

Review[®]

OCTOBER 27, 1977

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



The "tree dwellers" of the Central Celebes, in Indonesia, are the subject of Jane Allen's article beginning on page 20. Last week, in part 1 of her two-part series, Miss Allen told how the Seventh-day Adventist message was introduced to the tree dwellers. This week she tells of her trek up into the mountains to visit two of their villages, and of dedicating a jungle chapel and preaching a wedding sermon in the village of Wawujal. The tree dwellers at one time lived in homes high off the ground to keep out intruders. Now, however, the people live in houses only six to ten feet off the ground. The tree house at right has been preserved to show to visitors such as the author, who says she got up as far as the rung above the banana tree.



The Perils We Face—1

In their effort to relate properly to life's trials and mysteries Christians must always keep one fact in mind—Satan hates Christ; he hates Him so bitterly that he hounded Him throughout His earthly life and eventually killed Him on the cross. When Christ arose from the grave and returned to heaven Satan could no longer vent his wrath on Christ personally, so he attacked His followers.

Typical of Satan's attacks were those against the apostle Paul. In his second letter to the church at Corinth, Paul recounted some of the difficulties, persecution, and perils he endured: "Five times I was given the thirty-nine lashes by the Jews; three times I was whipped by the Romans; and once I was stoned. I have been in three shipwrecks, and once I spent twenty-four hours in the water. In my many travels I have been in danger from floods and from robbers, in danger from fellow Jews and from Gentiles; there have been dangers in the cities, dangers in the wilds, dangers on the high seas, and dangers from false friends. There has been work and toil; often I have gone without sleep; I have been hungry and thirsty; I have often been without enough food, shelter, or clothing" (2 Cor. 11:24-27, T.E.V.).

Paul's life illustrates well not only the lengths to which Satan will go in trying to discourage and destroy one who stands for truth, but how a Christian should relate to Satan's attacks. Writing to his young friend Timothy, Paul said: "Be thou partaker of the afflictions of the gospel according to the power of God. . . . For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:8-12). Paul knew that his troubles came because he was a follower of Jesus. He had committed himself unreservedly to Christ, and as a good soldier he was willing to risk everything in His cause, even life itself. He expected to be fired on by the enemy, hence was not bewildered when attacked.

Throughout the world today Satan continues his efforts to make life miserable for God's people. In some instances he arouses political antagonism against them—oppressing them and sending them to prison for their faith. In other instances he seeks to bring them misfortune—financial reverses, loss of employment, or bereavement—hoping thereby to shake their confidence in God.

Eight Dangers

In 2 Corinthians 11 Paul mentions eight kinds of perils he faced, most of which involved physical dangers. Today, though Christians face some physical perils, most perils are spiritual or philosophical. Instead of attacking only their persons, Satan attacks the faith of Christians—creating doubts in their minds, diverting them

from their divine assignment, or leading them to become more and more like the world.

What are some of the perils that Seventh-day Adventists face today, both individually and corporately? We could name many, but since Paul mentioned only eight, we shall confine our list to eight.

(1) The peril of believing that Christ is coming, but not soon. This is one of our greatest perils, for if we think we have plenty of time before Christ returns, we tend to delay our personal preparation for the event and we feel little urgency to spread the gospel and urge others to prepare to meet Christ.

(2) The peril of believing that we are ready to meet Christ merely because we are members of the church. Too many people think that being a church member is a passport to heaven, that they need not have a personal relationship with Christ, forsake every sin, and overcome every temptation.

(3) The peril of being too busy. This peril is dangerous on two counts: people who are busy with church work tend to feel that their works will save them, and people who are too busy with secular work inevitably permit this work to crowd out spiritual activities and influences.

(4) The peril of becoming increasingly comfortable with "the world." God have mercy on the church when the professed followers of Christ feel no stirrings of conscience when they go where the world goes for amusement, follow slavishly the fashions of the world, read the world's trashy publications, conduct their financial affairs dishonestly, and defile their bodies and souls through immoral physical relationships.

(5) The peril of feeling that the Seventh-day Adventist Church is "just another church," not a unique movement pictured in Bible prophecy and raised up by God to carry God's last warning message to the world.

(6) The peril of seeking to meet challenges merely with human resources—money, reason, plans, and methods—and not with the element of faith.

(7) The peril of forgetting the solemn work now going on in the heavenly sanctuary. We live in a unique time—a time of judgment, a time in which the lives of professed Christians are being examined carefully. Never should we forget that when the work in the sanctuary is ended, Jesus will come. How important it is, then, that we cling to Christ, our great High Priest, cooperating with His efforts to prepare a people to be translated at His coming, a people who would rather die than sin.

(8) The peril of Laodiceanism. This peril is extremely serious, for it involves self-deception concerning one's spiritual condition. What can be more serious than for one to feel he needs nothing when he needs everything! People make changes only when they see their needs and repent. How difficult this is! How unwilling people are to say, "I am spiritually destitute. I am wretched, and miserable, and poor, and blind, and naked. I repent. I will accept and follow the counsel of the True Witness."

Next week we shall look more closely at several of these perils and suggest how to meet them. K. H. W.

This Week

Contents

General Articles	Pages 4-17
For the Younger Set	6
Another Viewpoint	10
When You're Young	12
Family Living	14
Especially for Women	15
From the Editors	18
Newsfront	23-26
News Notes	28
Back Page	32

Morris Venden asks the pro-

vocative question, "Would you like to be a rich old man?" to begin his article, "No Oil at Midnight" (p. 4). Painting a vivid word picture of a man whose children ignore him until he is on his deathbed, he asks whether that isn't the way we treat God, ignoring Him until the reward is in sight. As Elder Venden points out, such selfish motives will not work, because in the final crisis

those who have ignored God will find they can buy no oil for their lamps.

There is a pleasant surprise awaiting our readers on page 16: a two-page photograph of a wall-hanging in the lobby of the Florida Hospital in Orlando depicting the three angels of Revelation 14:6-12.

Bible Credits: Texts in this issue credited to T.E.V. are from the

Good News Bible—Old Testament: Copyright © American Bible Society 1976; New Testament: Copyright © American Bible Society 1966, 1971, 1976.

Art and Photo Credits: Page 4, Etienne Azambre; p. 6, Eva Luoma; p. 8, J. Byron Logan; p. 14, Skip Baker; p. 16, courtesy of Florida Hospital; all other photos, courtesy of the respective authors.

Scan News briefs from the religious world

Cuban Government Authorizes Bible Importation

NEW YORK—The Cuban government has granted the Protestant churches in Cuba permission to import 5,000 Bibles and New Testaments, according to a report issued by the United Bible Societies' Americas Regional Center in Mexico City. These Bibles will be shipped from Kingston, Jamaica, through the auspices of the Bible Society of the West Indies. One hundred of the Bibles will be bound in fine leather for presentation to newly graduated theology students in that country.

Lost the Will to Evangelize

REUTI-HASLIBERG, Switzerland—Methodism in much of the world is suffering from a loss of the will to evangelize, a U.S. church leader told the Executive Committee of the World Methodist Council here.

Rev. George G. Hunter III, of Nashville, Tennessee, diagnosed the ailment as the "Ephesian syndrome"—so named for early Christians chided by Saint John for tepid faith and for abandoning their "first love."

He said Methodists are actively evangelizing in only a dozen of the 87 countries having a Wes-

leyan presence. (Methodism was founded by John Wesley in the eighteenth century.)

Southern Baptists Expand Mission Program

NASHVILLE—Southern Baptists plan to double their mission personnel in the next five years. A committee met here to begin implementation of a suggestion adopted by the Southern Baptist Convention last June. Called the Mission Service Corps (MSC), the program is designed to put 5,000 one- and two-year volunteers in home and foreign mission fields by 1982.

New Dean of Cathedral

WASHINGTON, D.C.—Bishop John T. Walker, newly installed bishop of the Episcopal Diocese of Washington, will operate as dean of the Washington National Cathedral after Dean Francis Sayre's resignation becomes effective January 17.

The first black Episcopal bishop of Washington issued a statement in which he addressed "a most important policy consideration—the relationship of the mission and ministry of the diocese and its cathedral, and the role of the bishop in the life of each."

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.]

Anyone Can Canvass

I am anxious to see more people join the literature work as a part-time endeavor. One can procure paperback copies of *The Great Controversy* and *Steps to Christ* for a minimal cost and go door-to-door, spreading the good news. Here is a canvass that I have used successfully with *The Great Controversy*:

"Hello. My name is Jack Thurmon, and I'm a neighbor with an important message for you. Jesus is coming back to this earth soon. He has given us signs by which we can tell when His coming is near. This book tells you how to get ready to meet Him. Just before He comes, His true followers will not be able to buy or sell, but this book tells how God will feed and take care of His people. Al-

though this book is not for sale, we do ask a contribution to help defray the printing costs. Anything you can spare will help. Thank you."

Something similar can be done with *Steps to Christ*, or the two books can be given together. Along with the books, we can give people a Bible course enrollment card.

We are told that God will richly bless us if we ask His guidance and that His angels will prepare the hearts of people for us. We will be pleased to see how God works.

JACK F. THURMON
Austell, Georgia

His Suitcase Was Packed

We were saddened to learn that the author of "Her Suitcase Is Packed" (Sept. 1), Warren Wittenberg, had passed away. Twenty-five years ago, when my husband and I were teen-agers, Elder Wittenberg was the youth director of the Ohio Conference.

His warmth, enthusiasm, and love for all young people had a very positive influence on our spiritual lives. We are sure that his family can take comfort in the fact that he truly had his suitcase packed. May we heed his words and not let the cares of each day keep us from being ready for Christ's soon return.

MARJORIE KINKEAD
Columbus, Ohio

Agricultural Blueprint

In view of the definite instruction from Ellen White regarding the place of agriculture in our educational system, why, why have we not established at least one school of agriculture in our denomination to train Christian teachers, especially considering that in "the world" (in this case the United States) there is at least one such institution in every State?

When our schools were first seeking accreditation more than four decades ago, I heard one of

my teachers repeatedly affirm, "If we as a church had followed the blueprint given us a half century or more ago, the world would be coming to us for accreditation; we would not be going to the world."

Perhaps it is too late now to do anything about developing an agricultural or industrial school of higher learning to train Christian teachers along such lines for our other schools, but I believe it is something to think about. Is it ever too late to get back on the right track and do what God has instructed us to do?

JOHN L. ROBERTS
Brownsville, Oregon

Driver-Education Classes

Re "Let's Compare Prices" (Aug. 4).

As a high school driver-education teacher for 13 years, I had numerous opportunities to observe Seventh-day Adventist young people in a public high school setting. Most of them fall

Continued on page 19

No Oil at Midnight

The enemy constantly plays a tune that's worn out to absurdity.

Its title is "Second Chance."

By MORRIS L. VENDEN

WOULD YOU LIKE TO BE A RICH old man? Pretend with me that you're a rich old man with ten children—ten grown children with families of their own—who no longer have anything to do with you. It's not because you've alienated them, nor are you a miserly Scrooge. They're just too busy with their own pursuits. They never write. They never call. They never visit. When your wife, their mother, died, they didn't find the time to attend her funeral. You live alone in your mansion on the hill.

But one day you have a severe heart attack, and all ten of your children show up! They go out of their way to ensure your comfort. They massage your back and place the oxygen mask securely against your flared nostrils so that you can breathe more comfortably. They assure you that you've always been their favorite father. And they carefully clear away the clutter of medicine bottles and dust that has accumulated around your will on the night stand.

If you were still capable of thinking, you'd realize something was wrong. You couldn't help questioning their motives. If it were in your power and strength, you'd probably rip up the will and tell them to return to their own business and interests.

A foreboding national or international crisis develops. Panic begins to rise throughout the Adventist camp. There are two reactions. The person who is looking toward the blessed return of Jesus says, "Wonderful! Christ will soon be here!" But there is also the cry of consternation from another group, "We've got to get ready! What are we going to do?" Which of these two reactions do you think is the larger or the greater? We know, if our eyes are open (and the problem often is that a big veil clouds our sight), that certain symptoms in a sick world are proving that the patient is about to die—only this time it isn't God. It's His sons and daughters in a sick world.

Aroused by Crisis

Recently several people have asked this big question: Suppose you suddenly realize that until some crisis comes you're too engrossed in your own pleasures to become concerned with the deeper truths of God. But when the crisis comes you begin to feel a desire to know God; however, you also realize your motive is absolutely

despicable. What do you do? If you're one of the children in our illustration whose father might just simply write you out of his will, then your reaction might be to return to your own interests and let the others bury him. But that's where the illustration ends, for our rich Father is also exceedingly rich in grace. And He knows how to handle people who come, even those who come with the



Morris L. Venden is pastor of the Pacific Union College church, Angwin, California.

wrong motives! Think of the ten girls mentioned in Matthew 25, who woke up at midnight. They took their lamps, some took oil in their vessels, and they went forth to meet the bridegroom. Five of these girls were wise, and five were foolish. The percentage in each group is 50.

This parable has significance for us today: "I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time. . . .

"The state of the Church represented by the foolish virgins, is also spoken of as the Laodicean state."—*Review and Herald*, August 19, 1890. Foolish virgins equal Laodicea. And Laodicea cannot be Laodicea unless a majority of its people are Laodiceans! Thus 50 percent or more of the Laodicean church are foolish, or unprepared.

The foolish virgins took their lamps without any oil. We know that the lamps represent God's Word (Ps. 119:105) and that oil represents the Holy Spirit (Zech. 4:1-6). What really distinguishes the foolish from the wise? "The name 'foolish virgins' represents the character of those who have not the genuine heart-work wrought by the Spirit of God. The coming of Christ does not change the foolish virgins into wise ones."—*Ibid.*

They don't have the genuine experience, the heart-work. They might have an exterior religion, but it doesn't go deep into their lives. Foolish virgins "have received the precious light of the righteousness of Christ, but they do not act upon it" (*ibid.*). Furthermore, they are "not hypocrites. They have a regard for the truth, they have advocated the truth, they are attracted to those who believe the truth; but they have not yielded themselves to the Holy Spirit's working. They have not fallen upon the Rock, Christ Jesus, and permitted their old nature to be broken up. . . . They do not know God."—*Christ's Object Lessons*, p. 411.

The Issue Centers on One Question

You see, this phrase must never be worn out, for the entire issue of sin, righteousness, and salvation all centers on this one question: *Do I know God?* Foolish girls don't know God—they haven't studied His character. Have you ever heard the plea to spend a thoughtful hour each day in contemplation of the character of Christ, of God? But these have not "held communion with Him; therefore they do not know how to trust, how to look and live. Their service to God degenerates into a form. . . . They have not entered into fellowship with Christ."—*Ibid.*, pp. 411-413.

Some time ago I visited a pastor I hadn't seen for a couple of years. And when he met me at the airport he said, "Maybe you haven't heard, but our son, a student missionary in South America, was killed in a plane crash recently." I hadn't heard, but I went hot and cold all over. During the weekend I spent with these people I watched them carefully, for I was interested in seeing how a close-knit family, doing the work of God, acts when their missionary son is killed. And I concluded that you might be able to keep from smoking, drinking, and dancing, by using your own willpower. You might be able to control your own temper and be considered a nice

person on the outside. But backbone, willpower, and self-discipline are hardly enough when tragedy strikes! The only things of any value then are faith and knowing how to trust God! I was inspired and impressed by this couple who knew how to weep but still knew how to love and trust God. That's the difference between the wise and the foolish! The wise took oil in their vessels with their lamps.

The Experience of the Wise

Could it be that I, a student of prophecy and eschatology, while possessing a knowledge of last-day events in chart form, could be lacking the experience of the wise—knowing God personally? And, having waited until the final events appear before I get on board, I discover the way is already closed! I've had plenty of opportunities. I have five modern versions of the Bible, I have *Steps to Christ* sitting on my shelf, I have *The Desire of Ages* gathering dust! There will be a time when people who haven't had a chance will still have a chance, while those who've already had a chance will no longer have a chance: "The time of God's destructive judgments is the time of mercy for those who have no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save, while the door is closed to those who would not enter. Large numbers will be admitted who in these last days hear the truth for the first time."—*Review and Herald*, July 5, 1906. Thank God, however, that the door of probation is still open for everybody!

Asked by the foolish to share their oil, the wise virgins replied, "Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves." Doesn't this sound selfish? But no one can give another person oil. Each one has to buy it for himself. I cannot slide into the kingdom of heaven on my preacher-father's coattails. I cannot rely upon the oil that spills over from his lamp! There's no "treasury of merits" from which I can borrow! When the five foolish virgins hurry to the local store they find it closed. They say, "Where's the Mayfair Market? Mayfair stays open all night!" But the people at Mayfair are out looking for oil themselves! And while they're searching for it the bridegroom comes.

Amos talks about a famine in the land, not a famine for bread or a thirst for water, but of hearing the word of the Lord (Amos 8:11, 12; compare *The Great Controversy*, p. 629). Don't tell me all the Bibles will be destroyed—there are too many, in every version and price, size and color! The foolish have Bibles too, *but they don't know what to do with them!* It takes more than a beautifully bound edition with expensive paper! And Amos describes them, running from sea to sea and from coast to coast, seeking for something that's no longer available. All the stores are closed! I'd like to suggest that among the frantic seekers could easily be a large group of those who have known truth and who have had it sitting on their shelves, but who were too busy with their own interests to consider the Father and His house, the Father with the mansions He built. Too busy, they planned to get in at the last minute!

"While they went to buy, the bridegroom came; and they that were ready went in with him to the marriage:

Ruthie's Lesson

By RUTH P. WATTS

RUTHIE LOVED flowers. She loved roses, daffodils, and pansies, but most of all she loved tulips. But because Ruthie's mother had been ill for a long time and her daddy worked hard all day long, there were no tulips in Ruthie's yard.

Every day as Ruthie walked to school, where she was in the first grade, she walked past a white house with a beautiful bed of tulips in its yard. Whenever Ruthie passed this house, she walked slowly, delightedly looking at the various colors as she murmured softly, "Red, yellow, orange, white, such pretty, pretty flowers!" When she came to the last flower she began running so she would not be late for school.

One day as Ruthie came to the tulips a thought popped into her head. "There are so many tulips here and they are so pretty, I know mommy would be happy if I took one home to her. Let's see—shall I take a red, yellow, or white?" Since she couldn't decide, she picked some of each. With a hop and a skip she raced home.

"Mommy, Mommy! See what I've brought you!" Ruthie ran quickly to where mommy sat.

"Oh, honey, they're beautiful! Who gave them to you?" questioned mommy with a happy smile.

"Nobody; I just picked them from a lady's house," answered Ruthie. "Don't

you just love these tulips?"

"Ruthie," said mommy sadly, "that's stealing; and the Bible tells us we must not take other people's things."

"But, Mommy!" protested Ruthie, "she had ever so many, and we don't have a single flower in our yard!"

"I know, Ruthie, but it's wrong to steal, no matter how many she has. Come on, dear, we'll go see the lady and tell her you're sorry."

Ruthie's feet dragged slowly as they walked. All too soon they were at the tulip lady's house. Mommy knocked and a kind-faced lady opened the door.

"May I help you?"

Mommy just stood there looking at Ruthie. Ruthie just stood there looking at the yellow, red, and white tulips in her hand. Then slowly and sadly she held out the tulips.

"I'm sorry I picked your tulips. They are so pretty and I didn't mean to steal!" Tears ran down her face. The lady listened with surprise. Then she put her arms around the sad little girl, wiped her tears away, and said kindly, "Of course you didn't, dear, and I'm so glad you told me. I want you to have your very own tulips, so if you'll stop to see me in a few weeks I'll give you some bulbs that will grow into beautiful tulips."

Ruthie stared, astonished. Then, clapping her hands, she whirled around and around singing, "My very own tulips, just for me!"

and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. And he answered and said, . . . I know you not." Here's the clue: it's too late for introductions when Jesus comes! "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." The enemy has been constantly playing a tune that's worn out to absurdity—the "second chance" theory, which reasons: "There'll be time when the smoke begins to rise. There'll still be time then!" But at that time the devil will beat us on our heads with our own despicable motives: "You're coming now? What a wretch you are! You've had no time for Him when things were easy. You're not coming from love; you're scared! *You're coming from fear!* God can't accept you now!" And he'll capitalize on our fears.

God Is Rich in Mercy

But right here I'd like to change the illustration from the human heart of the rich old man to the divine heart of the God of heaven, who is rich in mercy. I'd like to remind you that God has demonstrated in history His acceptance of and love for anyone who comes for whatever reason! In fact, many people, if not most, have come to Christ initially because of some selfish motive. But it's a beautiful fact that the heavenly Father is willing to accept us just as we are.

So let us continue the story of the rich old man. His ten children come and begin taking care of him. They massage his back, they bring the oil and the spices, they attend his every need. It's breakfast and dinner and supper in bed. Day and night they sit with him . . . with their eyes on the will over on the night stand. But instead of condemning their terrible motives, he looks at them and says, "Oh, it's so wonderful to have you here! I've longed for the day when you would come. And even though I'm on my deathbed, I'm glad you've come. I love you all so much."

And when that message of love begins to penetrate those weak and miserly hearts, the children would either have to leave town or find themselves down on the floor, banging their heads on the hard wood, wondering what was wrong with them, wondering how they could have spurned and neglected a loving father. They'd say either, "Our father is naive and stupid" or "He must really love us and always did love us and always will love us." This is the picture, as long as time remains, of the great God of heaven!

So I come to God. Although my motives may be terrible, I realize the love, mercy, and compassion of God, who says, "I know. I'll accept you just as you are." It's love that begets love. God's love, which accepts people who are afraid and panicky and come from wrong reasons, works a response of love in our own hearts. I'm thankful for a God like that, aren't you?

How do I become one of the wise maidens in the parable? I respond to the love of my kind Father. I yield to the working of the Holy Spirit on my inward man. I seek to know God as my personal friend. I study His character. I hold personal communion with Him. I enter into fellowship with Christ.

I invite you to take your attention away from the plunging stock market, and from everything else that involves material gain and temporal wants, and direct it to life where it really counts with God. □



Physician—Liability or Right Arm of the Third Angel's Message?

The physician is a vital member
of the witnessing team,
a team that cannot be truly effective
without his input.

By JOHN E. HODGKIN

THE PHYSICIAN IS AT TIMES acclaimed for being an educated professional who is concerned, loving, understanding, tireless, and long-suffering. Well recognized is the physician's ability to outline appropriate therapy that will reverse disease, and to provide information that will help to maintain good health and prevent or delay the onset of disabling illness.

At the same time, however, physicians are accused of being greedy, selfish, and, in fact, a hazard to society. In a recent editorial in the REVIEW, entitled "Are the 'Stones' Crying Out?" (November 25, 1975), the contribution of physicians today was questioned. In summarizing the message of a new book by Ivan Illich, *Medical Nemesis: The Expropriation of Health*, Columnist Victor Cohn was quoted as saying, "'The medical establishment has become a major threat to health'—'the doctors are making us sick'—the doctors are *likelier* to kill than cure us.'" Although there are no statistics to support this allegation, it seems timely to reevaluate the role of the physician in accomplishing the mission of the church.

Health Messages

Those health principles required to maintain optimal health have been adequately presented through Ellen G. White's messages to the church. Guidelines dealing with proper diet, the need for adequate water intake, importance of a proper balance of rest and exercise, and relationship of mental health to disease are convincingly presented. If these guidelines were properly followed many illnesses would be prevented or their onset certainly delayed.

The suggestion is sometimes made that if the physician would spend more time "preaching" the health message he would not have to spend so much time treating patients, since disease would be prevented. Unfortunately,

John E. Hodgkin, M.D., is an assistant professor of medicine and chief of the section of medical chest diseases at Loma Linda University, Loma Linda, California.

most people lack the interest or are unwilling to listen to a presentation of proper health principles unless they are impressed with the need for changing their life styles. In the majority of cases it is only after the onset of symptoms or signs of illness that individuals become interested in changing detrimental habits. Christ, the Great Physician, recognized society's apathy toward useful concepts that would promote well-being, and thus developed a model for reaching people, which we should emulate. Ellen White states that "the Saviour devoted more time and labor to healing the afflicted of their maladies, than to preaching. His last injunction to His apostles, His representatives on earth, was to lay hands on the sick that they might recover. . . . When the suffering body has been relieved, and you have shown a lively interest in the afflicted, the heart is opened, and you can pour in the heavenly balm."—*Counsels on Health*, p. 34.

Mrs. White suggests that an "entering wedge" is often needed in order to proclaim those health principles we value. She also indicates that the physician has a unique opportunity to minister to the world. "I am intensely interested in the education of medical students as missionaries. This is the very means of introducing the truth where otherwise it would not find an entrance. I can see in the Lord's providence that the medical missionary work is to be a great entering wedge, whereby the diseased soul may be reached. . . . Jesus Christ was in every sense of the word a missionary of the highest type, and combined with His missionary work that of the Great Physician, healing all manner of diseases."—*Ibid.*, p. 535.

The Physician a Health Educator

Those Christian workers who minister throughout the world are handicapped if they do not understand the normal function of the human body and are unable to help relieve suffering and reverse disease. "Missionaries are not really complete in their education unless they have a knowledge of how to treat the sick and suffering. . . . Had they understood how to treat the ailments of the body, and how to study from cause to effect, they could, through their intelligent knowledge of the human body and how to treat its maladies, have reached many darkened minds that otherwise they could not approach."—*Ibid.*, p. 536.

The Christian physician, however, must not become so preoccupied with the treatment of disease that health education is neglected. There are many who are receptive to health education, so community health talks on such topics as the hazards of smoking, importance of exercise, detrimental aspects of obesity, damaging effects of alcoholism, and principles of proper nutrition should be presented. "Our physicians should be wise educators, warning all against self-indulgence, and showing that abstinence from the things that God has prohibited is the only way to prevent ruin of body and mind."—*Ibid.*, p. 135.

The health educator must be careful to avoid the suggestion that following proper health principles will be totally effective in preventing disease. Centuries of sinful, degenerative heredity, stress, and existence in a polluted world result in disease in spite of adherence to proper health principles. There is no question, however,

that careful attention to healthful living will help prevent certain diseases or at least delay their onset, resulting in an improved quality of life.

The physician must keep in mind that a medical practice based on sound scientific principles is crucial to being an effective worker. Unless he continually strives to acquire knowledge, his practice will bring dishonor to the Lord. In *The Ministry of Healing*, Ellen White states: "The physician who desires to be an acceptable co-worker with Christ will strive to become efficient in every feature of his work. He will study diligently, that he may be well qualified for the responsibilities of his profession, and will constantly endeavor to reach a higher standard, seeking for increased knowledge, greater skill, and deeper discernment. Every physician should realize that he who does weak, inefficient work is not only doing injury to the sick, but is also doing injustice to his fellow physicians. The physician who is satisfied with a low standard of skill and knowledge not only belittles the medical profession, but does dishonor to Christ, the Chief Physician."—Page 116.

The Christian physician should be continually alert to opportunities to witness. Mrs. White says, "There is no missionary field more important than that occupied by the faithful, God-fearing physician. . . . He should not listen to the suggestion that it is dangerous to speak of their eternal interests to those whose lives are in peril, lest it should make them worse; for in nine cases out of ten the knowledge of a sin-pardoning Saviour would make them better both in mind and body."—*Testimonies*, vol. 5, pp. 448, 449.

At times the question is raised as to whether the physician is essential to the mission work of the church. Ellen White's viewpoint is clear on this issue. "I have been surprised at being asked by physicians if I did not think it would be more pleasing to God for them to give

up their medical practice and enter the ministry. I am prepared to answer such an inquirer: If you are a Christian and a competent physician, you are qualified to do tenfold more good as a missionary for God than if you were to go forth merely as a preacher of the word."—*Counsels on Health*, pp. 503, 504.

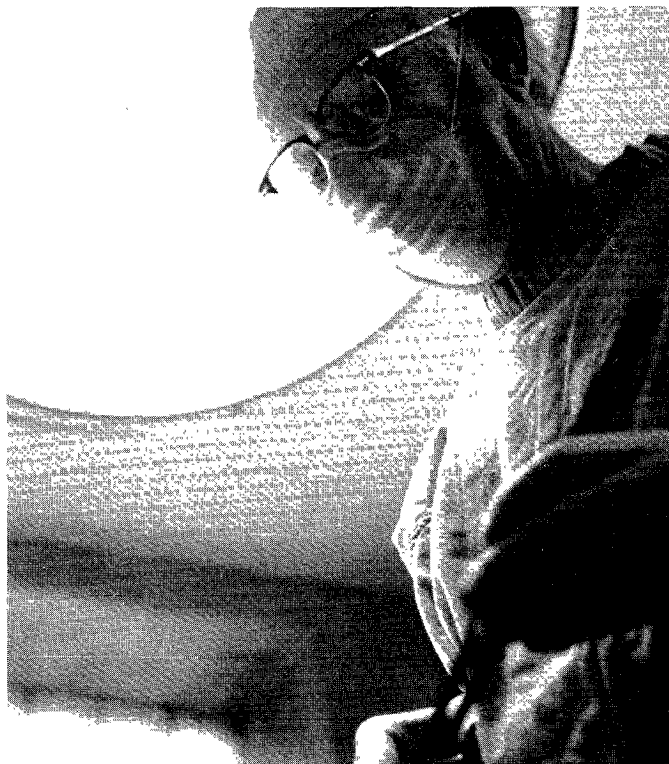
It is important to bear in mind that physicians are only part of the health-witnessing team. Nonphysician health educators can play a vital role in outlining proper health practices for the general public and can be instrumental in screening for evidences of disease, thus alerting those who are unaware of a predisposition to or existence of a medical illness. In order to be effectual in their community, however, they must not work in isolation from the physicians. Nurses, respiratory therapists, physical therapists, occupational therapists, dietitians, and other allied health professionals are all valuable members of the health-care team. They too must constantly search for opportunities to proclaim those principles that will lessen the likelihood of developing disease. It is crucial that these members of the medical team coordinate their efforts, since the team as a whole can be far more productive than its members can be as individuals.

Work Closely With Ministers

In order for physicians to help achieve the mission of the church they must learn to work closely with ministers. Unless ministers and physicians cooperate in presenting the good news of salvation, neither group can be fully successful. "Again and again I have been instructed that the medical missionary work is to bear the same relation to the work of the third angel's message that the arm and hand bear to the body. Under the direction of the divine Head they are to work unitedly in preparing the way for the coming of Christ. The right arm of the body of truth is to be constantly active, constantly at work, and God will strengthen it. But it is not to be made the body. At the same time the body is not to say to the arm, 'I have no need of thee.' The body has need of the arm in order to do active, aggressive work. Both have their appointed work, and each will suffer great loss if worked independently of the other."—*Ibid.*, p. 513.

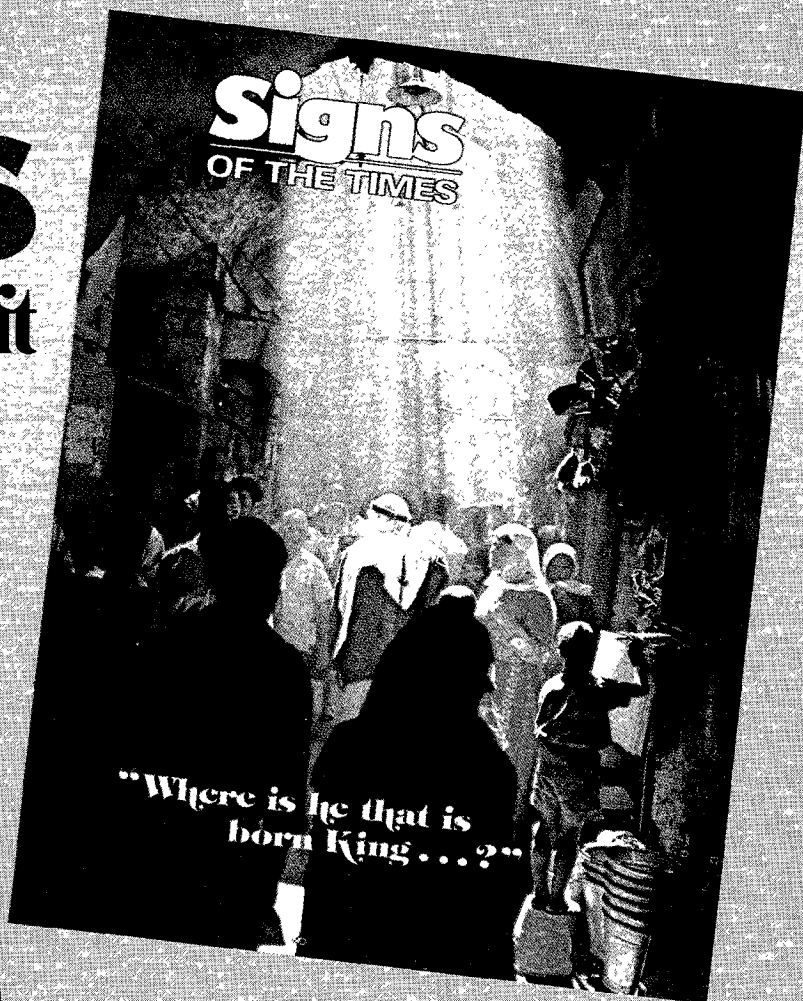
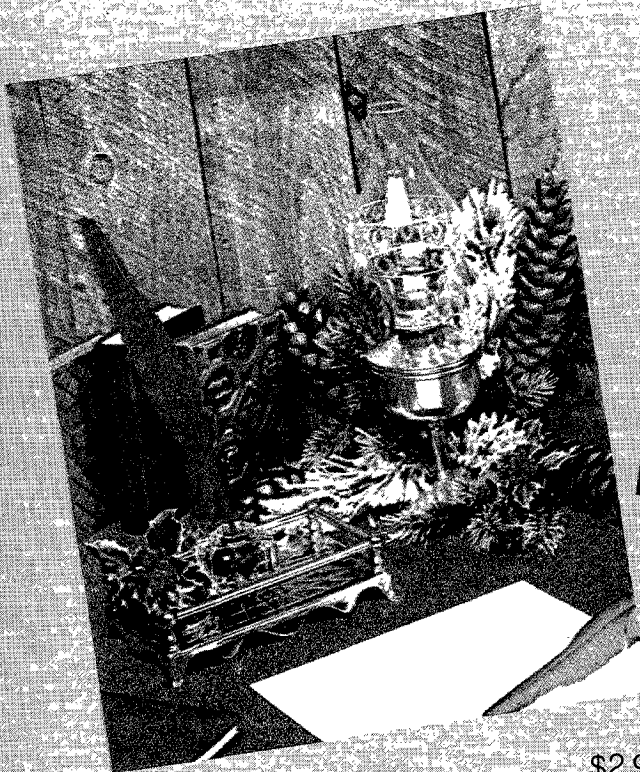
Are Christian physicians a liability to society and to the mission of the church? I think not. The physician is a vital member of the witnessing team, a team that cannot be truly effective without his input. However, he must ever keep in mind that it is only through reliance on and continuing communication with God that he can be successful. Ellen White states: "Many are lauded as skillful men in their profession who scorn the thought that they need to rely upon Christ for wisdom in their work. But if these men who trust in their knowledge of science were illuminated by the light of heaven, to how much greater excellence might they attain! How much stronger would be their powers! With how much greater confidence could they undertake difficult cases! The man who is closely connected with the Great Physician has the resources of heaven and earth at his command, and he can work with a wisdom, an unerring precision, that the godless man cannot possess."—*Counsels to Teachers*, p. 486.

May each of us serve God in his own professional calling, so that as happy, dynamic Christians we may together hasten the Lord's return. □



Signs

as a Christmas Gift



A SIGNS subscription makes an ideal gift for relatives or friends. A gift card (pictured here) will be sent to recipients upon request. Then each month throughout 1978 SIGNS will be sent. Take advantage of this special Christmas price of only \$2.95. in the U.S.A. Add \$1.00 a year for each subscription to other countries.

Please send subscription of SIGNS for one year to:

Name _____

Address _____

State (Province) _____ Zip _____

Additional subscriptions may be ordered on separate Sheet. ☐ Indicate if you wish a gift card sent announcing your name as donor. Give remittance and order to: your church lay activities secretary, or your Adventist Book Center.

(R-77)

Recognizing a Finished Work

I READ with interest the comments of Dr. H. C. Mattison on "When Will the Work Be 'Finished'?" in the March 31, 1977, REVIEW AND HERALD.

It is helpful to place Dr. Mattison's main points alongside certain comments of Ellen White about the subject, as follows:

1. "We cannot define a 'finished' work."

"It [the coming of the Lord] will not tarry past the time that the message is borne to all nations."—*Evangelism*, p. 697.

To me, this says that the work of the church militant will be finished when the message is borne to all nations.

2. "It is inappropriate for us to say that finishing the work is the reaching of every person" with the message of the knowledge of salvation or the communicating of the gospel to all the world.

"It is the privilege of every Christian, not only to look for, but to hasten the coming of our Lord Jesus Christ. Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last harvest would be ripened, and Christ would come to gather the precious grain."—*Testimonies*, vol. 8, pp. 22, 23.

Ellen White's reference to the sowing of the seed in all the world and the ripening of the harvest clearly indicates that communicating the gospel to all people of the world is equivalent to finishing the work.

3. *The attempt to finish the work is not an appropriate human undertaking, and the church cannot do anything to trigger or cause the return of Jesus.*

"By giving the gospel to the world it is in our power to hasten our Lord's return. We are not only to look for but to hasten the coming of the day of God. Had the

church of Christ done her appointed work as the Lord ordained, the whole world would before this have been warned, and the Lord Jesus would have come."—*The Desire of Ages*, pp. 633, 634.

God is telling us that His people do have the task of hastening the coming of the Lord by doing the appointed work the Lord has ordained for the church, namely, carrying the good news of salvation to the whole world. Inasmuch as the church has not fulfilled the expectations of the Lord His coming has been delayed.

4. *There is no scripture which commands the church to finish the work.*

Dr. Mattison makes much of his judgment that Matthew 24 is descriptive of the events that precede the coming of Jesus, and that it is not injunctive. Dr. Mattison says it is significant that the Great Commission (Matt. 28:18-21) is in a different chapter of Matthew.

When Matthew wrote his Gospel, there were no chapter divisions in it. His entire Gospel was a progression of thought relative to the work of Jesus culminating in His charge to the church to proclaim the good news of the salvation He provided to all the world. Matthew 24 and 28 are connected in theme, and it is not good Biblical exegesis to separate this theme merely because late technical devices separate Biblical books into sections to facilitate the finding of passages—a practice developed by printers for convenience several hundred years ago.

The Seventh-day Adventist position on Bible interpretation has always been that we compare scripture with scripture to discern God's message to His people. These two passages are within the same Gospel, and it is artificial to build up a wall between the description of events to precede the

coming of Jesus and the command that Jesus has given to carry the gospel to all the world.

The Scriptures indicate that the church is to preach the gospel to all the world before the Lord returns. Let us remember the words of Ellen White previously quoted: "By giving the gospel to the world it is in our power to hasten our Lord's return."

5. *Dr. Mattison sums up his argument in these words: "Jesus will come the second time as He came the first time, when the fullness of time is come." He is making reference to the words of Paul in Galatians 4:4, 5 relative to the first coming of Jesus: "But when the fullness of the time was come, God sent forth his Son, . . . to redeem them that were under the law."*

The first coming of Jesus was determined by the "fulness of time" of Bible prophecy; God had said that the Messiah would not begin His work until 69 prophetic weeks had been fulfilled and that the Messiah would perform His ministry during the first half of the seventieth week (Dan. 9:24-26). This latter we understand to include the years A.D. 27 to A.D. 31. Of this prophetic time period, Ellen White stated, "God's purposes know no haste and no delay."—*Ibid.*, p. 32. The first coming of Christ could not have taken place until the prophetic time period of Daniel 9 had been fulfilled.

It is not proper exegesis to apply these words of Paul to the second coming of Christ, for the last prophetic time period—that of the 2300 prophetic days—ended in 1844. After that inspiration declares, "that there should be time no longer" (Rev. 10:6). The fullness of prophetic time, relative to the Second Coming, had come. Any extension of time on the earth following that period was made by the heavenly Father in His wisdom and His long-suffering, for He was "not willing that any should perish, but that all should come to repentance"

(2 Peter 3:9). Accordingly, God has urged the church to hasten its work of communicating the gospel to all the world, that its inhabitants might have the opportunity to be saved. The church has not fulfilled her responsibility as she should have. It was the intent of the 1976 Annual Council action to encourage the church to arise and fulfill her task. Of the responsibility of the church to lay wise plans and to seek spiritual conditions in the church that will enable her to witness effectively, Ellen White has written the following:

"Had Adventists, after the great disappointment in 1844, held fast the faith, and followed on unitedly in the opening providence of God, . . . the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this to receive His people to their reward. . . . Had the whole Adventist body united upon the commandments of God and the faith of Jesus, how widely different would have been our history! . . .

"For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. It is the unbelief, the worldliness, unconsecration, and strife among the Lord's professed people that have kept us in this world of sin and sorrow so many years."—*Selected Messages*, book 1, pp. 68, 69.

All of us ought to reflect seriously on the following words of admonition to us:

"We may have to remain here in this world because of insubordination many more years, as did the children of Israel; but for Christ's sake, His people should not add sin to sin by charging God with the consequence of their own wrong course of action."—*Evangelism*, p. 696.

RICHARD HAMMILL
Takoma Park, Maryland

The High Price of Prejudice

With all of present-day education
and enlightenment, prejudice
is far from being wiped out.

By J. R. SPANGLER

RACIAL AND ETHNIC PREJUDICE may supply us with prepackaged opinions and ready-made labels for other people, but the cost is high. In Christ's day, both Jews and Samaritans were indulging in this expensive practice. Through centuries of hostility, rooted in imagined and real slights, snubbings, competition, and outright violence, these two groups of people kept their distance. In actuality, however, they held many similar beliefs and practices. Both accepted Moses' writings and treasured sacred copies of his five books, and both worshiped in temples dedicated to Jehovah. Both believed in a coming Messiah. However, each group avoided contact with the other whenever possible, outside of market transactions.

In the time of Jesus, most Jews traveling north from Jerusalem to Galilee refused to set foot on the intervening Samaritan territory, and would even detour across the Jordan River. Thus Ellen White observes, "A Jew would not borrow from a Samaritan, nor receive a kindness, not even a morsel of bread or a cup of water. The disciples, in buying food, were acting in harmony with

J. R. Spangler is editor of The Ministry magazine.

the custom of their nation. But beyond this they did not go. To ask a favor of the Samaritans, or in any way seek to benefit them, did not enter into the thought of even Christ's disciples."—*The Desire of Ages*, p. 183. Not so with Jesus; He did not bypass Samaria. One day when thirsty He sat near Jacob's well to wait for someone to draw water. A woman came to get water, and He asked her gently, "Give me to drink" (John 4:7).

I have often wondered what made the woman sure Jesus was a Jew. John simply says she asked, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?" (verse 9). At Nablus, near the site of Jacob's well, I have talked to some of the few remaining Samaritans and photographed them. Although they have not married outside their group through most of their history, in their features and skin color they certainly do not differ noticeably from Jews. Yet "the woman saw that Jesus was a Jew."—*Ibid.*, p. 184. What did she see—a difference in His dress or perhaps in His dialect? At any rate she knew; and He, of course, knew what she was. More than that, both were aware of the deep feelings of prejudice that existed between the two groups.

Prejudice is something anyone, whether a member of a minority or of a majority, can have. Not only are people born with predispositions toward sin and against righteousness, but as they learn to walk and talk they develop other prejudices of many sorts, often reflecting the attitudes prevalent in their families or social groups. Some develop more intolerant attitudes than do others. Those who are converted to Christ and make progress in the Christian pathway have the strongest incentives to discard feelings of superiority and to accept others as children of God.

Because prejudice restricts clear thinking and opinions, it is really a form of bondage. Today much of the world trusts to inbred prejudices and hatreds to guide its treatment of others. With all of present-day education and enlightenment, prejudice is far from being wiped out. *The Desire of Ages* surprises us with this statement: "Prejudice is even stronger in the hearts of men now than in Christ's day."—Page 587.

Jesus' excursion with the disciples into Samaria was

The Altar of Prayer

By MONT HURST

"And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it." Isaiah 30:21.

An altar may be a special place in the home, at work, in the car, or in some spot we have set aside for special communion with God. We can live in the atmosphere of praise, no matter where we are. Elijah's sacrifice on Mount Carmel illustrates the importance of keeping altars in good condition. The Old Testament mentions many altars where special praises and sacrifices were sent up to God.

There is always the danger of allowing our personal altars to suffer from the ravages of the world and its evil influences. Many frustrations and defeats can be traced

to broken and neglected altars. We must refurbish them by praise, and prayer, and by the determination to serve God and to be more effective witnesses to the saving grace of our Lord and Saviour Jesus Christ.

Have you examined your special altar of prayer lately? Is it in good condition? Do you actually feel God's nearness when you are at your altar? These questions merit careful consideration. Our personal altars should always glow with the presence and power of God.

Heavenly Father, keep me aware of my need of an altar.

His first major training session for His disciples in the art of overcoming prejudice. It was also His first major attempt to help people in a minority group to eliminate prejudice from their hearts, as well. It is a beautiful and significant story. A member of a minority group and people belonging to a majority group were for the first time being brought together in the presence of the Son of God.

Jesus' main objective in talking to the Samaritan woman and others she might influence was to dispense the water of life. He made it clear to His disciples that the gospel is supreme, and its progress should be their chief concern. His dealings with the Samaritans clearly teach us, who bear the water of life for Him, that we must not permit prejudicial attitudes to limit the progress of the gospel. Anything that is allowed to do so will surely delay the accomplishment of His purposes. We handicap our church's outreach when we allow prejudice to dictate our actions toward others. We have sustained losses as a world, as a nation, and as a church because of prejudice, for discrimination has limited not only the freedom of

people to develop their true potential but also their attitude toward the God whom the church represents.

Jesus' tactful words at the well were designed to help the Samaritan woman overcome her prejudice against Jews. In speaking them, however, He did not compromise the claims of the gospel nor soft-pedal truth. When she referred to the longstanding disagreement over the place of worship, Jesus plainly declared, "Ye worship ye know not what: we know what we worship: for salvation is of the Jews" (verse 22). He was referring to the fact that the Samaritans' faith was corrupted with traces of idolatry and concern for external details, while the great truths of redemption had been committed to the Jews, among whom the Messiah would appear.

The Lord proceeded to lift the woman's mind above terms, concepts, or labels. He wanted her to understand that "the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him" (verse 23).

God is still seeking true worshipers today. He is trying to lift our minds above differences, above the concept

When You're Young By MIRIAM WOOD

God's Newspaper

LOOKING forward all week to hearing your pastor's Sabbath sermon is a terrific feeling. As Sabbath approaches, your anticipation builds; you don't even mind getting up Sabbath morning—in fact, you're determined to get there in plenty of time to find a parking place. (I always attend Sabbath school, and one dividend of that habit is that you're spared the last-minute parking struggle.) Through the introductory portions of the church service, you savor the fact that you will soon be hearing a stimulating, Biblical presentation that will give you something to think about all week long. Well, that's the way it is at my church.

This past week (from the point in time at which I'm writing) Dr. James Londis referred to the Bible as "God's Newspaper." Somehow this was a new idea to me. I'm an avid reader of a large metropolitan daily—wouldn't ever miss skimming through it, reading the editorials in depth, glancing at feature stories, and just generally keeping myself informed. I don't feel that I spend an

inordinate amount of time with the newspaper, but Dr. Londis gave me some uneasy moments when he asked how much time I, and all the other members of his church, are spending with "God's Newspaper."

If that is indeed a suitable analogy, then let's discuss it for a moment. I've mentioned the in-depth editorials. Certainly we'd have to agree that portions of the Bible are in-depth discussions of the plan of salvation, of the whole process by which a person puts on the robe of Christ's righteousness, of the way in which sin originated. Take the book of Job, for example. I could study that book for months and years and still find more to learn. God's Newspaper is inexhaustible where in-depth items are concerned, contrary to the daily newspaper, which is, after all, just that—"daily."

Another great interest of mine is current events. Perhaps one might be tempted to think at first that the Bible wouldn't have much to offer in this area. Just the contrary. The events of our own time are described in such vivid detail that you find

yourself exclaiming, "That's right! That's how it is!" With complete relevance, God's Newspaper delineates conditions and events and attitudes and outcomes. Notice that last word. Whereas a secular newspaper can deal with only probable outcomes, God deals with actual ones. The reader is not left in doubt. He has a certain and sure knowledge of the ultimate outcome.

Human interest is another newspaper area that I look for, because human nature in its many facets provides material for writing. The foibles of others, their truth-is-stranger-than-fiction actions, are never-ending sources of inspiration. But in that realm, what could ever surpass the celestial news? Just for starters, how about Samson? No matter how many times you hear the story, you're bound to be hit between the eyes with his utter, utter humanity—he epitomizes every young person from then until now who "knows better" than anyone else, but ends up, too often, eyeless in Gaza.

And that's only one. Elisha, and Elijah—fleeing from Jezebel—and David with his mad passions and abject repentances . . . well,

they're all there, and they're all human and they're all interesting.

The daily newspaper, when it's reliable and authoritative, provides an overall sociological mirror of the times. As I've been thinking of God's Newspaper I realize that it does the same thing. I gained all my early impressions of how life used to be in those long-ago times from the Bible and from lessons based on this Newspaper. The information has proved completely accurate, so that when in later years I took graduate courses in related subject areas, I found that I had a built-in store of knowledge about—well, the worship of Baal, for example. And about early sanitation, and marriage customs, and dietary habits, and clothing, et cetera.

Having thought about all this, I will have to adjust my schedule, as my pastor suggested, to spend more time with the utterly reliable Newspaper, even if it means spending less with the daily. And I'll be the gainer, not the loser.

See what I mean when I said that I look forward all week to hearing what Dr. Londis will say next Sabbath?

that some races and nationalities are superior to others, above jealousies and prejudices, to a grand and glorious experience of worshiping in spirit and truth. The central theme of the first angel's message is: "Worship Him." The Father actively seeks for true worshipers, and is willing to work wonders in the lives of those who respond. The Samaritan woman did respond, and her attitude changed as though by a miracle. Any person who permits God to have His way in the heart can similarly experience this freedom from the bondage of prejudice. E. E. Cleveland expresses it beautifully in his little book *The Middle Wall*: "The gospel has done its work. In the woman's sight the Jew has become a man. 'How can you, being a Jew' is changed to 'Come, see a man.' She has completed the cycle from racial intransigence to Christian love. No genuine Christian will settle for less."—Page 23.

We could wish that the disciples who witnessed Christ's unprejudiced, tactful approach to the Samaritan woman would have been as swift to comprehend as she was. We are told, "The stay of Jesus in Samaria was designed to be a blessing to His disciples, who were still under the influence of Jewish bigotry. They felt that loyalty to their own nation required them to cherish enmity toward the Samaritans. They wondered at the conduct of Jesus. They could not refuse to follow His example, and during the two days in Samaria, fidelity to Him kept their prejudices under control; yet in heart they were unreconciled. They were slow to learn that their contempt and hatred must give place to pity and sympathy. But after the Lord's ascension, His lessons came back to them with a new meaning."—*The Desire of Ages*, pp. 193, 194.

Evil Effects of Prejudice

We need today to grasp a new revelation of God's love. If we could really see the whole picture of sin and rebellion, beginning in heaven and continuing on earth, we could appreciate what God meant when He said He had known "good and evil" (Gen. 3:22). To be treated as an object and not as a person is a painful experience, and that is how God must have felt when Lucifer became jealous and turned the hearts of the angels against Him.

Man's inhumanity to man became such an expected part of human nature that Jesus had to come to the earth as a human being to show us what true humanity, our real

destiny, can be like. He witnessed the evil effects of prejudice at every step in His life, from the attempt of Herod to destroy Him as a babe to the taunts of the Pharisees and soldiers as He hung on the cross. Yet He had an answer for it.

Those who really search for Christ's way "in spirit and in truth" will experience this revelation. It will not only free them individually from the shackles of racial and ethnic prejudice but will greatly enhance their service to the church. When enough people see Him in His true beauty, minority church members will not feel forced to protest their racial pride and press for recognition, nor will there be "advantaged" segments of the church that strive to ensure their privileged position. All will view each other as individual children of the same Father and deserving of equal love and regard.

Price of Prejudice Too High

The price of prejudice has been too high—for the kingdom of God and for the church. We cannot afford it now, for it is a major obstacle to the progress of the gospel. Whether it be prejudice springing from resentment or from pride, may God help us to see it for what it is, and conquer it. When we do away with it in our hearts and our institutions, we can begin to get on with the real business of proclaiming the gospel to the world.

It often happens, unfortunately, that our feelings tell us we are *right* in denying others their potential for growth and service for Christ. We must be especially on guard against these feelings, for they come from other sources than the Spirit of Christ. What we need to do is cultivate every bit of capacity with which we have been endowed to love God and our fellow Christians. We dare not permit anything to destroy that capacity.

Our only safety is in looking unto Jesus. Study His handling of human relations. Watch with Him in prayer for unity among His people. Look at Him on the cross, a victim of prejudice-distorted "righteous" Pharisaism. Make certain on a daily basis that we are fully committed to Him. In *Don Quixote*, Cervantes expresses the thought that people have two inalienable rights: sovereignty in their home and exclusivity in their marriage. I would like to add a third, expressed not by Cervantes but by God. He says, "Son, give me thine heart" (Prov. 23:26). This is God's inalienable right—to possess our lives. To deny Him this is to deny the very basis of life itself. In accepting His supremacy in our lives we do not lose, but gain. We become His sons and daughters, with rights and privileges that are guaranteed to us forever.

When our Lord cried out upon the cross, "It is finished," He proclaimed the ultimate end of inhumanity. He makes men truly *human*, not by force, but by His love. And that love is the defeat of prejudice. Prejudice is now destined to be forever wiped from the universe. Love will be enthroned. None will ever dispute God's reign over the heart of mankind, for that reign was purchased by the blood of His Son. "I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). All will agree that the price of prejudice was far too high.

Can we look with unwavering gaze at that uplifted cross and let it neutralize the poison of prejudice while it draws us to Him? Perhaps we can then be a help and not a hindrance to men and women who also want to look.

Autumn Concert

By DOROTHY MAY ZIMMERLY

The maple leaves are dancing
In their graceful, dainty way;
Sir Wind conducts the music
As they frolic and they sway.

They never dance in silence—
In an effort to inspire,
Each leaf serves as a member
In an a cappella choir.

Devotions and a Mother's Busy Schedule

By CINDY GRAMS TUTSCH

If you wait until you feel like studying the Bible you'll have
an on-again, off-again devotional experience.

"NONE BUT THOSE WHO HAVE FORTIFIED the mind with the truths of the Bible will stand through the last great conflict."—*The Great Controversy*, pp. 593, 594.

Being the mother of three preschoolers, I know what it's like to try to squeeze personal devotions into a crowded schedule. Chances are, you are a busy person too. How do busy people find time to fortify their minds with Bible truths?

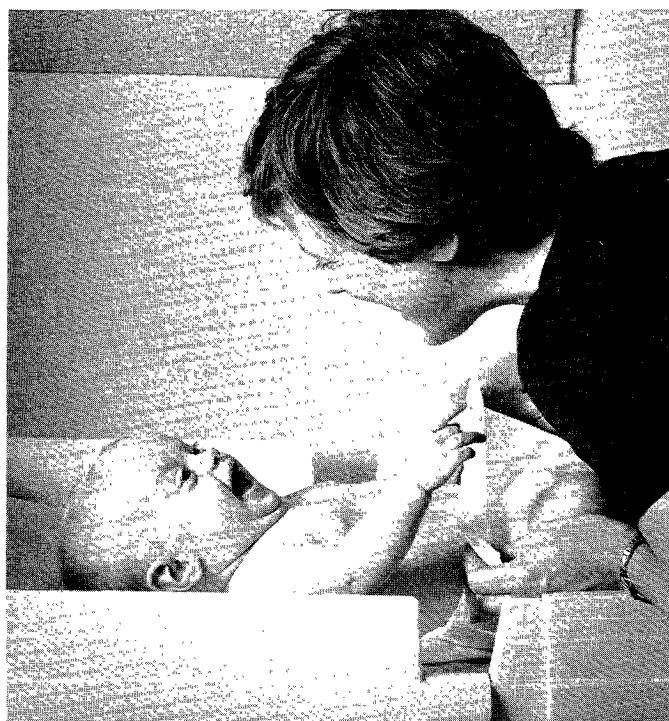
First of all, I've found that squeezing in personal devotions just doesn't work. They're either squeezed out or reduced to a few hurried moments at the end of the day. Solution? I added personal devotions to my schedule at a time when I'm almost never interrupted and when I'm wide-awake! For me that means absolutely no other reading, no matter how meritorious, until my devotions have received my best attentions.

Does that sound legalistic? "Whew, I've finally finished that Bible reading; good for me!" It's not. If you wait until you feel like studying the Bible you'll have an on-again, off-again devotional experience, as I can sadly testify. It is our privilege to choose that with which we will fill our minds. Then when we ask Christ to give us the strength to carry out our choice, victory will be ours (see *In Heavenly Places*, p. 129; *Testimonies*, vol. 4, pp. 32, 33).

Cindy Grams Tutsch is a homemaker living in New Braintree, Massachusetts.

But what about the rest of the day? Now that we've had our study, meditation, and prayer, are we safe to do our own thing? The principle of stewardship is applicable here. The tithe is God's, and we wouldn't think of robbing God. However, we will also be required to give account for the rest of our money. Thus, as one portion of our day belongs to God in a special way, we must also use carefully the remaining hours. I've found that I can quickly wipe out the good impressions of an hour of Bible study with the excitement or trivia of a condensed book or situation comedy. The loss is incalculable.

Unfortunately, I've found that when I try to think pure, uplifting thoughts or meditate on the life of Christ as I go about my work, my thoughts wander after about the first mental paragraph. To discipline my wandering mind, I've hung my favorite Bible texts and Spirit of Prophecy quotations on kitchen cupboards and bathroom walls. The *Review* cover featuring a prayer found on page 474 of *The Ministry of Healing* was so meaningful to me



that I decoupage it to our shower wall! Bread making, meal preparation, or floor scrubbing is an ideal time for me to listen to sermon tapes. (One couple I know listens to Elder Venden every morning and evening while commuting to work. The 30-minute round trip finishes a tape nicely!)

I'll warn you, though, if you're used to ironing with one eye on your favorite soap opera, you'll find listening to tapes a choice you won't make without soliciting help from Heaven. With Paul, we must "die daily" to natural desires, but fortunately, the first "death" is the most painful. After that, each choice to make Philippians 4:8 our daily censor is easier. What could be more wonderful than the promise that as we cooperate with Christ and reflect His life, His choices become our choices! (See *The Desire of Ages*, p. 668.)

One note of caution: never, never neglect your children, even for such a worthy project as listening to the Word on tape! One Sunday afternoon my neighbor interrupted my reading of *Child Guidance* to tell me kindly that my child had a behavior problem outside. This was due to unsupervised playtime. Don't you make the same mistake!

Singing can also be a devotional experience (*Education*, p. 168). I keep my mini-hymnal near our rocking chair. How many times the toddlers' restless spirits—and my own—have been soothed by the "good news" in song. I'm no soloist, but the children don't know it and often join the "joyful noise unto the Lord."

I've found really stirring messages in some of the lesser-known hymns. In the familiar hymns, sometimes the second or third stanza contains just the comfort or admonition I need. Some of my favorites are "Not I, but Christ," "Live Out Thy Life Within Me," "Take Time to Be Holy," "Lord, for Tomorrow and Its Needs," and "My Jesus, as Thou Wilt." Check in the Metrical Index of Tunes in *The Church Hymnal* to see whether your favorite lyrics are compatible with a favorite melody. Sometimes the change of tunes helps us sing less mechanically, making the oft-repeated lyrics come alive.

There are many ways to "study to shew thyself approved unto God, a workman that needed not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). God is ever ready to cooperate with those who choose to learn of Him. Let's make the effort, starting today. □

Especially for Women By BETTY HOLBROOK

Trying to Love?

"LOVE IS a learned response," says one author. It's something you practice until it becomes "doing what comes naturally." Today I read what seems to be a very different concept.

"We need not begin by trying to love one another."—*Testimonies*, vol. 7, p. 266. The longer I think about that statement the more sense it makes. How often we try to "manufacture" love in saying just the right thing, in doing something thoughtful, only to find it all very empty.

So, we don't need to "say" and "do"? Yes, of course we do, but "saying" and "doing" are the cart that follows the horse—not the horse itself. That same perceptive author goes on and gives us the secret: "The love of Christ in the heart is what is needed. When self is submerged in Christ, true love springs forth spontaneously."

Love isn't a do-it-yourself thing after all. It's getting to know Christ so intimately that we begin acting and talking as He did. It's learning to love Him, to feel so

overwhelmingly grateful to Him that we joyfully love those He loves (which includes everyone).

A big order? An impossible one if we're back on the do-it-yourself theme.

The lawyer approached Jesus and asked Him which of the ten was the first commandment of all. Jesus' answer was simple and direct: the first is to love God with all our heart, soul, mind, and strength. The second is to love our neighbor as ourselves. Neither commandment can stand alone, but neither are they interchangeable. There is no way we can love our neighbor without first knowing and loving God, but if we really love God we will also love our neighbor—as ourselves.

"You don't need to know all these things (meaning how to communicate better, how to settle conflict in the family, et cetera) if you know the Message," mused a husband not long ago.

In a sense, we agree, but too many of us haven't sorted out the difference between "knowing" and "living." We know on a super-

ficial level, may even be able to defend our beliefs with all the right texts. The Pharisees and the Sadducees were adept at that too. Theological fine points can be a very neat and pious way of avoiding a deep personal commitment. Living the gospel, though, isn't a doctrinal defense or an involved theological discussion. It is a matter of forgetting our own egos, our own importance, our own insecurities, long enough to see and hear the needs of others.

Love Is a Verb

Too often we think of love merely as a noun—something we are going to get. And we do need that sense of being loved—by God and by other human beings. God wouldn't have given us the ability to love if we didn't need to receive love.

But love is also a verb. It is active giving, something we choose to do. As someone else described it, it's choosing to keep love in forward gear when everything seems to have gone into reverse.

There is no shortcut to keeping that love growing. It takes time to build any meaningful relationship, even giving up some of our

"hallowed" time-fillers. We need time to think about Jesus, His mission on earth, and what it means to us. Angels marvel, they stand in awe and amazement at His gift to us, but we flick the TV control to see what's new, spend days shopping for the latest fashions, or hours dreaming up innovative ways to entertain guests at dinner.

Jon Tal Murphree, in his book *When God Says You're O.K.*, describes real love: "The greatest love act ever witnessed took place on a hill called Calvary. In that act of love I cannot discover a visionary, romantic sentimentality, but I see the most dangerous, most daring, most costly love in world history. Jesus was not the helpless victim of a love that possessed Him; He was the voluntary victim of a love He had chosen. . . . It includes a reckless abandonment of self-interests in the nitty-gritty of life and a willingness to sacrifice for the interests of the loved. Authentic love is tough!"—Page 121.

When we grasp that kind of love there'll be nothing artificial about it. It will be spontaneous, exhaustless, no strings attached.



A Dream of Three Angels

The story of how Kawahine Kiikane
found Christ.

By CHARLES W. HARTWICK

WHILE I WAS SERVING AS MISSION director on the island of Hawaii and as pastor of the Hilo church, a Hawaiian woman had an experience that emphasizes the importance of God's last warning message to the world.

Kawahine Kiikane, who was 78 years old, lived with her granddaughter, Mrs. Hiapo, and her family. She was a genuine Hawaiian and spoke only Hawaiian. She gave me a stone ax her ancestors had used to hollow out logs for outrigger canoes for their trip to Hawaii from the islands of Polynesia.

She was a professional priestess kahunist. In early Hawaiian history there were many branches of skilled kahunas: priests of idol making, boat building, volcanoes, fishermen, weather prophets, and even of medical practice by the use of herbs and poisons.

Satan used these kahunists to further his nefarious work. Anyone with an enemy he wished to liquidate would pay the kahunist to pray for his death. If the enemy didn't die, the kahunist would have him poisoned. Such was Kawahine Kiikane.

In 1934 I held a series of evangelistic meetings in a large tent in Hilo near where Kawahine lived. As a result of those meetings her granddaughter and her three daughters were baptized into the Hilo church. Later the husband and father was baptized. Mr. and Mrs. Hiapo were faithful Christians who practiced their faith. Morning and evening they conducted worship in their home.

Kawahine was addicted to plug-tobacco chewing. She bought it in large wooden boxes. The spirit that controlled her resented the family worship services. While the family was kneeling in prayer she would, in anger, pace the floor, cursing and swearing and spitting tobacco

Charles W. Hartwick is a minister living in Camino, California.



juice all over the floor. This went on for a number of months. Then something unusual happened.

One night God gave her a dream that profoundly impressed her. In the morning she said to Mrs. Hiapo, "I had a wonderful dream and I am sure that it has some meaning for me, but I don't understand it." Speaking in Hawaiian, she said, "I saw three angels flying in the sky, carrying scrolls. They had a message for me in those scrolls, and I saw your pastor standing by with an open Bible in his hands, and I was told that he had a message for me from that book." She added, "What do you suppose it means?"

Mrs. Hiapo understood the dream immediately and proceeded to give her a study on the three angels' messages of Revelation 14:6-12. Kawahine saw the meaning in it all and received a full series of Bible studies. She was thoroughly converted, gave up tobacco chewing, which she had carried on for many years, and stopped cursing and swearing. She joined the family in their worship and Sabbathkeeping.

Even though she couldn't understand my preaching in English, she attended Sabbath school and church services every Sabbath without fail. Speaking through Mrs. Hiapo, I asked her why she always came to church, since she couldn't understand what was being said. She replied, "I come because I believe God's truth, I feel God's presence, and I am in God's house."

I had been baptizing in the ocean, since we didn't have a baptistry in the church. Now we had a new baptistry installed, to the left of the rostrum, with water running through a tropical scene into the tank.

This particular Sabbath I led Kawahine Kiikane down into the baptistry. Before I could baptize her she clasped her hands together in an attitude of prayer, her lips moving as she looked up in prayer. Then she immersed

This colorful wall hanging of the three angels of Revelation 14:6-12 is displayed in the lobby of the Florida Hospital in Orlando. Twenty-eight feet long and six feet high, it weighs 300 pounds. It was commissioned in October, 1976, by the hospital's board of directors and executive officers, and was set in place February 15, 1977. Mr. and Mrs. LeRoy Wilce, of Los Angeles, California, designed the wall hanging, then carefully selected and hand-dyed the wool and hooked it on canvas. Bob Scott, Florida Hospital's executive vice-president, says he feels that the Wilces have ably captured the urgency of the three angels' messages in this decorative, thought-provoking wall hanging.

herself. I was taken off guard, but then baptized her according to the usual procedure. After the service I asked her what she was praying about. She answered, "I was asking God to forgive me for being such a hard-head."

After leaving the islands I attended a General Conference session in San Francisco. While there, I met Lawrence Skinner, who had followed me as pastor in Hilo, Hawaii. I asked him how it was with Kawahine. He said, "She was always faithful in church attendance and service until the day of her death."

The Meaning of Kawahine's Experience

Three things seem clear from this woman's experience: (1) Those who use tobacco can overcome the habit with God's help. (2) We should attend church services regardless of who the speaker may be, for God meets with us. We are in His presence, in His house. (3) The very fact that God gave a dream of the three angels' messages to this woman, to turn her away from her sins, reveals the importance that God attaches to these messages. □

State of Wicked Dead a Landmark Doctrine

Have you ever wondered why Seventh-day Adventists emphasize the doctrine of the state of the dead? Why is the “nonimmortality of the wicked” placed alongside such important landmarks as the Sabbath, the heavenly sanctuary, and the second coming of Christ (see *Counsels to Writers and Editors*, pp. 30, 31)?

First, there are millions who believe that there is life after death for everyone, whether righteous or wicked. Through the centuries men and women have been claiming that they have communicated with the dead. Even some Christians, who supposedly accept the authority of Scripture, believe in the immortality of the soul and on that basis try to make contact with the dead. But the Bible says, “The living know that they shall die: but the dead know not any thing, . . . neither have they any more a portion for ever in any thing that is done under the sun” (Eccl. 9:5, 6). It further says that in the end-time Satan will perform miracles (see 2 Thess. 2:9, 10). Ellen White says that evil angels will be permitted to bring before us the appearance of departed loved ones (see *The Great Controversy*, pp. 551-557).

As early as 1849, as well as in subsequent visions, Ellen White was shown that alleged communication with the dead would become more and more common, and Satan through spiritualism would imitate the work of

God. This delusion would spread, and all who base their belief on Scripture would have to contend with Satan and his evil angels face to face (see *Early Writings*, pp. 43, 59, 60, 87, 88).

To impress upon us the importance of taking a firm stand against spiritualism, God dramatized, through a vision, the true nature of this delusion. Ellen White saw a train traveling with the speed of light and was told that this typified the rapidity with which spiritualism was spreading. She says, “I fixed my eyes upon the train. It seemed that the whole world was on board, that there could not be one left. Said the angel, ‘They are binding in bundles ready to burn.’ Then he showed me the conductor, who appeared like a stately, fair person, whom all the passengers looked up to and revered. I was perplexed and asked my attending angel who it was. He said, ‘It is Satan. He is the conductor in the form of an angel of light. He has taken the world captive.’”—*Ibid.*, p. 88.

It is to prevent people in this terminal generation from being deceived and lost that God urges that in His last-day message the doctrine of the nonimmortality of the soul be given a prominent place. The issue will be between the authority of Scripture on the one hand and the authority of the evil spirits on the other; between our reliance on the plain statements of the Word of God and a reliance on the shades of meaning given to Scripture by evil angels impersonating the apostles and others (see *The Great Controversy*, p. 557).

Ellen White says: “The miracle-working power manifested through spiritualism will exert its influence against those who choose to obey God rather than men. Communications from the spirits will declare that God has sent them to convince the rejecters of Sunday of their error, affirming that the laws of the land should be obeyed as the law of God. They will lament the great wickedness in the world and second the testimony of religious teachers that the degraded state of morals is caused by the desecration of Sunday. Great will be the indignation excited against all who refuse to accept their testimony.”—*Ibid.*, pp. 590, 591.

Many Faces

Spiritualism has many faces. From Scripture we know that Satan was the first to promise eternal life to transgressors, when he said to Eve, “You will not die if you eat of the forbidden tree. You will be as gods and live forever” (see Gen. 3:1-5). This was the initial lie that has since grown into the concept of the natural immortality of the soul. Later this delusion mushroomed into various facets of the doctrine of hell. But the eternal suffering of the wicked in hellfire is a monstrous doctrine and is not at all Biblical. Such terms as “forever” and “everlasting” refer to the length of time something or someone lasts (see Jonah 1:17; 2:6; Jer. 17:27; Mal. 4:1) and not to burning without end. The preaching of an everlasting hell has turned many an honest inquirer away from a loving heavenly Father (see *The Great Controversy*, pp. 535-537).

Inspired Gems



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

Lawrence Davidson
Hawaiian Mission

- “He has showed you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?” (Micah 6:8, R.S.V.).
- “If you will seek the Lord and be converted every day; if you will of your own spiritual choice be free and joyous in God; if with gladness consent of heart to His gracious call you come wearing the yoke of Christ—the yoke of obedience and service—all your murmurings will be stilled, all your difficulties will be removed, and all the perplexing problems that now confront you will be solved.”—*Thoughts From the Mount of Blessing*, p. 101.

Other concepts of the immortality of the soul continue to flourish. One such idea is that each soul has had a previous existence, that presently it is imprisoned in the flesh, but at death it is released to return to its heavenly home. Not only were such fantasies taught in ancient Greece and Rome but they are found among the beliefs of modern Christian denominations. Preexistence in one form or another is fast becoming popular. Men and women are searching for something to give meaning to their lives. The age-old question "Am I really who I'm supposed to be?" is still the favorite search-game of Satan's delusion. He has initiated it and in its many forms is catching the unwary and unprepared. Paperbacks advocating this sort of nonsense are pouring from the presses.

Today there seems to be an unprecedented hunger for the supernatural, and Satan has suited his deceptions accordingly. The growing interest in astrology, the occult, and modern non-Biblical prophets is evident from

the kind of books flooding the market. Exorcism, demon-possession, and films such as *The Omen* and *The Anti-Christ* have attracted thousands. We hope that Seventh-day Adventists have enough sense not to expose themselves to this sort of thing as it appears on television or in the theater, no matter what their motive for viewing. To permit visual stimuli of this kind to imprint themselves on our brains is to take a most unnecessary risk.

Jesus said that many would be deceived by last-day delusions (see Matt. 24:11, 24). Because God knew the machinations that Satan would use to deceive the elect, in kindness and love for our spiritual safety He made this seemingly peripheral doctrine one of the landmarks of the Seventh-day Adventist Church. The importance of this subject may not be fully apparent now, but the time is not far distant when, in the face of empirical evidence to the contrary, our adherence to Scripture will be tested.

J. J. B.

Letters Continued from page 3

into one or the other of two categories. Some have very few friends and keep mostly to themselves. The others, who are moderately popular, seem to be attracted to youth who will *not* help them be better Christians. There are numerous Christian young people in public schools, but neither category of Adventist youth seems to fit in with them. I believe this is the way the devil would have it.

BEN J. KOEPKE
Greensboro, North Carolina

An Unconscionable Move

To those who ask whether I wish to move our college campuses out of the cities, I respond, No! The presence of city campuses are statements that Seventh-day Adventists empathize with the society found in urban communities. By being there, they are in effect saying, "I'm with you. I am here to find out what you are going through and help you know how to apply Christ to it."

Although I think that it would be wrong to have all our colleges situated in urban areas, to move the schools already there, and pay a staggering 100 million dollars to do so, is unconscionable. Not one cent should go into the empty philosophy that Adventists must necessarily take on a rustic quality to complement their message.

ULRICH DE SPRETTER
Howell, New Jersey

The Public Reads

A quick glance at book titles in nonfiction sections of bookstores shows that people are searching for and buying books that have answers to their questions about

eternal life, healthful living, successful marriage; books about strong faith and courage in sickness and adversity; and books about how God has changed the lives of some of the famous people in our day.

I'm sure many Adventists besides myself have read such books and could testify that our Adventist Book Centers have as good and even better books. As wonderful as our ABC's are, they are few and far between. I feel certain that if our books were available in more outlets, many more people (including more of our church members) would be reading them.

MRS. M. HOUSE
Portland, Oregon

A Draught for the Soul

Re "Changeless Truth in an Age of Change" (Sept. 1). When so many are compromising with the world and tampering with the compass, to read about unchanging truth was like a cup of cold water on a warm summer day.

ELSIE INGE
Sapulpa, Oklahoma

We Are Their Keepers

I cannot agree with the conclusion of the letter (Sept. 1) that commented on "The Encounter" (July 28). It is frightening to realize that Frank may have failed to be aware of God's love because the Christians around him didn't have enough of it to share with him. The Bible teaches that we are our "brother's keeper."

MRS. MARION BUCHHOLZ
Stanton, Michigan

We should not sit back with skeptical looks to see whether a

newly baptized person's conversion is real, but step forward with outstretched arms to accept him or her into the fold. If we don't extend the arms of acceptance, the world will.

WANDA R. SALZIGER
Battle Creek, Michigan

I can almost hear Frank thinking, These people are supposed to be followers of Christ. But He was loving, kind, friendly, considerate, concerned, forgiving . . . I don't see these things here. I must be in the wrong place!

SHIRLEY SAUDER
Lucas, Ohio

Nursing Witness

Re "Through the Windows of Nursing" (Sept. 15).

It is not often that we hear of the effective ministry of nurses, who, incidentally, make up a large segment of our denominational employees.

Our deep appreciation to Gladys Duran, who in her own right can share with us beautiful experiences of the professional nurse.

We need to be reminded often of the excellent and positive influence of our nurses in our medical institutions.

A. GORDON ZYTKOSKEE
Silver Spring, Maryland

No Space for Triviality

I have read many letters in the REVIEW in recent months concerning the ordination of women, and I wonder whether Seventh-day Adventists should reexamine their priorities. Will the Lord look with favor on those whom He has entrusted with a vital message who fight a verbal battle on pages

that should be devoted to bringing comfort, strength, and encouragement to the saints? When He comes will He find us waging verbal wars over something which, when viewed in the judgment, will be seen as trivial?

VIOLA KAISER
Portland, Oregon

Which Prayers Answered?

Re "God Heard My Prayer" (Sept. 8).

I have no doubt as to the sincerity and faith represented in this story, but I take issue with the theology. We know that God intervenes in many ways in our lives, no doubt even when we are unaware of it. He probably arranged events to enable the author and her husband to meet their new friends by the beach so they could witness about Him.

However, I think we need to be careful that our prayers are not presumptuous and selfish, that we are not attempting to play games, as it were, with God and bring Him down to our level. Why should God stop a rain (well able though He is to do this) to give someone a more enjoyable day, when there may have been thousands on the island who desperately needed the moisture for personal or agricultural reasons?

We can be sure God hears and answers earnest prayers for the salvation of souls for His kingdom and for our own character development. Of course He is interested in our temporal affairs, but rare is the occasion, I believe, when God intervenes to alter the course of nature, unless it's for a very good reason.

WALTER GERALD
Pasadena, California

"Tree Dwellers" Join Adventist Church—2

By JANE ALLEN

[Last week the author told how the tree dwellers were converted and joined the Seventh-day Adventist Church.]

AS I CONTEMPLATED the trek into the Central Celebes mountains and listened to reports of my fellow Far Eastern Division workers who had ventured up there to see the church's work among the tree dwellers, I realized that here was a story to be told to church members around the world. However, there were too many gaps to write it from others' reports. I must go myself.

R. B. Grady, Far Eastern Division Sabbath school director, along with the Mission Spotlight team from North America, hiked the steep trail to Sadakanjai with cameras and sound equipment in 1976 to report the baptism of 165 in one day.

"It's a rough trail," they warned. "It takes about five hours each way."

That was a third of the time it took Mildred Ostich and Lorraine Felker, division elementary education directors, to hike to Wawujai. They reported the trail to Wawujai was longer than the one to Sadakanjai, but perhaps not as difficult.

I wondered which route F. P. Langingi, the mission president, would map out for me, but didn't learn until three hours on the trail that our itinerary would cover both villages. We would hike one and a half days to Wawujai, spend two days there, then on Monday hike all day across the mountains to Sadakanjai, and Tuesday morning descend the steeper hill. This seemed like the only way to get a complete picture of what the church is doing for the mountain people. On the trail to Wawujai we would pass the village of Ongbonu, where Student Missionary Lely Sualang works.

We had hiked only a short time when heavy rains forced us to stop for the first night. As we were sitting around the split-bamboo floor of a jungle hut, eating a supper of rice and bananas, Pastor Langingi

explained to me and N. D. Langi, East Indonesia Union communication director, what activities we should expect for the weekend.

For seven months the people of Wawujai had been building the first permanent jungle chapel in these mountains, and on Sabbath it would be dedicated.

"Miss Jane, you will be the main speaker for the service," he announced.

Anticipating that I'd have to speak sometime during the visit, I'd tucked two or three talks into my pack. Certainly the one on church beautification would be appropriate for the dedication of a new chapel.

"And there will be a baptism," Pastor Langingi continued, scooping up a spoonful of rice. "Pastor Langi will do that."

I reached for a banana and peeled it in the semidarkness. "I hope the sun shines so we can take lots of pictures," I added.

"Oh, yes," agreed Pastor Langingi. "You will also want pictures of the wedding."

"Wedding!" I hadn't expected this.

"It will be the first Adventist wedding for tree people and will be in the new jungle chapel," he explained, then quickly added, "You, Miss Jane, will be the speaker."

"You're joking, of course," I laughed demurely.

No, he was not joking. He really did intend that I speak at the wedding.

A Sermon to Prepare

Satisfied that it would be a full weekend, I tightened my sarong securely under my arms and climbed onto the bed—five heavy, thick boards built about three feet off the floor. Berta, the 12-year-old mountain girl who was hiking the trail with us, snuggled against me.

A wedding sermon, I thought, not having anticipated this. Guess I'll begin with the first wedding in the Garden of Eden . . .

The trail to Wawujai was no worse than anyone had described, but it was no better, either. Nevertheless, it was a beautiful path in the early

morning as we stopped periodically and looked down at the city of Palu, listened to chattering birds, and slurped cold water from mountain springs.

Shortly past lunchtime, however, a heavy fog settled over the mountains, bringing the daily shower. By now our leg muscles were tense and tired, we already bore scars of leeches and briars, and, with the rain, the trail had become instant mud—a slippery clay that can send amateur hikers backward three or four feet for every one forward. As the afternoon hours passed, our steps got shorter, muscles became more tense, and rest stops came more frequently. But rest stops gave opportunity to ask questions.

"Do the people really live in tree houses?" I asked.

"Not very many now," replied Pastor Langingi. "You will see the remains of some tree houses along the way, but there are none in Wawujai." Perhaps he sensed my disappointment, for he quickly added, "There is one in Sadakanjai. You can climb to the top if you like!"



Lukas Dasingan, left, pioneer worker among the mountain people of the Central Celebes, organized the activities for the dedication of the first jungle chapel in Wawujai. Hein Tuuk, a layman, directed construction.

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

Apparently there was a time when most of the mountain people built their homes in the tree tops, but time changes life even in the isolated mountain villages of the Central Celebes. Although they're still known as tree dwellers, today most of their houses are only six to ten feet from the ground.

"Why did they live in the trees?" I wondered aloud.

"For one thing, it was a form of protection. When someone climbed their tree this caused the house on top to shake and weave—sort of an alarm system."

Late in the day we heard someone calling.

Tusi, the mountain boy carrying our packs, uttered a shout that echoed through the fog and rain. Another shout replied, and Tusi answered. Within minutes we heard voices close by.

"It's Lukas!" shouted Pastor Langingi excitedly as a barefoot young man emerged from a bend in the trail. Behind him were at least a dozen children and their teacher, Lely.

One of the youngsters strummed a handmade guitar, which had the quality of a cheap ukulele, and at a signal from Lely they burst out with "*Selamat datang! Selamat datang!*" It was a welcome song sung with a gusto that pierced my heart.

After politely shaking hands with each of us, the children dashed ahead while our party trudged over the last three wet kilometers. As we neared the village the fog lifted, the rain stopped. We arrived in Wawujai at sunset.

Standing at the edge of the village, I saw clearly the brand-new chapel sitting high on a hill, freshly painted white and framed with a scarlet sunset. More than 100 proud villagers lined the pathway to the entrance of their new church.

"It's not finished yet," apologized Lukas. "There has been so much rain that we could not bring the floorboards from the forest."

I remembered passing the water-soaked planks along the trail.

Lukas turned to his mission president. "Can we still have the dedication tomorrow?"

Pastor Langingi looked at me. "It's up to you, Miss Jane. Do you think it's all right to dedicate the chapel if the flooring is not down?"

I knew the policy. No

chapel is to be dedicated until completed. There's a fear that if it's dedicated before, it might never be finished. I knew that policy very well and believed in it.

We stood inside the chapel, which still smelled of new lumber and fresh paint. It represented seven months of labor—the carrying of zinc roofing, cement, window glass, and other building material from Palu—and all the lumber had been sawed by hand. Yes, every detail was finished except the floor. But, the people of Wawujai might wait four to five months for someone else to come for the dedication.

Since the decision was mine, I said, "Of course, we'll dedicate it tomorrow!"

From the chapel, where we held a short vespers service, we walked down the hill to Lukas' house.

When the roosters wake up in Wawujai so does everybody else, but probably nobody in the village rolled off his mat the next morning as slowly as did the visitors with aching muscles.

However, there was no time for nursing aches and bruises. As soon as breakfast was finished, we were expected at the water pool for the baptism of five new church members. While Pastor Langi performed the ceremony I sloshed through ankle-deep mud around the pool, taking pictures.

The Chapel Is Dedicated

From the baptism we went directly to the chapel on the hill. A dedication service for a large metropolitan church would not have had a nicer program than the one Lukas arranged for this jungle chapel. He decorated it in crepe-paper streamers of orange, pink, lavender, and blue, with a bunch of multi-colored balloons tied at the ceiling in the center of the room. Behind the platform hung two framed pictures, one of Jesus the Shepherd and one of Jesus with children. On the left wall near the front Lukas placed a Picture Roll with scenes from the life of Christ.

After a ribbon-cutting ceremony and the customary opening remarks for such occasions, the 22 people from the first baptism in the village marched to the front of the chapel. We pinned onto their collars little ribbons of crepe paper and colored foil that



Top: During the jungle chapel dedication the first 22 converts among the tree dwellers participated in a candle-lighting ceremony. It depicted the spreading of the gospel from the mission to the village chief and the mountain people. Bottom: Lely Sualang, student missionary and wedding coordinator, readjusts the bride's bouquet before Yosando, the groom, gives it to Eka during the wedding ceremony.

Lely had made, then each received a long green bamboo pole in which a candle was inserted. The mission president lit Lukas's candle, and he in turn lighted the candle of the village chief, who was among the first 22 converts. The ceremony continued until each candle was lighted.

With a program of speeches and several songs by Lely's choir, plus the fact that I talked through two translators (one Indonesian, one Daa), the dedication sermon was not a lengthy discourse.

Lunch Before the Wedding

A preacher to these mountain people doesn't have to worry that his congregation will get hungry and uneasy after twelve o'clock. Although Lukas is teaching them to eat three meals a day, some still retain their practice of eating but once—an enormous feast of sweet potatoes just before going to bed. However, the speaker on this occasion chose to finish in time for a light lunch before the two-thirty wedding.

I'd slept in the room where the bridal gown hung and, in fact, had eyed the long, white percale dress the night before while Lely massaged my scratched, bruised, aching legs.

"I had the gown made in Palu," she explained, holding it out for me to see.

It was small, maybe a size 8, with a double row of pleated ruffles down the bodice, long puffed sleeves, and a wide ten-inch ruffle at the bottom of the skirt. There was no veil, but Lely made a bridal bouquet of pink plastic flowers and crepe paper of the

same colors used to decorate the chapel. No flowers grow in the mountains near Wawujai, so the resourceful wedding coordinator cut tiny bits of confetti from colored paper, which the flower girls carried in margarine cans covered with colored foil.

The wedding party included two candlelighters, four groomsmen, four bridesmaids, two flower girls, and David, the Bible boy. As the party lined up outside the chapel Lukas noticed grass stains and mud splatters on David's much-too-large T-shirt.

"Quick!" ordered Lukas. "Go change as fast as you can!"

Like a startled fawn, David dashed down the first slope and up the second before Lely noticed and called, "No, no, David, there's no time! Come back!"

She whisked off his shirt, which he was wearing inside out, gave it a stiff shake outside out, and pulled it down over his head—never mind that the bold insignia on the front now identified him as a member of Missionary Volunteers International.

All but David and one flower girl wore shoes for the wedding, although only minutes before the ceremony Lukas scrambled through his wife's supply for four pairs the bridesmaids could wear. The bride wore brand-new white tennis shoes with red and blue stripes, and I wore blue plastic zoris.

Actually, I didn't learn until after the wedding that both Eka and Yosando had been married before. Eka was the twentieth wife of her first



About the time this young resident of Wawujai was born, Adventists were planning ways to bring their message to her mountain village.

husband, and had one child. Multiple marriages and the exchanging of wives is part of the traditional life style of the mountain men; however, the converts have readily accepted the Christian practice of only one wife.

Eka's father, Ranteuwa, for example, had three wives when he decided to become an Adventist. All three women wanted to be baptized too. Ranteuwa selected one of the women, the other two live together, and, according to Lukas, all parties seem satisfied with the arrangement.

My wedding sermon concluded with a description of Christ's returning to earth as a bridegroom, at which point Pastor Langingi pronounced the marriage vows. A number of congratulatory speeches and songs followed. Then an afternoon fog set in, bringing the daily shower. But no one minded, for it was such an exciting day that nobody wanted to leave the little chapel, so we stayed and sang until dark.

After a leisurely Sunday in the village, we hiked nine and a half hours on Monday to Sadakanjai, where Daniel Busdan works. Daniel went to the mountains eight months after Lukas, and consequently the work there is about eight months behind that of Wawujai. Also, there are many old people in Sadakanjai, whereas Wawujai has more young families with children.

The most respected man in the mountains, Madika, lives in Sadakanjai. He's estimated to be more than 100 years old and is considered king of all the mountain people. If a local chief cannot solve a village

squabble, the matter is taken to Madika, and his word is final.

When Daniel first went to Sadakanjai, he awoke one night to find members of another Christian organization trying to kill him. He escaped their sharp knives, but felt he should not stay any longer. Thinking of his wife, who was awaiting the birth of their first child in Palu, Daniel talked to Madika.

"Perhaps I should leave," he said. "I must consider my family."

"Never mind," was the response of Madika. "You come and live in my house."

For one month Daniel lived with Madika and since then has had no further threats on his life. Madika was among the first in Sadakanjai to accept the gospel.

We spent one night in Daniel's house, holding an evening meeting, then made the slow descent down the steep mountainside on Tuesday.

The Tree People's Future

As my visit to the tree people ended, I asked Pastor Langingi about the future and needs for the ministry to the mountain people. He mentioned other villages, such as Banja, that have asked for teachers. The greatest need, he explained, is full-time teachers so that Lukas and Daniel can give all their time to Bible studies. The student missionaries fill an urgent need, but they are temporary. "We have only begun work in these mountains," he said.

As I think back on all that I saw and experienced during the mountain visit, I recall something that happened that very special Sabbath day in the chapel at Wawujai. It was late afternoon. Rain thundered on the zinc roof of the jungle chapel, but as quickly as the clouds came, they lifted, the rain stopped, and sunshine seemed to paint a warm smile across the face of the mountains. I sat along the side of the chapel while the children's choir finished its fourth song of the afternoon, but a conspicuous band of bright colors drew my attention outside the window across the room. A rainbow—a flush of resplendent shades—dipped from the open sky into the emerald village of Wawujai, forming an arch over the little congregation of new Christians—each a treasure, a pot of gold, in the eyes of their Redeemer.



Madika, pictured with his wife, is considered to be king of the mountain people. He was the first in his village to become an Adventist.

Jonathan's Café Is Investment Project

By R. W. KNAPP

AS HIS Investment project for 1977, Jonathan Sandquist, 9-year-old son of Dr. and Mrs. Donald Sandquist, of Hamilton, Montana, opened up and operated a café.

Perhaps the most significant factor of Jonathan's involvement in Investment is the fact that he spent a term of mission service with his parents in Pakistan. He has firsthand knowledge of the effects of a lack of knowledge of Jesus on the people of Southern Asia. Knowing what it means to be a missionary in a foreign land, he wanted to have a part in mission giving this year.

Each week as he turned in his food labels to the primary room of Sabbath school he would try to think of a way to get Investment money faster than by accumulating labels. His enthusiasm was helped by Mrs. Jay Unrue's strong leadership. She believes that each child should have his own Investment project each year. She had the boys and the girls seeing who could come up with the most Investment money each week. The girls were 44 cents ahead when Jonathan's mind went into high gear.

Then the café idea struck him. Sitting down, he began to write out his menu. Because everybody likes to eat, they would be happy to come to his café, he assumed. He decided what he would serve and how much he would charge. It seemed like a good plan. Would his father and mother approve? Their response was, "Sure, let's start tomorrow." And so they did. The first day would be a trial run. Not many people knew about the project. Jonathan had shown a typed announcement to only a few families.

Customers Arrive

The next morning customers began to arrive. Not too many—just a few families who had read the announcement card or had listened to Jonathan's plan. In an empty room upstairs, tables had been placed and carefully set. Jonathan had gotten up early and was ready to begin.

He took the orders and delivered them to the kitchen, where his helpers cooked the food. He then carried the food to the waiting patrons and reset the tables as needed. He commissioned his 8-year-old brother, Dane, to be cashier.



Jonathan, whose Sabbath school department's Investment total rose quickly as a result of his imaginative project, became interested in missions when he lived in Southern Asia with his missionary parents.

By noon they had taken in \$27.07 for Investment! All he had needed was 44 cents, and here he had \$27.07 to turn in next Sabbath. Before their second opening, the family revised prices and mimeographed menus with a place for marking items ordered.

On Sabbath, April 16, Jonathan's announcement appeared in the church bulletin. The crew stood ready to go at nine o'clock Sunday morning. New things had been added to the menu, more tables had been moved in, and the kitchen had become more workable. Those who had eaten at Jonathan's the week before, returned and brought friends. Others who had read the bulletin announcement appeared.

The menu included just about everything one would want for breakfast. Jonathan proudly announced that the potatoes were grown in his garden, all the baked goods were made by his mother, and

the fruit and juices were homemade or home-squeezed. "This is a café where you know where the stuff comes from," was his sales pitch.

After it was over and a tally was taken, Jonathan learned that 61 people had been served breakfast between 9:00 A.M. and noon on Sunday. He earned \$140.90 for Investment, bringing the total proceeds from his café to \$167.97.

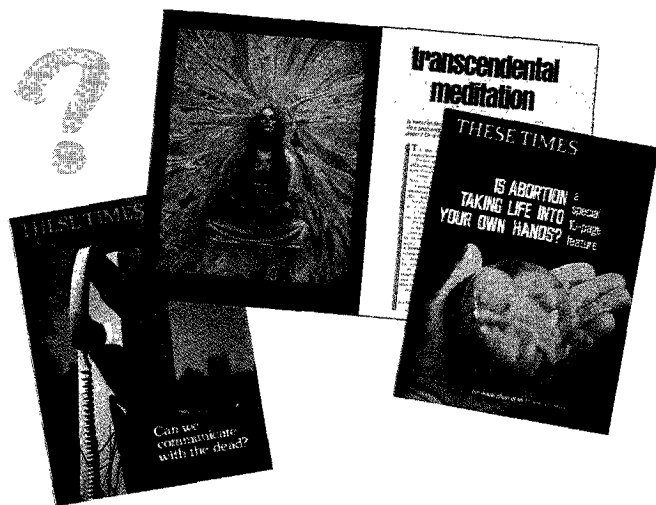
Will Jonathan's café be open again this year? "Sure," Jonathan states. Mrs. Ralph Hollibaugh, his chief cook, and his mother didn't think so about 3:00 P.M. Sunday. But a few hours later they were planning the next date and what to add to the menu.

When asked if this was his first Investment project, Jonathan replied, "No. One year I planted carrots, but only one grew." He believes the Lord really blessed his café project, and he is eager to continue.



Patrons eating at Jonathan's café on two Sundays last spring paid a total of \$167.97 for their meals. All the money went to Investment.

Why did These Times subscriptions increase 15% in 1977?



Here are 4 reasons:

1. THESE TIMES dares to probe contemporary problems and issues that perplex men and women of the seventies. This past year, for example, we explored: abortion, UFOs, psychic phenomena, astrology, communication with the dead, Transcendental Meditation, devil possession, gambling, and others.

2. THESE TIMES utilizes some of the best writers in the religious world to present articles on a vast array of key Biblical beliefs and teachings.

3. THESE TIMES keeps you abreast of the latest happenings in the religious world, events that reveal the nearness of the end of this world and the soon coming of the Lord.

4. THESE TIMES presents a well-rounded Christian life-style that is both

attractive and desirable. In addition to religious topics our articles also cover human-interest stories, health, family, finances, and inspirational material.

Next year we will explore such topics as capital punishment, pornography, Eastern mysticism, mind manipulation, deprogramming, charismatic movement, miracle healings, and alcoholism. Why don't you join us and bring along a few friends?

The special holiday rate for 12 issues of **THESE TIMES** magazine is only \$4.25—a savings of 53 percent off the regular price of \$9.00. Wouldn't this make an ideal Christmas gift for someone you love? But you must act now to qualify for this special holiday price, as this offer expires December 31, 1977.

☐ Enter my subscription to **THESE TIMES** for only \$4.25.
☐ Send a year's subscription (12 issues) of **THESE TIMES** to _____ friends at a cost of \$4.25 each.
 Total amount enclosed (check or money order). Add 75¢ for each foreign subscription.
☐ Send _____ gift cards to me for mailing to my friends.
☐ Please mail gift cards to each name below to announce my gift to them.

MY NAME _____
 ADDRESS _____ (print)
 CITY _____ STATE _____ ZIP _____
 FRIEND'S NAME _____
 ADDRESS _____ (print)
 CITY _____ STATE _____ ZIP _____

Put additional names on separate sheet of paper

Mail to:
THESE TIMES
 Box 22365
 Nashville, TN 37202

ZAIRE

Church Opens New Dispensary

A dispensary was opened Sunday, July 24, in the village of Bakwa-Tombe, a 30-minute flight from Lulengele Mission in Zaire.

The people of Bakwa-Tombe believe they must do all within their power before asking the mission for assistance. More than seven years ago they had built a cement church, entirely from their own contributions, and had raised nearly US\$300 in hope of one day seeing a dispensary in operation. Not content to wait, they put the money to work and themselves built a large dispensary building of native materials, complete with reception room, consultation room, and storage room.

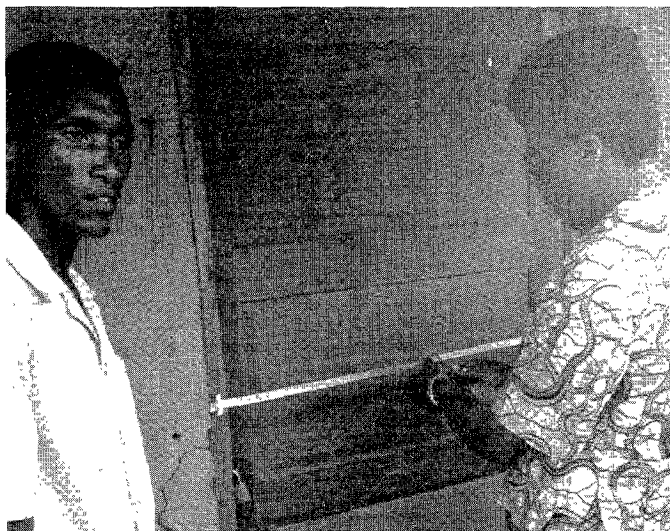
Two more years of waiting followed while the government was petitioned for the necessary clearance to operate. The date for opening finally was fixed, and the sun seemed to shine on this project at last, after the haze of uncertainty that had seemed to veil the future of the church's work in this proud and active village.

The costumed church choir escorted guests from the runway. The Roman Catholic school director was master of ceremonies. Citoyen Kuete Mboki Shanga, Commissaire de Zone (District Commissioner), who is also His Highness, "Nyimi" (king) of the Bakuba people, cut the ribbon and gave the principal address. As protocol requires, he was flanked by a body-

guard of warriors dressed in traditional costumes and carrying ceremonial weapons.

An inspection of the dispensary and a cordial audience with the commissioner ended the dedication service for the first dispensary opened by the Seventh-day Adventists in the Kasai since 1950.

D. R. BETTLE
*Pastoral Training Director
Kasai Project*



The district commissioner, Citoyen Kuete Mboki Shanga, cuts the ribbon to officially open the new dispensary at Bakwa-Tombe, Zaire. At left is Mwirane Rukanika, Mweka district leader, who assisted him.



The district commissioner joined Bakwa-Tombe villagers at special dedication services for their new dispensary.

ITALY

700 Attend Youth Congress

The Second International Adventist Youth Congress for the Southern European Union Mission was held August 11 to 14 in Florence, Italy, and was attended by 700 young people from Germany, France, Portugal, Spain, Greece, and Italy.

The opening meeting was held in the historic Great Hall of the Palazzo Vecchio, which was illuminated for the occasion. The meditation was given by Raul L. Posse, director of the Spanish Adventist Seminary. Also at this opening meeting a representative of the mayor of Florence expressed praise for the work of the Adventist Church and its young people.

On Sabbath and Sunday mornings, Roland Lehnhoff, a young evangelist from North America, shared thrilling evangelistic experiences and challenged the young people to dedicate their lives to preaching the gospel.

The motto of the congress was "Arise and go into the street." This appeal stimulated the young people to make a decision to go out and meet people in order to know their needs, to understand them, to love them, and then to carry the gospel to them.

The media gave good coverage to the youth activities, especially the temperance march, which was televised for the newscasts on Sabbath and Sunday. An independent radio station also reported the events of the youth congress and transmitted in Rome Elder Lehnhoff's translated sermons.

Sabbath evening the representatives of the various countries presented a program with typical songs and costumes from each country.

Nino Bulzis, Euro-Africa Division youth director, and Eliseo Cupertino, Southern European Union Mission president, also participated in the congress.

HUGO VISANI
*Youth Director
Southern European
Union Mission*



NORWEGIAN SINGING EVANGELIST ORDAINED

Singing Evangelist Per de Lange was ordained at the West Norway Conference session in Bergen, Norway, on July 2. He and his wife are well known in Scandinavia as "Per and Monica."

Participating in the ordination service were M. E. Lind, Jens Madsen, Paul Sundquist, and Arvid Dyresen.

MICHIGAN

Andrews Band Tours Romania

The 58-member Andrews University Concert Band, under the direction of Patricia Silver, toured Romania, May 26 to June 16. The tour was sponsored by Ambassadors for Friendship.

The acceptance by the Romanian people was exceptionally warm; and the accommodations, food, sightseeing opportunities, guides, and transportation were the best Romania could give.

The band gave a total of eight formal concerts in the cities of Sibiu, Turda, Baia-Mare, Felix, Arad, Timisoara, Arges, and Bucharest, with audiences ranging from 200 school children to a standing capacity crowd of 700.

Fellowship with their Seventh-day Adventist brethren

proved to be the band members' most outstanding experience.

The evidence of divine leading was seen throughout the tour. Before the band left for Romania, Dumitru Popa, Romanian Union Conference president, was informed that the group was coming and that they hoped to be able to meet the Romanian Adventists. Elder Popa contacted the government officials, who made this possible.

Contact was made with seven congregations. The brass choir gave eight impromptu programs in five churches, and hymns played from the Seventh-day Adventist *Church Hymnal*, in four-part harmony, proved to be a common bond.

Each church in which the group performed was packed to capacity and overflowing.

The warm glow of Christian love radiated from the faces of young and old alike. Romania has a church membership of 47,000, with a Sabbath school membership of 52,000. Young people made up a large portion of the congregation.

After hearing the brass choir each church choir returned the favor by performing. The students were impressed with the fullness of faith and the spiritual experience the Romanian members possessed.

Worshiping in Bucharest, Cluj, Baia-Mare, Arad, and Timisoara provided indelible personal memories for each band member.

In Timisoara, where the group spent their last Sabbath in Romania, the preacher spoke on the second coming of Jesus. At the end of the service the church choir sang

"We Have This Hope." The thrill of hearing their Romanian friends singing this familiar melody in English was overwhelming to the band members, and tears flowed freely. The song was then sung again in Romanian.

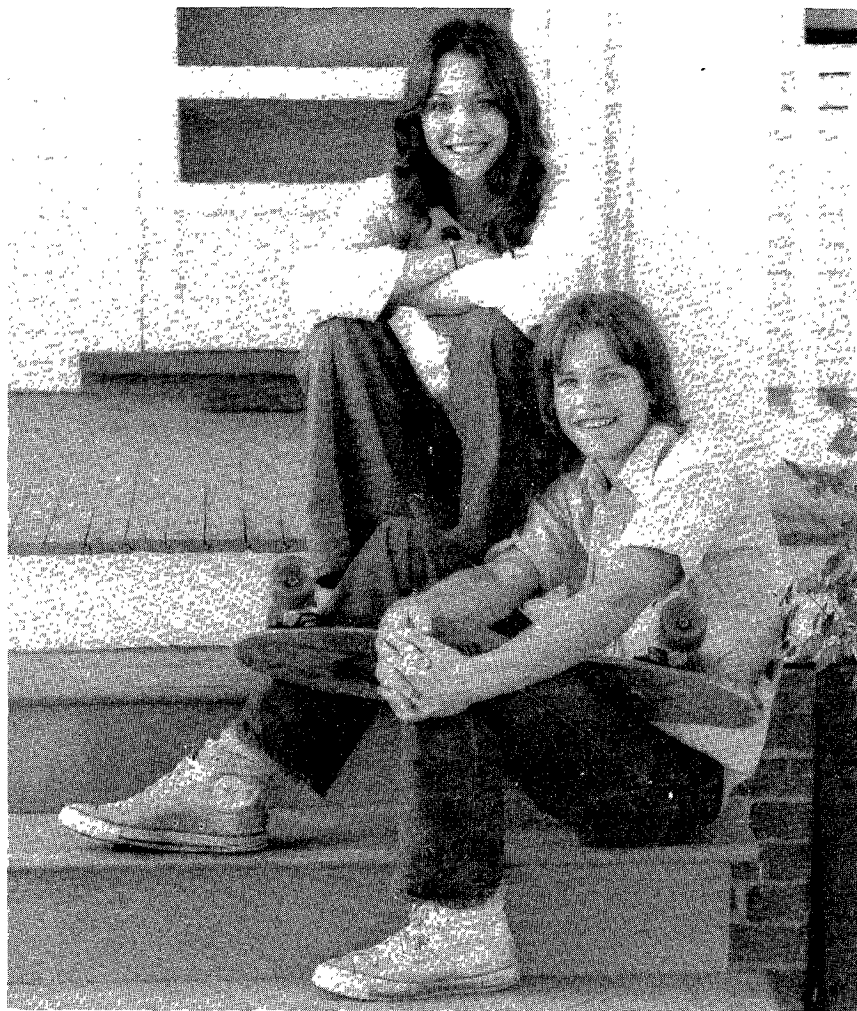
The strains of "God Be With You Till We Meet Again" flowed into the melodious "Blest Be the Tie That Binds." No matter what the language—Romanian, Hungarian, English, or, usually, a mixture of all three—the message was the same. Regardless of the language barrier, the Christian embrace and brotherly kiss on both cheeks and the finger pointed toward heaven left a tie between Adventist brothers and sisters that can never be broken.

JANET LEWIS
Public Relations Secretary
AU Concert Band



Top: The Andrews University band performs in the House of Culture in Timisoara, Romania. Bottom: Band members enjoyed listening to Romanian music on their tour. Singing here is the Popa Tatu church choir in Bucharest.

Today's inspiration for tomorrow's leaders.



Young people are the foundation of the Seventh-day Adventist Church. They are our future ministers, educators, homemakers, medical personnel, missionaries, and church administrators. They will be responsible for carrying on the work. **INSIGHT** and **GUIDE**, our church magazines especially for them, recognize this responsibility and are doing their part in presenting inspirational stories and lessons. Help our young people to continue forming positive beliefs and principles—give a subscription to **INSIGHT** or **GUIDE**. And watch the foundation of the church grow stronger.

I would like to give a subscription to—

☐ **INSIGHT**. Send to

Name (please print)

Address

City State Zip

☐ I have attached a separate sheet with additional names.

☐ **GUIDE**. Send to

Name (please print)

Address

City State Zip

☐ I have enclosed \$12.95 per name for a one-year subscription to either **GUIDE** or **INSIGHT**.



Afro-Mideast

● Sixteen student missionaries from the United States and Canada are teaching and doing ministerial work in the Afro-Mideast Division during the school year 1977-1978. They work in Egypt, Jordan, Lebanon, Kenya, and Tanzania.

● The West Nordic Union has shipped 606 bags of clothes to be distributed through the eight Lebanese churches to families afflicted by the recent civil war.

● After 16 years' service in the Afro-Mideast Division, Daniel V. Kubrock and his wife, Gladys, are leaving Iran, where he has been field president since January, 1974. The Kubrocks will be curators for the Ellen G. White home in Elmhaven, California. Mrs. Kubrock is a great-granddaughter of Mrs. White.

South American

● Inca Union College, Lima, Peru, has inaugurated an independent section to teach first- and second-level studies, thus enlarging its capabilities to aid Peruvian youth. Progress is also reported in other areas. The college bakery is now believed to be the second largest in the country and the graphic arts industry is being enlarged. Through these two industries, students can obtain scholarships. The seminary on campus, under the direction of Walter Manrique, has 139 students, studying theology and Bible teaching. Twenty-nine theology students will graduate this year, hoping to serve in the Inca Union.

● A welfare congress was recently held in the city of Altamira, state of Para, Brazil, on the Transamazonia Highway. Present were J. Wayne McFarland, associate director of the General Conference Health Department, and from the South American Division, Daniel Nestares, from the health department, and Larry Engel, welfare director. The objective of the council was

to unify the activities of the mobile clinics that operate along the Transamazonia Highway, and in the federal territory of Amapa. According to reports, each mobile unit helps more than 100,000 patients annually.

● Directors of the South American Division health-food factory (Superbom) conducted a congress on nourishment in Brasilia's central church to clarify the principles of eating healthfully. Leading out were Sidney J. Cole, production, research, and development director; Joel Zukovski, technical chemist and industrial manager; and also Rubens Segre Ferreira, manager of Superbom's vegetarian restaurants.

North American

Atlantic Union

● Approximately 60 physicians, dentists, and their families attended the doctors' retreat held over the weekend of September 16 to 18 at Camp Winnekeag, Ashburnham, Massachusetts. The theme of the seminar was "Witnessing From the Doctor's Office." This was the first meeting to be held in the newly constructed lodge overlooking Lake Winnekeag.

● A record-breaking number of students have registered at Pioneer Valley Academy, New Braintree, Massachusetts, for the 1977-1978 school year. According to the new registrar, Beverly Rhodes, 287 students have enrolled.

Canadian Union

● The new Kitchener, Ontario, church school was opened September 6. Mrs. D. R. Watts, on furlough from India, is the teacher.

● Several Adventists contributed to the success of the Canada Summer Games, held in St. John's, Newfoundland, August 7 to 19. Two of the advertising posters displayed in Canada were designed by Ed Guthero, art teacher at the SDA Academy at Newfoundland. Jim Tilley, announcer for Voice of Adventist Radio,

was a fully accredited reporter and served with James Campbell, Larry Murrin, and Julian Geay on the official counseling team for the athletes. Fifteen youth from the church assisted in manning the Drop-in Center provided for the contestants.

● Seven children aged 2 to 6 from the Yellowknife Mission Sabbath school raised \$55 recently for the church orphanage in Jordan.

● The Ryley, Alberta, church, opened on February 5, 1977, was dedicated free of debt on July 15, two years and two months after the building fund was begun. Materials cost \$65,000. Almost all labor was donated by members.

● For the past ten years the Canadian Union has had the highest percentage of membership gain of the unions in the North American Division, according to the first-quarter summary of progress issued by the director of statistics. A net membership increase of 10,276 gives a percentage gain of 77.36 percent for the 10-year period.

Central Union

● Forty new members were added to two churches in Nebraska (Bellevue and Grand Island) during recent meetings by Les Fowler, Nebraska Conference evangelist.

● Larry Cansler, Missouri Conference evangelist, and Elmer Hagele, pastor, baptized 15 persons into the Kansas City Park Memorial church as a result of recent meetings.

● Thirteen persons recently were baptized into the Kingsville, Missouri, church as a result of meetings held there by Rodney Hyde, Missouri Conference evangelist, Earl Snow, pastor, and Greg Peisert, intern.

● A series of meetings held in North Platte, Nebraska, has resulted in the baptism of 25 persons to date. The meetings were conducted by Wayne Coulter, Central Union evangelist, Sam Woods, singing evangelist, and Carl Johnson, pastor.

Columbia Union

● Dedication services for the Chesapeake Conference's Willow Brook church, Boonesboro, Maryland, organized originally in 1911, were held on August 20 this year.

● Some 80 delegates from 34 Pennsylvania churches met in the Hampden Heights (Reading) church on July 8 and 9 to study available methods and tools for lay evangelism.

● Kettering College of Medical Arts in Dayton, Ohio, recently graduated its largest class in history. Of the 132 students who received degrees in nursing, respiratory therapy, clinical dietetic technology, and seven other allied fields, more than 40 will be staying at the medical center as permanent employees.

● Jon Albee, director of college affairs at Columbia Union College, reports that enrollment for the 1977-1978 school term is up over last year, but that total class hours taken by these students is down slightly.

● Duane McFadden, Mark Washington, and Shawn Cheatham recently walked from Pine Forge Academy to Blue Mountain Academy—a distance of 32 miles—to earn a dollar a mile to raise funds for a new cafeteria at Pine Forge.

● Contributors to the Mountain View Conference's Fall Family Festival in Parkersburg, West Virginia, October 1 were John Thurber, the His Way Singers, Harold Metcalfe, Calvin Rock, and Eugene Hildebrand.

Lake Union

● The Waukesha, Milwaukee Northwest, and Milwaukee Central churches in Wisconsin cooperated in manning a booth at the recent Wisconsin State Fair.

● Summer camps held in the Lake Union this year had some special features. In addition to camps for handicapped children, Camp Au Sable in Grayling, Michigan, conducted a minibike camp, a horseback-riding camp, a

gymnastics camp, and a horsemanship camp. Forty families participated in a traveling family camp to Colorado. The Wisconsin Conference sponsored 148 non-Adventist youth to attend Camp Wahdoon at Chetek, Wisconsin. A \$35 sponsorship left only a \$10 fee to be paid by the local church. This is the third year that this program has been in effect.

- The New Albany and Jeffersonville, Indiana, churches have participated in two witness-training classes since the beginning of 1977. The classes, which last for three months and include on-the-job training, were conducted by Joel Underwood. Three teams have been trained to date. Some non-Adventists have attended the classes; three of these persons have been baptized and more are preparing for baptism.

North Pacific Union

- The Harvest, a natural-food restaurant with a country atmosphere, has been established in Bozeman, Montana, under the sponsorship of the Montana Conference and the direction of Ed Lindsay, Adventist Book Center manager. Food supervisor Karen Condy, formerly of Pacific Union College, and Mount Ellis Academy students prepare the food for the popular restaurant, where stocked shelves offer ground grains, dried fruits, nuts, and other foods.

- The Startup, Washington, church celebrated completion of its new sanctuary by hosting opening services in July. The building, which seats 400 for services, includes a bell from the original structure that has tolled every Sabbath morning since 1921.

- More than 100 deaf persons gathered for the fourteenth annual camp for the deaf for West Coast residents that met at Milo Academy, Days Creek, Oregon, in July.

- Three new degree programs are being offered at Walla Walla College this fall: agriculture, aviation, and respiratory therapy.

Northern Union

- Mr. and Mrs. Tom Frederick of the Bismarck, North Dakota, church, present a radio program on healthful living in which they explain the relationship between the Bible and good health practices. The program is aired twice daily. The invitation to present the program came after the Fredericks visited the new Christian radio station, KNDR-FM, to express their appreciation to the staff for the work they are doing. The Fredericks have received invitations to conduct cooking schools and are studying the Bible with the station's program director.

- The Davenport, Iowa, church was dedicated on Sabbath, September 3. E. L. Marley, newly elected Northern Union Conference president, was the speaker for the worship service, and L. J. Leiske, newly elected manager of Pacific Press Publishing Association, conducted the dedicatory service.

Pacific Union

- A combination school-church building has been erected in Big Bear, California, with the assistance of 25 members from Maranatha Flights International. The 5,600-square-foot project is valued at \$300,000, but the volunteer labor made construction possible at about half that figure.

- Roy Naden will serve as communication director of the Southern California Conference, as well as continuing as a conference evangelist.

- Toese AhSam is the new pastor of the Compton, California, Samoan church.

- Frederico Diaz, former teacher in the modern-languages department of Pacific Union College, is the new pastor of the Spanish congregation in Mountain View, California.

- John Loor, Zane Kime, Arleen Finn, and Shirley Macauley were series speakers at the annual retreat for literature evangelists held on the

campus of Pacific Union College. They and other speakers emphasized total Christian commitment and healthful living. Elder Loor directs ministerial affairs in the Potomac Conference, while Dr. Kime is a physician-nutritionist in Roseville, California. Both Mrs. Macauley and Mrs. Finn are active in health and family counseling in Central and Southeastern California. More than 150 colporteurs attended the five-day event. Charles Eddy and Marlene Sawyer, both from the Northern California Conference, were selected Literature Evangelists of the Year for soul-winning achievements. Almost all services were translated into Spanish, most of them by Pablo Andrean, Southeastern California Conference colporteur.

Southern Union

- More than 90 youngsters attended the Kingtree, South Carolina, Vacation Bible School this summer. The total membership of the church is only 18, and there are no young people of VBS age.

- A recent evangelistic crusade in Americus, Georgia, resulted in 67 baptisms. Joseph Hinson, South Atlantic Conference evangelist and lay activities director, was the speaker.

- Hugh Leggett, Kentucky-Tennessee Conference secretary, assisted by Ed Shafer, pastor, and Gordon Henderson, Georgia-Cumberland Conference Ministerial secretary, concluded a series of meetings in Lawrenceburg, Tennessee, by baptizing 21 persons.

- The Kentucky-Tennessee Conference has retained the services of an architectural and planning firm to develop a master plan for Highland Academy, Portland, Tennessee.

Southwestern Union

- Fred Murray was elected health director of the Southwestern Union Conference at the September 28 union-committee meeting. He will also

continue serving the Texas Conference as health director.

- The Texas Conference and the Southwestern Union Conference are making a \$10,000 combination gift to Jefferson Academy, Jefferson, Texas, to assist with student labor until the Little Lake Industries building, which burned to the ground recently, is rebuilt.

- K. C. Beem is the newly elected ASI secretary for the Southwestern Union. He replaces W. B. Robinson, now a General Conference auditor.

Loma Linda University

- A specialist in gerontology, Isao Horinouchi, has joined the department of health administration in the School of Health as associate professor. He comes from the School of Public Health of the University of Hawaii.

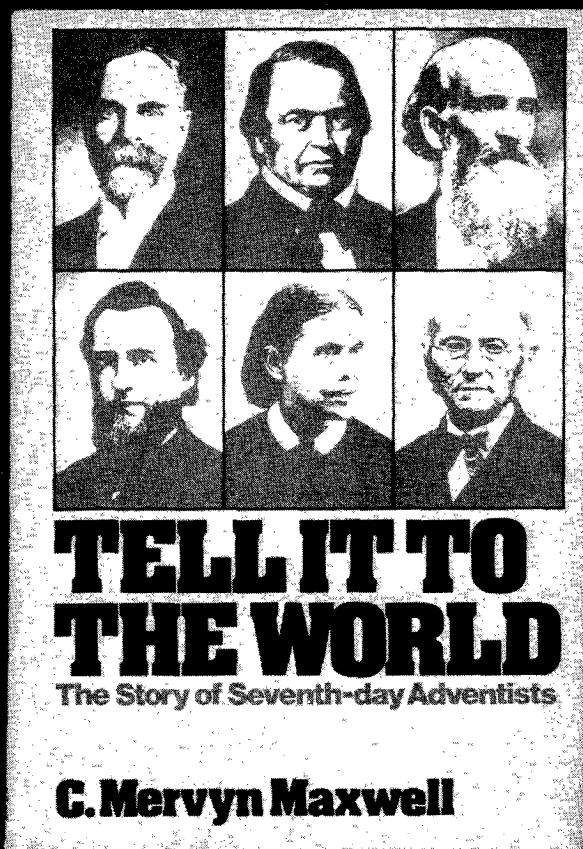
- The Loma Linda University Trustees have appointed Roland F. John, associate campus business administrator, as business administrator for the Loma Linda campus. Prior to coming to Loma Linda University, Mr. John held the position of chief accountant and office manager at Andrews University from 1966 to 1976.

- Victor S. Griffiths, professor of English, has been appointed dean of the Graduate School by the Loma Linda University Trustees. Dr. Griffiths, who has been coordinator of the university's extension-education program for the past several years, joined the university staff in 1973.

- More than \$16,000 worth of cephalometric equipment has been donated to the School of Dentistry by Rocky Mountain Data Systems of Sherman Oaks, California. The equipment will enable School of Dentistry personnel to locate 55 specific points that determine whether the head, face, jaw, and teeth are normal or abnormal. The information gained is used in orthodontics to determine the specific treatment of each patient.

Tell It to the World

by C. Mervyn Maxwell



The second printing, new and revised edition, and destined to be a best seller! The book is the story of Seventh-day Adventism. The story of the thrilling way God led us, as a people, to discover wonderful new truth about Jesus, truth that no other people on earth has discovered.

The preface says that Adventists exist to tell the world not only about the Christ of history, hanging on the cross, and the Christ of the future, coming in the clouds, but also the Christ of the most holy place, doing something exquisitely great for sinners—something that

no one else knows about and that we are invited to share with all of our friends and neighbors—that is to TELL IT TO THE WORLD.

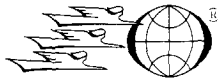
Available now at your local Adventist Book Center or ABC Mailing Service for only \$5.95 each. Include 50 cents for shipping and handling, add tax where applicable.



Brought to you by Pacific Press

Bulletin Board

Review



Advent Review & Sabbath Herald
127th Year of Continuous Publication

EDITOR

Kenneth H. Wood

ASSOCIATE EDITORS

J. J. Blanco, Don F. Neufeld

ASSISTANT EDITOR

Jocelyn Fay

ASSISTANT TO THE EDITOR

Eugene F. Durand

ADMINISTRATIVE SECRETARY

Corinne Russ

EDITORIAL ASSOCIATE

Aileen Andres

EDITORIAL SECRETARIES

Pat Alden, Annette Bradley

ART

Director, Byron Steele

Designer, G. W. Busch

CONSULTING EDITORS

Robert H. Pierson, W. Duncan Eva,
W. J. Hackett, Richard Hammill, C. D.
Henri, Alf Lohne, M. S. Nigri, G.
Ralph Thompson, Francis W. Wernick,
Neal C. Wilson

SPECIAL CONTRIBUTORS

C. O. Franz, K. H. Emmerson, R. R.
Figuhr, B. L. Archbold, W. T. Clark,
K. S. Parmenter, R. S. Lowry,
Edwin Ludescher, M. L. Mills, Enoch
Oliveira, W. R. L. Scragg, C. D.
Watson

EDITORS, NORTH AMERICAN

UNION EDITIONS

Columbia, Franklin W. Hudgins
Southwestern, W. R. May

EDITORS, SPANISH EDITIONS

Inter-America, North America,
Wanda Sample, Raul Villanueva
South America, Gaston Clouzet

CORRESPONDENTS,

WORLD DIVISIONS

Afro-Mideast, Jack Mahon;
Australasian, Robert H. Parr, M. G.
Townsend; Euro-Africa, E. E. White;
Far Eastern, H. K. West, Jane Allen;
Inter-American, Tulio R. Haylock;
Northern Europe-West Africa, Paul
Sundquist; South American, Arthur S.
Valle; Southern Asia, A. M. Peterson;
Trans-Africa, Perry A. Parks

CORRESPONDENTS,

NORTH AMERICA

UNIONS: Atlantic, Geraldine I. Grout;
Canadian, A. N. How; Central, Clara
Anderson; Columbia, Franklin W.
Hudgins; Lake, Jere Wallace; North
Pacific, Cecil Coffey; Northern, Halle
Crowson; Pacific, Shirley Burton,
Southern, Oscar L. Heinrich;
Southwestern, W. R. May

UNIVERSITIES: Andrews, Ray

Minner; Loma Linda, Richard
Weismeyer

CIRCULATION

Manager, Edmund M. Peterson

SUBSCRIPTIONS

US\$15.95, Single copy, 45 cents.
Address all correspondence concerning
subscriptions to the Manager,
Periodical Department, Review and
Herald Publishing Association, 6856
Eastern Avenue NW., Washington,
D.C. 20012, U.S.A.

Monthly editions in English and
Spanish and a quarterly edition in
Braille are available.

TO CONTRIBUTORS

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

To New Posts

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

FROM HOME BASE TO FRONT LINE

Margaret R. Anzelone (AUC '73), of Watervliet, New York, to serve as teacher, overseas school, South China Island Union Mission, Taipei, Taiwan, left San Francisco, California, August 23, 1977.

Mary L. Barley (Indiana U. '77), of Scottsburg, Indiana, to serve as elementary teacher, Beirut Overseas School, Beirut, Lebanon, left New York City, August 21, 1977.

Kenneth S. Brown (UC '40), returning to serve as director, communication department, Pakistan Union, Lahore, Pakistan, and **Marion (Johnson) Hutchinson Brown** left New York City, August 22, 1977.

Samuel J. Cole (U. of Cal. '77), to serve as chemistry professor, Antillian College, Mayaguez, Puerto Rico, and **Shirley A. (Nightingale) Cole** (PUC '69), of Ventura, California, left Miami, Florida, August 22, 1977.

Lawrence E. Dasher (LLU '75), to serve as pastor, Agana Heights Church, Guam/Micronesia Mission, Agana, Guam, and **Norma B. (Pursley) Dasher**, of Bremerton, Washington, left Seattle, Washington, August 25, 1977.

Anita M. Fletcher, returning to serve as secretary, Trans-Africa Division, Salisbury, Rhodesia, left New York City, August 22, 1977.

Huldah M. Fritz, returning to serve as nurse, Bella Vista Hospital, Mayaguez, Puerto Rico, left San Francisco, California, August 25, 1977.

Elwin L. Gerrans (LLU '55), returning to serve as director of nursing service, Bella Vista Hospital, Mayaguez, Puerto Rico, and **Ava A. (Jones) Gerrans** and two children left Atlanta, Georgia, July 25, 1977.

Leeta E. Hemme (Stanford U. '61), returning to serve as elementary teacher, Philippine Union College, Manila, Philippines, left San Francisco, California, August 18, 1977.

Edward B. Holm (LLU '73), to serve as physician-pediatrician, Guam Medical Clinic, Tamuning,

Guam, and **Barbara J. (Truitt) Holm** (LLU) and one child, of Loma Linda, California, left Los Angeles, California, August 21, 1977.

Benjamin A. LeDuc (LLU '61), returning to serve as physician, Bella Vista Hospital, Mayaguez, Puerto Rico, and **Mona R. (Slaybaugh) LeDuc** (WWC '55) and two children left Orlando, Florida, August 28, 1977.

William J. McHenry (PUC '55), returning to serve as advisor, department of education, Southern Asia Division, Poona, India, and **Aimee L. (Brown) McHenry** (LLU-LSC '65), left New York City, August 16, 1977.

Mark B. Miller (SAC '76), to serve as mathematics-science teacher, Beirut Overseas School, Beirut, Lebanon, and **Carolyn F. (Smith) Miller**, of Keene, Texas, left New York City, August 21, 1977.

Dwight A. Rose (AU '74), to serve as principal, Beirut Overseas School, Beirut, Lebanon, and **Donna J. (Heinricks) Rose** and three children, of Winnipeg, Manitoba, Canada, left Toronto, Ontario, Canada, August 22, 1977.

Orval R. Scully (AU '66), to serve as president, Central Chile Conference, Santiago, Chile, and **Bertha J. (McKim) Scully** and one daughter, of Dearborn, Michigan, left Los Angeles, California, August 18, 1977.

Donald C. Van Ornam (LLU-LSC '58), returning to serve as financial consultant, Philippine Union College, Manila, Philippines, and **Barbara J. (Slocum) Van Ornam** (LLU '59) and five children left Los Angeles, California, August 23, 1977.

Harold H. K. Zinner (Simon Fraser U. '71), returning to serve as teacher, Middle East College, Beirut, Lebanon, and **Gisela A. (Schulenburg) Zinner** (WWC '70), and two children, left Washington, D.C., August 25, 1977.

NATIONALS RETURNING

Mwita J. Bina (AU '77), to serve as treasurer, Parane Secondary School, Tanzania Union, Musoma, Tanzania, left Washington, D.C., August 24, 1977.

Mervin R. Joseph (AU '77), to serve as music teacher, Caribbean Union College, Port-of-Spain, Trinidad, left New York City, August 25, 1977.

Orlando Newball (AU '77), to serve as ministerial worker, At-

lantic Colombia Mission, Barranquilla, Colombia, and **Sara Newball** and two children left Los Angeles, California, July 21, 1977.

Jose I. Pacheco (AU '76), to serve as professor, Antillian College, Mayaguez, Puerto Rico, and **Elsa M. Pacheco** (AU '77), left Washington, D.C., August 2, 1977.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, SPECIAL SERVICE

Enok Andersen (AU '53) (SS), to serve as teacher, Guam Mission Academy, Agana, Guam, and **Dorothy (Stoelting) Andersen** (Ariz. St. U. '72), of Angwin, California, left San Francisco, California, August 7, 1977.

Gordon S. Balharrie (AU '60) (SS), to serve as chairman, department of theology, Avondale College, Cooranbong, Australia, and **Anna E. (Metcalf) Balharrie** (U. of Toronto '48), of College Place, Washington, left Los Angeles, California, August 7, 1977.

William L. Hopkins (U. of the Pacific '53) (SS), to serve as dentist, Kaohsiung Clinic, Taiwan, and **Cheryl V. (Wagner) Hopkins**, of Sun Lakes, Arizona, left San Francisco, California, August 10, 1977.

John S. Jones (U. of Guadalajara '72) (SS), to serve as physician, Seventh-day Adventist Clinic, Tamuning, Guam, and **Carol A. (Davis) Jones**, of Clarkston, Georgia, left Los Angeles, California, August 10, 1977.

Jamie J. Newlon (AVSC), to serve as nurse, SMC Tasba Raya Mission Project, Nicaragua, of Unicoi, Tennessee, left Miami, Florida, August 10, 1977.

Stephen K. Robinson (SS), of Takoma Park, Maryland, to serve as English-conversation teacher, English Language School, Osaka, Japan, left San Francisco, California, August 30, 1977.

Mary E. Thorn (SS), to serve as elementary school teacher, Naha, Okinawa, of Langley, British Columbia, Canada, left San Francisco, California, August 16, 1977.

Debra (Graves) Waller (AVSC), of Rockford, Illinois, to serve as needed, Mombera Secondary School, Mzimba, Malawi, left Montreal, Quebec, Canada, September 6, 1977. Husband, **Victor Waller**, is serving as a student missionary.

The Back Page

Offering to Fill Division Needs

Representatives of ten world divisions of the church meeting in Annual Council in Washington, D.C., October 12 to 20, have presented budget requests for the year 1978 totaling \$120 million, reports K. H. Emmerson, General Conference treasurer. The Budget Committee is studying these requests and will recommend an appropriation of all available funds that will meet as many of the requests as possible. The sacrificial participation of church members in the Week of Sacrifice Offering, which will be received worldwide on November 5, will assist in meeting the urgent needs of these divisions.

C. O. FRANZ

Action Taken to Strengthen Black Work in N.A.

It is appropriate that, since unity in diversity is a theme of the recent Annual Council, an action has been taken by the General Conference President's Executive Advisory Committee (PREXAD) that is

designed to bring greater unity between the black and white membership of the North American Division and to strengthen the growing black work.

The action specifies that PREXAD will name a commission to meet as soon as possible after Annual Council to refine or suggest modification in existing policies and to develop new possibilities in order to maximize workable relationships between black and white members, churches, and organizations. In addition, the commission will set up timetables for carrying out goals and recommendations and a method to evaluate progress.

Included in the goals and objectives specified by PREXAD are these: (1) positive action by union, division, and General Conference leadership to eliminate separation and discrimination in churches, institutions, and conference organizations, and an adequate grievance system whereby individuals can seek redress for real or apparent wrongs; (2) a continuing education program to promote full interaction; (3) holding leaders accountable to assure equal opportunities for all members regardless of ethnic

background; and (4) providing for all conferences, regional and white, within a given union to share equitably in evangelistic potential and in resources and decision making.

Much study preceded this action by PREXAD. While improvement has been made in race relations, much remains to be accomplished. One solution proposed to help the black work was the formation of two Regional (black) unions, with the present Regional conferences placed under their jurisdiction. In August, 1976, exploration of the desirability of this organizational change commenced. About 12 major position papers, as well as responses, statistical reports, and other materials, were prepared by individuals and committees for study.

PREXAD listened to both proponents and opponents of black unions. After much prayer and careful deliberation, taking into account the spiritual benefit to the entire church, the committee decided that formation of black unions would not be judicious or wise. But PREXAD was not just rejecting one solution—it was recommending other ways that it deemed

more effective in meeting the true goals of the church and that would give more promise of pulling together the membership in North America and provide greater support for evangelism of blacks and whites.

In taking this positive action, PREXAD recognizes that there has been, and in many areas still is, a failure on the part of the church to accord ethnic groups true partnership, to incorporate them fully into the existing decision-making structure, and to establish a truly integrated church community. The action seeks to overcome these difficulties. We solicit both your prayers and your participation as we move toward greater unity in our diversity.

NEAL C. WILSON

Teaching the Review Habit

J. William Leary, an academy teacher, holds deep convictions about the REVIEW, the Adventist Church, and academy students. He believes that if teen-agers learn how the church operates and become involved in its organization, they will discover that necessary change can come from within the church. As a result they will be less inclined to leave. He also is convinced that regular REVIEW readers stay in the church.

Professor Leary backs up his beliefs with practice. Teacher of an interdisciplinary course that includes Bible for seniors at Glendale Academy, Glendale, Cali-

fornia, he requires that each student have his own copy of the REVIEW. He assigns various articles to his students, asking that they respond to them in letters to the editor. "I want them to learn that they can communicate through channels," he says. "The REVIEW is not a party paper. It is a place to express opinions."

The letters we receive in our editorial offices show that these students think about the articles they read. One student wrote about his new interest in the REVIEW:

"This is the first year that I have read the REVIEW. At first I thought, What a drag! Now I enjoy reading it and find some of the articles very

helpful. Thanks to these assignments, I will continue to read the REVIEW."

How has the year of required REVIEW reading affected Professor Leary's students' lives? He was happy to see at least one of his students of several years ago keeping up the habit. On his own the student had sent a letter to the REVIEW, which was published.

How about the students in your home? Have they become acquainted with the REVIEW? With Professor Leary, we believe that REVIEW reading makes informed, active, and happy church members. Does your family have the REVIEW habit?

A. A.

If you're moving, please let us know six weeks before changing your address. Print your new address at right, clip out this entire corner, including the label, and send it to us. If you have a question about your subscription, please clip this form to your letter.

Mail to: Review and Herald Publishing Association, 6856 Eastern Avenue NW, Washington, D.C. 20012.

To subscribe, check the appropriate boxes below, print your name and address clearly, and mail this form with your payment to the Adventist Book Center. Expires 8/31/78.

☐ New subscription
☐ Renew my present subscription
☐ One year (US\$15.95)
☐ Single copy 45 cents

Attach label here or print old address:

name (please print) _____
city _____ state _____ zip code _____
new address _____