

Adventist Review®

General Church Paper
of the Seventh-day Adventists

APRIL 6, 1978



BANDAGES OF GRASS

By Nicholas Lloyd Ingraham

Oh, I've seen April
bind the wounds of winter
As skillfully as any
trained physician;
And I have watched her pull
a stubborn splinter
Of ice from spring's cool flesh
like a magician.
I've seen the soil pock marked
with bursting shells,
The fields a crimson,
battle-bruised morass;
Then I've watched April
visit hills and dells
And heal the scars . . .
with bandages of grass.

THIS WEEK

Hoarded in the manuscript files of our office are poems by Nicholas Lloyd Ingraham that we publish from time to time, as on this week's cover. Unfortunately, the supply of his poetry can never be replenished, because Mr. Ingraham died in 1973. A registered nurse, Mr. Ingraham's hobbies included travel, writing poems (several hundred of which have been published), and woodcraft.

P. E. Hare, the photographer of our cover picture, is an organic geochemist who works at the Carnegie Institution of Washington Geophysical Laboratory as a research scientist.

Probably no person in our depersonalized society feels more like a mere number than does a prison inmate. But he is not the only one to suffer the effects of depersonalization. Eugene Lincoln, author of "I Served a Computerized Christ" (p. 4), was sitting in his church pew one Sabbath, feeling as though he was merely "Brother 2376," when he spotted a notice in the church bulletin announcing jail bands. Joining, he visited the jail that Sabbath, and many Sabbaths thereafter. The results of that ministry and his renewed encounter with Christ, who knows him as

a special person, are reported.

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LETTERS

Letters submitted for publication should contribute ideas and comments on articles or material printed in the *ADVENTIST REVIEW*. They should be brief, not exceeding 250 words, and must carry the writer's name, address, and telephone number (although this number will not be printed). Letters must be legible, preferably typewritten, and double-spaced. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or of the denomination.

Up-to-date version

Re "Which Bible Version?" (Feb. 23). I think the attitude of the letter writer mentioned in the editorial—disapproval of Bible versions other than the King James—is probably typical of the attitude of many Adventists. On the other hand, the many who are wildly enthusiastic over *The Living Bible* also bother me.

Maybe it is time for the church to give some thought to the matter of selecting one of the newer translations as a denominational standard.

I have read the newer translations for years and I am of the opinion that anyone who sticks to the KJV is selling himself short of the true meaning of the original Word. For example, how many know what the word *pygarg* means? In its place in other translations is the word *antelope*, a word everyone understands. There are other words in the KJV that are obsolete. There also are words that have changed their meanings, hence mean something today that they did not mean when the KJV was translated.

I have discussed the matter of translations with a number of pastors and Bible scholars. In the case of the former, they seem to be looking for a modern version and, in most cases, they suggest the Revised Standard Version. In the case of the latter, there is fair

agreement that the RSV is about the most accurate, with the *New American Standard Bible* more or less on a par with it, although all are willing to admit there are questionable translations in both of these versions, as there are in the KJV.

BOB FORMAN
Monmouth, Illinois

I was brought up with the King James Version and after three score and ten years I find it hard to readjust. The translation-happy writers of today have made our Sabbath school lesson quarterlies and devotional books much less interesting for me.

ROY ERTEL
South Williamsport
Pennsylvania

Discipline with love

A letter ("Too Harsh?" Mar. 2) written in response to "The First Stone" (Jan. 26), upheld the importance of discipline, even if it appeared coldhearted. We need to remember that there needs to be a balance between discipline and love. I believe that there is no true discipline without love. I also believe that love without discipline is not true love. We can have the wisdom needed to deal with these problems only if we have a connection with Christ. If we don't have that connection, perhaps we need to seek it before we attempt to deal with the complexities of another person's problems.

"It is always humiliating to have one's errors pointed out. None should make the experience more bitter by needless censure. No one was ever reclaimed by reproach; but many have thus been repelled and have been led to steel their hearts against conviction. A tender spirit, a gentle,

winning deportment, may save the erring and hide a multitude of sins."—*The Ministry of Healing*, p. 166.

R. MELSTED
Edinburg, North Dakota

Wait for children

As I was reading the For This Generation column entitled "Children aren't for children" (Jan. 19), I began to realize how right the author is. Why bring more children into the world if they aren't going to be loved? Parents will have to answer to God for the way they bring up their children. It would be much better to study and wait to have children until one feels himself capable of training them in a Christian way.

ANN KENNEDY
Madison, Tennessee

True?

Can the story in the February 2 issue about the new Loma Linda organ possibly be true? To those of us in small, 30-member-or-less churches, who are struggling to pay for secondhand pianos, it seems utterly fantastic. We feel as though we are being teased.

LOUISE BANE BERRY
Lawen, Oregon

► *We report the news; we do not make it.*

Safe in His care

I really appreciated "A Letter to My Angel" (Feb. 2). It was reassuring to be reminded that God continually watches and protects His children. I know there have been several times when the Lord has saved my life from dangers I was unaware of at the

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Adventist Review



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

The *Adventist Review* is published every Thursday. Copyright © 1978 Review and Herald Publishing Association, 6856 Eastern Avenue N.W., Takoma Park, Washington, D.C. 20012. U.S.A. Second-class postage paid at Washington, D.C. Subscriptions: one year, US \$15.95. Single copy, 45 cents.

Vol. 155, No. 14.

HEART TO HEART

A message from the General Conference president

Was there truly a worldwide flood?

Grand Canyon, North Rim, Arizona

Was there truly a worldwide flood? One of whom the Lord's messenger says, "His intellectual greatness distinguished him above the great men of all ages," declares that there was.

"Moses," Ellen White says, "was fitted to take pre-eminence among the great of the earth, to shine in the courts of its most glorious kingdom, and to sway the scepter of its power. . . . As historian, poet, philosopher, general of armies, and legislator, he stands without a peer."—*Patriarchs and Prophets*, p. 246.

But what Moses wrote he did not write on his own. He wrote under the inspiration of the Holy Spirit, for "all scripture is given by inspiration of God" (2 Tim. 3:16). Moses wrote the book of Genesis during 40 years spent in desert solitude—alone with God.

The Lord's servant tells us that as "he wandered with his flocks in solitary places, pondering upon the oppressed condition of his people, he recounted the dealings of God with his fathers and the promises that were the heritage of the chosen nation, and his prayers for Israel ascended by day and by night. Heavenly angels shed their light around him. Here, under the inspiration of the Holy Spirit, he wrote the book of Genesis."—*Ibid.*, p. 251.

In the book of Genesis Moses devoted more than 1,500 words to describing the destruction of the human race and the changing of this earth's surface by a Heaven-sent flood (Gen. 6-8). To have devoted so much space to its happening, God must have felt that this miracle of His justice was a very important event with which posterity should be well acquainted. In the Word of God the events of thousands of years may be chronicled in a few verses. But not so the story of the Flood. How carefully He inspired Moses to write out the story in detail. If it was important to Him it should be important to us today.

Moses refers to "both man, and beast," "the creeping thing, and the fowls of the air," that would be destroyed (Gen. 6:7). "Every living substance was destroyed" (chap. 7:23), "All flesh died . . . upon the earth," "all in whose nostrils was the breath of life, . . . died" (verses 21, 22).

God says there was a worldwide flood in Noah's day. "God is not a man, that he should lie" (Num. 23:19). We believe it today because God, through one who wrote "under the inspiration of the Holy Spirit," one whose "intellectual greatness distinguishes him above the great men of all ages," declares there was a flood.

The gospel prophet Isaiah believed in the Noachian flood. Under inspiration he too writes of the great inundation of the earth by water: "For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth . . ." (Isa. 54:9).

The prophet Ezekiel believed Noah to have been a real person who lived centuries before, and who the prophet must have believed passed through the great inundation of the earth. He speaks of Noah along with Daniel and Job (Eze. 14:14).

Our Jesus, who declared Himself to be the "truth" (John 14:6), stated unequivocally that "the flood came, and took them all away" (Matt. 24:39), and "destroyed them all" (Luke 17:27). There is no evidence of any question in our Saviour's mind about the reality of the Noachian deluge. He said it came, it occurred! He further describes the wicked condition of the world that led to its destruction by a flood (Matt. 24:38, 39). If my Saviour, who is the Son of God and who Himself is truth, stated that there was a flood, then as His follower I shall also accept as reliable the record in Genesis to which He referred.

The apostle Paul, perhaps the greatest Christian preacher next to Jesus Himself, believed in the reality of Noah's recorded experience: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith" (Heb. 11:7).

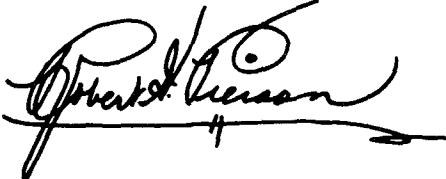
Peter, another inspired mouthpiece, wrote of God's long-suffering and of Noah and his preparation for the flood to come. "When once the longsuffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved by water" (1 Peter 3:20). The apostle Peter also mentions Noah's safety during the period when the wicked world was inundated (2 Peter 2:5).

The Flood was worldwide. Inspiration makes it clear that the Flood in Noah's day was not some local phenomenon. It covered the whole earth. It destroyed all the animals, all the men, women, and children, with the exception of Noah and his family, who were saved. The apostle Peter speaks of "the world that then was, being overflowed with water" (chap. 3:6).

The messenger of the Lord, one inspired to speak for Him in our day, not only confirmed that there was a worldwide flood but vividly describes it as only one who had in vision seen the cataclysmic event take place and observed the magnitude of its devastation could do. Read it in *Spiritual Gifts*, volume 3, pages 68, 69, and *Patriarchs and Prophets*, pages 90 to 110.

Was there truly a literal worldwide flood? Moses, Isaiah, Ezekiel, Jesus, Paul, Peter, and Ellen White all declare there was. "At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established" (Deut. 19:15).

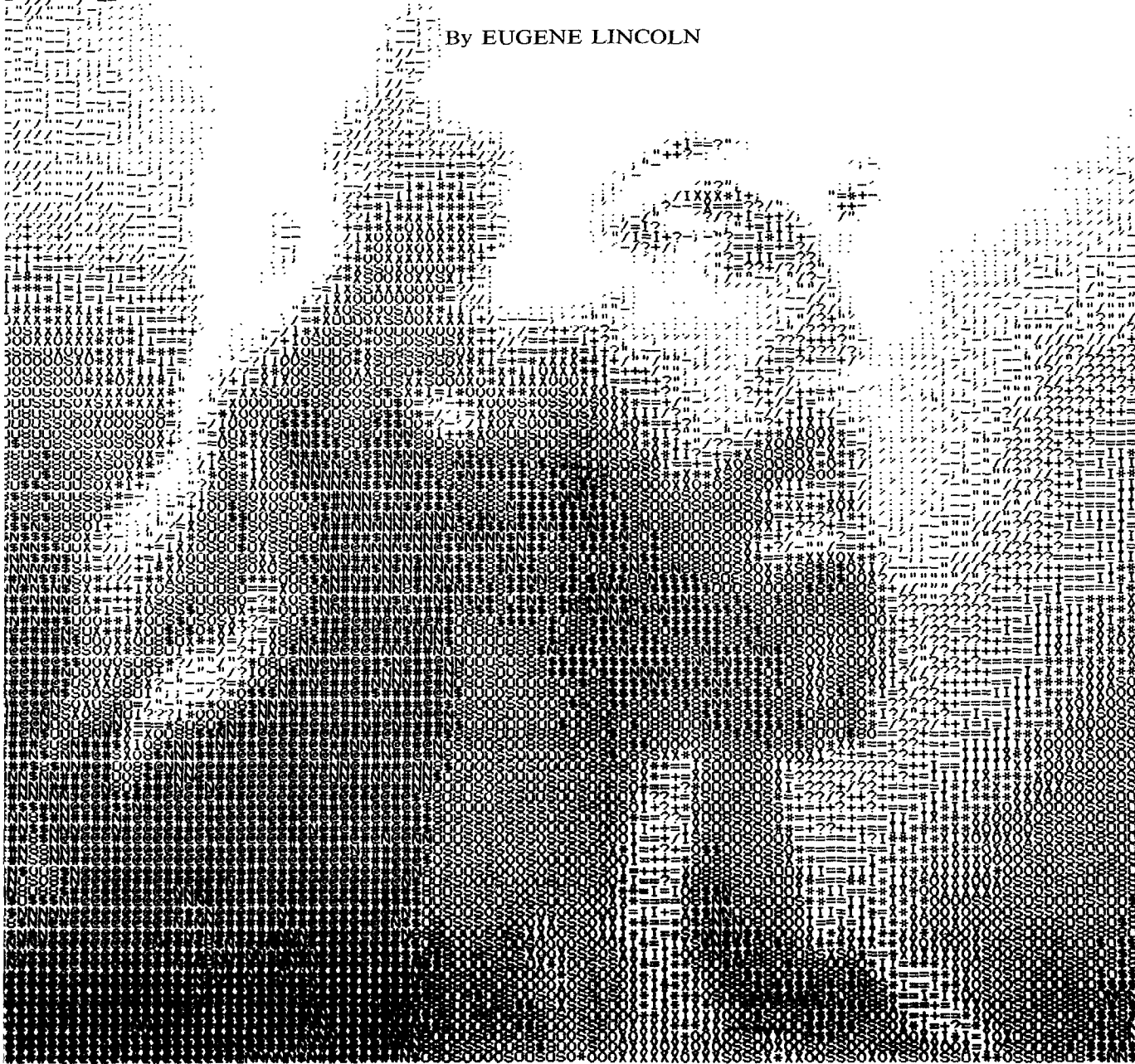
Seventh-day Adventists believe the Bible, they accept the witness of the Spirit of Prophecy, and they believe there was a historical flood that was worldwide in Noah's day. "These words are true and faithful" (Rev. 21:5).



ROBERT H. PIERSON

I served a computerized Christ

By EUGENE LINCOLN



It didn't happen suddenly. It was a gradual process, so gradual, in fact, that I didn't realize it had occurred until it had completely taken over my religious outlook.

Then one day I woke up to the realization that my religious life had about as much meaning as a computer printout. The Christ I served had become a stereotyped image on the wall of my home but not in my heart. The religion He founded had become—to me—a systematized, neatly-printed-out list of "Thou shalt's" and "Thou shalt not's." The pew on which I sat faithfully Sabbath

after Sabbath had as much spiritual life in it as I did.

This was mostly my fault, but I believe the church also was partly to blame, for its cold formality seemed to stunt Christian growth. Months after my membership had been transferred there, I remained "Brother Er-Uh" to one of the ministers when he greeted me in the narthex after the worship services. And it was vital that I put my data-processing account number on my offering envelope in order to have the contribution credited. My name was not important—just the number. I halfway expected some Sabbath to be greeted, "Good morning, Brother 2376. I'm so glad you came today," rather than the customary "Brother Er-Uh."

Eugene Lincoln, editor of The Sabbath Sentinel, has held this position since 1960.

I halfway expected some Sabbath to be greeted,
"Good morning, Brother 2376. I'm so glad you came today."

And yet I cannot place the entire blame on the church I attended or upon its ministers. Something was happening inside of me for which I had to bear the responsibility before God. Old-time Adventists would say that I had "lost my first love." But to me it seemed that the Christian belief had become no more than a maze of historical facts out of which I was not able to grasp any meaning pertinent to my daily problems.

From all outward appearances everything was fine: I seldom missed Sabbath school; I paid a faithful tithe, and my offerings were at least average; our house was always spick-and-span by a few moments before sundown each Friday; and we refrained from all secular labor during the Sabbath hours.

Something vital missing

But when I took time to examine my religious life objectively, I realized that something vital was missing—something I could not quite define. And occasionally there were sober, reflective moments when that lack created an aching void in my life.

Somehow, though, without my even realizing what was happening, God led me into finding the solution to the problem.

For two of the four years spent at this church, I was nothing more than an ornament to grace the pew once a week. I had a good excuse for not participating: no one had ever asked me to do anything. Why should they? There were others better fitted for any task than was I.

Then one day as I idly looked over the church bulletin, while I should have been listening to the sermon, a notice seemed to leap up from the page and hit me right in the eyes:

JAIL BAND: We urgently need volunteers to visit nearby county jails on Sabbath afternoons. If interested, be at the church at 2:00 P.M.

I read it, had a sudden urge, and then—thinking the matter over more carefully—almost laughed out loud. Me participating in a jail band? Me? Ha! I tried to forget about it and listen to the sermon. But somehow my eyes kept wandering down to the bulletin, and that announcement seemed to stand out from the others as if it were in boldface type or printed in red ink.

At the dinner table at home that day I made the announcement, trying to sound casual, "I think I'll attend jail band this afternoon."

Conversation stopped as everyone in the family paused with forks in midair. Dave, my oldest son, asked, "You jokin', Dad?"

"No, I'm curious. I think I'll see what it's like."

That afternoon and during the following weeks I found out "what it's like." The groups seldom had a rigidly planned program, for that would have hindered taking advantage of occasions that would unexpectedly present themselves. Generally we sang a well-known gospel song, with some of the inmates occasionally joining in, or had an instrumental solo. Then one of the jail-band

members would give a simply worded testimony of what the love of Christ had done in his life.

Some prisoners listened; some continued what they had been doing—playing cards, talking, or sleeping. Often those who had seemed inattentive showed later that they had heard every word.

Before we left, we would usually talk on a one-to-one basis with prisoners who wished to talk with us. Sometimes we had no chance to say anything to the man behind bars, for he simply wanted someone to listen to him. At first when this happened I felt I had not accomplished anything. Now as I look back I'm convinced that a Christian often can do more good simply by being a good listener than by trying to present his views.

One prisoner, Jim, and I became close friends during the weeks I visited the jail. Accused of a morals crime, he could receive a stiff prison term if convicted. But as I told him what Christ can do, I noticed with the passing of time a great change in him. Evidently the judge noticed it too, for Jim was given only a one-year prison sentence, with credit for the time served while awaiting trial, and two years on probation.

A living, dynamic Christ

As I explained to Jim how wonderful Christ is, I noticed a change taking place also in me. At first my explanation of the plan of salvation seemed academic, for that seemed to be all I had to share—facts memorized from the Bible. But as we examined truths from *Good News for Modern Man*, I discovered a completely new Christ—a living, loving, dynamic God-man who had power to make a new life out of nothing.

We read such texts as Ephesians 3:16-18: "I ask God from the wealth of his glory to give you power through his spirit to be strong in your inner selves, and I pray that Christ will make his home in your hearts through faith. I pray that you may have your roots and foundations in love, so that you, together with all God's people, may have the power to understand how broad and long, how high and deep, is Christ's love" (T.E.V.).

This was the Christ Jim needed and accepted! This also was the One I needed as much as he, and I too accepted Him as my own.

Since then, life has acquired new meaning, as I look upon it from a different perspective. This living Saviour is mine, and I am His. In the words of the hymn writer Charles Wesley I can only exclaim:

"'Tis mystery all! Th' Immortal dies!

Who can explore His strange design?

In vain the firstborn seraph tries

To sound the depths of love divine!

'Tis mercy all! let earth adore,

Let angel minds inquire no more.

Amazing love! How can it be

That Thou, my God, shouldst die for me."—*Hymns for the Living Church* (Carol Stream, Ill.: Hope Publishing Company, 1974), No. 248. □



Will the real Christian please stand up?

By LEONARD D. MCMILLAN

Why do we have a generation gap in Christian families? Why do Christian marriages end in a divorce court? Why is the back door of the church used almost as frequently as the front door? At the risk of oversimplifying a complex problem, may I suggest it is because we are not *real*. Real Christians, that is. "Let love be genuine" (Rom. 12:9, R.S.V.),* proclaims Paul. In Phillips' translation this is paraphrased, "Let us have no imitation Christian love." I believe the major problem in our families, in our marriages, and in our church is "imitation Christian love."

Reared as we are in an age of imitations, it is often difficult for us to tell the real thing. We have imitation orange juice, imitation peanut butter, imitation ham, imitation leather, imitation teeth, and even imitation hair. But even though imitations may resemble the real thing, they are still ungentuine. Jesus reminds us to "love . . . as I have loved you." You cannot imitate Christian love and still be a real Christian. Jesus' beloved disciple pleads with us: "Little children, let us not love in words or speech but in deed and in truth" (1 John 3:18). What we need in our families, our marriages, and our churches are real Christians practicing real Christian love.

Jesus was real! He helped real people in real situations. He fed 5,000 real people who were really hungry and gave them real food. He healed a real paralytic so he could walk again. He caused a blind man to see for the first time in his life. He healed a real withered hand so the man could once again reach out to a child without seeing horror reflected in his eyes.

It takes more than memory verses and lip service to make a real Christian. We become real as we open our lives and wills to Jesus Christ. If we let Him live out His life within us we can expect His life style to become our own. We can expect to relate to others as effectively as He related. But what must we do? How do we become

real Christians? Let's examine four things we can do that should make us real to those with whom we come in contact. These four things reflect four aspects of Jesus' life that made Him real to those around Him:

1. *Identify.* Jesus knew how to identify with us. "Have this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross" (Phil. 2:5-8).

He identified so completely that He suffered the same pains, felt the same emotions, and faced the same problems. "In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears. . . . He learned obedience through what he suffered" (Heb. 5:7, 8).

Able to help the tempted

"Therefore he had to be made like his brethren in every respect, so that he might become a merciful and faithful high priest in the service of God. . . . For because he himself has suffered and been tempted, he is able to help those who are tempted" (chap. 2:17, 18).

We are each called to identify with the problems of others. It may be a painful experience to go where people are hurting. Yet, if we are filled with the Spirit of God, that is exactly what we will do. I recall the experience of studying God's Word with a young woman 24 years of age. Responding to a telephone call one evening, I heard a hysterical voice on the other end of the line urging me to come to the hospital right away. The girl I had been studying with had just arrived DOA (dead on arrival). Unable to cope with a divorce request her husband had handed her, she had taken her own life.

When I walked into the hospital room I found her parents, her husband, and her mother-in-law asking "Why?" They were hurting, and I was hurting with them. What could I say at a time like that? I couldn't talk.

*Unless otherwise noted, all Bible quotations are from the Revised Standard Version.

Leonard D. McMillan is a pastor in Onalaska, Wisconsin.

I could only identify with their hurt. In a similar situation, "Jesus wept."

2. *Listen.* I once saw a sign in an office that said, "I love you enough to listen." That statement reflects genuine love. Listening is a rare form of ministry, but it should be practiced by every Christian.

Most of us are so wrapped up in self we do not have time to listen. My secretary has a sign in her office that reads, "I know you believe you understand what you think I said, but I'm not sure that you realize that what you heard is not what I meant." Real listening is never easy. It requires effort, concentration, hard work. A writer has suggested five *S's* representing five levels of life. If we are going to communicate genuine love we must be aware of these levels.

- Survival
- Security
- Social
- Status
- Satisfaction

Real Christians practicing the ministry of *listening* will listen to the level of need.

A young man trying to impress his boss decided to become well informed on his employer's favorite subject—golf. He spent the entire weekend researching it, and the following Monday morning was a "walking encyclopedia" concerning golf. Barely able to contain himself he impatiently waited for his boss to appear at the elevator doors. They boarded the elevator together and the young man enthusiastically displayed his newfound knowledge. Without a word, his employer stalked off the elevator into his office and closed the door. Perplexed, the young man shuffled to his desk. A few moments later he heard from a fellow employee that Friday afternoon their boss had received the news he had terminal cancer. In a matter of moments that afternoon this young man's employer had gone from the satisfaction level to the survival level of life.

The ears of the Holy Spirit

We must develop the art of listening with the ears of the Holy Spirit. In the familiar story of the paralytic carried to see Jesus on a stretcher we see this illustrated. When friends could not get through the crowd they tore a hole in the roof and lowered him to the inner circle. Surely this man wanted to walk more than anything else in this world. He made his wish known to Jesus, but instead of immediately healing the man's useless limbs, Jesus replied, "Your sins are forgiven" (Luke 5:20). Didn't He hear the pleading of the paralytic? Didn't He know this man wanted to walk? Yes! Jesus had perfected the art of listening with the ears of the Holy Spirit. He was able to detect the man's real needs. If we are to be real Christians we must learn how to listen.

3. *Love specifically.* Jesus loves all of humanity. He would have been willing to give His life for any one of us. There is no doubt that His love for this entire world is

genuine. But yet, while He was here in His humanity, He loved 12 persons specifically. With these 12 disciples He entered into a close, intimate, loving relationship. Perhaps in our humanity, it may be presumptuous of us if we claim to love specifically more than 12 people at a time.

Too many Christians claim to love everyone, and really love no one. Jesus did not love in vague generalities, but in specific ways. Generalities require no commitments, but loving specifically leaves us vulnerable. Perhaps the reason more of us do not love specifically is because of the high degree of risk involved. Jesus became very vulnerable when He loved Peter specifically. There was always the possibility that Peter might deny Him. Likewise, His vulnerability was apparent when He loved Judas specifically. Judas might betray Him. Yet, if we are to love we must be willing to take the risk.

The answer to vulnerability is not the avoidance of close relationships. The answer is turning to Jesus whenever these relationships are interrupted by uncontrolled emotions. "Christian insurance" means that Christ will see the Christian through the crisis of vulnerability. If we are real Christians we will not fear to love specifically.

4. *Love meaningfully.* We must love in terms meaningful to the other person. The most-quoted text in God's Word reminds us, "God so loved the world that he gave his only Son" (John 3:16). God gave what was needed. I'm sure there were many things God would have enjoyed giving much more than His only Son. Yet, that was the one gift man needed, and, in His perfect love, God provided it.

Do you remember when Jesus asked Peter to push Him out from shore a little way in his boat so He could speak to a large crowd (Luke 5:1-11)? Probably wanting to reward Peter's hospitality, Jesus asked Peter to push out into the deep water and cast his nets. Since Peter, James, and John were in the process of drying their nets from a long night of fruitless fishing, refusal would have been a natural reaction. But Peter must have sensed the sincerity in the Lord's voice, because he consented. He did not regret his decision. Their nets were alive with fish.

Jesus could have given Peter, James, and John many things other than fish. He could have provided them with 30 gallons of goat's milk, or perhaps 100 pounds of tomatoes, or a peck of potatoes. But Jesus was dealing with fishermen. Therefore, He loved them in terms meaningful to fishermen—a netful of squirming fish.

As Christians we must learn to love in terms meaningful to the other person. When a friend needs sympathy or understanding, that is not the time to say, "I told you so," or provide a diet of criticism.

How can we close the generation gap in Christian homes? How can we preserve the sanctity of Christian marriages? How can we close the back door of our churches? By banishing "imitation Christian love" from among us. We must learn to identify, listen, love specifically, and love in terms meaningful to the other per-

In an age of imitations it is often hard to distinguish the genuine from the ungentuine.

son. We must let our love be genuine, then will we become real Christians.

A book written for children, *The Velveteen Rabbit*, shows tremendous insight into what it takes to become real. The following bit of dialog takes place between a new toy rabbit and an old skin horse.

“What is REAL?” asked the Rabbit one day, when they were lying side by side. . . . “Does it mean having things that buzz inside you and a stick-out handle?”

“Real isn’t how you are made,” said the Skin Horse, “it’s a thing that happens to you. When a child loves you for a long, long time, not just to play with, but REALLY loves you, then you become Real.”

“Does it hurt?” asked the Rabbit.

“‘Sometimes,’ said the Skin Horse, for he was always truthful. ‘When you are Real, you don’t mind being hurt.’”

“‘Does it happen all at once, like being wound up,’ he asked, ‘or bit by bit?’”

“‘It doesn’t happen all at once,’ said the Skin Horse. ‘You become. It takes a long time. That’s why it doesn’t often happen to people who break easily, or have sharp edges, or who have to be carefully kept. Generally, by the time you are Real, most of your hair has been loved off, and your eyes drop out, and you get loose in the joints and very shabby. But these things don’t matter at all, because once you are Real, you can’t be ugly, except to people who don’t understand.’”

Will the *real* Christian please stand up? □

BIBLE QUESTIONS ANSWERED By DON F. NEUFELD

Baptism in whose name?

Why did the disciples baptize in the name of “the Lord,” or “the Lord Jesus,” or the “Lord Jesus Christ” (Acts 2:38; 8:16; 10:48; 19:5), when Jesus’ commission was to baptize in the name of the “Father, and of the Son, and of the Holy Ghost” (Matt. 28:19)?

Let us take a careful look at the passages involved. Matthew 28:19 seems clear. It is Jesus’ instruction to His disciples to make disciples of all nations and to baptize the converts, literally, “into the name of the Father and of the Son and of the Holy Spirit.” I translated the Greek preposition *eis* “into,” simply because in the New Testament it is translated more often “into” than “in” (in the King James Version 571 to 131 times). There is considerable doubt among commentators as to whether the idea of “into” is intended. In Acts 10:48, where the statement appears “he commanded them to be baptized in the name of the Lord,” the preposition is *en*, “in.” *Eis*, “into,” which appears in Matthew 28:19 and Acts 8:16; 19:5 could call attention to an entering into a covenant with the Deity.

Significant is the fact that the word *name* is singular. One might have thought that *names* would have been more correct, since three are mentioned. But the unity of the Godhead is emphasized

by using the singular *name*.

One must also observe that *name* means more than what a person is called. In the Bible *name* is often a synonym for the person. “The name of the Lord Jesus was magnified” (Acts 19:17) is equivalent to saying that the Lord Jesus was magnified. “Calling on the name of the Lord” (Acts 22:16) means “calling on the Lord.”

Name can also mean authority. Plagued by a demon-possessed damsel, Paul addressed the demon, “I command thee in the name of Jesus Christ to come out of her” (Acts 16:18). What he meant was that he issued the command by the authority of Jesus Christ.

Thus to baptize in or into the name of the Deity means that the one baptized enters into a vital relationship with the persons of the Deity. It means more; it means that he enters an organization of which the members of the Deity are head and which operates by the principles of these members. It means that he recognizes the full authority of these three persons.

Coming now to the specific question as to why in the Acts incidents baptisms were seemingly performed in the name of Jesus only, I offer this suggestion. The people involved, Jews and God-fearers, for example,

already acknowledged God the Father. They knew of the Holy Spirit. What was new in their recent experience was their acknowledgment that the Jesus who had been born in Bethlehem, who had preached and healed in Palestine, and who had been crucified at Jerusalem (these events were all recent in their day) was indeed the Messiah whom God had promised to send; in fact was the second person of the Deity. For them this acceptance of Jesus for who He truly is, was a new, important step. Therefore, when their baptisms were mentioned in the Acts narratives the name of Jesus was highlighted. If one were thinking of the baptismal formula as Jesus gave it he might conjecture that the formula as it appears in Acts is being named by the element of greatest importance under the circumstances.

Admittedly, if one had only the book of Acts he could argue that the baptismal formula should contain only the name of Jesus. But it is inconceivable that the apostles who loved their Lord and who were laying down their lives for Him would ignore so plain a command as to baptize “in the name of the Father, and of the Son, and of the Holy Ghost.”

Nevertheless there are certain groups of Christians today who baptize in the name of Jesus only. It is my guess that they are dispensationalists. The dispensationalists divide human history into dispensations. This division is featured in the *Scofield Bible*. According to this scheme the teachings of Jesus belong to the Jews

only, not to the Christian church. It isn’t until one gets to the Epistles and Acts that the Bible begins to speak directly to the Christian church. Therefore, one would expect a dispensationalist to ignore Jesus’ command and go by the Acts narratives.

But certainly one who accepts the Bible as a unit would be hard pressed to explain any bypassing of Jesus’ instructions.

Of one thing we can be certain: there is no implication in these Acts passages that the apostles did not believe in three persons in the Godhead. They had spent much time with Jesus. Jesus repeatedly spoke of His Father. He spoke often of the Spirit. He told His disciples that whereas speaking a word against the Son of man might be forgiven, “who-soever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come” (Matt. 12:32).

Three persons are mentioned in connection with the baptism of Jesus (Matt. 3:16, 17). Paul mentions the three together in 2 Corinthians 13:14, “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.” But, as mentioned in one of our earlier answers in this column (October 1977), the term *Trinity*, because of its many possible theological implications, is probably best not used to describe the Seventh-day Adventist position concerning the three persons in the Godhead, or Deity.

Send questions for this column to the Editor, ADVENTIST REVIEW.

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Stories, energy, and love

"One of the most rewarding experiences of being a teacher is to meet former students carrying on the work, seeking to do for their students what you've done for them."

By PENNY SHELL

Shoes kicked off, an apron over her polyester suit, Dr. Ruth scurried about her kitchen. Though she had been home only 24 minutes, my 71-year-old friend already had a meal underway.

A weekend guest in her home, I chatted with her, occasionally moving out of the way as she dived after some utensil or another. Interrupting her dinner prepara-

Penny Shell is an English teacher living in House Springs, Missouri.

tions were a woman from church lining her up for hostess duties, a tenant who came to get film stored in her refrigerator, and a university student who dropped in for encouragement.

Dr. Ruth dished out understanding, advice, and a thick sauce over the rest of yesterday's casserole. Within 45 minutes of leaving her office, a warm dinner was on the table, and those of us around her had received the personal attention we desired.

If I should describe the attractive comfort of her much-visited home, the rows of home-canned fruit and vegetables in her basement, her ironed sheets and pillowcases, her close contact with her four children and six grandchildren, you perhaps would think I had discovered Betty Homemaker.

Well, I have and I haven't. Dr. Ruth is a successful wife and mother, but her home life is only one part of the abundant life she leads.

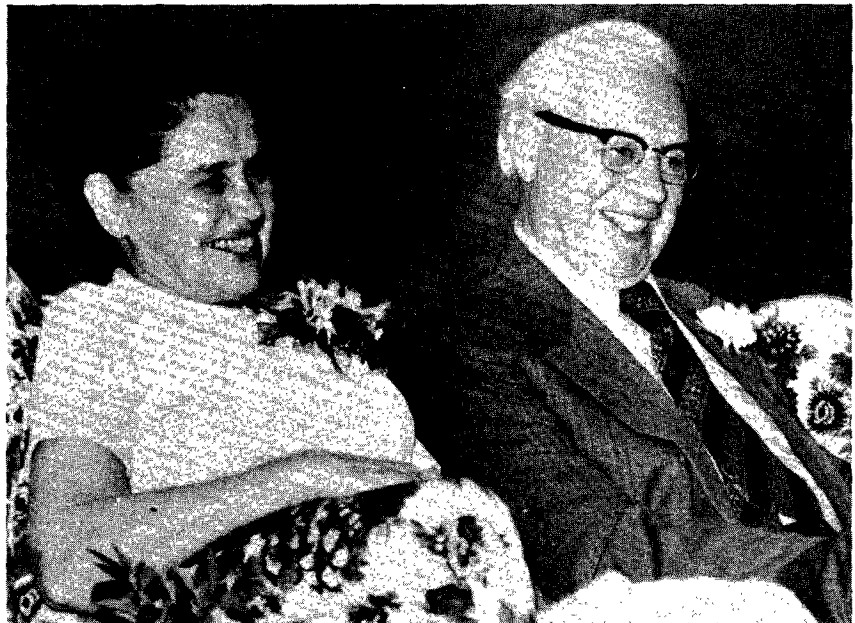
She is Dr. Ruth Murdoch, nee Rittenhouse, professor of childhood education at Andrews University and beloved teacher of scores of students around the world. It is because of her interest in me as an individual—one in that mass of students accumulated in 36 years of teaching—that she is a teacher I will never forget.

I was in my first quarter of graduate school, unsure of my abilities, when I first met Dr. Ruth. She was teaching a class in educational psychology to present and future teachers.

As she firmly told us of the high requirements necessary to pass the course, I sensed in her announcement not a threat but an expectation. Even that first day her smile told me that she cared.

Her teaching demonstrated the kind of teaching she recommended. She quickly responded to facial expressions of pleasure or puzzlement among the crowd of us, more than a hundred in that 1964 summer class. She laughed with our side comments, took our questions seriously, and reexplained with new approaches the things we didn't grasp.

Ruth Pope, also a student in that class, remembers: "Dr. Ruth could take any answer and add comments, so



"Dr. Ruth" and her husband, W. G. C. Murdoch.

that before she had finished she had patched up a poor answer and it seemed right."

While my mind was learning to grasp various behavior theories that summer, my heart was being taught to care for students, even—and perhaps especially—unlikable ones. Dr. Ruth frequently spoke of these children "waving white flags for help" through their unusual or irritating behavior.

"There was a little boy—" she began in the middle of a theoretical discussion on behavior. Her tone of voice indicated that a story was coming. It was like a child hearing, "Once upon a time . . ." I relaxed and listened.

"The little boy never sat with his feet on the floor where they belonged and where the teacher had asked that he keep them. His repeated disobedience was very trying to his teacher.

"When I came to her classroom as a substitute teacher, she told me to be sure he sat properly. Yet, no matter how many times I reminded him, up went his feet.

"Now," Dr. Ruth said, expectantly inclining her head to one side in a way that said *Think carefully now*, "what should a teacher do with a little boy like this?"

Suggested solutions occupied the next ten minutes. Finally we asked her, "What did you do?"

Dr. Ruth said she suggested a physical examination for the boy. Proper medical attention cured a serious disorder disclosed by the examination, and, incidentally, the behavior problem disappeared.

Illustrated anecdotes

Not only was every class I took from Dr. Ruth laced with similar illustrations, but so were the talks I heard her give at camp meetings, retreats, and church services. At family seminar in Colorado I timed her carefully and discovered that she used a story at least every five minutes. With each story I saw audience rapport and understanding grow.

The stories also found their way into her many crowded-into-overtime counseling sessions. When I asked Dr. Ruth's help with personal matters, her stories put me at ease and assured me that others were able to deal successfully with problems similar to my own.

Her off-the-cuff conversations, too, were enriched with stories, such as childhood tales of the Rittenhouse family in Montana, which bubbled up like a *Little House* series.

"I was literally born by the book," she jokes about her bookish, educator image.

"Convinced that my mother's disappearing labor pains had been a false alarm, the doctor drove away from our home in his buggy, and father took the nurse home in our wagon. Mother and her sister began cutting green tomatoes for pickles.

"Suddenly the pains came again, leaving no time for my aunt to go for help. Baby Floyd, my brother, crawled around the floor while my trembling aunt delivered me, following the instructions in a Seventh-day Adventist home-doctoring book called *The Ladies' Guide*."

Another "early days" story began: "A visitor in our home when I was a child claimed to be able to analyze personality by examining the shape and contours of the head."

"This little girl," the phrenologist warned the Rittenhouses as he looked closely at Ruth, "will never go very

far in school—her eyes are set much too close together." Her parents laughed when the visitor was gone.

Following Spirit of Prophecy advice, they didn't send Ruth to school until she was 8 years old, but it wasn't lack of confidence in their daughter that made them wait.

When she entered first grade Ruth had already read most of brother Floyd's schoolbooks, and she was quickly promoted.

Seven and a half years later she had finished not only grade school but Mt. Ellis Academy, as well. At age 15 she entered Walla Walla College.

The Rittenhouse family moved to Michigan in 1924, and 17-year-old Ruth, with two years of college behind her, began teaching at Adelpian Academy. She taught there three years, using her summers for studies at Emmanuel Missionary College (now Andrews University), which she attended her senior year. In 1928 she was graduated from E.M.C. with a B.A. degree.

Studying "on the side" as she taught became a habit, and by using nights, summers, and a sabbatical, she earned a Master of Science degree at the University of Southern California, completed a Doctor of Education degree at American University in Washington, D.C., and qualified as a clinical psychologist at Catholic University in Washington, D.C.

With such dedication to learning and teaching, it might seem that her family of four children was "on the side" also. Not so.

For 16 years, from the birth of her first child until her fourth child was in school, she stayed home as a full-time mother. Even when she did resume studying and teaching she did her postgraduate study after the children were in bed.

A night person

"I can remember waking up in the middle of the night," her daughter Marilyn says. "Mother would be poring over her books. Daddy would sometimes wake up and quiz her on what she had studied. She says she is a night person and enjoys it, but I believe it was harder on her physically than she will admit."

"I hadn't finished my doctor's degree when it was discovered I had cancer," Dr. Ruth states.

This was in October of 1959, the year the Murdochs moved from Washington, D.C., to Berrien Springs, Michigan. After a radical mastectomy and two weeks of daily X-ray treatments, she began teaching again, the nauseating X-ray treatments continuing four more weeks.

"I remember how happy Billy was when I resumed writing my doctoral dissertation in November," she says, her dark eyes lighting up as she mentions her husband.

Tall, white-haired Dr. William Gordon Campbell Murdoch is a stately Seminary professor at Andrews. (At 75, he is still teaching!) Twinkling eyes set in a ruddy face betray the liveliness behind his dignified mien as he tells in his Scottish brogue of obtaining his own doctor's degree in England at a time when the Adventist denomination looked askance at advanced education as a worldly undertaking.

He has strongly encouraged education for his wife and children. Their children—Lamont and Billy, who are medical doctors; Floyd, who has a doctorate in history;

and Marilyn Herrmann, a nurse working on her Master's degree—reflect their parents' enthusiasm for learning.

Six years past normal retirement age, Dr. Ruth's energy seems as limitless as her love of teaching.

In February of this year she returned from ten weeks of teaching and speaking in South Africa. She has often traveled from Andrews University for extension schools, seminars, and workshops, reveling in the excitement of meeting new students and seeing the beauty of other States and countries.

But we former students remain important to her.

"One of the most rewarding experiences of being a teacher," she beams, "is to meet former students carrying on the work, seeking to do for their students what you've done for them."

Honors have come to this outstanding teacher. She is recognized in the Seventh-day Adventist Church as an

authority on developmental psychology and character development and is listed in the 1971 edition of *Who's Who of American Women*.

A tribute that means a great deal to her is the naming of the Andrews University elementary school after her in 1975.

"I feel humbly grateful, and I am still astonished when I think of this great kindness," she told me.

A small boy asked her in church not long ago, "Are you Ruth Murdoch?"

"Yes," she smiled.

"Did they name my school after you?" he pursued.

"Yes."

"Why?" he wondered.

"I don't know," she answered slowly. "I've been wondering that myself. I think it must be because I love little boys." □

FOR THIS GENERATION By MIRIAM WOOD

Francoise and Eric

Once in a while something happens that validates the entire reason for being young and being a committed Christian. Beautiful people do beautiful things, and the story I want to tell you proves that when you're young you don't have to be into cheap thrills in order to be "with it." You can be into reality; by extending yourself, you can get a "high" such as you've never had before.

Francoise and Eric are a young couple who've been down in Brazil, on the Amazon, for a year. He's a neophyte preacher; she's a nurse. Those are their professional credentials, but that's only the beginning. They cruise up and down the Amazon on the *Luzeiro XIV*, doing whatever has to be done. Eric may extract as many as 150 teeth in a day, using the forceps he brought along and the knowledge he has acquired. Francoise may see more than 100 patients a day.

Each night they hold an evangelistic meeting on the boat or in one of the water-side villages. Incidentally, they're away from "civilization" for weeks at a time; they have no contact with "home" or loved ones; they have no way of getting help should one of them be bitten by a poisonous reptile or

suffer a serious accident. They just leave themselves in God's hands, and with a young Brazilian couple, one of whom acts as captain of the boat and the other as cook, away they go, spreading God's love.

Recently when they docked at a little village Francoise was whisked off to examine a woman who had been in labor for an alarming number of hours. Instantly Francoise knew that something had to be done or both mother and unborn baby would die—and there were already many other small children in the family, who needed their mother. The nearest doctor was six hours away. "If we try to take her to him, she will die," Francoise told Eric. "There's only one way to save her. I must perform a Caesarean section!"

Eric paled. "Such a thing is out of the question," he declared. But Francoise was firm. Two lives were in jeopardy. She directed the moving of the suffering woman to the little "clinic" room on the boat. Anesthetic? Thirty ampuls of Novocain, which Eric had available to deaden the jaws of his more serious dental cases. The instruments? Just the ones Francoise had. These she and Eric sterilized carefully. All was ready.

Francoise was pale but absolutely calm as she injected the anesthetic onto the abdomen of the expectant mother, waited a few moments for the Novocain to take effect, and then with a completely steady hand made the incision. Eric was used to blood; otherwise he wouldn't have been able to hand her the instruments as she requested them—forcepts, scissors, clamps, sutures.

When Francoise handed the baby to Eric he could see that the tiny thing was not breathing. He tried everything he could think of—warm water, cold water, breathing into the little mouth—all to no avail. He prayed, "God, please help me!" But the baby did not respond.

Francoise was working quickly, tying off blood vessels and mopping up the flowing red torrent so that she could see her work. But suddenly she noticed that Eric could not get the baby to breathe. For the first time, her courage faltered; she seemed aware of what was going on. "What shall we do?" she cried. Eric answered stoutly, "You save the mother and I'll do the best I can with the baby." He kept listening to the silent little heart with a stethoscope, the heart that never did beat.

Two hours after the ordeal had begun, it was over. Only then did Francoise burst into tears from strain. "I wish we could have saved the baby," she wept; but when she recovered her composure she

realized that the baby had not been alive for some time before the operation. Their problems were not over. Francoise gave her patient antibiotics, noting her rapid, feeble pulse and high fever. The two young people knelt down by the bed and prayed earnestly for her recovery and for wisdom as they treated her. Then both lay down for a bit of rest.

Suddenly Eric heard Francoise calling, "She's gone into shock!" As he held the woman and tried to restrain her frantic thrashing about, Francoise managed to give her an injection. Then the two of them watched and prayed as the slow hours passed. Gradually they could see improvement. There was no bleeding, and there appeared to be no infection. As morning dawned, two profoundly grateful young people knelt in prayers of thanksgiving.

Now the woman has recovered; the crisis is over, and the lush river and surrounding jungle, mute witnesses to that small drama, are as they always were. But was it really so small?

Thinking over the experience, Francoise says, "I would never have attempted the operation if I could have seen any other solution. I realize now that it was not I that had acted, for I would never have had the courage to do so, but once again the heavenly Father stood by our side."

Eric and Francoise Monnier are two beautiful young people doing beautiful things for God.

God will “make it up” to you

Some people have a hard time
becoming reconciled to the fact that,
of all the inhabited worlds,
Planet Earth, on which they live,
is the one “stuck” with the devil.

By DALLAS YOUNGS

There were many places in the universe where God could have put Satan. “Why did we dwellers on Planet Earth get stuck with him?” asked a Sabbath school class member. This is a question that only God can answer, but there are certain observations that throw light on this question.

Until Satan rebelled, criminals in God’s universe had been unknown, but now things had changed, and God had an emergency on His hands. Sin had never before been witnessed by the angels and the inhabitants of other worlds, and there were many things about it they could not understand. Satan had made grave charges against God Himself, against His law, His form of government, and against Jesus, His Son. The angels who remained loyal to God were confronted with the question, Were Satan’s charges true? So were the inhabitants of the other planets of the universe.

Now, about our being “stuck” with him. Yes, it is certainly possible to look at it from this viewpoint. Things would have been much different for our race, and for us individually, had God chosen to lock him up somewhere else. Of course, not all the responsibility for our predicament can be placed on God. Adam and Eve had forewarning. As we might say, they went over to Satan’s side with their eyes open.

It was with the prospect of self-aggrandizement that they ate the fruit. “And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to *make one wise*, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat” (Gen. 3:6).

Under the influence of Satan’s persuasion and his outright lies, Eve, thinking she had everything to gain and nothing to lose, believed the devil and ate the prohibited fruit. In so doing, she automatically took a position against God. In the hope of becoming “wiser,” of becoming like God, she seemed to forget for the moment

the warning God had given her, and that the penalty of eating of that particular tree was death.

When Adam and Eve ate the forbidden fruit, they became “stuck” with the devil, and that’s how it is that we, today, are stuck with him. God did not want it that way, and He has made provision that we should not be. That provision is resident in His Son, who, by the sacrifice of Himself, provided merit and grace sufficient to save every person.

Although it is true that Satan, that criminal angel, is an unwelcome intruder upon Planet Earth, it is also true that God has taken a special kind of helpful interest in the alienated race. That interest is comprehended in the ministry of every last loyal angel in heaven. “Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” (Heb. 1:14). Besides the ministry of the angels, we have that of the Holy Spirit. And along with this, God has given us the Bible to be a “lamp unto my feet, and a light unto my path” (Ps. 119:105). Then, in addition to all this, we have the benefit of God’s overruling providence: “And we know that all things work together for good to them that love God, to them who are the called according to his purpose” (Rom. 8:28).

God will leave no stone unturned, no sacrifice unmade, to save sinners. Jesus would have died for only one. Of course, there will be an uncountable multitude saved, but it is assuring to know that God has such interest and care for even one person—even you or me.

God will “make it up”

But God will make it up to us. Let me illustrate: When I was a teen-ager, I had a friend whose mother was gone, and he lived on the farm with his father. He was eager to launch out for himself, but his father needed him on the farm, so the father said, “You stay by me and work this summer, and when the crops are sold, I’ll make it up to you.” The boy stayed.

That’s the way it is with God. God has need of us right now. He’s in a day-to-day battle with the devil, and He needs men and women who will stand like the Rock of Gibraltar on His side and represent Him to the sinful world. You may never have thought of this, but Satan has certain apparent advantages over God. He is unprincipled. He can practice every form of deceit. He can lie, as he did to Eve. He can use alcohol, drugs, and tobacco to bind his victims body and soul.

God can’t do that. He is upright, honorable, and true. He is holy, just, and good. He is compassionate, kind, and fair. He cannot, and will not, stoop to Satan’s methods to win adherents. But He is the all-powerful One, and He is going to win in this struggle with Satan. Depend on it, He’s going to come off victorious, and if you want to win in the race of life, get on His side and stay there. That will do it.

As the father made it up to the boy after the crops were in and sold, so God will make it up to those who stand by Him now in this emergency. It is most true that we are suffering hardships, trials, sickness, and death because we got “stuck” with the devil. But there’s a good day coming by and by if we will just be loyal and faithful now.

What will God do for those who stand by Him? Their status in the universe is going to be greatly elevated. The

Dallas Youngs is a retired editor, author, and pastor living in Takoma Park, Maryland.

redeemed will be unique among all the inhabitants of space, even among the angels. Why? Because no inhabitant of the universe except the people of earth have been through the sin experience.

What else will God do for the faithful? At the end of the millennium, when sin and sinners are no more, He will make this earth over—like the Garden of Eden, only better. This earth will be the permanent home of the redeemed.

God will move the New Jerusalem from Paradise to Planet Earth. "And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God" (Rev. 21:10). God will not only move His capital city

here, He will be here Himself. "And I heard a great voice out of heaven saying, Behold, the tabernacle of God [New Jerusalem] is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (verse 3).

What will the redeemed be doing in all eternity? Among other things, there will be space travel. There is a vast universe to see, and the inhabitants of other worlds would like to hear the story of salvation, firsthand, and who would be better able to tell it than a redeemed person?

Yes, we're "stuck" with the devil, and we have trials and sacrifices to make, but in the end we will say that heaven is cheap enough. □

The miracle of the ants

By AUSTIN T. SWARTZ

"Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest" (Prov. 6:6-8).

During a trip to Louisiana recently, I saw a remarkable sight. Arriving at my motel late at night and walking to the room, I noticed a curious line along the sidewalk. As I looked more closely, I noticed that this line was moving. It was composed of ants. These ants were moving in two directions, single file in some places, double file in others.

I decided to investigate this trail of ants to see what was happening on each end. I discovered that the ants were coming from a yard that had a retaining wall approximately ten feet high. They were traveling along the top of the wall, then down the wall, continuing at ground level along a corridor, and finally turning into a yard in front of the motel. In this yard they were gathering leaves that had fallen from a bush, carrying them back on the same trail, up the wall, and to their home in the yard beyond the wall.

The length of this path was at least 400 feet. The ants were rather large, perhaps three-eighths to one-half inch long. Doing a little calculating, I estimated that the trail was composed of some 20,000 ants. It would take approximately 144 ants laid end to end to equal the length of a six-foot-tall man. On this basis, the ants were traveling, one way, the human equivalent of 57,600 feet! So this project would be analogous to an entire city of about 20,000 walking 10.9 miles, single file, to an unknown destination, and each person picking up an article weighing approximately 100 percent (or possibly more) of his body weight and carrying it back home.

The next morning I looked for the ants. Not one was to be found; only a few leaves they had dropped remained. Strange, I thought to myself. Are they finished with their work?

At night I looked for them again. At about half an hour after sunset there were no ants, but an hour later they again came, down the wall and along the corridor. I watched them advance single file, and sometimes double file. They made the turn and headed down the other corridor. By two hours after sunset the exact same line of transportation that I saw the first night was reestablished and operating.

I asked myself, How did these ants find this site initially? How do they know where to return? How do they have strength to work so hard? How do they know when to stop, and when to start again?

We humans think we are wonderfully cultured with our society and our "creations." But while we are scheming and pushing to make more money, overindulging in appetite, sex, and every conceivable pleasure, and having nervous breakdowns and anxiety and tension about the future, the ants are calmly going about their business, "gathering . . . food in the harvest."

This situation brought one of my favorite passages of Scripture to mind—Matthew 6:25-34. Verse 33 says: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." The ants may not have a "guide, overseer, or ruler," but they have a Creator, and somehow He has shown them how to live and take care of themselves. Maybe if we would trust Him, He would show us how to take care of ourselves.

The next morning a little before sunrise I went to see what the ants were doing. They were all gone, except for a few strays that were making their way back home. I saw one last ant struggling to carry his leaf up the wall, and a couple without leaves. I was cheering for them, hoping they would arrive home safely. And I felt sorry for those that seemed to be lost. But I have a feeling that they all eventually made it! So can we achieve our goals if our trust is in our Creator.



“Prelude to Disaster”

Facing a disaster of greater
magnitude, we can learn valuable
lessons from the closing years
of Judah's tragic history.

By HORACE E. WALSH, JR.

The first verse of the book of Daniel contains a brief, terse announcement of national disaster. With amazing brevity it states that “in the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.” We cannot begin to comprehend the force of this declaration unless we turn back the pages of history. Let us imagine a musical score describing Judah's history. The 100 years preceding the calamity of Daniel 1:1 would then appropriately be titled “Prelude to Disaster.”

To strike the opening chord of the “Prelude to Disaster” it is necessary, then, to go back in history and to enter the royal palace of King Hezekiah. He had been one of Judah's greatest kings, but now he lay desperately ill upon his bed. Had it not been for a divine miracle of healing he would surely have died after reigning only 14 years. In answer to his earnest petition the Lord graciously added 15 years to his life. Soon after his miraculous recovery he was visited by ambassadors from the royal court of Babylon.

Right here the opening notes of the “Prelude to Disaster” were struck. These ambassadors had come to hear about the great God of the Hebrews, who could heal disease. Hezekiah dismally failed to witness of God's power before these delegates from a pagan court. Instead of glorifying God, he took these ambassadors on a guided tour of the royal treasure stores. He showed them all of the gold of the kingdom.

God responded with His stern message of rebuke. Speaking through Isaiah, He said to the king, “Behold, the days come, that all that is in thine house . . . shall be carried to Babylon: nothing shall be left, saith the Lord” (Isa. 39:6). He also informed the distraught king that his own royal descendants would become “eunuchs in the palace of the king of Babylon” (verse 7).

We listen now as the orchestra proceeds further into the macabre score of the “Prelude to Disaster.” Three years after the life of Hezekiah was spared, a son was born. His name brings a chill to all who are familiar with

the tragic history of Judah's kings. His name was Manasseh. He refused to walk in the way of the Lord. Like many indulgent parents, his parents may have laughed at his childhood “pranks” instead of administering the proper corrective discipline. At any rate, at some point in Manasseh's life the seeds of disaster took root.

In the days of Josiah, the grandson of Manasseh, the Lord earnestly implored Israel to return unto Him. The disaster still could have been averted. But the descendants of Josiah refused to continue the reforms he so valiantly tried to carry out.

Each of Josiah's three sons and one grandson was a king-to-be. Now we listen again as the “Prelude to Disaster” more and more comes to resemble the melancholy strains of a funeral dirge. Perhaps, as may have been the case with Hezekiah, King Josiah also may have failed to train his own sons to walk in the way of the Lord. It was the failure of these sons that brought the onrushing tide of doom upon Jerusalem. The sons were Jehoahaz, Jehoiakim, and Zedekiah. The grandson was Jehoiachin, who preceded his uncle, Zedekiah. The fate of each of these tragic figures provides a most solemn warning to God's people today.

It seems that not one of these kings would take preventive measures to ward off the impending disaster. Jehoiakim could have spared his people, but he refused to walk in the counsels of the Lord. His capital was entered by heathen soldiers. The sacred treasures of God's house were torn away and dedicated to the worship of heathen deities. Isaiah's prediction was now being fulfilled exactly. Daniel 1:2 says, “The Lord gave Jehoiakim . . . into his [Nebuchadnezzar's] hand.” This is not only a recognition but a definite declaration of the fact that Jehoiakim passed into captivity by an act of God. Here we are given the revelation of a great truth: God weighs kingdoms in His balances; He rejects kings by His own sovereign will, and He sets them up or hurls them down in accordance with the purpose of His own universal government.

Successive disasters

The 605 B.C. disaster referred to in Daniel 1:1 was only a partial one. At this time Nebuchadnezzar probably took only the most valuable of the Temple vessels for use in the service of his god Marduk. At this time the captivity also began. The final, crushing end of Jerusalem would come eleven years later when Zedekiah was king of Judah. In His mercy the Lord allowed only a partial disaster in 605 B.C. His people under Jehoiakim did not learn the lessons He was trying to teach.

Spring morning

By ANN ELISE BURKE

I want to open all the windows,
breathe deep the tartness of spring,
bury winter's heavy days in a mound of daffodils,
and
spend my hours smiling at the clouds.

Horace E. Walsh, Jr., is pastor of the Miami Temple church, Miami, Florida.

Today we are living in an age of unprecedented disasters in the natural and in the physical world. Calamities are coming in ever greater intensity and in more rapid succession. These are also but partial disasters. They are, however, preludes to the climactic, final disaster of the ages. They are gathering in crescendo and are leading the world rapidly on to the battle of the ages, Armageddon. Are we learning the lessons God is trying to teach in allowing these preludes to the disaster that will ring down the curtain on the history of this sinful planet?

To Zedekiah, the third son of Josiah, came the last chance to save Judah. God sent the following urgent call through His servant Jeremiah: "If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire. . . . Obey, I beseech thee, the voice of the Lord, which I speak unto thee: so it shall be well unto thee, and thy soul shall live" (Jer. 38:17-20). In answer to this divinely sent appeal, all that Zedekiah could plead as an excuse for disobedience was to say, "I am afraid" (verse 19). These few words reveal his weakness, cowardice, and wickedness, which led to the final ruin of those trained to serve the world rather than to follow the Lord.

An eyewitness account

The final, mournful notes of the "Prelude to Disaster" can best be related by an eyewitness. His description is brief, but comprehensive. Here is what he wrote: "In the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadnezzar king of Babylon and all his army against Jerusalem, and they besieged it. And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up. . . . Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah. Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon. And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem. Then Nebuzaradan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained" (Jer. 39:1-9).

To depart from following after the counsels of the Lord is ever to strike the very first notes of a prelude to disaster. This writer served as a United States Army chaplain in Germany not long after the close of World War II. My first duty station was in the once-great city of Munich, where the hideous scars of hundreds of aerial bombardments still showed. This old city, once a center of German culture and art, was 50 percent destroyed by the Allied bombing attacks. The disaster reached its culmination during the final days of the most terrible war the world had ever known. The opening notes of the prelude to this disaster, however, were played by a small group of men meeting in a Munich beer cellar nearly a quarter of a century before the flaming climax of World War II. Yes, it takes time for the prelude to reach its crescendo, but the ending is always the same. Tragic ruin always has been and always will be the result of any departure from following in the ways and counsel of the Lord. □

Concluded next week

FOR THE YOUNGER SET

Rosie Robin's rescue

By AUDREY LOGAN

Rosie, the robin red-breast, was remarkably pretty, and she seemed to be more than "birdbrained." She knew exactly how to get her breakfast and supper without really trying.

Every morning, right at 7:30, Rosie took her place on Mrs. Arnold's garden fence and began to chirp loudly. Soon Mrs. Arnold would come outside with morsels of food and call, "Come along, Rosie, come for your breakfast." Cautiously the little robin would fly to the path. Then, as Mrs. Arnold's voice coaxed her, she became braver and was soon standing at the kind lady's feet. The plate would be put down for Rosie, and she would enjoy her meal. When finished, she would fly away, ready for the busy activities in her day. Then at four o'clock she repeated this performance for her supper.

Rosie had built herself a lovely, cozy home. Many hours she had spent gathering fluffy pampas grass to make a warm lining for her nest. She was a good mother and cared lovingly for her babies.

Rosie was very pleased with her life and lived happily with her family. But there was one bird she did not like, and that was big, noisy Billo, the blackbird. He was quarrelsome and

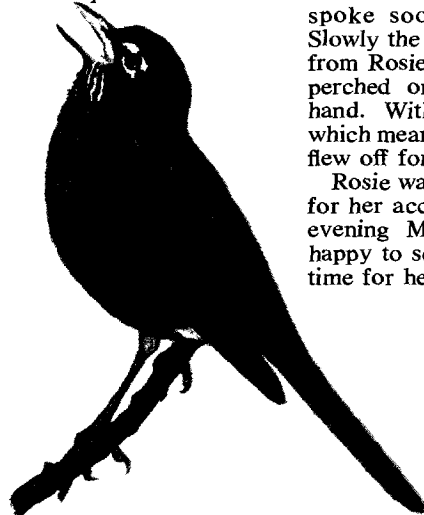
rough, and always chased Rosie whenever he could. In fact, because of Billo Rosie came close to death one time.

This is what happened. One day when Rosie was standing on a patch of grass, looking for worms, Billo descended suddenly in a flurry and squawked loudly at Rosie. Quickly she flew into the air, but big bully Billo followed, chasing her and shrieking noisily. Poor Rosie didn't know what to do. Then she remembered her friend Mrs. Arnold and headed off in the direction of her house.

She intended to hide in the branches of a big tree in front of the house. But right behind her was Billo. Suddenly, either misjudging the distance or not seeing the glass, she crashed into Mrs. Arnold's living-room window. Poor little Rosie fell dazed to the ground.

She struggled to get up, when a great furry thing suddenly appeared over her head, and two big jaws opened to seize her. It was Tom, the cat from next door. Rosie trembled with fright. Just then, a wonderful thing happened. Mrs. Arnold appeared, clapping her hands and shouting loudly, and chased off the cat. Gently she lifted Rosie into her warm hands and spoke soothingly to her. Slowly the pain began to go from Rosie's head, and she perched on Mrs. Arnold's hand. With a little chirp, which meant Thank you, she flew off for her home.

Rosie was none the worse for her accident. Later that evening Mrs. Arnold was happy to see Rosie right on time for her supper.



The battered child

He had literally battered the little girl to death in a fit of uncontrolled anger.

By MORTON M. WOOLLEY

I was summoned recently to the emergency room of the Glendale Adventist Hospital, where I was asked to care for a severely injured beautiful 15-month-old baby girl, who was in deep shock. From 7:00 P.M. until 3:00 A.M. surgeons, anesthesiologists, pediatricians, and nurses worked in vain to save the baby's life. Included in the treatment was a major operation to close a large hole in her stomach. She died at three o'clock in the morning, in spite of modern medical and surgical treatment. The coroner's autopsy revealed brain damage in addition to the ruptured stomach.

"I just can't believe that such nice-looking people could do a thing like that to a defenseless child. I can't believe that it really happened!" Such is the retort of the average person who has been informed that an adult has battered a child. Intentional injury of a helpless child is theoretically relegated to a sort of sub-human, macabre arena until one comes face to face with the stark realities of specific incidents of child abuse.

At the court hearing on the case the following story was gradually unfolded. The baby's mother worked, and her current boyfriend took care of the baby during her absence from the home. Reacting to a rather trivial annoyance, he had literally battered the little girl to death during a fit of uncontrolled anger. He was convicted of voluntary manslaughter and sentenced to 15 years in prison.

Each year in the United States an average of 60,000 infants and children are physically battered by an adult. There are undoubtedly many additional battered children who are never reported to the authorities. The helpless child has no way of reporting his own injury, and the responsible adults will invariably defend each other when, and if, caught and accused, so that only a fraction of the number of battered children are reported and recorded. It is bad enough that child battering is so common. The searching question is, Why does it occur? Why do parents or parent surrogates choose to injure their own children who are entrusted to their care and safekeeping?

Contrary to common thought, child battering is not usually the result of physical punishment. At times of extreme stress, however, physical punishment may be excessive and may result in unanticipated injury.¹ Parents who do not communicate well with each other

have a feeling of low self-esteem. Since they cannot obtain adequate fulfillment from their spouse, they frequently look to a child for fulfillment of their emotional needs. The child, of course, is not old enough or mature enough to understand the needs of the adult, and cannot fill the void that exists because of poor parental communication.² Since the child, in the parent's view, does not respond appropriately, it becomes the object of parental hostility, and in this setting may be battered to the point of receiving severe or fatal injury.

After the attack, when the parent regains composure, he/she may be quite concerned for the child's well-being and usually will seek medical care. If the child is in the hospital, it is common to observe that the mother and/or father will sit at the bedside with the same concern for the child's well-being as any other parent who is concerned for a sick infant or child. The parent will be evasive as to the circumstances surrounding the injury, however; and each of several members of a family will tell a different story to explain how the child was injured. The common story is that the child fell down the stairs.

Three factors must come together to result in child battering: (1) a child who, for whatever reason in the parent's mind, is not responsive or fulfilling to the parent; (2) uncontrolled frustration on the part of a parent³; (3) an unexpected event that may trigger an outburst of anger. The precipitating event may be very trivial, such as a breakdown in a washing machine or a disappointing telephone call.

The concept of parenting that a parent received as a child is probably the most important aspect of child battering. Parenting is not an inherited attitude, it is a learned concept. To be a loving, concerned, nurturing mother, in general one must have received love, concern, and nurturing as a child. Children who are battered tend to become battering parents. If during childhood a person learns to be loved, as an adult he will be better able to trust and give love than if he learned to be distrusted and battered. Under stressful circumstances, a parent will regress to early learned habits, and if the early learning was battering, the result is likely to be another battered child.⁴

What can be done for the battered child and his parents? Is there help or hope for the parent who has the potential for child battering?

First and foremost it is necessary to accept the fact that reasonable parents are capable of battering their children under circumstances that result in undue stress.

Morton M. Woolley, M.D., is surgeon in chief at Children's Hospital of Los Angeles, California.

If the people in a community deny the possibility, then, of course, there is no hope for help. Once it is recognized that the potential for child abuse exists in every person, regardless of religious or socioeconomic status, then help is available.

All 50 States have laws that make it mandatory for physicians, nurses, teachers, and others to report suspected child battering to the authorities. The reporting individual is protected from litigation by law. The authorities are then in a position to investigate the purported child abuse, and can take appropriate steps to protect the child. The laws undoubtedly save a few lives, but passing a law prohibiting child abuse will certainly not result in the cure of this serious illness in our society. What can be done before the legal authorities become involved?

If you have a friend or relative who, you believe, is abusing a child, perhaps a sympathetic word to the individual will help. You can indicate that you realize they are under stress and that you would like to be of help. This may give the parents the opportunity to realize that someone is interested in their plight, and can be reassuring that they have an interested friend to whom they can turn under circumstances of stress. Such situations, of course, must be kept in strict confidence and not be used as subject for gossip, otherwise the situation will assuredly be made worse.

If you realize that you are a child abuser, or a potential child abuser, help can be sought in one of several ways: (1) You may wish to speak to your physician and explain to him that you fear you may injure your child. He can then either help you, or refer you to someone who can be of help. (2) Your pastor may be able to help you, or should be in a position to advise you on the type of help available in your community. (3) If you were an abused child yourself, it is particularly important that you recognize the potential for abusing your child.

Since there are undoubtedly other persons in your community who are potential child abusers, it is entirely possible that you can receive help from each other.

There is a national organization of parents who recognize themselves to be child abusers, or potential child abusers. The name of the organization is Parents Anonymous. The organization was started by a mother who recognized her own need for help. The headquarters address is 2810 Artesia Boulevard, Redondo Beach, California 90278. There are many chapters throughout the country. A letter to the headquarters will result in helpful information.

Child abuse will be cured or prevented only if those involved can and will obtain help. Withdrawing from adequate communication with one's spouse and friends will only accentuate the setting for child abuse. Open communication with one's spouse will result in rational child discipline rather than irrational abuse. Prayerful concern for one's child and open discussion of the stressful situations that exist in each home and each society will certainly reduce the incidence of child abuse and will bring tranquillity and love into the home. □

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Are we good listeners?

By VERA JOHNSON

Our Maker gave us two ears and only one mouth. It has been suggested that this indicates that He expects us to use our ears twice as much as our mouths. In this day of nervous tension the reverse seems to be true. Everywhere one goes he hears talk, talk, talk. How much of it is worth saying?

In days gone by, children were taught to "be seen and not heard." Today the opposite seems to be the rule. In some homes grown-ups must keep still, so that the children can do the talking—all at once, sometimes—the loudest one being heard the most. Bashfulness is a rare thing. No more does Johnny hide behind mother's skirt; he is right out front, enjoying all the attention he receives, and asking for more in any way he may obtain it. Children need to be recognized, spoken to, encouraged, and praised; but too much is not good.

Do youngsters pay attention when parents or those in authority speak? Sometimes at church socials young people get so noisy and out of hand that they spoil the evening. There is so much talking that those in charge can scarcely be heard. Are the children to blame? Are the adults using their ears instead of their mouths? Have young charges been taught to be quiet and pay attention at home or in school? Do adults set a good example?

We are admonished to study the life of Jesus. Not too much is told about the childhood of our Lord, but a few moments of quiet meditation can reveal much to us and to our boys and girls. In many situations the simple question, How would Jesus act? What would He say? would put a damper on our talk and actions in homes, church schools, Sabbath schools, church services, and entertainments.

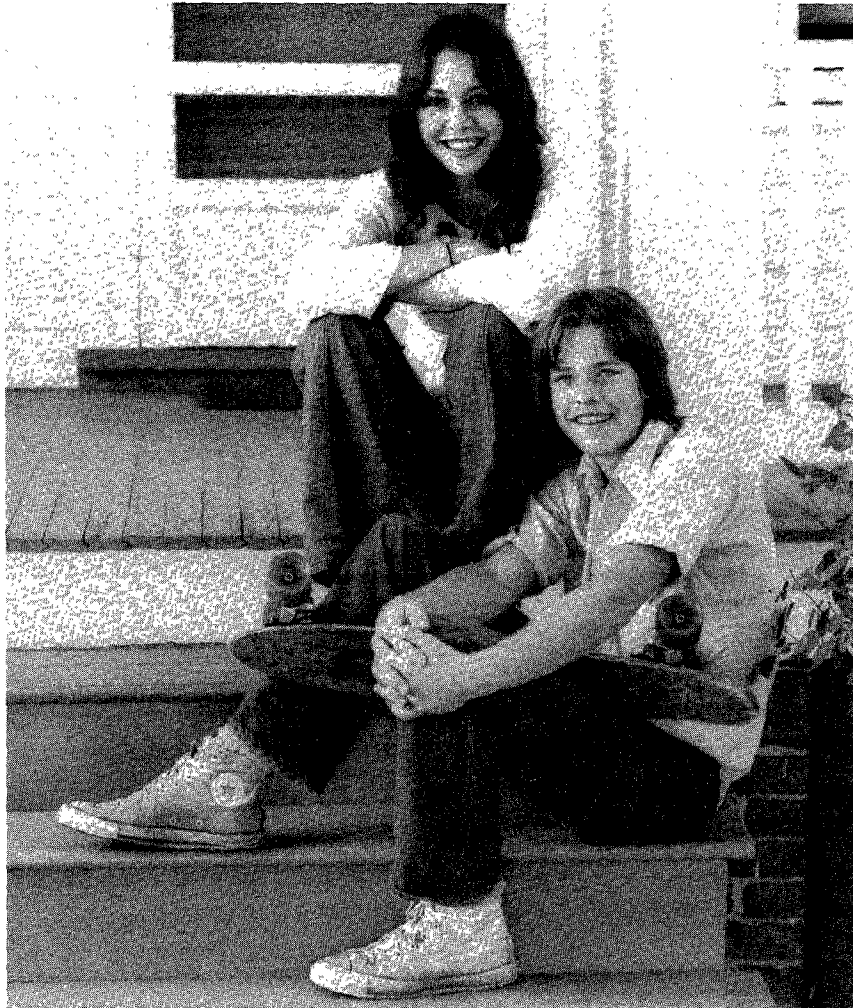
Are we teaching ourselves and our children to be good listeners in worship services? Do we allow the children to play with something, to read, chew gum, or look around while the divine service is going on? Do parents watch to see that Mary is taking part properly in singing, praying, listening, from the time she is little? Or is dad cleaning his fingernails and is mother reading a book or writing a letter to Aunt June?

Too often we see the Sabbath school periodicals being read during the church service. Isn't there time for this at home? Or are there too many programs on television? What a blessing is missed at church! We come to church to worship the great God, the Creator. Dare we take a moment to please our own whims? What do the angels write in the record books concerning our conduct in church? This is a solemn thought. The records are kept accurately, to be opened in the judgment. It would be well to remind ourselves and our children of this often.

There has been a lot of talk about pollution. Perhaps the pollution of the mind is the worst kind. Above all else, we need to ask Jesus to take control of our minds. Then all other parts of our bodies will be cared for. And we would be good listeners. □

Vera Johnson, retired from teaching elementary school, lives in Wilton, Minnesota.

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.

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Saved by grace

Grace is a one-syllable word widely used but not always understood. And when it is misunderstood it is misused. There are many applications of the word, but we are concerned with its Biblical meaning, particularly as it applies to our salvation. To understand more fully the Biblical meaning of God's grace we must discover from Scripture what it is, what it is not, and how it functions in the life.

The Bible says, "For all have sinned, and come short of the glory of God; . . . [but we are] justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:23, 24). This means that God's grace is His saving interest extended to every one of us by the gift of His Son, requiring from us neither payment nor work.

Ellen White elucidates the scriptural meaning of grace still further when she says, "Grace is an attribute of God exercised toward undeserving human beings. We did not seek for it, but it was sent in search of us. God rejoices to bestow His grace upon us, not because we are worthy, but because we are so utterly unworthy. Our only claim to His mercy is our great need."—*The Ministry of Healing*, p. 161.

To make sure that the word *grace* is not misunderstood and misapplied we should understand not only what it is but what it is not. The Bible says, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9). This means that God's saving interest is freely extended to every one of us. It requires no down payment, no repayment. It is a gift, freely offered and totally given, once and for all. God's saving interest is extended toward us before, as well as after, we accept Jesus Christ as our personal Saviour. It does not change. It is the same, yesterday, today, and forever.

Seek to live right by themselves

Often we who have accepted God's act of grace in our behalf misunderstand and misapply its meaning. Ellen White says, "Many have an idea that they must do some part of the work [of salvation] alone. They have trusted in Christ for the forgiveness of sin, but now they seek by their own efforts to live right. But every such effort must fail. Jesus says, 'Without me ye can do nothing.' . . . He is not only the Author, but the Finisher of our faith. It is Christ first and last and always. He is to be with us, not only at the beginning and the end of our course, but at every step of the way."—*Steps to Christ*, p. 69.

God's grace is not an on-again-off-again production-oriented interest. He does not threaten to withhold from us the merits of Christ unless we are good enough to deserve them. God's saving interest in each one of us is constant and sure. He will never leave us or forsake us.

God's saving interest toward us is further illustrated in the life of Moses. The Bible says, "And it came to pass on the morrow, that Moses said unto the people, Ye have

sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written" (Ex. 32:30-32).

As fearless as Moses was to denounce open sin (love for people does include this aspect of responsibility), his attitude was one of total self-giving. His saving interest in others was similar to God's saving interest in us and led Moses to offer his own life, to choose annihilation to spare God's people. "Greater love hath no man than this" (see John 15:13).

Grace is God's loving interest revealed in His saving act freely extended to every one of us (see *The Ministry of Healing*, pp. 161, 162). "God so loved the world, that he gave his . . . Son" (John 3:16). "Amazing grace! how sweet the sound That saved a wretch like me! I once was lost, but now am found; Was blind, but now I see.' 'Twas grace that taught my heart to fear, And grace my fears relieved; How precious did that grace appear, The hour I first believed! Through many dangers, toils, and snares, I have already come; 'Tis grace hath brought me safe thus far, And grace will lead me home.'" J. J. B.

LETTERS Continued from page 2

time. This article also reassured me that God does hear and answer my prayers even when at times they appear to be ignored and unanswered. God can see through and ahead of our problems infinitely better than we can; He knows what is best for us.

CHERYL SCAMES
Angwin, California

Not a "closed shop"

As one who has been trained as a specialist in the area of theology, I wish to support the editorial which pointed out that "Bible study is not a 'closed shop'" (Jan. 19). Most theologians and Biblical scholars of my acquaintance in the church would agree that the church membership at large would do well to "study our Bibles more diligently and more carefully than ever before, with a humble, teachable spirit."

There is a place in the church for the theologian and the Biblical scholar, as well as the clergy, even as there is a place in the life of the community for the physician, historian, lawyer, or mechanic. But when it comes to the question of personal faith in the Word of God, the believer must take his stand before that which he claims as his authority. For Adventists, that authority is the Scriptures themselves, not interpretations of Scripture by theologians, clergy, or church councils.

It is precisely on this basis that so many of the theologians and Biblical scholars of the church oppose the development of doctrinal or creedal statements in the church. Such doctrinal formulations will, I fear, lead the church away from a "Thus saith the Lord" to a "Thus saith the creed."

FRED VELTMAN
Angwin, California

Homosexuality

I read with interest "Homosexuality in the Family" (Feb. 23, Mar. 2). In these days we see increased emphasis and changing attitudes to this age-old problem.

I would like to say that when we discover that one of our immediate family or one of our church family has homosexual tendencies or practices, we are most unwise to cut that person off from our love or from our association. When we do this we force the homosexual into finding friendship with other homosexuals, who are only too willing to ingrain their way of thinking and alienate the person still further from a heterosexual pattern.

No form of sin is worse than another, for all sin separates us from God. Some sins seem harder to conquer for certain people than others. But it is inadvisable to make the situation worse and drive the homosexual deeper into

his habit and into a justification for it.

NOEL K. HOLLAND
Costa Mesa, California

I too believe that "if a person is to change, it will be love that will accomplish it."

"He who created all, cares for all. Even those who have fallen the lowest are not beyond the reach of His love and pity. If we are truly His disciples, we shall manifest the same spirit. The love that is inspired by our love for Jesus will see in every soul, rich or poor, a value that cannot be measured by human estimate. Let your life reveal a love that is higher than you can possibly express in words.

"Often the hearts of men will harden under rebuke, but they cannot withstand the love expressed toward them in Christ. We should bid the sinner not to feel himself an outcast from God. Bid the sinner look to Christ, who alone can heal the soul leprous with sin. Reveal to the desperate, discouraged sufferer that he is a prisoner of hope. Let your message be: 'Behold the Lamb of God, which taketh away the sin of the world.'"—*Testimonies*, vol. 6, p. 279.

If we are truly His disciples, we will manifest the same spirit!

HELEN KEEVERT
Charlotte, North Carolina

I do not think any apology is necessary for the fine way the plight of the homosexual and those who love him was illustrated. As the article intimated, suicide rates are highest among homosexuals. I know that if this article saves just one person's life, you have done a great service.

JIMMY CREIGHTON
Paterson, New Jersey

I believe if I had had a better understanding of homosexuality years ago, I could have dealt with my son's problem then, and maybe he wouldn't have a problem today. Perhaps this letter might help another parent to see the warning signals go up and do something about them sooner.

Most experts agree that by the time a boy is 10 years of age the pattern of homosexuality is fixed. Most parents, like myself, are unaware of what is happening until it is too late.

By the time our son was 4 years old he craved all the things little girls love. I will never forget one Christmas when he begged for a doll baby. I thought his request was innocent, so when I saw a beautiful boy doll all dressed up in a bright-red suit, I got it for him. Later on he begged me for a set of

dishes, a broom, an iron, a doll house. I tried hard to discourage him by saying, "These are little girls' toys, and boys don't like to play with their toys. Boys like boys' toys."

But because he begged so hard for them I bought them. Although I also bought many boys' toys—cars, tractors, balls, bats, a wagon, trains—he pushed them aside and showed no interest in them. One day he walked out of my bedroom dressed up in my high heels and a dress. I kept thinking these phases would pass, but they never did.

In school he showed no interest in boys' sports. But in all 12 grades of school he was never any heartache to me. He was never on drugs, alcohol, or cigarettes. His grades were good.

When he was 18 he left home never to return except for an occasional visit. Last year I learned why. He had joined a gay community in New York.

In the flyleaf of my Bible I have written, "Behold, I am the Lord, the God of all flesh: is there any thing too hard for me?" (Jer. 32:27). This is the hope to which I cling.

NAME WITHHELD

Thank you for permitting Meg True to publish her story.

There are ever so many Robs in our church today. The denial that homosexuality exists in the church may be counteracted by a courageous church paper. We are not the only church to feel threatened by a subject that "must be hidden."

The alternatives are limited for a homosexual. You pray incessantly and ask for God's forgiveness. You want to change, you

think that you have changed—you keep praying—but the problem is always there.

Please continue to pray for us. I know that I want to be saved and to go home with my Saviour.

NAME WITHHELD

A simple song

Shouldn't a singer endeavor to turn the attention of people to the "still small voice" by singing high-quality sacred music that is simple enough for every class of people to listen to and enjoy?

CHARLES E. LANE
Cleveland, Tennessee

Strengthening families

"Programs developed to strengthen family life" (Jan. 5) should have been placed on the cover. One of the basic struggles that our church has today is in strengthening the family. Therefore we should be placing great emphasis on enriching marriages and strengthening families. Possibly in a future issue each of the several programs mentioned (Adventist Marriage Encounter, Marriage Enrichment, Philosda, and Adventist Contact) could have a separate article including information on whom to contact for answers to the specific needs in a church.

ELIZABETH A. STRENDALE
Worthington, Ohio

► Write Al and Betty Brendel, Kettering Medical Center, Kettering, Ohio 45429, for information on Adventist Marriage Encounter; Dr. and Mrs. Edward Banks, 112 Rose Drive, Berrien Springs, Michigan 49103, about Marriage Enrichment. The address for the International Philosda Club is 6781 Pyramid Way, Columbia,

Maryland 21044; and Adventist Contact is P.O. Box 4250, Takoma Park, Maryland 20012.

Not in kicking footballs

"Soccer Brings SDA Name to the Public" (Nov. 10) stated in part, "The first match in the tournament was played between the Reza Pahlavi School and the Adventist Academy, and it was given wide coverage by the Iranian news media."

This is an open rejection of the counsel given by Ellen White in regard to sports. "'Be sober, be vigilant' [not in kicking football and in educating yourselves in the objectionable games which ought to make every Christian blush with mortification at the after-thoughts]."—*Fundamentals of Christian Education*, p. 225. "I have not been able to find one instance where He [Christ] educated His disciples to engage in amusement of football or pugilistic games, to obtain physical exercise . . . and yet Christ was our pattern in all things."—*Ibid.*, p. 229.

R. LUTTON
Hornsby, New South Wales,
Australia

Lost identity

The REVIEW is having a face lift in name and appearance, changing along with a world of change. I feel that changing the name from *Advent Review and Sabbath Herald* to ADVENTIST REVIEW loses a part of the magazine's identity. I also feel we lose identity by having "General Church Paper of the Seventh-day Adventists" in such small, barely discernible letters on the cover and by tucking the three angels in a small space on page 2.

MRS. RALPH FRANKS
Toledo, Iowa

Airplanes as agencies

Re "Conquering Wings in the South Pacific" (Feb. 2). In just a few years the airplane has moved from "outcast" to a mighty instrument for spreading the gospel. I am reminded of Ellen White's comment, "Time is rapidly passing, and there is much to be done. Every agency must be set in operation, that present opportunities may be wisely improved."—*The Acts of the Apostles*, p. 159.

My hat is off to Len Barnard, Dick Hall, and dozens of others who have pioneered in this work; and also to their loyal supporters—The Quiet Hour and other enterprising people and agencies.

WILLIAM E. BAXTER, JR.
Guadalajara, Mexico

One golden morning

By MADGE HAINES

A sorrow came to overwhelm me, and
I walked with bitter blindness in my garden,
Seeing only winter's bleak destruction.
The trees were stark and lifeless,
The rose stalks barren of their bloom,
The crocus leaves were brown and sodden.
My garden, like my heart, was cold and dead.

One golden morning came the spring.
I saw new green appearing. Tiny leaves
Were budding as petals pushed from out the sod.
My heart awakened, like my garden;
New faith and trust came flowing in.
I hope to meet my loved one when a
Golden morning comes some spring.

Orphan wins contest to revisit homeland

By TREVA BURGESS

Recently 15-year-old Marianne, a Korean war orphan adopted ten years ago by Mr. and Mrs. Kendel, of Norway, returned to her homeland after winning a contest offered by a Norwegian national magazine.

Being 5 years old and one of about 40 children struggling for attention at the Seoul Adventist Orphanage, Marianne (Keun Hae) had several handicaps of which she was not aware. She had an eye problem that made her look different from the other children, and one deformed leg that kept her from walking and running with the others. When a small baby, Keun Hae had had polio, which left her crippled, and nobody knew what had caused her eye problem.

At this point, Keun Hae didn't know what dreams were all about, but if she had she probably could not have dreamed of a greater miracle or a brighter future than was to be hers. Both Mr. and Mrs. Kendel are professional physical therapists, and the challenge of seeing Keun Hae experience a normal life of walking and playing with her friends was their constant goal. Hours, days, and years of treatment and surgery followed. Marianne's eye problem was corrected, and when wearing slacks she is a very normal-looking girl, living in a town some distance from Oslo.

Recently, while reading a national magazine, she noticed a contest inviting readers to write to the editor, telling him about "the dream of your life." After several days of "dreaming," Marianne decided to enter the contest. Then the waiting period began. At times she felt guilty for her timeless daydreaming, but soon, with

thoughts of spring and its new life of green and flowers, she forgot about the contest.

Then with the suddenness of an unexpected letter delivered by the postman, her dream came true. The letter confirmed it. Marianne had written as the "dream of her life" her longing to visit Korea, the land of her birth and the home she knew as a child.

It was spring when Marianne, her mother, and a newspaper reporter arrived in Seoul. The rose garden near the new orphanage was in full bloom; the sun shone warm; and it seemed as though the whole country was celebrating Keun Hae's return.

On hand to welcome Marianne was the orphanage's original house mother, Grace Rue. It was Mrs. Rue who ten years earlier had completed all the medical and legal papers necessary for Keun Hae to join her new family in Norway.

Over the years more than 200 of Mrs. Rue's orphans have joined families in Scandinavia, and more than 1,000 have joined families around the world.

Mrs. Rue is the wife of George Rue, the founder of Seoul Adventist Hospital. She is not only the original house mother of the Adventist orphanage but the mother of



The author, left, interviews past and present directors of the Seoul Adventist Orphanage: Grace Rue, right, and Barbara Ringer, center.

foreign adoptions for children of Korea. During the Korean war, almost every day brought several more children from dead parents and poverty-stricken families to the orphanage. Often children were left on the hospital grounds and in the hospital waiting room.

With the assistance of Mrs. Rhee, wife of Korea's former President Syngman Rhee, a special government department was set up, and since then thousands of children like Marianne have been adopted. In 1977 alone about

2,000 children from various agencies were invited to join new families outside Korea.

Currently about 20 children are still being cared for and educated by the Adventist Orphanage. Almost all are being assisted by foster-parent sponsors—in Australia, Canada, United States, and other countries.

Barbara Ringer, orphanage director, also has a dream. She would like to buy a farm where most of the remaining young people could work, a place that could be looked upon as their family home.

Portuguese family sacrifices to buy communion set

By ISABEL B. FERRO

The Adventist church in Vila Franca de Xira, Portugal, now has a new communion set of considerable value.* We acquired the set for our church through faith and confidence in God and love for Him.

After promising to purchase the set, we invited some financially able brethren to join us in the project. After one year they had not saved any money. We, personally, had laid aside approximately US\$175. We laid aside every gift received, net profits from my husband's and my work, as well as all first fruits. We deprived ourselves of many things, even of some necessities.

Some persons might think we did this because we earned much, but such is not the case. My husband lost his position because of Sabbath-

keeping. He began canvassing, doing so with little experience. I was ill, but I took my briefcase and also went to work canvassing. The Lord gave me strength and blessed me.

During the past four years I had been expecting a small pension, but the persons in charge had not yet granted it to me. So I prayed, "Lord, if you will touch those men's hearts and they give me the allotment, first fruits will be for the communion set, and I will pay a second tithe."

My pension would yield \$6 a month. [Translator's note: The wage scale in Portugal is lower than in some countries.] I told the Lord that if the pension were more than \$6.50 I would give the extra for the communion set.

The first month's pension payment was \$23; the next month's, \$30; later I began receiving more than \$60.

My husband's previous employers had failed to give him his vacation pay. I asked the Lord for this money to purchase the communion set. After a few days my husband received the entire sum, nearly \$220.

My son, in military service, told me he would like to offer to the Lord the silver tray for the bread. He owed someone \$25. When he went to repay

* The translator estimates that the communion set would cost approximately \$5,000 if purchased in the United States.

Isabel B. Ferro lives in Portugal. Her testimony was published in the January, 1977, issue of the Revista Adventista ("Adventist Review"). Charles A. Rentfro translated it from the Portuguese language. He is a retired missionary who lived in Portugal and labored in Brazil.

this amount, the creditor declined it. It was the exact price of the silver tray.

When I arrived at the jeweler's where a fellow believer worked, and told him I wished to buy 25 chalices made of silver and gold, one pitcher, and two plates, he said, "Sister, this will cost you a small fortune."

I answered, "God will provide! The earth and its fullness are His. Please figure it up for me."

After consulting with the gold-silversmith and calculating, he returned, saying, "Sister, the chalices alone will cost you at least \$375."

"That's OK. When they are ready the Lord will provide the money for them."

"But the complete set will cost no less than \$775!"

I stopped to think. Turning to him, I said, "If I do not have all the money at once, may I pay \$15 every month?"

This perplexed the clerk, but he answered, "You know, sister, all accounts have to be squared up by the end of the year."

"Very well. The Lord will provide."

Back home, I was ready to weep, so I took the burden to the Lord. With tears I presented my case and prayed, "Lord, all is Yours. You know that I wish to honor Your name by not using plain glass cups in Your house of prayer. You know I have nothing, but whatever You leave in my right hand I will return to You with my left. May it not be just \$375, but whatever is Your will. Lord, may the silversmith work with perfect skill to avoid wasting silver and to keep down the cost."

I prayed the same prayer before dawn, at noon, in mid-afternoon, and at dusk.

When I returned to the jeweler's, I carried the exact amount for the chalices. The man's eyes were sparkling, and he was beaming.

"Sister, this is a miracle! What did I say the chalices would come to?"

"Three hundred and seventy-five dollars."

"Do you know how much they cost us to make? Only \$125."

Silently I thanked my heavenly Father. I pointed to the silver platters, but the jeweler said, "Sorry, their prices went up."

I bought the pitcher and paid for the 25 chalices. Then I asked the Lord to hold for me in Vila Franca two silver platters I had seen at the old price.

I immediately went to the other jeweler's place, where the prices were just then being marked up. The two platters were off to my right. I asked to have them removed from the showcase. The clerk read the tags and said, "You may have them at the old price because you arrived before the price was changed."

On the bread platter, my son's gift, the clerk even reduced the price by \$1.50, so it cost *exactly* \$25.

I had enough money left over for basins, towels, and a tablecloth crafted with gold thread.

In all these miracles I exalt the Lord's name. I hope that my family's experience will bolster the faith of others.

NIGERIA

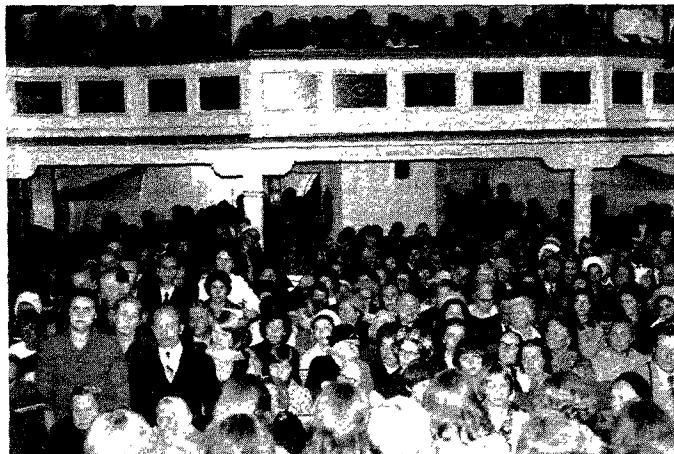
New Maranatha press dedicated

The new Maranatha press, costing N22,000 (US\$34,100), was dedicated and became fully operational February 5 at the offices of the East Nigerian Mission in Aba, Nigeria. Thorvald Kristensen, president, Nigerian Union Mission, cut the ribbon to open the pressroom officially to visitors and guests who were on hand to see the new press.

About a year ago, on March 6, 1977, N14,000 (US\$21,700) was raised on the spot by Adventist workers when the official fund-raising ceremony was launched.

As H. Emereole, the vice-chairman of the workers' association, remarked, "If our publishing work is properly organized we can do even greater things for the church."

J. O. ACHILIHU
Communication Director
East Nigerian Mission



Top: Twelve hundred church members from nearby and far away attended the eightieth anniversary celebration of the Tallinn, Estonia, church. Bottom: Pekka P. Peltonen addresses the congregation. With him are translators and some of the 80 choir members who sang for the service.

ESTONIA

Church celebrates anniversary

The Tallinn, Estonia, church celebrated its eightieth anniversary last October, with 1,200 people coming from nearby churches and from as far away as Latvia, White Russia, the Ukraine, Finland, Moscow, Leningrad, and the Crimea. About 60 workers attended the celebrations from various parts of the Soviet Union.

The weekend was full of well-planned programs. A choir of 80 singers, a brass band, a string orchestra, and soloists took part in the services. The church could seat only about 600 people, but others willingly stood in the aisles for hours at a time.

Before World War II, Esto-

nia was part of the Northern European Division. Since that time Adventists there have been somewhat isolated. But during recent years travel between Finland and Estonia has increased, and our members have been able to visit Tallinn, the capital of Estonia, and attend the church in the heart of the city.

One 90-year-old member, Olga Hallang, has attended the Tallinn church for 77 years. Many of the 3,500 Adventists who have been baptized and joined our church in the past years are grateful to God for the work that the church is doing, and they send warm Christian greetings to all the Adventist members around the world.

PEKKA P. PELTONEN
Lay Activities Director
Northern Europe-
West Africa Division

Growth and missions in the Australasian Division—3

By RICHARD HAMMILL

The Western Pacific Union Mission, with a membership of more than 14,000, is part of the Australasian Division and comprises several groups of widespread islands—the Solomon, the New Hebrides, New Caledonia, and the Gilbert and Ellice islands. In the years since the church's pioneers planted the Advent message at various places on these islands, our work has consisted largely of pushing out from these beginnings and enlarging them. In the past few years our leaders have realized the necessity of moving to new areas in the islands. Some of our members have volunteered to move into these areas and become the focal point for the establishment of new churches. This plan is succeeding.

In the New Hebrides our work is undergoing revitalization. Many people are being baptized. On the island of Malaita, in the Solomons, Nathan Rore is directing efforts to enter new areas on Malaita and adjacent islands. The Eastern Solomon Islands Mission is also growing. It is hoped that the largest field, Western Solomon Islands, will be able also to break out of existing centers into new areas.

Our work in the Western Pacific is hampered by three major problems: (1) weakness of the publishing work, (2) the shortage of well-trained pastors and evangelists, and (3) problems of travel and communication. Many of the islands in the Western Pacific are still isolated. It is expensive and time-consuming to operate mission vessels, but at the present this is the main means of entering new areas and of caring for our scattered believers. It is hoped that the development of airstrips and the use of planes will super-

Richard Hammill is a general vice-president of the General Conference.

sede the slower, expensive, and sometimes dangerous mission boats.

The fastest-growing area of the Australasian Division is the Papua New Guinea Union Mission. In 1976 more than 5,000 people were baptized, and during 1977 more than 6,000. For 1978 the union has set a baptismal goal of 9,200. This is an average of 25 baptisms for every day of the year. One local mission, which won more than 3,000 persons during 1977, set a goal of more than 4,000 for 1978. The leaders have laid careful but aggressive plans for the growth of existing churches and for extending our message into new areas.

Much emphasis is placed within this union mission on youth evangelism. In key places they have established

youth evangelistic centers. Our young people are enthusiastically cooperating in these ventures; many talented and dedicated youth are being won to our church.

Attention is also given to the training of our people in stewardship. Many of them live in economically deprived areas and are not able to contribute much to financing the church's activities. In some places even the tithe is paid in kind, as there are no markets for the people's garden produce. In other parts of this union mission the economy is developing rapidly, and laymen are using their means to support the mission activities. In 1977 members raised more than twice the amount to build new churches as in the previous year.

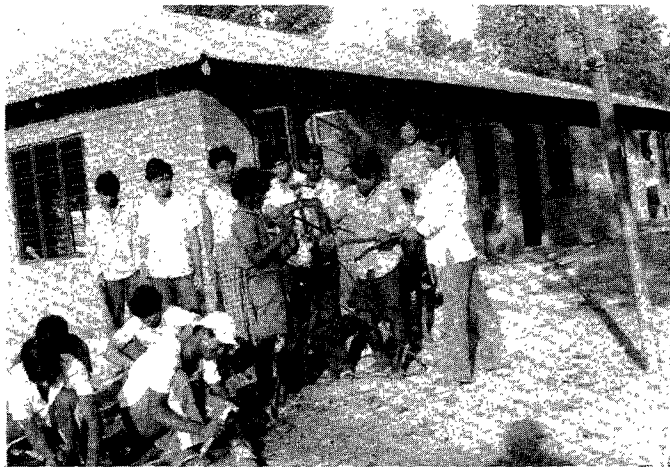
Serving the central highlands area of this union mission is Kabiufa High School, located in one of the most ideal settings for an Adventist school. The climate is equitable, water supply for school needs and for irrigation is abundant, the soil is rich, and

almost every kind of vegetable and fruit will grow there. They not only grow the food needed for all of the students but each week they charter a plane and send a load of vegetables and fruit to the country's two main cities—Lae and Port Moresby.

Serving the Papua New Guinea Union Mission and the Western Pacific Union Mission as a training school for ministers and teachers is Sonoma Adventist College, situated on the island of New Britain. Since this school serves the far-flung islands of the two unions, separated by broad reaches of the Pacific, most of the students are not able to provide transportation; therefore, at the beginning of the school year our mission boats pick up youth from various islands and bring them to places where there are airstrips; our mission planes then bring them to school. At the end of the school year, the youth are transported back to their homes the same way.

In summation, the development of our work in the mission areas of the Australasian Division is handicapped by the lack of roads and commercial transportation. Large amounts of mission funds are required to transport workers and students by boats and planes. Road building is going forward in some of the islands, and it is hoped that transportation will be aided also by the development of airstrips.

But the major problem facing our leaders is the shortage of workers. In all three of the union missions, courses are being offered in which local church elders and other laymen are brought to the school for periods ranging from three months to a year. Then they are sent back to their churches to serve as pastors. In some areas it is reported that the Lord's Supper has not been conducted for more than three years because of the shortage of ministers and even of elders who are adequately trained to conduct the communion service. As an example, in the Papua New Guinea Union Mission, with a membership of more than



Bangladesh students build faculty house

Vocational-arts students at Bangladesh Adventist Academy constructed an entire faculty house except for the plastering of the interior walls. These young men are being given a ten-week carpentry-masonry course to prepare them to go back to their villages and successfully carry on a building trade.

With this vocational training, the academy hopes to graduate students with useful trades who can give support to the local churches. Although this carpentry-masonry course is the first of its kind at the academy, plans have been laid for it to continue.

CLYDE E. ONDRIZEK
Principal

Bangladesh Adventist Academy

50,000, there are only 90 ordained ministers, including administrators and departmental leaders of the union and of the local missions.

Much good can be achieved by the present plan of providing special leadership training programs for older laymen. Much can be accomplished also by the upgrading of our ministers who have only a few grades of formal education. These, however, are only stopgap measures. The division recognizes this and is presently laying plans for the establishment of a postsecondary school to serve the three union missions. This will take several years to establish and to get into full operation.

Related to the problem of shortage of workers, is the problem of making the ministry more attractive to young men. Ways and means must be found to encourage young people to train for the ministry and for teaching, or else the church will have an inadequate supply of leaders for decades to come. Every year it becomes important to place responsibility for the leadership of our work upon men and women who are indigenous to the area.

The task of the Australasian Division is great. I was encouraged to note the energy, aggressiveness, and skill that the leaders of our church in that division are bringing to the task.

PHILIPPINES

Delegates attend tri-union meetings

Last December year-end sessions were held for the North, Central, and South Philippine Union missions. Delegates heard reports, adopted plans, voted on a budget, and elected their mission and institutional officers.

Visitors from the General Conference participating in the union meetings were W. Duncan Eva, general vice-president, and J. W. Bothe, associate secretary. From the Far Eastern Division were W. T. Clark, president; Royce Thompson, assistant treasurer; Winston De Haven,

youth and temperance director; Otis Edwards, education director; and the writer.

The more-than-7,000 Philippine Islands have a population of more than 48 million, of whom 200,000 are Adventists. The ratio of Adventists to non-Adventists is one to 240. The first 18 converts were baptized by L. V. Finster in 1911.

It was thrilling to hear of the progress of the work as reported by union presidents F. M. Arrogante, L. E. Montana, P. M. Diaz, and their associates. Membership was reported as 69,201 by the North Philippine Union, 55,796 by the Central, and 76,162 by the South.

More than 75 percent of the

Gospel must be given "also to the Greek"

By NICK GERMANIS

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

In these few words Paul summarizes the meaning and scope of the gospel, and states that Christianity as a religion was not intended for the Jew only, but for the Greek, as well, and for the whole of mankind.

At one time the Greeks ruled the world, and the Greek language was *the* language of the world, even into the time of the Roman Empire. Greek thinking has influenced the entire world, from that day to our own.

Today Greeks can be found in every corner of the world. While their homeland is Greece itself—every Greek dreams of the day when he will return to his native town or village—Greeks migrate to every continent and can be found in large numbers in North and South America, Africa, Western Europe, Australia, and many other places. Because of its history and geographical location Greece is very much in the news.

Modern Greeks are a proud people, proud of their past, and determined to preserve their ancient traditions, both national and religious. Christianity was introduced into Greece by the apostle Paul, and his experiences in places like Philippi, Thessalonica, Athens, and Corinth are so well known that it is not necessary to relate them here. Christianity in time became the official religion of the Greeks and became known as the Orthodox Church, the word *orthodox* meaning "the true faith, or belief." While this name is impressive, many acknowledge today that there has been a departure from the pure principles of the apostolic church.

The work of the Seventh-day Adventist Church has progressed very slowly among the Greek people, both in Greece itself and in the countries where there are large numbers and communities of Hellenes. One obvious reason is that the Adventist Church has not given serious study to a more effective approach to the Greeks. In Greece at present there are nine churches and groups, with a total membership of around 250, and scattered Greek Adventists in various parts of the world. There are no organized Greek churches or companies in North America or in countries outside Greece.

After 22 years of service in Greece, I feel that it is time for the Adventist Church to give serious study to the problem of the evangelization of the Greek people. No doubt there are thousands of Greeks who are searching for truth.

An effective method of working for Greeks is to begin by emphasizing the similarities of belief between the Orthodox and the Adventist churches. This can be done primarily by concentrating on two major points: the Trinity and the Ten Commandments. When speaking to Greek persons about religious matters there can be no better topic to begin with than to stress that Adventists worship Father, Son, and Holy Ghost. This opens up the way to comment on the role of Jesus as the Redeemer of man from sin, not through works, but through faith in Him.

This first point, the Trinity, makes it possible to emphasize that salvation from sin is a free gift through faith in Jesus Christ. The second point leads to the matter of obedience to the will of the Trinity as revealed in the Ten Commandments. The Orthodox Church has never attempted to change the Ten Commandments. Its members love the commandments, even though they may not realize that at times they are not obeying them.

When a Greek asks about the beliefs of the Seventh-day Adventist Church no better answer can be given than to explain that Adventists believe in the Father, Son, and Holy Spirit, and obey God's ten commandments. This will immediately open the way for further study and discussion. One can emphasize that this is the orthodox position in Christian faith.

The gospel is still the power of God unto salvation for the Jew and the Greek. However, it is urgent that the church study the best ways to bring the good news of salvation to the attention of these ancient peoples. Workers of Greek ancestry are needed to labor for those of their own racial background. Persons are needed to master modern Greek so as to be able to work for the Hellenes in the large cities of the world.

I hope that the church as a whole and individuals in it will seriously consider the challenge of evangelizing the Greek people. Then it will be demonstrated again that the gospel is God's power of salvation even unto the Greeks.

youth of the Far Eastern Division are in the Philippines, which creates an educational problem. A. P. Roda, Philippine Union College president, reported an enrollment of 1,418 including the graduate school, theological seminary (Far East), and the school of health, which is affiliated with Loma Linda University. The college is in the process of moving from Manila to a 412-acre rural site at Silang, about 30 miles north of the city.

E. A. Moreno is president of Mountain View College, situated on 2,500 acres of land and surrounded by mountains. Situated in Mindanao, the southernmost island of the archipelago, Mountain View College has an enrollment of 1,275. Students are housed in inadequate dormitories, with as many as 16 in one room sleeping on bunk beds stacked four high. The school operates a radio station, a press, iron works, and other industries, plus a productive farm. Electricity is supplied by a 19-year-old hydrogenerator currently being replaced by a larger one.

Both colleges in the Philippines offer degree courses for nurse's training in conjunction with SDA medical institutions. They also have health courses for all students and offer a Bachelor's degree to students who plan to enter medical schools. More than 200 Adventist young people are enrolled in schools of medicine in the islands. One SDA medical-school graduate scored the highest in the nation in the recent Government qualifying examinations.

The union missions, local missions, and institutions all have indigenous leadership. There are no expatriate physicians in the country's seven medical institutions, yet all are well-staffed by competent, qualified professionals, many of whom are specialists. And in the two colleges, only a half dozen expatriate teachers remain. Thirteen Filipino teachers hold Doctor's degrees.

The Philippines has also become a home base for missions. Filipinos send their sons and daughters overseas to Asia and Africa.

Soul-winning reports from

these unions are thrilling. Students from Mountain View College helped win more than 300 last year. All around the college, new churches have been established. Student evangelists are carrying the message into hitherto-unentered territory. One layman in the South Philippine Union, a tailor, held 15 evangelistic campaigns during the past year and saw 314 persons baptized. The Mindanao Sanitarium and Hospital reported more than 300 converts during 1977.

DUNBAR W. SMITH
Health Director
Far Eastern Division

TEXAS

Prayer meeting turns into telecast

Ron Halvorsen, pastor of the Keene, Texas, church, had a dream of his come true on Sunday, December 4, at 10:00 A.M. At that time his weekly prayer meetings were telecast over channel 11 (KTVT) in Dallas under a new program known as Impact.

The story began two or three years ago when Pastor Halvorsen began encouraging his members to attend prayer meeting. Soon 1,000 were coming out each Wednesday evening. "We've got something to share," Pastor Halvorsen said. "We can't keep this blessing to ourselves. Let's go on television."

At a sectional rally in Dallas a year ago, Cyril Miller, Texas Conference president, appealed to Adventists to provide the funds for high-quality videotaping equipment. The Southwestern Union Conference and Southwestern Adventist College joined to support the venture. Two cameras and videorecording equipment were delivered in May, 1977, for taping high-quality color TV programs.

Warren Skilton, an associate pastor of the Keene church, took over the responsibility of producing the telecast. High-intensity lights were installed in the Keene sanctuary, and a janitor's room was turned into a control room.



Top: Warren Skilton is Impact program director. Speaker is Ron Halvorsen, bottom, whose prayer meetings are being televised weekly.

Channel 11 reaches more than 100 other cable stations throughout north central Texas and has a potential viewing audience of 5 million. Channel 3 in Shreveport, Louisiana, will begin airing the program April 2, reaching not only the city of Shreveport but 60 other cable stations, as well. Negotiations are under way with other television and cable networks throughout the Southwest.

Each week viewers are offered free a copy of that week's sermon, a Bible correspondence course, and, from time to time, a book. An average of 50 to 60 persons call in each Sunday, requesting literature, and another 10 to 15 requests are received by mail later in the week. In one week a total of 130 requests came in.

Impact has met with an enthusiastic reception. "I was thrilled with the truths I learned," wrote one viewer. "Please send me the book and lessons."

From another viewer came this comment: "I am so thankful for your ministry and this TV program."

One viewer, requesting the Bible lessons, said, "I am interested in them to help me increase my understanding of the Bible."

Each Sabbath afternoon 20 to 30 members of the Keene church meet to stuff and address envelopes with the material requested by viewers the previous Sunday. To date, Impact has sent out about 200 copies of lessons one and two of the Encounter Bible Course. One member of the Keene church, Mrs. F. O. Sanders, formerly with the Southern Union Bible correspondence school, corrects all the lessons and keeps in touch with the students.

Impact is controlled by a board of directors made up of pastors and church members from the Dallas/Fort Worth metroplex, and representatives from the Texas Conference, Southwestern Union Conference, and Southwestern Adventist College. The board members listen to each telecast and pass on suggestions to Ron Halvorsen for the content, style, and delivery of the sermons. The board is also responsible for the financial success of the telecast, for its expansion into other metropolitan areas, and for all follow-up programs.

Follow-up meetings for Impact are planned in Dallas during 1978 and in Fort Worth during 1979. Conference leaders have estimated that the cost of follow-up for 1978 alone will be \$45,000.

Sabbath morning, January 21, was set aside as Impact Rally Day to raise the necessary funds. Though a snowstorm was predicted for that morning, not a snowflake fell until more than 2,000 Adventists converged on the auditorium in Dallas and contributed more than \$65,000 in cash and pledges.

Seventh-day Adventists in north central Texas believe that God controlled the elements. "I don't know of anything in recent years that has so deeply impressed our people with God's leading in this conference," said Elder Miller, "as His delaying that snowstorm. It has added a new enthusiasm to the Impact telecast. MARVIN MOORE

CALIFORNIA

Israeli scholarship honors Adventist

The Israeli Health Department at Jerusalem recently notified Elisabeth Redelstein, a retired Adventist nurse living at Deer Park, California, that a scholarship fund with the Israeli Government has been set up in her name for young Israeli postgraduate nurses to continue their education in the United States.

The fund was arranged by Jewish Lawyer Olga Hoffmann, of Tel Aviv, whom Miss Redelstein met in Germany in 1945 at the Nuremberg War-Crimes Trial. Mrs. Hoffmann was a legal representative at the trial, while Miss Redelstein served with the United States Army as a German translator. The Jew and the German developed a lasting friendship, and 32 years later Mrs. Hoffmann explains her action in a letter dated December, 1977: "To find a diamond in the sand is nothing compared to finding a person so straight, upright, dependable, and ready to help as you are."

Shortly after emigrating to the United States as a governess, Miss Redelstein, the daughter of the former mayor of Ochsenhausen, began her nursing education in 1913 at Washington Sanitarium and Hospital, Takoma Park,

Maryland. Being strongly influenced and guided by Harry Miller, the "China Doctor," she spent 15 years as a missionary in the Orient.

As a nurse Miss Redelstein was in demand by both poor and rich. In her book, *China Nurse—The Life Story of Elisabeth Redelstein*, Mary S. Ogle intimately portrays Miss Redelstein's role in the households of Madame Chiang Kai-shek, wife of China's former president, General Chiang Kai-shek, and of Madame Chang Hsueh-liang, wife of one of China's highly respected field marshals.

Today, living in Deer Park, California, 86-year-old Elisabeth Redelstein receives mail from every part of the world. Some correspondents express their feelings in monetary gifts of love, which she often passes on to aid the development of the Adventist medical work in which she served a total of 37 years.

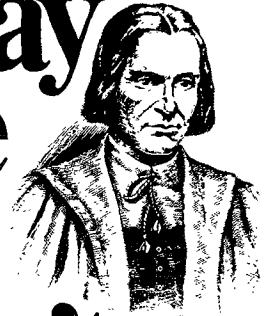
To herself Elisabeth Redelstein has been simply a tool in the hands of her Master. To others, whether Chinese president or Chinese coolie, GI soldier serving in Germany or student nurse, German-born Elisabeth Redelstein has been a wellspring of encouragement—she has touched their lives.

YVONNE J. HANSON
Communication Secretary
Angwin, California




In an interview with Lowell Smith, mayor of Saint Helena, California, Elisabeth Redelstein gives him a copy of her biography, *China Nurse*.

You went to church today because Roger couldn't go yesterday



When Roger disagreed with the theology of the leaders of his community, he was driven from his home in the dead of winter. As a result, Roger Williams established a new colony offering refuge to religious dissidents, and the idea of religious toleration, so fundamental to our nation's heritage, was born. Thus we American citizens today enjoy the freedom to attend the church of our choice without fear of persecution.

In his new book, *The Past Is Always Present*, Dr. Godfrey Anderson, research professor of history and archivist of Loma Linda University, Loma Linda, California, brings from the past some of the enduring ideas and thoughts that are a part of our heritage. He acknowledges the debt that we owe to our ancestors for our priceless legacy of freedom, learning, and religious faith. You will be amazed to read how your life today is affected by the ideas and events of yesterday. Price \$3.95. 

Order from your local Adventist Book Center or ABC Mailing Service, P.O. Box 37485, Omaha, Nebraska 68137. In Canada, Box 398, Oshawa, Ontario L1H 7L5. Please include State sales tax where necessary, and add 7 percent or a minimum charge of 50 cents for mailing. Prices slightly higher in Canada.

What Do You Say When Your Daughter Tells You She's Dating a Married Man?



Christy had been dating Scott four months when he told her he was separated from his wife. Though Scott assured her he would be divorced soon, Christy knew their relationship was against Biblical principles and should be ended. But how could she do it? She was already deeply attached to him. Torn by her conflicting feelings, Christy turned to her parents for help.

How would you tell her to handle the problem? Christy's parents gave her advice and support, but they also gave her **Help for Young Christians**, a book designed to help teen-agers and young adults like Christy bridge the gap between a knowledge of Christian principles and the practical application of those principles to real-life situations. Each of the 39 chapters gives step-by-step, "how-to" instruction for one specific problem situation. Whether the young person you love needs help controlling his temper, coping with fear or disappointment, or learning God's will for his life, **Help for Young Christians** can help him solve his problem. Price \$3.50.

Order from your local Adventist Book Center or ABC Mailing Service, P.O. Box 37485, Omaha, Nebraska 68137. In Canada, Box 398, Oshawa, Ontario, L1H 7L5. Please include State sales tax where necessary, and add 7 percent or a minimum charge of 50 cents for mailing. Prices slightly higher in Canada.



NEW YORK

SDA health ministry featured

In its February 26, Sunday edition, the *New York Times* published an article on the health ministry of the Seventh-day Adventist Church.

Written by Ken Briggs, religion editor for the *Times*, the three-column article totaled 20¼ inches. The Sunday edition of the *Times* has a circulation of 1,407,000 compared with 803,000 for its daily counterpart.

Mr. Briggs wrote the story from Glendale, California, where he met Roy Naden, communication director of the Southern California Conference. Elder Naden escorted Mr. Briggs on a tour of a health-on-wheels van operated by the conference, then took him to the Glendale ABC Nutrition Store and the Glendale Adventist Medical Center.

Prior to his visit to southern California, Mr. Briggs was furnished with Adventist literature by James L. Fly, a recent graduate of Pacific Union College and a communication intern at Metro Ministry in New York City, who arranged by telephone for Mr. Briggs to see Elder Naden and other conference officials.

Metro Ministry is headquartered in the New York Center, located three blocks from the *Times's* building.

Mr. Briggs became interested in the church's health programs through a routine news release about a Five-Day Plan to Stop Smoking, which Metro Ministry conducted in the New York metropolitan area last fall.

His upbeat feature quoted Ellen White's statement written in 1905 that "Medical missionary work gives opportunity for carrying forward successful evangelistic work."—*Evangelism*, p. 516.

Commented the religion editor, "The message never seemed more prophetic to Adventists than in the current age of health consciousness, particularly in terms of the trend toward preventive medicine."

"The recent widespread

concern for nutrition and physical fitness has helped to provide a more receptive climate not only for the church's practices but also for its belief that good health is related to religious faith."

Mr. Briggs pointed out that there is no religious obligation or pressure put on persons who come to Adventist health programs.

Though he wrote the article in California, he took note of the mobile hypertension vans in New York City sponsored by the Greater New York Conference, which have screened more than 80,000 New Yorkers since 1975.

Adventist readers of the story will probably notice three minor inaccuracies: (1) The 1844 Millerites did not keep the Sabbath. (2) The church has a world membership of about 2.5 million, where the 525,000 figure is for the North American Division only. (3) Twelve million persons worldwide have gone through the Five-Day Plan—not 12 million Americans.

Despite these discrepancies, the article portrayed Adventists in a very favorable light.

AFRICA

Steps to Christ at Week of Prayer

More than 800 students studied the book *Steps to Christ* during recent Weeks of Prayer in Ethiopian Adventist College; Kamagambo Secondary School and Teachers' College, Kenya; and Arusha Adventist Seminary, Tanzania.

From the three schools, 150 students went to the guest speaker for counseling, and 50 made decisions for baptism. In each place the high point was the consecration and communion service held on the last Sabbath.

In addition to conducting the Week of Prayer meetings, the guest speaker, Borge Schantz, Afro-Mideast Division youth and lay activities director, taught the senior students the philosophy of the lay activities and youth departments.

At one college the administration asked the speaker to lecture on the subject "African Youth Between Two Cultures." In a very frank way the young Africans were confronted with the advantages and dangers facing them as they are rooted in a traditional African culture, while being educated in the ways of the Western world.

BORGE SCHANTZ
Lay Activities Director
Afro-Mideast Division

SOUTH AMERICA

Division reaches membership goal

With the baptism of 40,000 persons in 1977, the South American Division reached a total of more than 400,000 members.

While speaking to the administrators of the six unions at a recent council held at the division headquarters in Brasilia, South American Division president Enoch Oliveira stated: "By the grace of God and through the efforts of workers and laymen, we have succeeded in reaching and surpassing our membership goal. We hope that the power of God will continue to be with us so that by 1980 there

will be more than half a million members in South America."

The 40,000 persons baptized in 1977 represent the largest number ever baptized in any one year in the South American Division. The goal for this year is 45,000, a substantial share of the goal proposed for the world field by the General Conference, namely 1,000 persons per day.

The South American Division made advances also in other areas, such as in tithe income. In 1977 tithe amounted to \$15,067,645, as compared with \$12,700,000 the previous year. Upon presenting his report, Roy Brooks, division treasurer, stated: "By the grace of God, by the faithfulness of our members, and wise guidance on the part of our pastors, the increase of tithe was astonishing. For this we praise the Lord." Even taking into consideration the economic situation of several South American countries, members have shown themselves to be faithful in returning their tithes.

Colporteur sales also have increased. Books and magazines sold totaled more than \$8 million. During Big Month the colporteurs sold nearly \$1 million worth of literature. The \$8 million represents only

the literature sold house-to-house and does not include denominational literature sold in the churches. The two publishing houses, one in Buenos Aires, Argentina, and the other in São Paulo, Brazil, are working hard to keep abreast of the orders received.

In the field of education the South American Division is able also to present encouraging statistics. At the end of the 1977 school year there were 51,153 students enrolled in elementary schools throughout the division. The enrollment for the beginning of 1978 began at 56,475, and it is hoped that the year will finish with more than 58,000. We believe that soon the South American Division will reach first place in the world field for total enrollment in the elementary school system. Our secondary and college-level schools are filled to capacity. This indicates the need for the construction of new schools, especially boarding schools, since requests for enrollment at existing schools are always more than can be honored. There is a positive attitude regarding Christian education in South America, and parents make great sacrifices to have their children study in church institutions.

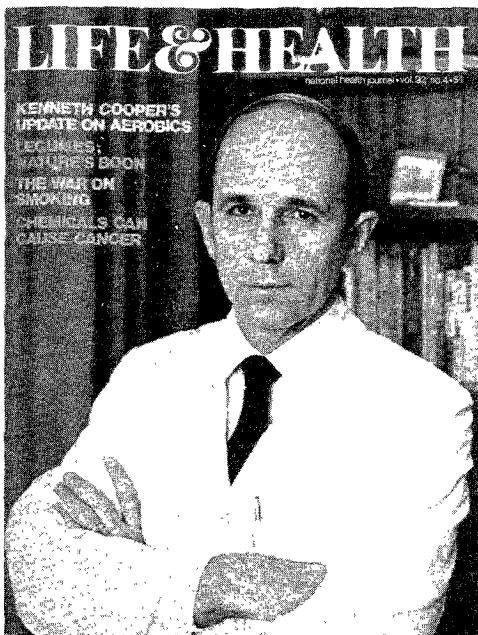
The division food company,

which includes Superbom in Brazil and Chile, Granix in Argentina, and Frutigran in Uruguay, reported a net profit in 1977 of \$1.5 million. Geraldo Boekenkamp, general manager of the food company, states: "There is a constant demand for these products; and there is also a great need of expanding our activities, so that our health-food products might be introduced in new areas."

Currently there are three vegetarian restaurants in Brazil—two in Sao Paulo and one in Belo Horizonte. Soon another will open in Porto Alegre, and the Austral Union is making plans to open one in Buenos Aires. The restaurants are a means of evangelism. Customers learn of the Adventist Church by purchasing health foods and through books and magazines that are on display in each restaurant. In addition, courses on vegetarian diet and cooking are offered periodically.

There is still much to be done. Millions of South Americans need to make an intelligent decision for Christ. That is why we are in a hurry to bring the gospel to them.

ARTHUR S. VALLE
Review Correspondent
South American Division



This month in LIFE & HEALTH

- The Aerobics Way
- Legumes: Nature's Boon
- Run for Your Life
- First Annual *Life & Health* Marathon
- We Restored My Arm With Exercise
- How to Strengthen Your Emotional Grip
- How to Brighten a Boring Job
- The War on Smoking
- Slow-motion Suicide
- Chemicals Can Cause Cancer
- Tips for Better Photography
- Doctor at Your Finger Tips

Enjoy your copy of *Life & Health* today. Order from your local conference **Adventist Book Center.**

Northern Europe-West Africa

● A home for children who have lost their mothers at birth or shortly thereafter has been developed at the East Nigeria Conference headquarters. Where possible, the fathers provide some support. This social-welfare project, with a capacity of 12 children, which has received state approval, is not meant to develop into an orphanage, but will be a foster home until the fathers become able to care for their infants.

● Maranatha Press, established by a recently formed Adventist Workers Association in the East Nigeria Conference, was formally opened on February 5. A brand-new Heidelberg letter press and electric precision guillotine have been purchased to meet the urgent and persistent need for inexpensive printed material in the vernacular.

● Neva Jeanne Hall, nutritionist from Andrews University, was one of the featured speakers at the annual medical meeting of physicians, dentists, and medical students held in February at Skodsborg and Skogli sanitariums for Denmark and Norway respectively.

North American

Atlantic Union

● The Atlantic Union College Board of Trustees recently approved a request by the college officers to reinstate the package-plan approach to tuition charges for the coming school year. Under the plan, students taking 12½ to 16½ credit hours will pay a package rate of \$1,600 per semester.

● During the past several months, members of the Framingham, Massachusetts, church have mailed copies of the special Sabbath issue of *These Times* magazine to persons in positions of influence in their State. They also have sent hundreds of copies of the paperback book *In the Begin-*

ning (the first nine chapters of *Patriarchs and Prophets*) to the science departments of 457 junior and senior high schools in Massachusetts.

Canadian Union

● On December 18 the Rabbit Lake, Saskatchewan, Neighborhood Bible Club presented a program on the birth of Christ.

● The Dauphin, Manitoba, church was organized on November 12 by W. G. Soloniuk, Manitoba-Saskatchewan Conference president. Clarence Baptiste is the pastor.

● The Winnipegosis, Manitoba, church has adopted the "assigned territory" concept of evangelism. Members carried out Ingathering on this basis, gave out "Bible Says" lessons from home to home, and are distributing *Signs of the Times*. Members of one family are visiting two schools in their territory, giving out *Listen* and other literature.

● Twelve new literature evangelists attended a training school in Oshawa, Ontario, February 20 to 24. B. M. Isaac, Ontario Conference associate publishing director, conducted the training program.

Central Union

● One hundred and nine Central Union academy students were among the nearly 200 students in attendance at Union College's nineteenth annual musical festival.

● Approximately 25 employees of Porter Memorial Hospital in Denver, Colorado, were among 95 nurses, instructors, and students recently attending a regional conference of the Association of Seventh-day Adventist Nurses at Glacier View Ranch in Colorado.

● Maynard W. LeBrun has been named assistant executive director of the 373-bed Shawnee Mission Medical Center in suburban Kansas City.

● Three hundred and twenty-six persons have been baptized in the Central Union

Conference during the first two months of 1978, compared with 245 during the same period of 1977.

● Lyle Albrecht, Central Union evangelist; Henry and Bunny Reid, union singing evangelists; and Sheldon Seltzer, Wichita, Kansas, pastor, completed meetings in Wichita with the baptism of 35 persons.

Columbia Union

● A second Five-Day Plan to Stop Smoking held in Carrollton, Ohio, opened the way for Gilbert Goodwin to appear in a 12-minute television feature on WSTV, Steubenville, Ohio. He was also given 30-second spots during the 6:00 P.M. and 11:00 P.M. news.

● Betty Ashlock, R.N., who is pioneering a new form of Potomac Conference outreach, makes home visits for 10 Takoma Park, Maryland, physicians, at their request. Fully funded by the participating physicians, the program combines home medical care with a careful search for and nurture of spiritual interests.

● Eleanor Thompson now holds a new position—nutrition-education director—in the dietary service department of the Washington Adventist Hospital, Takoma Park, Maryland.

● Vickie Hyde Corey, senior English major at Columbia Union College, has had her first book manuscript, *The Glad Game*, accepted by the Review and Herald Publishing Association. Her book is the story of mission life as she found it while serving as a student missionary in Sierra Leone, West Africa.

Lake Union

● At a constituency meeting held at Wisconsin Academy on March 5, the members of the Wisconsin Conference voted to sell the Silver Lake Campgrounds in Portage, Wisconsin, site of Wisconsin camp meetings since 1927. Cited as the main reasons for the sale were the prohibitive costs involved in repairing the plumbing system, and the fact

that the campgrounds are no longer large enough for the number of people who attend camp meeting.

● The MV society of the Shiloh church in Chicago, Illinois, has begun selecting one or two young people each month to receive a special award for outstanding leadership qualities. Philip Smith was selected in January, and Lavonne Fouche and Sonia Stuart were selected in February.

● Featured at the recent Lake Region Conference workers' meeting were lectures on better family relationships, given by Lloyd Brooms, community mental health director for Meharry Medical College in Nashville, Tennessee.

North Pacific Union

● The Upper Columbia Conference has been carrying on a regular program of evangelizing dark counties. With the establishment of a company in Davenport, Washington, the last dark area in the conference, Lincoln County, has organized Adventist work. Mr. and Mrs. Stewart Kime began the work in Davenport. Prior to their arrival, the conference carried on an extensive mailing campaign, sending *Signs of the Times* to everyone in two major towns in the county. In addition to this, the conference has assigned a full-time pastor, William Sabin, to build up the work in that area.

● Work has been completed on the new Eagle, Idaho, church school. Starting with an initial amount of \$30,000, members donated labor to keep total costs down to \$68,000. Because funds came in month by month, no loans were necessary to meet the construction expenses. The new facility contains three classrooms, a workroom, a principal's office, and restrooms, and will accommodate about 50 students.

● Members of the College Place, Washington, church, under the direction of the associate pastor, Ralph Wendt, are holding Sabbath-after-

noon meetings on the north side of Walla Walla near the State penitentiary. Plans call for the eventual establishment of a new congregation.

Northern Union

● Church members from Humboldt, Iowa, have begun a telephone-evangelism program in nearby Fort Dodge, a city of 40,000 with no Seventh-day Adventist church. By means of an eight-track player, each caller is given a two-and-one-half-minute message from the series entitled "Pass It On," ending with an invitation to leave his name and address to receive free Bible studies or other help. During the first five weeks of the program, 45 requested Bible studies.

● Nineteen Bible studies have begun as a result of 3,000 invitations hung on doorknobs in Pierre and Fort Pierre, South Dakota.

● Several evangelistic series are currently in progress in North Dakota: Don Baker and Louie Sciortino are completing a series at Dickinson State College; Bill Stringfellow is in Grand Forks; Mike Porter has begun a "Let's Get Acquainted" series in Lisbon; Steve Beckwith is at Linton; Bob DuPuy is at Goodrich; and Ralph Watts, conference president, will begin a series in Edgeley on April 17.

Pacific Union

● Stoy Proctor is the new Pacific Union Conference health and temperance director and head of ASI. He formerly held a similar position in the Central California Conference.

● Pacific Union College student association leaders recently met with student leaders from the six academies of the Central California Conference. Hosting the one-day session, which explored issues on Christian leadership and campus cohesiveness, was Modesto Adventist Academy.

● The Castle Memorial Hospital on windward Oahu has received \$195,000 from

two Hawaiian foundations. The hospital received \$150,000 from the Harold K. L. Castle Foundation of Kaneohe and \$45,000 from the Samuel N. and Mary Castle Foundation of Honolulu. These grants are the first major community contributions in the \$850,000 voluntary support campaign to expand the emergency and radiologic services. Earlier the Hawaiian Mission awarded the hospital \$25,000, which indicated to the foundation trustees the commitment of local church leaders to the ongoing programs of the hospital.

● Members of the Provo, Utah, church welcomed six converts into the church family recently.

Southern Union

● On February 18 the Smyrna, Georgia, congregation became the 103rd church to be organized in the Georgia-Cumberland Conference. The church is an outgrowth of Smyrna Hospital, a 100-bed facility that was purchased by the church organization in January, 1976. Among the 45 charter members are 14 who have recently become Adventists.

● Sixty-seven persons became charter members of the Donelson, Tennessee, church January 28. The congregation, located in east Nashville, is the result of outreach activities by employees of Southern Publishing Association.

● Recent evangelistic crusades in the Southern Union have brought the following results: Florida—Cameron-Torres, Miami Spanish, 15 baptized, with another 70 planning baptism; Brownlow-Ferry, Tampa First, 51; Blandford-Pauley, West Palm Beach, 28; Cress-Gladden, Daytona Beach, 21; Swinson-Krause, Altamonte Springs, 16. Carolina—Waters-Dalton, Aiken, South Carolina, 20. Georgia-Cumberland—Dwight Davis, Statesboro, Georgia, 19.

● Pathfinder Fun Day, held February 12 at Forest Lake Academy, Maitland, Florida,

had more than 700 participants, the largest in Florida Pathfinder history.

● Persons baptized in the Southern Union Conference during the first two months of 1978 totaled 468. Florida reported the largest number, 186.

Southwestern Union

● An estimated 500 persons attended Huguley Memorial Hospital's birthday celebration and open house February 26. Guests visiting the one-year-old Fort Worth, Texas, hospital received miniature first-aid kits and toured the facilities before enjoying refreshments in the cafeteria.

● The first three programs sponsored by the health-education department of Huguley Memorial Hospital in 1978 have been successful. Eighty persons completed a Five-Day Plan to Stop Smoking, 110 participants were counted at a "Breadmake," and 75 attended an eight-night Stress Management Seminar.

● At a recent Southwestern Union Conference Committee meeting, Kenneth Beem was elected union assistant secretary. E. R. Schwab, pastor of the New Orleans First church, was invited to become a member of the union committee.

● United States Senators and their legislative aides of the southwestern States were visited by John Morgan, Southwestern Union Conference religious liberty director, to discuss the Religious Freedom Bill passed by the House of Representatives in October, 1977. The bill is now before the Senate and has been attached to the Labor Reform Bill S-2467 as an amendment. Action on this bill is pending.

Andrews University

● Plans for construction of a new men's dormitory highlighted Andrews University Board of Trustees' winter meeting. The new building, eventually to be composed of twin high-rise towers, will be situated on the northwestern

edge of the campus, overlooking Lemon Creek, and will be valued at approximately \$1 million. It is expected to accommodate about 200 students. Meier Hall, the present men's dormitory, will continue in use.

● In other actions, the board planned an Institute for Legal Services and Research, which will serve as a consulting center on legal matters for the Seventh-day Adventist Church throughout the United States; made changes in the medical technology program to integrate more closely the classroom instruction at Andrews with the clinical laboratory training students receive at Hinsdale Sanitarium and Hospital in Illinois; and named the Andrews' Aviation Center's new airframe and power plant building Robert Seamont Hall, in honor of the late Robert Seamont, a pioneer of Seventh-day Adventist mission aviation.

● The board also appointed three persons to top administrative positions at the university. Robert A. Williams, assistant dean of the School of Graduate Studies and Education Department chairman, will now serve as dean of the graduate school; William G. Johnsson, professor of New Testament, was asked to be associate dean of the Theological Seminary; and Robert E. Firth, professor of business administration, will become assistant to the vice-president for academic administration and will also be in charge of the University Press.

● Andrews' Alumni Homecoming is scheduled for April 28 to 30. Featured speakers for the weekend are Leslie Hardinge, Kenneth Oster, and Charles Wittschiebe. The theme is "A Higher Standard."

● The first annual Country Canter, a ten-mile foot race open to the public, will be held at Andrews University on April 30. A number of well-known figures, including champion runner Bill Rodgers, will lead the race. A vegetarian meal will be served afterward.

WWC auditorium destroyed by fire

Columbia Auditorium at Walla Walla College, College Place, Washington, was completely destroyed by a fire of suspicious origin early March 23. Surrounding buildings—the college press, dairy, and store—suffered heavy smoke damage. The loss has been estimated at \$400,000. On March 22 a nearby detached dwelling also burned in a fire of suspicious origin, causing damage estimated at \$5,000.

GC Committee neutral on tax bill

The General Conference Committee on March 16 voted "That the Seventh-day Adventist Church and its institutions in the United States remain neutral on the Packwood-Moynihan bill."

The bill now being considered by the United States Senate would provide to taxpayers credits for tuition paid to a wide range of public and private schools. Supporters have urged Adventist educators and institutions to lobby for the bill.

S-2142, also called the Tuition Tax Credit Act of 1977, would provide a maximum tax credit of up to \$500 per student at an estimated cost ranging from \$4.7 to \$10 billion the first year. Taxpayers not owing sufficient Federal taxes to take the credit would receive a grant.

The bill, especially its tax credits for students in elementary and secondary parochial schools, raises substantial constitutional questions and has drawn fire from several denominations and church-state organizations. State and Federal courts—including the Supreme Court of the United States—in various decisions have ruled unconstitutional at least five somewhat similar State laws.

The Carter Administration opposes the bill and proposes increasing current programs providing scholarships, grants, and loans to students.

The Board of Higher Edu-

cation of the General Conference says Adventist college and university administrations seem to prefer the present forms of aid, which go directly to students.

Church members are, of course, free to express their convictions on the bill.

Crowds gather for seminars

In spite of the heaviest rains in nearly 100 years, 3,450 participants met in southern California convention centers over two weekends, to study the Bible with the It Is Written Revelation Seminar team. The all-day sessions were held by George Vandeman, It Is Written speaker, March 4 and 5 and March 11 and 12 in Los Angeles, San Diego, and San Bernardino. Inasmuch as Adventists can attend only if accompanied by a non-Adventist, the audiences were predominantly nonmember.

More than 100 pastors of the Southern and Southeastern California conferences cooperated with the seminar program and are now conducting follow-up seminars for people from their individual areas. One conference reports that more than half its pastors have had to return to the office for more supplies in order to handle the enthusiastic response to the follow-up programs. DON HAWLEY

Adventists aid disaster victims

A report from Lee Hadley, lay activities director of the Arizona Conference, indicates that Adventists recently helped 1,200 flood victims with 8,000 items of clothing and bedding in the Phoenix, Arizona, area. Two distribution centers were set up, which were open every day during the emergency.

From the New England area Dwight Taylor of the Southern New England Conference reports that Adventists contributed more than 2,000 blankets, 500 sheets, and approximately 500

pounds of clothing to families left destitute by storms on the coast. The clothing had been sorted, sized, and boxed before the disaster struck. Clothing that came in as a result of public donations was processed for future use. Their total cash investment to date has been more than \$8,000, excluding the cost of clothing. Four distribution centers were set up to facilitate this operation.

From Southern California, O. R. McLean, lay activities director of the Southern California Conference, reports that after the devastating rains and mud slides of recent weeks, more than 215 Adventist men, women, and children sacrificed time and money to help their neighbors dig out from the mud and clean up their homes. Two academies, two elementary schools, and 12 churches were represented. The volunteers shoveled mud, moved rocks and debris from homes, and washed walls inside and out, as well as floors and appliances. Basements were emptied by bucket brigades, with adults and youths forming a human chain to remove the mud and water. Elder McLean directed the operation, assisted by Lloyd Lanza and Roger LaMasters of the conference youth department. The residents expressed appreciation and surprise. PERRY F. PEDERSEN

AU offering set for April 15

On April 15 church members will be invited to contribute to the biennial Andrews University Offering. The entire proceeds of this offering will be made available as scholarship grants to graduate-level students in need of financial assistance. Offerings of this nature are in reality investments in the church's future.

From around the world, students come to Andrews University to prepare themselves to teach, to preach, or to engage in other forms of service for the world mission of Adventists. Graduate pro-

grams now available at Andrews include the Master of Arts in Teaching in 15 areas, the Master of Arts in seven areas, the Master of Music, Master of Business Administration, as well as a Doctor of Education in three areas. The Seminary offers two Master programs and two doctoral programs.

Christian education in the Seventh-day Adventist Church continues to be one of the denomination's most important assets. The real strength of the university lies in its spiritual perspectives. Students returning to their homes and homelands spread the spiritual insights gained to every land and to every culture. Without financial help many would be unable to avail themselves of Adventist higher education.

WILLIS J. HACKETT

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