as far as 100 miles from the seminar location benefit directly, since they can send delegations of interested nonmembers along with those who invite them. These delegations return to the local church areas for their own evening follow-up seminar series, using materials and a format prepared by *It Is Written*.

One church member in Grants Pass, Oregon, encouraged three of his friends in Eureka, California, to attend a seminar. When they found that it would not be possible to attend in Grants Pass, they traveled some 400 miles farther from their home to attend the Portland seminar.

In seminars as far away as Australia and as close as *It Is Written*'s own California

home, nearly 18,000 non-church members paid a registration fee of as much as \$12.50 each to hear the distinctive message of the Seventh-day Adventist Church presented in this informal study format.

In the past two years 600 Adventist pastors have enrolled nearly 12,000 of these non-Seventh-day Adventists in the intensive follow-up program that follows. A high percentage of the seminar students are men, who are enthusiastic participants. William Loudin, of San Jose, California, says, "It revealed what was in the Bible—something I had not suspected in my early church training. Now I am seriously considering joining the Seventh-day Adventist Church."

"A main turning point in my life," says Ginger Henderson, of Seattle, Washington.

In Puyallup, Washington, Ron Gehring called the seminar "inspiring and enlightening. The truths were astounding, and the food was incredibly delicious."

Vegetarian Luncheon

The food, which is itself a memorable experience for many of the seminar guests, is a vegetarian luncheon served in the style of the finest hotel and convention centers, yet containing the simple and nutritious elements of healthful cooking. Pecan meatballs simmered in brown gravy, golden-browned mock-fish fillets, broiled tomato, green beans almondine, whole-wheat rolls, and a crisp green salad with strips of turkeylike protein do more than just give nourishment to the seminar students. Instead of coffee, Pero is served as a hot drink. One Holiday Inn waitress who drank a cup before she learned what it was commented, "I really like it. It's better than coffee."

"Our aim," Elder Vandeman says, "is to use this meal as a demonstration of healthful cooking and, in addition, to give ourselves a springboard for the afternoon discussion period on healthful living." This discussion is so well received that often the



The famous luxury liner *Queen Mary*, now a hotel, provided ample room for an *It Is Written* Revelation Seminar in the Los Angeles area. In the past two years 30,000 persons have attended Revelation Seminars.

Michael D. Fellows is public relations director of *It Is Written*.

participants break into spontaneous applause at its end.

From the start, each seminar is carefully organized. The seminar location must include catering service for a large audience. One week ahead of the seminar Mr. and Mrs. James A. Todd, who have coordinated the seminars from their inception, arrive to complete arrangements and be sure all materials and supplies are ready. Since their retirement from their business in California the Todds have traveled for *It Is Written* from coast to coast and into Canada, and have paid their own way to Australia to manage these seminars.

While appreciating the boost the seminars give to church lay-activities programs, most administrators and pastors are excited about the seminar plan because of the influx of new members into the churches after the seminars. Don Reynolds, Ohio Conference president, says, "The *It Is Written* Revelation Seminar is one of the most exciting programs of evangelism in recent years. Nearly 90 per cent of pastors in the Ohio Conference are actively involved in the productive follow-up seminars, which will lead to a rich harvest of souls."

Ernest E. Wheeler, Wisconsin Conference lay-activi-

ties director, reports that the conference expects to baptize 60 per cent of those enrolled in the follow-up seminars.

In some places even more outstanding results are achieved. The Filipino church in San Francisco, for instance, baptized all eight of their *It Is Written* interests who attended the San Francisco seminar, and other pastors are working to keep their baptismal rates the same.

The Ontario Conference reports 159 baptisms from their recent seminars. The first seminar in Toronto welcomed 400 participants, but a second seminar scheduled soon is expected to reach close to 1,000. So faithfully does this conference cultivate the interest from the program that one Bible study results from every three names received from the telecast. About 40 per cent of conference baptisms result from this program and the follow-through by laymen and pastors in the field.

"A person would be presumptuous," Elder Vandeman says, "to imagine that any one program the church sponsors will be the only way in which the Lord can win souls. At *It Is Written* we are simply gratified that the Lord has chosen to use this full-message telecast and its *Revelation* Seminars in such an effective way."

Witnessing for Christ in Mainland China

By DOROTHY MINCHIN COMM

AT THE Friday evening vesper service at Philippine Union College recently, the faculty and students were given a glimpse of mainland China. The guest speaker, Mr. Seng,* shared with us pictures and reminiscences of his trip to China about two years ago.

Mr. Seng arrived on cam-

pus with an army lieutenant. Nine years ago Mr. Seng was a political zealot in a southern province of the island of Luzon. Introducing the lieutenant to us, he said, "Then, he would have arrested me, but now we are brothers in Christ."

Drinking heavily, smoking five or six packs of cigarettes a day, gambling on fighting cocks, Mr. Seng was in a persistent, restless quest for "something better." One day, depressed because he had not found the "something bet-

ter," he downed a huge bottle of five-year-old Tanduay rum, hoping that it would kill him. Instead, he fell unconscious and awoke some time later on a dizzy wave of nausea. Staggering into a nearby Catholic church, he shouted to God, "If You're there, prove it!"

Within 30 minutes he was completely sober, and went home to consider his unusual recovery from his suicide attempt. The sense of peace he attained followed him into the next day, and when he opened his mother's big Bible, he came almost immediately upon the text "Come unto me . . . and rest." He accepted Christ's invitation.

With Christ in charge of his life, a whole new experience opened up for Mr. Seng. It took time to reverse his old image completely. Twice he was arrested on charges of political subversion.

"But that old Seng is dead now," he assured those who had arrested him. "I'm a new man. See?" His witness was so convincing that he was released on both occasions.

Now he wondered what he could do for God. As a Filipino-Chinese *mestizo*, he knew a Chinese dialect. Moreover, overseas Chinese can enter China. So he looked northward to the multiplied millions in his father's homeland. What an opportunity for witnessing!

His first trip into China was only a reconnaissance mission, but he came away with a burning sense of urgency. He would seek out Christian believers. He would fellowship with them and share God's Word with them.

The next year he made his first real missionary journey. There were moments when he wondered whether, once he crossed the border, he would get out again. One such moment was when a guard asked him to open his briefcase and 16 Chinese Bibles tumbled out. But only a few of them were confiscated. That made him wonder. Might it be that even some of the border guards were secret followers of what the early Christians used to call "the way"?

Mr. Seng's search for Christians was not easy. Churches

had been denuded of religious symbols, and signs had been erased. Some of them served as warehouses and others as rally halls, but the substantial old buildings weren't destroyed. That would have been wasteful. In one place Mr. Seng traced down a former mission hospital. Even though all the externals of Christianity had disappeared, he discovered that a number of the staff—nurses and doctors—were still practicing believers. Perhaps it "takes one to know one," but time after time Mr. Seng was able to discover small worshiping bands of Christians. Among them he found an earnestness, commitment, and depth of fellowship hardly to be matched on the outside.

A Saturday Search

One Saturday morning in a large city he began his search for Seventh-day Adventists. If ever he were to find any, this would be the time, he thought. The old address he carried directed him to a non-existent street. After some hours he was on the point of giving up when he saw an old woman washing clothes at the curbside. Somehow he felt she could help him.

"Do you know ——— Street?"

"Oh, yes," she replied, "but since the cultural revolution the name is now ———. It is over there." She indicated a narrow alley closed in by compound walls.

"And do the Seventh-day Adventists still keep a church there?"

The woman rose silently. "Come. I will show you." Through a gate and past a long wall they threaded their way back into the inner recesses of one of the compounds. "Here." And with that Mr. Seng's guide hurried back to the street.

Being rather tall, Mr. Seng could look over the top of the half-curtain at the window. Inside the little room he saw a lone man, on his knees in prayer. The door opened cautiously to his knock, and Mr. Seng entered into what served as the Adventist church. It took more than two hours for some 15 people to arrive,

* All names are pseudonyms.

Dorothy Minchin Comm is English and speech department chairman at Philippine Union College.



Lee Yuan, center, his 9-year-old daughter, and another Adventist told Mr. Seng about life as a Christian in the Chinese city where they live.

coming in casually at widely spaced intervals.

"How good that you came just at this time this morning," said Lee Yuan. "You could never have found any of us at any other time or place."

After a time of worship and fellowship with the group, Mr. Seng began to learn something of Mr. Lee's story. They went to a public garden where conversation could be a little more relaxed.

In other times and under other circumstances Mr. Lee would have been an artist. But, unwilling to use his talents for purposes he did not approve, he had become a common laborer. Although he had never thought of himself as a minister, three generations of Adventism in his family and his personal dedication to God had enabled him to carry the burden of leadership in the little group of church members. He knew what it was to be flogged, and, indeed, had almost lost his life in his efforts to save his Bible. He had survived it all and had been spared to care for his baby daughter.

Another chapter in his life that had strengthened his faith was when his child's epileptic seizures had been healed by prayer. A bright little girl, she was able to read her father's precious Bible by the time she was 6. In the past three years since then, she has read it three times, and there is every reason to believe that a strong Christian faith will blossom forth in the fourth generation of the Lee Yuan family, as in the previous three.

Technically, the Chinese constitution permits freedom of belief or nonbelief, as one might choose. However, there can be no preaching or propagation of ideas. Christians have therefore reverted to the methods of the earliest days of the church, and in so doing have returned to what is still the most effective witnessing technique of all—the consecrated personal life. So it was that Mr. Seng carried on his "missionary" enterprise.

"I was drunk. I was burning up my life in smoke. I gambled my money away at the cockpit. That's how it used to be with me." This much he

could say. "But now I want you to know how it is to live with Jesus . . ." In China, as scattered believers have done in other times and places of stress and restriction, "they that feared the Lord spake often one to another; and the Lord hearkened" (Mal. 3:16).

When he departed from our campus, Mr. Seng left behind a legacy of inspiration that remained with the college family for days. We not only caught a fleeting glimpse of fellow believers in Christ but also we saw that in the final analysis the "finishing of the work" will be much like its beginning. When all the props are gone, one sure thing will carry through into eternity—the living witness of Christian lives. Preaching will be done on a one-to-one basis.

As Mr. Seng is planning another journey into China, we eagerly await the results.

TANZANIA

Session Delegates Reorganize Fields

Delegates to the Tanzanian Union's fourth session held in Moshi, northern Tanzania, February 18 to 22, made important adjustments in field boundaries. As a result of the changes voted, Tanzania now has four fields instead of the original five.

The East Nyanza Field and the major part of Central Nyanza Field have been joined to make the new Mara Field, and the remainder of the Central Nyanza Field has been joined to the South Nyanza Field.

Officers were elected for the four fields as follows: Mara Field—president, H. Kija-Mashigan; treasurer, M. Kabonda; North-East Tanzania Field—president, G. Elieneza; treasurer, A. Mkwavi; South Nyanza Field—president, L. Mwamukonda; treasurer, G. Makondo; Tanzania General Field—president, Z. Bina; treasurer, T. Ilomo.

The membership of each of the first three fields is approximately 11,000. The Tanzania General Field, though it encompasses the major part of

the country geographically, has a relatively small membership. Part of the overall plan of reorganization will include the division of this territory into two parts by 1979 to facilitate major evangelism.

The session also voted to change the location of the union headquarters from Busegwe to the town of Arusha. It has been recognized for some years that the old mission station of Busegwe, remote from effective communication (the nearest post office is 20 miles distant) and transportation, left much to be desired. The new location will improve efficiency in administering the large union territories.

The following union departmental directors were appointed: lay activities, C. L. Smith; stewardship, E. Wanjara; education, E. A. Okeyo; temperance and health, K. Hart; youth, J. Kuyenga; publishing, Z. Kusekwa; Ministerial Association secretary, D. C. Beardsell. A call will be placed for a communication and Sabbath school director. Derek C. Beardsell, appointed union president in April, 1976, is the son of British missionaries to Tanzania and speaks fluent Swahili. E. A. Okeyo is the union secretary, and R. C. Megera is treasurer.

Representing the Afro-Mideast Division was Charles D. Watson, president, son of former British missionaries to East Africa, and Maurice T. Battle, secretary, a former West African missionary. Other division personnel participating were Y. Lusingu, stewardship director, and Russell C. Thomas, publishing director. Jack Mahon, division temperance and communication director, visited the session in an unofficial capacity when he became involved with transportation problems while on his way to conduct the Week of Prayer at Parane Secondary School.

During the quadrennium 1972 to 1976, 15,793 converts joined the church in Tanzania. Public evangelism has been backed by a Bible correspondence school in Morogoro, which saw more than 800 of its students baptized during that time. Nearly 2,500

of those baptized during the quadrennium made their first contact with the message through one of Tanzania's 300 literature evangelists.

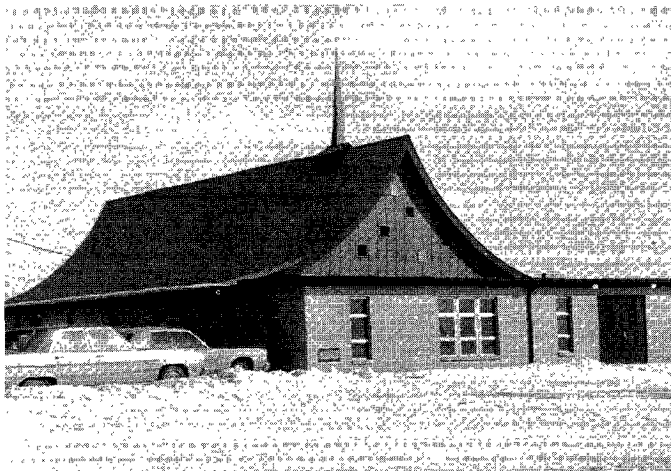
Heri Hospital operates its own flying doctor service, using a Cessna 206 presented by The Quiet Hour. With its ancillary clinics, it is currently offering improved health to some 64,000 patients a year. Kenneth Hart, union health and temperance director, reported that of the 29 dispensaries, clinics, and mobile units (not including Heri Hospital) currently operating in the union, more than half have been opened during the past five years. Dr. Hart also paid warm tribute to the group of Adventist doctors and laymen who either are working in Tanzania on a self-supporting basis or were recommended

by the church to the Tanzanian Health Ministry.

Arusha Adventist Seminary, which conducted its first graduation exercises in November, 1976, operates a one-class system, with a completely new group of students at two-year intervals. The two-year course in theology includes a strong emphasis on health education. All 20 of last year's graduates were invested as Master Guides.

Enthusiastic apostle of the "missionary mailman" and lay witnessing programs is Calvin Smith, lay activities director, who covers this big country by bus and by walking from village to village. His enthusiasm is highly contagious.

JACK MAHON
Communication Director
Afro-Mideast Division



DANVILLE, ILLINOIS, CHURCH IS DEDICATED

On February 5, the Danville, Illinois, church was dedicated. John L. Hayward, Illinois Conference president, preached the dedication sermon; D. E. Lund, pastor, led out in the Act of Dedication; and R. R. Rouse, conference treasurer, offered the dedicatory prayer. Before the burning of the mortgage the church's history was read by Barbara Winkler, church treasurer. Lowell L. Bock, Lake Union Conference president, preached at the 11-o'clock worship service.

On June 6, 1914, 12 believers organized the first church in Danville with the assistance of A. J. Clark, then president of the Southern Illinois Conference. The church moved from several temporary meeting places before acquiring its first home in 1927. They continued to meet there until they built their new church in 1973.

Besides the main sanctuary, the church has several classrooms, a fellowship hall, a baptistery, and a Community Services room. It is completely carpeted and air-conditioned and is valued at more than \$100,000. DAVID L. GRAY,

Communication Intern
Illinois Conference



Far Eastern Division president, W. T. Clark, left, lays a foundation stone for North Sulawesi Academy's administration building.

INDONESIA

Two Unions Hold Meetings

The East Indonesia and West Indonesia union missions recently held quadrennial sessions to hear reports and to elect local mission officers. During the East Indonesia Union session at North Sulawesi Academy in Kawangkoan, the cornerstone was laid for a new academy administration building. Each of the representatives from the Far Eastern Division, W. T. Clark, G. O. Bruce, and M. T. Bascom, laid a stone in the fresh cement, which was the beginning of the foundation for the new building.

The East Indonesia Union has within its territory some of the most primitive areas in the world. Only recently has the church been able to enter the area of the tree people in the Central Celebes. Scores of these people have been baptized. In Irian Jaya, another undeveloped area, overseas workers and airplanes have been a real asset in reaching remote villages with the Advent message. A twin-engine Aero-Commander airplane soon will be in service in the East Indonesia Union.

The cities pose a greater challenge to the church than even the faraway villages, according to J. S. Maramis, union president. Many cities with populations in the millions are yet virtually untouched with the Adventist message. Mount Klabat Col-

lege is the major educational institution in the East Indonesia Union, producing a steady stream of graduates to join the Adventist working force.

Since the last quadrennial session in 1972, two new English language school evangelistic centers have been opened in the East Indonesia Union—one in Manado and another in Ujung Pandang. Hundreds of students have studied at these language institutes, and already some have been baptized.

During the past four years there have been 8,840 persons baptized in East Indonesia, bringing the total membership to 29,482.

The West Indonesia Union session was held at Indonesia Union College in Bandung. During the past four years there were 7,456 persons baptized in the union, bringing the total membership up to 29,010; however, the population within the territory is more than 120 million.

West Indonesia Union is divided into eight local missions with 116 educational institutions and a combined enrollment of 9,000 students. An extension of Indonesia Union College has just been opened at North Sumatra Academy. This will provide college opportunities to scores of students who cannot afford to study at Indonesia Union College.

Two hospitals, one in Bandung and another in Medan, carry on health-evangelism programs in each of those cities and reach out with medical teams and clinics to many other locations. As a result of a radio evangelistic program during the past four years, 5,856 students have graduated from Voice of Prophecy Bible courses, and 630 of these have been baptized into the Adventist Church.

The 400 literature evangelists working in West Indonesia during the past four years have sold US\$2,010,605 worth of literature. During this same period they have helped to lead 859 persons to baptism.

M. T. BASCOM
English Language
School Director
Far Eastern Division

NEW

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Workers Are Ordained to Gospel Ministry



SOUTHERN ASIA

During the recent Southern Asia Division quinquennial meetings, conducted in Lakpahana, Sri Lanka, four men were ordained to the gospel ministry. From left to right they are Anthony Wajitunge, pictured with Mrs.

Wajitunge; B. Luikham, pictured with Mrs. Luikham; L. K. Neitham, pictured with Mrs. Neitham; and Elder Kujur.

A. M. PETERSON
Advisor, Southern Asia Division



GHANA

J. J. Nortey, left, West African Union Mission treasurer, and S. A. Koranteng, North Ghana Mission departmental director, were ordained to the gospel ministry on January 8.

W. R. L. Scragg, Northern Europe-West Africa Division president, preached the ordination sermon; B. B. Beach, division secretary, offered the ordination prayer; M. A. Bediako, Central Ghana Conference president, gave the charge; and S. B. Johansen, West African Union Mission president, and W. S. Whaley, North Ghana Mission president, welcomed the men to the ministry.

ROY F. WILLIAMS
Associate Secretary
General Conference



SINGAPORE AND MALAYSIA

Five young Chinese men from Singapore and Malaysia were ordained to the gospel ministry on January 8 in a service in the Southeast Asia Union College church, Singapore. Pictured from left to right in the center row, with their wives in front, are: Pham Kow Seng, associate pastor of the Balestier Road church, Singapore; Danson Ng, pastor of the Queenstown church, Singapore; Ng Gan Theow, chaplain of Youngberg Memorial Adventist Hospital and pastor of the hospital church, Singapore; Phoon Chek Yat, pastor of the Muar and Malacca churches, Malaysia; and Sim Chor Kiat, pastor of the

Dunman Road (Malay) church, Singapore.

In the back row are those who officiated at the ordination service: Daniel Tan, Southeast Asia Union Mission secretary; T. K. Chong, West Malaysia-Singapore Mission president; W. E. Amundson, college church pastor; Joshua Mok, mission Sabbath school and lay activities director; and W. L. Wilcox, union president. R. E. Finney, Jr. (not pictured), Balestier Road church pastor, preached the ordination sermon.

JANE ALLEN
Associate Communication Director
Far Eastern Division

OREGON

Salem Members Review 100 Years

Salem, Oregon, Seventh-day Adventists marked 100 years since the founding of their church with a celebration January 14 and 15. Hundreds of friends and former members gathered for the event, which was observed in the new church facility.

The observance began with a Friday-evening service that included the reading of letters from former members.

Among the high lights of the Sabbath services were a review of the church history by Mrs. Fern Hellie and an introduction of many longtime members.

It was while visiting the Oregon camp meeting in Salem that Ellen White had several visions of major significance, which were referred to on pages 231 and 232 of *Life Sketches*.

Glenn Patterson, North Pacific Union Conference associate religious-liberty director, introduced several longtime church members now residing in Salem. He also read letters of congratulations to the church upon its centennial from the governor of Oregon and from the senator and representative of the district in which the church is located.

H. J. Harris, Oregon Conference president, was invited by the pastor, Don Long, to present the Sabbath-morning sermon. Other events of the

day included a sacred concert in the afternoon by the Sojourners, a centennial supper in the church fellowship hall in the evening, and a concert by the Walla Walla College brass ensemble.

C. ELWYN PLATNER
Communication Director
Oregon Conference

MEXICO

Men's Dormitory Inaugurated at Montemorelos

On January 24, 1977, a men's dormitory erected on the campus of the Montemorelos University was inaugurated. A beautiful building, with room for approximately 250 university students, it was built with financial aid from the West German government through Evangelische Zentralstelle für Entwicklungshilfe E.V.

State and municipal officials and the German consul of Monterrey participated in the inauguration program.

The German consul, Werner Husemann, also spoke to the faculty and student body of the university, expressing satisfaction for the efficient use that had been made of the funds given by his government.

The dormitory is completely equipped, and is already occupied almost to its capacity.

R. R. DRACHENBERG
Treasurer
Inter-American Division

Dateline Washington By F. C. WEBSTER

SUSTENTATION COMMITTEE. A committee to operate the Sustentation and retirement funds for the General Conference for the North American Division is set up each quinquennium. This committee meets once each week to process applications forwarded to it from the different church organizations throughout North America. This committee applies the policies voted by the General Conference in servicing the regular General Conference Sustentation Fund, the Hospital Retirement Fund, the Publishing House Retirement Fund, and the Special Retirement Fund. Currently, there are more than 5,000 beneficiaries of these combined funds.

In addition to carrying on the administration of these several funds, the Sustentation Committee also serves as an agent for our overseas world divisions in making payment in their behalf to retired persons from their territories who reside in North America. In sitting with this committee, which is composed of 28 church leaders, whose combined ministry reaches into all parts of North America and overseas divisions, one is impressed with the careful attention given to each situation that arises and with the disposition to be completely fair regarding matters that are of such vital importance to the lives of those who, in most cases, are living in the twilight years of life.

GENERAL CONFERENCE INSURANCE SERVICE. The General Conference Risk Management Service is introducing plans for a new general liability and worker's compensation program, which will incorporate most advantages of self-insurance. The plan is to be effective July 1, 1977, and is structured similarly in many respects to the successful malpractice insurance program, which was developed nearly two years ago.

A major-loss control effort involving all levels of administration is being developed, and it is reported that the potential annual premium savings to the church may be measured in the millions of dollars.

ASI. Under the supervision of James J. Aitken, a field secretary of the General Conference, ASI is the organizational link of the Adventist Church with its business and professional laymen. This official union of laymen working together with God is the Association of Privately Owned Seventh-day Adventist Services and Industries. Under its original charter constitution it was known as the Association of Self-supporting Institutions. However, today it has a vastly enlarged scope of influence and usefulness to the church.

By cooperation of church leaders and laymen, the scope of ASI has been enlarged in such a way as to help finish God's work through consecrated business and professional people.

At the present time, there is a rapidly increasing membership, from 350 in 1975 to approximately 450 in 1976, with an expected total of at least 500 in 1977. This organization provides a most powerful potential for recruiting thousands of people in business and professional services in unified lay action for God.

In the membership of ASI there are health-care facilities, employing 15,848 workers, with 14,500 beds. Also in the professional field, we have 16 ASI schools, with a total enrollment of more than 1,000 young people, who are in specialized studies and in preparation for the Master's service. We are grateful for the great miracles of sacrifice and vision of our ASI members throughout North America.



A dormitory with space for 250 men was recently inaugurated at Montemorelos University. The building is already almost fully occupied.

A Tepid Church is a Tranquilized Church

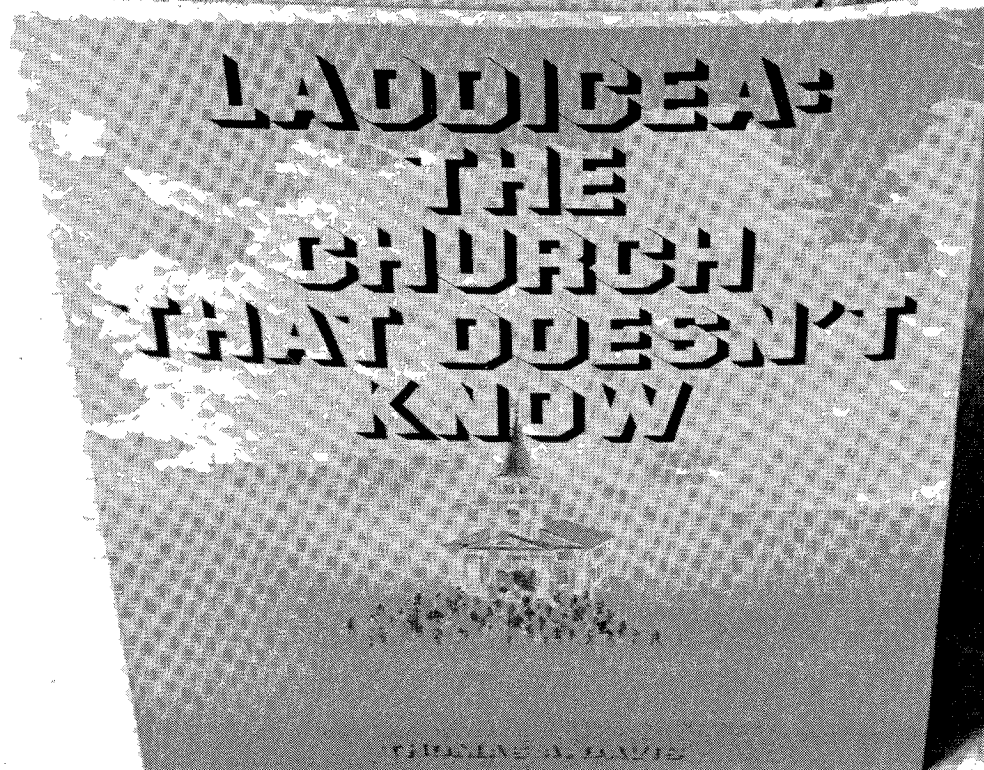
Are Adventists ignoring what is most important? Too many church members cannot grasp the fact that *they* may be tepid — neither unholy ice nor holy fire. Yet it is the preaching of the Laodicean message that will ultimately bring about the revival and reformation that every true Seventh-day Adventist is looking for.

This book, by the author of the popular **HOW TO BE A VICTORIOUS CHRISTIAN**, examines each phrase of the Laodicean message and buttresses it with Spirit of Prophecy quotations.

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Add sales tax where applicable.

Far Eastern

● Taiwan Adventist Hospital recently saw 105 students from a local vocational school stop smoking as a result of a Five-Day Plan to Stop Smoking and health program presented by hospital personnel.

● Most faculty members of the Japan junior and senior high schools formerly connected with Japan Missionary College, at Chiba, will move to the new school campus at Daiwa-cho this month. Opening ceremony for the new schools, near Hiroshima, will be held April 20. The college is also in the process of moving from Chiba to a separate campus at Otaki.

● Japan is probably the only country in the Far East that holds a Pathfinder ski camp, states Tsutomu Sensaki, associate youth leader for Japan. This past winter two ski camps were held in Nagano, one for youth, and another for Pathfinders. About 60 attended each camp.

● To solve the problem of walking two hours to church every week, Kwon Byung Soon and Kang Joon Ho, of eastern Korea, established a congregation in their own village. First they bought a small house where they could meet, and invited other persons from the village for a one-week evangelistic series. During these meetings four persons accepted the Adventist message. The church has continued to grow; today some 40 persons regularly attend Sabbath school there. They have had to move out of the small house, but they hope to build a new church this year.

Inter-American

● More than 2,000 converts were baptized into the Seventh-day Adventist Church in the East Venezuela Conference and the West Venezuela Mission during 1976. Both fields exceeded their baptismal goals, the East Conference by 27 per cent and the West Mission by 38 per cent. In the capital, Caracas, where

evangelism traditionally has been difficult, 400 persons were baptized during a recent evangelistic campaign and two new churches were organized.

● Ten new churches are being constructed by Maranatha Flights International in Guatemala to replace buildings that were destroyed or damaged by the 1976 earthquakes. Every two weeks 20 to 30 persons erect a new church, and this will continue until all ten are completed. Two of the churches being built under the program are at Coban and Tactic. It takes the Maranatha group 12 to 13 days to erect a church complete with baptism, pews, and pulpit.

● W. W. Thomson, North Caribbean Conference president, preached the sermon at the dedication of an extension to the Frederiksted, St. Croix, church. He was assisted in the program by J. C. Shillingford and O. Fleming. When the Frederiksted church was built in 1963 with a seating capacity of 200, it was considered more than adequate, for the church membership stood at only 30. But by 1975 the membership had grown so much that expansion was imperative. Walls were knocked out, facilities shifted, and additions made by the time of the dedication on December 25, 1976. Seating capacity of the new church is 450, and the present church membership is 382.

North American

Atlantic Union

● During a recent week in January literature evangelists in the New York Conference concentrated on a pre-evangelistic group canvass in Binghamton. They ran out of Bibles and Bible courses, and reported highest-ever sales. During January these men and women sold \$20,000 worth of books, an increase of 87 per cent over sales in January, 1976.

● Jerry Bokoles has been named family therapist in the Human Services Department of New England Memorial

Hospital, Stoneham, Massachusetts.

Canadian Union

● Shah Pemberton, 16, was baptized in the Edmonton, Alberta, Ukrainian church on January 15. He is now attending Canadian Union College, College Heights, Alberta.

● A Korean church, with more than 20 members, has been organized in Edmonton, Alberta. Seven of the members were baptized as the result of a series of meetings held by H. C. Pak, of the Ontario Conference. Ten more Korean members are living in Calgary.

Central Union

● The Central Union publishing department operates a cassette-tape program for full-time workers. Each month, a literature evangelist working 140 hours or more receives a cassette tape prepared to enrich him or her spiritually. Response from the literature evangelists indicates that the tapes are an asset to them in their canvassing program.

● Evangelistic meetings in Loveland, Colorado, by Dale Brusett, a Central Union evangelist, closed with 60 baptisms and a large number in the baptismal classes in the Fort Collins, Campion, and Loveland churches.

● More than 50 persons were baptized at the close of a series of meetings in Boulder, Colorado, by Fordyce Detamore, Voice of Prophecy evangelist, and Emil and Ruth Moldrik. This series of meetings was preceded by a Full Life Seminar in which Lee Huff, pastor, and laymen in the congregation illustrated a better way of life.

Columbia Union

● Lawrence G. Downing, pastor of the Carlisle and Shermans Dale, Pennsylvania, churches, was selected as one of two recipients of the Cumberland County Medical Society's Benjamin Rush Award. His selection was

based on several projects: a stop-smoking clinic, a chaplaincy program for the Carlisle Hospital, and involvement in the church's Community Services organization. The other recipient was a volunteer group, Emergency Medical Technicians.

● Pam and Debbie Zirakian, both students at the York, Pennsylvania, church school, placed third and seventh, respectively, among 5,000 participants in the second annual Multiple Sclerosis Read-A-Thon for Central Pennsylvania.

● Warren Minder, Ohio Conference superintendent of schools, has announced that a new elementary school soon will be constructed in southern Ohio. The four-classroom building with library, multipurpose room, and a large gymnasium will serve the membership of the Chillicothe, Jackson, Portsmouth, and Waverly churches.

● Laymen of the Lakewood and Brooklyn, Ohio, churches have launched a Reach Out for Life crusade on Greater Cleveland's west side. Allen Smith, well-known local personality because of his Five-Day Plan to Stop Smoking and his radio and television appearances, spoke on the opening night.

Lake Union

● Members from the Beacon of Joy and Straford Memorial churches in Chicago met recently for a family seminar.

● The Clear Lake, Wisconsin, church is sponsoring a medical-screening program as a form of outreach.

● The Vincennes, Indiana, church was dedicated recently. It was erected in 1960, and additions to it were made ten years later.

● South Bend, Indiana, church members held a Five-Day Plan to Stop Smoking recently in honor of National Education Week on Smoking. The St. Joseph County Interagency Council on Smoking and Health sponsored the smoking cessation clinic.

● The Lake Region Confer-

ence youth department recently conducted a series of four youth-leadership workshops throughout the Lake Union. The theme, "Jesus Can Count on Me," discussed being a Spirit-filled leader, an organized leader, a creative leader, and an inspirational leader.

- Adventists in the Greater Detroit, Michigan, area have formed an Adventist Appalachian Trail Club. They meet once a month in the Livonia, Michigan, church to discuss plans for vacations and events.

Northern Union

- In less than three months, more than 100 persons have been baptized in North Dakota.

- The Northern Union Music Festival was held at Oak Park Academy, Nevada, Iowa,

March 24 to 26. Students from Sheyenne River Dakota Academy, Minneapolis Junior Academy, Maplewood Academy, and Oak Park Academy participated. Dan Shultz, chairman of the fine arts department at Union College, was the guest conductor.

- Most of the departmental directors in the Northern Union Conference will be actively engaged in public evangelism during the year.

- L. J. Leiske, Northern Union Conference president, has just completed an evangelistic crusade in Sioux City, Iowa, with Marvin Wray, pastor.

Pacific Union

- Gene M. Greeley has been named administrator of Tempe Community Hospital, Arizona's 81-bed Adventist health-care facility. Pre-

viously he was an assistant in two Greater Phoenix hospital centers.

- Larry Williams, former Union College staff member, is the new director of social services and counseling at St. Helena Hospital and Health Center, Deer Park, California.

- Constituents of the Central California Conference authorized an expenditure of \$1.2 million for the improvement of their Soquel campground, site of one of North America's largest camp meetings. In addition, the grounds are used throughout the year for smaller seminars and working councils.

- Elias G. Gomez has come from Brazil to become the coordinator of Spanish-language evangelism in the Central California Conference.

- Loma Linda, California, elementary school students have raised \$3,200 for a new school in the "dark county" where Hobbs, New Mexico, has attracted some families to share their faith.

- North Park church members in San Diego, California, boosted their Investment again with a \$2,800 gift from Trash Into Cash. From a small beginning five years ago by Zena Erickson, the project of cash transferral for such things as labels, cereal boxes, and dog-food bags has grown to be the annual project of a Sabbath school class.

Southern Union

- In spite of extraordinarily poor weather conditions, literature evangelists' sales for January and February were 16 per cent ahead of sales during the first two months of 1976. Florida, with a 41 per cent gain, is leading the union, with \$75,209. The top four literature evangelists, in net sales, are Dick Kantzer and Mary Armstrong, of Carolina, and L. F. Melton and Pete Meisner, of Florida. Fifty colporteurs averaged \$1,000 a month or more. Sparking this increase is the implementation of the 20/40 plan—at least 20 exhibitions and 40 hours per week.

- Baptisms in the Southern

Union during the first two months of 1977 numbered 609. The Georgia-Cumberland Conference led the way with 149, while Florida reported 136.

- As a result of literature distributed by 94-year-old Ira Newkirk, 18 members of one family have united with the Nashville, Tennessee, First church. Mr. Newkirk gave a piece of literature several years ago to Barbara Jaco. This led to Bible studies by Mrs. Norma Sheffield, and then more interest was developed during several evangelistic meetings.

Loma Linda University

- Loma Linda University's graduate program in marriage and family counseling has received provisional accreditation from the American Association of Marriage and Family Counselors. Loma Linda University is the fifth institution in the country to receive the national accreditation.

- The Alcoa Foundation, of Pittsburgh, Pennsylvania, awarded Loma Linda University an \$18,000 grant for new equipment in the neonatal-intensive-care unit of the medical center. The funds will be used to purchase updated and adequate physiological monitoring equipment for critically ill infants.

- Summer field trips to the Galapagos Islands and Spain are being planned this year by the Loma Linda University Biology and Modern Language departments.

- A \$4,200 cash gift from the Walter E. Macpherson Society has enabled the Loma Linda campus library to purchase a portable MEDLINE terminal, which can be taken directly to the medical staff members to bring them medical information when and where it is convenient. MEDLINE (Medical Literature Analysis and Retrieval System On-Line) is the National Library of Medicine's data base containing citations to articles indexed from more than 2,700 journals published since 1966.



STONE IS LAID FOR CENTRAL AMERICAN CHURCH

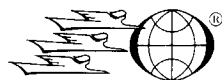
On Friday, January 28, personnel of the Central American Vocational College in Alajuela, Costa Rica, placed a stone in the ground at the spot over which the pulpit will stand in their new church. Construction was officially initiated as the first shovelfuls of cement anchored the stone in place.

This new church building is being financed almost entirely by donations from former teachers, alumni of the institution, and current members of the church, who are sacrificing to make possible this monument to the honor and glory of God.

R. R. DRACHENBERG
Treasurer

Inter-American Division

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127th Year of Continuous Publication

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

Camp Meeting Schedule

Atlantic Union
Greater New York July 2
English July 9
Spanish July 9
New York June 24-July 2
Northeastern June 24-July 2
Northern New England June 16-25
Southern New England June 17-25

Canadian Union
Alberta July 15-17
Beauvallon July 1-9
Foothills Camp July 15-17
Peace River August 5-13
British Columbia July 1-9
Manitoba-Saskatchewan July 13-16
Blackstrap July 8-16
Clear Lake July 20-24
Maritime July 1-9
Newfoundland July 22-30
Ontario July 22-30
Quebec July 22-30

Central Union
Central States June 17-25
Colorado June 14-18
Kansas May 24-June 4
Missouri June 8-11
Nebraska June 3-11
Wyoming August 2-7

Columbia Union
Allegheny East June 30-July 9
Allegheny West June 30-July 9
Chesapeake July 8-16
Mountain View April 15, 16
Charleston April 8, 9
Clarksburg April 22, 23
Cumberland April 22, 23

New Jersey
English June 24-July 2
Spanish July 3-9
Ohio June 17-25
Pennsylvania June 17-25
Potomac June 17-25

Lake Union
Illinois June 9-18
LaFox September 14-17
Little Grass Youth Camp June 10-18
Indiana June 23-July 2
Lake Region July 14-23
Michigan June 17-19
Grand Ledge May 14
Upper Peninsula July 28-August 6
Wisconsin Camp Wahdoon
Silver Lake Campground

North Pacific Union
Alaska August 3-7
South Central July 29-31
Southeastern June 3-11
Idaho July 8-16
Montana July 15-23
Oregon June 10-18
Upper Columbia June 23-July 2
Washington

Northern Union
Iowa June 3-11
Minnesota June 10-18
North Dakota June 10-18
South Dakota June 3-11

Pacific Union
Arizona July 14-23
Central California August 4-13
Hawaii September 21-24
Nevada-Utah June 20-25
Northern California June 12-18
Pacific Union College (English)
Pacific Union College (Spanish) July 20-August 1
Paradise June 16-19
Redwood Area (Weott) July 21-30
Southeastern California May 26-29
Hemet (Old-fashioned) October 7, 8
Anaheim
Southern California June 30-July 4
Frazier Park October 7, 8
Lancaster June 18-25
Lynwood April 29, 30
Lynwood (Black)

Lynwood (Spanish) July 6-9
Newbury Park September 23, 24
Pomona October 21, 22

Southern Union
Alabama-Mississippi May 27-June 4
Carolina June 3-11
Florida May 27-June 4
Georgia-Cumberland May 25-28
Kentucky-Tennessee June 3-11
South Atlantic June 9-18
South Central June 10-18

Southwestern Union
Arkansas-Louisiana June 9-18
Oklahoma July 8-16
Southwest Region June 17-25
Texas July 1-9
Texico July 22-30

Notice

Church Services in Yosemite Park

□ Seventh-day Adventist church services will be conducted in Yosemite Valley in the open-air-church bowl, situated between the community hospital and the Ahwahnee Hotel, from May 21 to September 3. Sabbath school will be at 10:00 A.M. each week and the worship service at 11:00.

L. H. OLSON
Coordinator for SDA
Church Services
Yosemite National Park

To New Posts

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

FROM HOME BASE TO FRONT LINE

David L. Neumann (LLU '73), to serve as physician, Songa Hospital, Kamina, Zaire, and **Myra K. (Keun) Neumann**, of Loma Linda, California, left New York City, February 20, 1977.

Gerson S. Valles (LLU '76), to serve as dentist, Seventh-day Adventist Clinic, Tamuning, Guam, of Loma Linda, California, left Los Angeles, California, February 28, 1977.

SUSTENTATION OVERSEAS SERVICE, SPECIAL SERVICE

Aileen (Butka) Ludington (LLU '47) (SS), to serve as anesthesiologist, Bangkok, Thailand, of Glendale, California, left Los Angeles, California, February 13, 1977.

Donald D. Sandquist (LLU '69) (SS), to serve as dentist, Pakistan Union, Lahore, Pakistan, and **E. Jane (Turner) Sandquist**, of Hamilton, Montana, left New York City, November 23, 1976.

Bruno W. Steinweg (AU '48) (SOS), to serve as teacher, Central American Vocational College, Alajuela, Costa Rica, and **Virginia (Duffie) Steinweg** (U. of Michigan '54), left Pernambuco, Brazil, December 15, 1976.

Deaths

MORGAN, Violet E.—b. Oct. 13, 1895, St. John's Newfoundland; d. Dec. 9, 1976, Knoxville, Tenn. She served as dean of women and taught English at Atlantic Union College. Later she taught speech and literature at Madison College, Madison, Tennessee, Southern Missionary College, Collegedale, Tennessee, and Emmanuel Missionary College (now Andrews University), Berrien Springs, Michigan. Survivors include three sisters.

SHAYER, Naomi Elizabeth—b. July 11, 1895; d. Feb. 22, 1977. A graduate registered nurse from Glendale Adventist Medical Center, Glendale, California, in 1916, she served as a nurse in the ladies hydrotherapy, ENT, and nursing departments for 40 continuous years. She also served as president of the Glendale Sanitarium School of Nursing Alumni Association, and as president of District 38, Verdugo Nursing Association. Survivors include two granddaughters, Carol Pierce, and Pamela Giles; six great grandchildren; and one nephew, J. DeWitt Fox.

WEHBE, Daniel—b. 1953, Akkar, North Lebanon; d. Aug. 15, 1976. A graduate of Middle East College, he was the college's first student missionary, serving for a year at Bugema Adventist College, Uganda. Survivors include his parents, three sisters, and four brothers.

WHEELER, Olive Shannon—b. June 26, 1883, Algona, Iowa; d. Jan. 17, 1977, Chunky, Miss. In the early part of the century she served as matron, preceptress, and teacher at the school in Huntsville, Alabama. She and her husband, Andrew J. Wheeler, also served at Madison, Tennessee, and taught at Southern Junior College (now Southern Missionary College), Collegedale, Tennessee. Survivors include two sisters, Mrs. Fannie Simpson and Mrs. Muri Mead; and three brothers, R. O., R. C., and E. M. Shannon.

Coming

April
23 Educational Day and Elementary School Offering (local conference)

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

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

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

August
6 Unentered areas evangelism
6 Church Lay Activities Offering

Spotlight on God's Law—6

To Kill or Not to Kill

E. Robert Reynolds



“‘You shall not kill’” (Ex. 20:13, R.S.V.).

THIS COMMAND IS usually understood as prohibiting the taking of human life. That it is to be understood in a more restricted sense, however, is evident from the fact that the civil and religious laws God Himself gave Moses authorized the death penalty for certain crimes. The Hebrew word for “kill” is almost always used in the sense of “murder.” *The Torah*, a new translation of the Pentateuch into English by Jewish scholars, reads thus, “You shall not murder.”

When I was a lad in northern California there were two neighbor children, a girl and a boy, with whom my two brothers and I often played. One day as we were playing together my brother and I killed a fly. The girl protested that it was wrong to kill anything including flies. She insisted on a fly funeral—with our sandbox as the cemetery! The idea probably came from her childish fancy. To me, however, it was a new thought. Since then I have met adults whose belief was similar.

Stated in the affirmative, the sixth commandment takes on a new dimension: You shall preserve life. It is easy to take life, but only God can give it. Accordingly we should do all in our power to preserve life, not only our own but others' lives as well. After all, we are individually, our “brother's keeper” (Gen. 4:9). Medics on the battlefield, surgeons in the operating room, persons searching for a lost child, rescuing a cripple trapped in a burning building or the survivors of a plane crash, extricating passengers pinned in a wrecked car or train, or risking one's own life to help an adventurous young mountaineer hanging on to a cliff—all these are, in principle, applications of the sixth commandment. But this commandment goes far deeper in preserving life than even that.

“All acts of injustice that tend to shorten life; the spirit of hatred and revenge, or the indulgence of any passion that leads to injurious acts toward others, or causes us even to wish them harm (for ‘whosoever ha-

teth his brother is a murderer’); a selfish neglect of caring for the needy or suffering; all self-indulgence or unnecessary deprivation or excessive labor that tends to injure health—all these are, to a greater or less degree, violations of the sixth commandment.”—*Patriarchs and Prophets*, p. 308.

Suicide is accomplished as much by worry as by wrist slashing. Lack of adequate exercise or eating wrong food combinations may shorten life as surely as Russian roulette. Defamation of character may as effectively murder a person as would tying a weight to his feet and throwing him into a river. By sin, we are all guilty of the death of Jesus. But strangely, by that death—if we accept it—we are justified.

What about the taking of life as punishment for crime? God specified the death sentence for such things as murder, kidnapping, the holding of hostages, the capture of people for resale, and rebellion against parental authority—including striking them or even cursing them (*ibid.*, p. 310). If the owner of a dangerous bull were warned about his beast, but disregarded the warning, and if death to someone resulted, God directed that the owner should be held responsible and be put to death, as well as the ox.

On the other hand, accidental death (manslaughter) received fair, temperate treatment. Refuge and forgiveness were provided for the slayer if he availed himself of the law's provisions. Since God alone can give life, He alone has a right to take it, or to order others to do so.

The sixth commandment reveals God's justice. The pre-eminent example of His justice, mingled with love and mercy, is seen in the death of Jesus. The broken law required the death of the lawgiver. Only one equal to the law could atone for its transgression. The Life-giver died that the dead might live. The supreme revelation of justice is seen in an upward look from the foot of Calvary. “The wages of sin is death” (Rom. 6:23), but the person who best keeps the spirit of the sixth commandment is the one who preserves his own life through Jesus for eternity. □

To be continued

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

The Back Page

SAWS Sends Aid to Bangladesh

Already flooded and battered by tidal waves, the nation of Bangladesh has been hit by tornadoes, resulting in widespread damage.

Cables from the Bangladesh Section (Mission) in Dacca and from the United States State Department, Asia Desk, state that thousands have been made homeless and hundreds have been killed in the Delta area of the nation. David Skau, section president, immediately asked for aid from SAWS. Since the request came during a session of the Spring Meeting of the General Conference committee, it was possible for the SAWS Board immediately to vote aid, according to Howard Burbank, director.

The State Department on April 7 notified the General Conference that Gopalganj, the town near the only Adventist hospital in the country, was "devastated, but the hospital and staff are safe though extremely over-worked." D. A. ROTH

Disaster Relief in Southern States

Walter Mazat, Southern Union Conference lay-activities director, went immediately to Alabama to assist with relief measures after a tornado struck residential areas of Birmingham on April 4, killing at least 19 persons and destroying or damaging hundreds of homes.

The South Central Conference medical van and the giant Alabama-Mississippi Conference disaster-relief van have been on the scene. The Community Services relief team of the South Central Conference is working under the direction of M. E. Joiner, conference lay-activities director, and two local pastors, James Best and W. J. Cleveland.

The Alabama-Mississippi Conference team is led by Walter Marshall, of the conference lay-activities department, and Pastors David

Sharpe and Tui Pitman. Their major effort has been focused on emergency feeding: soup, hot drinks, and sandwiches.

At the same time as the Alabama tornado, floods inundated large parts of Williamsburg and Harlan, Kentucky. Maurice Abbott is in the area with a large conference relief van, which soon was emptied of blankets, linens, and clothing. It became necessary to purchase more of these items to meet the needs of the flood victims. Church members in Prestonsburg, Middlesboro, and adjacent areas, under the direction of Pastors Forrest Howe, Will Hardin, and J. R. McConnell, have been helping in this disaster area.

Gary Grimes, Georgia-Cumberland Conference lay-activities director, with the help of Pastors Arnold Scherencel and Gary Brown, has been leading out in other flood-relief measures in Kingsport and Greeneville, Tennessee.

Community Services workers also are active in the Big Stone Gap area of southwestern Virginia, led by Robert Johnson, Potomac Conference lay-activities director. Also, in the Williamson and Welch areas of West Virginia, church members under the direction of Herbert Morgan, Mountain View Conference Community Services director, are bringing aid to flood victims. In both of these areas conference-relief vans are on the spot to deliver needed bedding, clothing, and kits with personal supplies.

C. E. GUENTHER

Labor Dispute Postpones Taping of It Is Written

A labor dispute between management and television employees in Montreal, Quebec, forced postponement of a production session that was to provide 20 new English and 20 new French programs necessary for the more than 80 *It Is Written* releases in Canada. The session has been rescheduled in May.

"This means we will not be able to get some of our strongest programs to the Canadian public for some time," says David L. Jones, production director. Labor disputes, such as this one, announced only days before the videotaping session was to begin, affect only the Canadian production of *It Is Written*. In Canada it is a must that such programs be produced in Canadian facilities in order to meet Canadian content laws.

In the United States, the establishing of a television studio as part of the Adventist Radio, Television and Film Center in Thousand Oaks, California, safeguards from labor conflicts the outreaches of *Faith for Today*, *It Is Written*, and *Breath of Life*.

ROBERT R. FRAME

Staff Reelected in Indiana

The Indiana Conference constituency, meeting in session March 20, reelected G. W. Morgan, president; A. E. Hackett, secretary-treasurer; and all departmental directors.

During the session, held in the Indianapolis Glendale church, two new churches, Spencer and Indianapolis Chapel West, were accepted into the conference sisterhood of churches.

Elder Morgan reported 813 baptisms during the triennium. Membership is 5,859.

Wisconsin Staff Is Reelected

Robert L. Dale, president, Warren Dick, secretary-treasurer, and all departmental directors were reelected for another three-year term at the Wisconsin Conference triennial session on March 27. Three hundred delegates from 78 churches also welcomed two new congregations into the sisterhood of churches—Stevens Point and Prairie du Chien, both organized in 1974. The Wisconsin Conference membership was reported as 5,562 on December 31, 1976.

LOWELL BOCK

Songa Workers Are Evacuated

Many have inquired about the safety of Seventh-day Adventist overseas and national workers in southern Zaire, where an armed invasion from Angola is reported. All of the overseas workers serving at Songa Mission and Hospital have been safely evacuated, according to latest reports. Some workers are temporarily reassigned elsewhere; others are awaiting the cessation of hostilities and the opportunity to return.

At Lulengele in the Kasai, where great interest in the Adventist message continues, the work goes on, and no current danger is reported. If, however, the situation deteriorates, workers will be evacuated promptly.

B. E. SETON

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