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Review®

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

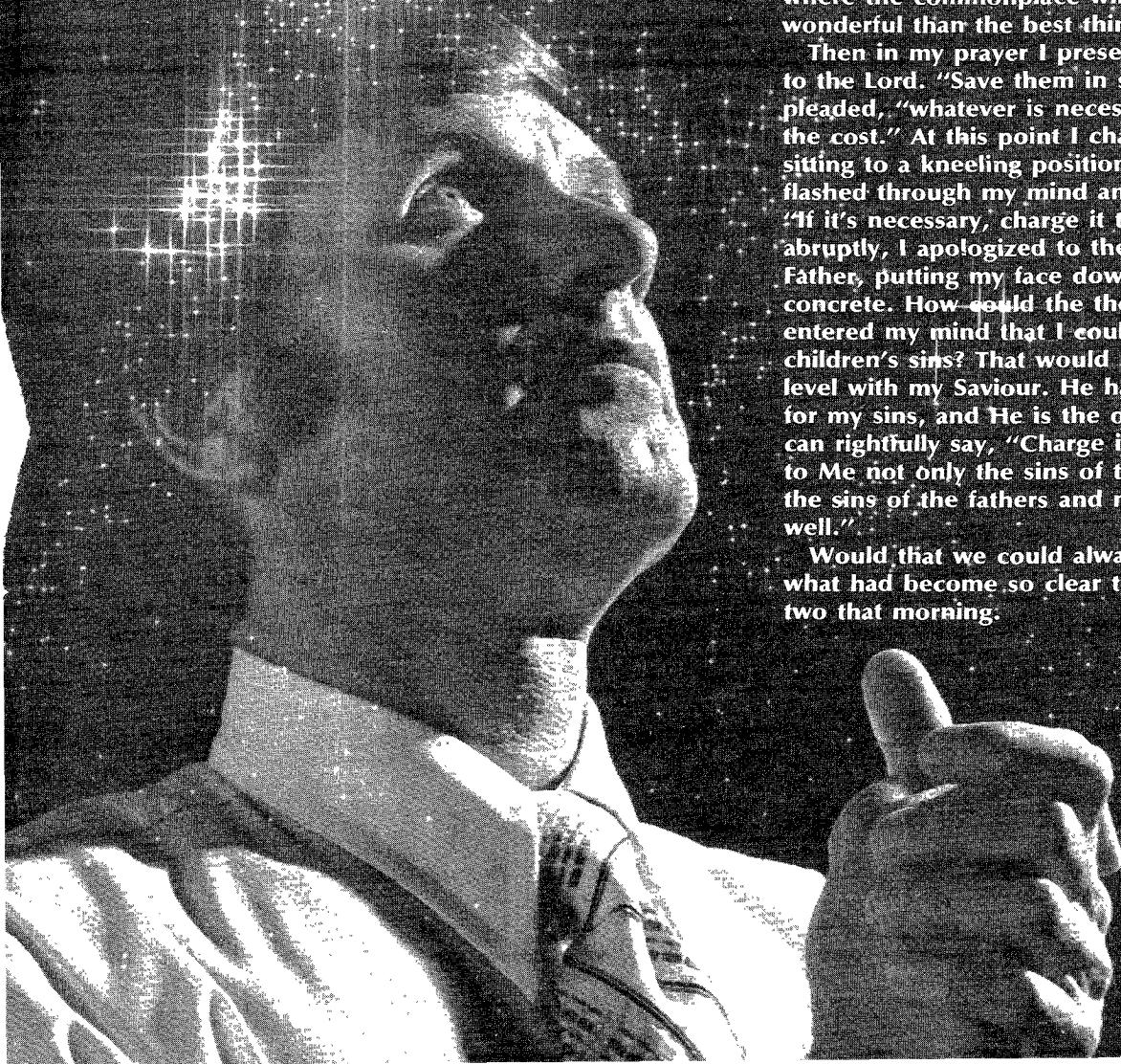
"CHARGE IT TO ME"

By E. M. GIFFORD, JR.

It was ten till two in the morning. The stars peeped earthward from a cloudless sky. As I sat on the front steps, drinking in as much of the scene as humans can comprehend, I thanked God for the beauty of it all. I thanked Him that I knew Him, that I could look forward to a lifetime in eternity, where the commonplace will be more wonderful than the best things here.

Then in my prayer I presented my children to the Lord. "Save them in some way," I pleaded, "whatever is necessary, whatever the cost." At this point I changed from a sitting to a kneeling position. The thought flashed through my mind and I began to say, "If it's necessary, charge it to me." Stopping abruptly, I apologized to the heavenly Father, putting my face down on the concrete. How could the thought have ever entered my mind that I could atone for my children's sins? That would put me on a level with my Saviour. He has already paid for my sins, and He is the only One who can rightfully say, "Charge it to Me. Charge to Me not only the sins of the children but the sins of the fathers and mothers, as well."

Would that we could always understand what had become so clear to me by ten after two that morning.



Thank God, He Is Our Real Jesus!

Cleburne, Texas

Calvary had taken its awful toll. Jesus died on the cross. The redemption of the human family was assured. But there were some very perplexed disciples. Two of the lesser known ones gave vent to their feelings to a Stranger who had joined them on their walk to Emmaus.

"We trusted that it had been he which should have redeemed Israel," they lamented, "and beside all this, to day is the third day since these things were done" (Luke 24:21).

All the time the two men grieved over what appeared to them to be a lost cause, the Stranger who walked by their side was indeed their risen Lord—a living Saviour. No tomb could hold the divine Son of God. Much to their great happiness they learned His identity as they sat at supper in their Emmaus home a short time later.

You remember the story, how the two disciples hurried breathlessly to Jerusalem to share the blessed news of a risen Christ with their colleagues in the upper room where they had gathered to discuss the events of the past few days.

You remember, too, that as the group talked, half believing, half doubting, Jesus Himself suddenly appeared among them. "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit.

"And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet" (verses 36-40).

Here was no spirit. Here was a flesh-and-blood person. The disciples beheld the scarred hands, the pierced feet, the marred forehead. His were real hands, real feet, a real body. They recognized Jesus' voice. It was the same voice to which they had listened with rapt attention as words of life came forth from His lips during the years they had served together. They watched Him eat. Here was a real, live person. Their hearts rejoiced. They were satisfied. Here indeed was their beloved Leader—alive and in their midst.

"Faith and joy took the place of unbelief, and with feelings which no words could express they acknowledged their risen Saviour."—*The Desire of Ages*, p. 803.

This experience of Jesus in the upper room with His closest followers should bring faith and joy to your heart and mine today. It should banish every trace of unbelief and doubt. The Saviour you and I love and serve is a real-life historical character. More than that, He is the

divine Son of God, our risen Lord, our everlasting friend and helper.

Jesus Christ was no ghost, no apparition, no ethereal being from a spirit world. He was no figment of a fevered imagination—no unreal character from *Grimm's Fairy Tales*. Our Jesus was no first-century Superman flitting winglessly from place to place, performing amazing feats of prowess to excite people's morbid curiosity.

Our Jesus is a real person who came into a real world and lived among real people—just as you and I live in a real world with all sorts of real people living about us.

Jesus of Nazareth was the Son of God who was also the Son of man. Here was no fake—no pretending! "Christ did not make believe take human nature. He did verily take it. He did in reality possess human nature. 'As the children are partakers of flesh and blood, he also himself likewise took part of the same' (Heb. 2:14). He was the son of Mary; He was of the seed of David according to human descent."—*Selected Messages*, book 1, p. 247. "He came to this world in human form, to live a man amongst men. He assumed the liabilities of human nature, to be proved and tried."—*Ibid.*, p. 226.

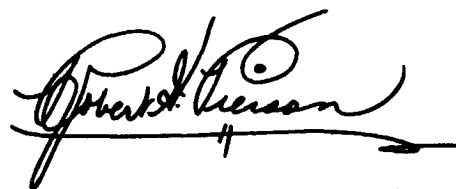
This same real Jesus ascended into heaven after living a sinless life. This same real Jesus intercedes for you and for me in the heavenly sanctuary today. Praise the Lord! "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

Thank God, ours is a living Saviour! As the song writer says, "He's in the world today; I know that He is living, whatever men may say."

You and I know that Jesus lives, that He is a real Saviour and ever-present Friend. We have both witnessed and experienced His saving, forgiving power. We have known the joy and peace that come with sins confessed and forgiven. We have been conscious of this living, real Christ in His protecting ministry when we have passed through dangers seen and unseen.

Many of us have known our living Christ as the Great Physician, for He has touched us with His healing power. The pain and the fever fled before His mighty power. We have been conscious of His very real presence in times of stress and loneliness. In hours of adversity and perplexity we have listened to His encouraging, guiding voice. When we passed through the valley of the shadow of death with a loved one, our real Christ spoke words of comfort and solace.

Thanks be to God for His unspeakable gift—a real, risen Saviour, a living Christ who still walks beside His loved ones on their way to Emmaus!



President, General Conference

This Week

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Both men and women looking for a change in their Sabbath school routine may find the answer in "A Liberated Man" (p. 11), by Janet Wood Minesinger, which tells how a father finds many rewards in serving as an

assistant leader in the kindergarten division at his church. Several men help out in Sabbath schools for younger children at the church about which Mrs. Minesinger writes.

A grandfather, the husband of one of the leaders, so enjoyed his visit to his wife's division to tell a story, that he stayed on to help in other ways, specifically as welcomer and head-patter. As Mrs. Minesinger puts it, "Women have been experiencing the joy of working with children in the Sabbath school for many years, and their work has been appreciated." Perhaps other men in our church would like to share some of that

joy, giving women who have long done this type of work a chance to change their Sabbath school routine as well.

Karen Lumb, author of our Young Adult article, "Love in Action" (p. 14), is a graduate of Columbia Union College, Takoma Park, Maryland, where she earned a B.S. degree in nursing in 1971. She has been a public health nurse for five years.

Readers will not want to miss two news articles in this issue. "Tree Dwellers' Join Adventist Church—1" (p. 18) tells how the work among these Indonesian people began in 1975. "Apostolic Optimism Prevails in Russia" (p.

20), by B. B. Beach, tells of the author's trip to Russia, where he preached to perhaps 5,000 Christians.

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Scan News briefs from the religious world

Archbishop Declares Monarchal Model Outdated

DOUGLASTON, N.Y.—Archbishop Peter Gerety of Newark, New Jersey, told a graduating Cathedral College seminary class here that a new definition of authority is needed in today's Catholic Church.

Where the vertical structure of the Church of the Middle Ages and of the Reformation pictured the Pope as a monarch, today's ecclesiastical structure, with its emphasis on personal responsibility, human dignity, and the desire to serve, calls for a new description of authority, the visiting prelate told the Brooklyn Diocese seminarians.

Referring to the new model as a "horizontal structure," Archbishop Gerety showed a new alignment of Pope and bishops in

their relationship with the people of God, the Church.

AELC Synod Endorses Ordination of Woman

BERKELEY, CALIF.—The Church Council of the Pacific Regional Synod of the Association of Evangelical Lutheran Churches has authorized the ordination of Janith Otte-Murphy. Ms. Murphy, a graduate of Seminex, the AELC seminary in St. Louis, will become the first female pastor in the 100,000-member denomination, made up mainly of former members of the 2.7-million-member Lutheran Church-Missouri Synod. The Missouri Synod considers women's ordination contrary to Bible teaching. Each of the five AELC regional synods will decide about ordaining women.

Sunday Shopping Expanded

HARRISBURG—Pennsylvania State Supreme Court justice Louis Manderino, who earlier enjoined the enforcement of State laws against Sunday merchandising in a number of counties, has extended the open-Sunday area to include Dauphin County.

Justice Manderino acted on the request of merchants who joined those protesting the Sunday sales ban in appeals to the court. His order will remain in effect until the supreme court reaches a decision on the constitutionality of the Sunday sales ban.

Episcopal Group Outlines Plans for Church

ST. LOUIS—They call themselves "traditional Episcopalians." Others call them dissident or schismatic. An estimated 1,500

of them met here for three days to ratify the outline of a "continuing" Anglican Church in North America.

Opposed strongly to the approval for female priests given by the 1976 General Convention of the Episcopal Church and the 1975 General Synod of the Anglican Church of Canada, the supporters of The Fellowship of Concerned Churchmen received a "presentation of suggested principles and structure for the continuing church."

School Extends Vacation to Save Fuel Costs

CHICAGO—This year a Catholic elementary school here will extend its usual two-week Christmas holidays to a five-week winter vacation in an effort to save on fuel costs.

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.]

Music for the People

Maybe it is because I am a member of a gospel singing group that I notice discussions about music in the church. And maybe it is because I am not educated in the arts that I feel so strongly about gospel music.

As a commoner I feel that church music has forgotten the

common person to a great degree, overlooking almost completely his lack of ability in both pitch and range. Who of us have not heard in adjacent seats fellow saints struggling to sing a hymn, with which he may or may not be familiar, that is pitched too high and that has a range that some trained voices have difficulty following accurately. It is discouraging to have to sing an octave lower when you're not a bass.

It has been my observation that many of the people who need to hear the gospel are people who

understand the more simple forms of music (even country-western). Many are touched by the message that can be presented loud and clear through the avenue of carefully selected and properly presented gospel music. Let's not let pride of accomplishment separate or repel any of God's children.

GARY L. ANDERSON
Durango, Colorado

► To meet some of these needs, the General Conference Youth Department and the Review and Herald Publishing Association have compiled and published Ad-

vent Youth Sing (see the May 26 issue of the REVIEW).

Review Poetry

Thank you for "The Church" (Sept. 22). What can I say about a poem that moved me, except that I was glad to see such a sensitive, well-written poem in the REVIEW.

LAVONNE NEFF
College Place, Washington

Can someone please explain the meaning of "The Church"?

MARGARET and LAURA DROWN
West Boylston, Massachusetts

LIVING AND LOOKING

"For the grace of God has dawned upon the world with healing for all mankind; and by it we are disciplined to renounce godless ways and worldly desires, and to live a life of temperance, honesty, and godliness in the present age, looking forward to the happy fulfilment of our hope when the splendour of our great God and Saviour Christ Jesus will appear" (Titus 2:11-13, N.E.B.).

THE CHRISTIAN LIVES AS ONE WHO is looking for the coming of Christ. At the same time he looks as one who is living for the coming of Christ. There must be both living and looking, not merely living or looking. The two are tied together. One conditions the other. The moral imperative is always linked to the eschatological indicative. Living and looking.

The phrases "to live a life" and "looking forward to the happy fulfilment of our hope" make clear that the Christian lives as one who looks for the coming of Christ. The looking forward modifies the living of which it is an attendant circumstance. The Christian's looking is based not on the Gallup poll, the message of the book *Future Shock*, or human projection, but on divine promise. The expectation of the Lord's return has a present and practical bearing on how the Christian lives. It determines his priorities.

The problem with many Christians is that they have opinions rather than convictions. They are quick to come up with reasons to support their opinions. They are adept with an array of proof texts. But opinions and convictions are not the same. We hold opinions. Convictions hold us. For example, if I have a conviction that "all things work together for good" (Rom. 8:28), I can stand in the face of discouragement. If I have the conviction that if I confess, "he is faithful and just to forgive" (1 John 1:9), I need not be burdened under the weight of transgression. If I have the conviction, "He that believeth in me, though he were dead, yet shall he live" (John 11:25), then I need not despair in the face of death. I maintain that if we are convicted that Jesus Christ is coming soon, it will make a difference in how we live. There will be a quality of existence, a distinctive life style, a conduct that matches our conviction.

Belief Versus Study

Unfortunately many hold the doctrine of the Second Advent as an object to be studied rather than a promise to be believed. C. S. Lewis makes the interesting observation that if there were two doors side by side, one marked "Heaven," the other marked "Lecture on Heaven," Christians would flock through the door to the lecture—choosing rather "information about" than "the reality of." I think that this is the point Paul is pressing,

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because he leaves no question as to the life style of one who looks and longs for the Second Advent. He describes that life style both negatively and positively.

He says, "And by it [the grace] we are disciplined to renounce godless ways and worldly desires." This is the negative side of goodness. It is giving up that which is evil. Victory over godless ways and worldly desires. What are godless ways?

For some the phrase conjures up a picture of bright flashing lights, lurid life styles, wild music, unrestrained sexuality, and rampant immorality. But the phrase embodies more. It includes also such things as consuming lust for the material, the obsessive yearning for power, possessions, prestige. The Scripture is clear: godless ways and worldly desires must be renounced. There must be a rupture with the world—a once-and-for-all act.

Temperance, Honesty, Godliness

Positively Paul enjoins "a life of temperance, honesty, and godliness in the present age." Toward his neighbor the Christian will conduct himself with fairness, justice, integrity, honesty, fair play. The way I relate to my fellow men is a this-worldly consequence of my other-worldly look. The loving hand that extends a cup of water points to the water of life; the loving hand that gives a slice of bread directs a person to the Bread of Life; the loving hand that is lifted to free people from the shackles of ignorance and deprivation points them to the Great Liberator.

By the term "godliness" Paul emphasizes piety. Piety is a quality of life and experience that arises from faith in God and obedience to His will. It moves beyond the realm of formally correct behavior and focuses on the power and the reality of a vital relationship. I discover I don't carry the load alone. With every command God gives grace, which provides the power to fulfill His purposes. There is grace that is greater than my sin; grace that is sufficient for all; grace that enables me to live as one who is looking for the coming of Christ.

Thus it becomes clear that the Christian is living for the coming of Christ. He is not merely moving words around in a discussion of the doctrine of the Second Advent. He stands on the tiptoes of expectation, and expectation affects the way he lives.

Anticipation is a part of human nature. Children look forward to the time when they will be grown; young people look forward to the time when they will get married; young married couples look forward to the time of professional success and accomplishment; parents look forward to the time when they can live vicariously in the lives of their children. The Christian looks beyond all these to the time when the ravages of the Fall will be restored by the glory of God's repair, and when paradise lost will be paradise regained. It is that kind of hope that enables Christians to transcend time and to live in the

eternal *now* of God's victory. So my looking has an air of expectancy—a readiness to welcome the King. It is not the looking of anxiety, “Will He come?”; it is the look of longing, “How soon will He come?”

Where other people look for a better economic climate, better jobs, professional esteem, and peer approval, Christians hope for the splendid appearing of Christ Jesus. Their hope is ultimately centered in a Person. Their expectation centers not on *what* but on *whom*. It is not so much a happening as a Him.

Working with the YMCA in Paris after World War I, Roland Paul Leavell heard that King George V of England was to visit the city. Early on the day of the visit he got up and made his way to the Champs Elysees, where he found a vantage point from which he could see clearly. After waiting for a number of hours, the crowd began to get excited. Leavell looked, and there he was—the king. Leavell says he looked at him briefly, then turned around and walked away. He wondered why he had felt no awe, no great impression. Gradually the

thought came through to him: That man doesn't even know my name, he's not my king.

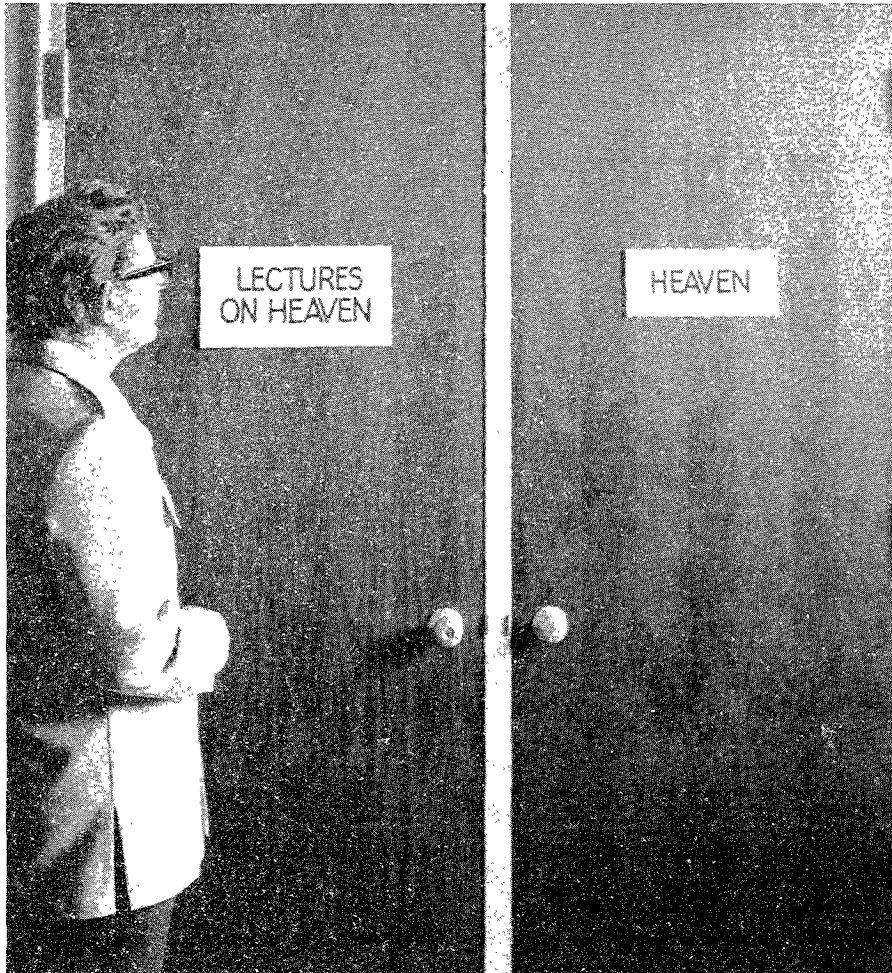
As Seventh-day Adventists, we need to understand that looking for the Second Advent must be more than believing a doctrine. It must be a looking for a personal Christ with whom we have a personal experience.

The reason many find no consuming excitement gripping them at the thought of His coming is that they have not a continuing personal experience with their Lord. They don't share that daily communion that heightens the longing to see Him. The living must be real before the looking can be real.

Lo! He comes, with clouds descending,
Once for favored sinners slain;
Countless angels, Him attending,
Swell the triumph of His train:
Hallelujah!
Hallelujah!

Jesus comes, and comes to reign.

—John Cennick and Charles Wesley □



Confronted

with two doors,

one marked

“Heaven”

and the other

“Lecture on Heaven,”

which would

you enter?

Luther and the Reformation

"It is by God's justice
that the just man lives."

By JOHN GRAZ

IT IS OCTOBER 31, 1517. Night has fallen. Wittenberg sleeps. A man clad in a monk's habit strides toward the chateau church. Soon, sharp pounding pierces the silence. The monk Martin, professor at the university, town preacher, prior of the Augustinian monks, posts his 95 theses, and the Reformation is born.

This is the picture provided by popular history. But is this picture accurate?

Actually, to invite town-dwellers and academics to discuss a professor's theses was a common practice of the time. By posting his theses Luther was not consciously starting the Reformation; he was merely convening his colleagues to a debate. Why did he do it on October 31? Why did he choose indulgences as his subject?

The thirty-first of October was the eve of All Saints' Day, during which pilgrims would flock to the chateau of Wittenberg. Frederick of Saxony had collected an amazing number of relics—17,413 to be exact—which assured the visitors of 128,000 years of indulgences—for a consideration, of course. At the same time, since 1515, Tetzel, a member of the Dominican order, had been selling very advantageous plenary indulgences for criminals, infidels, souls in purgatory, and many others. Were Frederick of Saxony and Tetzel in competition? Yes. Frederick of Saxony had forbidden the Dominican to penetrate his states. Tetzel had set himself up on the border. And since 1515 the good people of Saxony had been going off to buy their peace of mind, their right to sin, their right to receive pardon.

Today we know the destination of these funds. In 1513, Albert of Hohenzollern, 23 years old, was elected archbishop of Magdeburg. In September he became administrator of the diocese of Halberstadt and in March, 1514, archbishop of Mainz. A promotion of this nature involved considerable expense to be paid to the Vatican. Albert, the powerful prince, had to borrow money, and Rome offered her help by authorizing him, on March 31, 1515, to offer indulgences in his three bishoprics. The sum collected was to be shared as follows: one half for Rome and her basilica, the other half for the archbishop. The emperor intervened and claimed his share. This made it essential to sell more and more indulgences. Tetzel did it well. He declared: "Once the money in the box rings, the soul from fiery purgatory wings."¹

Luther could not remain silent, and he vigorously attacked the very concept of indulgences. He argued that indulgences were a pillow of idleness for the Christian

who believed himself secure because he has paid. Such security was false. One does not earn salvation; one receives it as a gift, a grace from God.

Others before Luther had said this. In 1484 Jean Vitrier and Jean Lallier uttered the same cry and were condemned by the Sorbonne. The Sorbonne also condemned the subjects that Tetzel took pleasure in spreading abroad. Luther cried out in protest, not against the church, but against the abuses of indulgences. "In all this," he said, "we want to say nothing and believe that we have said nothing, which is not in accordance with the teaching of the Catholic Church and of the doctors of the Church."²

In his role as a docile and submissive son, Luther sent a copy of his theses to his superior, Albert of Mainz.

The event of October 31 was in itself of little importance. On November 1 nobody turned up to discuss the document with Doctor Martin. But within a few days the theses had been translated and spread throughout Germany. The nationalists seized upon them. Luther's cry became Germany's cry against Rome and its intolerable fiscal system, against its bishops and their dissolute conduct. The Augustinian monk was thus drawn into a tempest that he in no way anticipated or desired.

In spite of threats and his own anguish, Luther remained inflexible. He vowed never to go back on his 95 theses. As he declared four years later at Worms: "Unless convinced by the testimony of Scripture or by evident reasons, I am tied by the Biblical texts which I have brought with me. . . . I cannot and will not retract anything."

Why this obstinacy? At Worms it would have been easy to follow the advice of the bailiff, who whispered in his ear: "Abandon your conscience, dear Martin, and submit to the established authorities."³ Luther refused because the 95 theses were the summary of what he had been teaching for years, the summary of his own experience.

In 1516 he affirmed: "Beware! Let indulgences never engender in us a false security, a blame-worthy inertia, the ruin of inner grace."⁴ To ruin his discovery of grace is what Luther at all costs wanted to avoid. Without that discovery, October 31, 1517, would not be commemorated as the beginning of the Reformation, and there might not have been a Reformer Luther.

Afraid of Death

One question arises: Why did Luther enter the monastery? Because, as a man of his time, he was afraid of death, which was discussed always and everywhere. He was afraid of a God of justice, who, it was said, lay in wait without pity for the sinner. He felt himself a sinner, and on three occasions death drew near to him. In 1503 he suffered a deep wound from a dagger. Shortly afterward one of his best friends was murdered. Then, on July 2, 1505, he was caught in a terrible storm, in the forest of Hotternheim. On this occasion he promised Saint Anne to become a monk.

Why a monk? Because he believed this to be the only way by which salvation could be assured. While still a schoolboy at Magdeburg, he met a prince who had become a beggar monk. "To see him," Luther wrote, "filled us with religious veneration and made us blush for secular life."⁵

John Graz is a pastor in Montpellier, France.

Luther was uneasy and anguished over his relationship to Christ. "We paled at the very name of Christ, for He was never presented to us but as a judge, severe and angered against us. We were told that at the last judgment He would ask for an account of our sins, our penitence, our works. And since we could not repent sufficiently and perform sufficient works, there remained for us, alas, only the terror and the dread of His anger."⁶

Education at the time was strongly influenced by the writings of Gabriel Biel, among others. He taught that man's reason and will were not affected by original sin. Thus, by his will and his reason a person was able to keep the law and love God. In return, God accorded him grace and salvation. Nevertheless, God is free and all-powerful and reserves the right to pardon or to refuse pardon. These concepts created a veritable confusion to sensitive souls.

A Pious Man

Luther wanted to be saved. Monastic life offered him this possibility. "I said to myself ceaselessly: Oh! if you could be really pious and satisfy your God so as to merit His grace. These are the thoughts which drove me to the monastic life, which committed me to suffer hunger, to impose on myself a severe discipline."⁷

Luther proved to be a good monk, a zealous monk who did not spare his labors. "My whole life was fasting, vigils, prayers, sweating. . . . I martyred myself by prayer, fasting, vigils, the cold. . . . I would have liked to exalt heaven."⁸

In 1506 Luther took his vows, and the following year he was ordained a priest. In 1510 he obtained the title of bachelor in Biblical studies, and two years later his doctorate. In 1512 he commenced teaching Biblical exegesis at the University of Wittenberg, at the same time serving as vice-prior of the monastery.

Luther was an irreproachable monk. But the peace he was looking for with so much ardor escaped him. His life became hell, a battle, a drama. He desperately wanted to know the assurance of salvation, but he could not achieve it.

"I was a pious man," he wrote. "I can confirm this, and I observed the rule so strictly that I can say: 'If ever a monk got to heaven by monkery, I would have got there as well.' I locked myself up for three entire days without eating or drinking, until I had finished my breviary."⁹ The struggle was terrible. "When I was a monk," he commented in 1535, "I thought it was all over for my salvation as soon as I happened to feel the concupiscence of the flesh, that is to say an evil impulse, a desire, a movement of anger or of envy against one of my brothers. . . . I was continuously crucified."¹⁰ Luther's drama was so great it could have ended in insanity.

As a professor of the Bible, Luther was attracted to Paul's epistle to the Romans. While preparing his lecture on the Psalms, he made several comparisons with Paul's letter. One term particularly tormented him: *Justice*.

"I felt a burning desire to understand well a term used in the epistle to the Romans, chapter 1, where it is written: 'The righteousness of God is revealed in the gospel.' I hated the term 'righteousness of God.' I did not love this just and vengeful God. I hated Him. I said: Is it not enough that He condemns us to eternal death because of our fathers' sins and that He makes us submit to the

severity of His law? Must He still increase our torment by the gospel and even there, announce His justice and His anger?"¹¹

Luther was obsessed by the need for the assurance of salvation, a salvation accorded only to the just. For ten years he had been fighting to be just. In this context the word *justice* took on the meaning of "judgment and condemnation." "My conscience was in such a state of upheaval that I was beside myself," he wrote, "and I probed this passage in Saint Paul ceaselessly, with the ardent desire to know what he meant."¹² He searched and analyzed the meaning of the Biblical text. "I meditated day and night and examined the connection between words."¹³

"Finally, God took pity on me."¹⁴

Here was the turning point in his experience: "Then I began to understand that it is by God's justice that the just man lives, through the gift of God, that is to say, faith. . . . Then I felt I was a man reborn who had entered into Paradise through wide-open gates, the Scriptures appeared to me in a new light."¹⁵

Luther had discovered the key to all Biblical teaching. He returned to his study of the Psalms with renewed vigor. God does not expect us to earn our salvation; He offers it to us. It is a gift. No one need perform works to obtain grace. God is not a merchant, who sells His merchandise. He is love, and it is His glory to give. Luther rejoiced.

The exact location of the famous discovery is still a subject of debate. However, when he gave his lecture on the epistle to the Romans, Luther had victoriously traversed the crisis that could have crushed him. He discovered that his life had new meaning. He now saw God as a loving heavenly Father instead of a harsh, exacting creditor. Furthermore, this concept had a solid scriptural base from which Luther never deviated. From that moment Luther stood boldly against all indulgences and notions of meritorious works that relegate God's grace to the background.

We are no different from other people. There is still deep inside us the desire to earn our salvation. We want to be just so as to deserve it. We fear we are never perfect enough and become discouraged and lapse into thinking that salvation is for others, not for us. It is for the souls of the elite, not for sinners.

But salvation is for everyone. It is offered freely to all. To be saved, one must begin by accepting this gift. From that moment, religion ceases to be a chore, it ceases to enslave. It liberates, it saves. I am saved, and you are saved. Not because you are a great theologian, not because you are a poor, ignorant person, but because Jesus died for you, because God is love, because God loves you. That was Luther's discovery. That was the Reformation! □

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- ² *Ibid.*, p. 69.
- ³ Jean Boisset, *Luther, notre cours a la Faculte des Lettres de Montpellier*, 1972, 1973.
- ⁴ Lucien Febvre, *Un destin, Martin Luther*, P.U.F. 1945, p. 58.
- ⁵ A. Greiner, *Martin Luther ou l'hymne a la grace*, Plon, 1966, p. 22.
- ⁶ *Ibid.*, p. 83.
- ⁷ *Ibid.*, p. 43, 44.
- ⁸ M. Luther, *Commentaire de l'epitre aux Galates*, W. 40/1, p. 137; W. 45, p. 482.
- ⁹ P. Maury, *Martin Luther en trois histoires spirituelles*, Foi et Vie, 1934.
- ¹⁰ M. Luther, *Commentaires de l'epitre aux Galates*, 1535.
- ¹¹ Casalis, *op. cit.*, p. 41.
- ¹² *Ibid.*
- ¹³ Maury, *op. cit.*, pp. 102-104.
- ¹⁴ Casalis, *op. cit.*, p. 102.
- ¹⁵ Maury, *op. cit.*

Read Beyond Chapter 1

I AGREE with the letter on the subject of child abuse, written by Betty Nieman. She believes some parents never read beyond the first chapter of *Child Guidance*. She is not the only one who has a heavy heart because of parental brutality to children. The wonder is that more people do not realize how bad the situation is. Many never think beyond the don't-be-permissive theory of child-rearing, and they use it as an excuse for inexcusable meanness. There is a lot of child abuse among churchy, religious people, and that includes Seventh-day Adventists.

Brother A, a praying, worshipping, Bible-reading SDA, whipped his daughter daily for nine years for bed-wetting. She was 3 when he decided to break her of bed-wetting, and 12 when she outgrew it. No one could have told him he was wrong or that he was actually prolonging the problem. It seems impossible that he ever read Matthew 18:6 or *The Adventist Home*, page 309: "To manifest severity and to be exacting with children are great mistakes."

Brother B preached a lovely sermon on the twenty-third Psalm. An hour later he took off his belt to beat his not yet 2-year-old daughter for crying. The weary child trembled and forced herself to stop crying aloud, though her whole body shook with suppressed sobs. It is evident that Brother B has never read and applied *Child Guidance*, pages 251, 252: "A child is not a horse or a dog to be ordered about according to your imperious will. . . . If you wish to ruin your family continue to govern by brute force." The B's spend money on doctors, because of the little girl's allergies. Could it be that her parents' harshness is the cause of the child's illness? Brother B's sermon about the kindly Shepherd was lost on this observer, who felt that his

example showed God as cruel, even though his sermon told of a kind God.

Sister C's many clashes with her teen-age children, because of the mother's insistence that they remove their good Sabbath clothes and put on jeans as soon as they get home from church, is all wrong. Is that a way to honor the Sabbath? A family once lived on a farm so isolated that they saw a minister only every two or three years. The children grew up loving the third angel's message, and some of them took their places as missionaries and teachers. Even on the farm they always put on good clothes and honored the Sabbath day. Some find it a good plan to wear second-best clothes Sabbath afternoon. The Sabbath cannot be happy for young people who are forced to wear old jeans to an afternoon MV meeting in the park when others are neatly dressed. A child's preferences should be considered.

Sister D reached over, took her 13-year-old son by the ear, and led him out of the church to give him a lecture on whispering. Everyone pitied the boy, especially since Sister D did a lot of whispering herself. *The Adventist Home*, page 434: "Never scold. . . . Never manifest harshness." Page 436: "Never raise your voice to harshness."

The intermission between Sabbath school and the church service was long, and there were many announcements. Sister E stood with her baby in her arms and her 4-year-old boy beside her and waited. She spoke graciously to adults who spoke to her, but when her boy spoke she hit him so hard on the mouth he was forced to his knees. He had been standing quietly for ten or more minutes, but she hit him and said, "I told you not to talk, we are at church." *Education*, page 293: "Avoid giving reproof or punishment in the presence of others."

The F's sent their children to their rooms for daring to ask an aunt what she had brought them, but not before thoroughly scolding them in the presence of relatives. Reproof in the presence of others seems to be a hobby with some parents. Some are always shouting and yelling. "Never raise your voice to harshness."

The G's (I could go all the way from the A's to the Z's, but I won't) are forever lecturing their children for not noticing that mother has a headache or that daddy is tired. They expect young children to observe what many adults would not notice. They ought to read *Child Guidance*, pages 246, 247: "Parents sometimes excuse their own wrong course because they do not feel well. They are nervous and think they cannot be patient and calm and speak pleasantly. . . . Parents lay the blame upon their poor children and think them very disobedient and unruly, the worst children in the world, when the cause of the disturbance is in themselves. God requires them to exercise self-control."

I shudder when I see a child spanked again and again to force him to take a nap or to make him eat certain foods. Some small children suffer dozens of hard beatings while being potty trained. Many a child will train himself. Some very bright children may take longer because they are busy with many other things.

Children are sensitive, and easily pleased or made unhappy. To manifest severity and to be exacting are great mistakes. Parents should never frown. Young children are to be free as lambs to skip and run and play.

One man I know makes the children "read" when he is home, even if all they can do is to look at the pictures. He does this because the children get on his nerves.

In the old days women carried water from a well and washed diapers for as many as three children. Nowadays, even with automatic washers and Pampers, little 2- and 3-year-old children, and even those less than a year old, are whipped for not staying dry. But robins will carry droppings from the nest, and cats clean their kittens, without complaining. Why should human mothers be so impatient with their young? Even more than in Paul's time people are "without natural affection, implacable, unmerciful" (Rom. 1:31).

The Adventist Home, page 310: "I have seen many families shipwrecked through overmanagement on the part of their head, whereas through consultation and agreement all might have moved off harmoniously and well."

Education, page 294: "Every true teacher will feel that should he err at all, it is better to err on the side of mercy than on the side of severity."

Children do die. Let's live and love them so that if we lose them we won't have terrible regrets.

"Ah, those little ice-cold fingers,
How they point our memories back
To the hasty words and actions
Strewn along our backward track.
How those little hands remind us,
As in snowy grace they lie,
Not to scatter thorns, but roses
For our reaping by-and-by."

NAME WITHHELD

Antithesis

By N. SUE BREMSON

Autumn—
The bittersweet sadness of
Gold-tinged death
Is a promise that
Spring will follow.

Salvation—
The tragedy of Calvary's
Blood-stained cross
Gives new hope for
Each tomorrow

Before the Manna Melts

An invitation to receive strength by
early-morning communion with God.

By L. CHARLES SHULTZ

THROUGH MY SLEEP I COULD HEAR a bell. It was not the telephone and it was too early to be my alarm clock. The bell that woke me the first morning I was in Nepal came from the temple of Chandeswori. It is evidently felt that this Hindu goddess is a late sleeper, for her devotees rang the bell in front of her image long and loud.

I have often marveled at the devotion of these people, who brave torrential rains in the summer and heavy frost in the winter to worship an idol of brass. Am I as eager to worship my God in the morning as these heathen people are to worship their idol?

The Scriptures contain a number of texts on rising

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Abraham, along with other Bible worthies, knew the secret of a victorious life: he communed with God, doubtless often in early morning.

early. One such text is "And they [Hannah and Elkanah] rose up in the morning early, and worshipped before the Lord" (1 Sam. 1:19). The Hindus worship Chandeswori through fear. The Christians' motive is love.

Although the Bible does not contain a specific command for us to rise early, we have the example of faithful servants of God such as Abraham, Jacob, Moses, Joshua, Gideon, Hannah, Samuel, David, Job, and others who rose early to perform various tasks. There is also Christ's example: "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed" (Mark 1:35). Perhaps without innerspring mattresses and electric blankets the saints of old were in a better position to decide whether they loved their Lord more than their bed.

But why should it be so important to get up early in the morning to spend time with God? The answer is that we need the strength that can come only through the heavenly manna. Exodus 16:21 tells us that the manna had to be gathered before the sun became too hot; otherwise, it would melt. Our life styles today are just too "hot" for us to be able to find the heavenly manna once the day has begun. Meal preparation, the children, the telephone, the day's work, quickly crowd in for our attention soon after the sun is up. Many Christians go through life emaciated simply because the strength-giving manna has all melted by the time they get up in the morning.

The Spirit of Prophecy also has much to say about the habit of rising early. "There are young men and young women who are very much opposed to order and discipline. . . . They pay no heed to rules for rising and retiring at regular hours, but burn the midnight oil, and then lie in bed in the morning. . . . Would it not be well to break up the habit of turning the precious hours into night, and turning the hours of night into day by the use of artificial light?"—*Sons and Daughters of God*, p. 114. From this statement we see (1) that sleeping in late is a habit, (2) that everyone needs to have regular hours for sleep, and (3) that the early-morning hours are precious in comparison to the evening hours.

It is amazing how Satan manipulates our life style to his own choosing. He knows that people need approximately eight hours of sleep. He knows that if he can get people to stay up late watching television or sitting in church committees, there is little danger of their getting up in the morning for a time of devotion with God. Indeed, our whole pattern of life today seems to be late to bed and late to rise. Few but those who live in the country or the mission field have a chance to go to bed early and thus arise early.

To be able to get eight hours of sleep (or however many it takes for you to be in good health) and rise early depends on when you go to bed at night. As far as divine counsel is concerned, there appears to be no virtue in going to bed late. On the contrary, Ellen White warns against long committee meetings at night (*Testimonies*, vol. 7, pp. 250, 256; *Evangelism*, p. 663).

These thoughts on early rising are not given to fill late sleepers with guilt. Late sleeping is a habit. Habits can be changed with some willpower and help from the Lord. These ideas are given as an invitation—an invitation to regularly receive strength through communion with God, Bible study, and prayer, an invitation to get out of bed before the manna melts. □

Suicide— The Absence of Love

"No one understands . . .
no one cares."

By DENNIS BLUM

EVERY YEAR HUNDREDS, yes, thousands, of people find themselves in the emergency rooms of the hospitals of America because they have decided that there are no solutions to the problems they face each day. They have tried, in one way or another, to take their lives. Age appears to be no factor, because we find both the young teen-ager and the elderly trying to separate themselves from life.

In my work as a teacher I have come close to several young people who have tried or who have expressed a desire to kill themselves. Their words keep echoing through my mind, "Nobody understands." These two words say a lot about those of us who come in contact with them each day, whether we be parent, relative, friend, or spouse. What is it that we don't understand and why do they feel separated from us? These two questions must be answered if we are to slow down this deadly trend.

We all have an unrecognized set of basic needs without which we can seldom have a peaceful, productive life. We need, from others, their patience and kindness. We also need to know that our mistakes toward others are forgiven and that we are not thought of as evil. We need a love that never fails and that asks for nothing in exchange for that love. Many have these basic needs filled in some form, and because someone cares they are able to handle the problems they face each day with some degree of ease.

But because we can find solutions to these day-by-day problems we must not assume that others should be able to do the same. This statement in *The Ministry of Healing* should help us in our contact with others, "There are no two whose experience is alike in every particular. The trials of one are not the trials of another. The duties that one finds light are to another most difficult and perplexing."—Page 483.

We differ widely in our approach to life and its problems. Our home life differs from one individual to the next. Most of us have not been taught how to handle problems, consequently our approach to them may not be the most acceptable to others. Often others reach out to us for help only to find that we have our own hang-ups and are just as far from God as they are. Therefore they

find no way to turn, no one to take them personally to Jesus.

If there were selfless love in our lives we would be able to show others a better way. The greatest example of such love was demonstrated in the life of Jesus. He gave up everything to save humanity, even His life on the cross for our sins. He said, "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends" (John 15:12, 13).

If we loved one another as Jesus did, would so many be able to say, "Nobody understands"? Love is giving, and asking for nothing in return. This means that our patience or longsuffering should not come to an end when we don't see immediate changes in the lives of others struggling with the problems of life. "Let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God" (1 John 4:7). John says, "Beloved, if God so loved us, we ought also to love one another" (verse 11).

Jesus saw the basic need to be loved. When we love others as Jesus loved us, we will be willing to give of ourselves. We will be willing to listen without judgment. We will be willing to be spent for the sake of a struggling brother or sister. Our lives must bear testimony to the truth of our words. Others must see that in fact we do have a close walk with Jesus, in our deeds as well as in our words. We must be able to show others by our lives that there is a better choice. We must never add to their confusion.

We often "don't understand" because we try to analyze the problems of others, with ourselves as the reference point instead of Jesus. When we realize that we, of ourselves, have nothing to offer and that the love of Jesus is the only thing that can transform the life, we will see why Jesus is waiting for His character to be reproduced in His people.

If there were love in our hearts, the home would be a sanctuary for all who seek refuge. The office would be the cheery, bright spot of each day for those who work with us. Our church would find her offering plates full to overflowing, because each would be giving that others may see Jesus. Our classrooms would be challenging centers for a real understanding of God and the things He has made and His providences down through time.

If there were real love there would be understanding and much more. This love would be stronger than death. Many who find their lives in confusion would find a better way, because in God's love there is understanding. □

Dennis Blum, chairman of the health sciences department of Columbia Union College at the time he wrote this article, is presently pursuing a doctoral program at Loma Linda University, Loma Linda, California.

A Token

By ROSEMARY BRADLEY WATTS

God's promises are certain,
Although He's only spoken,
But every year when autumn comes
He sends a shining token.

For autumn speaks of heaven
With beauty unforecast;
For one brief moment every year
I walk on streets of gold.





A Liberated Man

For too long we have been
 stereotyping certain church offices
 as suitable for women, others
 as suitable for men.

By JANET WOOD MINESINGER

"NOW I WANT THE BROWN BEARS to stand up. I'm going to play a song on my harmonica, and I want the Brown Bears to see whether they can tell me the name of the song."

The Sabbath school kindergarten leader played only a few bars of the song before the Brown Bears all shouted, "Jesus Loves Me."

"That's right. You know that song very well. Now, Brown Bears, hold out your hands. I have a little something to stamp on your hands because you knew that answer."

Six 4-year-old hands were held out as the kindergarten leader stamped a "happy face" on each small hand.

Such Sabbath school scenes take place in numberless Sabbath schools around the world each Sabbath morning. But there was something unique about the scene I was witnessing. The leader in this Sabbath school was not the mother of a 4-year-old girl in the audience; the leader was her father.

Sabbath school continued as I observed all the attentive, eager faces. The familiar song—at least to those of us who have worked in children's Sabbath schools—"Shall We Go for a Walk Today?" was next. But instead of having the children bring felt items up front to the flannel board, this father-leader had prepared a slide show with pictures illustrating all the many wonderful things in God's creation.

"All right, Owls, come up front. No, Brown Bears; sit down for now. You've already had your turn. My three Owl friends will change the picture. What will we find on our walk?"

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The enthusiastic children in the audience all shouted the names of various flowers as they appeared on the screen. For their help, the Owls also received a smiling happy face stamped on their hands.

When the two Squirrel members of the Sabbath school came forward and flicked the switch to change the picture to another flower, the leader asked all the children to sing "Oh, who can make a flower? I'm sure I can't, can you? Oh, who can make a flower? No one but God, 'tis true."

The Penguins Come Forward

"Now, what group haven't I called up front yet to help me? Oh, yes—Penguins." There seemed to be more Penguins in the audience than any other group, and the kindergarten father remarked, "My, what a lot of Penguins. I have a whole team of Penguins to help me. Do penguins live in a hot climate or a cold climate?"

"Cold," chorused not only the Penguins but the Bears, Owls, and Squirrels, as well.

More smiling faces for the Penguin hands.

I noticed that even before Sabbath school began the leader, my friend Ron, went through the audience, talking with each child. He asked each child a special question and he called each child by name. The smiling faces were very much in evidence all through Sabbath school, and not just on the hands of the boys and girls.

When it was prayer time, Ron called tiny Kirk up front to pray, and remarked, "One reason I like to listen to Kirk is that he knows how to pray. I think he's going to be a preacher some day. Now all you boys and girls be very quiet while Kirk prays."

As the slide show continued, various animals appeared on the screen. The leader asked different children what

animal they would like to be. Fred said, "I'd like to be a dog, because I have two dogs at home and I would have playmates and could keep them company." The children were completely at ease with this young father, and bombarded him with suggestions as to their ideas. The leader continued smoothly, even when one child suggested he wanted to be a white-tailed shark.

A sheep appeared on the scene, and the kindergarten leader told a story of his own experience with a sheep.

"When I was little, I saw a flock of sheep, and I felt so bad because I thought they had no one to take care of them. Then I saw a shepherd and his faithful dog. They weren't alone. But I saw one sheep away off by itself, all alone. It looked this way and that way. I ran to the shepherd and said, 'There's a sheep over there that's

lost.' But the shepherd said, 'No, I know it's over there. It isn't lost. I've known exactly where it was all the time.' Do you boys and girls remember a story in the Bible like this? Who is the Good Shepherd?"

"Jesus," the children shouted.

"That's right, and Jesus always knows where we are and all about us."

The Raccoons changed the slide, and the boys and girls squealed with delight as a panda appeared on the screen. They loudly sang, "A Real Little Bear to Play With."

Guitar Accompaniment

After the slide show, my friend Ron picked up his guitar and told the quiet children, "I want to teach you a song today that was sung by the pioneers in the Adventist Church. I'll sing it through once; then I'll sing one part and ask you to sing the other." But after the first singing of it, the children were so enthusiastic that they sang all the song.

"O my heart says, praise the Lord,
I want to wear a crown."

I left Sabbath school that day greatly blessed and encouraged by the example of that young Christian father. For too long I think we have been locked into stereotyping certain church offices as those that should be held by women and those that should be held by men. Nominating committees might have an easier time staffing all church positions if they asked, "Which *person* is the best qualified?" instead of "Which *man*?" or "Which *woman*?" Some areas of the church—and the Sabbath school department most readily comes to mind—are usually understaffed because we rely almost totally on women to lead out or teach. If more men would help in these areas, the church would be strengthened.

Furthermore, in this imperfect world in which we live, where we see more and more single-parent families in the church, it gives children the opportunity to relate to a man, even if their father is not in their home any longer. Ellen White tells us that Jesus was not only "the pattern for children," but that "He was also the father's example."—*The Desire of Ages*, p. 515.

It can only be beneficial to children to identify with men in a religious capacity at times other than the eleven-o'clock preaching hour. In the past, we often have left most religious instruction to mothers and teachers. (Have boys, as a result, felt that religion is for "sissies"?)

During the week, Ron is involved with history and research, but on Sabbath he ministers to the needs of the 4-year-olds in the kindergarten department of the Sabbath school. As I watched him that Sabbath morning, I remembered that it was a Man who gave His life and name to Christianity two thousands years ago. He, too, loved children. And the children loved Him.

The disciples thought Jesus' time was too valuable to be spent with children. Furthermore, they believed the children were "too young to be benefited by a visit to Jesus." But the disciples were mistaken. "Jesus was ever a lover of children" and contact with them "refreshed His spirit when oppressed by contact with crafty and hypocritical men."—*Ibid.*, p. 511.

Women have been experiencing the joy of working with children in the Sabbath school for many years, and their work has been appreciated. Now at least one man is sharing that joy with them. □

For the Younger Set

The Moving Nut

By DOROTHY SIMMS

"IT'S SUCH A beautiful Sabbath, Jeff! Would you like to go for a walk in the woods?" Jeff's mother asked.

"Oh, yes!" Jeff shouted happily.

While Jeff and his mother were walking in the woods, Jeff saw what appeared to be a nut.

"Look, Mom, there's a nut. Maybe a squirrel will find it and store it for winter. Look, Mom! It moved!"

"I don't believe it's a nut, Jeff. Here, let's take a closer look."

Just then, the "nut" broke open, and out came a damp, furry head with six legs on a long white body.

"Wow! What's that, Mom?"

"It's a luna moth, Jeff, coming out of its cocoon. Look at the crumpled wing pads on its back. If you watch carefully you'll see them gradually become larger as they unfold."

Patience was not one of Jeff's best virtues, but it paid off about half an hour later. "Mom, look! The luna moth has four wings. O-o-oh, the pale green wings are so pretty with the purple edges. I'm sure they are at least three inches across!"

"Yes, they are beautiful, especially the way the back

wings make a long tail. But I think the wings from tip to tip are probably more like five inches."

"I'm sure her snowy white hair is as soft as bunny fur. Oh! I didn't see the purple legs!"

"Yes, they look like velvet. Did you see the golden antenna above each eye?"

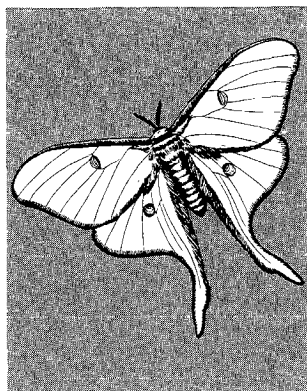
"Oh, Mom," Jeff sighed softly, "it's a real beauty."

"Yes, it certainly is."

"Why is it called a luna moth?"

"Well, Jeff, *luna* means moon, and they come out after dark. It will probably crawl onto a branch someplace until nightfall, since they are creatures of the night."

As they continued to watch, they saw it crawl onto a branch, as mother had predicted, and fold its wings in waiting.



A Batch of Chili Sauce

I functioned as Scot's hands,
because he had been in a wheelchair
for more than ten years.

By KATIE TONN

THROUGH THE KITCHEN WINDOW I CAN see Scot sitting in the back yard, catching the sunshine, his copper-red hair glistening like a Norseman's helmet. For a few moments I think of the Norsemen in their strange craft setting out to sea so long ago. . . .

Fantasy is shattered by reality. Today is a day for doing, not for dreaming. But before I get on with the doing, I stand here contemplating Scot's stillness, wondering what he is thinking about. Beyond him grow bright rows of "mums" that edge a wide expanse of rich green grass. The garden reflects Scot's abilities as a landscape designer. He always seems to know what to grow in sunlight, in shade, and in what season.

Contemplation ended, I walk out across the patio and down a path of redwood rounds. Scot observes my progress and says, "I've been thinking about the vegetable garden. I want to go out there and see how things are getting along. Come with me."

We inspect the plants: tomatoes ripe almost to bursting, red chili peppers dried in the sun, and green chili peppers plump with promise of hot, tasty goodness.

"Kate, let's pick all of them. We'll make a batch of chili sauce and put it up for the cold winter months." So, we gather every one, put them in the basket, and take them back to the big kitchen where Scot cooks so many different things to satisfy the family's taste buds.

The Chili Sauce Is Left to Simmer

Tomatoes, peppers, and chopped onion get blended with the proper spices. Then we toss it all into a large kettle, where it will simmer for hours. Waiting for the sauce to cook, we whiz through the construction of a jigsaw puzzle. We race to see who can find a certain piece first; Scot almost always beats me!

My stomach is growling with hunger pangs when we have another taste test. Scot pronounces it "cooked to perfection." I get out the Foley Food Mill (which operates something like a flour sifter and is novel to me) and separate seeds and pulp from the sauce. After filling all of the little jars, there is enough sauce left for our lunch. Burritos, naturally.

It is after midnight. Everyone else in the house is sleeping. I sit in a big rocking chair in the family room,

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with my feet curled under me, and watch the pine cones flare blue and green midst the orange and red flames of the oak-log fire on the hearth. It is warm and still in the room, except for a slight sound of wind in the tops of the trees and the occasional snap of sparks from the fireplace. Tomorrow morning my visit with Scot and his family will be over; my thoughts center around the day that has just passed.

It's the best chili sauce I've ever made, I think to myself. But then I have to remind myself that I didn't really make it. Scot did! I can't even remember how much of what makes up the recipe. It was Scot's project from beginning to end. I was merely Scot's hands. I functioned as his hands, because he has been in a wheelchair, paralyzed, for more than ten years.

I Don't Feel Sorry for Him

Oh, don't feel sorry for him! Of all the people I knew when we were growing up together, Scot was the only one of us who had enough of an insouciant attitude of mind to endure such a trial. I would have fallen apart. But not Scot. Sure, he's had a lot of rough times. Who hasn't? But I know Scot would consider it an insult if he thought I felt sorry for him. He teaches me more about patience than I've learned from a thousand sermons. In a great position to make demands of everyone around him, he has learned the art of patience. No, I don't pity him. I admire his courage!

I sit here, half asleep, lulled by the peace and warmth and memory of the day. Yes, it was Scot's chili sauce from beginning to end. In the same way my Christian life is God's project from beginning to end. I can't take credit for either the sauce or the life style. Every time I do something well, my only response is to enjoy the happening.

Scot has been patiently (and sometimes impatiently) employing the hands of others for so long! It was a tragic accident that caused his immobility. And it was a tragic accident of human rebellion that causes God to need our hands (along with all the rest of us). Scot had no particular choice about becoming paralyzed; it was just something that happened. But God, in essence, *chose* to become at least partially paralyzed.

I consider how God *could* act so many times (because He is *able* to do anything), but He stands aside rather than violate our power of choice. I am amazed that He has chosen to *need* us people to the extent that through us He reveals that Christ has reconciled humans to the Father. He has chosen to limit Himself so that we might be His hands, reaching out with a message of reconciliation to the world.

And all God asks of us is willing hands and joyful hearts in response to His love. Built in His image, we ask the same of one another.

Stumbling off to bed, I wonder—How willing am I, anyway? Then I realize that since it's God's work from beginning to end, all I have to do is be "willing to be made willing" (*Thoughts From the Mount of Blessing*, p. 142). □

Love in Action

Eating crackers
and peanut butter
with a strep throat
hurts.

By KAREN J. LUMB



"THEY WANT TO SEE A NURSE," the school secretary repeated. "The girl told me her mother is sick, and her brother needs a nurse."

As a school public-health nurse, I get many requests of this kind. I drove up to a small house with an overgrown front yard and parked the car; a chorus of neighborhood dogs announced my arrival. A teen-age girl appeared at the door, disappeared, and came back again. "Come in. Mamma's expecting you."

Strange, I mused. The family had no telephone. So I had given no indication of my visit.

I looked around the house as I entered. It was cluttered, although only sparsely furnished. A baby was lying on a dirty blanket in the middle of the room, sucking on a bottle. Another youngster lay curled up on the couch, asleep. Two more little ones stared up at me with doleful eyes, while the teen-ager announced that she was home sick with a strep throat.

A Serious Heart Condition

A sad, tired-looking woman walked into the living room. "I'm glad you're here. I've been waiting for a nurse to come. My baby is so sick," she said. And then she poured out her story in a nonstop flood: how the family of nine had just moved to this State from Georgia. How the father had been laid off from work and only recently reemployed. And, mainly, how her 5-year-old had a serious heart condition, and she had only a few more days' medication left, and they had no doctor in the area. "Can you help the boy, Nurse? I'm so afraid he's going to die!"

My heart went out to this woman—this family and their seemingly desperate plight. My desire to help was further enhanced when the teen-ager whispered fretfully that her throat hurt and she wanted some soup.

Karen J. Lumb is a public-health nurse supervisor in the Prince Georges County, Maryland, school system.

"You know we don't have any soup, Mary Jo. All I have is some peanut butter and crackers. You'll have to make do with that."

Mrs. Johnson turned to me again. "We don't have much food right now. I expect we'll be able to go shopping tomorrow. But it's been hard with no work." She wasn't asking, only stating. Her only request was for Jason and help for his heart condition.

I paused for a frantic moment. It was late Thursday afternoon. This family needed food, medication, and medical attention. Arrangements for all of this would take time, even for someone experienced in cutting corners and red tape. After gathering more information, with a quick, silent prayer, I left, saying I'd be back.

After doing some amateur detective work and making numerous calls, I discovered that Jason's cardiac reports were in a neighboring county; and, though our county clinic couldn't see the child as soon as was necessary, the sympathetic clinic nurse suggested that Children's Hospital, in Washington, D.C., might. I finally reached a social worker and the cardiac nurse at Children's Hospital. They were both interested in helping. They juggled schedules and appointments to fit Jason into their clinic on Tuesday—provided I could get my report and all the records in the mail to them by the following day. Another frantic call, and my supervisor willingly offered to go by the neighboring county office to get the cardiac records on her way to work the next morning.

Time Was Running Out

I leaned back and sighed. It was 30 minutes before closing time, and things seemed to be falling into place. It looked as though Jason would have his appointment before the medication ran out. All I had to do was complete the paper work in time.

Then I remembered . . . food! How could I go home to my well-stocked pantry, wondering whether the Johnsons would have any supper? And, having had strep

throat myself, I could empathize with Mary Jo. Eating peanut butter and dry crackers would hurt.

I called the local HELP organization and I was assured by the nun in charge that food was available if I could come right away. Soon I landed on their doorstep. More kind hands and willing hearts opened themselves to the family's plight.

Before long, I was back at the Johnsons' house. This time I came not as an official public servant gathering information, but rather as a concerned friend bringing food and good news. The looks of happiness from the children and Mrs. Johnson's astonishment said it all. I went home from work that night late, but happy.

As I reviewed the events of the afternoon, one fact

kept impressing me—there are people in this world who care and who are willing to help when asked. The county clinic nurse, the Children's Hospital social worker and cardiac nurse, my supervisor, the nun, and even the secretary from my office who spent a good part of Friday Xeroxing reports and typing my almost illegible hen's scratching. They all reached out and did their best for one little 5-year-old and his family, none of whom they had ever met.

To me it was a wonderful demonstration of love in action—a reaching out to help, because people cared. Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40). □

When You're Young By MIRIAM WOOD

A Man to Remember

PRESIDENT of the General Conference. Editor of the REVIEW AND HERALD. Chairman of the General Conference Committee. Chairman of the board of the SDA Publishing Association. Director of the Battle Creek Health Reform Institute. Chairman of the trustees of the SDA Educational Society. Chairman of the board of Battle Creek College.

How many people am I talking about? *One.* James White held all these offices at the same time, about 1877 and 1878. Moreover, he served as president of the General Conference no less than ten years. When office after office was piled on him in those early days of this church his colleagues would save their consciences by voting immediately that "Brother White must take a vacation." That vote was the ultimate paradox. But James White managed all his jobs with consummate skill. The only thing that suffered was his health. If the doctrines of the Seventh-day Adventist Church might not have been brought together clearly without the prophetic gift of Ellen White, the structure of the church certainly would not have existed without her husband, James.

I've always been fascinated by James White. Therefore, when Virgil Robinson's book entitled

James White came out a few months ago I pounced on it and read it through at once. For me, this was such an exhilarating experience that I want to share it with you. If you think you already know a great deal about early Adventist history—and perhaps you do, but that makes you the exception—you'll still find much that's new. And you'll certainly be inspired.

But there's another facet to this man, as portrayed subtly in the book, which I liked most of all. It's the utter *humanness* of James White. Somehow, during my growing-up years I gained the impression that the pioneers of this church were so superior in every way that they never even caught a cold. They never became discouraged—I thought—and they were never impatient, and they never got a case of "the blahs" as they plodded through the nitty-gritty of each day, week, month, year. I admired these paragons extravagantly, but I felt so incapable of ever measuring up to their performance that this excused me from making the attempt.

But now I find that James White *did* become discouraged from time to time. He even got annoyed with his "brethren" and passed through periods when he just wondered about the whole thing. He had a big

adjustment to make as the husband of the church's modern prophet, for he was one of the most commanding and forceful men you will ever find. It was unthinkable in that day and age that he wouldn't be the undisputed head of his house. Yet how do you resolve the tension with a wife whose visions must *not* be disputed?

The "generation gap" (what a worn-out expression that is) existed in the White home. James White simply could not understand his son Edson. The latter's irresponsibility in the area of finance, his rebellions against what his father knew to be the correct course of conduct, and his general intransigence caused an estrangement between the two that lasted for some time. Has a familiar ring, doesn't it?

Moreover, James White, who wrote so extensively for the REVIEW AND HERALD, and who really founded the publishing work, just wasn't much of a letter writer where his wife was concerned. At one point in their lives, when James was in the East and Ellen in the West, a post card finally arrived from him. She answered, "This lengthy letter was written by yourself. Thank you, for we know you were living" (page 262). Just a husband and wife needling each other a bit.

I admire James White even more as I have come to understand the pressures he was under. I realize more

fully that one doesn't have to be faultless in order to make a contribution and to stand up for what one believes. James kept on and on—regardless. And it is apparent as one views and contemplates his life that human failings need not keep one from doing a great work for God. This does not mean that we should excuse our failings. James White did not. He was keenly aware of his shortcomings. But nothing would please Satan more than to have every Christian feel himself so faulty that God cannot use him.

These trivial human faults in the life of this great man are, of course, only one side of the coin. He literally burned himself out in his heavy responsibilities in the beginning days of this church. "We live in our trunks nearly one third of the year," wrote James White, referring to their camp-meeting and other travels (page 205). When they went to camp meetings, or any other meetings, they *were* the meetings. There was never a chance for rest.

This is only the tiniest of introductions to a great man. I'd love to dwell on his financial acumen, for instance. When you read this book you'll pinpoint the areas that are most meaningful to you and you'll think about them a long time.

I hope you'll become better acquainted with my friend James White. He's a man to remember.

Reader to Reader

By their laughing, crying, cooing, talking, and kicking the pews, infants and young children create much noise during our Sabbath services. I feel it is distracting to listeners, especially visitors. Our deacons used to help keep the noise under control, but now they seem to expect the pastor to do it. Our pastor is reluctant to say anything for fear he will drive people from the church. Is it unreasonable to expect less noise? Is there anything I can do to help quiet the church?

► Perhaps you could recommend to your pastor that he encourage mothers with children to sit near the front, as a pastor encouraged me to do when my daughter was an infant. Seeing the colors and the activity on the platform, she became quieter.

As for visitors' being distracted, think how wonderful it would be if they could see a group of people who have come together because of love for the Lord, who are tolerant of each other (even little ones), and who help one another with their burdens, including tending children in church, because they love one another.

Suffer the little children—and their mothers—please!

SUSAN STOVOLD
San Diego, California

► Many churches provide a place where mothers can be comfortable with their babies. However, I understand that many mothers don't want to sit in the mothers' rooms, because such rooms have become a social haven, and mothers who try to listen to the sermon can't hear it for the conversations about trivia. I feel that there should be a sign posted in these rooms, stating that the room is designed for listening to the sermon, and perhaps a deaconess could be posted to help maintain reverence.

CASSANDRA P. GILCHRIST
Takoma Park, Maryland

► My husband and I were baptized one month before our third child was born.

We were blessed to be in a church where the children weren't consigned to the back few pews where parents and children alike would suffer through the service. Children are quieter when they do not sit near other

children. We sat toward the front so there weren't so many distractions.

At first we took crackers and toy cars for the children. Then as we observed other families we discovered that pencils, paper, and books were better, and that taking off shoes helped to quiet little banging feet.

Also, in our church, instead of scowls and S-h-h-h!, we got smiles and loving arms to help quiet a wiggly child. We had good examples to watch and from whom to get ideas. But best of all, we were accepted by the church family and encouraged to train the children how to sit quietly rather than being told to go to the mothers' room.

It takes time, patience, much love, and effort to train a child for God. If you're really concerned, then help the struggling parents with a helping hand or helpful hint. If the mother doesn't seem to care about her noisy children, sit by her and let the little ones snuggle up to you or draw a picture for you.

JOAN THOMPSON
Rock, Michigan

► The best we who have no young children can do to help is to willingly and gratefully leave the back pews for young families, and to refrain from casting the cold, icy stares at the young mother when her child becomes restless.

LUCILE KELLOGG
Beaverton, Oregon

► As a mother of a young child I know the difficulty of trying to keep a child quiet during church. Parents need your prayers for wisdom to know how and when to discipline their children.

I would suggest that you move as far to the front of the church as possible. Reserve the back pews

for parents with young children so if the need arises they can exit easily.

PAM REIFSNYDER
Snellville, Georgia

► As a minister's wife who alone must contend with two active boys every Sabbath, ages three-and-a-half, and two-and-a-half, I sympathize with young mothers at church. It is very difficult to obtain a spiritual blessing from the services while trying to keep very young children quiet. Perhaps you could organize a group of deaconesses or mothers to take turns baby-sitting the small ones in the nursery, so that mothers and fathers of tiny tots can get a much-needed blessing. These young parents may need a little education in reverence, but most of all they need a lot of understanding and help.

LADONNA GRYTE
Mountain View, California

► As soon as our first baby was 6 weeks old we began taking him to church regularly. We have followed this practice with our other children, even with our twins, who completed our five little stairsteps.

Our church had no nursery, nor did we need one. Our children sat quietly. When it seemed that trouble was developing, we changed the "seating arrangement." Sometimes it took an arm around the child and a finger to my lips, but they understood.

There was a family in the church who brought milk, crackers, toys, and crayons every week. Their children squirmed and kicked and crawled under the pew. I think that mother was giving her children the impression that church was a place to play and to eat. Surely the children must have felt that all things revolved around them.

MARY E. RAREY
Columbus, Ohio

► It is not unreasonable to expect less noise. You can do something to help by sharing with the parents of noisy children the following paragraphs from *Child Guidance*: "The little ones, before they are a year old, hear and understand what is spoken in reference to themselves, and know to what extent they are to be indulged."—Page 91. "If children are taken to meeting they should be made to know and understand where they are. . . . And they should be quiet and free from all

play."—Page 543. "If the children cannot be restrained, if the parents feel that the restraint is too much of an exaction, the child should be removed from the church at once."—Page 544.

JULIA ENGELKEMIER
Berrien Springs, Michigan

► I have a few suggestions from what others have done for me and my five children.

Once a dear lady pulled from her purse a string with tiny plastic toys tied to it. It was a new quiet toy that kept my daughter busy a long time. When I was visiting a church and my little boy got restless someone handed him a cloth book they had made with pictures applied to each page and things to do such as button buttons and tie a ribbon. Sometimes it helped just to have someone the children were not used to, to sit in the same pew.

I was always grateful for any help offered. But if it is to be appreciated such help should always be offered lovingly and uncritically.

MARGARET BECK
Camden, Ohio

NEXT QUESTION

My husband and I have been married three years and have a happy two-year-old daughter. Although she was unplanned, we both love her very much. I believe it is the ideal time to start adding to the family, but ever since our daughter was born my husband has adamantly maintained that he is not going to have any more children. (We had agreed to have three to six when we were married.) His reasons for refusing to have children are: (1) He feels he isn't a good enough father. (2) We would be adding to overpopulation. (3) The world is in a state into which it is not fair to bring children. (4) He prefers to forgo the bother and demands fatherhood would create. I don't know whether those reasons are valid enough and I am heartsore at the thought of having no more children. Having a family has been one of the principal goals of my life. Any suggestions?

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

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

Gesture at Healing 400-Year-Old Breach

A significant event occurred last April 29 at Vatican City. As reported by Religious News Service: "In a gesture symbolizing a mutual desire to heal the 400-year-old breach between the Anglican and Roman Catholic Churches, Pope Paul and Archbishop Donald Coggan of Canterbury joined in a service of prayer for unity and exchanged the kiss of peace."

The service, consisting of Bible readings, prayers, and hymns, was held in the Sistine Chapel, with both Anglican and Roman Catholic prelates present, as well as clergy, laity, and members of the diplomatic corps accredited to the Holy See.

In a brief address, Pope Paul said: "The supplications we made together this morning to our common Lord are steeped in the Christian love of God's Word and they renew the reality of that pledge made together with us by your revered predecessor [Archbishop Michael Ramsey, who met with Paul at the Vatican in March, 1966]—the pledge to a serious dialogue, which, founded on the Gospels and on the ancient common traditions, may lead to that perfect unity and truth for which Christ prayed."

Responding, Archbishop Coggan expressed the hope that "in the intimacy of growing communion, Catholics and Anglicans will become signs of God's love and instruments of His peace in the power of the Holy Spirit."

A joint declaration on unity, which the Pontiff and the archbishop signed, "reaffirmed the common elements of

the faith of both Christian churches, urged continuation of top-level theological discussions, especially in the matter of mixed marriages between Anglicans and Roman Catholics and on the question of remarriage after divorce, and called for 'more earnest collaboration' in the field of evangelization, so as to present 'a greater common witness to Christ before the whole world.'"

How far-reaching will be the results of this gesture we do not know, but, on the basis of Bible prophecy, Seventh-day Adventists have long predicted that Catholics and Protestants will one day join hands in unity. Adventists base this prediction on Revelation 13, which states that "all that dwell upon the earth"—with the exception of those whose names are written in "the book of life of the Lamb"—will join in worshipping the beast (verse 8). Those who do not join in the worship of the beast will be threatened with boycott and death. Perhaps these recent events in Vatican City are a signal that the movement toward union is gaining momentum.

But, according to the revelator, it is the second beast of Revelation 13 that will cause "the earth and them which dwell therein to worship the first beast" (verse 12). This second beast Adventists have identified with the United States. Hence the principal activity leading to the worship of the "first beast" takes place where the second beast has his dominion.

Ellen White describes this activity as follows: "The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they will reach over the abyss to clasp hands with the Roman power."—*The Great Controversy*, p. 588.

In another statement she presents the sequence as follows: "When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, . . . then we may know that the time has come for the marvelous working of Satan and that the end is near."—*Testimonies*, vol. 5, p. 451. The "marvelous working of Satan" is one of the significant events in the unfolding panorama of events yet to be fulfilled. Satan will personate Christ, and when he does, earth's inhabitants will rally under his banner. Only a small remnant who "keep the commandments of God, and the faith of Jesus" (Rev. 14:12) will refuse to rally.

For this remnant the test will not be easy. The counterfeit will be so cleverly executed that only those who have been diligent students of the Bible will be able to distinguish the false from the true.

The true Christian will study developments in the religious, social, and political worlds, so that by these he may gauge the progress of prophetic fulfillments. Speaking of specific signs, Jesus said, "So likewise ye, when ye shall see all these things, know that it [or He] is near, even at the doors" (Matt. 24:33).

He also said, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). D. F. N.

The Borrower

By PEARLE PEDEN ENGLAND



Where the land holds the sea
In the curve of her arm,
Where the gulls and the sandpipers meet,
There I will walk



In the wash of the waves,
Hoarding gems I find at my feet.



Where the sea and the surf
Meet a ribbon of sand,
And the shells gleam like stars half asleep,
Plucked up by time,
Restless, tossed in the tide,
Cast out from the lap of the deep.

Here I walk with the wind
As I cling to my prize;
Here the tide and the shore kiss and part,
But debtor I,
A mere borrower, Lord;
These joys are a gift from Thy heart.

"Tree Dwellers" Join Adventist Church-1

By JANE ALLEN

"THIS IS TRUE! This is true!" Ranteuwa exclaimed. "I remember from a dream."

Possibly 25 years before, Ranteuwa dreamed that God's true religion would come to his mountains. The day of worship would be of special significance—neither the sixth day nor the first day of the week, but the day in between. And now that Lukas had come to tell the villagers about the seventh-day Sabbath, Ranteuwa recalled his dream.

Some of the older villagers remembered Ranteuwa's dream too, thus they anxiously accepted Lukas and the stories he told of Jesus.

Ranteuwa lived in Wawujai in the mountains near the city of Palu, headquarters of the Central Celebes Mission in eastern Indonesia. In his village, people used to live in tree houses and are thus called tree dwellers.

When F. P. Langingi became president of the Central Celebes Mission in 1973, he looked to the dense jungle mountains that form a dramatic backdrop to the city of Palu and wondered, What about the people in those hills? Would they open their hearts to the gospel?

From a former Moslem who

is now a Seventh-day Adventist, Pastor Langingi learned something of the mountain people. Many years before, Abdullah Malik had been to the village of Wawujai (pig village), and he told the pastor about the customs of the people there.

It's a difficult trail that may take two days, Mr. Malik told the mission president, but this didn't deter Pastor Langingi. He decided to survey the area, and took with him Lukas Dasingan, a student literature evangelist from Mount Klabat College, who was working in Palu. Lukas and the pastor took the steep mountain path to make the initial survey in March, 1975.

"Let's bring Pastor Clements here next week," they decided, "to see what he thinks about opening up new work among these people."

So the next week W. V. Clements, then Sabbath school director of the Far Eastern Division, joined an expedition to the tree dwellers. Led by Mr. Malik, the survey team did not go as far as Wawujai, but visited another village. The former Moslem knew the local Daa dialect, so translated as the Adventist leaders talked with the village chief.

They discovered that, though another Christian group had worked in the mountains for some 50 years,

the people knew nothing of the Bible, they still practiced spirit worship, and their lives were governed by superstition. They seemed happy to have the visitors and welcomed them into their homes.

After spending a cool night high in one of the tree houses built atop 45-foot poles, the survey team descended the mountain the next day.

Lukas Is Recruited

"What do you think, Pastor Clements? Would this be a good place to begin new work?" asked Pastor Langingi.

"Certainly," replied Pastor Clements. "Do you have a worker to send up there?"

"Well, we will have to find one," said Pastor Langingi, not wanting to say there was really no one available.

"What about Lukas, this literature evangelist?" asked Pastor Clements.

Pastor Langingi turned to the young man and asked if he'd like to be a pioneer missionary to the tree dwellers. This meant Lukas would be the only Seventh-day Adventist in the mountains. He didn't know the dialect, and as a single worker he would have no family with him.

Without hesitating, Lukas said, "Sure!"

"We have a problem, Pastor Clements," Pastor Langingi said with disappoint-

ment. "Our mission has no budget to support another worker now."

"How much does it cost?" queried Pastor Clements.

"At least 25,000 rupiahs a month."

Clements did a quick mental computation and realized that was approximately US\$60.

"I'll see that you get 25,000 rupiahs every month," promised Pastor Clements. "Let's get this work started!"

With that assurance the mission president turned to Lukas again and asked when he could return to the mountains.

"Next week," the young man replied.

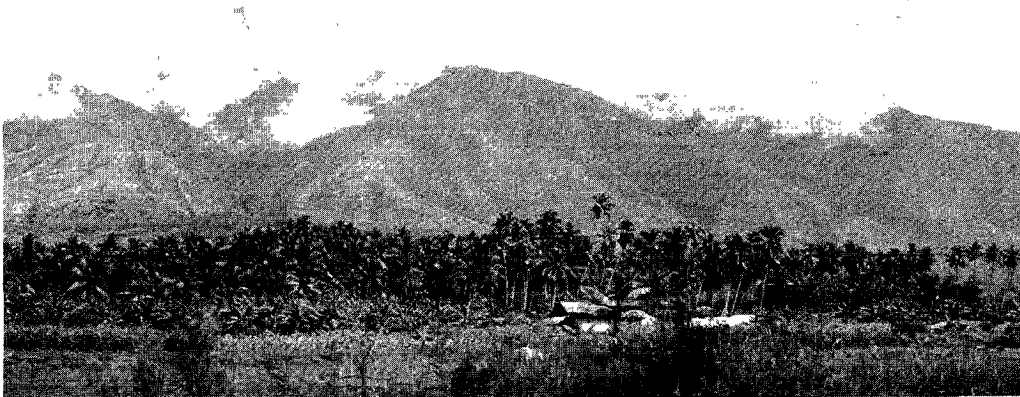
"That's fine," said Pastor Clements excitedly. "Now, Lukas, you'll need some supplies. Let's go to the market."

Lukas and Pastor Clements weaved through alleys of peddlers selling bananas and peanuts, past baskets of chili peppers and curries, and around heaps of plastic sandals until they reached a vendor of blankets and mosquito netting. With one of each bargained for and purchased, Pastor Clements asked Lukas what else he needed.

"A lantern."

The men spotted a shop stocked with dozens of kerosene lanterns and soon made the purchase.

"What else do you need?"



The Indonesian tree people live in the mountains around Palu. Possibly 25 years ago, Ranteuwa dreamed that the true day of worship was neither the sixth nor the first day of the week, but the day in between. Thus, when Lukas Dasingan presented the Sabbath truth to these people in 1975, Ranteuwa was prepared to accept it.



Tusi, playing a guitar made from only one piece of wood, was one of the first 22 Adventist converts.

Pastor Clements asked again. Lukas studied the purchases. "That's all," he said. "That's enough."

With these few supplies and some personal items packed on his back, Lukas went to the mountains in April, 1975.

His first task was to learn the dialect. Since he had no translator and since the mountain people knew no Indonesian, the first communications were strictly visual, but in three months Lukas spoke fluent Daa and was going from home to home, giving Bible studies with a Picture Roll. In a short time he was studying with almost 100 adults, one of whom was Ranteuwa, an older man highly respected by his neighbors. When he heard the Sabbath doctrine, which corresponded with his dream, Ranteuwa responded with excitement.

Lukas stayed in Wawujai nearly six months before returning to Palu to report to mission leaders. He related the progress of the work, but also told of threats on his life by other Christians who claimed the entire mountain area as their territory.

"Are you afraid?" asked Pastor Langingi when the young man finished.

"Oh, no," Lukas assured him. "I'm not afraid, for Jesus is with me."

"Lukas, do you think some of the 'tree people' are ready to be baptized?" asked the mission president.

"Yes, I think so," answered Lukas.

"How many?"

"Oh, maybe 50," Lukas replied matter-of-factly.

Pastor Langingi could hardly believe it—50! That was his goal for the entire mission for the whole year! However, Lukas assured him that about 50 were ready for baptism, so he made arrangements for mission personnel to go to Wawujai for a baptismal service. As the people were questioned, it was decided that only 22 would be baptized at the first ceremony; however, more were baptized later in the year.

The Central Celebes Mission nearly tripled its 1975 goal by baptizing 130 persons. The 1976 goal was set at 150, but the actual count was 305, many of whom were tree dwellers.



Although the government urges the mountain people to move to the cities, they prefer to continue living in the place of their birth.

Because of lack of communication, either by electronic methods or by transportation, the Indonesian Government has urged the tree dwellers to come down from the mountains and settle in the cities, but the mountain people stubbornly refuse. The mountains are their heritage—engrained in their life style—and they do not want to move to the cities.

The government has been favorable to the work of Adventists among these people, encouraging the church to build schools and teach the national language. Today three villages have Adventist schools—Ongbonu, Wawujai, and Sadakanjai.

Another full-time worker joined Lukas in the ministry to the mountain people in December, 1975. Daniel Busdan, ministerial graduate of Mount Klabat College, and his young wife are working in Sadakanjai (tree dwellers' village).

Mount Klabat, the four-year college of the East Indonesia Union Mission in Menado, has sent three student missionaries to help pioneer the work among the mountain people in Central Celebes. Albert Antou and Johnny Rompas served one year together and are now completing their courses in Menado. A secretarial science major, Lely Sualang, is currently the teacher and Bible worker in Ongbonu. She works and lives alone in the village, but walks two to three hours to Wawujai to be with Lukas and his wife, Rewa, on weekends.

Yes, Lukas got married. He was lonesome in the mountains and kept thinking about a young girl at Toraja View Academy in South Celebes. Lukas shared his burden with the mission leaders.

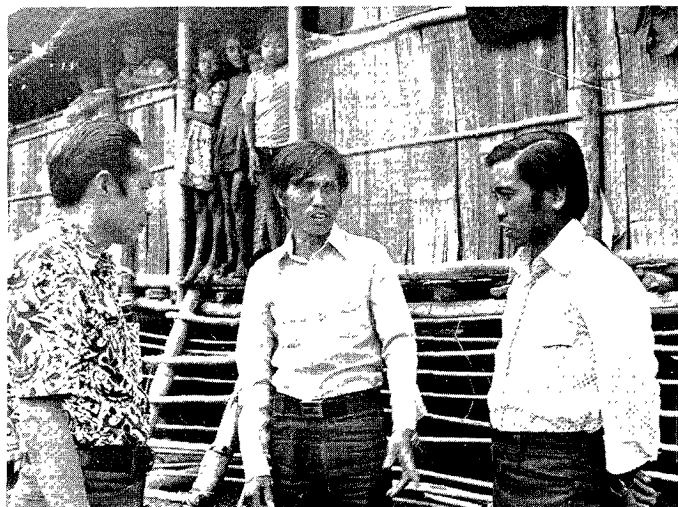
"I am lonesome in the mountains," he said, "and would like a wife."

The brethren listened with sympathy and agreed that Lukas should return to the college to choose a wife. There he found Rewa still uncommitted to anyone else, so in a short time he proposed. She was agreeable, and they married on June 3, 1976. Without wasting time, Lukas returned to Central Celebes with his new wife and escorted her to her new home—a treacherous 14-hour hike into the mountains.

Next week the author will tell the story of her own one-and-a-half-day hike to Wawujai to dedicate a jungle chapel and speak at a wedding ceremony.



The houses the mountain people build today are six to eight feet off the ground, but the style is similar to the higher houses of the past.



F. P. Langingi, left, discusses the ministry to the mountain people with the two workers, Daniel Busdan, center, and Lukas Dasingan, left.

Apostolic Optimism Prevails in Russia

By B. B. BEACH

VISITING Seventh-day Adventist churches in Russia is like making a pilgrimage combined with meeting long-lost relatives. "The feast of reason" becomes indeed also "the flow of soul."

After spending nearly three weeks in the Soviet Union, I was reminded of the intriguing statement attributed to Winston Churchill: "Russia is a riddle wrapped in a mystery inside an enigma." However, once you begin to master the intricacies of the 33-letter Russian alphabet, get used to the Muscovite aura of severity, and penetrate the historic Russian suspicion of foreigners, the mystery begins to unravel. The ice melts and Russian warmth reaches out in an endearing bear hug.

You begin to grasp the complexity of the Union of Soviet Socialist Republics when you realize that this colossal land mass is the home of more than 100 large and small nationalities and ethnic groups. Some have a long and proud history; others were "discovered" in the twentieth century. Tbilisi, the capital of Soviet Georgia, was a contemporary city of ancient Rome; other cities are products of twentieth-century industrial expansion.

Territorially, the U.S.S.R. is by far the largest country of the world, stretching over 11 time zones and spread over 15 union republics and some 30 autonomous republics and regions, with a population exceeding 250 million. The geographical centers of both Europe and Asia lie within the U.S.S.R. The extensive Aeroflot network of jets keeps the visitor flying for long hours over vast plains, towering mountains, unending forests, energy-producing rivers, and great cities.

This tremendous con-

glomeration of different nationalities is held together by the cement of socialism, Russian as the lingua franca, Moscow as the center of gravitation, and by patriotic nationalism (World War II is always referred to as the Great Patriotic War). The Kremlin, Moscow's famous fortresslike architectural ensemble, is the symbol of culture and political power. The nearby granite Lenin Mausoleum represents the Soviet Union's shrine, with almost religious overtones, offering the opportunity to millions of loyal citizens to make that once-in-a-lifetime, Meccatype pilgrimage.

Conference on Peace

Much of my first week in Russia was spent attending as an observer a June 6-10 conference of religious leaders from more than 100 countries to discuss peace and just relations between nations. This was an opportunity to tell the participants how important religious liberty is for just, friendly, and peaceful relations between nations. In speaking about religious liberty, we pointed out: "The Seventh-day Adventist Church would like the peace-loving forces of the world to affirm their unconditional support of religious liberty as the fundamental human right supporting all other human rights." A high point of the peace conference was a concert of religious and patriotic music given in the Moscow Conservatory.

Also during my first week I was a guest of the Moscow Patriarchate of the Russian Orthodox Church. Everything was done to make the stay a pleasant and comfortable one. We stayed in the aging but palatial Hotel Ukraine, with its gigantic wedding-cake architecture, similar to that of Moscow University. Being an official guest—not a tourist—has its advantages in the So-

viet Union, including passing through customs on arrival in about 30 seconds!

I was a guest of the Baptist Union and of the Seventh-day Adventist churches during the remainder of my stay. I preached in five Adventist and four Baptist churches. Fellowship with the Baptist congregations was an unexpected privilege. Since the Baptists have a nationwide central church organization and a well-established foreign-relations department, their assistance in organizing the trip was very welcome indeed. Michael Kulakov, a Seventh-day Adventist leader in the U.S.S.R., S. Dabrowski, president of the Polish Union, and V. Mitskevich, Baptist conference president, accompanied me most of the time.

After spending Sabbath with the Seventh-day Adventist church in Moscow, we traveled south to Odessa, the great Ukrainian port on the Black Sea. From there, our party headed north to Riga, capital of the Latvian Republic, and then on to Tallinn, capital of Estonia and one of the oldest cities in the U.S.S.R. Our itinerary took us back to Moscow, after which I headed for Tula, a city known for its samovars and where Pastor Kulakov is the minister. Finally, we paid a last visit to Vladimir, the great center of Russian medieval culture, the only city on our trip without a flourishing Seventh-day Adventist church.

Visiting these notable cities, all rich in historical and cultural lore, was rewarding in itself. Associating with the people of God was an unforgettable spiritual and emotional encounter. I could not avoid thinking, My cup overfloweth. The hospitality and welcome were overwhelming. We received countless bouquets of flowers. The flower welcomes (and farewells) can be compared only with Hawaiian flower leis or Tahitian strings of shells offered to the islands' visitors. The music was phenomenal. In several instances, the conductors were real professionals. One Adventist church could boast of not only a 50-voice choir

but also a brass band, a chamber orchestra, a contemporary religious musical singing group, and several soloists. The Russian musical soul runs deep and wide, like the Volga River. To preach long sermons to large, packed congregations, inspired by choirs (often composed of 40 to 60 members, and in one church 120!), charmed by the lovely children, captivated by the eager youth, prompted by the expectant faces of the more elderly—etched by the acid tests of life—and inspired by the Divine Presence, was a deeply moving experience.

Truly impressive is the spirituality, devotion, and loyalty of the members. Stories of courage and faithfulness fill the annals of God's people in the Soviet Union. Nowhere in the world is the General Conference held in higher esteem. The bonds of love and faith cross all borders. Remarkable are the lucidity and the scope of the theological and organizational interests of the ministers, and this despite the fact that for many decades no formal theological seminary training has been available to any of them.

Apostolic Optimism

A spirit of apostolic optimism prevails in the churches. I heard few complaints. The members and leaders are realists. They endeavor to deal with the dynamic realities of life and not to escape into a utopian dream world or play at religious hide-and-seek.

When people think of the Soviet Union, they are confronted by certain misunderstandings largely resulting from the lack of proper and free communication.

While in the Soviet Union, I preached freely to perhaps 5,000 Christians—wonderful people. It is estimated that there are possibly 20,000 functioning, legally registered places of worship in the U.S.S.R. There is freedom to worship in these churches. It is, of course, very true that the Russian concept of religious liberty is different from the American view. In the U.S.S.R., religious liberty means freedom of conscience

B. B. Beach is secretary of the Northern Europe-West Africa Division.

and liturgical worship in a recognized church. It is not freedom to evangelize and spread one's beliefs outside of the church. Furthermore, Soviet legislation prohibits any educational or charitable activity by the churches. The state's rationale for this restriction is that such enterprises are not part of worship, and furthermore they are not needed and could be interpreted as casting doubt on the adequacy of the Soviet social security system.

The U.S.S.R. constitution provides not only for separation of the church from the state but also of the school from the church. Again, this is not the American concept of separation of church and state. It must not be overlooked that prior to the Revolution education was largely under the control of the Russian Orthodox Church. It was her aim to inculcate in all students reverence and love for the doctrine of the state church. Today, all religions are equal before the law, and this has, it would appear, not been unhelpful to aspirations of the non-Orthodox peoples of the national borderlands of Russia. The stated aim today is the removal of the religious and clerical element from Russian education, to achieve the "mental emancipation of the people."

It is true that the U.S.S.R. constitution guarantees the freedom of atheistic propaganda and through the schools (70 percent of the children between ages 2 and 7 attend state nurseries or kindergartens) the ideological indoctrination of the growing generation. However, officials emphasize that religious education of children at home is not prohibited. Furthermore, they can attend church services, accompanied by their parents.

Believers have many opportunities for the practice of their religion, as long as such practice does not violate Soviet law. Government officials underline that believers are not punished for beliefs, but for violations of Soviet law, including frauds, playing on superstition, spreading rumours about "the end of the



B. B. Beach, secretary of the Northern Europe-West Africa Division, was an observer at a conference of religious leaders from more than 100 countries that convened in Moscow (top). After the conference, Elder Beach traveled, preaching to large church congregations with choirs of from 40 to 60 members, such as the choir in Riga (center). The sermon he gave in Riga (below) was translated into both Russian and Latvian.

world" and "miraculous healings," illegal printing enterprises, slandering the Soviet system, refusing to serve in the army or to abide by the rules governing socialist society. A serious religious-liberty dilemma could arise if there were a conflict of conscience between the requirements of belief and the dictates of law.

The logic of Soviet policy toward religion is best understood when one remembers that Marxist Leninism views religion as a relic of superstition, and hence incongruous within a scientific age. Although officials feel that religion needs to be contained to avoid any spread of "religious self-delusion," they increasingly agree quite openly that admonition, prohibition, administrative pressure—let alone violence—are improper and worthless arms in the struggle against religious convictions. Unfortunately, there are some obscurantist local officials who, blinded by doctrinaire fanaticism, do not yet

understand this fact of life. The struggle will no doubt continue, but we can expect the brunt of the attack to be directed more against religious ideology and less directly against churches and ordinary believers.

A second area of misunderstanding is that there is no liberty at all in the Soviet Union. Let us remember that there are different kinds of liberty. In the West the emphasis is on individual civil and political rights; in the U.S.S.R. the emphasis is on collective economic and social rights.

There is in the Soviet Union liberty to work. There is practically no unemployment. There is liberty from hunger (basic foods and staples are cheap), to have housing and clothing (decent, but not fashionable), to enjoy holidays and rest, to free education, to social-security and old-age maintenance, to free medical and hospital care, and liberty of equality (racial,

sexual, ethnic). The goal of this concept of liberty is security and stability, on the basis of playing the game of life according to the socialist rules. There is not freedom to oppose the social order or to criticize the established socio-political structures.

A well-known historian once wrote that the Renaissance represented the rebirth of the individual. Russian socialism is characterized by collectivism and planning; life is "organized"—literally. There are constant warnings against "antisocial individualism." There has been a tremendous drive to raise the standard of living of society as a whole, discouraging individual egotism and "super-profit." International proletarianism is seen as the highest form of collective living and solidarity. All this has meant a leveling off of society, with practically no mountains of opulence or valleys of destitution. It has been said that there is no private

property in the U.S.S.R. Private ownership exists, but it is limited and does not include the implements and means of commercial and industrial production.

Most of us have heard reports that all churches are deteriorating and membership consists essentially of old ladies. This may be applicable to some Orthodox churches. In both Adventist and Baptist churches, I saw many young people, especially in the Adventist churches. This augurs well for the future. Baptisms take place regularly (after age 18, as required by law). One church we visited had a baptism of 15 on the day of our departure. There is growth, rather than decay. Church buildings can be improved. I saw quite a bit of timber and piles of new bricks in front of one Adventist church, soon to be used to rebuild and enlarge the meeting facilities.

In regard to the claim that, under Communism, Russian culture is disappearing, cov-



ANDREWS UNIVERSITY HOLDS INSTITUTE OF WORLD MISSION

The Department of World Mission of Andrews University conducted its seventeenth Institute of World Mission this past summer from June 16 to July 23. Attending the institute were 102 missionaries, of whom 39 were furloughees and 62 were new missionaries. One was a national pastor returning to his homeland after seminary training. There were 44 married couples, 12 single women, and two young people (children of missionaries) who will begin their own missionary career after their forthcoming wedding.

Regular classes were taught by Gottfried Oosterwal, Russell Staples, Nancy Vyhmeister, and Elden Chalmers, of Andrews University; P. W. Dysinger, of Loma Linda University School of Health; and W. L. Pascoe and D. S. Baasch, of the General Conference. They included current issues and prin-

ciples of mission work, mental and physical health in overseas environments, and organization and policies of the denomination.

These workshops are sponsored by the General Conference to provide training and orientation for those planning to serve in the mission fields of the church.

The institute concluded with a communion service on Friday evening and a special missionary dedication service on Sabbath morning in the Pioneer Memorial church on campus.

The next institutes are planned for January 16 to February 25 and June 12 to July 29, 1978.

MADELINE S. JOHNSTON
Department of World Mission, Andrews University

ered by an avalanche of materialism, technology, and bureaucratic anti-the-arts, the authorities have shown deep interest in the culture and history of the various republics and regions. They are doing a great deal to preserve the nation's cultural patrimony. Priceless Orthodox churches and other buildings have already been restored. A decaying, medieval city, Vladimir, for example, has been rescued from the doldrums, and both its industrial and cultural value have been preserved and enhanced. Of course, Russian history is given a Marxist interpretation based on class struggle as the decisive element.

There is laudable governmental emphasis on the fine arts and preserving the cultural heritage. There is little room for films, plays, or publications glorifying violence or sex, much less pornography. This nation of readers has 360,000 public libraries, and 140 million people visit the museums during one year.

This report is more in the nature of vignettes and random observations, rather than an endeavor to give a systematic, all-embracing analysis. There is so much more that could be said. Unforgettable experiences flash across my memory: a Baptist choir singing "How Great Thou Art"; an Adventist meeting reaching its climax with Handel's "Hallelujah Chorus"; preaching to perhaps 1,800 people in a beautiful historic church with pure Gothic lines and a 407-foot-high spire; receiving in one church a flower from each of the children!

Back in the homeland, I now bind up my newly made friendships. I would wish to write with fadeless ink my book of remembrances. I praise the Lord for His greatness and for stalwart believers in the Soviet Union, and say to them: "I thank my God upon every remembrance of you, . . . being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: even as it is meet for me to think this of you all, because I have you in my heart" (Phil. 1:3-7).



A ten-day Student Missionary Workshop at Mountain View College prepared students to live among tribespeople in the Philippines, teaching agriculture, health principles, home crafts, as well as Adventism.

PHILIPPINES

Mountain View College Holds SM Workshop

Eighteen students participated in a ten-day Student Missionary Workshop at Mountain View College in the Philippines recently. Ten students are under appointment to serve in the mountains of Mindanao, and the remaining eight are preparing for similar appointments later.

This is the first such workshop to be held in the Far Eastern Division. The workshop was led by D. W. Christensen, financial consultant to the college. Assisting him were Elsa Lonergan, a teacher in the new health department at Mountain View College, and staff members of the theology and agriculture departments.

What is involved in the student missionary program at Mountain View College? Each year some of the students elect to spend, as part of their regular training, a year in active mission service among

the tribespeople in the mountains of the province of Mindanao. They are sent out two by two to live among these people. If the barrio has no mission work, the primary objective is to gain the confidence of the people.

First the students build a cottage in which to live. The tribespeople recognize the value of education, and so the second project is to build a schoolhouse with the help of local friends. The students themselves do the teaching up to the third or fourth grade. A few older students who have become interested in adult education also attend. Next the students build a small church and direct the Sabbath services. After several months, the student missionaries may call a pastor to come and conduct a baptismal service.

This program of teaching includes much more than the Sabbath school lessons; it also includes a more efficient method of agriculture, emphasizing variety in home gardens; improving health by taking steps to prevent disease; and home crafts. These

are all part of the "Way of Life" program.

After a one-year term of mission service, the student returns to his studies in college, with school expenses paid for the following year. Thus donations sent to support the student missionary program are indirectly used to win men and women to Christ.

The program is expanding. Often from a village a day's journey away, there will come a *datu* (chief) pleading that a similar team be sent to instruct his people. These students receive a royal welcome when they return later to visit their mission barrio. In the brief period of mission assignment, the students have become brothers of these tribespeople and honored members of their respective barrios.

Students who have chosen to include such mission experience as part of their college training are upon graduation among the first to be chosen to fill positions of responsibility in the work of God.

L. H. LONERGAN
Acting Chairman
Department of Health
Mountain View College

DENMARK

School's Spiritual Tone Contributes to Baptisms

Thirty-three students took their stand for Christ at the Danish Junior College (Vejle fjord Hojere Skole) during the 1976-1977 school year. Five of these students came from non-Adventist homes. Many of the students went home to confess some misunderstanding or wrongdoing before being baptized.

A number of MV-sponsored activities contributed to the spiritual atmosphere at Vejle fjord during the school year, including witnessing by the students in nearby Vejle. This summer the school's third student missionary, Frank Muderspach, will leave Vejle fjord to go to Masanga Leprosy Hospital in Africa. Pia Fejersén, a student mis-



Students at Vejleffjord Junior College, Denmark, study religious topics together. Thirty-three students were baptized last school year.

sionary who has served at Masanga for the past year, will be returning to Vejleffjord.

The school, which enrolled 200 students last year, is under the leadership of Arne Wagenblast, principal. More buildings are needed in order to accommodate all the Adventist students applying for enrollment. Faculty housing has to be provided so that more of the teachers can live on campus, and a church building is needed for the Sabbath services.

"Vejleffjord is a pride to our community," a local official stated recently. The school's faculty are praying that the school will continue to be a pride to the church as well.

WALDER HARTMANN
Bible Teacher and Pastor
Danish Junior College

NORTH AMERICA

Books Explain SDA Backgrounds

Two recent publications go far toward explaining to Seventh-day Adventists (and to the world at large) who they really are, how they came to be, and the justification they have for existing as a separate worldwide, Protestant, evangelical movement.

The first book, entitled *Tell It to the World: The Story of Seventh-day Adventists*, is by C. Mervyn Maxwell, chairman of the department of church history, Seventh-day Adventist Theological Seminary, Andrews University. Published by the Pacific Press

Publishing Association in 1976, this volume is well documented yet written in popular style and brimming with fascinating anecdotes and historical insights. The book beats with the throb of the Advent awakening from the days of William Miller to the present time. It continually draws implications for the present from the experiences and interpretations of the past. With remarkable consistency the book presents a fair and balanced assessment of where the Seventh-day Adventist Church has stood, where it stands today, where it must yet travel, and the means God has provided for the rest of the journey.

The second book is a thoroughly documented work entitled *Foundations of the Seventh-day Adventist Message and Mission*. It traces the origin and growth of the major doctrines that have motivated the mission of our movement, showing our place in the Christian church at large, and our understanding of "inter-church relations, salvation, history, end-time prophecies, health, the Sabbath, and the nature of Christ's high-priestly ministry in relation to His imminent return."

The author, P. Gerard Damsteegt, has studied in England, the United States, the Netherlands, and Switzerland. He recently received the Doctorate in Theology from the Free University in Amsterdam, where his dissertation was the basis for the contents of this volume. The publisher is William B. Eerdmans, of Grand Rapids, Michigan.

Written for scholars by a Seventh-day Adventist scholar, this book challenges a number of criticisms that have been leveled against standard Seventh-day Adventist positions over the years of our history. It also provides a classic illustration of the type of comprehensive historical and theological study that would justify the claim that a certain doctrine or interpretation is "the historical position of the Seventh-day Adventist Church."

Each of these volumes will bring a deepening faith to the thousands of students of the Bible and of history who are found in the Seventh-day Adventist Church. While the first addresses itself directly and appealingly to Seventh-day Adventists, the second will be challenging to non-Adventist ministers, teachers, students, and professional people of your acquaintance. Both are available through your Adventist Book Center.

GORDON M. HYDE
Director
Biblical Research Institute
General Conference

EQUATORIAL AFRICA

Medical Progress in Cameroon and Chad

After many years of planning, a dental clinic has been established in Yaounde in the United Republic of the Cameroon. The clinic is equipped with two modern Siemens dental chairs, an X-ray room, and a laboratory for dental mechanics. (Total cost of the project is approximately 23 million francs CFA—US\$90,000.)

Robert W. Prunty is in charge of the clinic, which is situated on the Equatorial African Union Mission campus. Working with him are two assistants and a receptionist. A call has been issued for a second dentist to assist Dr. Prunty.

A maternity clinic has been opened in Bere, in the Republic of Chad. This city is 375 miles south of N'Djamena, the capital (formerly Fort

Lamy), and lies in a well-populated area. Helio Rucumback, of Brazil, formerly medical doctor in Angola, is in charge of this clinic and is assisted by a volunteer missionary nurse, Vera Sylva, also of Brazil. This unit was completed from offerings received from the Thirteenth Sabbath Special Projects Offering, together with contributions from the Euro-Africa Division.

Armin Krakolining, an African missionary, erected the building.

MAURICE ZEHNACKER
President
Equatorial African
Union Mission



JORNAL ADVENTISTA PUBLISHED IN BRAZIL

The South Brazil Union, through its communication department, directed by Paulo Sarli, has begun to publish *Jornal Adventista* ("Adventist Journal") in two editions. The first edition is for church members, to inform and promote the activities of the church; the second is for non-Adventists and contains items of general interest and Biblical articles.

An edition of 300,000 copies was published for Easter week evangelism, and these were distributed to the public in several cities to prepare the territory for evangelistic campaigns.

The *Jornal Adventista* has had a monthly edition of 90,000 to 100,000 copies. Each month nearly 100,000 non-Adventist families receive the 20-page paper free of charge.

Above, Kay Lehman, a secretary in the South American Division office, reads the *Jornal Adventista*.

Week of Prayer: To See God's Compassion

In this busy world we as God's people need to set aside special times, perhaps in a quiet place, where we can think of Him whom our sins have pierced. Like Christian in *Pilgrim's Progress*, we need to look and look again until the springs that are in our heads send the waters down our cheeks. This should be not only in gratitude for forgiveness and personal salvation, great and precious as these blessings are, but in order that the dust of earth might be washed from our eyes so that we will see clearly once more. Two of the things we need most to see are the compassion of God and the value He places on every soul for whom Christ has died. The annual Week of Prayer and Sacrifice affords us such an opportunity.

In Port Elizabeth, South Africa, stands a simple monument erected early this century by animal lovers in remembrance of the horses that served and suffered in the Anglo-Boer War of 1899 to 1902. Not on an elevated pedestal, but at ground level, a lifesize soldier kneels, bucket in hand, to give a drink to a tired horse. Its inscription is to the effect that the greatness of a nation is not measured by its size, its wealth, or its conquests, but by the breadth and depth of the compassion of its people. Its message speaks to South Africa and the world.

On no human being have heavier demands been made than on Jesus. And yet the Gospels mention again and again the compassion He felt for people, for the multitudes who were "like sheep without a shepherd, harassed and helpless" (Matt. 9:36, N.E.B.). How different it often is with us. It is no longer necessary, so many seem to think, to take time to be kind and compassionate to those around us. If the state does not care for the indigent and unfortunate, then welfare organizations will. Furthermore, many of the Western nations have aid programs to assist generously the peoples of the Third World. And so

the springs of our compassion are moved infrequently and we know little of the healing and uplifting influence of compassion.

Looking back, I remember how much the tears of Ethel Kennedy over her beloved and talented husband, cruelly and senselessly shot to death, stirred me. But what difference is there between her tears and the numb grief of an uneducated African mother I can never forget as she held to her heart her starved and dying child, a victim of a military blockade and for whom neither she nor we could do anything? No difference, really, for both women are equally precious in the sight of God, and the sorrow of each touches His heart of love.

If we are ever to finish the task God has given this church, we must enter anew into the experience of Christlike compassion for the people for whom He died. The deep sympathy of the Samaritan for the man who fell among thieves must be ours. And we must share the courage that identified with the unfortunate one and became involved despite all that "prudence" might have dictated. And like his, our compassion must recognize neither the barriers people erect between themselves nor those of distance, culture, and circumstance.

What real spiritual needs the Week of Prayer and Sacrifice can meet! It affords time and opportunity for our real beliefs and our deepest convictions to influence our conduct as they should, for if they do not control, then conduct must inevitably modify and perhaps even destroy them. That must never be.

Should not we who look for our Lord's speedy return make the 1977 Week of Prayer and Sacrifice the best and most blessed one yet?

W. DUNCAN EVA
Vice-President
General Conference

CALIFORNIA

Church Begins New Ministry

Television, used by the world to reach millions with a message, has been put to work by the Riverside, California, church in a unique personal ministry. Conceived nearly a year ago by Robert Tomlin, Riverside church pastor, the church's audio-visual ministry was inaugurated Sabbath, May 28.

Directed by Russ Hoffman, a 29-year veteran of Christian and educational radio and television, the Word is literally being carried into the homes of believers and nonbelievers alike. Each week the video crew films an adult Sabbath school class, the morning worship service, and special programs such as a recent

concert for Sabbath vespers.

Each Sabbath and as many weekday occasions as possible, a team from the visitation ministry (there are nine, each consists of a video crew member and his wife) can be found somewhere in the Greater Riverside area visiting a member of the church who is ill, an elderly shut-in, a former member, or a non-Adventist who is interested in the church.

A visitation team is equipped with a portable videotape player, a portable TV, a film of a Sabbath service and special features, Sabbath school quarterlies, study Bibles, and various other literature. Each person or family to be visited is called beforehand to allow time to prepare and to invite friends and neighbors to join them if they wish.

One Sabbath afternoon a visitation team made call after call with no responses, until only one name remained on the list. That person, a lonely man, was recuperating from recent surgery. A former Baptist with no church ties to provide Christian fellowship, he was hungry for company and the Word of God and gladly welcomed the visitation team.

More recently a public-school teacher was visited by a team from the Riverside church audio-visual ministry. This woman had been confined to bed for two years because of a bone condition that kept her from sitting or standing. Now, after surgery, she is able to sit in a chair to view the film of the services and enjoy Christian fellowship during the visitation.

These are just two exam-

ples among many of the sick and lonely who had little or no contact with any church until the visitation teams reached out to them in love and Christian fellowship.

Information compiled during visitation is recorded in a book so that all needs for prayer, Bible studies, pastoral counsel, and repeat visitation can be met. This rapidly expanding audio-visual ministry is building a library of special feature films for local use and eventually for lending to other churches.

The immediate goal is to have a visitation team from the Riverside church audio-visual ministry carry the word and the love of God into the community 365 days of the year. They are looking ahead to the time when such a ministry is duplicated nationwide and eventually worldwide.



Maria Geralda da Silva (right) told David Moroz, pastor of the Pires do Rio church (left), that a voice had guided her to accept Adventism.

BRAZIL

A Voice Speaks to a 15-Year-Old

Fifteen-year-old Maria Geralda da Silva, from Sape Ranch, Goias, Brazil, had an unusual conversion experience. A voice guided her into the Adventist Church.

Maria, daughter of Catholic parents, was 10 years old when she was attacked by the devil. Her parents sought for help in nearby towns, from medical as well as spiritualistic centers. After having exhausted all resources, and frustrated in their hopes, her parents gave up searching for help. They pleaded with God to save their daughter. The Lord answered their request. One day while Maria, who was suffering terribly at the hands of Satan, was in her room, she heard a soft and gentle voice, which said that Satan wanted to kill her, but that from that day on God would free her from the power of the enemy. The voice told her to clean the house and the surrounding areas so that God could lodge there.

On several occasions the voice gave her further instructions. She was told that her parents should sell all their pigs, because God does

not approve of the eating of these animals. Later it said that they should keep the Sabbath as the true day of rest. Continuing the instructions, the voice told her that they should be baptized by immersion, as Jesus was. Finally Maria asked what church they should be baptized into and what religion to embrace. The voice then instructed her to be baptized into the Seventh-day Adventist Church.

On a Sabbath morning her parents went to Pires do Rio to request baptism in the local church. David Moroz, the pastor, on hearing this strange story, told them that they could be baptized but they must attend baptismal classes. They joyfully agreed, and a few months later Maria was baptized.

After her baptism, Maria again heard the voice telling her that from then on the Lord would no longer give her instruction in that manner, because she was already in the right way of truth. That was three years ago. Maria, free from the spirits, is now studying in Pires do Rio and is very happy. There is now a new group of believers at Sape Ranch worshipping in the hope of the Advent.

ARTHUR S. VALLE
Review Correspondent

Dateline Washington By F. C. WEBSTER

GOVERNMENT OFFICIAL VISITS HEADQUARTERS. It was the privilege of Robert H. Pierson, General Conference president, to be visited on Friday, August 19, by Nigel Agonia, director of mines and energy of the Department of National Resources from the new nation of Papua New Guinea. Mr. Agonia is a dedicated Seventh-day Adventist and was in Washington as the guest of the United States Government.

In addition to his interview with Elder Pierson, Mr. Agonia visited several church organizations in the Washington area and attended church on Sabbath, August 20. DeWitt Williams, associate director of the Communication Department of the General Conference, served as host during the Friday and Sabbath visit.

SPECIAL MEETINGS COMMITTEE. Each year, in order to carry forward the thrust of the church in its diversified facets, a considerable number of meetings must be planned for and conducted. A committee known as the Authorized Meetings Committee assembles once each year at the time of the Annual Council to approve and schedule these meetings for the ensuing year. Since the committee deals largely with scheduling for North America and must fit these meetings into the church's program on the North American continent, the personnel of the committee is largely of North American leadership.

Annual and spring meetings of the General Conference Committee, North American Division departmental advisories, meetings of institutional boards, union quinquenniums, and other large meetings must be fitted together in a composite that features economy of travel, time, and location, so that committee members can be present. Though this standing committee meets only once a year, much careful planning must be done over a period of many months. The planning for this meeting is done to a rather large degree by J. W. Bothe, associate secretary for North America, who serves as secretary of the committee.

THIRTIETH ANNIVERSARY CELEBRATION. The leadership of the International Temperance Association is completing plans for the celebration of the thirtieth anniversary of Temperance Day on Sabbath, October 22. This is an important milestone in the important ministry performed by the ITA around the world.

WEEK OF SPIRITUAL EMPHASIS. Morris Venden, pastor of the Pacific Union College church, conducted a Week of Spiritual Emphasis for the General Conference and Review and Herald during the week of September 19-23. Meetings were held each morning from 8:00 to 8:30 in the Takoma Park church. Some of the other church organizations in the area were invited to attend also.

In addition to the Week of Spiritual Emphasis for the General Conference and Review and Herald, Elder Venden presented morning and evening talks all week for the students at Columbia Union College, Takoma Park, Maryland.

SPANISH EDUCATOR VISITS GC. On Thursday, September 8, a reception was held for Dr. Jose de Solas, professor of contemporary humanities at the University of Madrid. Dr. de Solas is a tutor to the queen of Spain and arranged through the facilities of the university for Seventh-day Adventists to conduct eight seminars explaining the church's belief in missions.

Australasian

● The school-library-books-for-missions project that Gordon Lee, division stewardship director, has been conducting received a most welcome boost recently when Pastor Lee visited a publishing firm that was having a clearance sale of encyclopedias and textbooks. He bought for \$400 books that would normally retail in excess of \$1,200. When the division courier called to collect the books, he also was given library-and-school teaching aids valued at more than \$5,000—a gift for mission schools from this firm.

● By the end of the second quarter, five Voice of Youth programs had been conducted in the Central Pacific Union Mission, plus 25 Operation Fireside Bible-study series. Eight friendship teams and 30 branch Sabbath schools are conducted by youth. In Tahiti, 20 young people have responded to an appeal made by Roger Nixon and have expressed a desire to enter God's work. This will be a blessing in that field, where the need for workers is great.

● L. H. Barnard, veteran mission pilot, will assist the Western Australian Conference with its aviation program in 1978. The conference plans to purchase a second airplane to be used in the Perth area for departmental visitation and for missionary outreach in country areas.

Far Eastern

● The first floating teachers' convention in the Far Eastern Division was conducted recently in the Philippines on board the *M.V. Manila City*. With 399 attending, the convention included workshops, plus social and religious activities, in addition to two three-union summer courses offered by Philippine Union College.

● A Protestant church in Maasin, Philippines, closed after two thirds of its members accepted the Seventh-

day Adventist message. C. S. Rosco, Central Philippine Union Ministerial Association secretary, held a series of meetings in Maasin from May 1 through mid-July. Thus far 167 have been baptized.

● Now that the *Sabbath School Lesson Quarterly* is printed in Malay in Sabah, Borneo, circulation has increased from 500 to 3,000. Formerly the quarterlies were ordered from Indonesia, often arriving three or four weeks late by ship. Now, however, with the Malay printing done within the mission territory, only one original copy is ordered from Indonesia. It arrives by air in plenty of time to be printed in Sabah and distributed on time to Sabbath school members.

● Children of overseas missionaries in the Manila area meet with 20 to 30 children for a branch Sabbath school every week near Philippine Union College. Leader of the group is 12-year-old Nan Robinson, daughter of Mr. and Mrs. Sam Robinson.

North American

Atlantic Union

● Gordon Blandford, of the Bangor, Maine, district, has been assigned to the Calais-Lubec, Maine, district, to replace A. E. Butler, who is going to Rhodesia.

● George Silver, employed by the National Institute for the Deaf at Rochester Institute of Technology in New York, translates Sabbath worship services into sign language for the deaf and the hard of hearing in the Rochester Bay Knoll church, New York.

● Somerset, Bermuda, church members broke ground on July 6 for a new church on Beacon Hill Road, behind the Somerset police station. Carlyle Simmons, pastor, hopes the church will be completed in two and a half years, mostly by volunteer labor. This church, which will have a seating capacity of 300, will be the sixth Seventh-day Adventist church to be built in Bermuda.

Canadian Union

● A surprise sixtieth wedding anniversary celebration for Elder and Mrs. L. H. Hartin was held recently in Sidney, British Columbia. Elder Hartin, now retired, has taught in the religion departments of several denominational schools for 47 years.

● Fifteen children are enrolled in the new church school just outside the city of Charlottetown, Prince Edward Island.

● The first organized Sabbath school in Labrador met on August 20, with 15 persons present.

● During August, work was begun at the site of a new church at Fox Point, Nova Scotia.

● In a meeting on July 10, the Ontario Conference constituency voted to retain both the Keswick Conference and youth camps and to promote a fund-raising program to clear off the indebtedness. (See REVIEW, Aug. 25, 1977, p. 13.)

● Young people from the Prince George and Williams Lake churches in British Columbia enjoyed a campout near Lake Buckthorn from June 24 to 26.

Central Union

● The senior academies of the Central Union report a total of 981 students enrolled, 59 more than last year.

● Darrell Holtz, Jr., at Union College last year, now pastors the Scottsbluff, Nebraska, district.

● John Rhodes, Southeastern California Conference Ministerial secretary, presented messages on church growth to the Colorado Conference ministers at a workers' meeting at Glacier View Ranch recently. Later the messages were presented to the doctors of the conference at their retreat.

● Enterprise Academy in the Kansas Conference began the new school year with four new staff members: Martha Chaney, girls' dean; Ernie

Unruh, boys' dean; Norman Snell, biology and algebra teacher and greenhouse operator; and Penny Snell, English and home economics teacher.

Columbia Union

● Members of the Mount Vernon, Ohio, Hill church and students and staff members of Mount Vernon Academy joined in the complete renovation of a run-down dwelling to house a refugee family and their five children. The Yee Yan Senkhamees have lived in temporary quarters since their arrival from Laos last November.

● C. Delores Tucker, secretary of the Commonwealth of Pennsylvania, was guest speaker at the New Experience radiobroadcast banquet and fashion show, designed to raise funds to continue the Allegheny East Conference radio program.

● Charles Buursma, Indiana Conference evangelist, and Joe Reynolds, pastor, have completed a four-week evangelistic series in the West Wilmington, Delaware, church.

● The Sanitarium, Silver Spring, Sligo, and Takoma Park churches in Maryland all use the same step van to provide food, clothing, and furniture to local people in temporary need. Some 900 articles, including furniture, have been released from the warehouse during the first two years of its operation.

Lake Union

● In Michigan this year, 4,280 children from non-Adventist homes attended Vacation Bible School. Nineteen baptisms have been reported as a result of this evangelism.

● Strong winds, unofficially reported to be of hurricane strength, uprooted hundreds of trees at Camp Au Sable, Michigan's youth camp, on Sunday afternoon, September 4. There were 160 people at the camp for the weekend, but no one was injured. The camp facilities are still usable.

● Cleveland McAdams, 92, of Vincennes, Indiana, has

completed his forty-eighth season of Ingathering. By June, Mr. McAdams had already passed the \$1,000 mark for this year's campaign.

- The Cicero, Indiana, church's Vacation Bible School conducted classes for adults as well as children this year. Eighteen to twenty-five adults participated in such classes as plant care, family-health care, comparative buying, and installment loans.

North Pacific Union

- Building projects under way or being planned in the North Pacific Union Conference number 75. Among them are a 73-bed addition and a Walla Walla College School of Nursing building at the Portland Adventist Medical Center complex in Oregon; an addition to the auditorium at Gem State Academy, Caldwell, Idaho; the health-sciences complex and industrial technology center at Walla Walla College; and the industrial-arts center at Mount Ellis Academy, Bozeman, Montana.

- A late October seminar entitled "Christian Ethics and the Adventist Businessman" has been organized by Ray Damazo, a member of the Green Lake church, Seattle, Washington, to be held at a resort. Purpose of the seminar is to awaken a sensitivity to the subject of ethics for Christians who want to witness more effectively through their businesses.

Northern Union

- Fifteen people were recently baptized in the Detroit Lakes, Minnesota, district as a result of the evangelistic crusades of W. G. Zima.

- On Sabbath, September 10, Seventh-day Adventist church services were held for the first time in Mandan, North Dakota. Approximately 45 people will form the nucleus of this new church, supported by the Bismarck church.

- Twenty new members recently joined the Ames, Iowa, church as the result of an

evangelistic series conducted by Bill and Cora Waters, evangelists, and Marvin Lowman, pastor.

- Irene Johnson, Ethel Grabtree, and Helen Dystra, of the Oskaloosa, Iowa, church, began their Ingathering this fall while the weather was still warm. The church's goal is \$400, but in just one day these three women collected more than \$473.

- In Marshalltown, Iowa, a group of Seventh-day Adventists raised money for their worthy student fund by taking the quarterly inventory in the men's-wear department of one of the local clothing stores. They have been doing this each quarter for the past year and a half and have been invited to do it again. Since the work must be done on a Sunday morning, they receive overtime pay.

Pacific Union

- After erecting a tent early in the summer in Riverside, California, Pastor-evangelist Tom McNealy to date has baptized more than 100 persons. Although the city fathers questioned the advisability of using a tent, the meeting place was so tastefully arranged and the group did so much inner-city work that city support was gained. After the third week of the six-week campaign, church services were moved from the Kansas Avenue sanctuary to the tent, attracting 700 to Sabbath services.

- Beverly Ann and Carolyn June Wesner, of Rescue, California, are the first sisters to receive educational awards from the Rotary Club, scholarships totaling more than \$16,000. Beverly, who completed her sophomore year, is now in Belgium, where she will study harp and piano. Carolyn, a home-economics graduate, will pursue a Master's degree in England.

- Three Adventist women from Maui, Hawaii, presided at the County Jaycee Fair in a booth provided free by a local car dealer. Exhibiting vegetarian foods, denominational publications, and audio-visual

presentations of doctrinal subjects were Neila Martinez, Barbara Stiller, and Konimi Pimentel.

Southern Union

- Enrollment at Southern Missionary College stands at 1,906, the highest in the school's history. Departments with the largest number of majors are: nursing, 528; religion, 215; education, 147; and biology, 127.

- Southern Union literature sales have increased by 13 percent over comparative 1976 figures. The Carolina Conference is first, with \$365,523 worth of deliveries through August. Unionwide sales in August were 22 percent ahead of the same month last year. In addition to sales, 119,233 pieces of free literature have been distributed, 24,187 Bible course enrollments received, and 4,883 Bible studies reported. Baptisms to date as a result of literature ministry total 281.

- Twelve literature evangelists held a group canvass the last week in July in Valdese, North Carolina. Valdese was founded by Waldensians who emigrated from Switzerland to America in 1893. The literature evangelists placed more than \$3,000 worth of books in area homes, especially emphasizing *The Great Controversy*.

- Several Florida laymen made significant contributions to the annual *These Times* campaign. Thyrra Reins, of Jacksonville Beach, has turned in 4,600 subscriptions thus far. Her latest list included 1,270 clergymen in her area. Don Rima, of St. Petersburg, donated a car that was sold for \$4,000, the proceeds being used to sponsor *These Times*. A third person is sponsoring 1,000 subscriptions to the magazine.

Southwestern Union

- The September 25 "Freedom Day" offering for the retirement of Texico Conference debts netted \$140,000.

- Recent Oklahoma Conference staff changes and reas-

signments are as follows: Paul Proctor, pastor of the Shattuck district, in addition to being conference health director; Beaman Senecal, pastor of the Norman church, in addition to his duties as education director; and Neville Harcombe, communication director, in addition to being Ministerial secretary and Sabbath school director.

- The Southwest Region Conference office in Dallas, Texas, has been completely renovated inside, and a wrought-iron sign has been added outside.

Andrews University

- The annual Food Service Workshop, conducted July 10 to 28 by Andrews' Home Economics Department, was attended by 42 persons from 18 States, Canada, Puerto Rico, the West Indies, and Mexico.

- Approximately 500 Seventh-day Adventists of Yugoslavian descent met at Andrews University September 2 to 4 for their annual Bible retreat. Persons attended from all over North America, with the largest groups from Chicago, Toronto, New York, and Cleveland. Serbo-Croatian was the language spoken at most of the meetings. The session was led by R. A. Wilcox of the General Conference and Ned P. Maletin of Livingston, New York.

- Nigel R. Agonia, director of the Office of Minerals and Energy in Papua New Guinea, visited Andrews University August 26 to 28. Mr. Agonia, who is a Seventh-day Adventist, was in the United States to observe and consult with American experts on mining; oil company operations; hydroelectric, solar, and geothermal power development; irrigation; and rural electrification.

- Merlene A. Ogden has assumed responsibilities as assistant dean of the College of Arts and Sciences. A native Nebraskan, Dr. Ogden has been on the Andrews faculty since 1955. She holds the rank of professor of English and most recently has directed the university honors program.

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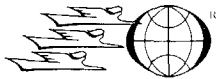
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Review



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127th Year of Continuous Publication

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An index is published in the last

Review of June and December.

Health Personnel Needs

NORTH AMERICA

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cook.	Nurse
Housekpr.	Nurse (night)
In-serv. dir.	Nurse, staff
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Med. technol.	Painter
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room	Phys. ther.
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Write or call Health Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Ave. NW., Washington, D.C. 20012. Telephone: (202) 723-0800, Ext. 349.

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

To New Posts

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

Dale Beaulieu, treasurer, Southeastern California Conference, Riverside, California, formerly same position, Columbia Union Conference.

Bernell Clark, pastor, Oregon Conference, formerly pastor, Kansas Conference.

Jim Cobb, publishing department director, Potomac Conference, formerly served in the Arkansas-Louisiana Conference.

John E. Collins, associated with Clinton Shankel in the direction of lay activities, Pacific Union Conference, formerly from the Allegheny East Conference.

Harvey Cunningham, to Andrews University, formerly director, motor pool and grounds, Pioneer Valley Academy, New Braintree, Massachusetts.

Charles Drechsel, mathematics teacher, Pioneer Valley Academy, New Braintree, Massachusetts, formerly from Sunnysdale Academy, Centralia, Missouri.

Tom Fogg, dean of men, Pioneer Valley Academy, New Braintree, Massachusetts, formerly student, Southern Missionary College, Collegedale, Tennessee.

Douglas Hayes, industrial arts teacher, Pioneer Valley Academy, New Braintree, Massachusetts, formerly Forest Lake Academy, Maitland, Florida.

Ted T. Jones II, pastor, Market

and E Street church, Stockton, California, formerly an associate editor, *The Message Magazine*.

Earl Kirchberg, to Andrews University, formerly mathematics teacher, Pioneer Valley Academy, New Braintree, Massachusetts.

Vicki Miller, science teacher, Pioneer Valley Academy, New Braintree, Massachusetts, a graduate of Walla Walla College.

Winslow G. Parker, administrator, Paradise Valley Manor, San Diego, California, formerly from Greater New York Conference.

Robert Peeke, to Collegedale Academy, Collegedale, Tennessee, formerly pastor, Pioneer Valley Academy, New Braintree, Massachusetts.

Dale Rhodes, band director and Bible teacher, Pioneer Valley Academy, New Braintree, Massachusetts, formerly from Gem State Academy, Caldwell, Idaho.

Gladys Robison, music teacher, Pioneer Valley Academy, New Braintree, Massachusetts, formerly Columbia Adventist Academy, Battle Ground, Washington.

Donald J. Russell, treasurer, Columbia Union Conference, formerly treasurer and associate treasurer, Southern New England Conference.

Ronald L. Sackett, administrator, Porter Memorial Hospital, Denver, Colorado, formerly administrator, Walla Walla General Hospital, Walla Walla, Washington.

Oscar Santa Cruz, manager, Adventist Book Centers, Southern California, formerly in Greater New York Conference.

James Segar, assistant professor of business, Atlantic Union College, formerly assistant professor of business administration, Columbia Union College.

Rayburn Smith, associate publishing director and leader of the student program, Potomac Conference, formerly from Arkansas-Louisiana Conference.

Wes Stout, to direct motor pool and grounds, Pioneer Valley Academy, New Braintree, Massachusetts, formerly from Thunderbird Adventist Academy, Scottsdale, Arizona.

David L. Taylor, associate youth director, Northern California Conference, formerly from Oakwood College, Huntsville, Alabama.

Thomas L. Werner, administrator, Walla Walla General Hospital, Walla Walla, Washington,

formerly administrator, Tillamook County General Hospital, Tillamook, Oregon.

FROM HOME BASE TO FRONT LINE

Homer LaVerne Bissell (AU '77), returning to serve as director, department of education, Southeast Asia Union Mission, Singapore, and **Juanita M. (Croxton) Bissell** (AU '77) left Seattle, Washington, August 15, 1977.

James H. Brewer (USC '72), to serve as head, mathematics department, West Indies College, Mandeville, Jamaica, West Indies, left Miami, Florida, August 14, 1977.

Gordon C. Day (CUC '76), to serve as science and mathematics teacher, Guam Mission Academy, Agana, Guam, and **Linda M. (Spangler) Day** (CUC '74), of Lodi, California, left San Francisco, California, August 21, 1977.

John D. Dorland (U. of Wash. '74), to serve as education, youth, and temperance department director, West African Union Mission, Accra, Ghana, **Petra (Parsons) Dorland**, and three children, of Auburn, Washington, left Boston, Massachusetts, August 15, 1977.

James R. Drake (U. of Calif. '76), to serve as geography teacher, Solusi College, Bulawayo, Rhodesia, and **Joyce A. (Johnson) Drake** (LLU '73), of Othello, Washington, left New York City, August 7, 1977.

Hedrick J. Edwards (AUC '76), to serve as department head, school of health, Philippine Union College, Manila, Philippines, **E. Lenoa (Parilla) Edwards** (AU '71), and one child, of Loma Linda, California, left Los Angeles, California, August 8, 1977.

Theodore S. Flaiz (U. of Oreg. '44), returning to serve as dentist, Arusha Dental Clinic, Arusha Adventist Seminary, Arusha, Tanzania, and **Phyllis E. (Cox) Flaiz** left Portland, Oregon, August 10, 1977.

Richard D. Gibbon (LLU-LSC '62), returning to serve as science teacher, Konola Academy, Monrovia, Liberia, **Carol Elaine (Nelson) Gibbon**, and three children left New York City, August 7, 1977.

Dennis S. Gibbs (PUC '68), returning to serve as elementary teacher, Far Eastern Academy, Singapore, **Linda L. (Smith) Gibbs**, and two children left San

Francisco, California, August 18, 1977.

E. Charles Hackett (LLU '66), returning to serve as physician, Valley of the Angels Hospital, Francisco Morazan, Honduras, **Janice A. (King) Hackett** (LLU '66), and three children left Westlaco, Texas, August 8, 1977.

Elsworth A. Hetke (AU '60), returning to serve as assistant secretary, Southern Asia Division, Poona, India, **Eleanor J. (Brady) Hetke** (WWC '59), and two children left Washington, D.C., August 21, 1977.

A. Verne Hyland (AU '63), returning to serve as lay activities, Sabbath school and publishing director, Sri Lanka Union, Colombo, Sri Lanka, **Patsy L. (Bee) Hyland**, and two children left San Francisco, California, August 10, 1977.

James O. Manley (PUC '64), to serve as business manager, Kamagambo Secondary School, Kisii, Kenya, **Louise Elaine (Bullock) Manley** (PUC '65), and two children, of Angwin, California, left New York City, August 9, 1977.

Charles B. McDermott (Ohio St. U. '77), to serve as dentist, Hongkong Adventist Hospital, Hong Kong, of Cleveland, Ohio, left Los Angeles, California, August 21, 1977.

Darlene Meyer (AU '77), to serve as dean of girls and as physical education teacher, Far Eastern Academy, Singapore, of Westminster, Maryland, left Portland, Oregon, August 12, 1977.

Ruth L. Rowe (WWC), to serve as nurse, Mwami Hospital, Chipata, Zambia, of Kelowna, British Columbia, Canada, left Montreal, Quebec, August 2, 1977.

Roger E. Rudd (LLU '76), to serve as dentist, Adventist Medical Center, Naha, Okinawa, and **Karen Nina P. (Berthelsen) Rudd**, of Loma Linda, California, left Los Angeles, California, August 6, 1977.

William M. Schomburg (Catholic U. '72), to serve as librarian, Newbold College, Bracknell, Berkshire, England, and **Juanita R. (Herrell) Schomburg**, of Cedar Lake, Michigan, left Washington, D.C., August 14, 1977.

Leland Charles Shultz (LLU '69), returning to serve as pastor/health educator, Scheer Memorial Hospital, Kathmandu, Nepal, **Elizabeth A. (Dameron) Shultz** (LLU '73), and one child

left San Francisco, California, August 14, 1977.

Larry A. Siemens (PUC '71), returning to serve as biology instructor, Middle East College, Beirut, Lebanon, and **Virginia A. (Strube) Siemens** left New York City, August 14, 1977.

Carol Jean Wickham, returning to serve as office secretary, Afro-Mideast Division, Beirut, Lebanon, left New York City, August 15, 1977.

NATIONALS RETURNING

Joshua Adewole Adeogun (AU '77), to serve as teacher/agricultural worker, Adventist Seminary of West Africa, Ikeja, Lagos State, Nigeria, left Chicago, Illinois, July 12, 1977.

Rafael Garcia, Jr. (LLU '76), to serve as director, health and temperance departments, East Puerto Rico Conference, Rio Piedras, Puerto Rico, left Philadelphia, Pennsylvania, July 13, 1977.

Carlos R. Molina (AU '77), to serve as teacher, Metropolitan Adventist Academy, Rio Piedras, Puerto Rico, **Rosa A. Molina**, and three children left Miami, Florida, August 12, 1977.

Frieder Schmid (AU '73), to serve as pastor, South German Union Conference, Ostfildern, West Germany, **Ingrid F. (Hebecker) Schmid**, and one child left New York City, August 18, 1977.

Clinton A. Valley (AU '77), to serve as a ministerial intern, South Caribbean Conference, Trinidad, West Indies, left New York City, August 18, 1977.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, SPECIAL SERVICE

Frances A. (Krupka) Etchell, of Healdsburg, California, left San Francisco, California, July 27, 1977, to join her husband, **Robert E. Etchell** (SS), who is serving as builder, Palau Mission Academy, Palau, Western Caroline Islands.

Tatsuo Kimura (LLU '61) (SS), to serve as physician, Tokyo Sanitarium and Hospital, Tokyo, Japan, and **Mary U. (Nozaki) Kimura** (LLU '53), of Ventura, California, left San Francisco, California, July 26, 1977.

Peter G. Rampton (CUC '72) (SS), to do his public health education requirement in the Far Eastern Division, Mahakham River, Kalimantan, Indonesia, and **Vivian (Douglas) Rampton**, of

Loma Linda, California, left San Francisco, California, July 22, 1977.

Sylvia Melva Robinson (PUC '69) (SOS), to serve as church school teacher, Phuket Mission Hospital, Phuket, South Thailand, of San Francisco, California, left San Francisco, July 31, 1977.

Kenneth B. Woods (CUC '74) (SS), to do elective service, Valley of the Angels Hospital, Francisco Morazan, Honduras, left Los Angeles, California, July 3, 1977.

STUDENT MISSIONARIES

Cairn Loretta Beck (AU), of Palisade, Minnesota, to serve as nurse, Songa Hospital, Kamina, Zaire, left Montreal, Quebec, Canada, July 26, 1977.

Dennis Lee Dean Bolin (AU), of Downers Grove, Illinois, to serve as bookkeeper and accountant, Lulengele Mission, Kananga, Zaire, left Montreal, Quebec, Canada, July 26, 1977.

Tonia Elaine Christian (OC), of Estacada, Oregon, to serve as teacher, Seventh-day Adventist Language School, Higaski-ku, Osaka, Japan, left San Francisco, California, June 21, 1977.

Toyia Elfene Christian (OC), of Estacada, Oregon, to serve as teacher, Seventh-day Adventist Language School, Higaski-ku, Osaka, Japan, left San Francisco, California, June 21, 1977.

David Hill (AUC), of Canaan, New Hampshire, to serve as English teacher, Bella Vista Hospital, Mayaguez, Puerto Rico, left New York City, July 31, 1977.

Arthur Neal King (WWC), of Bozeman, Montana, to serve as English teacher, Antillian College, Mayaguez, Puerto Rico, left Chicago, Illinois, July 25, 1977.

William R. Mack (LLU), of Colton, California, to serve as accountant, Rusangu Secondary School, Monze, Zambia, left Montreal, Quebec, Canada, July 26, 1977.

Susan Rebecca Nachtsheim (PUC), of Silver Spring, Maryland, to serve as teacher, Seventh-day Adventist English Language School, Japan Union Mission, Yokohama Asahi, Japan, left San Francisco, California, June 14, 1977.

Richard Duane Smith (PUC), of Santa Maria, California, to serve as teacher, Solusi College, Bulawayo, Rhodesia, left Montreal, Quebec, Canada, July 31, 1977.

Deaths

SAGE, Mary E.—b. June 5, 1905, Fruitland, Wash.; d. July 15, 1977, Placerville, Calif. She served the denomination as a church school teacher. Survivors include three sons, Aruel A., Laural L., and Veldon K.; one daughter, Shari; eight grandchildren; and one sister, Jessie M. Hensley.

SMITH, Gertrude Savage—b. Oct. 10, 1885, Sittingbourne, Kent, England; d. June 15, 1977, Lincoln, Nebraska. She served in the Sabbath school department of the Wyoming Conference. Survivors include one daughter, Floda Victoria Smith.

SPAULDING, Fannie Adelia Adams Taylor—b. Jan. 26, 1887, Half Rock, Mo.; d. May 15, 1977, Decatur, Ill. She served as a colporteur, riding horseback in the Nebraska prairies. She also worked for the Christian Record Braille Foundation, and was a pioneer in business. Survivors include one son, Eugene Taylor; two grandsons; and one brother, Alva Adams.

YAKUSH, Andrew—b. July 14, 1887, Kalnice, Czechoslovakia; d. July 21, 1977, Simi Valley, Calif. For more than 40 years he served Slovakian churches in Connecticut, New Jersey, Ohio, Pennsylvania, and New York. Survivors include his wife, Anna; three sons, Rudolph, Samuel A., and Donald M.; two daughters, Mrs. Margaret McKay and Mrs. Wesley Plinke; and nine grandchildren.

Notice

Correction

In the October 6, 1977, issue of the REVIEW the word *associate* was inadvertently omitted from the notice about Warren Zork's new post. Elder Zork has joined the Sligo church pastoral staff as one of the associate pastors. The pastor is James Londis.

Coming

October

22 Temperance Offering

29 to

Nov. 5 Week of Prayer

November

5 Annual Week of Sacrifice Offering

12 to

Jan. 7 Ingathering crusade

December

3 Ingathering emphasis

3 Church Lay Activities Offering

10 Stewardship Day

24 Thirteenth Sabbath Offering

(Inter-American Division)

January

7 Soul Winning Commitment

7 Church Lay Activities Offering

14-21 Liberty Magazine Campaign

21 Religious Liberty Offering

28 Medical Missionary Day

February

4 Bible Evangelism

4 Church Lay Activities Offering

11 Faith for Today Offering

18 Christian Home and Family Altar

18-24 Christian Home Week

ABC Open House Sets Record

On September 11, the Adventist Book Centers around the world held a special open house to give Adventists and non-Adventists alike an opportunity to become better acquainted with the church's literature. It is expected that the reports from the various divisions will total around a half million dollars sales for that one day. The two divisions with reports now in are: North American, \$219,006; Inter-American, \$185,000.

Another worldwide open house is planned for September 10, 1978.

J. C. KINDER

Religious Freedom Amendment

The Religious Freedom Amendment, formerly known as the Conscience Clause, was unanimously approved by the Committee on Education and

Labor of the U.S. House of Representatives on September 27. It is now awaiting action by the entire House.

The bill, HR 3384, was sponsored by Labor-Management Relations Subcommittee chairman Frank Thompson of New Jersey. If the bill becomes law it will allow employees who come under the National Labor Relations Act to satisfy labor union membership requirements by paying the equivalent of dues to an approved charity.

Mr. Thompson has asked that Seventh-day Adventists and other interested persons across the United States contact their Representatives in the House, urging them to support the bill. He said HR 3384 may be brought out for full House action within the next few days under special rules for noncontroversial measures.

The Seventh-day Adventist Church has publicly expressed its thanks to Mr. Thompson for his action thus far. The General Conference

Public Affairs and Religious Liberty Department joins Mr. Thompson in urging that church members write or telegraph their representative, asking him/her to support the bill. The department also encourages members to ask their neighbors and friends to do the same, and to ask the Lord to guide the Representatives in Congress as they act on this important legislation. If this bill is passed there will be a large reduction in the number of people who lose their jobs because of religious convictions.

GORDON ENGEN

PPPA Board Votes Press and Binder

The Pacific Press Publishing Association board recently approved the purchase of a Harris M-200 36-inch five-unit web offset press. Costing \$1.5 million, the new press will replace two aging Miehle four-unit presses as well as two older two-unit presses. Cost control and speed of production have prompted Pacific Press and the entire printing industry to move away from sheet-fed presses toward continuous roll-feeding machines that print, fold, and paste in one operation.

In another board action, the press was authorized to begin moving forward immediately toward the establishment of an Ehlermann Binding Line. The new process for binding paper and cloth-bound books will combine five separate binding processes into one unit, thus reducing production time. Installation of the \$500,000 binding line is expected by April, 1978.

JAY E. PRALL

In Brief

Liberty award: The International Religious Liberty Association has received an award from Americans United for Separation of Church and State. The citation was presented recently at the annual awards banquet in the First Baptist church, Washington, D.C. It was the International Religious Lib-

erty Association that cooperated with the Seventh-day Adventist Church in sponsoring the First World Congress on Religious Liberty in Amsterdam, The Netherlands, last March.

Central States baptisms: H. L. Thompson, Central States Conference evangelist, reports that 27 persons were baptized as a result of a recent field school of evangelism in Des Moines, Iowa. This makes a total of 217 persons baptized in the Central States Conference during August as a result of tent crusades held by pastors and evangelists.

New positions: E. L. Marley, president, Northern Union, formerly secretary-treasurer, same union. □ Roberto Gullon, assistant treasurer, South American Division, formerly president, Inca Union.

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