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Review®

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

Sing

By HERMAN T. ROBERTS

Sing me the night with its pale golden light,
Sing me the soft evening air.
Sing me the morning, its beauty adorning
With melody radiant and rare.

Sing me the rose and how sweetly it grows,
Sing me the children at play.
Sing brightly the birds with harmonious words
That rise and go winging away.

Up through the skies let the melody rise,
Joining a million-voice choir.
Sing adoration to God of Creation,
Rising still higher and higher.

Sing me the glory, rapturous story
Of joy that waits me above—
Joy like the river that flows on forever—
Sing me of God and His love.



Changeless Truth in an Age of Change

Government bureaucrats, someone said recently, do not really alter the course of the ship of state, they merely adjust its compass. A cynical remark? Some might think so. But how often it is altogether true—and not only of governments in Washington, London, Bonn, and wherever. The all-too-common tendency it recognizes could be found in us as individual Christians and in our church and its leaders.

Times change and so do customs, values, standards, beliefs, and much else besides. And being creatures of our times, how easy we have always found it to change what should not be changed, to drift away from that which we should be anchored to—and without even realizing what has happened.

This is the age of change. The frontiers of knowledge have been pushed back so far—and the process is by no means complete—that there is probably little in the history of mankind to compare with what we are witnessing. No area of life is unaffected, no nation, city, institution, or individual left untouched. Just about everything has been cut loose from its moorings. Life seems to have no meaning, and multitudes wonder what there is to help them find their bearings.

If it has been difficult in past ages to know where to draw the line between what we go along with and what we must resist, it is tenfold more difficult today. We do not exaggerate when we say that life has never been more bewildering and confusing.

Speculative philosophy is intriguing; its show of human wisdom seems so plausible and superior, the hopes it holds out so immediate, the way of life it offers so attractive and easy, its siren voice so enchanting, that we do not realize what it is in us to which it is appealing and that we are setting a course that is taking us far from God.

Is there not in our hearts sometimes the conviction that, although things appear to be right, they are dreadfully wrong? It could be so in our hearts and in our homes, with our standards, our conduct, our beliefs. Let us not deceive ourselves—a compass that has been tampered with and adjusted will never guide us safely through the storms of life to the heavenly port.

And how is it with our church in the areas of its standards, teachings, and doctrines? Numbers of other churches have adjusted their compasses in recent years, some of them radically. They have come to the place in certain cases where they not only countenance the sin and depravity that Scripture clearly condemns, they openly defend it. When people turn from the Word of God to follow their own counsel, who can tell to what depths not only of apostasy but also of degradation they will sink?

Could it happen to us? Could we follow in their steps?

The servant of God warns of an infidelity that “prevails in many of the churches in our land.” It is not “infidelity in its broadest sense—an open denial of the Bible—but an infidelity that is robed in the garb of Christianity, while it is undermining faith in the Bible as a revelation from God.”—*Patriarchs and Prophets*, p. 166. We deceive ourselves if we think we will remain beyond the reach of what is going on around us. Satan knows that if he can weaken or destroy our faith in the Scriptures, if he can get this church to adjust its compass, then there are many battles he will not need to fight. They will be lost for us before they start.

As the church in John’s day faced problems and influences that threatened its prosperity, the apostle gave it some wise advice. “Anyone,” he said, “who runs ahead too far, and does not stand by the doctrine of the Christ, is without God; he who stands by that doctrine possesses both the Father and the Son” (2 John 9, N.E.B.). He did not believe the church could live isolated from the world and unaffected by the currents swirling around it and still fulfill the Great Commission. It must maintain its contact with a changing world and speak a language “modern man” of that age would understand. But it must not run ahead too far. There was a compass by which it should steer, landmarks by which to keep its bearings—“the doctrine of the Christ.”

There is not space here to enlarge upon what “the doctrine of the Christ” is. It is both what Jesus Himself believed and taught and what the revealed Word teaches about Him and God’s great plan of salvation, from His eternal preexistence to His part in Creation, as Scripture presents it, from His birth in Bethlehem to His atonement at the cross, from His resurrection, ascension, and heavenly ministry to His glorious return and the earth made new. We shall be tempted and pressured to allow and accept what is not “the doctrine of the Christ.” Our Master’s archenemy is a subtle and cunning foe. He presses for a little adjustment of the compass here to accommodate a “reasonable” course there, his suggestions appear necessary and desirable, and sometimes, yes, even expedient. But the question to be continually asking is “Where will they take us?” John’s advice was clear, as verses 10 and 11 show.

Our only safety for ourselves is to “stand by the doctrine of the Christ” as this church, guided by counsel God has given it, has always tried to do, to believe the Bible as it reads, and joyfully abide by its teachings. As the skies darken with the tempest’s approach, the Advent message does not become increasingly obscure, but grows clearer and clearer and more and more meaningful. What a tragedy if in this great hour of fear and uncertainty, when, as never before, men begin to see their need for what God has given *us*—and they surely will—we be found to have put the light out and slipped away from “the doctrine of the Christ”! That must never happen!

W. DUNCAN EVA
Vice-President, General Conference

This Week

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Herman T. Roberts, author of our cover poem, "Sing," is assistant publishing secretary for the Ohio Conference. A graduate of Andrews University with a B.A. in English, Mr. Roberts has been a teacher in several denominational schools.

Mr. Roberts' poems have appeared in the *REVIEW*, *Signs of the Times*, and other periodicals.

He recently submitted 14 hymn lyrics to Lorenz Publishers, publishers of religious music, who accepted seven of them. He is presently working on a volume of poetry for an investment project. An Adventist printer has agreed to consider publishing it as a co-partner in the project.

Poetry written in praise to God for His majesty, His Creation, and His love to the human race is not new to Bible readers. Years ago the psalmist called upon people to sing God's praises, "Sing unto the Lord a new song. . . . Let them sing praises unto him with the timbrel and harp" (Ps. 149:1, 3). "Praise him with the sound of the trumpet: praise him with the psaltery and harp. . . . Let every thing that hath breath praise the Lord. Praise ye the Lord" (chap. 150:3, 6).

Samuele Bacchiocchi, "Rome and the Origin of Sunday Observance" (p. 5), was the first non-Catholic to earn a doctorate from the Pontifical Gregorian University in Rome founded by Ignatius of Loyola (see "My Witness in a Jesuit University," *REVIEW*, February 20, 1975). When Dr. Bacchiocchi defended his dissertation, which examined the origins of Sunday observance, his major professor said:

"The dissertation of Mr. Bacchiocchi is a serious contribution on a theme of great actuality as it is revealed by the many scientific studies on the subject in the last 30 years and by the doctoral dissertations of the last 15 years. The work has been well-structured and has been conducted with scientific methodology and with accurate analysis of the source ma-

terial available, and is supported by a vast amount of information and discussions based upon a vast specialized bibliography."

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Letters

[Letters submitted for publication cannot be acknowledged or returned. All must carry the writer's name and address. Short letters (less than 250 words) will be given preference. All will be edited to meet space and literary requirements. The views presented do not necessarily represent those of the editors or of the denomination.]

Worth the Price

Re "The Price of Christian Education" (July 21).

Although we are no longer solely responsible for the education of our children, we cannot expect teachers to work a miracle when we have not done enough educating before sending our children to school. We must not think, either, that our duty stops when our children enter the classroom. They are our children, and we must continue to help the teachers in guiding our children's feet heavenward.

A good Christian education does cost. It costs not only money but time. But what is time and money when compared with our children's eternal salvation?

RHONDA HOBSON
Angwin, California

Not Entirely to Blame

I read with interest "The Encounter" (July 28) but cannot entirely agree with the conclusions. It is, of course, sad that Frank did not make it, but to place the blame on those who didn't talk to him is not entirely fair.

At the beginning of the article Frank is warned about looking at

people instead of Jesus as his pattern, but he chooses to ignore the advice. Since his conduct during his estrangement from the church is apparently well known, it is perfectly in order for the church members to question his conversion and wait to see whether it is genuine. People who feel that they are never spoken to and that church members are cold and indifferent should take an objective look at themselves. It just might be that they need to take the initiative.

Frank is a sad case. He should have received some preparation to meet the humdrum aspects of church membership. But it is not fair to blame his choice of "sex, drugs, anything exciting" entirely on the church members.

DONALD R. SMITH
Three Oaks, Michigan

Be at Liberty

One sentence in the article "The Commanding Officer Lived on 'Advent Lane'" (June 16) deeply moved me. It was the commanding officer's order, "All Seventh-day Adventists are to be at liberty from sundown Friday until sundown Saturday."

It would be wonderful if all Seventh-day Adventists were "at liberty from sundown Friday until sundown Saturday" every week. We have the highest Commander ordering us to be at just such a liberty (Ex. 20:8-11; Matt. 5:17,

18; Mark 2:27, 28; James 2:12; John 8:36). I think there would be a great many more Seventh-day Gladventists if we took this command for liberty to heart.

PHILLIP WHIDDEN
Takoma Park, Maryland

Comparing Prices

"Let's Compare Prices" (Aug. 4) lays the blame for a girl's marriage to a non-Christian on her attending a public school class. While the parents were unwise in sending her to this school, it should be remembered that the girl had free choice and made her own decision. There are many Adventist Christian youth who never would have made her decision. It is possible the girl would have made the same choice while attending an Adventist school, for there are nonbelievers in them as well.

FRAN FROST
Columbia Union College
Takoma Park, Maryland

Are Adventist children so poorly grounded in their faith that a simple, fleeting contact with non-Adventists can knock them over like reeds in the wind? Do we believe in sharing the gospel message? Who will ever hear it if we cocoon ourselves in the shelter of an exclusive Adventist company?

Adventists should be the salt, the leavening, the influence for

good in their contacts with others—not the pitifully weak victims of the world.

JAMES R. GALLAGHER
Takoma Park, Maryland

As an Adventist student at a non-Adventist college, I have had more opportunities to talk to others about Christ than I had in 12 years of Christian education. I was taught, and feel that it is my responsibility, to sit and talk with everyone—Jew, atheist, or whoever—about Jesus Christ, my Saviour.

LANA UMALI
Oxon Hill, Maryland

► *It should be remembered that the student in question was taking driver education. Hence she was probably 15 or 16 years of age. Surely the age of a student would be a factor as to whether parents would wish to entrust him or her to a non-Adventist environment.*

Doctor of Health Science

Re "The Adventist Health Worker—A Job Description" (May 12).

As a student at the Loma Linda School of Health in the Doctor of Health Sciences program, a fairly recent program aimed at providing the health field with sorely needed preventive-care practitioners, I was glad to see one of our physicians publicly express his concern for more than acute

Continued on page 19

We Sat Down and Wept

Many honest-hearted "Babylonians"
will respond to the songs of Zion.

By MARY SPEIDEL

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

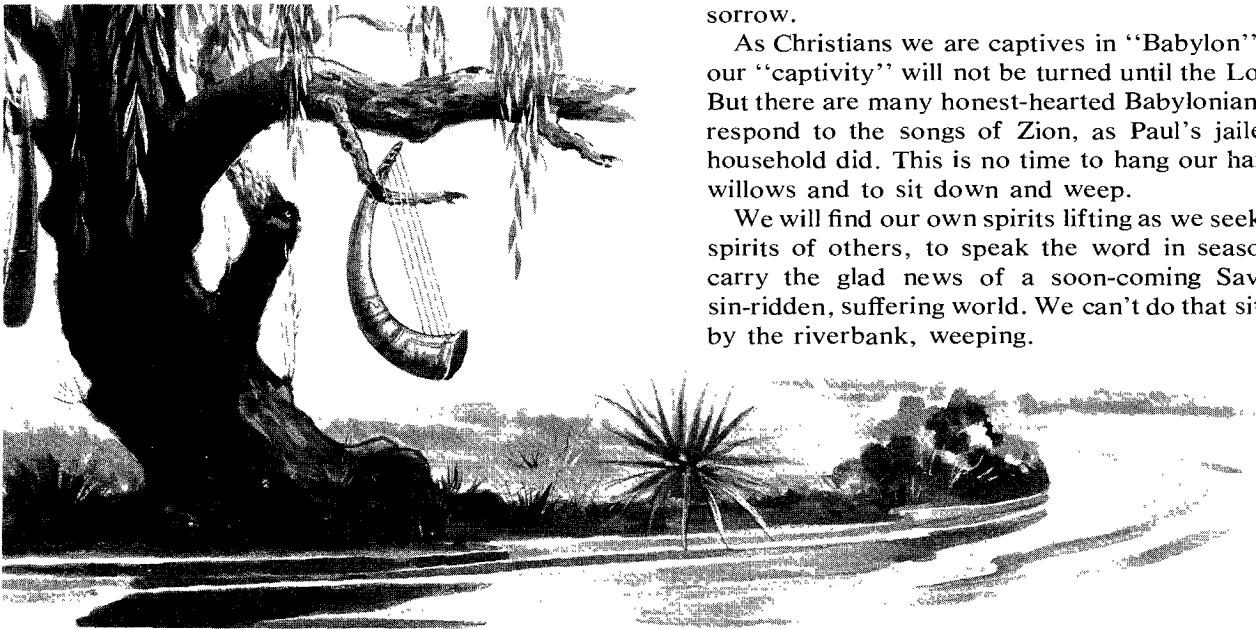
"We hanged our harps upon the willows in the midst thereof.

"For there they that carried us away captive required of us . . . mirth, saying, Sing us one of the songs of Zion.

"How shall we sing the Lord's song in a strange land?"
(Ps. 137:1-4).

IN EXQUISITE POETIC TERMS the psalmist paints a picture of the captive Israelites sunk in a deep depression, in Babylon. They have laid aside their musical instruments and are just sitting on the riverbanks under the willow trees, brooding. Their captors request them to sing the songs of Zion, but the dejected captives take this as a taunt; they don't see it as an opportunity to witness for their faith. In fact, they have no faith at the moment to witness to. They have suffered terrible losses, and under the circumstances they don't feel like singing. So they sit and weep.

Mary Speidel is a secretary and has worked a number of years for the General Conference. She is presently retired and living in Beverly, West Virginia.



In the book of Acts we have the account of two other prisoners, Paul and Silas, who are also sitting down, but only because they were fastened down by their jailers after being cruelly beaten. They are not weeping, however; they are singing and praying. And presently the whole prison is shaken by the Holy Spirit, and their chains fall away.

When we were children my sister and I often played on the grounds of a nearby mental institution. My earliest recollections of mental patients were of great numbers of people just sitting around on benches under the trees. This may have been partly due to a lack of planned occupational therapy, but I believe there is a correlation. Action and depression don't mix well. I have never witnessed persons coming in from a good swim or hike or jog, with their faces glowing with the results of the exercise, afterward slumping into a chair in a fit of depression. Physical activity is important in the maintenance of good mental health. It is also important in the maintenance of spiritual health. A true soul winner is rarely depressed for long. A person about his Father's business hasn't time to sit and weep.

Turning Dark Clouds Inside Out

During World War II my husband, my only brother, my youngest sister, three brothers-in-law, and assorted uncles and cousins were all in active service. They were scattered around the world from Europe to the South Pacific. Those were anxious, lonely days for the whole family. We never knew from one day to the next what a ring at the door or on the telephone might bring. Praise God, they all returned, and only two had suffered minor wounds.

During the two years my husband was in the service I was a literature evangelist, and what wonderful therapy it proved to be! It was a humbling experience to walk up onto a porch and see one gold star, sometimes several, hanging in the window, signifying that one family member or more had been killed in action. My heart would lift to God for wisdom and grace to enable me to comfort the broken hearts on the other side of the door. How small my own worries seemed compared to their sorrow.

As Christians we are captives in "Babylon" now, and our "captivity" will not be turned until the Lord comes. But there are many honest-hearted Babylonians who will respond to the songs of Zion, as Paul's jailer and his household did. This is no time to hang our harps on the willows and to sit down and weep.

We will find our own spirits lifting as we seek to lift the spirits of others, to speak the word in season, and to carry the glad news of a soon-coming Saviour to a sin-ridden, suffering world. We can't do that sitting down by the riverbank, weeping. □



Rome and the Origin of Sunday Observance

By SAMUELE BACCHIOCCHI

Historical evidence points to Rome as the place where the Christian observance of Sunday originated, after A.D. 135.

[Condensed from the author's chapter on this subject in *The Sabbath in Scripture and History*, to be published by the Review and Herald Publishing Association later this year.]

SOME CLAIM THAT THE CHANGE FROM Sabbath to Sunday observance in the early church took place in Jerusalem, the mother church of Christendom. The apostles themselves, it is claimed, chose the first day of the week in the place of the seventh-day Sabbath, to commemorate the resurrection or the Easter appearances of Christ or both, in the celebration of the Lord's Supper.¹ A careful investigation of the New Testament and early patristic sources makes evident that this conclusion is altogether unwarranted. Of many such observations currently available, we here submit a few.²

The earliest documentary evidences of the religious orientation of the Jerusalem church are found in the book of Acts. Its membership was composed mostly of converted Jews (Acts 2:41; 4:4; 5:14), characterized as "zealous of the law" (chap. 21:20). The governing body of the church was constituted of James "the Lord's brother" (Gal. 1:19) and the "elders" (cf. Acts 21:18; 15:6, 22), who, presumably, were converted priests (Acts 6:7).³ The fact that blood relationship, rather than spiritual kinship, to Christ (as even more explicitly expressed in the apocryphal New Testament⁴), was the criterion followed in choosing the new leadership reveals how loyal the members and the new "Christian priesthood" were to Jewish traditions. Two events reported in Acts suffice to indicate their basic allegiance to Jewish legal requirements.

At the first Christian ecumenical council held (about A.D. 49-50) in the city of Jerusalem, James, the presiding officer, remarked that Gentile Christians in every city were receiving instruction from Moses "every sabbath

in the synagogues'" (chap. 15:21, R.S.V.).⁵ The fact that Christians were still attending the synagogue, listening to the reading and exposition of the Scriptures "every sabbath," suggests that the issue of a new day of worship had not yet arisen. This is implied also by the total silence of the Jerusalem Council on this matter.

Approximately ten years later when Paul paid his last visit to Jerusalem, James and the elders not only informed him that the many thousands of converted Jews were "all zealous for the law'" (chap. 21:20, R.S.V.), but they also confronted Paul with the report circulating that he was instructing Gentiles "not to circumcise their children or observe the customs'" (verse 21, R.S.V.). To silence such rumor and to enable Paul to demonstrate that he still "live[d] in observance of the law'" (verse 24, R.S.V.), they pressured Paul to undergo a rite of purification at the Temple. In such a climate of profound attachment to Jewish religious observances it is inconceivable that a longstanding and cherished custom such as Sabbathkeeping was abrogated and a new day of worship introduced in its place.⁶

Because of indications such as these, some scholars prefer to place the beginnings of Sunday observance no earlier than at least A.D. 70.⁷ The flight of the Christians from Jerusalem to Pella and the destruction of the Temple might have encouraged Palestinian Christians to break away from Sabbathkeeping at that time.

However, after A.D. 70 and until Hadrian's siege in A.D. 135—according to Eusebius—the Jerusalem church was composed of, and administered by, converted Jews.⁸ He described a group of them, known as Ebionites, as being zealous "to observe strictly the bodily worship of the law."⁹ Epiphanius adds that those Jewish Christians who fled from Jerusalem became the sect known as Nazarenes, who "fulfill till now Jewish rites as the circumcision, the Sabbath and others."¹⁰ That Christians in Palestine were still attending the synagogue services even after the destruction of Jerusalem is evidenced also by the introduction by the rabbinical authorities (A.D. 80-90) of the curse of the Christians—*Birkath-ha-Minin*—in their daily prayer. This was designed, as it has

Samuele Bacchiocchi, Ph.D., is assistant professor of religion at Andrews University, Berrien Springs, Michigan. On June 14, 1974, the Pontifical Gregorian University in Rome awarded him the doctoratus in Historia Ecclesiastica with magna cum laude. This was the first time in its 430-year history that the university had awarded such a degree to a non-Catholic.

been persuasively shown, to bar the presence and the participation of the Christians in the synagogue services.¹¹

It was not until the year A.D. 135 that a radical change took place in the church of Jerusalem. At that time Emperor Hadrian destroyed the city and expelled the Jews and even Jewish Christians. The city was repopulated by foreigners, and only Gentile Christians were allowed to enter.¹² At that time, according to Epiphanius, "the [Passover] controversy arose,"¹³ seemingly on account of the introduction of the new practice of celebrating Easter on Sunday, which a significant number of Christians were unwilling to accept.

These historical facts discredit any attempt to make the Jerusalem church prior to A.D. 135 the champion of liturgical innovations such as Sunday worship. Of all the Christian churches, in fact, this was both racially and theologically the closest and most loyal to Jewish religious traditions. After A.D. 135, however, radical changes took place in the Christian church, especially as a result of Hadrian's decree that prohibited the practice of the Jewish religion and particularly the observance of the Sabbath.¹⁴ A whole body of anti-Jewish literature began appearing at that time, in which a "Christian" theology of separation from, and contempt for, the Jews was developed. Characteristic Jewish customs such as circumcision and Sabbathkeeping were particularly condemned.¹⁵ Sunday observance could well have been introduced at this time, in conjunction with Easter Sunday, as an attempt to clarify to the Roman authorities the distinction between Christians and Jews. To verify this hypothesis we need to ascertain (1) the relationship between Easter Sunday and the weekly Sunday, (2) the birthplace of Easter Sunday, and (3) the reason for changing the celebration of Easter from Nisan 14 to Sunday.

Several patristic testimonies treat the weekly Sunday and Easter Sunday as basically the same feast commemorating (at different times) the same event—the Resurrection.¹⁶ Pope Innocent I (A.D. 402-417), for example, explicitly stated: "We celebrate Sunday because of the venerable resurrection of our Lord Jesus Christ, not only at Easter but in actuality by the single weekly cycle [i.e., every Sunday]." ¹⁷ The basic unity existing between the two festivals suggests the possibility that both could have originated contemporaneously in the same place and have resulted from similar causes.

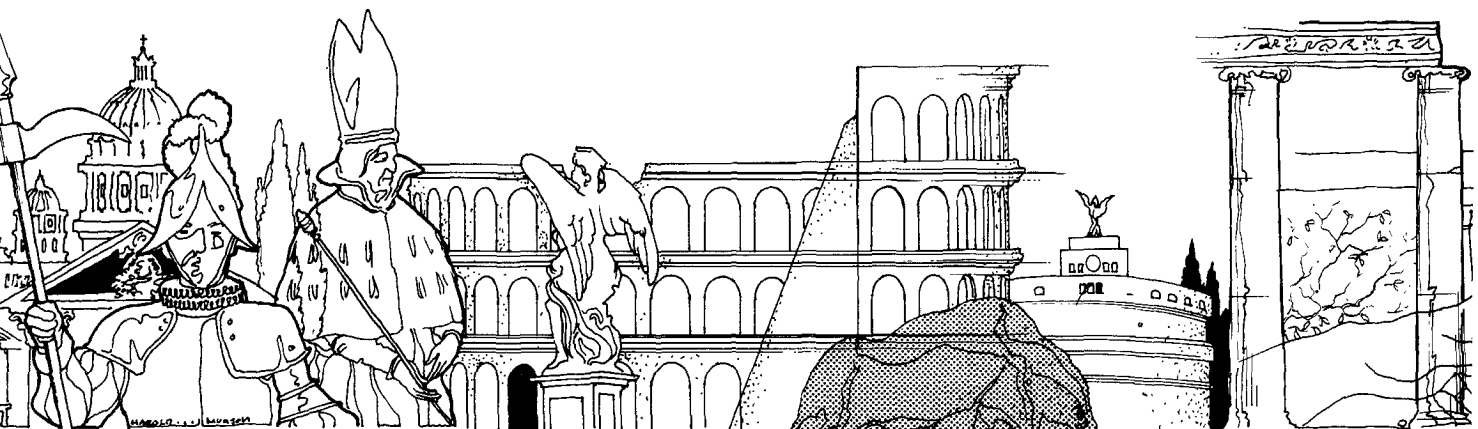
In his *History of the Church*, Eusebius provides a valuable list of documents regarding the place of origin of the Easter Sunday tradition.¹⁸ Bishop Victor of Rome (A.D. 189-199) championed the Easter Sunday custom, enjoining its adoption on all Christian communities. Claiming to follow the apostolic example of Philip and John in celebrating Passover on Nisan 14 (known as Quartodeciman), Polycrates, Bishop of Ephesus and representative of the Asian churches, refused to comply with the order of Bishop Victor and was excommunicated by the latter.

Irenaeus, Bishop of Lyon (from about A.D. 178), intervened as peacemaker in the controversy. He urged Bishop Victor to emulate his predecessors, namely "Anicetus and Pius and Hyginus and Telesphoros and Sixtus,"¹⁹ who, though they celebrated Easter on Sunday, were nevertheless at peace with those who observed it on Nisan 14. The fact that Irenaeus mentions Bishop Sixtus (A.D. 116-126) as the first nonobserver of the Quartodeciman Passover suggests the possibility that the feast began to be celebrated in Rome on Sunday at about that time. Bearing in mind that Bishop Sixtus administered the Church of Rome during the time of Emperor Hadrian (A.D. 117-138), who, though attracted to Christianity,²⁰ adopted a radical policy of repression toward Judaism, it is easy to perceive why the Bishop of Rome would have taken steps to substitute new festivities for ones regarded as Jewish.

Rome and the Origin of Sunday

Although the exact time of the origin of Easter Sunday may be a subject of dispute, there seems to be a wide consensus of opinions that Rome was its birthplace. Some scholars, in fact, rightly label it as "Roman Easter."²¹ This is suggested not only by the role of the Church of Rome in enforcing the new custom but also by later historical sources. In two related documents—the conciliar letter of the Council of Nicaea (A.D. 325) and Constantine's personal letter addressed to all bishops—the Church of Rome is presented as the first example to emulate on the matter of Easter Sunday, undoubtedly because of her historical position and role in championing its observance.²²

The question arises at this point, What caused the church in Rome to abandon the Jewish Quartodeciman Passover tradition in favor of Easter Sunday? We presume that the same causes also motivated the repudiation



of the Sabbath and the introduction of Sundaykeeping, since, as we noted earlier, many Christians regarded the latter as an extension of the annual Easter Sunday. (Italians still refer to Sunday as *pasquetta*, that is, 'little Easter.')

In the Roman custom of celebrating Easter on Sunday instead of the fourteenth of Nisan, scholars usually recognize—to use J. Jeremias' words—an "inclination to break away from Judaism."²³ J. B. Lightfoot holds, for instance, that Rome and Alexandria adopted Easter Sunday to avoid "even the semblance of Judaism."²⁴ M. Righetti similarly points out that after "having eliminated the Judaizing Quartodeciman tradition," Rome and Alexandria repudiated even the Jewish computations, making their own time calculations, since "such dependence on the Jews must have appeared humiliating."²⁵ The Nicene conciliar letter of Constantine perhaps best exemplifies the marked anti-Jewish motivations for the repudiation of the Quartodeciman Passover. The emperor, in fact, desiring to establish a religion completely free from any Jewish influences, wrote: "We ought not therefore to have anything in common with the Jews, for the Saviour has shown us another way: . . . in unanimously adopting this mode [i.e., Easter Sunday], we desire, dearest brethren, to separate ourselves from the detestable company of the Jews."²⁶

Nicaea represents the culmination of a controversy initiated two centuries before, a controversy motivated by strong anti-Jewish feelings and one that had Rome as its epicenter. Because of the close nexus existing between Easter Sunday and the weekly Sunday, it would seem reasonable to assume that the same anti-Jewish motivations that led to the abandonment of the Jewish Passover and to the introduction of Easter Sunday acted contemporaneously to substitute Sunday worship for Sabbathkeeping.

Several factors, present particularly in Rome, support this conclusion. We can only allude to some of them in the present article, referring the reader to our more extensive treatment of these.²⁷

It is worth noting, for instance, that even though in the West there was no uniformity concerning the observance of the Sabbath, the church of Rome distinguished herself from the majority of Western and Eastern Christian communities by urging the abandonment of its observance. Justin Martyr, writing from Rome by the middle of the second century, presented the most devastating con-

demnation of the Sabbath. He emptied the day of all its theological meaning, reducing it to a mark that God imposed only on the Jews "to single them out for punishment they so well deserve for their infidelities."²⁸

Such a negative view of the Sabbath is reflected in the early introduction of the Sabbath fast by the Church of Rome, in spite of the opposition of Eastern and of several Western churches.²⁹ The fast was designed not only to express sorrow for Christ's death but also, as Pope Sylvester (A.D. 314-335) emphatically stated, to show "contempt for the Jews—*exsecratione Judaeorum*" and for their Sabbath "feasting—*destructiones ciborum*."³⁰

A strict Sabbath fast would naturally preclude also the celebration of the Lord's Supper, since partaking of its elements would be regarded as breaking the fast. Consequently, as reported by several Church fathers, the Sabbath in Rome was made not only a day of fasting but a day in which no eucharistic celebration and no religious assemblies were allowed.³¹ The Church of Rome appears therefore to have taken concrete measures, on the one hand, to force the Christians away from the veneration of the Sabbath and, on the other hand, to enhance, exclusively, Sunday worship.

Why Rome Advocated Sunday

It may be asked, Why did the Church of Rome pioneer and promote the adoption of new liturgical festivities such as Easter Sunday, weekly Sunday, and, later, of December 25 for the celebration of the birth of Christ? We can only mention by name some of the significant factors.

The Church of Rome, for instance—contrary to most Eastern churches—was composed of predominantly Gentile converts (Rom. 11:13). The result was that in Rome—as well stated by Leonard Goppelt—"a chasm between the church and the synagogue is found everywhere, unknown in the Eastern churches."³²

It was also in the capital city that Christians were early distinguished from Jews. The latter, in fact, seem to have instigated Nero (through the Empress Poppea Sabina, a Jewish proselyte) to relieve himself of the charge of arson by putting the blame on the Christians.³³ The emperor, according to Tacitus (A.D. 55-120), "fastened the guilt (i.e., arson) and inflicted the most exquisite tortures on . . . Christians."³⁴ After Nero, however, various imperial repressive measures (military, fiscal,



political, and literary) were taken against the Jews on account of their resurgent nationalism, which exploded in violent uprisings in many places.³⁵ These anti-Jewish feelings and measures were particularly felt in Rome. Titus, for example, because of the mounting hostility of the populace against the Jews, was forced³⁶ to ask Bernice, sister of Herod the Younger, whom he wanted to marry, to leave the city. This undoubtedly encouraged the Church of Rome to clarify her distinction from Judaism by substituting new festivals for characteristic Jewish festivals such as the Sabbath and Passover.

Besides all these factors, present in their totality only in Rome, there is to be added the authority exercised by the Bishop of Rome, the only one capable of influencing the rest of Christianity to adopt new liturgical customs such as Easter Sunday, the weekly Sunday, and December 25 as Christmas.³⁷

Why, it may be asked, was Sunday, rather than another day of the week (such as Friday, the day of Christ's passion), chosen to evidence the Christian separation from Judaism? As a result of the diffusion of the cult of *Sol Invictus*, the Invincible Sun—as G. H. Halsberghe has persuasively demonstrated in his recent monograph—became “dominant in Rome and in other parts of the empire from the early part of the second century A.D.”³⁸ The preeminence that the day of the sun gained over that of Saturn thus apparently oriented Christians toward the same day.³⁹ The choice of Sunday, however, was *not* motivated by the Christian desire to worship the sun god on its day, but rather by the fact that its symbolism adequately commemorated significant divine events, namely, the creation of light and the resurrection of Christ, both of which occurred on the first day. Jerome (A.D. 341-420) expressed this concisely when he wrote: “If it is called day of the sun by the pagans, we most willingly acknowledge it as such, since it is on this day that the light of the world has appeared and on this day that the Sun of Justice has risen.”⁴⁰

Christians familiar with its veneration seemingly viewed the day of the sun as a providential and valid substitution that could well explain, by means of its effective and familiar symbolism, Biblical mysteries to the pagan mind.

These brief remarks are in no sense a comprehensive survey of the factors that contributed to the origin of Sunday observance. Several significant elements, such as the theological motivations, the sun cults, the Jubilee solar calendar, the social and political situation of the time, and the tension between the church and the synagogue, need to be discussed at length and interrelated, in order to portray a more-balanced picture of the factors that contributed to the origin of Sunday observance. The few indications presented, however, suffice to suggest that Sunday observance did not originate in the primitive Christian community of Jerusalem, but seemingly in the Church of Rome, possibly a century later.

“Among the leading causes that had led to the separation of the true church from Rome was the hatred of the latter toward the Bible Sabbath. . . . The churches that were under the rule of the papacy were early compelled to honor Sunday as a holy day. . . . They [the papal leaders] demanded not only that Sunday be allowed, but that the Sabbath be profaned; and they denounced in the

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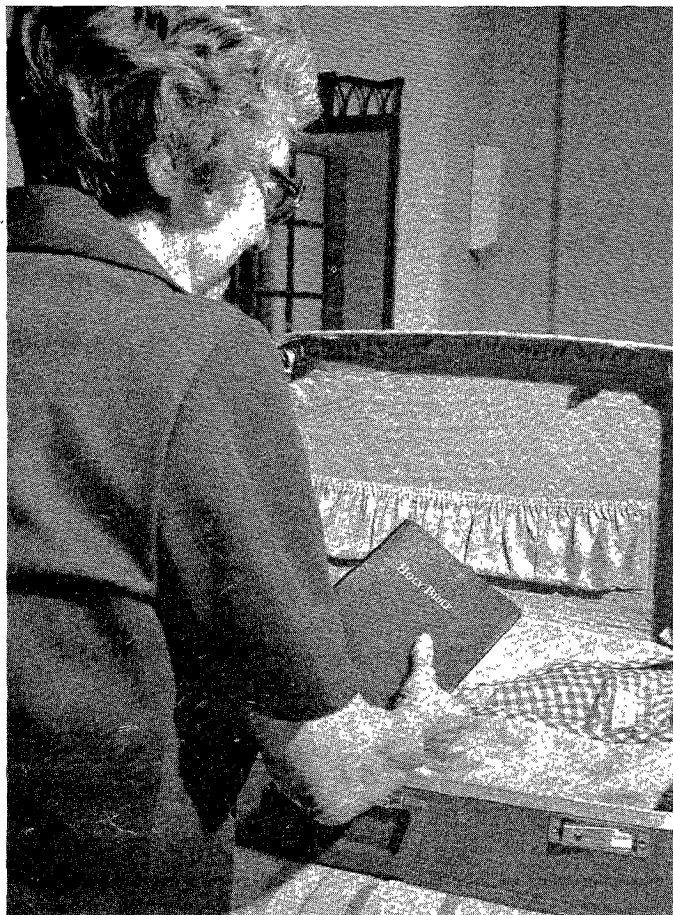
Her Suitcase Is Packed

Spending her sunset years
in a nursing home,
one of the Lord's aging saints
is obsessed with "going home."

By WARREN N. WITTENBERG

SHE TELLS EVERYBODY SHE IS going home "tomorrow or the next day." Almost daily she checks her suitcase to see that everything is there and in order. She says she is in this place (our conference nursing home) just temporarily, and has been saying this for four years. When I was chaplain of this nursing home, I would often talk with her about our heavenly home. For a few moments her eyes would light up and her thoughts would be directed away from the little cottage town where she had lived for so many years. But then, in her feebleness and old

The late Warren N. Wittenberg, a minister for 44 years, was living in Orlando, Florida, when he wrote this article.



age, she would lapse back into her plans to go back to the little home in town.

I talked with her again the other day. She still checks her suitcase often and is prepared to "go home." Suddenly she made me think of those giants of faith mentioned in the eleventh chapter of Hebrews, who "confessed that they were strangers and pilgrims on the earth. . . . They desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city" (verses 13-16).

Their "suitcases" too were packed. Are ours?

I think of a successful young man who, sitting on the other side of my desk several years ago, said, "Elder, I must confess that I find myself hoping Jesus will not come too soon, at least not until I am older and can't enjoy some of the pleasures of the world. I want to have fun with my high-powered motorboat and sleek airplane and classy sports car. I know this is wrong. I know that heaven is supposed to be much better than anything we can imagine, but I am just being honest with you and I know that I need your prayers."

Many factors might detract a professed Christian from talking, acting, and living as one whose greatest desire and plan is to be daily prepared to go to that heavenly home. Let us notice two particular classes of deterrents. First, we have many push-button conveniences and luxuries. Our modern automobiles, our automatic washers, dryers, and dishwashers. We enjoy the wonders of radio and television, of automatic climate controls in our homes and cars. There are so many good places to go—such as those that display nature's wonders. There are so many good organizations to join for study and relaxation and enjoyment.

But, you know, too much involvement in seeking to have and participate in even good things can keep us from our greatest objective as Christians. We need some of the good things of life, but let us not permit such things to interfere with a constant sense and experience in the great and glorious realities of heaven and the "blessed hope." Let us *be* ready for the coming of Jesus, with our "suitcases packed." If this is our greatest objective, we will talk about it to our neighbors and friends. Our enthusiasm concerning the realities of heavenly things will be very evident and even contagious.

The Devil's Deterrents

Another major deterrent, which the devil uses to keep us from being ready and enthusiastic about the coming of Jesus and the hope of our soon going home, is too much thought and absorption with the

Prayer Messages

By GARY B. SWANSON

Prayer messages, like telegrams sent ahead down the track to the oncoming train, will keep us in touch till the Lord gets here.

troubles of the world about us. We can be so concerned over trials that come to us personally, and over the disasters in the world about us, as to be among those whose hearts are "failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:26). There are plenty of things we can worry about if we choose to do so—high prices, trouble between capital and labor, murders and horrifying crimes right in our own neighborhoods, corruption in government, disease and lingering illness, disasters such as hurricanes and earthquakes and tornadoes, unemployment, drought and starvation and death. We could go on and on. It is a dark, discouraging picture.

But let us remember that the prayer of Jesus recorded in John 17 was for *us*, as well as for the disciples. "And these things I speak in the world, that they might have *my joy fulfilled* in themselves. . . . I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." "Father, I will that they also, whom thou hast given me, be with me where I am" (verses 13-15; 24). So let us keep "our suitcases packed." Let us not let the conveniences or the cares of this life keep us from believing in and thinking and talking about our heavenly home. With John the revelator, let our prayers and actions say, "Even so, come, Lord Jesus" (Rev. 22:20). □

Bible Questions Answered By DON F. NEUFELD

What is righteousness in the case of the guilty?

I am assuming that the questioner is referring to Ezekiel 33:13. In this verse is described the case of a man who at one time was "righteous," but trusting to his righteousness, he began to commit iniquity, and as a consequence, died. In such a circumstance, as stated, "all his righteousnesses shall not be remembered."

"Righteousnesses" is a plural form. It means "righteous deeds." The Hebrews tended to think in the concrete. A righteous person performed righteous deeds; a sinner committed sins.

In the context Ezekiel is saying that a righteous deed can never cancel out a sin. A sinner dies for the sins he has committed, no matter how many righteous deeds he may have performed.

Conversely, former sins cannot cancel out righteous deeds. If a sinner turns from his sins and does what is right, he will live. "None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live" (verse 16).

We must not try to read into this passage of Ezekiel advanced theological concepts concerning righteousness, such as concepts of imputed and imparted righteousness. The prophet was speaking in terms his hearers could understand. His theology was pragmatic rather than theoretical.

How long will the wicked burn? Biblical proof, please.

A few texts bearing on the question are:

1. Revelation 20:15. "And whosoever was not found written in the book of life was cast into the lake of fire."

2. Matthew 25:41. "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

3. Matthew 25:46. "These shall go away into everlasting punishment: but the righteous into life eternal."

4. Mark 9:43. "To go into hell, into the fire that never shall be quenched."

In these passages the fire into which the wicked are cast is described as everlasting, a fire "that never shall be quenched." In this fire the wicked endure what is described as "everlasting punishment." One could conclude from this that the wicked would burn forever.

Such a conclusion is correct if *forever* is given its Biblical meaning. This word and its equivalents (*everlasting* and *eternal* in the New Testament) translate the Greek word *aiōnios*, which means literally, "age-lasting." The adjective is built on the noun *aion*, meaning "age." The length of an *aiōn* varies depending upon that with which it is associated. Likewise, the length of time implied in *aiōnios* varies. For example, when the expression is applied to the life of a tree, the length of time involved would depend on

the variety of tree. When it is applied to the life of a mosquito, the period designated would be relatively short.

A Biblical example of *eternal* not meaning endless existence is Jude 7. There it is stated, "Even as Sodom and Gomorrah . . . are set forth for an example, suffering the vengeance of eternal [*aiōnios*] fire." This fire went out long ago. It lasted for an age, then went out. No one quenched it.

What is the length of a sinner's life in the inferno of hell's fire? We would expect it to be extremely short, unless by some miraculous means his life is prolonged. Eventually hell's fires consume those consigned to them. This is shown in a number of Scripture passages. For example:

1. Revelation 20:9. "Fire came down from God out of heaven, and devoured them."

2. Revelation 21:8. "But the fearful . . . shall have their part in the lake which burneth with fire and brimstone: which is the second death."

The same thought is implied in John 3:16. Those who do not receive eternal life through faith in the Son "perish."

That there will be degrees of punishment in hell is taught in Romans 2:6: "Who will render to every man according to his deeds." Other scriptures support the same truth (see, for example, Matt. 16:27; Rev. 22:12). In

Luke 12:47, 48, it is stated, "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes."

Thus it would seem that the length of time the wicked burn varies according to their guilt. But the Bible does not give us the precise limits, the one designating the least time and the other the longest time, that a wicked person will burn.

The questioner wants Biblical proof, which I have tried to give. Biblical proof is what one needs to present the truth about hell to one who is not an Adventist. For Adventists, there is the following enlightening comment: "I saw that some were quickly destroyed, while others suffered longer. They were punished according to the deeds done in the body. Some were many days consuming, and just as long as there was a portion of them unconsumed, all the sense of suffering remained. Said the angel, 'The worm of life shall not die; their fire shall not be quenched as long as there is the least particle for it to prey upon.'

"Satan and his angels suffered long. . . . Then I saw that Satan and all the wicked host were consumed."—*Early Writings*, pp. 294, 295.

[Send questions for this column to the Editor, *Review and Herald*.]



Loving Sheep or Loveless Goats?

Genuine care for others is the
distinguishing characteristic
of human "sheep."

By VICTOR BROWN

THE PARABLE OF THE SHEEP and goats in Matthew 25 has always troubled me. My difficulty arises over the apparent goodness that turns out to be badness. The group of people represented by the goats were busy doing many good works, but they were workers of iniquity. How could this be?

Jesus introduces the parable by depicting a shepherd separating his sheep from his goats. He directs the sheep to his right and the goats to his left. This symbolizes the day of judgment, when the Son of man will separate the righteous from the wicked. The sheep represent the

righteous and the goats the wicked. People from "all nations" are involved in this separating process.

The sheep were ministering to the Lord by helping the hungry, thirsty, lonely, unclothed, sick, and those in prison. When reminded of these good works they were surprised to hear the words of commendation, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

The goats, on the other hand, were condemned because of their neglect of the hungry, the thirsty, the stranger, the naked, the sick, and those in prison. Yet, when they heard the verdict they were surprised to learn of their neglect. They were told, "Depart from me, ye cursed, into everlasting fire" (verse 41). The basis for this judgment was, "Inasmuch as ye did it not to one of the least of these, ye did it not unto me" (verse 45).

In the parable the two groups represent two classes of believers that will exist side by side in the earth when Jesus comes. Both groups claimed readiness for heaven, both groups were preparing, both were aware of the Master's coming, both were awaiting His return. But one group was accepted, the other rejected. What made the difference? What significant element did the sheep possess that the goats did not?

One thing that stands out with those who were accepted was painfully absent from those who were rejected. It was the spirit of concern for the needs of others, a disinterested willingness to minister to the welfare of those around them. They were not even aware of the benefit they had been to their needy neighbors and friends. This is what made the difference.

There is probably no sight more pitiful than a person who cares for no one but himself. Such a person is only half alive. His whole outlook on life and the world is discolored by his selfishness. The world is a dark and fearful place for such a person, a living death.

Concern for Others

On the other hand it is refreshing to meet the person who lives and cares for others in a genuine way. This outgoing person may not be extremely jovial or even exuberantly happy, but there is something about him that tells you he cares.

A certain Christian was slow of speech, timid, and retiring. His neighbor on the adjoining farm possessed a violent temper and was extremely profane and inclined to infidelity. The timid Christian, overhearing his neighbor's outbursts of profanity one day, felt burdened to speak to the man concerning his soul. Praying over the matter, he planned his speech and tried to muster his courage to go to the neighbor—and failed. Finally, driven by his desire and by love for his neighbor, he rushed over, but forgetting his prepared speech, he blurted out, "Oh, neighbor, I am so concerned for your soul!" Unable to proceed, ashamed, and confused, he made his way hastily back home.

A day or two later the ungodly man came over, saying, "I want to talk to you. I'm an ungodly man. I want to be saved from my evil ways. Will you help me?"

The spirit of concern for the salvation of others is the greatest benefit we can give them. This is an age of indifference and unconcern, an age of detachment from personal involvement in the well-being of others. The cry of many today is much the same as that of David: "I

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looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul" (Ps. 142:4).

"No man cared for my soul." Everybody needs to have someone who cares for him. According to specialists in personality development, the one thing that keeps many a youth from juvenile delinquency and crime is the knowledge that someone consistently and genuinely cares and believes in him. Just to know that someone cares provides an anchor to a person overcome by temptation and defeat.

In the parable of the sheep and goats, the "sheep"

were performing humble service to those with whom they came in contact. They were clothing the naked, feeding the hungry, satisfying the thirsty, visiting the sick, and attending the prisoners. They had a capacity to care, they sympathized, they empathized, they were concerned.

The "goats," however, showed a lack of concern. They were indifferent to the cries of the hungry, thirsty, naked, the sick, and the prisoners. They were content to serve the Lord in an external way. They went through the round of Christian duty as routine. They professed much but practiced little. They were never near enough to the

When You're Young By MIRIAM WOOD

"Miraculous Healing"—III

WHEN Dr. Nolen decided to investigate firsthand the "psychic surgeons" of the Philippines, he realized that he would have to make the trip to these islands at his own expense. He talked with several people who had actually gone there for healing, some of them close acquaintances of his. These people had been told that they must face surgery, but had not the courage, or had been told that surgery was impossible, and that they were under a death sentence. Someone told them about the "psychic surgeons," who simply waved their hands over the body, murmured various unintelligible phrases, made slashing motions, persuaded the patient that surgery had been done—and that was that.

Enormous sums are charged by or given to these self-styled "surgeons." Some of them live in unparalleled luxury. Dr. Nolen, who has a touch of high blood pressure, decided that he would ask to be operated on as a test cure. First, he watched many "operations" and discovered that a great deal of sleight of hand is involved; one hand of the "surgeon" is always kept folded, so that nothing in it is visible. When blood-soaked small "masses" appear in the other hand and the triumphant announcement is made of a "blood clot," the patient is not allowed to see closely or ex-

amine the "clot." It is thrown into a bucket and burned immediately because it is "evil." Dr. Nolen's experience as a patient speaks for itself.

"In a corner, next to the kitchen table, which served first to hold the Bible used in the religious service and later as an operating table, one edge of a white sheet had been nailed to the wall. As a patient's name was called he stepped up and Maria held out the opposite edge of the sheet so that the patient could stand in front of it. Then Joe would bounce around the patient, with a bath towel stretched out between his hands, peering at it as though he were looking through it and into the patient. This, Manny explained to me, was the healer's equivalent of our X-ray procedure. . . . Supposedly Joe could see through the towel into the patient's body and spot any abnormality or diseased organ.

"After 'X-raying' them, he operated. . . . The alcohol, the cotton, the red liquid, were the same as in other operations I'd described, but Joe added an extra touch—he sometimes produced masses of tissue, mostly yellowish blobs but sometimes stringy and reddish yellow."

There is little use in quoting further. In quick summary, Dr. Nolen found that the yellowish material was chicken fat and chicken tis-

sue; the "blood clots" were cotton balls that were cleverly saturated with animal blood from a concealed source in one of the "physician's" hands—the whole "operation" was mockery and fakery. Patients were never allowed to touch or retain these "removals."

And yet intelligent people from many parts of the world actually believed that surgery had taken place and that they were healed. Or did they believe? The power of the human mind to surrender to deception when the latter is desperately desired is incalculable.

What, then, should the Christian conclude about the whole subject of healing? First, it is important to scrutinize any procedure in the clear light of God's truth. This means that one must have more than a nodding acquaintance with both the Bible and the writings of Ellen White. If "even the very elect" are in danger of being taken in, Christians who do not study for themselves are indeed in deadly jeopardy.

Another point the Christian should consider is the purpose of divine healing. If this ability, this healing, is God's alone, then I think we are safe in assuming that it would be used for His glory. There surely could not be any glory given to the human instrument, or financial gain involved. I have often thought, when I have so longed for a miracle, that God would have a difficult time finding a human to whom He could safely entrust the fabulous gift. What

human being could be sufficiently humble, sufficiently non-self-seeking, to function in this capacity, as a bridge between divine power and human need? Certainly none of the examples we have mentioned falls into that category.

Lastly, Satan is always on the alert with new schemes to cloud the minds of unwary humans. He will appear to heal if it suits his purpose. It really doesn't matter terribly what avenue is used. Anything that will confuse and confound is sufficient. It follows, then, that if one becomes caught up in the whole subject of miracle healing so that he does not pay attention to his faith and prayer life, the devil's purposes will have been achieved.

Actually, there is no reason why anyone should have trouble with this subject. If one accepts the incontrovertible fact that this is a cruel world, ruled by a power opposite to God's, he will face the tragedies of life knowing that God has not brought them about. If he accepts the fact that God is all-powerful, but that we as faulty humans cannot see His overall, eternal purpose in our lives, he will be able to pray "Thy will be done" even in the most tragic of bereavements and death-sentence illnesses.

It all boils down, I suppose, to saying, and meaning it: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12).

Saviour to be seized by the spell of His compassion. They lived for themselves, they thought only of themselves, just as if Jesus had never lived, as if He had never died.

The sin of the goats was the sin of omission, not commission. The sin of neglect. They had a mental grasp of religion, but no genuine heart experience. Truth was externalized. It was kept outside the heart so it would not disturb the selfish nature. This proved to be a great deception to them. It is still a great deception to many today. "The greatest deception of the human mind in Christ's day was that a mere assent to the truth constitutes righteousness. . . . A jealous regard for what is termed theological truth often accompanies a hatred of genuine truth as made manifest in the life. . . . The same danger still exists."—*The Desire of Ages*, p. 309. We are also told that "'lack of love and faith are the great sins of which God's people are now guilty.'"—*Testimonies*, vol. 3, p. 475.

"Who Cares?"

The distinguishing difference between the sheep and goats is the principle of love reflected in concern for others. Who cares? is an important question as far as God is concerned. Such a concern does not come naturally. It is a concern born of God within the soul. We cannot create it ourselves. It comes from God.

John, the great apostle of love, says, "He that loveth not knoweth not God; for God is love" (1 John 4:8). "We love him because he first loved us" (verse 19). The word "him" in verse 19 does not appear in some of the best Greek manuscripts. "We love—because he first loved us." John seems to be stating that our love originates from God. He loves us first, and we respond. Only by love is love awakened.

The goats in the parable are characterized by a loveless unconcern. To increase one's capacity to show true concern is one facet of redemption; it is the work of sanctification; the work of a lifetime. Unless this love can reach our hearts we are lost. Note this: "If the love of God is not appreciated and does not become an abiding principle to soften and subdue the soul, we are utterly lost. The Lord can give no greater manifestation of His love than He has given. If the love of Jesus does not subdue the heart, there are no means by which we can be reached."—*Christ's Object Lessons*, p. 237.

Why do some have a greater capacity to care than others? It often starts in childhood. A short circuit in the capacity to care may be created simply by not having someone to care for us in a genuine way when we were children. The servant of the Lord tells us: "The reason why there are so many hardhearted men and women in the world is that true affection has been regarded as weakness, and has been discouraged and repressed. The better nature of these persons was stifled in childhood; and unless the light of divine love shall melt away their cold selfishness, their happiness will be forever ruined."—*The Desire of Ages*, p. 516.

If we find ourselves handicapped by an incapacity to impart or to receive love we shall need to redouble our love relationship to the source of all love. God is still able to perform miracles. He still can take a loveless sinner and make him into a loving saint, a loveless goat into a loving sheep. □

For the Younger Set

A Back-Yard Chase

By KYNA HINSON

KIM AND LISA took care of their rabbits faithfully. They kept the rabbits' house very clean, and always fed them crisp, fresh vegetables. The rabbits began to grow bigger and fluffier.

"Have you noticed how pretty the rabbits are getting, Mamma?" Kim asked one day.

"Have you seen how big they're getting?" added Lisa.

"I certainly have noticed your rabbits, girls. They are growing into lovely pets because you have taken such good care of them, and also because they get the best salad in the whole family!" mother teased.

They all laughed. But then Kim was serious. "I wonder if they'd like some exercise? After being in their house all of the time, they might enjoy a quick hop around the back yard—especially since they're growing so fast."

"That's a good idea, Kim," mother agreed. "But what about the other pets here? What about Shep?"

Shep was the big dog from next door. Dogs don't usually make friends with rabbits.

"Oh, do you think Shep will be jealous of the rabbits and chase them? We still love him too," said Kim.

"I hope he'll be nice to our bunnies," said Lisa.

"Well, we'll just have to be careful when we let the

rabbits out," advised mother.

The next day after school, Kim and Lisa gave the rabbits fresh water in their house, but this time they left the chicken wire up. When the rabbits finished their drink, the girls carefully lifted each one down to the soft green grass. They looked so pretty in the afternoon sunshine. Kim stroked their ears, and Lisa talked to them softly the whole time.

"Come on, little bunnies. Today you'll get to do some exploring—but you must stay in the yard."

Kim held one bunny in her lap and said, "There's a lot of that sweet clover here that you like, and now you can get it yourself. Just look out for Shep!"

By now the rabbits realized that they were free. They sniffed the grass, then nibbled a few blades. They hopped over to the shrubbery near the house and reached up on their hind legs to sniff and nibble that. They chased each other through the shrubbery, then around the whole back yard. They would let the children pet them for a little while, then would be off on another chase.

Suddenly Kim saw Shep. He was standing very still in his yard, watching the rabbits. Before the girls could do anything, he was bounding into their yard, heading straight for their pets.

Then something strange happened. When Shep reached the rabbits, he lay down in the grass. The rabbits hopped up to him to sniff his nose. They hopped all around him and sniffed his fur. Then they hopped on his back to get a better view of things! Shep lay still the whole time, as though he wouldn't do anything to upset his new little friends. Kim and Lisa ran over to stroke the big, kind dog.

"Oh, Shep," said Lisa, "you're not like some dogs, who kill rabbits. You're a good neighbor, after all!"



Shep, the dog next door, liked Kim and Lisa's two pet rabbits.

What Did the Stars Tell Us?

God did not *intend* the stellar spectacular of 1833 to be a sign in 1977.

By CLARK B. MC CALL

THE FIRST BIBLE STUDY IMPRESSED them. As I packed my projector into its well-worn case I sensed that the Williams family had been deeply moved. The concept that Christ was certain to come within a few years had shaken them out of their “business as usual” complacency. They seemed to awaken from the false security of a dream world into life’s sobering realities.

Preparing to leave, I explained that our next study would be delayed for three weeks, as a camp meeting assignment would take me away from home. I promised optimistically, however, “There’ll be plenty of time after that to cover all of the important Bible subjects.”

I will never forget Mr. Williams’ reply. In a voice toned by doubt he asked, “Is there really plenty of time?”

His question stopped me for a moment. Then, recalling the theme of the evening, I answered, “Yes, I guess you’re right. We really don’t have plenty of time.”

Although nearly two decades have passed, Mr. Williams’ question still haunts me. It’s echo began a chain reaction of insistent questions. Why had I been so sure there was plenty of time to continue the lessons, when my study had just convinced the Williamses that time could not continue much longer? I had given dozens of studies on the second coming of Christ. I could recite the historical signs with mechanical preciseness. It had become second nature to expound them. Why did my attitude seem to suggest that “all things continue as they were from the beginning of the creation”? The sad truth was that I was not nearly as stirred by the presentation as the Williamses had been.

New questions began to answer others. Could it be that frequent repetition over the years of earth-shaking signs had inoculated me against the conviction that Christ was going to return? Had I become immunized against the belief by the very developments I had always pointed to as evidence?

Consider the falling of the stars as a sign that Christ will return soon. The stars fell in 1833—144 years ago. How can a sign occurring that long ago demonstrate the proximity of Christ’s return?

Many an Adventist has expounded on the darkening of the sun and the moon, in encyclopedic detail, yet that event took place 197 years ago. How can it be an assurance that the Advent is near?

Clark B. McCall is a pastor living in Kerman, California.

I suspect that the Williams family may no longer be as agitated about the return of Christ as they were that evening, many years ago. It’s possible my misplaced emphasis then may have contributed to their possible apathy today.

Since that memorable night the Williamses have heard other preachers point to some world event as the great and final sign that Jesus must return soon. Perhaps they have wondered how many “most important” prophetic fulfillments will come along before the real super-sign appears.

Today the attitude of many who have been subjected to such conditioning is similar to the stoic stance of the British during World War II. The bombing of Britain became so common that the English had learned to live with it. An editorial cartoon pictured an exclusive clubhouse and two dignified old gentlemen sitting in their comfortable chairs reading the newspaper, while outside the bombs were falling. Finally, one exploded just outside the window. Turning to his companion, one of the men casually remarked, “It’s getting a bit noisy outside, isn’t it?”

Conditioned to Callous Indifference

For modern Adventists today’s headlines may seem a bit noisy. However, having been informed for many years that civilization was about to collapse, most don’t become alarmed anymore.

The enigma of prophetic misinterpretation can be dispelled by considering the true meaning of the falling stars. Immediately after forecasting this celestial spectacular Jesus said, “Now learn this lesson from the fig tree: As soon as its twigs get tender and its leaves come out, you know that summer is near. Even so, when you see all these things, you know that it is near, right at the door” (Matt. 24:32, 33, New International Version).

The stars fell in 1833. The last prophetic time sign was fulfilled in 1844 with the beginning of the investigative judgment. These final time signs occurred well over 100 years ago. What did Jesus mean when He pointed to celestial phenomena as evidence His coming was “near, right at the door”? What does *near* mean?

The answer may be in the significant difference between the words *would* and *could*. The true meaning of the falling stars was not necessarily that Jesus *would* definitely come soon afterward, but that He *could* return soon if, now that the final judgment-hour message was being carried to the world, people would make the needed preparation.

The study of the Scriptures and the writings of Ellen White reveal that, while the fact that Jesus will return is definite, the time of His coming is determined by a number of factors, one of which involves the spiritual state of God’s people. God’s character must be demonstrated to the world through the lives of His people.

“The last message of mercy to be given to the world, is a revelation of His character of love.”—*Christ’s Object Lessons*, p. 415. Some may feel that the church is dependent upon tracts and radiobroadcasts for this final revelation. However, no substitute medium will be adequate for this appeal. “The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them.”—*Ibid.*, pp. 415, 416. □

Just Looking On and Thinking

The busier we are, the more we need time to look on and think.

By JEAN A. BAKKER

HE SAT ON AN OLD gnarled log. At his feet lay the neighbor's cows, contentedly chewing their cud. Usually he was a very active and mischievous little boy, and I wondered why he was so quiet and still. Half an hour before, I had noticed him there, and now—my curiosity well aroused—with a tinge of anxiety I called out, "Jonathan, are you all right, dear?"

With a sudden jerk he looked up. "Me?" he asked. "Oh, Mummy, I'm just looking on and thinking!"

These words rang like a bell. My morning's work wasn't going too well; maybe a little session of looking on and thinking was the remedy I needed. So I joined the little lad on the old gnarled log. It was a beautiful morning, blessed with Heaven's sunshine. The grandeur of deep-blue mountains, the lovely valleys, the tinkling of the babbling brook below, all added up to nature at her splendid best.

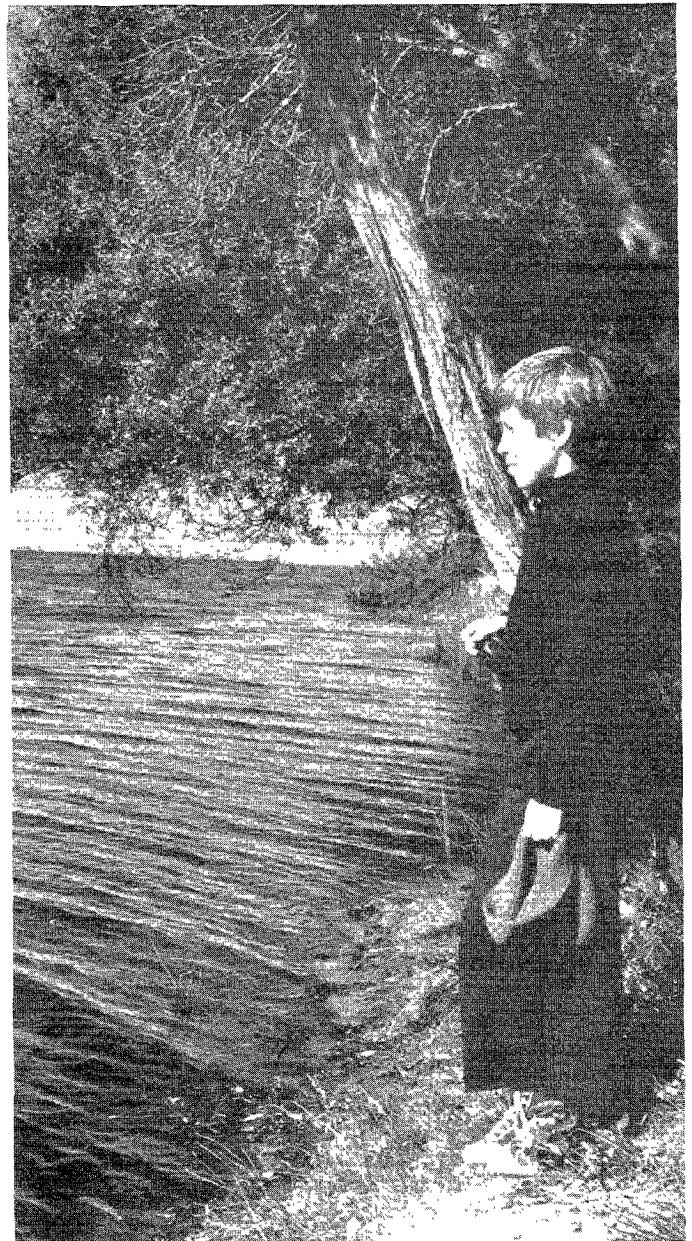
Amid the ceaseless whirl of toil and care, our lives need the beauty and inspiration nature can give. I well remember a time during adolescence when my faith was tested severely. "Does God really live and care?" At times I wondered. In nature I found my answer, for in the loveliness of God's handiwork I found hope, faith, courage, trust, and care.

So often these days, in the race and rush of twentieth-century living, we find ourselves so busy making a living that we forget to pause long enough to really live. I find there are times amid life's perplexities and frustrations when we can learn wonderful lessons from the commonplace things around us.

Watch the Breaking of Day

Take time to watch the breaking of day. Drink in the beauty of sunshine stealing across the grass, revealing thousands of sparkling diamonds. In the beauty of early morning you will find peace, quietness, and strength for the trials of the day ahead. Instead of gazing at the silver screen in your family room, some evening turn your eyes to the starry sky above and contemplate the depth of God's eternal love. Nature has many surprises, and we

Jean A. Bakker works for the Signs Publishing Company, Warburton, Victoria, Australia.



need only to look, listen, and learn to discover them.

One early misty morning I took my little boys for a walk. What a surprise we found! Every fence, bush, and shrub we passed displayed the daintiest spider webs—the finest lace doilies in nature's royal show! They were sprinkled with dew, and every color of the rainbow was revealed as the morning sunshine peeped in on them.

Some time ago I read a story of an elderly gentleman who gave his wife money for her birthday, to buy a much-needed pair of shoes. The couple weren't well off, so the money was quite a sacrifice. The elderly wife was deeply moved by the gift, but instead of buying the shoes, she bought a yellow rosebush and planted it near the front porch.

One evening later her husband asked, "Did you buy your shoes, dear?"

"No, Henry, I bought a rosebush instead."

"A rosebush!" said Henry. "But you need a pair of new shoes!"

"Yes," she said, "I need shoes, but I need a rosebush even more."

For years that beautiful rosebush with its fragrant yellow blooms imparted blessings untold to friends, neighbors, strangers, and the elderly couple themselves.

Perhaps we too could use a rosebush in our garden, and in its beauty, fragrance, and perfection we may find the Rose of Sharon. "God is love" is written upon every opening bud, upon every spire of springing grass."—*Steps to Christ*, p. 10.

With childlike simplicity, try a little looking on and thinking in God's great out-of-doors. It is a wonderful remedy for every known ill in this speedy age. □

Especially for Men By WALTER R. L. SCRAGG

The Give and Take of Criticism

PERHAPS there are some timid souls who search for life without adverse comment. Like the sensitive grass of the tropics, they fold inward and withdraw at the slightest touch. Yet a one-to-one relationship without interpersonal evaluation would be insipid, contaminated with chronic politeness, and would probably expire from an overdose of niceness.

Criticism evokes sudden and violent responses. A famous actor hurls a plate of food across a restaurant at a critic who has panned his performance. An athlete sulks in the locker room, refusing to line up with a teammate who has called him inept. Translated into lives of lesser mortals, criticism splits marriages, alienates children, destroys friendships, seeds job breakdowns.

All of us would probably say, "I don't mind criticism just as long as it's constructive." By very definition no criticism can be wholly constructive. The recommendations must contain some negative elements; otherwise, why offer them? Thus the critic, however well-meaning, runs the risk of being dubbed cruel and unkind, because most react to the negative aspects rather than recognize concern.

When the critic offers his suggestions, some of us

sulk. I remember a minister who went silent whenever his work came under evaluation. He would vanish among the pews for several weeks, avoiding contact with superiors and peers alike. Or we may refuse to talk about the comments, bearing the unjust words with stoic bravery or deflecting them with protective armor. Again, we may give up or dissolve into a "poor me, I can't do anything right" stance.

Or we may react with outright hostility or stubborn defiance. In such events we allow the critic's constructive approaches to slide off ourselves toward someone considered a better target. We dismiss his suggestions as totally irrelevant and unimportant, deny their rightness, or call the critic a mistaken simpleton. Behind these hostile attitudes may lie our demand for total approval and our asking to be accepted without any modification.

If it's hard to take criticism, it's equally difficult to give it effectively. Some try the silent method, leaving wife or friend to guess why coldness has invaded or some pleasure been denied. Another ploy is to criticize someone else, expecting the person to read in himself what you see in that other person. Not quite so cryptic is the critic who will com-

pare you with someone he considers nice. Being afraid to offer one-to-one criticism frequently hides a desire to reassure the critic that he himself is a nice person.

Just as some react strongly to criticism, so there are the well-meaning who deliver their criticism from a hostile stance. "Let me be frank with you" may become carping criticism designed to elevate the critic. Some bottle up resentment, storing their criticism until it boils over at some trivia, such as who puts out the trash every night, who walks the dog every morning. Others sneak in their barbs while one is already mutilated from some emotional disaster, giving him all the reasons why he's down and out but offering no helping hand of understanding so he can work his way up.

Since criticism will be with us as long as we live in a sinful world, we might as well think carefully about the giving and the taking, avoiding the most common pitfalls.

If you feel you must criticize, then do it with kindness, remembering it isn't always kind to avoid all recommendations. Look for the appropriate moment. Don't bore in when a friend or companion is obviously down emotionally, or you are in the midst of an argument. Do it privately, where

the faults you see can be discussed, and help offered. Don't put space between you and the person you want to help by telephoning or writing a letter. Work face to face, because you may discover that the criticism isn't justified. Like the prophet, you get a whole new perspective by sitting where the other sits.

And if you're on the receiving end, remember that one small comment on your personal makeup doesn't mean that the critic wants to reject you totally. Listen carefully. Hear what the person is saying. If he's being specific, react only to that specific comment. Puncture your ego by learning to laugh at your foibles. Only one perfect Man has walked this earth. You may never remember to avoid sniffing in public no matter how often your wife reminds you. Here's a chance for you to learn about yourself. It may even pay occasionally to seek another's evaluation.

Before setting about to write this EFM, I opened the *Index* to Ellen White's writings, looking for a choice quotation on constructive criticism. Do you know that every entry regards criticism in a negative way? Which offers its own comment about how careful we should be in offering criticism and how important it is that we don't let criticism destroy us or our homes, our jobs, our churches, and our mission.

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We Hold These Truths

Seventh-day Adventists believe that the keeping of the seventh-day Sabbath makes other Biblical truths more meaningful. Some of these truths can be stated as follows: (1) *God Is the Creator*. The observance of the seventh-day Sabbath presupposes the acceptance of the Creation narrative. The fourth commandment says, "Remember the sabbath day, to keep it holy. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is" (Ex. 20:8-11). Simply stated, Adventists hold to the ultimate truth that "there is no existence apart from God." Everything belongs to Him. Without Him was not anything made that was made (see John 1:1-3; Heb. 11:1-3).

(2) *The Days of Creation Were Literal, 24-Hour Days*. The Bible says, "In six days the Lord made heaven and earth, the sea, and all that in them is" (Ex. 20:11). Contrary to the interpretation of geological evidence by some scientists, the six days of Creation were not six vast periods of time. Ellen White confirms the plain expressions of Scripture when she says, "Each of these periods Inspiration declares to have been a day consisting of evening and morning, like every other day since that time."—*Education*, p. 129.

Some say the literalness of each day does not necessarily mean the literalness of the week; there were vast periods of time between each of the six days. Again Ellen White upholds the clearness of Scripture, "God Himself measured off the first week as a sample for successive weeks to the close of time."—*Patriarchs and Prophets*, p. 111.

Still others teach progressive creation, that God has worked and is working through the process of evolution. But the Sabbath points to a finished work. The Bible says, "Thus the heavens and the earth were finished, and all the host of them" (Gen. 2:1, 2). Once more Ellen White confirms these simple statements, "The creation was now complete. . . . In six days the great work of creation had been accomplished. . . . All was perfect, worthy of its divine Author."—*Ibid.*, p. 47.

(3) *Man's Reason Has Limits*. The Bible has not revealed everything there is to know about Creation. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and our children for ever" (Deut. 29:29). The truth that is important is that God created all matter.

Seventh-day Adventists do not accept interpretations of science that contradict Scripture. It is neither safe nor sensible to do otherwise. When we consider how frequent are the errors of men, how limited their opportunities for research, how often they increase or decrease their estimates of the age of the earth, shall we consent to cast away our confidence in the simple statement of revelation? (See *Education*, p. 130.) Although it is profitable to study and do research, it is unwise to accept conclusions about the age of the earth that are contrary

to the plain statements of the Bible and of the Spirit of Prophecy.

Ellen White says, "Infidel geologists . . . reject the Bible record, because of those things which are to them evidences from the earth itself, that the world has existed tens of thousands of years. . . . The world is now only about six thousand years old."—*Spiritual Gifts*, vol. 3, pp. 91, 92. To bow before revelation, to acknowledge the limitation of reason, and to suspend judgment where scientific proof is absent does not demean the dignity of man and his intellectual abilities.

The fourth commandment is a constant reminder to man of his limited capacity to know and in this sense is a commandment of faith.

Common sense may conclude the appropriateness of the commandments—to be honest, to respect another's property, to obey parents, and even the necessity of rest—but revelation is the only authority for the observance of *the seventh day*. There is nothing in the heavens, nature, or society to indicate the necessity of keeping the seventh day.

The Sabbath is kept in opposition to the practice of the majority, the traditions of the Christian church, and often in opposition to all that is convenient. Often its observance means loss of income, severance from loved ones, hardships, and suffering. At such times its observance is an evidence of total confidence in the goodness and care of God.

The seventh day is a symbol of a relationship of trust with Another that cannot be tabulated. But there are nearly 3 million Seventh-day Adventists around the world walking by faith in obedience to God's commandment.

God's Miraculous Love

(4) *God Sustains All Things*. The Bible says, "By the word of the Lord were the heavens made. . . . For he spake, and it was done; he commanded, and it stood fast" (Ps. 33:6-9). "Things which are seen were not made of things which do appear" (Heb. 11:3). Matter has no life that can evolve into a living organism. Matter itself was created. Ellen White once more confirms the clear statements of Scripture, "In the formation of our world, God was not indebted to pre-existing matter."—*Testimonies*, vol. 8, p. 258. "Many teach that matter possesses vital power—that certain properties are imparted to matter, and it is then left to act through its own inherent energy. . . . This is false science, and is not sustained by the Word of God."—*Patriarchs and Prophets*, p. 114.

Moment by moment we are sustained by the all-permeating care of God. It is through the direct power of God that breath follows breath, vegetation flourishes, leaves appear, and flowers bloom (see *Patriarchs and Prophets*, p. 115). In Him we live, move, and have our being (see Acts 17:28).

(5) *Man's Origin Reveals His Dignity*. The Bible says, "God created man in his own image, in the image of God created he him; male and female created he them" (Gen.

1:27). Adam was the son of God (see Luke 3:38). Progress *per se* is not man's glory, but accountability, dependability, and stewardship are. Only sonship can give dignity, security, and a sense of responsibility commensurate with God's ideal. As Ellen White points out, "Many are so intent upon excluding God from the exercise of sovereign will and power in the established order of the universe, that they demean man, the noblest of His creatures. . . . They destroy man's dignity because they

will not admit God's miraculous power."—*The SDA Bible Commentary*, Ellen G. White Comments, vol. 7, p. 906.

Only eternity will reveal more fully the unhallowed effects of evolutionary thought on the behavior patterns of individuals and society. Human behavior commensurate with the principle of "survival of the fittest" has no place among Sabbathkeepers. We are all brothers and sisters, children of one Father. J. J. B.

Letters Continued from page 3

care, an area in which "we [Adventist health workers] have been given little advantage." The recognition of the fact that church health work should primarily focus on prevention and the mention of the possibility of a team approach to the delivery of health care were truly refreshing and encouraging. I wish, through this letter, to let the author and other interested Seventh-day Adventist health workers know that we, in the Doctor of Health Science program, are ready and eager to cooperate wholeheartedly in that worthy effort.

PATRICK LECOURT
Loma Linda, California

Looking at Jesus

Re "Eyes That See Not" (June 9).

I hope that everyone reads this and will apply it to his life. I have been an Adventist for less than one year and I have already learned that by looking at Jesus we see what is right.

SANDRA STEVENS
West Palm Beach, Florida

Adventist Books

The letter (May 12) from the GC Publishing Department saying that "all these experiments" to sell Seventh-day Adventist books through bookstores have failed, is mistaken. It should have said that attempts to sell Ellen G. White books through other stores have failed. What about books by other Adventist authors?

In *Ministry* (April and May, 1970) an article appeared telling how various SDA books have been sold through new channels. In one case more than 2,000 hardback SDA books were sold through a book dealer in New York, at a cost of about \$15 for telephone calls—less than one cent per book. Most of these books were sold to public school libraries, where many people can read each copy. One of the books was a heartwarming mission story that in no way hides our message. Another was *Dateline Sunday* on the Sabbath-Sunday question. As one result of these sales, the *Chi-*

cago Jewish Forum published a favorable review of the book.

Some think SDA books should be sold only by SDA's, as one of your published letters says, "by men and women who appreciate their true value." What does it mean to "sow beside all waters"? Were Elders White and Loughborough mistaken when they gave a non-SDA ship captain a bundle of *Signs* and asked him to see that it got to Pitcairn Island somehow? And what about the early days of the message in Inter-America when a bundle of papers was thrown on a wharf by a profane sea captain, leading to the establishing of our church in British Guiana, now known as Guyana? Is it really important that no non-church member help distribute our books? Should the Voice of Prophecy go out on the airways only from SDA-owned stations?

RICHARD H. UTT
Wrightwood, California

Preaching to Thousands

I was delighted and stirred by Alf Lohne's report, printed in the July 14 issue, of the visit he and his wife made to the Soviet Union. Like many other people, I had no idea that such a visit could be made and such services held. The author's portrayal of the life of our church there must have given courage to our people all over the world.

J. R. FERREN
Angwin, California

In Good Company

What a fantastic story of faith is "Toronto Pastor Boldly Communicates the Gospel" (June 16). If every Seventh-day Adventist used his "measure of faith" to finish the Lord's work as did this pastor, how soon He would come! Like Elijah of old, and Mueller of more recent times, Elder Feyera-bend simply expected God to mean what He says. "The Lord will more than fulfill the highest expectations of those who put their trust in Him."—*Prophets and Kings*, p. 387. "He longs to have you expect great things from

Him."—*Christ's Object Lessons*, p. 146.

What are the rest of us waiting for?

MERRY J. CHERNE
Collegedale, Tennessee

Index

We here at the Ellen G. White Research Center greatly appreciate the index that you publish in the REVIEW twice yearly. The index helps make the current issues of the REVIEW valuable tools in research.

HEDWIG JEMISON
Berrien Springs, Michigan

Don't Quibble

Concerning the nature of Christ as it relates to His sinless life, is it not sufficient to know that He "was in all points tempted like as we are, yet without sin" (Heb. 4:15)? Might there not be a danger of spending too much time quibbling over details, trying to analyze the Source of our salvation while the world is languishing for the Water of Life?

JEAN MARSA
Lake Orion, Michigan

The inhabitants of all other worlds are also subject to the test of obedience. Each of these planets has its tree of knowledge of good and evil. As I understand it, until Satan is earth-bound in the millennium (Rev. 20:2), he has the privilege of ranging to all these worlds to tempt and annoy the unfallen beings at these trees. (See *Patriarchs and Prophets*, p. 332; *Early Writings*, pp. 40, 290; *The Great Controversy*, p. 659.)

Along with two thirds of the original number of angels—despite Satan's fiercest efforts to tempt and deceive them, despite their having only a partial knowledge of the nature and results of sin (so that they must also live and grow by and in faith in some respects)—not a single being in the many other inhabited worlds has yielded to sin and lost his right to eternal life. If the Son of the Most High God had taken on human flesh just to prove that sinless beings with sinless natures can perfectly keep God's law, we

would have had an infinite humiliation to prove the already and obviously proven. There could have been no greater, more costly, more tragic exercise in futility.

Satan's claim is that God is a tyrant, so that *fallen* angels and *fallen* human beings are irredeemable. What Jesus had to prove was that sin is the real tyrant, that His law is holy, just, and good, and that sinners can repent, sinners can be forgiven, sinners can be justified, sinners can live again in harmony with the principles of His law and occupy a position of dignity and self-respect in their relationships with God and their fellows. Jesus' life, death, and resurrection proved *all that* for time and eternity.

VADA KUM-YUEN
Darwin, Australia

Long Overdue

Re "Preserve the Landmarks" (May 26).

Although the leaders of this church are not infallible, I believe that the same Holy Spirit who was with the apostles in safeguarding the early church from erroneous ideas is with the church today. Statements clarifying what preachers, teachers, and laymen should preach and teach, and how they should live, are long overdue.

ERIC S. DILLETT
Inkster, Michigan

I hope we will learn to rely more on the Holy Spirit to guide each person to the truth, even in dealing with modern-day issues. I believe it is a mistake to allow leaders of our church to form new doctrinal statements on topics about which the Lord has not seen fit to give us more definite answers. We should all be encouraged to find answers to current questions for ourselves through study of the Bible. I would like to see more opportunities (other than letters to the editor) made available in church publications for discourses on issues troubling SDA's.

MARILYN ROBERTS
Loma Linda, California

Education in the Trans-Africa Division—1

Africa's Francophone Schools Face Worker Shortage

By WALTON J. BROWN

MY RECENT two-month sojourn in the Trans-Africa Division began in Lubumbashi, the headquarters of the Zaire Union. There I was joined by T. V. Gorle, division education director, guide, and companion during the forthcoming trip.

This itinerary was scheduled with the objective of studying educational problems within the Trans-Africa Division, and to suggest possible solutions and long-range programs for development. The various union commissions and boards of education were to meet and give study to circumstances in their respective areas and then make recommendations to the division committee. Each meeting would be preceded by visits to the main schools in that area.

We visited the president of the Zaire Union, M. Mbyirikira, who reported that during the past three years almost 7,800 new members had been baptized in the Kasai region, and another 10,000 were preparing for baptism.

The government took control of most schools in the na-

tion in September, 1975, but later returned our schools. Though considered government schools, they will be operated solely by the church. The government will supply the funds to the church schools, which will then pay the teachers. In spite of problems, everyone was of good courage, and prospects for church development were bright. Pastors were promoting Christian education so intensively that the church could not meet the demand of the parents for educating their children.

The first school we visited was Songa Secondary School in Kamina. Its campus is somewhat remote, and many of the constituents whom it served have moved to urban areas. For a variety of reasons the plant has deteriorated in quality. Also, since many teachers now consider themselves employees of the state, they feel that they have no obligation to the school except to teach the classes for which they are being paid by the state. Still, there was a consensus that the school should be upgraded to complete secondary status and/or offer vocational courses that would permit students to

make a contribution to society and to the church while remaining loyal Seventh-day Adventists.

Four hours of flight (462 miles) took us to Goma, at the northern end of Lake Kivu. From the airport we walked about two miles northward out of town. A volcano had erupted there on January 10, spilling lava between 10:00 A.M. and 2:00 P.M. and destroying a whole inhabited area. In four hours it destroyed 950 homes, including 23 belonging to Adventists. Eighty-two people lost their lives, including two adult Seventh-day Adventists and one child. All that remained of the 120-member Nyakabanda church were a couple of cement blocks that had formed part of the rostrum. About two feet of the kitchen walls of the next-door evangelist's home were still standing.

Several Days at Lukanga

Another hour by plane (105 miles) took us north to Lubero, and from there another half hour by station wagon (11 miles) placed us at our destination, the Lukanga Institute (formerly Kivu Seminary). There we stayed for several days, first visiting the school, and then participating in the session of the Zaire Union Commission on Education. More money had been spent on this school than on Songa, with funds coming not only from the church but also from private donors. The results were obvious in the appearance of the buildings.

Of special interest was the new two-year post-secondary seminary course that was initiated in 1975. At the time of my visit there were 16 men in the course, five in the second year and 11 in the first. Elton Wallace was not only leading out in the academic program but also, with his students, was constructing a classroom building for the seminary and apartments for married students.

The Zaire Commission on Education gave study to the educational needs of the union constituency during the next few years, and outlined a tentative master plan for development, this to be submitted for the consideration of the Union and the Trans-Africa Division committees. This plan included the official approval for the enlargement of offerings in the post-secondary area, possibly as a separate junior college operated in conjunction with the Central African union.

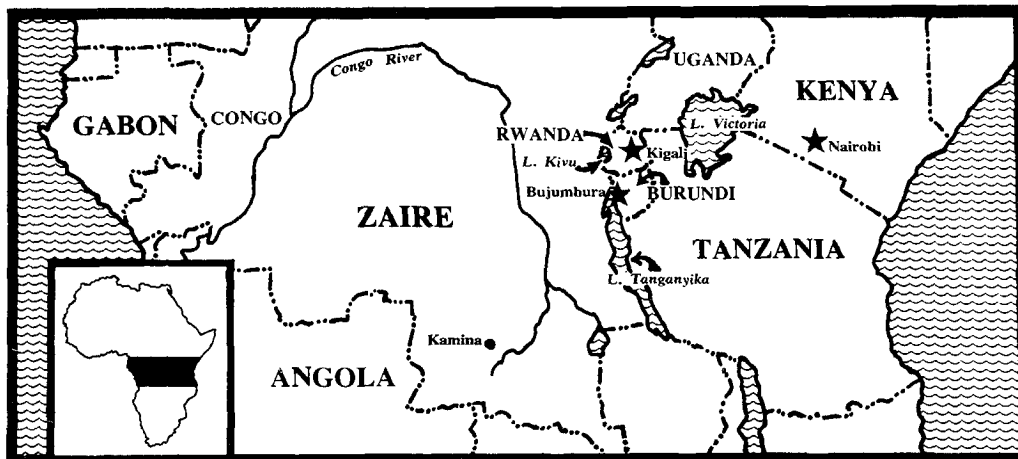
We retraced our steps to Goma, where we were met by the Central African Union director of education, Daniel Gutekunst. He shepherded us through immigration and customs as we left Zaire and entered Rwanda.

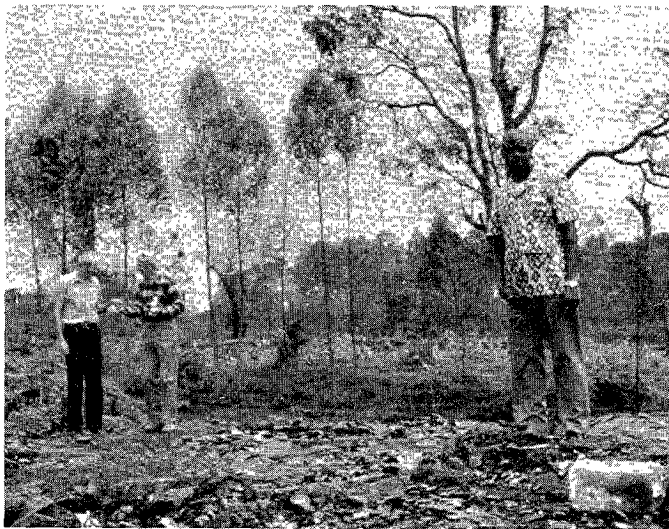
On the way to Kigali, capital of Rwanda, we visited the well-known Rwankeri Mission station, with its 600-member church, the North Rwanda Field headquarters, a dispensary, a 413-pupil elementary school, and a 75-student junior academy.

At Kigali we were met by L. C. Robinson, Central African union president, who flew us in the union plane to the union headquarters at Bujumbura, capital of Burundi. Then we were taken about ten miles to Kivoga College with its 156 secondary and 180 elementary students.

As I spoke to the students there, it was difficult for me to forget that shortly after I had spoken to a similar group five years previously, the church pastor, the school accountant, the dean of men, and 42 students, while away from school, had lost their lives in the intertribal strife rampant at that time. The Seventh-day Adventist enrollment even

Walton J. Brown is General Conference education director.





Top: On his way to meetings in Kigali, Rwanda, the author saw these men carrying a friend to the dispensary at Rwankeri Mission Station. Bottom: The author and his party visited the Nyakabanda church, near Goma, Zaire, which was flattened when a volcano erupted on January 10.

now has not been fully reestablished. Plans were in process for upgrading the elementary-teacher-training program on the secondary level.

Gitwe College, which we visited next, is about 40 miles southeast of Kigali. It has enjoyed government recognition for its secondary section since 1975. It also has a junior-secondary-based two-year ministerial training course, but for four years has been unable to find an expatriate French-speaking pastor-teacher for this department.

This points up the problem facing the Francophone areas

of the Seventh-day Adventist Church—a shortage of workers. Only three schools furnish French-speaking workers on the Licence (Bachelor of Theology) level in the whole Adventist world—the French Adventist Seminary in Collonges, France; the Franco-Haitian Seminary in Port-au-Prince, Haiti; and the more recently established Adventist College for French-speaking Africa in Nanga-Eboko, Cameroun. English-, Spanish-, and Portuguese-speaking members receive workers from a fairly large number of senior col-

leges scattered all over the globe, but three French schools can in no way supply the needs of the Francophone areas in the Australasian, Inter-American, Far Eastern, Northern Europe-West Africa, Euro-Africa, North American, and Trans-Africa divisions.

How to develop French education in Central Africa was the main topic, not only of the Zaire Union Commission on Education, mentioned above, but also of the Central African Union Commission on Education, which met at Gitwe. Plans were outlined for elementary, secondary, and postsecondary education, said plans to be submitted for the approval of the respective unions, the Trans-Africa Division, and in that which has to do with post-secondary education, the General Conference. Great willingness was expressed in both commissions for the support of a jointly operated junior college.

Our two-and-a-half-week trip through the French-speaking area of the Trans-Africa Division came to a close as we returned to Kigali. On the way to Nairobi, Kenya, we passed over Lake Victoria and the Serengeti National Park.

At Nairobi we met with C. D. Watson and M. T. Battle, of the Afro-Mideast Division, who were attending the East African Union session just outside this capital city. Together we discussed some of the Afro-Mideast Division education problems, including the providing of advanced school facilities for the thousands and thousands of young people in East Africa and Ethiopia. We were taken to see a 292-acre property, well-developed and including a herd of 130 Jersey cows and an ample supply of water and electricity. It is next to a paved highway that leads to the center of Nairobi, just 12 miles away. If acquired, this could become a postsecondary school for Kenya and could possibly even provide a site for division headquarters if it becomes necessary to leave Lebanon.

To be continued



BRITISH ADVENTISTS BUILD "METAL MAN"

The "Metal Man From the Dream World," weighing approximately 350 pounds and standing eight feet seven inches tall, was featured at the Royal Cornwall Show at Wadenbridge during Britain's historic Jubilee Week.

The "Metal Man" was a model of the man King Nebuchadnezzar saw in his dream recorded in Daniel 2. He was built as a display by the four Seventh-day Adventist churches in England's most westerly county. Each year these churches jointly participate in the Royal Show.

Seventeen-year-old Graham Blackburn brought the model into being, with assistance from his parents, Arnold and Mary Blackburn, of the Bodmin church, his brother, Hamilton, and his sister, Caroline.

In addition to the image of Daniel 2, the booth contained a model of Noah's ark and a display of health foods and of denominational books, leaflets, and posters.

W. J. ARTHUR
Communication Director
British Union Conference

Walla Walla Hospital Holds Open House

By TOM ELLSTROM

AT OPEN HOUSE ceremonies Sunday, July 10, an estimated 3,000 guests assembled in Walla Walla, Washington, to commemorate the completion of Walla Walla General Hospital.

Tom Ellstrom is the public-relations director of Walla Walla General Hospital, Walla Walla, Washington.

The new hospital was conceived nearly ten years ago when the WWGH Board of Trustees began planning to replace the old building in northeast Walla Walla.

Ronald L. Sackett, WWGH administrator, welcomed the guests. "We are here today," he said, "to offer the citizens of this community care involving the whole man."

Ray L. Pelton, General Conference associate health director, presented the main address.

"In order to arrive at the goal that is set forth in the Seventh-day Adventist health-care program," he said, "there must be a balanced process of physical, mental, and spiritual healing." He also emphasized the need for love, empathy, and a spiritual motivation on the part of hospital personnel as they minister to the needs of the patients.

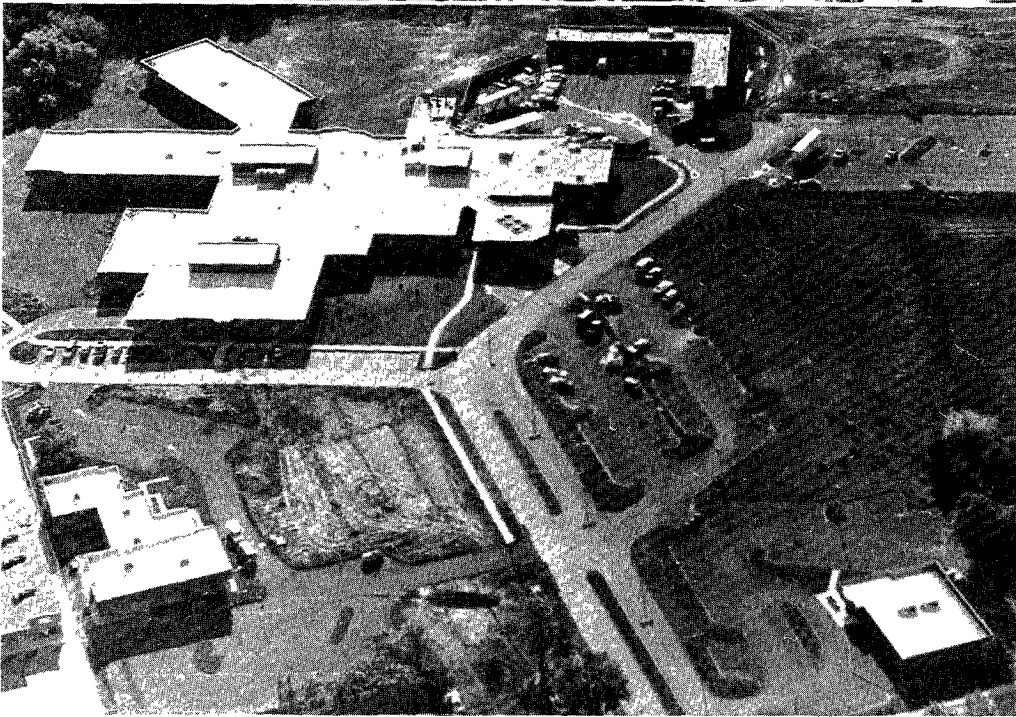
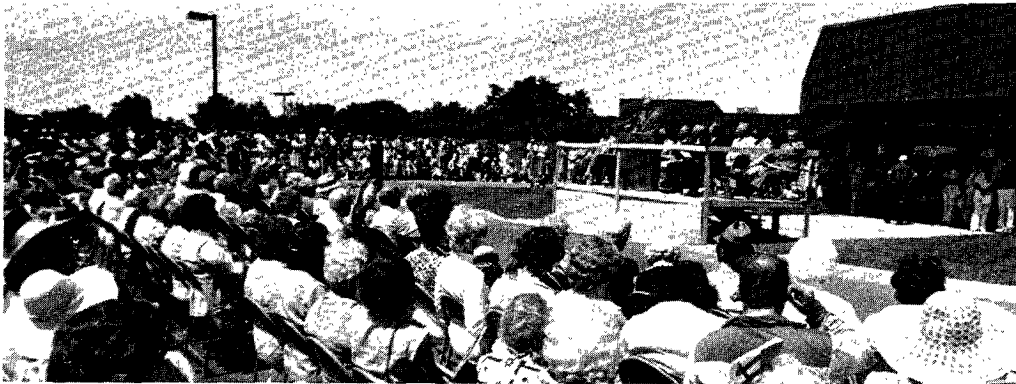
The \$6.7-million WWGH project includes the hospital structure itself, an outer

maintenance building, a Family Practice clinic, and the Southgate Medical Plaza.

The new hospital has been designed to give each patient a pleasing environment. Patients are housed in two wings of the one-level, 71-bed facility, which is isolated from traffic and pavement. Each single-patient room provides a view over a large grassy area dotted with trees and shrubs, and is equipped with complete bathroom facilities, individual heating and air-conditioning controls, illuminated push-button telephones, and instant two-way communication with the nurses' station.

The Washington Comprehensive Health Planning Association has designated the hospital as the Walla Walla Valley's emergency facility. The emergency department has a 12-bed capacity and is fully equipped for cardiac and trauma cases.

The opening of the new WWGH represents a decade of planning, financing, and construction. Under the Lord's leadership it will contribute significantly to the quality of medical care in southeastern Washington and, at the same time, point its patients toward the Great Physician.



Top: Three thousand guests assembled for the Walla Walla General Hospital's opening on July 10. Bottom: The new hospital is close to the Southgate Medical Plaza, lower left, and the Family Practice Clinic, lower right.

Ronald L. Sackett, administrator, raises the new hospital's flag.

Refugee From Timor Is Baptized in Australia

By YVONNE CHAN

"IT IS NOT often that one finds happiness as a result of war, but this is what happened for Diana," said John Chan at the baptism of Diana Lai last September.

When war broke out on the island of Timor, many refugees fled to Australia. They had lost everything.

Upon learning that a large number of these refugees were Chinese, Nonie Hedges, social worker for the Greater Sydney Conference, telephoned Pastor Chan to ask whether he could visit these refugees in the Cabramatta Migrant Hostel and see what could be done for them.

The first person he met was a Dr. Chan, one of only about four Cantonese-speaking refugees; the others all spoke Hakka—a totally different dialect. Thus Pastor Chan was able to communicate with these people, using Dr. Chan as an interpreter.

It was found that the refugees were quite well cared for, but what they needed most of all was friendship and fellowship.

The members of the Chinese church tried to provide this. The church was in the midst of planning a social evening for Father's Day; immediately they decided to charter a bus and invite these people to the church for the evening. (The bus company, upon learning of their reason for hiring the bus, gave a 75 percent reduction in charge.)

More than 100 refugees attended, and the group had a wonderful time together, despite the difficulty in communication. There were only about six Hakka-speaking church members, and fewer Cantonese-speaking refugees, so everything was translated from English to Cantonese to Hakka, or vice versa.

Other similar activities

Yvonne Chan is communication secretary of the Chinese church in Sydney, Australia.

were organized, which eventually led to the organization of a branch Sabbath school. This is now being run by Lin Chit Tsang and Pastor Wong, a retired minister from Bangkok.

Pastor Chan also organized a Bible study group for those more deeply interested in Adventist doctrines. It was to these studies that Diana and her mother came.

After a while, Diana's father also was able to leave Timor and immigrate to Darwin, so the family decided to settle there. However, Diana did not want to do this, since

she felt she had better opportunities in Sydney. Mr. and Mrs. Jeff Wu, who have a daughter the same age as Diana, invited her to stay with them. The parents and Diana agreed, although it was hard for her to say goodbye.

She settled in quickly, made friends, and soon learned to converse in English. When Pastor Chan continued studies with her, gradually she accepted Adventism and was baptized.

At one time the Adventist Church had a colporteur in Timor, who, six months after he had entered the island, had to flee. The church had no organized work there at all. Consequently, the majority of the Timorese people have never heard about the Seventh-day Adventist Church.

It is believed that Diana is the first baptized Timorese



Diana Lai, left, pictured with her friend Thelma Wu, was baptized a year ago. It is believed that she is the first person from Timor to become a Seventh-day Adventist.

Seventh-day Adventist. Several of these Timorese people attend church regularly, and since Diana's baptism four more have been baptized.



INCA UNION TRAINS LAYMEN TO WIN OTHERS TO CHRIST

The Inca Union recently conducted a lay training session on the Lake Titicaca Training School campus. This session was one in a series conducted throughout the union. At these sessions thousands of members are trained to win men and women for Christ. Werner Mayr, Inca Union lay activities director, and his associates are the instructors. In areas such as Lake Titicaca, where the Sev-

enth-day Adventist Church is well-established, it is not difficult to gather thousands of church members for meetings such as these.

As of March 31, the Lake Titicaca Mission, with Arturo Carcagno as its president, had 52 churches and 21,372 members.

ARTHUR S. VALLE
Review Correspondent

The Missionary Book of the Year.

GOOD-BYE, PLANET EARTH,
R. H. Pierson. Man is destroying himself and his Planet Earth. Is there any hope? What are the solutions to the problems our Planet Earth faces today? Last-day events are clearly defined and will challenge both the unbeliever and the Seventh-day Adventist alike. This book could be the most enlightening book you have ever read. Make sure you get off Planet Earth alive! Available now for only \$1.25 (\$1.35 in Canada) at your local Adventist Book Center or order through your Lay Activities Secretary.

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by Pacific Press.



Delegates to the Christian Record Braille Foundation quadrennial session met in Union College's amphitheater.

NEBRASKA

Braille Foundation Meeting Features Blind Educator

Keynote speaker at the Christian Record Braille Foundation's (CRBF) quadrennial convention, held during the first seven days of June on the campus of Union College, Lincoln, Nebraska, was Richard Kinney, deaf-blind, world-traveled president of Hadley School for the Blind. In all, 17 guests and specialists combined their skills and experience to bring inspiration and instruction to 90 representatives and 50 spouses.

Dr. Kinney's keynote address was entitled "Challenges We Live By." With warmth and good humor this author, poet, and educator dramatized an array of life situations he met and successfully resolved as a blind person since 7 years of age, and deaf since 20. Dr. Kinney praised the *Braille Life & Health* journal for the help it has been to him through the years. He expressed thanks for CRBF's Full-Vision books that assisted him in training his son, Clark. "I could read to Clark in braille," he said,

"while he looked at the pictures."

Dr. Kinney summarized his esteem for CRBF in these words: "I believe that your visitation program, your many magazines in Braille, on record, in large print, your library—all of your dissemination-of-knowledge services are so very important. You not only reach blind people and put them in touch with

sources of help but you also help the public understand the problems and abilities of blind people. And in many respects I think you reach people by more media than any other organization I know."

Helen Boosalis, mayor of Lincoln, was guest of honor at a luncheon in the college cafeteria. She commended CRBF for its effective service.

Other guests contributing to the convention were Andrews University, General Conference, and Central Union staff members; Christine Davis, of the Helen Keller National Center for the Blind, Denver, Colorado; Helen Mable Hahn, Library of Congress, Washington, D.C.; Alan Kenyon, area manager, Dale Carnegie Courses, Lincoln, Nebraska; Mary Ellen Riley, representing Rehabilitation Services for the Blind, Lincoln, Nebraska. Forrest Cate, a blind auto dealer, of Chattanooga, Tennessee, described the traumatic onslaught of blindness in his life. In revival tones this once-discouraged, almost-beaten businessman rehearsed his victory and his success against odds through the power of Christ.

A spirit of unity and fellowship prevailed throughout the convention and was especially accented in the closing service at the Piedmont church. Delegates participated in the ordinance of humility and partook of the Lord's Supper. For more than an hour delegates testified of their aim to measure up to God's call in their work for blind people.

The convention, manned by the CRBF staff, sharpened practical skills and gave spiritual support to delegates.

DONALD B. SIMONS
*Public Relations Director
Christian Record
Braille Foundation*



Richard Kinney, president of Hadley School for the Blind in Wilmette, Illinois, gave the keynote speech at the CRBF convention. At the close of his speech, the audience commented and asked questions. His interpreter, Debbie Binnebose, conveyed these by sign language to his hand.

GERMANY

Non-SDA's Attend Study Week

When Bible correspondence school students in the German Democratic Republic were invited to a special week at Friedensau Missionary Seminary from May 8 to 15, during the summer vacation period, 40 responded, making the occasion part of their annual holiday. In the mornings the group studied Bible doctrines and listened to devotional talks and lessons in Adventist Church history. The evenings were times of fellowship.

At the close of the week 16
REVIEW, SEPTEMBER 1, 1977 (921) 25

persons requested baptism. These Bible students will be contacted regularly and have been invited to visit Friedensau again for a weekend in October. At that time many of them, if not all of them, will be baptized.

Another study week is contemplated for 1978, with a fellow-up weekend several months later if similar requests are made.

In the German Democratic Republic the Bible correspondence school sends lessons to persons who are interested in studying the Bible, but there are no radio or television programs to stimulate interest. Requests for Bible study come when neighbors and friends talk to church members and are invited to send away for the Bible course.

EDWARD E. WHITE
Education Director
Euro-Africa Division

NORWAY

Jeloy Clinic Dedicates Wing

A new wing, housing a physical-medical rehabilitation facility, has been added to the Jeloy Clinic in Moss, Norway. The institution can now accommodate 73 patients and has a staff of 30.

Among the 125 guests at the dedication in December were W. R. L. Scragg, Northern Europe-West Africa Division president, and representatives from the West Nordic Union, the local conferences, and a

number of sister institutions. Also present were local government representatives, the architect, and the contractors.

Elder Scragg said in his dedication speech that Seventh-day Adventists see it as "their responsibility to care for the needs of the whole man—body, soul, and spirit." Jens Madsen, West Nordic Union president, expressed his appreciation for the Jeloy Clinic as a modern and functional institution.

Jeloy Clinic was established in 1938 by Ellen and Einar Fahlberg, physiotherapists trained at Skodsborg Sanitarium in Denmark. They carried on the work until the end of 1970, when, because of age and failing health, they decided to donate the institution to the church. As part of the agreement, the Fahlbergs continue to live in their home on the sanitarium grounds. Since 1971 physiotherapist Frithjof Asheim has been the manager of the institution.

Before the wing was added, patient capacity was limited to 37. It soon became clear that the institution would have to undergo modernization, be placed on a more secure basis financially, and meet current government requirements, such as a swimming pool for treatment of the physically handicapped and a place for gymnastics and other physical activities.

The new wing provides Jeloy Clinic with multiplied possibilities to carry on more effectively its responsibility in proclaiming the gospel in Norway. TRYGVE ASHEIM



The Jeloy Clinic's new wing enables it to accommodate 73 patients.

LEBANON

Summer Brings Visitors and New Experiences

As the warmth of summer returned to Lebanon, the scars of civil war were gradually overlaid by new emotional experiences for Beirut's citizens. Life returned to normal, and even some commodity prices returned to sub-astronomic levels. For two years, give or take a month, high-rise-apartment balconies have been empty and dark, the windows shuttered, but recently it has been an emotional experience to see life and light return as families moved back out to their balconies to relax in the cool of the evening.

For the Adventist community in Lebanon the month of May furnished a different kind of emotional experience with the arrival of Robert H. Pierson, General Conference president, and Mrs. Pierson.

"We have not come here for committees or high level talks, but to meet and greet our members," Elder Pierson said when they arrived. And during their three-day stay they succeeded in this objective. Special services were held in the College Park and Boucherieh churches. By coincidence rather than design, the midyear meetings of the Afro-Mideast Division were convened in Beirut on the days of Elder Pierson's visit. This was a historic meeting, being the first time since the General Conference session in Vienna in 1975 that the full division committee had assembled at the Beirut headquarters.

Elder Pierson heard the informal reports presented by Union Presidents Denis Bazarra, of the East African Union (Kenya and Uganda); Derek Beardsell, Tanzania; Bekele Heye, Ethiopia; and Manoug Nazirian, Middle East Union. He heard accounts of large accessions to the faith—almost 50,000 in East Africa—and was visibly moved by the examples cited of steadfastness and courage in pressing on with evangelis-

tic programs in conditions of political tension.

Accompanied by Charles D. Watson, Afro-Mideast Division president; Maurice T. Battle, division secretary; and Earl J. Gregg, division treasurer; as well as several members of the committee, Elder Pierson was entertained at a working luncheon by a Lebanese "elder statesman." The group discussed matters of mutual interest relating to the welfare of the people of Lebanon and the church's role in certain aspects of health care.

JACK MAHON
REVIEW Correspondent

NEW YORK CITY

Linketts Outsell Hot Dogs at Coliseum

At least for one day Loma Linda Linketts outsold hot dogs at the New York Coliseum, a sports arena. Nearly 500 Linketts on slices of bread were sold at a booth sponsored by Metro Ministry at the first annual Diet and Nutrition Expo recently. Owing to the popularity of the Linketts, prepared by June Croft, Hazel Hon, and Ingrid Schmid, the supply ran out at the height of the demand.

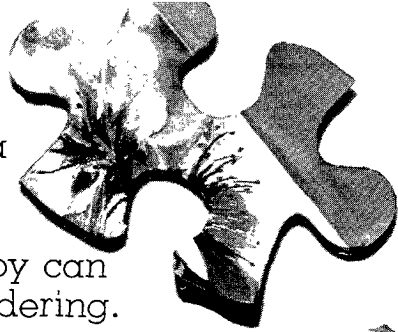
The Metro Ministry display was coordinated by Ted N. C. Wilson and Nikolaus Satelmajer, who distributed thousands of magazines and newsletters during the four-day exhibit. Most popular were copies of *Life and Health* and *Listen*. Cookbooks and special issues of magazines on vegetarianism, obesity, and smoking were sold. About 300 copies of *Steps to Christ* were given away.

Among the 28,000 who came to see Expo were persons who expressed interest in various aspects of the Adventist message.

Metro Ministry of Seventh-day Adventists is planning to participate in future exhibit tours in the New York area.

NIKOLAUS SATELMAJER
Associate Director
Metro Ministry of
Seventh-day Adventists

Looking at the pieces of a jigsaw puzzle without a picture to go by can be a bit bewildering.



Trying to keep abreast of everything that's happening in the Seventh-day Adventist Church isn't easy.

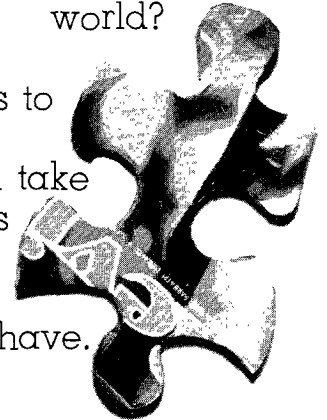
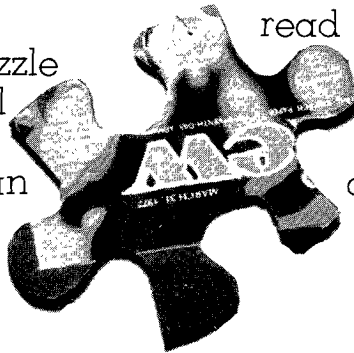
You can gather the news in your own church and union paper, but what about the rest of the world?

You can try picking out all the pieces that form the border, but then what do you do?



Reading all there is to read in Adventist literature can take an enormous amount of time, which you may not have.

Working the whole puzzle without the picture will take a long time, perhaps more time than you have to spare.



Don't be puzzled— get the most out of your church by reading the **REVIEW**

What is the solution? Should you give up and work a new puzzle (with picture), keep trying to work this one without the picture, or find the missing picture?



What is the solution? Should you give up trying to be informed about your church, read every church publication, or read the **REVIEW AND HERALD**?

The **REVIEW AND HERALD** can keep you up-to-date on all the important happenings in the Seventh-day Adventist Church. The **REVIEW AND HERALD** can save you time, too. Send in your subscription to the **REVIEW** today!

Inter-American

● A group of 75 members, meeting in a newly dedicated chapel, was recently organized as a church in the Ojo de Agua sector of Caracas. This is the sixth Adventist church in the city of Caracas, which is in the East Venezuela Conference.

● Fifty-four students participated in the extension courses offered by Andrews University at the University of Montemorelos June 13 to July 30. The courses were taught in Spanish by four visiting professors. Students who fulfilled the requirements received 11 graduate hours of credit. Werner Vyhmeister, from Andrews University, was the coordinator of the program and teacher of church history. Salim Japas, of Antillian College, taught evangelism. Tulio Haylock, of the Inter-American Division, and Ralph Escandon, of Pacific Union College, taught communication and newswriting. Most of the students were pastors. Three unions were represented: the Antillian, Colombia-Venezuela, and Mexican.

South American

● At the thirteenth assembly of the Rio Minas Conference, East Brazil Union, workers and lay members dedicated themselves to a more active role in finishing the work of God in their territory. The goal of the conference, which has about 18,000 members, is to baptize 2,000 persons this year.

● Singing in the streets on Mother's Day, the East Brazil Union youth, under the leadership of Assad Bechara, distributed pamphlets and Bible correspondence course cards to the mothers they met. The personal contact of the singing youth aroused an interest in the Seventh-day Adventist Church among the people. Supporting their efforts was a 30-second film shown on 27 TV stations throughout the country. As a result, 3,200 persons have enrolled in one

of the available correspondence courses.

● The South Brazil Union, with 127,000 members, has set a goal of baptizing 11,500 persons this year. Joao Wolff, union president, says, "It is necessary that all of us—administrators, workers, and lay members—unite" to reach this goal.

North American

Atlantic Union

● Members of the Brooklawn church in Bridgeport, Connecticut, recently held an Adventure in Nutrition at their church, with demonstrations under the direction of Naomi Reilly. The average attendance was 135 persons, 120 of whom were non-Adventists.

● After conducting a spring Week of Prayer, young people of the North Bronx church in New York planned and conducted a second youth Week of Prayer in late June. The theme for the week was "The Spectrum of Love," with each talk based on 1 Corinthians 13. The June Week of Prayer was followed by summer evangelistic activities.

● On the evening of July 10, members of the Crossroads church in New York met for a farewell program and banquet in honor of Elder and Mrs. Arne Klingstrand, who are retiring in August and moving to California after 12 years of service in New York.

Canadian Union

● The senior class of Okanagan Academy, Kelowna, British Columbia, accompanied by their principal, E. Stanley Chace, and Mrs. Chace, recently made a 20-day trip through eight Western States, visiting Adventist institutions such as Portland Adventist Academy, Pacific Union College, Elmhaven, the Adventist Film Center, the Voice of Prophecy, and Loma Linda University.

● The Harriston, Ontario, church was dedicated on Sabbath, June 25. The church was organized in August, 1973,

with 31 members, and has since doubled its membership.

● On June 25, 46 Pathfinders of the Toronto, Ontario, Perth church were invested by B. S. Edsell, Canadian Union youth director. Pathfinders received insignia from Sunbeams to Master Guides.

● Gary Strunk has recently joined the working force of the Ontario Conference as director of Adventist health ministries. This is a new department involving both health and temperance.

● During June literature evangelists in the Ontario Conference delivered more than \$100,000 worth of Adventist publications, the highest one-month delivery in Ontario's history.

Central Union

● Even though retired, G. R. Ernst, literature evangelist in the Nebraska Conference, still works ten hours a week, and his sales total more than \$1,500 each month.

● Shawnee Mission Medical Center, in Kansas, has been certified by the State Board of Nursing to become a provider of continuing education for nurses, according to Laurence Downing, director of the hospital's department of training and education. The medical center has teamed up with Union College, Lincoln, Nebraska, to offer nurses a continuing-education program that will lead to a Bachelor of Science degree in nursing administration.

● As a result of the six-week meetings held in the Arvada church near Denver, Colorado, by Dennis Sellers, conference evangelist, and Fred Schultz, pastor, 20 new members were added to the church.

● After he finishes his payments, each customer of a literature evangelist in the Central Union receives from Home Health Education Service in Lincoln, Nebraska, a thank-you packet. Included in the packet is a thank-you letter, an invitation to take the Voice of Prophecy Bible Course (first lesson included),

an invitation to purchase more books, a short questionnaire about the books and the use of them, and an invitation for younger members of the family to take a Bible course. Baptisms have resulted from this outreach and follow-up work.

Columbia Union

● Twenty-three dental hygiene students from Sinclair College in Dayton, Ohio, turned grades 1 through 8 at Spring Valley Academy into a laboratory and informed the students as to the hows and whys of tooth care and development, plus nutritional facts for dental health. The hygienists prepared their own visual aids.

● Eighty-three-year-old Jacob Balkenberg has read his Bible through 103 times, in spite of the fact that he is blind in one eye and has only 20/70 vision without glasses in the other. A Franklin, New Jersey, church member for 60 years, Mr. Balkenberg reads his large-print Bible in his spare time and when he can't sleep at night.

Lake Union

● A series of Spanish evangelistic meetings began in July in Chicago, Illinois, with Efrain Murillo, evangelist, conducting the campaign. A new Spanish church is being planned for that area.

● Under the leadership of the publishing department, nine students from Andrews University, Broadview Academy, and several elementary schools are selling magazines in Chicago, Illinois.

North Pacific Union

● Walla Walla General Hospital Administrator Ronald L. Sackett has accepted an invitation to head Porter Memorial Hospital, Denver, Colorado. Thomas L. Werner, administrator of Tillamook County General Hospital, Tillamook, Oregon, will head the new Walla Walla facility.

● More than 100 persons have been baptized in the

Washington Conference as a result of the Five-Day Plan to Stop Smoking.

- The Last Generation Singers, ten Walla Walla College students serving as summer Taskforce workers in the Oregon Conference, recently completed a series of meetings in Damascus, Oregon.

- Oregon Governor Robert Straub signed a bill on June 30 to ban from Oregon law books the last of the blue laws. Glenn Patterson, an associate in the religious liberty department of the North Pacific Union, helped to bring about the action.

- William Woodruff, formerly Ministerial secretary of the Indiana Conference, is the new president of the Alaska Mission. He replaces Fred M. Beavon, who asked to be relieved of his position because of health reasons.

- Upper Columbia Conference's seventy-eighth church—at Umapine, Oregon,

was organized on July 16 with 54 charter members. Members from the Milton-Freewater, Stateline, and other churches have aided in this work for many years. A branch Sabbath school in early 1977 had an attendance of 70. Marlo Fralick is the district pastor of the new congregation.

Southwestern Union

- Walter Maier, former assistant publishing leader, Houston, Texas, area, is the new publishing director of the Texico Conference, replacing Larry Boggess, who was called to the same post in Texas.

- Jerry Fletcher, former publishing assistant for central and south Louisiana, is the new publishing director of the Arkansas-Louisiana Conference, replacing Jim Cobb, new publishing director of the Potomac Conference.

- Southwestern Union Con-

ference executive secretaries and institutional, local conference, and association treasurers and associates met in Corpus Christi, Texas, August 8 to 11, reviewing policies and laying plans for the future. Assisting from the General Conference were A. C. McKee, J. W. Bothe, Charles Frederick, Clarence Laue, W. B. Robinson, and Don Korenko.

- The Detamore camp-meeting series in Oklahoma yielded 80 decisions for Christ.

- Wildwood Hospital and Sanitarium in Georgia is sponsoring the building of a small hospital in Louisiana, near New Orleans. Construction has already begun.

Loma Linda University

- Sidney Rittenhouse, business administrator of the Loma Linda University church for the past eight years, has become a Fellow in

Church Business Administration from the National Association of Business Administrators. He is the first Seventh-day Adventist to receive this honor.

- Hulda Crooks, Loma Linda University's School of Health research assistant, has been honored as alumnus of the year for LLU School of Nutrition and Dietetics. She is the oldest female climber of Mt. Whitney, highest peak in the continental United States. Mrs. Crooks has climbed "her mountain" 15 times since 1962.

- A special dinner was held last month for eight Saudi Arabians who recently completed a training program in cardiopulmonary perfusion, respiratory therapy, and echocardiography. The Saudi Arabians, who returned home at the end of July, worked under the direction of the Loma Linda University overseas heart surgery team.

**SUNDAY
OPEN HOUSE**
SEPTEMBER 11, 1977 / 10 AM - 4 PM

ADVENTIST BOOK CENTER

All of the Adventist Book Centers in the world chose Sunday, September 11, as a special day to feature our Adventist publications. Right now is the best time to complete your Spirit of Prophecy Library with great discounts for you. Plan now to visit your Adventist Book Center Sunday, September 11, 1977, 10 AM—4 PM.

Spirit of Prophecy 77

YOU ARE PART OF GOD'S PLAN FOR THIS BOOK



In 1901, Ellen White said, "It was His plan that the book, *CHRIST'S OBJECT LESSONS*, should be [sold] for the relief of our schools, and He calls upon His people to do their part in placing this book before the world." This program is to be followed "until the Lord shall come."

GOALS OF THE PLAN

1. You will be able to erase school debts.
FUNDAMENTALS OF CHRISTIAN EDUCATION, P. 523
2. You will be prepared to receive the Holy Spirit.
TESTIMONIES, VOL. 6, P. 475
3. You will achieve church unity.
TESTIMONIES, VOL. 6, P. 475
4. You will learn effective witnessing techniques.
TESTIMONIES, VOL. 6, P. 476
5. You will bring precious souls to Christ.
TESTIMONIES, VOL. 6, P. 475

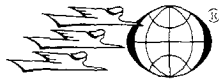
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127th Year of Continuous Publication

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TO CONTRIBUTORS

Send news stories and pictures, articles, and letters to the editor. Unsolicited manuscripts are welcome, but 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.

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.]

Jerry Higgs, publishing director, Illinois Conference, formerly same position, Wyoming Conference.

Preston Hoskin, director of trust services and stewardship, Southern New England Conference, formerly same position, Colorado Conference.

Arden C. Mote, pastor, Ft. Collins, Colorado, formerly same position, Bermuda Mission, Bermuda.

Terry White, administrative assistant, Shawnee Mission Medical Center, Kansas City, Kansas, formerly from Loma Linda University.

STUDENT MISSIONARIES

Jonathan Bruce Altman (WWC), of Federal Way, Washington, to serve in public health, Bangladesh Section of SAWS, Dacca, Bangladesh, left San Francisco, California, June 29, 1977.

Daniel Martin Eigenberg (WWC), of Port Angeles, Washington, to serve as assistant in construction and masonry, Guam-Micronesia Mission, Guam, left Seattle, Washington, June 26, 1977.

Sherilyn Marie Hare (WWC), of Walla Walla, Washington, to serve as teacher, Seventh-day Adventist Language Institute, Chung Ryang, Seoul, Korea, left San Francisco, California, June 14, 1977.

Brian Dean Johnson (UC), of Dayton, Ohio, to serve as mathematics and science teacher, Anderson School, Gwelo, Rhodesia, left Montreal, Quebec, Canada, June 26, 1977.

Eddie Paul Kemper and Marilyn Joyce (Hewes) Kemper (UC), of Lincoln, Nebraska, to serve in hospital-medical teaching, Kanye Hospital, Kanye, Botswana, Africa, left Montreal, Quebec, Canada, June 23, 1977.

Darlene Kay Kesinger (WWC), of Port Angeles, Washington, to serve as teacher, Seventh-day Adventist Language School, Yokohama Asahi, Japan, left San Francisco, California, June 21, 1977.

Shirlee Marie Lauer (UC), of Fort Smith, Arkansas, to serve as

nursing assistant, Tokyo Sanitarium and Hospital, Sugunami-ku, Tokyo, Japan, left Los Angeles, California, June 20, 1977.

Andrew Farrell McClelland (SAC), of Port Townsend, Washington, to serve as teacher, South Nyanza Field, Bariadi, Tanzania, left Montreal, Quebec, Canada, June 26, 1977.

Michael Anthony Mnich (SAC), of Bartlesville, Oklahoma, to serve as teacher, South Nyanza Field, Bariadi, Tanzania, left Montreal, Quebec, Canada, June 26, 1977.

Susan Lynnette Smith (LLU), of Loma Linda, California, to serve as secondary teacher, Kamagambo Secondary School, Kisii, Kenya, left Montreal, Ontario, Canada, July 19, 1977.

Lesley O. Talley (OC), of Toledo, Ohio, to serve as English language teacher, Taipei church, Taipei, Taiwan, left San Francisco, California, June 21, 1977.

Paul Stephen Wilkinson (CanUC), of College Heights, Alberta, Canada, to serve as assistant pastor, Irish Mission, Belfast, Northern Ireland, left New York City, June 30, 1977.

Notices

Radio, Television and Film Center Visiting Schedule

□ The Seventh-day Adventist Radio, Television and Film Center is becoming an attraction for Adventist business travelers and tourists to California.

Housed at the center to date are the offices and filming studio of Faith for Today, It Is Written, Breath of Life and International Audio-Visual Service; Center Graphics (art and printing), production center, TRANSDA, and the accounting and business offices.

Located in Newbury Park (Thousand Oaks), California, it is just off Highway 101, the main freeway from Los Angeles to San Francisco, near Newbury Park Adventist Academy and Ventura Estates, and is but a half hour's drive from the Pacific Ocean.

When completed, the center complex will consist of five buildings. Now one is completed and two others are under construction.

Because of so many visitors from all parts of the United States, Canada, and overseas, a guided-tour schedule has been set up to enable the center to serve its guests more effectively.

Tours at the Adventist Radio, Television and Film Center are conducted between the hours of: 9:30-11:30 A.M. and 1:00-4:00 P.M., Monday through Thursday; and 9:00-11:00 A.M. and 12:00-1:00 P.M., Friday.

It is suggested that large groups write or telephone in advance so that enough guides can be arranged for. The address is 1100 Rancho Conejo Boulevard, Newbury Park, California 91320; telephone (805) 498-4561.

The center welcomes visitors and is happy to serve them.

THEDA KUESTER
Public Relations Committee
Seventh-day Adventist
Radio, Television and Film Center

Two English Teachers Needed

□ Two single English teachers are needed as Adventist Volunteer Service Corps workers, one for Iran Adventist Academy and one for the Noorasfshan Elementary School, Tehran, Iran. Applicants should be able to pay their own round-trip transportation. Housing and a living allowance will be provided. Persons interested should write to the Secretariat, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Stewardship Film

□ The new stewardship film *Partnership Incredible*, produced by It Is Written and featuring George Vandeman, is available from the General Conference Department of Stewardship and Development. Versions in French, Spanish, and Portuguese are being produced.
PAUL G. SMITH

Deaths

JAMES, Herbert Clyde—b. Oct. 8, 1884, Tobias, Neb.; d. May 12, 1977, Angwin, Calif. A graduate of Loma Linda University School of Medicine, he served for 20 years as a missionary doctor in China. From 1945 to 1960 he served in the Paradise Valley Hospital, National City, California. Survivors include one son, Milton; one grandson, Arthur; and one great-grandson.

MITCHELL, Harold Wilbur—b. April 30, 1905, Fresno, Calif.; d. June 15, 1977, Angwin, Calif. He served for six years at St. Helena Hospital and Health Center, Deer Park, California. Survivors include his wife, Ethel; one brother, Wesley; and two sisters, Mrs. Lawrence Crockett and Mrs. George Alevazos.

WIPPERMAN, Paul—b. June 18, 1910, Germany; d. July 9, 1977, Riverside, Calif. He served the denomination as a teacher and principal in four academies, and as educational superintendent of the Northern California Conference from 1949 to 1963 and the Southeastern California Conference from 1963 to 1967. Survivors include his wife, Florence; one daughter, Joan Murphy; one son, Ron; six grandchildren; and one brother, Rudy.

Coming

September

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

October

1-8 Health Emphasis Week
15 Sabbath School Community Guest Day
15 Community Relations Day
22 Temperance Offering
29 to
Nov. 5 Week of Prayer

November

5 Annual Week of Sacrifice Offering
12 to
Jan. 7 Ingathering crusade

The Back Page

SAWS Famine Relief in Africa

SAWS and the Northern Europe-West Africa Division are purchasing \$30,000 worth of food in an initial disaster-relief program for those affected by extreme famine conditions in Upper Volta. This action was taken in response to an urgent request by Walter R. L. Scragg, Northern Europe-West Africa Division president.

In Chad, in the central part of northern Africa, the SAWS agricultural training program goes forward as pumps bring water from the Chari River. Already, more than 50 families are engaging in this SAWS agricultural training program, reports Jack King, SAWS agricultural director for the Sahel area. The Chad program is a \$300,000 joint USAID, SAWS, and Euro-Africa Division project.

H. D. BURBANK

Offering to Provide Water of Life

C. R. Maberly, missionary to Thailand, is digging wells as a means of introducing the gospel to Thai villagers, whose water supplies are inadequate. When these people learned that the missionary could engineer the digging of wells, they offered land near the village centers, on which they asked him to build wells. Pastor Maberly accepted the offer on condition that the villagers also would give enough land to erect a church.

Now when the people come to the wells for water—as they all do—they also take the time to have their spiritual cups filled as they visit the village church.

The church must constantly search for new and effective ways to present the gospel. The Missions Extension Offering to be collected in Adventist churches around the world on September 10 will assist greatly in extending present operations and beginning new projects. The offering goal is \$500,000. These funds will provide assistance to publishing, educational,

and medical needs throughout the world field.

Jesus said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14).

Gifts to the Missions Extension Offering will help provide these springs and wells for thirsty souls.

B. E. JACOBS

ABC Sales Total \$25 Million

The Adventist Book Centers of North America have reported sales totaling \$25,620,534 for the fiscal year April 1, 1976, to March 31, 1977. This is an increase of \$2,049,326 over the 1975-1976 fiscal year. This may be compared with sales in North America by literature evangelists of \$18,648,563, and the total world literature sales, \$89,880,982.

Although Seventh-day Adventist Church members bought most of the literature sold at the Book Centers, many thousands of books were purchased by non-Adventists. Sales to non-Adventists by the Adventist Book Centers have increased at the same ratio as overalls. This steady growth has been attributed in part to the Book Centers' having worked to reach the general public through new branch stores, bookmobiles, and other retail stores.

J. C. KINDER

Monitors Render Service to AWR

Arriving home for a brief respite after their first year at the Adventist World Radio studio in Lisbon, Portugal, Ron and Anne Meyers report the establishment of a monitoring system for AWR that includes 50 charter members. Volunteer monitors in the program represent 21 countries in Europe.

AWR-Southern Asia also has a group of monitors for its broadcasts coming out of Sri Lanka, across India.

The work of these volunteers is to listen to AWR broadcasts and note technical details, reporting each two weeks to the AWR studios, so that the church knows how well its transmissions are being received. Monitors are reimbursed only for the postage costs of mailing reports. Official report forms are supplied to those who do this type of volunteer work, many of whom are not members of the Seventh-day Adventist Church. Their assistance is greatly appreciated. Their reports enable the AWR manager to suggest adjustments in transmissions that will be conducive to better reception.

The Meyers report that most of the AWR listeners are young people. For this reason AWR is eager to sharpen its focus to this listening audience, providing programming that is vibrant with the blessed hope. M. CAROL HETZELL

The youth directors set a goal of conducting 710 Voice of Youth evangelistic campaigns in 1978 and 860 in 1979. That the young people of Trans-Africa are responding to their leaders' challenges was reported by the youth directors, who told of progress in their areas. Zambian youth, for example, conducted 21 Voice of Youth crusades in April, which resulted in 260 persons' joining baptismal classes.

A goal of investing 1,025 Master Guides between the first of August and the end of 1979 was set as the youth directors discussed Pathfinder and youth camping programs.

Perry Parks, division youth director, was in charge of the council. He was assisted by M. L. Mills, division president, and Charles Martin, General Conference associate youth director.

In Brief

Magazine award: *Life & Health* was honored recently for its March cover, "The Art of Breadmaking," at the eighth annual Art Directions Creativity 77 national awards show in New York. The magazine and Donald Satterlee, the March cover designer, will be awarded certificates of distinction. The cover also will be included in the Creativity 77 Annual, along with other award-winning art.

Died: A. L. Paulson, Adventist layman from Oregon, an elected member of the General Conference Committee and a prominent participant in Maranatha Flights International, on Wednesday, August 10, during a mountain-climbing expedition.

Youth Council in Trans-Africa

Union youth directors of the Trans-Africa Division met July 26 to 29 on the southern shores of Lake Malawi to lay plans for future activities. Emphasis of the council was on youth witnessing throughout the division.

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