

Review®

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Jubilee

By PHILLIP WHIDDEN

Up from the clotted earth
Up to meet a longing Heaven
We'll be streaming up for seven
♦ Days of shining glee.
Up to make a singing Heaven
Up from the rotted earth
We'll be swinging
We'll be singing
Jubilee.

Through Orion we will glitter
Through a mystic gate in space
Like a comet dressed in grace.
We'll be singing notes of lightness
We'll be dressed in Jubilee.

Though earth's darkness had been bitter
Though the earth reeled back in death
We'll all shimmer with Christ's breath
We'll outshine the vast star brightness
Dressed in jeweled Jubilee.

Up from the clotted earth
Up to meet a longing Heaven
We'll be streaming up for seven
Days of shining glee.
Up to make a singing Heaven
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Fact and Faith

"I wish something existed that could convince me beyond all doubt that God is real. I wish that I could see with my own eyes and touch with my own hands evidences that would give me a sure basis for faith. I wish there were facts to persuade me intellectually of a divine Being who cares what happens to me now and in the future."

Have such thoughts ever flashed into your mind? Perhaps you have been a Christian for many years, and consider yourself a solid believer, yet from time to time you are bothered by such questions. Don't be discouraged! Many others have been and are plagued by similar thoughts. Contemporaries and even intimate friends of Jesus asked some of these same questions.

God is as willing now to strengthen our faith as He was at that time. He is the One who gave us the ability to think and to reason. He doesn't ask us to believe without giving us sufficient evidence on which to build our faith.

A leading Norwegian psychiatrist, Dr. Tollak B. Sirnes, writes in one of his books, "My personal knowledge of Christians is limited to ordinary, active members of the Lutheran, Methodist, and Seventh-day Adventist churches, and to persons active in mission societies and Sunday school work. Among these Christians I have found many more positive, down-to-earth, self-sacrificing, kind, and in every respect, healthy persons from a psychiatric viewpoint than among atheistic academics."—*Sinnets Helse*, p. 69. Dr. Sirnes' remarks come as no surprise to Bible-believing Christians.

In their efforts to spread the gospel and win converts to the church, the apostles used arguments that appealed to logic. The same was true when they tried to prove the existence of a Creator to doubters and unbelievers. They followed the same procedure when they preached Christ's resurrection. Referring to the basis for the early Christians' faith, Peter boldly declared, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty" (2 Peter 1:16).

So sure were they in their Christian experience that they were even willing to give their lives for their faith. Countless others through the ages have followed in their footsteps. Today the gospel continues to produce startling results in human hearts and lives. There must be something about Christianity that makes it convincing!

But this doesn't mean that when evidence is presented, everyone believes. Even when Jesus Himself appeared physically after His resurrection, the record states that some "worshipped him: but some doubted" (Matt. 28:17). People responded differently to the same evidence.

Today the gospel produces the same divided results. Why? Because people are free agents, created with the ability to choose. Those who wish to doubt will find

reason to do so. On the other hand, those who really desire to believe will find abundant evidence for faith. Jesus pointed out the importance of one's attitude in these words: "If any man will do his will, he shall know of the doctrine" (John 7:17).

Another point to keep in mind is that we'll probably never understand everything about God and His dealings with us. Everywhere in nature we find mysteries we can't fathom. Even the wisest of scientists cannot, in human terms, explain the humblest forms of life. No wonder, then, that finite creatures don't completely understand an infinite God. He would not be God if we could analyze Him! But He has given us enough evidence as a basis for our faith.

The fulfillment of Bible prophecies, the march of nations through history, the spade of the archeologist, the silent sermons in the natural world—all testify of a divine Being whose mighty hand guides in the affairs of nations and individuals, and steers the course of Planet Earth.

Facts and Reason Not Enough

It is also true that scientific facts and human reasoning by themselves are not satisfactory as the basis for Christian faith. Only a personal relationship with God will give us the confidence we need.

When Penguin book publishers asked the distinguished classical scholar E. V. Rieu to translate the four Gospels into English, something happened to him. He was sixty years old at the time, and was known as an agnostic. His son, hearing of the task he had undertaken, remarked, "It will be interesting to see what father makes of the four Gospels. But it will be even more interesting to see what the Gospels make of my father!"

The son didn't have long to wait. A year later his father became a member of the Church of England. In a radio interview Rieu stated: "My work changed me. I couldn't avoid the conclusion that these words bear the seal of the Son of God. They are the Magna Carta of the human spirit."

A young woman, a medical doctor, gave the following testimony: "I don't think it's possible to find God through reason alone. I came to the point where thinking and speculation could take me no further. I had to choose between giving up the struggle, or acting as though God existed.

"I chose the latter. I prayed to the Unknown One. I tried to understand and based my search on faith in God's existence. Then I experienced Him—not as a vision, but as a reality—a conviction, an inner experience of freedom. I found solid ground to stand on—something I had never known before, either in material things or among friends and family. Now I cannot begin a day without prayer."

This is the beginning of faith: to give as much of ourselves as we can to as much of Him as we know, for we have the promise: "Draw nigh to God, and he will draw nigh to you" (James 4:8).

ALF LOHNE
Vice-President, General Conference

This Week

Contents

General Articles	Pages 4-13
Speaking Out	7
For the Younger Set	9
Fellowship of Prayer	11
Inspired Gems	13
Family Living	14
Especially for Women	15
From the Editors	17
Newsfront	20
News Notes	26
Bulletin Board	29
Spotlight on God's Law	30
Back Page	31

Phillip Whidden, author of our cover poem, "Jubilee," is corresponding secretary for Action on Smoking and Health (ASH), a national, nonprofit, scientific, and educational organization concerned with the health hazards of tobacco smoke and the rights of nonsmokers. The organization is headquartered in Washington, D.C.

Mr. Whidden, who holds an M.A. degree in English from Andrews University, Berrien Springs, Michigan, has contributed both poetry and articles to several Adventist publications, including *Insight* and the *REVIEW*. He wishes to dedicate the poem to Harley Matthews, a member of his childhood church—Titusville, in Florida.

Many readers will recognize the art work that appears on the cover as that of this year's devotional book, *Maranatha*. Elfred Lee, formerly art director at the Review and Herald Publishing Association, who is now doing freelance illustrating, painted the picture, which represents Orion, through which the Holy City one day will descend.

In his poem Mr. Whidden reflects the glorious homecoming of the ransomed of the Lord to

heaven and the later descent of the Holy City to the new earth. Part of the homecoming is described by Ellen White in *Early Writings*:

"We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought the crowns, and with His own right hand placed them on our heads. He gave us harps of gold and palms of victory. . . . Jesus raised His mighty, glorious arm, laid hold of the pearly gate, swung it back on its glittering hinges, and said to us, 'You have washed your robes in My blood, stood stiffly for My truth, enter in.' We all marched in and felt that we had a perfect right in the city."—Pages 16, 17.

W. Duncan Eva, a general vice-president of the General Conference, writes about "Jewels in the Gospel Framework" (p. 4), the

jewels of Bible truth that, although beautiful individually, are even more lovely when seen within their setting as a unified whole.

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Scan News briefs from the religious world

A Prayer for Today

TORONTO, Ontario—A grace proposed by the *United Church Observer* for an eye-opening breakfast: "O Lord, make us not like the porridge, dull and stodgy. Make us like the cornflakes, crisp and snappy, and ready to serve."

Rhodesia Recruits Missionaries

NEW YORK—An African affairs specialist on the staff of the United Methodist Board of Global Ministries has reported that new laws in Rhodesia involve missionaries in military recruitment. The Reverend Isaac

Bivens, assistant general secretary for African affairs for the board's World Division, reported to the division staff following his return from a visit to the southern African country.

According to Mr. Bivens, "The new laws in Rhodesia will make it mandatory for all white males between the ages of 16 and 48 to register for military service. They are subject to military call-up. In a few weeks, every employer must submit the names and ages of all white male employees. Missionaries and their male children will have to comply with these laws or they and the church must face the consequences."

High School Seniors and Marijuana

WASHINGTON, D.C.—National surveys reveal that 53 per cent of 1976 high school seniors have tried marijuana, 32 per cent are current users, and 8 per cent say they use "pot" almost daily. A report issued by the National Institute on Drug Abuse of the U.S. Department of Health, Education, and Welfare (HEW) said marijuana use among youth continues to increase significantly—although not as sharply as in the 1960's and early 1970's.

The survey showed that only 48 per cent of seniors disapproved the occasional use of "pot" this

year, compared with 55 per cent who disapproved in 1975. Another Government study showed that drug abuse costs the nation from \$8.4 billion to \$12.2 billion annually.

Police Enforce Old Ban on Sunday Dancing

WASHINGTON, D.C.—Fairfax County police have begun to enforce a largely ignored ordinance in Virginia that bans dancing on Sundays. Some 100 people who were dancing in the lounge of the Ramada Inn at Tysons Corner on a recent Sunday were ordered to stop by two policemen as part of the campaign.

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.]

Heavenly

I wonder how many people have had my experience. When depressed, I have picked up the *REVIEW*, read it, and afterward have felt so—what word can I use?—heavenly.

A. J. ATRILL
Grand Centre, Alberta

Entering Heaven

Re "Theory v. Practice" (Mar. 24). Many of us who have been baptized in the name of the Father, Son, and Holy Ghost continue to live for self and do not repent of our past sinful life. We begin to keep the Sabbath after a manner, but our conscience does not seem to bother us when we fail to love as Jesus loved, or to do to others as we would have them do to us.

We truly need to be "born again," starting life all over. As Jesus said in Mark 10:15: "Verily

I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." What a calamity if we should fail to "enter therein."

DANIEL L. CADY
Willows, California

Metro Update

Re the news story about Metro on the Back Page of the March 24 *REVIEW*. The article stated that Metro Ministry is sponsored jointly by the "General Conference, the Atlantic Union, and the Greater New York Conference."

This statement is correct, but it is incomplete. Metro Ministry is sponsored by the above organizations and also by the Columbia Union Conference, the Allegheny East Conference, the New Jersey Conference, and the Southern New England Conference and the Northeastern Conference.

Metro appreciates the support of all eight of the conferences involved.

NIKOLAUS SATELMAJER
Associate Director
Metro Ministry
New York, New York

Jewels in the Gospel Framework

See how they sparkle and gleam.

Rejoice in their amazing beauty.

By W. DUNCAN EVA

AS A BOY I NEVER UNDERSTOOD certain words in a song we sang at the Congregational Sunday school I attended. "When He cometh, when He cometh to make up His jewels." I thought I knew what it meant when it referred to the coming of Jesus and I knew that I was to be one of His jewels, "His loved and His own." But "to make up His jewels"—what could that mean? Later, as an Adventist teen-ager, I came across the text (Mal. 3:17) from which the familiar song derived its words, but I doubt that I really understood their meaning any better.

Many years afterward, in my reading, I found certain words of a devout scholar that helped me greatly. Speaking of the corporate body of Christians, the truly united church, "one in faith and doctrine, one in charity," he said that the saints at last will not be like so many exquisitely beautiful jewels scattered on the floor of heaven, but they will be "made up" by the Lord into a gem-studded diadem. Not only will each reveal a beautiful character formed by the grace of God but each will contribute to the beauty and glory of the others, and all will make one indescribably magnificent crown for the Lord, whose blood bought them and whose grace saved them. What motivation to be a truly united church here below!

The illustration fits not only the church but the great system of divine truth that God has revealed. Ellen G. White wrote of diligently "gathering up the jewels of truth, and placing them in the framework of the gospel" (*Gospel Workers*, p. 289). Each blessed truth of the gospel has a wonder and a glory all its own, but it is only a part of the whole, and when it is set in the framework with the other truths, not only are they and it enhanced, but so is the amazing beauty of the whole.

Take, for example, the precious jewel of truth that God revealed to Martin Luther—"The just shall live by faith." It had been covered by the filthy rags of human effort and lost from sight through centuries of neglect and false teaching. What peace and assurance it brought to

Luther's burdened heart! What power it unleashed in Germany, and how radically it changed the course of history in Europe and the world!

What influence it is still wielding when human beings come to understand that through Jesus' blood "a man is justified by faith apart from works of law" (Rom. 3:28, R.S.V.). What a song of joy it puts in the heart of the sinner struggling to please God and longing to be at peace with Him. Through faith in Jesus he attains to righteousness, "even the righteousness which is of faith" (Rom. 9:30). And how clear Paul and others make it that there is no other way for the sinner to be just before God.

Beyond Justification

But is justification the whole gospel or just one jewel, albeit an amazingly wondrous one around which many others cluster, that fits into the whole framework?

There is something I find frequently associated with justification in the New Testament. In Romans 5:1-5, for instance, Paul speaks of some very precious blessings that flow from and are associated with justification by faith. There are peace, joy, and the ability to glory in tribulation; there are patience, experience, and hope. But the greatest of all is the love "shed abroad in our hearts by the Holy Ghost which is given unto us." Justification is God's act in reckoning a guilty but believing sinner



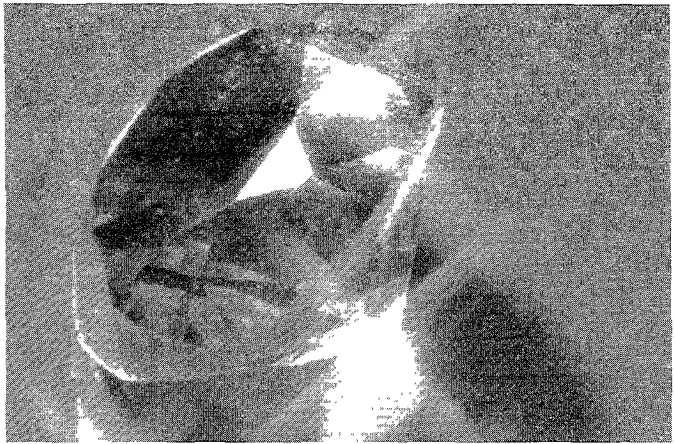
just before His holy law. Theologians call it a forensic act, a judicial pronouncement. But, thanks be to God, it does not end there. Bound up inseparably with it is the work of the Holy Spirit for us in the very beginning of our Christian life.

Read these words of Paul, written to Titus: "For at one time we ourselves in our folly and obstinacy were all astray. We were slaves to passions and pleasures of every kind. Our days were passed in malice and envy; we were odious ourselves and we hated one another. But when the kindness and generosity of God our Saviour dawned upon the world, then, *not for any good deeds of our own, but because he was merciful, he saved us through the water of rebirth and the renewing power of the Holy Spirit. For he sent down the Spirit upon us plentifully through Jesus Christ our Saviour, so that, justified by his grace, we might in hope become heirs of eternal life*" (Titus 3:3-7, N.E.B.). Unmistakably Paul places justification in the closest association with the Spirit's part in the change of our lives from the very beginning of Christian experience. Each of these is absolutely essen-

W. Duncan Eva is a general vice-president of the General Conference.

tial if we are to "become heirs of eternal life." And he adds pointedly, "These are words you may trust."

But let us remember that it was Jesus Himself who underlined the vital part of the Holy Spirit in beginning a new life in people. A "famous teacher of Israel" (John 3:10, N.E.B.) had been greatly impressed by the teaching of the Galilean and deeply stirred by the cleansing of the Temple, and Jesus' healing of the sick and receiving of



the poor that followed. He longed to see formalism and all the evil associated with it end and the Temple become what God intended, "an house of prayer for all people" (Isa. 56:7). So Nicodemus went out to the Mount of Olives to seek an interview with Jesus. He did not expect what he learned; in fact, "he was startled at the thought of a kingdom too pure for him to see in his present state" (*The Desire of Ages*, p. 171). Yet Jesus revealed to him that night one of the most important and vital truths ever communicated to mankind: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5).

How simple and forthright are the words of the Master! No matter what people may say about *entrance* into the kingdom, it is not possible without this spiritual rebirth. But what then of justification by faith? Is it also indispensable? Of course it is. Each of these truths is a beautiful jewel, its wonder and splendor to be pondered and gloried in. Both are absolutely necessary works, which Divinity alone can do for the sinner. The splendor of each enhances the glory of the other. Both help to make the gospel exceeding beautiful.

But Jesus has more to say about the Holy Spirit in the beginnings of Christian life. I never cease to marvel at the offer He made to the woman of Sychar beside Jacob's well. She had made a mess of her life and probably of some other lives, as well. The village women had ostracized her; she was an outcast with only the ashes of her womanhood left. The Saviour knew the emptiness of her life, the deep longing of her heart, the thirst of her soul. In tender mercy He offered to give her the water of life.

But what is the water of life? It is Christ in the person of the Holy Spirit (see *The Desire of Ages*, pp. 187, 189). John makes this clear in connection with the same offer extended on a later occasion. He says, "This spake he of the Spirit, which they that believe on him should receive" (John 7:39). Christ's presence through the Holy Spirit—what a gift to offer to such a woman! But is there

any other agent who could have done for her what she so much needed and so earnestly though unconsciously craved? The only answer to that question is NO, there is no other.

Did the Thief Experience the New Birth?

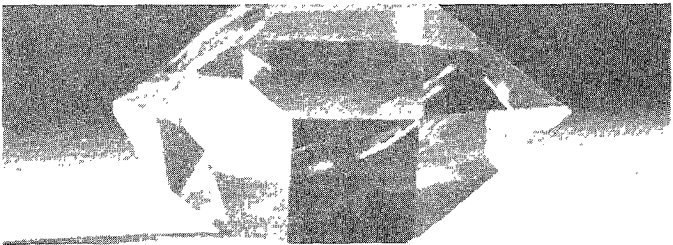
Someone might ask, Did the thief on the cross experience the new birth and the work of the Holy Spirit? Let us take a brief look at his story.

At first he had sided with his fellow malefactor (Matt. 27:44), but unlike him, he did not become more desperate and defiant. He recalled instead the teachings of Jesus he had heard, he thought over the events of that morning, and the Holy Spirit illuminated his mind (see *The Desire of Ages*, pp. 749, 750). He recognized that Jesus was not receiving "the due reward" of His deeds, as he and the other thief were, for He had "done nothing amiss" (Luke 23:40-43). Why, then, he must have asked himself, is He being treated thus?

Then suddenly, as at Creation, God "commanded the light to shine out of darkness." So for him—alone, perhaps, of all mankind that day—the tremendous truth of what was happening on Golgotha dawned. He saw "the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6). He recognized the guiltless Sufferer beside him as the Bearer of all mankind's sins, including those of the penitent thief himself. He cast himself, in that full surrender that is ever the essential of the true faith by which a person is justified and ever the work of the Holy Spirit, upon the mercy of the dying Saviour. "'Jesus,'" he cried, "'remember me when you come in your kingly power.'" And Jesus replied with the firm assurance, "'You will be with me in Paradise'" (Luke 23:43, R.S.V.).

Was the thief "justified by faith without the deeds of the law" (Rom. 3:28)? Of course! Who in all the universe could lay anything to his charge when Jesus Himself had justified him (see Rom. 8:33)? Was he born again by the regenerating power of the Holy Spirit? Without the shadow of a doubt! For Jesus, who had said that no person would enter the kingdom without rebirth, assured him of his place there.

But Jesus makes it clear that the Holy Spirit does more for us than this initial work at the beginning of Christian life. Let us consider the offer made on the later occasion referred to above—to the worshippers in the Temple at the Feast of Tabernacles—for it is of special significance to us in these last times. On the last and great day of the feast "Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink" (John 7:37). The people were tired and disappointed. The light and the music, the ceremony and the ritual, had left them disillusioned and spiritually empty. Their religion had failed to satisfy their real need. Only the Holy Spirit could



make things different. Instead of trickling streams barely moving, "rivers of living water" would flow out from within them to bless the world (John 7:37, 38). The blessed assurance of justification before God, abundant power, glorious victory, more-than-sufficient blessing—with these bountiful provisions the Spirit would transform the desert of barren formalism, for them then and for us now, into vigorous spiritual life. And He alone can do it!

Look back then at what Jesus teaches in chapters 3, 4, and 7 of John's Gospel. The Holy Spirit is the only power in the divine plan to bring to pass that mighty spiritual change, which is the birth from above, without which no person can enter the kingdom. He stoops to meet the need of even earth's most sinful soul and makes the life seared by iniquity and shame become pure, joyful, and radiant again. And for the barren and desolate whose religion is a blessing neither to themselves nor their fellow men, the Spirit brings forth streams of living water. They and their church become a power and a testimony that cannot be gainsaid.

Entire Surrender Precedes Justification

We might go on to think of other beautiful truths and provisions of the gospel. We could talk of the promises "great and beyond all price" that Peter mentions. Through these we "escape the corruption with which lust has infected the world, and come to share in the very being of God" (2 Peter 1:4, N.E.B.). And we might go on to consider what has been called the ladder of virtue mentioned in verses 5-7. These, the apostle says, keep us from "being either useless or barren in the knowledge of our Lord Jesus Christ." He continues, "The man who lacks them is short-sighted and blind; he has forgotten how he was cleansed from his former sins" (verses 8, 9, N.E.B.).

How was he "cleansed from his former sins"? By faith in the justifying blood of the Saviour. "God requires the entire surrender of the heart, before justification can take place; and in order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul."—*Selected Messages*, book 1, p. 366.

Or we might think of the same wonderful truth a little differently, as the jewel of the imparted righteousness of God. Of what rare beauty this is. "When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness."—*Christ's Object Lessons*, p. 312.

Yes, it is encouraging and helpful to take each of the jewels of truth and to look at them one by one. See how they sparkle and gleam! Revel in the way they reflect the light and reveal the wonder of the heavenly spectrum. Glory in their amazing beauty! Replace them in the "framework of the gospel" and see how each is even more splendid in its proper setting. Then, as you step back to look at the whole, at the crown "made up" of them all, you will be "lost in wonder, love, and praise!" And as you try to find words to tell your Saviour how grateful you are, remember that all, not one or two, are for *you*, and *you* are Christ's and Christ is God's (1 Cor. 3:23).

In this last age especially, God does not want us to impoverish ourselves by taking only part of what He offers. All of the provisions of the gospel in their munificent splendor are ours so that "the wealth of His mercy, His love, His grace, . . . [will] appear in full and final display" in the lives of His people (*Testimonies to Ministers*, p. 18). □

The Cupboard Was Bare

By BILL DULL

"But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

"Nothing is apparently more helpless, yet really more invincible, than the soul that feels its nothingness and relies wholly on the merits of the Saviour. By prayer, by the study of His word, by faith in His abiding presence, the weakest of human beings may live in contact with the living Christ, and He will hold them by a hand that will never let go."—The Ministry of Healing, p. 182.

Having completed the packing, my wife and I set off for camp meeting. With us were several students who were helping in our soul-winning work and some newly baptized young people from the church. Altogether there were 11 in our group.

"I have only \$5.00," I had confided to my wife as we packed our food supply. We had taken with us as much food as we could, trusting the Lord to provide and to make it stretch.

About the middle of the week my wife broke the news that the food was fast disappearing. "Tomorrow we will need to buy some more," she said.

"Figure out what we need most and remember \$5.00 is the limit," I responded.

That evening a young, inexperienced colporteur came to my tent. "I understand, Bill," he began, "that you have had experiences in answered prayers. Will you please pray with me. I have a financial problem. I need money for food," he confided.

We talked together for some time. He was so young, so sincere. The longer we talked the more I was impressed to give him the \$5.00 I had in my pocket. I argued with myself for several minutes. "I need it, too," I reasoned. Finally I gave it to him and said, "Together, let us pray for our needs."

In the afternoon of the next day I conducted a temperance program in the main pavilion. Later, walking across the grounds I was approached by a woman who slipped a \$5.00 check in my pocket. I praised the Lord for His faithfulness and hurried to the tent. Now my wife could buy some necessary groceries.

Later, while walking across the campgrounds I was approached by the conference secretary-treasurer. "Bill," he began, "we have voted to give you a food allowance, the same amount we give to the ministers."

These experiences increased my confidence in the Lord. I am now more certain than ever that no problem can come my way that God and I can't handle together.

Is This Fanaticism?

[One measure of a church's strength is the degree of freedom its members have to speak out—to express minority points of view. The editors often disagree with the opinions expressed in Speaking Out, but they publish them to stimulate thought, produce constructive discussion, and to allow readers to test their validity.]

RECENTLY my heart has been warmed by discoveries made at Loma Linda University School of Health that corroborate Spirit of Prophecy statements given us years ago. The results published by Dr. Roland Phillips and his associates from the studies of California Seventh-day Adventists have been thrilling. When we see in black and white that SDA's have one fiftieth the incidence of cancer of the mouth and total-vegetarian SDA's one sixth the incidence of heart attacks as is found in the general population of California, it is cause for rejoicing. It has been demonstrated in a concrete, faith-inspiring fashion that following the divine counsel has resulted in diminished illness and greater longevity.

Meditation on these things has made me wonder even more about an area of apparently ignored counsels. For many years I have pondered about the income disparity between ministers and physicians. Within recent months these two statements have come to my attention. "Why should the Christian physician, who is believing, expecting, looking, waiting, and longing for the coming and kingdom of Christ, when sickness and death will no longer have power over the saints, expect more pay for his services than the Christian editor or the Christian minister? He may say that his work is more wearing. That is yet to be proved. Let him work as he can endure it, and not violate the laws of life which he teaches to his patients. There are no good reasons why he should overwork and receive large pay for it, more than the minister or the editor."—*Testimonies*, vol. 1, p. 640.

"The question as to whether the medical profession is to be controlled by Christian principles in regard to compensation, or by the selfish standard of the world, has been long ignored, but can be ignored no longer. Shall the pure, elevating principles of Christianity be exemplified in the physician's life? Shall his practice come under the rule and supervision of the church? Shall he practice self-denial for Christ's sake? or is it only for a few men of more common occupations to follow in the footsteps of Jesus, while merchants, lawyers, and professional men go free to follow the bent of his selfish will?"—Letter 41, 1890.

These and other statements indicate God's original plan that there be no great difference between the income of ministers and physicians. Unfortunately, we (in the United States at least) have wandered far from that plan. I do not fully understand the reasons for the present practice, but the following question seems appropriate: Is it not now time to cease ignoring this situation? This may sound extreme, but the inspired counsel is being followed in other parts of the world.

For instance, P. H. Coetzee, writing about South Africa, on page 30 of the September-October, 1976, *Alumni Journal*, of the Loma Linda University School of Medicine, stated: "We encourage all our young people graduating from South African universities to join the work force of the church to work for a regular denominational salary." His next sentence is also significant: "This means that there is an income for the church to start other medical practices throughout the country." It is my understanding that in South America also physicians are on denominational salary.

The immediate reaction of some, I fear, is that this

would be totally impossible in this country. What about all the physicians in private practice? We just don't have enough institutions to absorb all our physicians! Besides, it would take them away from the many cities and towns where they are doing a good work and would congregate them in a few places.

Hence before considering these objections, let me suggest to those already connected with our institutions that they indicate their willingness to accept the denominational pay scale for physicians.

Now what about those who are scattered around the country in private practice? Let those who are in private practice, either singly or in groups, set up nonprofit corporations, perhaps under the auspices of, but not formally part of, the local conference. This could be done in association with the local church, with other professionals such as dentists, optometrists, lawyers, with other businessmen, or a combination of these. The doctor and others contributing income to the corporation could then be paid on a denominational wage scale and receive the same type of benefits—such as tuition assistance, housing allowance, sustentation, travel and car expense—as do ministers. This would have to be done, of course, in keeping with State and Federal law. I believe this plan would also have significant tax advantages.

Such a corporation could advance, or lend money, to young people desiring to attend professional schools. It could pay off debts incurred for schooling by young physicians, dentists, et cetera. In years past the concept of a physician's being employed by a nonprofit corporation would have been quite difficult to sustain. In this era, what with HMO's (Health Maintenance Organizations) as well as other plans such as Kaiser Permanente, it would, I believe, be quite readily accepted.

Some advantages (or ben-

efits) of following this plan are:

1. It would bring us into harmony with divine counsel.

2. It would be a source of inspiration to fellow workers.

3. It would be a source of encouragement to other church members. It is my strong suspicion that the income disparity between physicians and a majority of our church members has been a major factor in holding back the church's work.

4. Some of the funds thus saved could be used, as in South Africa, for other medical work, such as the development of conditioning centers, which, I believe, could be the last-day counterpart of the sanitarium-outpost evangelism centers Mrs. White advised should be near every city.

5. It would lessen the temptation for physicians to settle into lucrative practices in the United States instead of filling the many calls for overseas medical missionaries.

6. It would reduce the number of young men and women who may be attracted to the medical profession primarily because of financial remuneration.

7. It would deter some physicians from overworking and thus neglecting their physical and spiritual health. Unfortunately, there are some who, because they can earn more money by seeing more patients, will work extremely long hours.

Read *Selected Messages*, book 2, pages 179-207, "General Principles Governing Worker Remuneration" and "The Workers in Our Institutions," for further counsel on this subject.

I am not suggesting that the church use pressure to develop this program, but rather that it be educative and mildly exhortative, based on the Spirit of Prophecy counsels, in the same way that we have addressed ourselves to the lack of compliance with the principles of healthful living.

D. E. CASEBOLT, M.D.
Brewster, Washington

Our Greatest Danger

"Indulged appetite is the greatest hindrance to mental improvement and soul sanctification."

By S. L. DESHAY

WE DO NOT KNOW WHAT KIND OF FRUIT grew on the tree through which Satan enticed Adam and Eve to disobey God, but we know the results of our first parents' eating it. If I were to hand you a beautiful apple, you would say that whether you eat that apple or not is a trivial matter. How, then, could all the death, misery, and suffering in our world be traced to picking and eating a piece of fruit?

Some ministers and theologians deny that Adam and Eve's sin lay in the eating of the fruit; they assign the sin to sex. Others say that the eating of the fruit was only a parable and that it represents various vices and crimes.

When we look at misery and death, starving children, and the unhappiness of a guilty world, many even among Adventists may doubt that the fruit incident was the real cause. "The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not

eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:16, 17).

Was this prohibition unfair? Why was the penalty so heavy? Was God overly strict? People tend to want that which is forbidden. My two little girls want exactly what I forbid. The stolen-waters-are-sweet principle is their rule of thumb.

The sin of our first parents was disobedience to God's express command. But the vehicle was indulging appetite, and people are still indulging their appetites today. "Indulged appetite is the greatest hindrance to mental improvement and soul sanctification," wrote Ellen White (*Testimonies*, vol. 9, p. 156).

The Bible is filled with stories written for our admonition. There is the case of Jacob and Esau. Esau desired the food that Jacob was preparing. When confronted with the invitation to trade his inheritance in order to satisfy his hunger, he succumbed. "Thus Esau despised his birthright" (Gen. 25:34). This young man had a problem. His priorities were mixed up. To exchange his right of inheritance for a bowl of lentils and meat seems inconceivable.

The strength of Esau's desire can help us to understand one African pastor's account of a certain man who told him that he must taste human flesh every two weeks. Oh, the power of perverted appetite.

In Numbers 11:4-6, it is recorded that God's people, while wandering in the wilderness, wanted flesh to eat, despite the abundance of food God was providing them. "Who shall give us flesh to eat?" they asked. The Bible says that the taste of the manna was like wafers made with honey. When God answered their unwise request, the people had such a craving for flesh that they "stood up all that day, and all that night, and all the next day" gathering quails (verse 32).

In this instance God's displeasure was singularly manifested: "While the flesh was yet between their teeth, ere it was chewed, . . . the Lord smote the people with a very



great plague" (verse 33). They died because of excessive indulgence in that version of "fingerlickin' good" Kentucky fried chicken. Preposterous? Maybe not. There is a positive relationship between appetite and spiritual health, for God "gave them their request, but sent leanness into their soul" (Ps. 106:15).

F. D. Nichol once alluded to the fact that Protestant churches have usually made one of two approaches to the subject of bodily health: (1) to operate hospitals as a means of helping the sick and of demonstrating good works as part of Christian virtue; (2) to make bodily healing the essence of religion, hence the faith healers. Separate from both of these groups stand Seventh-day Adventists. They believe that they have a duty not simply to make people well, but to keep well people from becoming sick. They further believe that they have a duty to be exemplary in their health habits, denying that which is harmful. They teach that this affects even their appreciation of truth (see *Counsels on Diet and Foods*, p. 34).

Three Who Fasted

Finally, let us look at three persons, all of whom fasted six weeks. First there was Moses. He met God on Mount Sinai, and fasted there for six weeks. He received the tables of stone on which God had written the Ten Commandments. Immediately afterward, his face shone. What an experience!

Then there was Elijah, who ran from Jezebel. An angel touched him and brought him food, and he went on the strength of that food for six weeks to Horeb, the mount of God. There, while in a cave, the Lord passed by. There was a great wind, followed by an earthquake and a fire. But God was in the "still small voice," and Elijah talked with God (1 Kings 19:8-18).

And there was Jesus. After His baptism He fasted for six weeks. The devil came to Him shortly thereafter with great temptations. "When Christ was the most fiercely beset by temptation, He ate nothing" (*Counsels on Diet and Foods*, p. 52). Herein is a great lesson for us. Can you imagine what it would be like if, in the moment of fierce temptation, you ate nothing? What an experience this would be.

All three demonstrated ultimate victory. All three are today in heaven.

In a land with an abundance of everything the temptation is to partake of everything. To bridle the appetite is a formidable challenge. More important than the problem of food selection, for many people, is the regulation of quantity and frequency of eating. For some, to overcome snacking is a tremendous hurdle.

"Here is a work before you which will come closer and be more trying than anything which has yet been brought to bear upon you" (*ibid.*, p. 39).

Many have difficulty believing that laxity in methods of eating and drinking can influence their religious life, yet this is the justification for our relating health reform to the three angels' messages.

"The work of health reform is the Lord's means for lessening suffering in our world and for purifying His church."—*Testimonies*, vol. 9, pp. 112, 113.

Will you face the challenge?

"Indulged appetite is the greatest hindrance to mental improvement and soul sanctification" (*ibid.*, p. 156). □

For the Younger Set

Kindness Pays Off

By DOROTHY SIMMS

"HEY, MOM!" shouted Brad as he rushed in the back door, "I thought that lady across the street was going to hit me!"

"Hit you?" mother inquired. "What for?"

"I cut through her yard and she started after me with her broom!"

"You shouldn't cut through anyone's yard. Use the sidewalks."

Just then Stacy came in the back door, smiling. "Whew, Brad, you sure took off when that lady chased you!"

"Yeah," Brad laughed, "she sure was mad!"

"I'm baking this casserole for her. When it's done we'll go and welcome her to our neighborhood," mother said.

"We?" Brad jumped to his feet.

"Yes, we."

"Not me!" But one look at mother and he knew he would, after all.

"We-e-ll, all right." Brad plopped back into his chair. "If I have to!"

"And Brad, I want you to apologize to her."

That brought Brad back to his feet almost before he had a chance to sit down from the first shock. "A-apologize? Wow!"

Then mother explained further: "Mrs. Layton's husband and son Randy recently were killed in a car accident. Randy was just

your age, Brad, and you look so much like him that when she sees you, she's painfully reminded of him."

"Oh, Mom! Is there anything we can do to help her?" Stacy questioned.

"Right now I think both of you should stay away and let her adjust to her loss."

A few days after mother had taken over her casserole and Brad had apologized, Stacy and Brad set in motion a plan they had thought up. After Mrs. Layton left for work, they mowed the grass and weeded the garden for her.

When mother went to visit Mrs. Layton again she heard her playing hymns on the piano. She told mother she hadn't been to church since her husband and son had died. She also related that the previous day, she hadn't felt well enough to go to work and she saw Stacy and Brad working in her garden. This opened her heart, as she realized she would never have Randy again. But finally she was able to accept Brad. He looked like Randy, but, inside, Brad was so different. As much as she loved Randy she had to admit he wouldn't have been helping out a cranky lady like herself.

"Also," mother said, "she's agreed to go to church with us!"

"Oh, Mom! Our prayers have been answered," said Stacy.

"Yes, children! They certainly have!"



Mother explained why Brad should apologize to the neighbor woman.

The Absalom Complex

"We were complaining
because we didn't know
what we were talking about!"

By RUBY RATZLAFF

THE SABBATH SERMON WAS, AS FAR AS I was concerned, a complete disaster. The minister's theme was ill-chosen, his emphasis wrong. His manner of delivery grated on my nerves. As I left the sanctuary I felt a distinct kinship to Absalom. His cry to the men at Jerusalem's gate, "Oh that I were made judge in the land!" (2 Sam. 15:4), found an answering chord in my own soul. Oh, that I were judge in the land! Oh, that I were responsible for—well—not for *preaching* the Sabbath sermon, but perhaps for the selection and planning of the topic. Oh, that I—but I didn't say it out loud. Which is a good thing.

Because, as my next-door neighbor and I drove home from church, she turned to me and said, "Wasn't that a wonderful message this morning! It was so good to hear a *real* sermon again!"

I mentally gulped, murmured something polite, and pondered.

It took me a long time to figure that one out. Two whole years, in fact. But one Sabbath afternoon as I read the book *Evangelism* I found the answer: "There are varied minds to be reached, and . . . some will reject the truth as it is presented by one laborer, only to open their hearts to God's truth as it is presented in a different manner by another laborer" (page 100). Then as I read on I found a rebuke to me and the other Absaloms of the church: "Come down from your spiritual stilts and practice the grace of humility. Put away every evil surmising and be willing to see the value of the gifts God has bestowed on your brethren."—*Ibid.*, p. 102.

Spiritual stilts. When I was a little girl, 5—maybe 6—years old, my sister, who was about 12, joined the neighbor children of her age on a stilt-walking binge. They started, as I recall, with stilts that put them just a few inches off the ground. But as their skill and confidence increased they built themselves taller and taller stilts until their feet seemed at least five feet off the ground. At least that's the way I remember things. My memory may be distorted by the fact that I was just a little girl looking up in awe at the older children on those tall, tall stilts.

Those stilts didn't actually lift them far above the crowd. I can imagine that the stilt walkers felt quite

satisfied with themselves up there where they could look down on lesser mortals (such as little sisters). But as impressive as I found their stilt walking, I don't recall that they actually *went* very far on those stilts—except perhaps to the next house up the road. And certainly they didn't accomplish very much, because stilts generally tend to get in the way when there is work to be done.

Spiritual stilts also—the Absalom complex, if you please—make it possible for one to look down on lesser mortals. But as for getting on with the Lord's work—fellow Absaloms—let's come down off our spiritual stilts.

One morning my first- and second-graders discovered on the way to the playground that their drinking fountain had disappeared. Immediately a wail arose: "Teacher! They've taken our drinking fountain! They've taken our drinking fountain!"

"Children," I said, "before you complain too much, would you like to know *why* they've taken your drinking fountain?"

The children quieted. Yes, they would like to know why.

"They took your drinking fountain because it was really too high for you. They want to give you one your size."

"Oh." And they went on out to the playground.

A few minutes later red-headed, freckle-faced Robyn slipped out of her place in the jump-rope line and came over to where I stood turning one end of the rope. "Teacher," she said, "do you know why we were complaining?"

"Why were you complaining, Robyn?" I asked.

She grinned. "We were complaining because we didn't know what we were talking about!" And with a toss of her ponytail, Robyn skipped back to her place in the jump-rope line.

Battle Creek Criticism of Ellen White

"Because we didn't know what we were talking about." In 1867 the Adventists of Battle Creek, Michigan, complained because they didn't know what they were talking about. No, they weren't upset over the disappearance of a drinking fountain. Their concern was for people, fellow church members, who were being discouraged by—can you imagine?—Ellen White. They didn't know what Sister White had said to so depress these poor souls. But whatever she had said had produced a deep despondency. And so the Battle Creek Adventists criticized Sister White.

What they didn't know was that their friends' despondency was the result of Mrs. White's relaying to them God's call to repent of sins—secret, private sins—of which no one knew except God, the individuals concerned, and Mrs. White. They did not know because Mrs. White was obligated to keep confidential the secrets God had shared with her.

What they did know, or could have known had they stopped to think, was that James White had been seriously ill; that before he was completely recovered the Whites had spent almost three months traveling, visiting, preaching; and that Ellen had come home to Battle Creek, as she wrote later, "like a weary child, who needed comforting words and encouragement" (*Life Sketches*, p. 175).

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The Battle Creek Adventists didn't know the depth of pain their distrust and suspicion caused Ellen White. She called it the "greatest perplexity I ever experienced" (*ibid.*). The Absaloms of Battle Creek brought this pain to Mrs. White simply because (1) they didn't know what they were talking about, and (2) they were up on their spiritual stilts.

David Versus Absalom

But is there no place for—not Absalom's attitude, perhaps, but one somewhat akin to his—a thoughtful observation of others' methods, coupled with a mental sorting out of what one would do if ever elevated to the position of "judge in the land"?

For an answer, let's look at Absalom's father, David. David knew very early that he would indeed someday be "judge in the land." As David played his harp and sang his psalms for King Saul, he knew on the basis of God's promise that Saul's throne would someday be his. Someday he could summon servants to carry out his desires. Someday he would have the power to levy taxes and raise armies.

And as David returned to his sheep among the Judean hills, "he had new themes for thought. He had been in the court of the king and had seen the responsibilities of royalty. He had discovered some of the temptations that beset the soul of Saul and had penetrated some of the mysteries in the character and dealings of Israel's first king."—*Patriarchs and Prophets*, p. 644. And David, rather than wailing, "Oh that I were made judge in the land!" quietly pondered, and prepared for that day when the throne would be his. And in the meantime—in the meantime he would trust the judging to God.

One Friday evening at a Bible-study-and-prayer group I heard a dental hygienist, whom we will call Susan Franklin, tell of the time her mother was in the hospital, dying, suffering intense pain. But one nurse, instead of treating her mother with tenderness, had been harsh and rough.

As I listened to Susan tell of this experience, as I sensed the pain the experience had brought to her, the pain that was still in her face as she told us the story, suddenly I had a question answered. I remembered how my mother, weak, feeble, after dental surgery, had gone to Susan for help. And now I understood perhaps one reason why Susan had helped my mother, not with mere professional efficiency, but with tenderness and deepest compassion.

Absalom, David, the children who missed their drinking fountain, the Adventists at Battle Creek, Susan Franklin at her mother's bedside—all saw things done differently than they would have done them. You and I also are often tempted to cry out, "Would that I were made judge in the land!" But when tempted to jump onto our spiritual stilts, let us rather ask ourselves four simple questions:

(1) Could it be that a method that is wrong for us is right for someone else?

(2) Do we enjoy our stilts because they enable us to look down on others?

(3) Do we know what we are talking about?

(4) If the mistakes we see in others are truly mistakes—wrong no matter how we look at the situation—then what lessons can we learn from *their* mistakes? □

Fellowship of Prayer

He Is Ever Before Us

"Amid the perplexities that will press upon the soul, there is only One who can help us out of all our difficulties, and relieve all our disquietude. We are to cast all our care upon Jesus, and bear in mind that He is present, and is directing us to commune with Him. We are to keep our minds stayed on God; and in our weakness, He will be our strength; in our ignorance, He will be our wisdom; in our frailty, He will be our enduring might."—*Sons and Daughters of God*, p. 27.

"He who took humanity upon Himself knows how to sympathize with the sufferings of humanity. Not only does Christ know every soul, and the peculiar needs and trials of that soul, but He knows all the circumstances that chafe and perplex the spirit. His hand is outstretched in pitying tenderness to every suffering child. Those who suffer most have most of His sympathy and pity. He is touched with the feeling of our infirmities, and He desires us to lay our perplexities and troubles at His feet and leave them there."—*The Ministry of Healing*, p. 249.

"If we surrender our lives to His service, we can never be placed in a position for which God has not made provision. Whatever may be our situation, we have a Guide to direct our way; whatever our perplexities, we have a sure Counselor; whatever our sorrow, bereavement, or loneliness, we have a sympathizing Friend. If in our ignorance we make missteps, Christ does not leave us. His voice, clear and distinct, is heard saying, 'I am the way, the truth, and the life.' John 14:6. 'He shall deliver the needy when he crieth; the poor also, and him that hath no helper.' Ps. 72:12.—*Christ's Object Lessons*, p. 173.

► I have read and enjoyed your column for many years and I remember the Fellowship of Prayer on Friday night. I prayed for 28 years for my mother to accept this wonderful truth. Two years ago she made her decision to follow the Lord all the way, and is rejoicing in this message.

Now I am requesting prayer for my father, who will be 100 years old in a few weeks. He has not yet been born again. However, the Spirit of the Lord has been working mightily these past two years. He has turned from his skepticism and spends hours reading all the periodicals and books my mother brings home from church. Pray that he will accept the Lord as his Saviour and be prepared to meet Him when He comes.—Mrs. W. J., of Wisconsin.

► Some time ago I wrote requesting special prayer for a husband who had left his family with divorce intentions. God heard our prayers, for not long after my request this husband

returned home to make a new beginning. Today it is evident that God has richly blessed this family. We are all very grateful for this success, and once again we turn to God for special guidance. We, along with this family, are planning a self-supporting missionary project. We realize that we need the special guidance of God in every detail. It is our sincere desire to do the will of God, and count it a privilege that we might share our faith and lead others to Christ.—V. J., of California.

► Not long ago I requested your prayers that my husband and I might be able to move to the country. Thank God, we are here. The Lord has used us as instruments in starting a branch Sabbath school, and we ask that you continue to pray for us as we initiate plans for a church building. It is our hope that others may join and help us glorify our Father. We will be careful to give God the honor and praise. Thank you for praying with us!—L. H.

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

Portions of letters reporting answers to prayer will be published as space permits.]

Arise and Shine

It is time for the greatest
display of God's glory
since Pentecost.

By ELBIO PEREYRA

IN ISAIAH 60:1-13 GOD CALLS HIS PEOPLE to arise and shine in this, the world's hour of darkness. God's glory will be revealed in His people and the world will be illuminated, making an impact the faithful church has only dreamed of until now.

Arise. The order to arise implies that the church is inactive, static, and in a passive state. Formalism, a mere profession of faith, appearance, machinery, conformity, passivity, somnolence, lukewarmness, or coldness do not measure up to the elevated mission God requires of His people now.

In Ephesians 5:14 Paul indicates two aspects of this arising—the church, and that of God giving light through Christ. Paul contrasts death with the resurrection.

Shine. If the Lord orders the church to shine, it must be because the church light is out, or nearly so. It cannot shine of itself, because it does not have inherent glory. It does not shine merely by appearance, name, institutions, machinery, or visible social work. It shines only by the

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glory of the Lord and the light of Christ. And what is the glory of the Lord? It is the reflection of His attributes—the exhibition of His excellent greatness, His character, His justice, His holiness, His truth. Wrapped in this glory and revested with the justice of Christ, the church will be ready to enter the arena of the soon-coming final conflict.

The world is tired of Christian propaganda. It urgently needs to discover Christ and the revelation of His glory in His believers. Nominal Christians are only partially reflecting, or even less, in the midst of deep obscurity. A groping world looks for an exit road.

When will an erect and resplendent church answer God's mandate? Certainly she is not doing so *now*. What a shame that our negligence is delaying this successful, prophetic occurrence! "When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested. Divine power will be revealed. . . . The light of truth will shine forth in clear, strong rays, . . . as in the time of the apostles. . . . The earth will be lighted with the glory of God."—*Testimonies*, vol. 9, p. 46. "When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."—*Christ's Object Lessons*, p. 69.

The church will be able to respond when genuine piety characterizes God's people. Then the showers of the latter rain will mature the harvest, and the tongues of the Spirit will again alight on those who form the mystic body of Christ, the remnant of God. This will be the most glorious triumph of the gospel since the days of the apostles. But this revival and this reform cannot be produced by mere organization or machinery. Only divine providence can create it. It will come when the furrows of the fertile ground of the heart have been adequately opened to receive the heavenly seed.

May our Lord assist us to make of the necessary revival and reform not a mere slogan, but a personal experience for ministers, administrators, literature evangelists, teachers, and all other workers for the Lord, as well as His dispersed children throughout the world. Then the church will arise and shine with the glory of the Lord that must illumine the earth! □

The Model Layman

By MALINDA RODENBERG

Brief but impressive is the Biblical record of Epaphras' life. He was a fellow servant and fellow prisoner of Paul (Col. 1:7; Philemon 23). Perhaps today we would call him a lay preacher.

Although he is seemingly an obscure person, whose memory has not been perpetuated by hopeful parents assigning his name to their infant sons, his example is worthy of emulation.

Paul says of him, "Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record, that he has a great zeal for you, and them that are at Laodicea, and them in Hierapolis" (Col. 4:12, 13).

Surely his prayers were not casual and spasmodic. Does not the assurance "always labouring fervently for you in prayers" describe a continual heart burden of almost inexpressible concern?

"For you"—how personal and direct were his prayers! As the arrow to the mark, they were sent to the heart of God with a definite purpose. By prayer he kept those to whom he had ministered constantly before the Lord.

"That ye may stand perfect and complete in all the will of God." What better or more comprehensive prayer could anyone ever voice for others?

And "great" was his zeal. Truly he was on fire for God!

Fervent in prayer, devoted in service to the point of imprisonment, zealously burdened for those whom he had taught the way of the Lord! Epaphras was a model layman, the kind God will use to help finish the gospel work in preparation for Christ's second coming.

Our Success Depends on God

"Not by might, nor by power, but by my spirit, saith the Lord of hosts."

By ARNOLD V. WALLENKAMPF

WHEN TOLD TO ENTER THE PROMISED LAND the children of Israel were not equipped and prepared for war. They were a group of slaves, forty years removed from Egyptian serfdom. Their desert wanderings had not prepared them for war; for them the desert had not been a military-exercise ground, although it had taught them to endure various adversities. Even these they had mastered only through the direct intervention of God. God Himself supplied their food, brought water out of the rock, shielded them from the poisonous reptiles crawling on the desert floor. Their protection and their very survival resulted from the care, protection, guidance, and intervention of their mighty God.

God's promise to the Israelites when they stood before their enemies was, "When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the Lord thy God is with thee, which brought thee up out of the land of Egypt" (Deut. 20:1). Horses and chariots provided the intercontinental ballistic missiles and the best martial weaponry of their day. The children of Israel had none of these; but they had God, and He counseled them not to be afraid of the skill and the lethal equipment of their enemies. He calmly assured them, "I am with you." And then He added, lest they still doubted His power to give them victory, "... which brought thee up out of the land of Egypt." He wanted them to remember His great works and His merciful care for them. Recalling these, and recognizing anew what God could do, they were not to fear.

Again on the Borders of Canaan

Today, God's people again stand on the borders of the promised land. We have been commissioned to sound the invitation to full and complete salvation from sin, and to assure all people in every nation of the overcoming power that Jesus is willing to impart to all who receive Him. As we endeavor to follow the biddings of God to "go . . . into all the world," we too are often brought into straight places—places and circumstances from which no human ingenuity can deliver us. But to us, too, comes the promise as it came to Israel of old, "Be not afraid of them: for the Lord thy God is with thee."

God's promise to us today is that "when we are brought into strait places, we are to depend on God. We are to exercise wisdom and judgment in every action of life, that we may not, by reckless movements, place ourselves in trial. . . . But when, after following His directions, we are brought into strait places, He will

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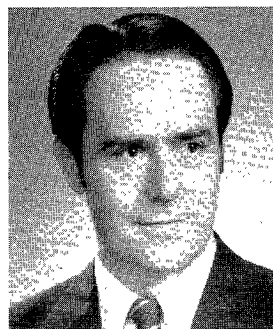
deliver us. We are not to give up in discouragement, but in every emergency we are to seek help from Him who has infinite resources at His command. Often we shall be surrounded with trying circumstances, and then, in the fullest confidence, we must depend upon God."—*The Desire of Ages*, p. 369. "In every difficulty He has His way prepared to bring relief. Our heavenly Father has a thousand ways to provide for us, of which we know nothing."—*Ibid.*, p. 330.

Too often we, like the children of Israel, would be pleased to have larger numbers and greater resources for the prosecution of God's work. But we are told that "it is a great mistake to trust in human wisdom or numbers in the work of God. Successful work for God depends not so much on numbers or talents as upon pureness of purpose, the true simplicity of earnest, dependent faith."—*Ibid.*, p. 370.

"If we go to the Source of all strength, with our hands of faith outstretched to receive, we shall be sustained in our work, even under the most forbidding circumstances, and shall be enabled to give to others the bread of life."—*Ibid.*, p. 371.

Depending on God, we shall be able to do the work He has called us to perform. □

Inspired Gems

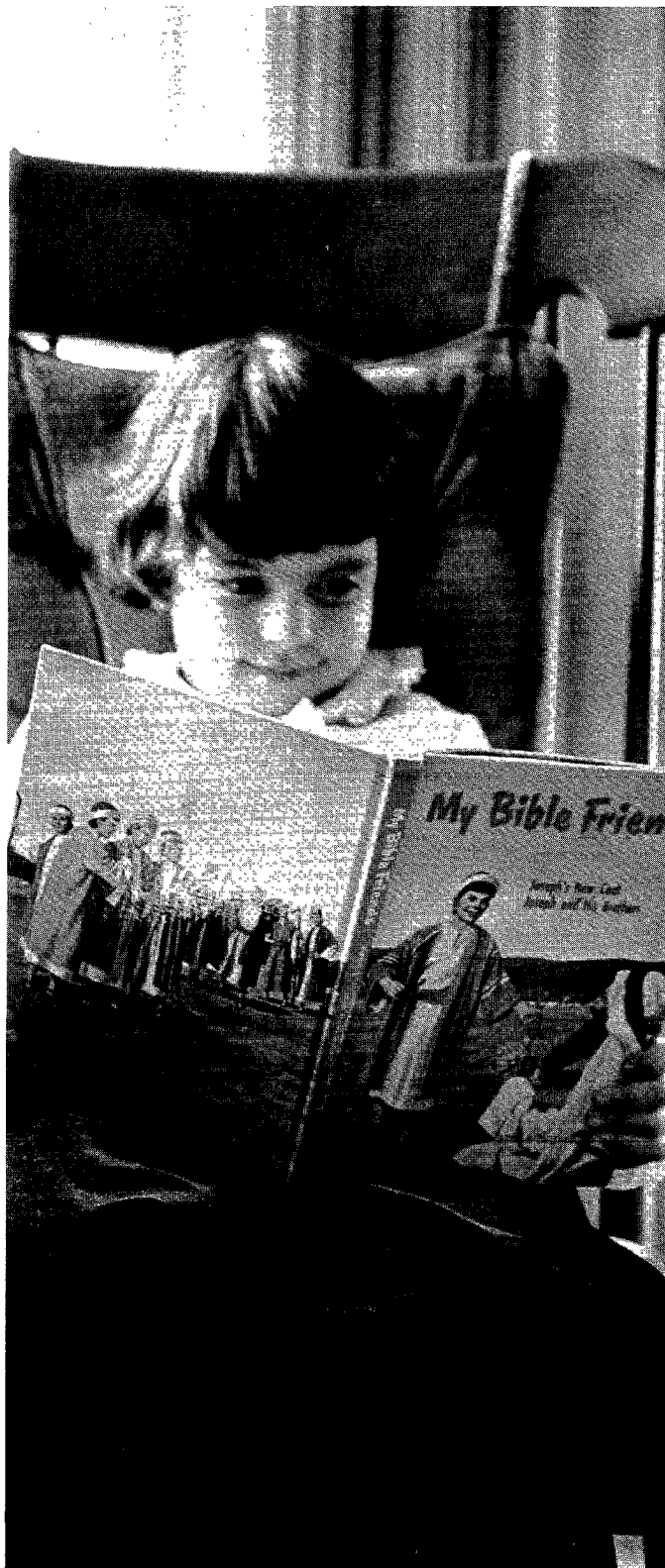


Favorite Bible texts and Spirit of Prophecy quotations selected by local conference presidents of North America.

James M. Campbell
SDA Church in Newfoundland

- "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name" (Mal. 3:16).
- "After the entrance of sin, the heavenly Husbandman transplanted the tree of life to the Paradise above; but its branches hang over the wall to the lower world. Through the redemption purchased by the blood of Christ, we may still eat of its life-giving fruit."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 22:2, p. 989.

"Train So They Will Not Depart"



"In Japan we have a
god shelf in every house."

By THERESA A. WHELPLEY

"TRAIN UP A CHILD IN THE WAY he should go: and when he is old, he will not depart from it" (Prov. 22:6).

Many people interpret this text to mean that if a child is properly trained he may drift away, but in later life he will return. It is true that some who have wandered do come back, but not many. Notice the reading more carefully. It does not say, "When he is old, he will return," but, "When he is old, he will not depart."

How can we make "the way he should go" more appealing?

We are told that our home should be a "little heaven to go to heaven in." The spirit and atmosphere of our dwelling place, whether it be in the country or in the city, in a mansion or a cabin, should resemble heaven. Does it? If Jesus visited our home, would He feel that it is like heaven or like this world?

A young Japanese girl, called Cherry Blossom by her friends, attended an American college. She was invited to spend Christmas vacation at the home of one of her university friends. It was a wealthy family, so the furniture was beautiful, and there was everything to make life pleasant. She thoroughly enjoyed it.

As she was leaving to return to college, her friend's mother asked, "Tell me, Cherry Blossom, how do you like the way we Americans live? Are you weary of sitting on chairs, sleeping in beds, wearing shoes all day long, and being bothered with knives, forks, and spoons?"

"Oh, I love it!" exclaimed Cherry Blossom. "It is such fun trying to decide which spoon to take up next." Then her eyes grew wistful, "But——"

"But what?" asked her hostess. "What do you miss?"

"There's one thing I miss that makes your home seem strange to me. I have visited your lovely churches and have seen you worship your God there, but I miss the God in your home. You know, in Japan we have a god shelf in every house, with the gods right in our homes. Do not Americans worship their God in their homes?"

How about our homes? Is God worshiped there? Do we gather the family together each morning to study God's Word, and in prayer commit each member into our heavenly Father's care and keeping for the new day?

Or do we rise so late that we rush about with nerves on

Theresa A. Whelpley has been a Bible instructor and teacher during her years of service as a minister's wife.

edge, grab a bite to eat, and dash off to school or work, leaving our children and ourselves open to the attacks of the enemy because we do not take time to seek God's help in meeting the battles of the day?

Do we bring the family together again at the close of the day to thank God for the blessings received and invoke His protecting care during the hours of the night? Do we take a few moments alone with each child as we hear his evening prayer?

I was 21 years of age the first time I can remember a mother tucking me in with a good-night kiss. A fellow Bible instructor invited me to spend Thanksgiving at her home. After we were in bed her mother came in to visit a few minutes and kissed us good night. I did not sleep much that night; I wept as I realized what I had missed as a child.

Let us not deprive our children of those precious seasons that they will never forget. It is at such times that parent and child draw closer together, wrongs are confessed and made right, and impressions for good are imparted through a bedtime story or a heart-to-heart talk.

We would not think of robbing man, much less God, but are we training our children to pay an honest tithe? Some parents pay tithe for the whole family, but such a procedure does not teach a son or daughter to pay tithe. If he has never paid his own tithe, when will he begin to do so? Perhaps never if he has never developed the habit—and it is a habit.

What sort of reading are we training our children to enjoy? Do we surround them with good literature, such as our youth journals, biographies, nature and mission stories, and character classics? Or are our tables and shelves covered with magazines we would hide if we saw Jesus approaching our door? Many of the current magazines have deteriorated so low in morals that they are not fit to come into our houses, much less be read by our youth.

What does our son or daughter see us read? One example is worth more than many sermons. A number of middle-aged members have told me that they do not subscribe to the REVIEW. Instead they prefer our youth journals because they are "easier to read." Our youth journals are good reading, but they are not intended to replace the church paper. There comes a time when we must graduate from milk to more solid meat, such as the REVIEW and Spirit of Prophecy. And with a little care we can prepare our children to make that change to solid reading.

And music! A child learns to love the type of music he is accustomed to hearing. Recently I was visiting with a missionary's daughter reared in a non-Christian culture. She told me that she once lived next to where the natives carried on their dances. When she came to America and for the first time heard our modern music, she was shocked. She said she could close her eyes and imagine herself back in the land of her childhood, listening to the music. The beat was the same.

Satan is exciting our youth today by his offbeat, demoralizing music. Let us steal a march on him by training our children to enjoy the best of music. Let him hear in our homes only that which is good.

It takes time to train our children aright. But the promise remains, "When he is old, he will not depart from it." □

Especially for Women By BETTY HOLBROOK

Water That Goes Drip-Drip-Drip

WAS SOLOMON speaking from experience when he described ill-tempered wives? "A nagging wife is like water going drip-drip-drip," he declared (Prov. 19:13, T.E.V.). He also insisted that it would be better to live on the rooftop or out in the desert than to share a home with a nagger (see chap. 21:9, 19, T.E.V.).

It wouldn't occur to us to nag our women friends, but we will use it as a prime weapon on our husbands. Why? It's like the constant dripping of water wearing away stone. In time resistance gives way—but so does love. In fact, love cannot exist forever under constant nagging.

Love is not self-sustaining. *Love can die.* To keep it alive it has to be nurtured—expressed, acted out. "Love cannot long exist without expression," an inspired pen wrote (*The Adventist Home*, p. 107).

"Put your suitcase over here!" I heard from behind me. I looked to see a woman pointing to the exact spot where her dutiful husband was supposed to deposit his luggage. Her intentions, I discovered, were good. She was going to stay by their belongings while he checked in and made seat selections for the flight.

The only problem was her choice of words and tone of voice. They came through like the ringing command of a staff sergeant to a rookie—not a very good description of a loving husband-wife relationship.

We don't really mean to be naggers or commanders, may not even recognize that we are. Most of the time we are doing what comes naturally, imitating models we have lived with or following lifetime habit patterns.

Marriage is something we more or less fall into—first expecting too much, then expecting too little. When we know how to cook a meal

and run a load of laundry through its cycles, we're ready. The preparation for the wedding ceremony itself seems far more important than all the years to follow.

But with the high expectations we have for marriage, with the close, tender relationship we long for, also comes the possibility of greater tensions and intense disappointments. We've invested our deepest emotions, and it's those very deep emotions that are most vulnerable to hurt. When two strong personalities join, there is the possibility for both greater joy and greater misery.

The joy we want, but what do we do with the misery? Solomon gives us an answer: "Sometimes it takes a painful experience to make us change our ways" (Prov. 20:30, T.E.V.). If we go into marriage unwilling to make some changes, we're cheating.

Conflict can help us understand where the changes need to be made, where some submitting needs to be done. How did the conflict start? Why? What can I do to head it off another time? The best way to cope with problems is not to let them grow. But dismissing a problem doesn't mean that it is solved.

One gentleman said he solved problems quickly. When things got too tense he would walk out. The problem would never be discussed again. He did wonder out loud one day, though, why his wife seemed so distant, so cool. Unsolved problems can be as dangerous as the sputtering, unwatched pressure cooker.

Love is never static. It is either growing or degenerating. If you were to describe your marriage, would you say it was like the drip-drip-drip of water, or is it more like honey—sweet to the taste and good for your health?

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The Word Became Scripture

In recent months there has been considerable discussion of the nature of the Bible as the inspired, authoritative Word of God. Fundamentalist circles have been fighting a virtual "battle for the Bible." In May of this year William B. Eerdmans Publishing Company of Grand Rapids, Michigan, will enter a new book in the debate. *Above the Battle? The Bible and Its Critics*, by Harry R. Boer, a conservative Bible scholar of the Christian Reformed Church, will merit the thoughtful consideration of all who are seriously interested in the subject.

"In his easy, popular style," the publisher says, "Boer compares the combination of divine and human in the Bible to that within Christ. The Word has become *flesh*; the Word has become *Scripture*, being totally a product of the Spirit of God but at the same time wholly the result of its human authors. Thus one can ignore neither the human nor the divine side of God's revelation." (Emphasis his.) This brief statement about the book is of interest to Seventh-day Adventists at three points: (1) It reflects a conservative attitude toward Scripture very similar to our own. (2) It mirrors a similar statement Ellen G. White made nearly a century ago in her introduction to *The Great Controversy*. (3) It suggests that although the author is knowledgeable with respect to theology he is, nevertheless, writing in a way that interested people with less background in theology can understand. Accordingly, we asked Eerdmans' book editor for a set of page proofs, which she graciously provided.

A Union of the Divine and the Human

The *Great Controversy* statement reads: "The Bible, with its God-given truths expressed in the language of men, presents a union of the divine and the human. Such a union existed in the nature of Christ, who was the Son of God and the Son of man. Thus it is true of the Bible, as it was of Christ, that 'the Word was made flesh, and dwelt among us.'"—Page vi.

Before the last book of the New Testament was written, Christians were debating the nature of Christ—the degree to which He was divine and the degree to which He was human. This debate raged for several centuries and found a place on the agenda at every ecumenical council of the church. The Docetists of the New Testament times made Christ out to be altogether divine—a spirit-being or phantom that merely *appeared* to be human, but was not. The Arians, two centuries later, made Him out to be a created being, less than God in the full sense of the word. Eventually the church came to realize that Christ was simultaneously fully divine and, even though He never sinned, fully human.

In some respects the present debate about the nature of the written Word resembles the debate during the early Christian centuries about Christ, the Living Word.

As Christ was the Living Word of God manifest in human form, so the Bible is the Word of God expressed in the language of men. As with the nature of Christ, there is a balance between the divine and the human aspects of Scripture. As did the ancient Arians, modern liberals deny the divine aspect of Scripture—and make the Bible out to be a strictly human document. Like the ancient Docetists, fundamentalists stress the divine aspect of Scripture almost to the exclusion of anything really human.

Harry Boer evidently agrees with Ellen White on the balance between the divine and the human elements in Scripture, and for this reason we believe that Seventh-day Adventists will find his new book both stimulating and helpful. Before we comment further on the book, however, let us summarize Ellen White's more detailed comment on the divine and the human aspects of Scripture, as set forth in *Selected Messages*, book 1, pages 15 to 23; *The Great Controversy*, Introduction, pages vi and vii; and *Testimonies for the Church*, volume 5, pages 698 to 711.

Ellen G. White on the Two Aspects of Scripture

The Divine Aspect of Scripture. God is the Author of the Bible. He committed the preparation of His Word to men whom He inspired and to whose minds and hearts He imparted the light of truth. He was present with them by His Holy Spirit, forcibly impressing their minds with truth and qualifying them to communicate it to others.

The Human Aspect of Scripture. The writers of the Bible were God's penmen. God as a writer is not represented; it is of human composition. It is not God's mode of thought and expression, but of humanity, and human language is an imperfect vehicle for the communication of infinite truth. The way in which the Bible writers expressed the truths the Holy Spirit impressed upon their minds reflects the personal characteristics of the individual writers—their spiritual and mental endowment, their education, their personal perception and appreciation of truth, their rank and occupation, their own individuality, and their grasp of points that harmonized with their own experience.

Aspects of Scripture that reflect the human element include: the selection of material and the order in which it is presented, the composition, the forms of expression, the style, the language, the rhetoric, the words, the thought forms, the logic, the actual writing, and the degree of unity. The order is not always exact. There are mistakes, contradictions, discrepancies, inconsistencies, and other difficulties. Additional errors crept into the text in the process of copying the ancient manuscripts and later in the translating, and in some instances deliberate changes were made in the words. In these respects the Bible is not like God and does not answer to the great ideas of God.

We are not to "lament that these difficulties exist," but to "accept them as permitted by the wisdom of God" (*Testimonies*, vol. 5, p. 706). "All the mistakes will not

cause trouble to one soul, or cause any feet to stumble" (*Selected Messages*, book 1, p. 16). Despite the problems that arise out of these human phenomena of Scripture, its inspired presentation of the way of salvation in Jesus Christ is inerrant, infallible, and authoritative.

The Union of the Divine and the Human. God is the Author of the Bible, but it was written by human hands. Its God-given truths were expressed in the words of men and were adapted to human needs. The written Word resembles the Living Word, who was both Son of God and Son of man—"the Word was made flesh, and dwelt among us." The divine mind and will were combined with the human mind and will so that the utterances of the man are the Word of God.

An Authoritative, Infallible Revelation. "The Bible is God's voice speaking to us, just as surely as though we could hear it with our ears" (*Testimonies*, vol. 6, p. 393). "The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will" (*The Great Controversy*, p. vii). "The Bible is the only rule of faith and doctrine" (*Fundamentals of Christian Education*, p. 126).

This is a very condensed summary of Ellen White's description of the blend of the divine and the human elements in Scripture; the thoughts and the very words are *hers*, not ours. In short, when the Word of God became Scripture, the product was completely human and completely divine, just as when the Word of God became flesh in the person of Jesus Christ. R. F. C.

To be continued

"For Me to Live Is Christ"

The public hall was packed with people eagerly awaiting the time for the lecture to begin. Equally filled were every classroom and every inch of space in the hallways of the School of Philosophy and Letters of the Buenos Aires University. A public-address system made it possible for all to hear the lecturer. Never in its history had that house of learning seen such a crowd of eager men and women. Who was going to speak? None other than the famous author and philosopher Ortega y Gasset, who had just arrived from Spain.

How many in that vast audience knew the speaker? Only a few had ever seen him. Nevertheless all present knew him quite well, and for that reason they had come from all corners of the capital city and from the surrounding areas to hear him lecture. But how had they come to know him if they had never seen him? The answer is simple. They had read and analyzed his books and they were familiar with the theories and ideas of that great thinker. They admired the man, sympathized with his personality, and were strongly influenced by his philosophy. They had fallen in love with him.

In order for the Christian to have a dynamic experience he must know Christ—know Him as his personal Saviour, as the Master Teacher, as his fondest Friend, as the Lord of his life, as the sole source of spiritual power, and as the author and finisher of his faith. In that per-

Love

By WENDY LOU MILLER

I saw love
In the cool refreshing rain
That spattered on my windowpane.

I heard love
In the sparrow's joyful call,
Announcing happiness for all.

I know love—
The lifeless form upon the tree;
He's shown what love should be to me.

sonal knowledge of Christ resides his secret of life eternal. "This is life eternal," said Christ, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

This practical and experimental knowledge of Christ is so important that Paul wrote: "I count all things but loss for the *excellency of the knowledge* of Christ Jesus my Lord" (Phil. 3:8). And a few lines later he expressed his longing for that knowledge: "That I may know him" (verse 10). He had come to know Jesus so well that he conveyed his experience in these immortal words: "For me to live is Christ" (chap. 1:21).

Have we reached this stage in our spiritual development? Is Christ the center of our lives? Can we say conscientiously, "For me to live is Christ"? or is it something else or someone else?

The important question is, How do we achieve a knowledge of Christ that brings with it saving power?

First, by reading and analyzing His Word. Though very few had seen him, those attending Gasset's lecture in Buenos Aires "saw" him in his books. Likewise, we see Jesus and come to know Him in His Word. "Sanctify them through thy truth: thy word is truth" (John 17:17). Having discovered the efficacy of the Word of God, the psalmist prayed: "Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119:11). And Jesus referred to the same principle when He admonished His disciples: "Abide in me. . . . For without me ye can do nothing" (John 15:4, 5). And immediately He indicated the way of abiding in Him: "If ye abide in me, and *my words abide in you*" (verse 7).

The Word has power because the Word is identified with Christ Himself. Christ is in His Word. "And the Word was made flesh, and dwelt among us" (chap. 1:14). Christ is the Word made flesh, and the Word is Jesus conveyed in written language.

May we be able to say, as did Paul, "For me to live is Christ." Spending time in a creative and transforming contact with Jesus through meditation on His Word makes this possible.

F. CH.

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Spanish Seminary Students Inspire Their Teachers

By CHARLES R. TAYLOR

ONE USUALLY thinks of teachers encouraging students, but many are the times when the reverse has happened. Teachers and administrators in Adventist schools often have been refreshed and inspired by some act or word from an unexpected source—a student.

During a recent visit to the Spanish Adventist Seminary, Sagunto, Spain, I found two new students whose experience, leading to their admission for the current school year (1976-1977), was an inspiration to me.

Francisco Gelabert was inducted into the Spanish army January 15, 1974, in Alcala de Henares, near Madrid. On March 24 his lieutenant told him that contrary to normal practice, by special order of the highest authorities, attendance at mass would be obligatory from now on in connection with swearing-in

Charles R. Taylor is associate director of the General Conference Education Department.

ceremonies. He refused to participate, and his commander, after consulting with the colonel, imprisoned him. During the next three days an Adventist official interviewed the colonel and then the justice minister and captain general on Francisco's behalf, to no avail.

A month later all Francisco's books, including his Catholic Bible, were removed, and he was not permitted to talk with his fiancée, who had come to see him.

In May he was moved to another prison. In June he appealed his case, citing civil rights and religious liberty laws. Meanwhile, he was allowed to work as librarian and teacher in the prison. Two weeks later, for the first time, he was allowed to speak with his fiancée, through prison bars and bullet-proof glass. They were married in October in a civil ceremony in prison; now she was allowed to write to him and visit him and encourage him. He would need encouragement.

In November, Francisco was handcuffed and transported under armed guard in a boxcar. A court-martial sentenced him to three years and a day in prison and hard labor in a disciplinary battalion.

In spite of an appeal by his lawyer, the sentence was confirmed a few days later by the captain general. Francisco's wife entered a plea for an official pardon and wrote the prince of Spain, today King Juan Carlos, asking for his intervention. By the end of the month five newspapers, Radio Sevilla, and other media had picked up his story.

Francisco's mother came from Barcelona and was allowed to visit him for three days.

Once again Francisco was handcuffed and shipped to Cadiz in a boxcar to finish his sentence. His new commander, a lieutenant colonel, gave him office work; a private room with radio, television, and books; uncensored letters; and walks in the prison yard. By the end of April, 1975, the prime minister and the crown prince were visited and told of his plight. They obtained, at the end of May, a pardon signed by

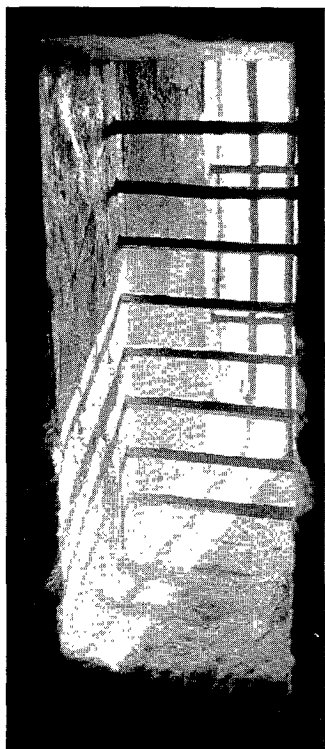


After completing his military term, Francisco Gelabert, pictured with his wife, Maria Angeles, enrolled in the Spanish Adventist Seminary.



Against the distant hill, beyond the amphitheater of a Roman acropolis besieged by Hannibal, lie modern Sagunto and the Spanish Adventist Seminary. Right, Hector Olmedo, a student at the Seminary, resigned his well-paying job to study and prepare for a career with the Seventh-day Adventist Church.





The barred window of a cell in the Roman acropolis in Sagunto reminds Francisco of the 439 days he spent in prison for his beliefs.

Generalissimo Franco. Francisco was returned to Alcala de Henares and was sworn into the army in the office of the commanding lieutenant colonel, without submitting to the mass.

Two months went by—and then someone who was unhappy with the interpretation of the pardon had him ordered to a disciplinary battalion in the Sahara. His wife appealed, while his immediate officers delayed his departure orders over the weekend. With the captain general on his side this time, the orders were canceled. Now the church wedding was held, and a year later, after finishing his military service, Francisco Gelabert received an honorable discharge on June 12, 1976.

After 439 days in jail, Francisco had won a victory and completed his service. He felt that God was calling him to the gospel ministry. Together with Maria Angeles, his wife, he has enrolled at the Adventist Seminary in Sagunto.

Another student, Hector Olmedo, began in the hotel business when he was 15. On his native island of Palma de Mallorca, a resort center in the Mediterranean, he moved up from bellboy to accountant to assistant administrator. The chief administrator was an Adventist by the name of Gonzalez, and Hector became very interested in the message. Gonzalez had Sabbaths off, and they couldn't both have Sabbaths off, so Hector Olmedo quit his job to become an Adventist.

He married his Finnish fiancée, and both were baptized. And for a long time there was no job. He sold his car. In fact, he estimated that he was without a job long enough to consume everything he had accumulated in all his years in the hotel business.

Hector and his wife went to Spain's Costa Azul near Malaga to look for work, going through many trials. But his wife, shedding tears of emotion, said she was happier than ever before; her only fear was that if things went well materially they might lose the happiness they shared when they depended entirely on the Lord.

They asked the Lord for a sign to tell them whether they should stay near Malaga or go somewhere else. If they received within the week a letter from a friend in Colombia who had not written them for a year and a half, they would remain in Malaga. The next day a letter came from the friend in Colombia. They stayed in Malaga. And the Lord provided work for Hector.

Orange Julius hired Hector as manager to set up a restaurant chain in Spain. His salary was now more than US\$2,000 a month. He was able to build back what he had lost—house, furniture, car—and more.

But the giddy whirl of secular activity was not what he had come to treasure during the lean months when his first love of the message had been tested. He longed to be working more directly in the Lord's work. So Hector resigned his position and returned to

school to prepare for his career with the church.

With students such as Francisco and Hector at the Spanish Adventist Seminary,

is it any wonder that in the atmosphere at this new school there is a feeling that God is guiding His people toward the fulfillment of His purpose?

After the Accident: A Report From Brasilia

By KAY LEHMAN

AUTOMOBILE accidents are not usual mission-story material. They happen everywhere and all too often. But the head-on collision in Brasilia, Brazil, on June 13, 1976, in which two persons were killed and four South American Division office secretaries were seriously injured (see REVIEW, July 15, 1976, p. 24), was brought to the church's attention by those who attended the inauguration of the new division headquarters building on June 22. Leaders of the work throughout the division were present for the ceremony and for the midyear meetings that followed.

I was unaware of the special event because I was just regaining consciousness after the accident, which almost took my life. Little by little I began to realize what had happened and the impact it had had on the division. In fact, when I asked Clarence M. Laue, division treasurer, what had been the most outstanding event this year for the division, without hesitation he replied, "The accident!"

Four of us division office secretaries were in a van that was hit head-on by a smaller car. Rowena Moore, who was driving, had both legs broken, one of them fractured seriously. She has returned to her home in the United States, has had some complications, and will be incapacitated for quite some time.

Gwendoline Biaggi had one leg broken. Diabetes made her recuperation difficult. She is still unable to

work and has returned to her home in Argentina.

Oscarina dos Santos, of Belem, Para, Brazil, had one arm broken and received several cuts on the head. She was the first of the four released from the hospital and had begun working part time when she developed complications necessitating a bone graft. She returned to her home to recuperate before returning to work.

Although at first it was believed that I was the most seriously injured, with two broken legs, a broken jaw, and a fractured wrist, I was the first to be able to return to full-time work. Of course, the accident had its effect—I still walk with a limp. But I am thankful to be able to return to work in spite of all that has happened.

One question that many people asked was the inevitable "Why did this happen to you?" I don't know, but it is comforting to know that in heaven I will be told the answers to all the "whys." For now, I believe that experiences such as this one are to bring us closer to the Lord. It is indeed beautiful to feel that He spared our lives. I also feel more obligation, now that I am able to work for Him, to do just that.



"The accident" involving this van injured four secretaries last year.

Kay Lehman is a secretary in the South American Division office.

ETHIOPIA

"Be Strong" Is Session Theme

For the first time in the history of the Ethiopian Union the quinquennial session was held outside of Addis Ababa, in Awassa, 275 kilometers south of Addis, February 8 to 12.

Sixty delegates attended the session, as well as C. D. Watson and M. T. Battle, Afro-Mideast president and secretary, respectively. Both of these division leaders spoke on Sabbath. On the opening night Bekele Heye, Ethiopian Union president, spoke about the loving care and concern of God for His children.

The meeting was held in a tent. Inside was a motto that drew the delegates' attention to the source of strength and power: "Be Strong . . . The Battle Is God's."

Reports from the union departments and fields in most cases were not sugarcoated; they were frank in their evaluation of the condition of the

church. The union president's report revealed that in spite of "remarkable progress and unusual growth," the church faced serious problems from within and without. But through it all the watchcare and guidance of God was evident.

The controller's report also was marked with frankness. He said that while the population of the country increased by 12 per cent in the past five years, net church membership increased by 49.64 per cent, but "the tithe per capita is showing a marked decrease. Mission offerings also have dropped significantly."

Ethiopian church leaders are of good courage, for they believe that when the church recognizes its weakness and deficiencies the Lord will step in to use it as a vessel for honor and glory. They hear His voice today as did King Jehoshaphat many centuries ago, "Be strong . . . the battle is God's."

GIRMA DAMTE
Communication Director
Ethiopian Union



PORTER HOSPITAL COMPLETES NORTH ADDITION

An aerial view of Porter Memorial Hospital, Denver, Colorado, shows some of the 40-acre campus and buildings of the general hospital, one of three operated by the Central Union Conference. Shown is the recently completed north addition (center, right) providing about 120 new patient beds and space for offices and ancillary services. Opening the new addition meant the hospital could phase out older patient-care units built before 1960. Patient capacity for the hospital is now 301. Buildings at upper right serve the Union College department of nursing, whose students spend their junior year in gaining clinical instruction and experience at Porter.

OLOF T. MOLINE
Administrator



The girls' dormitory at Helderberg College accommodates 138 students.



Ruby Visser, sister of Annie Visser, for whom the dormitory is named, and Eric Korff, Helderberg College business manager, cut the ribbon to officially open the new dormitory.

SOUTH AFRICA

Girls' Dormitory Is Dedicated

The new girls' dormitory at Helderberg College, Somerset West, Cape Province, South Africa, was officially dedicated and opened on January 23. This new building, which will accommodate 138 girls, was named Annie Visser Hall in honor of a teacher and nurse who served for many years as dean of girls at the college.

The opening address was given by M. L. Mills, Trans-Africa Division president. N. L. Doss, division Sabbath school director, offered the dedicatory prayer. A. O. Coetzee, rector, expressed words of acceptance and thanks, and Ruby Visser, sister of Annie Visser, cut the ribbon to open the dormitory.

The construction of this dormitory was made possible by funds from a Thirteenth Sabbath Offering overflow.

P. A. PARKS
Communication Director
Trans-Africa Division

INDIA

Youth Leaders Meet in Poona

Delivering a keynote address, R. S. Lowry, Southern Asia Division president, challenged youth directors gathered in Poona, India, March 2 to 5, to visualize the glorious prophetic picture of Zechariah: "And the streets of the city shall be full of boys and girls playing in the streets thereof" (chap. 8:5).

"Together With Our Youth," the theme, set the tone for the deliberations of the council. Union and conference youth directors from three Indian unions and the Sri Lanka Union attended the meetings.

The extensive agenda placed before the council included various aspects of youth ministry. Departmental programs and materials were reviewed and displayed and shared. Festivals of Faith and Family-Life Year, 1979, were discussed. The council voted to introduce the revised MV class program in 1978 and to phase out the old one by 1979.

Two major recommendations were voted by the council: that the unions in Southern Asia be requested to set up reserve funds annually

over a period of time toward the purchase of permanent campgrounds, and that the division be requested to subsidize these funds on a matching basis; and that the division encourage the field to implement the General Conference recommendation of inviting student representatives to the union and conference constituency meetings.

The delegates spent the Sabbath day at the end of the council with students at Spicer Memorial College, each leader meeting with young people from his territory. During an evening meeting the youth directors were informally introduced to the college family and gave short messages to the youth of their fields. JUSTIN S. SINGH

*Youth Advisor
Southern Asia Division*

CALIFORNIA

Marathon Attracts Non-Adventists

Participants from 6 to 68 years of age, more than 1,000 of them, ran in Southern California's second Hidden Valley Marathon, sponsored jointly by Newbury Park Adventist Academy, the Southern California Conference, and the Newbury Park Adventist church.

The first marathon, held last year, drew 150 runners, 110 of whom were Seventh-day Adventists. This year nearly ten times that number registered to run the difficult course. The total was 1,027, approximately 700 of whom were non-Adventists. Of this number 918 finished the category for which they had reg-

istered—the full course of 26 miles, 385 yards; the half course of 13.1 miles; or the quarter course of 6.5 miles.

Runners came from as far away as Denver and Kansas, as well as all parts of California: 880 men and boys, 150 women and girls.

"The marathon is not a race as such," stated Larry Ballew, physical-education instructor of Newbury Park Academy and director of the marathon.

"Each person is permitted and encouraged to register for the category in which he feels he is best fitted to run. And every person who completes his course is a winner, regardless of the time it may take him to finish. It is a contest of endurance against oneself."

It was an impressive sight

to see more than 1,000 runners massed at the starting point, poised for the sound of the starting gun. But even more impressive was the scene shortly before, as heads were bowed and a prayer was publicly offered for the safety and success of the runners.

Stationed at intersections were guards to warn traffic and direct the runners. At frequent intervals there were first-aid stations where the runners could quickly grab a drink of water or ERG (electrolyte - replacement - glucose drink especially for athletes), hardly slowing down as they drank on the run. Inasmuch as a hot sun was beating down, some runners even used the cups of water to pour over their heads as they ran. Some thoughtful citizens stood by the roadside with hoses, ready

One Million Dollars Is Disaster Offering Goal

The Disaster and Famine Relief Offering will be taken in all churches Sabbath, May 14. The goal for this important offering is \$1 million, a reasonable goal, since last year our churches around the world contributed \$941,487 to the Disaster and Famine Relief Offering. Adventists gave additional money for Guatemalan earthquake victims.

Why should we give again this year as liberally as possible? Because disaster, famine, fire, floods, and earthquakes take no holiday. Indeed, they are on the increase.

However, as a people, through our Disaster and Famine Relief outreach and SAWS program, Seventh-day Adventists help to alleviate the suffering of thousands of people every year. We believe as sincere followers of Christ we have no choice but to help suffering humanity. We believe this is a legitimate part of the church's activities.

We are coming more and more to realize that no place on earth is exempt from calamity. The United States had its worst winter in more than 100 years. Many regions have been declared disaster areas. Now some predict that the worst spring floods since the 1930's are coming. Speaking at a recent SAWS meeting in Portland, Oregon, one Red Cross official said they have laid plans for what they believe will be the worst flood disaster in the history of the United States.

The worst drought in many, many years has struck the West Coast of the United States, including the Pacific Northwest. Since it appears that this will have far-reaching effects on the economy of the country, in North America March 26 was declared a special day of prayer and fasting.

In many parts of the world, through the Disaster and Famine Relief Offering, Adventists are among the first on the scene with food, clothing, and other necessities when calamity strikes.

A house-building program for victims of the February 4, 1976, earthquake in Guatemala brought heartfelt thanks not only from the people involved but also from the government of the country. SAWS was on the scene

within three days of the earthquake, with a chartered 707 jet carrying 50,000 pounds of tents, blankets, bandages, splints, lanterns, and kettles to prepare food. During the first few days of the relief operation more than 5,000 people were fed two meals a day by the SAWS staff.

A request was sent to SAWS in Washington for two large shipments of penicillin early in the year, when widespread floods deluged the northern region of Brazil. Two large rivers broke through their dikes, and within 15 minutes the regional capital of Recife was waist-deep in water. SAWS was on the scene immediately with tons of clothing and medicines from the union office warehouse 2,000 miles away. More than 22,000 people were clothed and fed during the flood cleanup, and 60 homes were repaired.

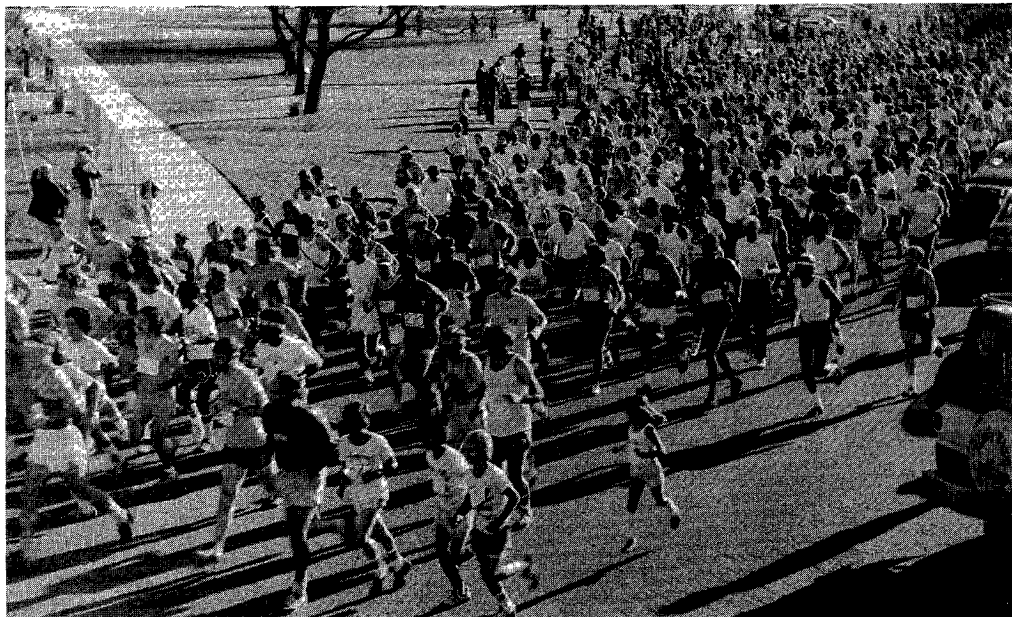
During the civil war in Lebanon, SAWS sent several shipments of food, blankets, and clothing, worth many thousands of dollars, to that country.

Last year SAWS completed an agreement with the Republic of Chad to conduct a four-year program of agriculture training in that Central African nation. SAWS will provide \$207,500 to develop irrigation procedures in the drought-stricken Sahel region of Chad.

When the Indian State of Bihar and, notably, its capital, Patna, were hit with unusually heavy rains, 70,000 people were displaced by the flooding, and 50,000 were subject to diseases. SAWS was asked to rebuild a village from the ground up. SAWS undertook the challenge. SAWS also supported 102 medical teams that treated 31,000 people and inoculated another 200,000.

As SAWS, the disaster-and-famine-relief arm of the church, continues to meet the great crying human need around the world, we appeal to you to give liberally on Sabbath, May 14. On behalf of SAWS and the thousands who will be helped by your generosity, we thank you for your generous response.

G. RALPH THOMPSON
*Vice-President
General Conference*



Moments after they had bowed in prayer, the 1,027 marathon runners began the challenging 26-milerun.

to give the runners a cooling shower as they passed if they wished it!

While many ran for fun, runners competed against themselves in the 90-degree heat. First to finish the full marathon was USMC Captain Frank Bozanich, a member of the San Diego Track Club, who ran the 26 miles, 385 yards in 2 hours, 36 minutes, 17.9 seconds.

"This is the toughest marathon course I've ever run," he gasped. The nation's 1976 50-mile race champion and a veteran marathon runner, Captain Bozanich cited the hilly climbs in and out of Hidden Valley as the reason for its ruggedness. While the course is difficult and challenging, it is one of the most beautiful because of the picturesque Hidden Valley and Lake Sherwood.

All participants in the marathon received a certificate of award and a Hidden Valley Marathon T-shirt. After the marathon, a full-course vegetarian dinner, served on the academy lawn to all participants, received enthusiastic comments from Adventists and non-Adventists alike. In addition, one runner declared, "I appreciated being in a nonsmoking, nondrinking environment."

Mr. Ballew feels the marathon is a missionary endeavor, acquainting many non-Adventists with the clean-living standards of Seventh-day Adventists. Runners asked for the vegetarian recipes, inquired about the Adventist Life-Style patch on the T-shirts, and requested the *Life and Health* magazine on vegetarianism.

Mr. Ballew sees the marathon as a continually growing event, becoming recognized as the leading "fun run" marathon of its kind on the West Coast.

"Meanwhile," he concluded, "think of the continued witnessing all through the coming year—hundreds of runners wearing our Adventist Life-Style T-shirts to races all over the West Coast!"

THEDA ILES KUESTER
Thousand Oaks
California

WASHINGTON

Members Pay Off Church Debt Early

Members of the College Place, Washington, church raised nearly \$200,000 in less than a year to retire the indebtedness on their eight-year-old worship center.

Under the direction of William R. Bornstein, pastor, members dedicated their church February 5, three years ahead of schedule.

Max C. Torkelsen, president of the North Pacific Union Conference, delivered the dedicatory address. Others participating in the dedication services included Willis J. Hackett, General Conference vice-president; Richard D. Fearing, Upper Columbia Conference president; Reuben C. Remboldt, North Pacific Union Conference secretary; and William L. Woodruff, Indiana Conference Ministerial secretary, pastor of the College Place church when it was completed in 1968.

The \$193,000 fund-raising program was directed by Clarence Boyd, who shared a conviction with a number of other members that the church should not remain in debt. He presented his case to the 1,400-member congregation.

Mr. Boyd's enthusiasm was contagious. One woman who said she had no money to give secured a \$1,000 loan from the bank. A couple who had saved \$3,000 for a new car gave the money to the church. Others gave what they could. A number of retired persons

living on fixed incomes pledged \$2.50 a week to the program. Some \$700 to \$800 a week in small contributions came in during the year.

By Victory Day (Christmas), church members had exceeded their goal by \$37. Moreover, general offerings had increased during the campaign. "Every category of giving equaled or excelled the previous year's total," Pastor Bornstein remarked.

The result of such sacrificial giving is a modern church, free from debt. The College Place church's main sanctuary seats 1,500 persons and is dominated by a 65-foot-tall stained-glass window depicting the second coming of Christ. A custom-built Saville 45-rank, three-manual organ was installed, voiced, and tuned to fit the acoustics of the main sanctuary. A transistorized hearing-aid system provides individual units that receive amplified sound by means of a closed-circuit transmitter.

DAVID SCHWANTES

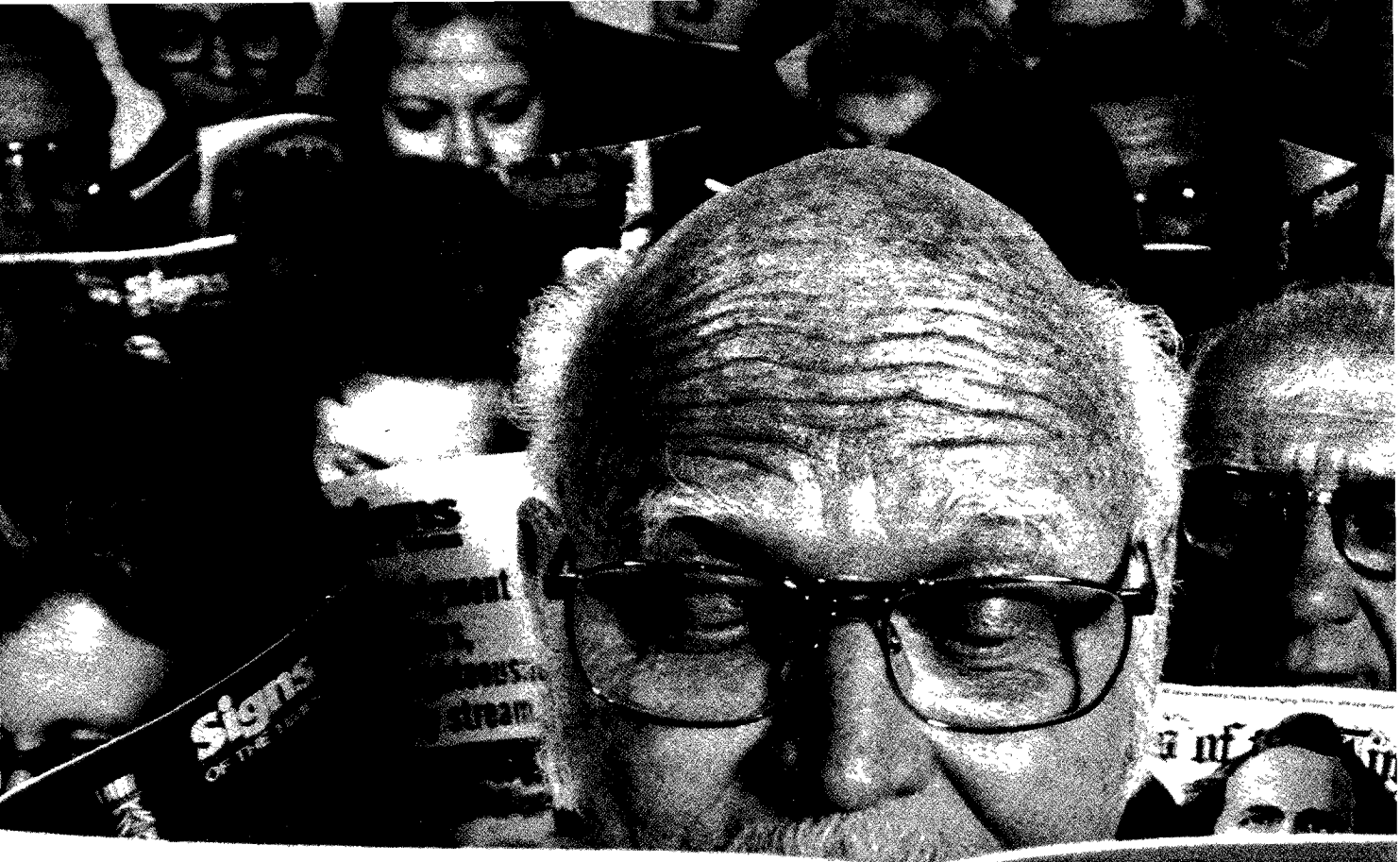
PHILIPPINES

375 Students to Sell Books

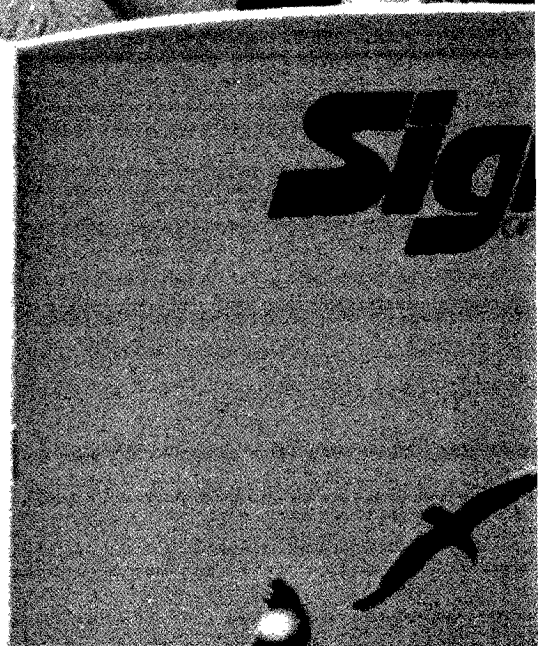
A total of 375 students at Mountain View College in the Philippines have signed up to sell books in the Visayan Islands and Mindanao during April and May. A two-day seminar was held on the campus February 3 and 4 to prepare the students for this challenging work. "The number increases every year," says Eddie Demiar, South Philippine Union Mission publishing director.

Last year the students' sales amounted to more than 400,000 pesos (US\$53,333). Benny Perdon, a commerce student, sold \$1,440 worth of books. Another student, Teddy Lim, reported sales of \$1,367. Pastor Demiar predicts that this summer the students will reach the half-million-pesos mark (US\$66,667).

PRISCILLA J. MORENO
Elementary Education
Department Chairman
Mountain View College



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Afro-Mideast

● The director of the Amman Care Home in Jordan recently attended a meeting in Amman of about 500 persons representing Jordanian welfare organizations and orphanages. At that meeting the Minister of Social Affairs commended the Amman Care Home for the good work it is doing and urged other orphanages to follow its example by providing adequate care for the orphans in their charge.

● R. C. Thomas, Afro-Mideast Division publishing director, recently returned to division headquarters after spending seven and a half months traveling throughout the division, training colporteurs and students and attending councils and institutes.

● Because of political unrest in one field in the Afro-Mideast Division, it was not advisable for students at one of the church's schools to conduct evangelistic crusades in the villages surrounding their school. However, they began a Voice of Youth crusade in their chapel. As a result, 16 fellow students were baptized.

● Jon Green has been appointed pastor of the College Park church, Middle East College, Beirut, Lebanon. During recent months Pastor Green has served as acting head of the overseas school in Cyprus.

Australasian

● Laurence Gilmore, Adventist pastor, is keeping the "lights" burning on lonely Norfolk Island, home to the majority of the descendants of the *Bounty* mutineers. The church property is a showpiece on the island. On the property is the South Pacific Display Centre showing artifacts from the various island fields of the Australasian Division, as well as an aquarium with fish found in Norfolk waters. The church is always open, and many hundreds of tourists visit and sit quietly to

meditate. The Signs Publishing Company has printed a hymnbook of Pitcairn and Norfolk Island hymns, which sells for \$2.00, including postage. The hymnbook is obtainable from the church on Norfolk Island.

● For the first time a Seventh-day Adventist church service was broadcast from a South New Zealand Adventist church. Radio New Zealand broadcast the church service from Papanui on Sunday, March 26.

● Mrs. Hiri Willia, Dorcas leader of Papua New Guinea's oldest Adventist church, reports 14 persons baptized recently as a result of Dorcas contacts.

● In response to the story related at a recent camp meeting by former mission administrator Gordon Lee, a gift of \$1,000 has been received by the Malaita Mission toward establishing a clinic on Ndai Island. At the recent opening of a new clinic in the Areare Lagoon district a repeated call came from the people of Ndai Island, about six hours away by canoe and outboard from the coast of Malaita in the Solomon Islands.

South American

● The television program *Fe para Hoje* (Faith for Today), broadcast from Sao Paulo, Brazil, is celebrating its fourteenth anniversary. A. Campolongo, evangelist and Ministerial secretary of the South Brazil Union, produces and transmits the program, a personal and practical work attracting thousands of viewers. He uses the broadcast mainly as a means of inviting the public to attend his evangelistic campaigns. In this manner the Sao Paulo Conference, through a united effort by all its evangelists and pastors, is passing the 50,000-member mark.

● For six months Ruth Blabey, a Canadian student missionary, dedicated her efforts and talents to the work in the headquarters of the South American Division in Brasilia, Brazil, as a secretary. Susan

Stockton, another student missionary, is still serving at the division office as a secretary. These two student missionaries came to the South American Division to help after an automobile accident seriously injured four secretaries last year. (See the story on page 21.)

North American

Atlantic Union

● Students at the Estabrook School in West Lebanon, New Hampshire, are learning to enjoy a new kind of witnessing—presenting programs in various churches called "Scripture in Song." The students are finding that putting Scripture to music is an excellent way to learn and remember Bible texts.

● Cooking schools have been conducted recently in Rutland, Vermont, and in Nashua and Manchester, New Hampshire.

● Charles Hammer, a member of the Elmira, New York, church, recently mailed literature packets to the 800 postal patrons of Millerton, Pennsylvania, just across the State line from Elmira. Included in the packet was a *Steps to Christ*, a letter telling of the nearness of Jesus' return, and a Bible course enrollment card.

● Members of the Elmira and Corning, New York, churches recently mailed three books to 155 ministers, priests, and rabbis in the Elmira-Corning area. The books were *The Great Judgment Day*, by John Shuler, and *Glossolalia, Parts I and II*, by Rene Noorbergen. One minister requested five extra sets of the *Glossolalia* books for his minister friends in other cities.

Central Union

● During 1976 the Central Union Home Health Education Service processed literature evangelists' sales of more than \$1,600,000, a gain of more than \$85,000 over 1975. Baptisms resulting from literature-evangelist contacts totaled 237, 69 more than in

1975. Net cancellations dropped by 2.5 per cent during 1976.

● Recently a Central Union Temperance Weekend was held at Sunnydale Academy in the Missouri Conference. R. F. Mattison, General Conference associate temperance director, was guest speaker.

● Patsy Bookhardt, representing Mile High Academy in Denver, Colorado, won for the third time in a row the union-wide temperance oratorical contest. She is a member of the Park Hill church in Denver.

● Shawnee Mission Medical Center, in suburban Kansas City, and Union College, in Lincoln, Nebraska, have worked out a program to offer nurses a continuing education program that will lead to a Bachelor of Science degree in nursing administration.

● Recently Russell L. Johnson, Wyoming Conference communication director, completed a Bible Prophecy Crusade in Rock Springs, baptizing 11 persons.

Columbia Union

● The Patterson Avenue and Forest Hill churches in Richmond, Virginia, were the beneficiaries of a six-week evangelistic series conducted by their conference president, Kenneth J. Mittleider. The meetings were held in the Richmond Junior Academy auditorium.

● Forty-two chaplains, representing 29 North American health-care institutions, visited Washington Adventist Hospital, Takoma Park, Maryland, the weekend prior to the Protestant Health and Welfare Assembly, the College of Chaplains Annual Convention, and the Seventh-day Adventist Chaplains Annual Convention, held in Philadelphia, Pennsylvania, March 6 to 9.

● The first courses of the Master of Public Health degree program offered by Loma Linda University on the Columbia Union College campus drew 35 persons in February. The next course, Principles of Administration

in Public Health, will be offered on the CUC campus May 2 to 5.

- Hadley Memorial Hospital, Washington, D.C., has been awarded another two-year accreditation by the Joint Commission on Accreditation of Hospitals.

- An Adventist church is being built one mile east of Charles Town, West Virginia. The main sanctuary will seat 140 persons. Ground was broken last fall on the Summit Point Road property; however, weather conditions this winter have forced the congregation to continue meeting in its old building at 2nd and Mildred Streets until late summer or early fall.

Lake Union

- Fifty Pathfinder leaders and their assistants spent time recently in a Pathfinder leaders workshop for the Lake Region Conference.

- Clear Lake, Wisconsin, church members sponsored a fair booth at a Girl Scout Health Fair recently, demonstrating Smoking Jane and distributing leaflets on health-related topics.

- John A. Kroncke, pastor of the Pioneer Memorial church on the Andrews University campus, is giving a series of 22 sermons based on the 22 statements of fundamental beliefs of Adventists as published in *The Church Manual*.

- A Vacation Bible School held last year by the Otter Lake, Michigan, church has resulted in a growing local Pathfinder program. The first Investiture service was held in December when 16 Busy Bees received their special insignia. There are now 52 Pathfinders, many of whom are non-Adventists.

- The Battle Creek Sanitarium Hospital in Michigan has purchased an Audiscan projector and program materials for its bedside-teaching program. The materials are designed to teach patients about heart disease, hypertension, ileostomy, weight control, diabetes, pulmonary disease, and cataracts.

- Two dozen Holt, Michigan, high school students attended a Five-Day Plan to Stop Smoking held in their school in early March. It was presented by Byron Chalker, Adventist Youth for Better Living (AYBL) sponsor for Grand Ledge Academy, and a number of students.

North Pacific Union

- Significant changes were made recently in the Montana Conference's constitution and bylaws. The size of the executive committee was increased from nine members to 12, and the committee includes four pastors and four lay members. The lay advisory committee was given more autonomy, namely to select its own chairman and to be composed of members selected exclusively by the participating churches.

- The Walla Walla College department of education and psychology has established a graduate-assistantship program to provide promising graduate students with an opportunity for professional experience.

- Senior recognition day at Walla Walla College disclosed a total of 343 candidates for the 1977 spring graduation ceremonies.

- A new company of Seventh-day Adventists, organized by H. J. Harris, Oregon Conference president, is meeting in Canby, Oregon. The first services in Canby were held about one year ago.

Pacific Union

- Bud Joe Haycock has returned from Ogden, Utah, to Monument Valley as a second associate on the pastoral team with Robert Nickell and Tom Holliday, the only ordained Navajo. Both church attendance and medical influence continue to grow on the Indian reservation.

- Students at Newbury Park Adventist Academy in southern California ran an accumulated 11,000 sponsored miles to raise \$1,265 to help build a new academy in Los Angeles, Chile. Running was done during

physical education classes, as well as during early-morning and evening workouts.

- Members of the Kerman, California, church have undertaken a door-to-door project with a free issue of *Signs of the Times* to each home visited and an offer of a year's free subscription. Clark McCall, pastor, and Charlene Georgeson, lay activities leader, arranged project *Signs* Saturation when 86-year-old Walter Spuehler invited youth of the church to take over his route of 50 homes.

Southern Union

- Back-to-back evangelistic crusades are being conducted in Orangeburg, South Carolina. The second series ends the last of this month. Twenty-five baptisms resulted from the first crusade, and it was felt that there was sufficient interest to merit the second. Although the church membership was less than 100 at the beginning of the meetings, attendance has exceeded 500. Evangelist and Mrs. Don Shelton and Herbert Weise, pastor, are conducting the crusades.

- Spartanburg, South Carolina, members worshipped in their new church home for the first time on March 12.

- The 92-member Albemarle, North Carolina, church raised \$4,483 for Investment during 1974, nearly \$50 per capita. Raymond Page directed the Investment program.

- The Haines City church was organized as the Florida Conference's 98th congregation on April 2. This church, with 38 charter members, is the result of the work of lay members.

Southwestern Union

- Ralph Arnold, of Arnold and Scribner Associates in Thousand Oaks, California, has been selected architect for the new Southwestern Union Conference office.

- Baptisms during the first quarter in the Southwestern Union totaled 134 more than in the first quarter of 1976.

- One of the North American Division's first laymen's temperance conventions was conducted in Shreveport, Louisiana, March 4 to 6, with G. J. Bertochini, General Conference associate temperance director, as guest speaker. Most Arkansas-Louisiana Conference churches were represented.

Loma Linda University

- Trevor R. Davidson, chief nuclear medicine technologist at Loma Linda University, was one of 14 key nuclear medicine laboratory supervisors in the nation selected to attend the first of three national nuclear medicine management seminars held in San Francisco.

- Martin Schlueter, chaplain at Long Beach Memorial Hospital in California, became the first supervisory student in Loma Linda University Medical Center's Clinical Pastoral Education program since full accreditation was received in the fall of 1976. Training in supervision involves full responsibility for a unit of training, under the direction of the center supervisor.

- Southern California clergy have been continuing their theological education in the clinical setting of Loma Linda University Medical Center. An extended quarter of Clinical Pastoral Education was organized in October at the request of several persons preparing for ministry in the Episcopal Church, and to respond to training requests from pastors and others unable to participate in full-time training. The Episcopal Church has created a professional preparation program for persons wishing to change careers in favor of church employment. The School of Theology at Claremont contributes the academic aspects, and Loma Linda University Medical Center's CPE program is an option for the clinical experience. Extension students use their own professional settings for their clinical experience and meet weekly for evaluation and supervision of their work.

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TO CONTRIBUTORS

Send news stories and pictures, articles, and letters to the editor. Unsolicited manuscripts are welcome, but notification as to acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope.

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

Health Personnel Needs

NORTH AMERICA

Baker
Bookkeeper
Controllors
Cooks
Credit mgr.
Dietitian
Diet., ther.
Electrician
(foreman)
Groundskprs.
Housekpr.
Housekprs.,
exec.
Key-punch oper.
Lab. superv.
Laundry mgr.
Med. rec., ART
Med. rec. lib.
Nurses, all serv.
Pharmacist
Plumbers, one
foreman
Refrig. engr.
(foreman)
Secretary
Sec., exec.
Soc. serv., dir.
Stationary engr.

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

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

To New Posts

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

Dan Akers, public information officer, Walla Walla College, from Andrews University.

LaMar Allred, trust services director, Ohio Conference, formerly same position, Oklahoma and Michigan conferences.

Joseph Battistone, pastor, Fletcher, North Carolina, formerly Andrews University.

Robert Boggess, Ministerial secretary and evangelist, Minnesota, formerly Upper Columbia Conference.

G. F. Cherry, communication, stewardship, religious liberty, and health director, Chesapeake Conference, formerly communication and lay activities director, Missouri Conference.

Bjarne Christensen, Union College chaplain, formerly assistant MV director, Oregon Conference.

James Edgcombe, pastor, Miami, Florida, formerly same position, Denver, Colorado.

David Ferguson, associate pastor, Northern California Conference, formerly pastor, Colorado Conference.

J. W. Fish, pastor, Chesapeake Conference, formerly same position, Missouri Conference.

Harold Friesen, evangelist, Georgia-Cumberland, formerly Ministerial secretary, Texico Conference.

Harold F. Gooze, chairman, department of health services, Union College, formerly associate chairman, Department of Health Education, School of Health, Loma Linda University.

Rodney Grove, pastor, Lexington, Kentucky, formerly same position, Chesapeake Conference.

J. E. Harris, pastor, Wilmington, North Carolina, formerly same position, Southwestern Union.

Alf G. Johnson, secretary, Florida Conference Association, formerly Ohio Conference.

George Kiyabu, pastor, Central California Conference, formerly same position, Colorado Conference.

Marvin LaCourt, upper-grade elementary teacher, Lincoln SDA School system, Lincoln, Nebraska, formerly eighth-grade teacher, Battle Creek Elementary School, Battle Creek, Michigan.

Cleveland Mair, pastor, Florence, South Carolina, formerly Inter-American Division.

Al Mazat, pastor, Durham-Burlington, North Carolina, formerly same position, Colorado Conference.

Roger Morton, pastor, Phenix City, Alabama, formerly health education director, Porter Memorial Hospital, Colorado.

Larry J. Otto, assistant professor of voice, and choral director, Columbia Union College, formerly music teacher, Indiana Academy.

David Rand, pastor, Miami, Florida, formerly same position, Pacific Union.

John H. Rauch, vice-president, Portland Adventist Hospital, formerly administrator, Santa Rosa Hospital, Milton, Florida.

Claude Reed, pastor, Colorado Conference, formerly same position, Alabama-Mississippi Conference.

James Retzer, teacher, Idaho Conference, formerly same position, Colorado Conference.

Walter Ring, evangelist, Georgia-Cumberland Conference, formerly same position, Voice of Prophecy.

David Ritter, assistant pastor, Memphis, Tennessee, from Andrews University.

Rudolph Skoretz, evangelist, Georgia-Cumberland Conference, formerly same position, British Columbia, Canada.

Gary Sunderland, publishing department director, New Jersey

Conference, formerly assistant publishing director, Florida Conference.

Lee Thompson, evangelist, Kansas Conference, formerly pastor, Oregon Conference.

Ronald Vaughn, pastor, Mobile, Alabama, formerly district pastor, Missouri Conference.

Jeffrey K. Wilson, youth and communication director, Illinois Conference, formerly same position, Arizona Conference.

Grover C. Winslow, pastor, Sumter-Camden, South Carolina, formerly chaplain, Fuller Memorial Hospital, Massachusetts.

NATIONALS RETURNING

B. Peter Archer ('75), to serve as science teacher, Harmon High School, Tobago, West Indies, and **Gloria R. (McFarlane) Archer**, and four children, of Brooklyn, New York, left New York City, August 5, 1976.

Fitzgerald A. Harris ('72), to serve as lay activities, Sabbath school and communications director, South Caribbean Conference, Port-of-Spain, Trinidad, West Indies, and **Daphne A. (Patterson) Harris**, and six children, of Berrien Springs, Michigan, left Miami, Florida, November 4, 1976.

Mariano A. Nabong (Manila Central U. '60), to serve as physician, Seventh-day Adventist Clinic, Tamuning, Guam, and **Lolita B. (Bautista) Nabong** (PhUC '57), and three children, of Orlando, Florida, left Los Angeles, California, March 2, 1977.

Coming

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 Thirtieth Sabbath Offering (Southern Asia Division)

July

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

August

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

September

3 Lay Preachers' Day
3 Church Lay Activities Offering
10 Missions Extension Offering

“‘You shall not commit adultery’” (Ex. 20:14).*

IT IS A POPULAR notion of our time that love is the criterion of morality. In one sense that is true, but not in the way some people think. It is God’s love, not human love, that determines rightness or wrongness. The Christian’s definition of love is what God’s Word says it is: “And this is love, that we follow his commandments” (2 John 6). When Jesus was asked concerning the great commandment of the law He identified it as unlimited love to God and selfless love for one’s fellow man. This is why Jesus said, “‘If you love me, you will keep my commandments’” (John 14:15).

Adultery is more than a mere perversion of chaste thinking and behavior. It violates the unity, the oneness, ordained by the Creator when He said that two should be one (Gen. 2:24; cf. Mark 10:6-9). Jesus told the Jews, “‘I and the Father are one’” (John 10:30). We are to be one in Him (chap. 15:5), and with one another (chap. 17:23). Marriage illustrates the oneness that exists between God and His people: “‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one.’ This is a great mystery, and I take it to mean Christ and the church” (Eph. 5:31, 32).

Marriage is not merely a cultural custom, nor is it just a way of life. It is a divinely ordained plan for the preservation of the home. The Bible makes no provision for premarital sexual experimentation, even by engaged

couples, nor does it allow for bodily intimacy to determine physical compatibility. But marriage is more than a divinely ordained plan for reproduction and the preservation of the human race.

Monogamy is God’s ideal for more than sociological reasons. The joining of spouses in any polygamous or polyandrous arrangement—whether simultaneous or progressive—destroys the symbolism of oneness the marriage was intended to demonstrate. All alliances out of wedlock or between believer and unbeliever break that symbol. Sin of any kind separates man from God, and adulterous behavior is rank infidelity, justifying the dissolution of the marriage relationship. Biological adultery is a serious matter, but so is spiritual adultery—being untrue to Christ. Highly respected church members commit spiritual adultery and get away with it.

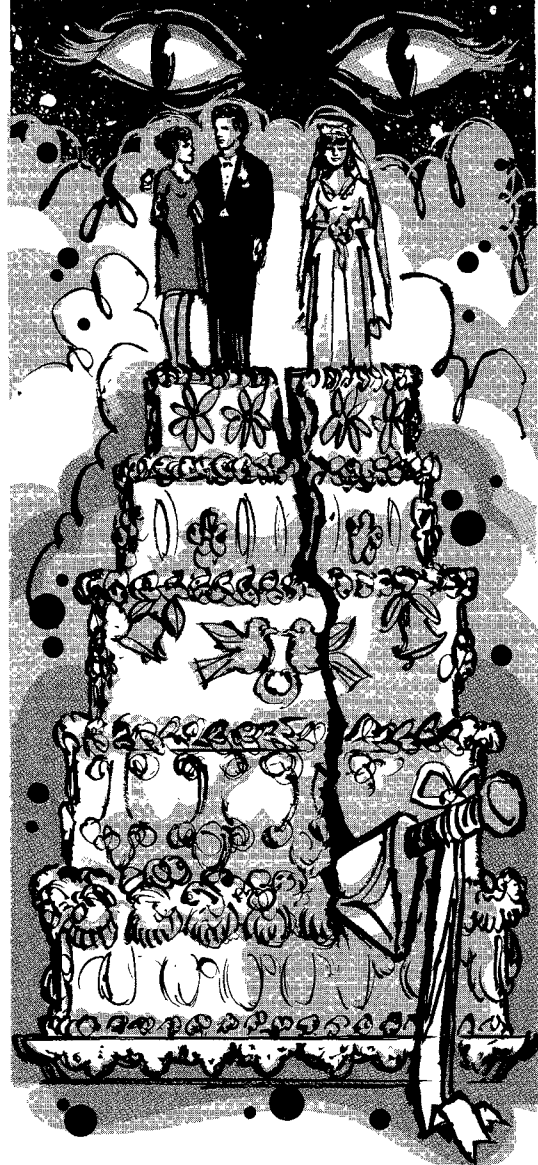
In the union of Adam and Eve God gave us an example of His ideal in marriage, and Jesus clearly reaffirmed that ideal. Unregenerate human nature can no more keep God’s law than a dog can obey a traffic light. Seeing Eye dogs may be trained to do so, but it is against their nature. Some unconverted people may be trained to conform to certain moral mores. They may be baptized and be church members, even church officers, but they are still unregenerate. Remove the inhibitions and strictures, lessen the pressures, and they will revert to sinful behavior. A transformation is necessary that only the Creator can make, and that change involves identity with Jesus. Only one who experiences this unity with his Creator can truly keep the seventh commandment. □

To be continued

Spotlight on God’s Law—7

Who Commits Adultery?

E. Robert Reynolds



* The Bible texts in this article are from the Revised Standard Version.

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

The Back Page

Missionary Book Is Distributed

Church members in the German-speaking section of the Euro-Africa Division (Germany, Austria, and Switzerland) have launched a missionary endeavor with the book *The Desire of Ages*, printed under the title *Der Eine* ("The One").

This special paperback Missionary Book of the Year has a full-color cover and is selling for DM3.50 (US\$1.45) to church members for missionary outreach. The low price is possible because of the large edition printed and the sacrifice of the three pub-

lishing houses catering to the German-speaking population of the Euro-Africa Division.

R. H. HENNING

Manna Restaurant Receives Publicity

Manna, a vegetarian restaurant operated by Seventh-day Adventists in downtown Tokyo, Japan, recently received publicity in several popular Japanese magazines.

Asahi, a national weekly magazine, printed an article that mentioned the religious atmosphere in the Manna restaurant. Most Seventh-day Adventists would immediately recognize the familiar

hymns by the King's Heralds quartet that Yasuke Nagaoka plays as background music in his very typical Japanese-decorated restaurant. Adventist magazines in both English and Japanese are available too.

The monthly economics magazine *Hoseki* printed a full-page advertisement for the restaurant at absolutely no charge, and when the *Yomiuri* magazine ran a special issue on natural foods, the vegetarian bill of fare at the Manna again received free publicity. The *Yomiuri* article states that Mr. Nagaoka is a member of the Seventh-day Adventist Church and that he selected the name Manna from the Bible.

A Seventh-day Adventist layman, Mr. Nagaoka has been in the vegetarian restaurant business for more than 13 years. Within the past three years he has moved into larger quarters with a more central location. With his son and daughter-in-law helping now, the business is really a family affair.

A glance at the menu, which young Nobuyoshi Nagaoka translates for those who do not read Japanese, probably doesn't look much different from that of many other restaurants in Tokyo—except for the absence of meat and fish. Also, Mr. Nagaoka uses only brown rice, which he says is more expensive, but which is also more nourishing than the white rice used in most Japanese restaurants.

JANE ALLEN



FAR EAST SEMINARY GRANTS FIRST M.DIV. DEGREES

On March 20, the Seventh-day Adventist Theological Seminary (Far East), situated near Manila, Philippines, conferred its first Master of Divinity degrees. Recipients were Jonathan Kuntaraf and Edison Pandjaitan, from Indonesia, and Lalchansanga Colney and Gordon Christo, from India (back row). These are the first candidates ever to receive the Master of Divinity degree from a Seventh-day Adventist educational institution other than the Seventh-day Adventist Seminary at Andrews University.

Emerito P. Nacpil, executive director of the Association of Theological Schools in South East Asia, the association in which the semi-

nary has membership, gave the commencement address, and Gerald Christo, Southern Asia Division secretary and father of one of the Master of Divinity candidates, preached the baccalaureate sermon. During the same graduation exercises, 14 students received the Master of Arts degree in Religion.

Students attending the seminary have come from four of the church's world divisions and from three continents, Africa, Asia, and Australia. The seminary staff, in the front row, are J. H. Zachary, N. R. Gulley, A. P. Roda (president), W. O. Comm, and D. M. Comm.

N. R. GULLEY, Dean

SDA Theological Seminary (Far East)

Malamulo Needs Baby Blankets, Fewer Dressings

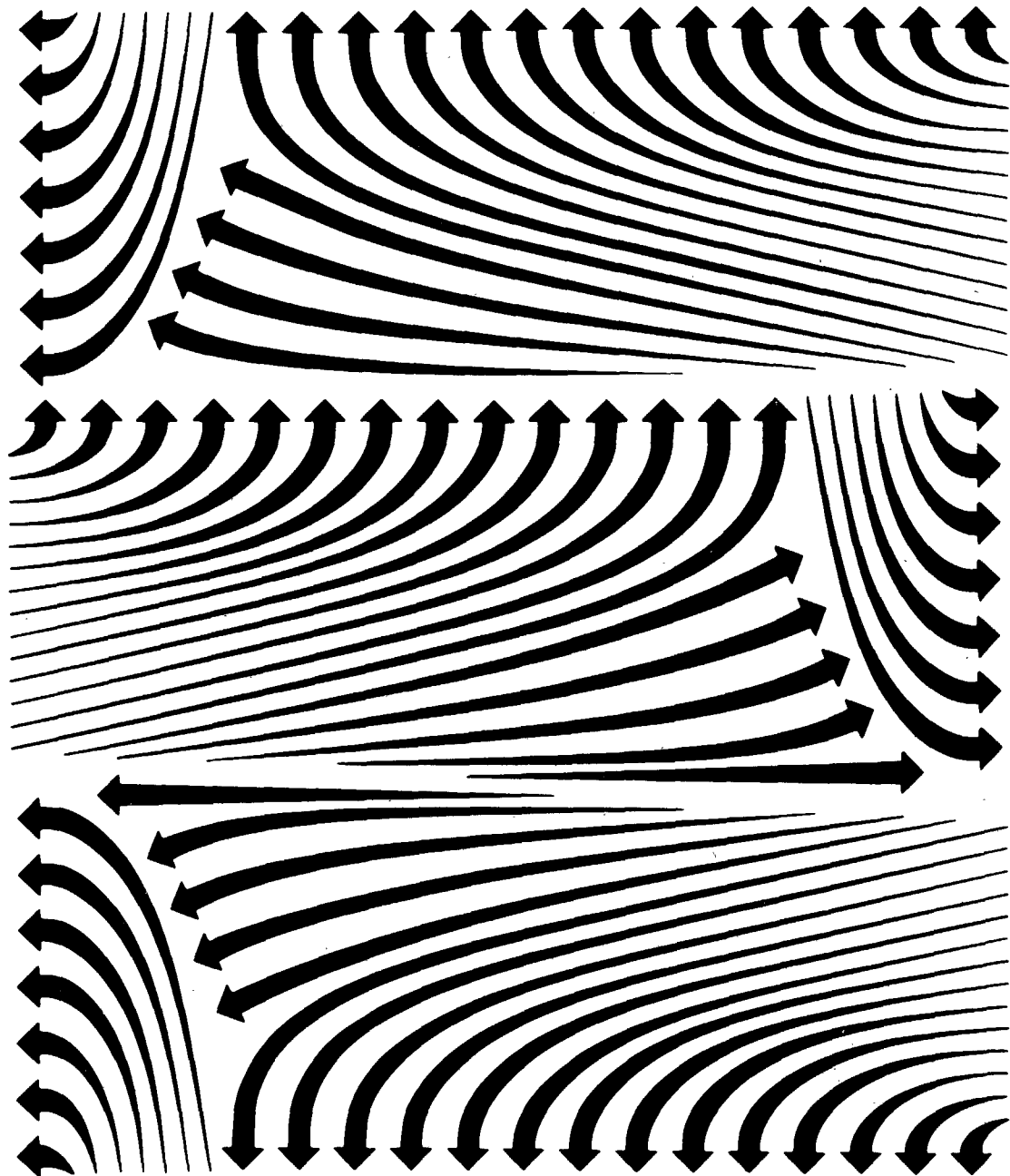
A directive from the General Conference Lay Activities Department requests that Dorcas Societies that have provided Malamulo Hospital and Leprosarium in Malawi with knitted dressings for leper patients reduce their shipments by approximately 90 per cent. According to R. N. Brown, hospital medical director, the number of leper patients in the hospital has declined to about 10 per cent of the former census, due to modern treatment techniques.

However, the hospital needs small soft flannel or knitted blankets for babies and children up to 5 years of age. Therefore, Dr. Brown asks that the societies that have been helping Malamulo with leper dressings and which will now be sending a much smaller number of these, include knitted blankets for children, instead.

Dorcas Societies interested in knitting dressings for lepers are asked to write to the General Conference Lay Activities Department to get the addresses of those hospitals that would welcome them.

C. E. GUENTHER

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