

Adventist Review

General Church Paper of the Seventh-day Adventists

January 4, 1979

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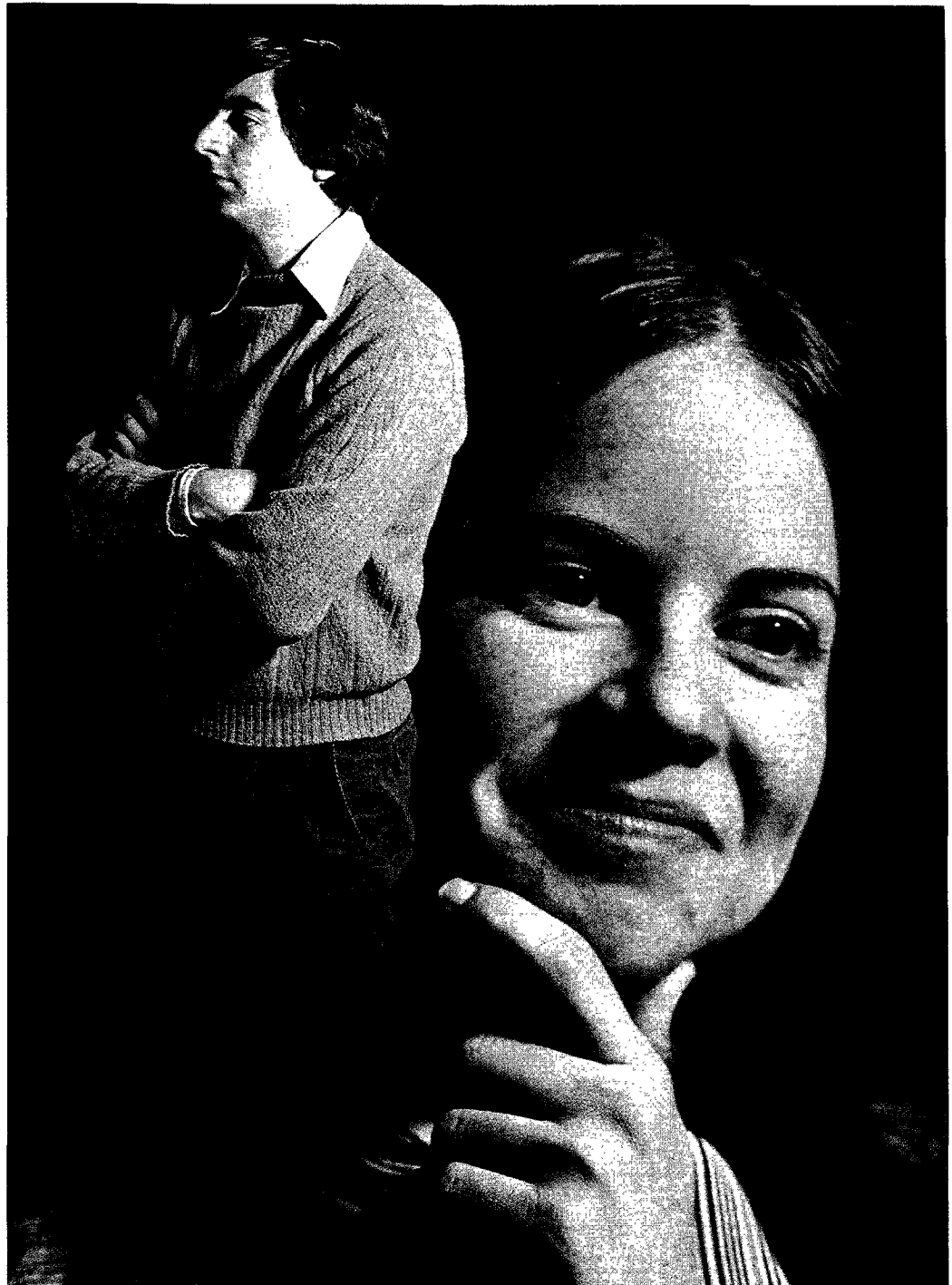
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Before I met my sister's
husband for the first time, I
already had an opinion
about him. I wasn't neutral.
I was biased. See "First
Impressions," page 9.



As has now become its custom, the *Review* publishes in the first issue of each year a picture of its staff. This year the staff posed in the plant warehouse, where the giant rolls of paper used on the web press are stored. It is from these rolls that the *Review* and other publications are printed. Staff members are, left to right: Top, Jack J. Blanco, associate editor; Pat Alden, editorial secretary; Aileen Andres Sox, editorial associate; Eugene Durand, assistant to the editor; Don F. Neufeld, associate editor; Jocelyn Fay, assistant editor; Chitra Barnabas, editorial secretary; JoAnne Shockey, typist; bottom, Corinne Russ, administrative secretary; and Kenneth H. Wood, editor.



As is often the case, the first issue of the year contains many firsts and lasts.

Robert H. Pierson, retiring as General Conference president as of January 3, presents his final Heart to Heart message on the opposite page. An able administrator and prolific author, Elder Pierson has handwritten the first draft of many of his monthly messages from a number of places around the world during his years as president.

The *REVIEW* staff has especially appreciated Elder Pierson's faithful adherence to our publishing schedules; his columns always have been in on time. We hope that Elder Pierson will continue to write for us occasionally and that he and Mrs. Pierson will enjoy a long and fruitful retirement.

Next month Neal C. Wilson, incoming General Conference president, will occupy the space on page 3. His monthly column will be entitled From the President.

It is always difficult to say goodbye to a member of the *ADVENTIST REVIEW* staff—as difficult, it seems, as it is to say farewell to a member of one's own family.

All of us on the staff have become extremely fond of Jack J. Blanco, associate editor. His pleasant smile and cheerful manner, his practical Christianity and deep concern for people, have made him a very special person to be around.

He has been a sought-after worship speaker throughout the publishing house, and his visits to various camp meetings have been appreciated. Thus it is with deep regret that we say goodbye to this friend, who has asked to be relieved of his editorial duties in order to go back into pastoral and teaching responsibilities.

Dr. Blanco has accepted the pastorate of the Johnson City, Tennessee, church, and he and Mrs. Blanco will be moving soon. However, because of publishing schedules, Dr. Blanco's

editorials will continue to appear for a few weeks.

During the past year we have been asked by numerous readers why the word "Adventist" in the nameplate of the magazine was so obscure. In thinking how we might incorporate the name Adventist more prominently, as well as make several other improvements on our cover, we have chosen the design that we are using for the first time with this issue. We hope you like it.

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Adventist Review



129th Year of Continuous Publication

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HEART TO HEART

A message from the General Conference president

Thank you and God bless you!

Washington, D.C.

The events of the Annual Council in October, 1978, moved rapidly. Mrs. Pierson and I had planned to complete our third term of service in the General Conference and retire at the time of the session in Dallas, Texas, in April, 1980, after 47 years of service. But when three physicians advised us to retire *now*, we listened. All of this is now history.

This will be my last *Heart to Heart* message to you, church members and friends whom we have learned to love during the past 45 years. The assurance of your prayers, your moral support, and your response to the appeals made in our *Heart to Heart* talks with you have been encouraging. You have made the family concept of God's church a reality. I shall always think of you, not as a huge ecclesiastical machine, but as individuals, beloved members of God's last-day family.

As my mind sweeps quickly around the world, I think of Dennis Bazarra, of F. M. Arrogante, of Eric Murray, of Keith Parmenter, of Gerald Christo, of Enoch Oliveira, of Gloria Thomas, of Manoug Nazirian, of Eliazafani Ntakirutimana, of W. E. Aittala, of Michael Kulakov, of O. D. McKee, and multiplied thousands of other saints of God whose lives and characters have been etched upon my life and memory. I love every one of you.

God has been wonderfully good to His people through the years. More than 2 million persons baptized and a doubled membership since 1966 testify to His blessing. The new seminaries, the growing colleges and academies, the enlarged university campuses, the hundreds of beautiful new church buildings, the expanded role of the White Estate worldwide, the escalation of the student-missionary and Taskforce programs, the web presses, the new ADVENTIST REVIEW editions, the burgeoning tithe income, the doubled world budget, national leadership in almost every land, the expanding role of minorities in the life and leadership of the church—all are evidences of the blessing of God and the maturing process of our church. To Him we ascribe all of the glory and thank Him for His love and leadership.

I want to take this opportunity to thank each one for all that you have done as church members and denominational workers alike to press the work of God forward and thus hasten the return of our Lord. We have met one another each morning at the mercy seat in our fellowship of prayer. The frequent assurance that we were in your prayers has meant much to Mrs. Pierson and me. The knowledge of your support has been a great encourage-

ment. Thank you from the depths of our hearts. God bless you for it all.

"Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13). In these words God poses a challenge to every one of His saints. Today, when Satan is seeking to erode faith and confidence in the message and in the church, God challenges us to faithfulness and steadfastness.

I beseech you, brothers and sisters, to "stand fast in the faith." Do not let anyone—no matter who—lead you away from the Christ-centered, Bible-based Advent message. Do not give ear to any lowering of standards. God, who brought this message to His remnant people so providentially, is still leading His remnant church.

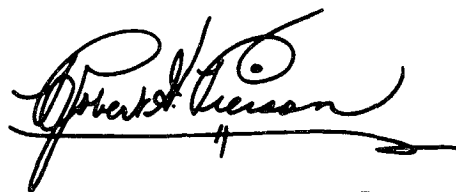
Welcome to Elder Wilson

I bespeak for our new president, Neal Wilson, your fullest support in prayer and in action. I have known Elder Wilson for many years, and for the past 12 years we have worked closely together. He is a man of God, fully committed to an early finishing of the work. He is a man whom God has graciously endowed with many talents the church needs in these perilous times. Let us all give him our fullest support.

We are living on the threshold of the greatest events in Adventist history. The prophet describes the work God will do in our day: "I will work a work in your days, which ye will not believe, though it be told you" (Hab. 1:5). In many parts of the world we are already witnessing an earnest of this last great leap forward. In some of the more fertile fields of earth large numbers of people are responding to the preaching of the Advent message. The church is organized and ready for the 1,000-in-a-day soul-winning program for 1979. *Now is the time for us to move forward, while the doors are open.* Some doors are closing. There are also providential openings that God urgently beckons us to enter. We must not delay. We must not be discouraged by the things that apparently cannot be done. Rather our eyes should be upon the countless doors of opportunity that challenge us to enter now, *now, NOW! Now is the time to move!*

Now is the time to roll back the frontiers of unentered lands, cities, communities—everywhere! Yours is the field, the community, the neighborhood, that is clamoring for planning and praying that will match the hour before us! God is counting on us to press forward and to participate in a great soul-winning advance on every front in a bold, sustained thrust for victory! We dare not delay!

And, now, beloved brothers and sisters, don't miss a single beat—on with the task until Jesus comes!



ROBERT H. PIERSON

How human was Jesus?

The Saviour was given to the human race not for the time of His incarnation only; forever He will retain His human nature.

By W. DUNCAN EVA

During the years I lived in England I was always deeply moved when I sang Jean Ingelow's beautiful hymn. Its first stanza asks,

“And didst Thou love the race that loved not Thee?
And didst Thou take to heaven a human brow?

Dost plead with man's voice by the marvelous sea?
Art Thou his kinsman now?”

The answer to all four of those questions is a resounding *Yes!* Jesus is *ours*, born to *our* race, given to *us*. Our Mediator before the eternal throne is “the man Christ Jesus” (1 Tim. 2:5).

But how human is Jesus if He is also divine? We are not seeking in this article to probe a mystery that is beyond human understanding. Our purpose here is rather to dwell on the identification of our Lord with us, His closeness to us, His compassion and sympathy, the humanness of His heart and His loving understanding of us and our lot.

First let us remind ourselves that while He spent three and a half years in His ministry, He spent 30 of His 33 years of life in the town of Nazareth. Much of that time must have been in the carpenter's shop with His unsympathetic “brothers,” the sons of Joseph older than He. He had to live and work with them, earning a livelihood as a working man, helping to support a home. He was not protected and cushioned. He had to face life as it was, dealing with customers—some critical, some unwilling to pay their accounts. He learned and He understands by experience how people lived then and how they live now.

Nazareth is called a city (Greek *polis*), not a village. We do not know its population, but it could have been considerable. It was near a crossroads of busy highways going north-south and east-west. It was traveled by merchants, government officials, the legions of Rome,

and countless others. Nazareth was not a backwater, and Jesus undoubtedly rubbed shoulders with people from many lands in the busy world in which He lived.

We must remind ourselves also that our Lord lived in an age when revolution was in the air. Under such circumstances Roman justice was harsh, and with others in His city He must, even as a boy, have witnessed various aspects of its administration, possibly even crucifixion. He knew the bitterness and oppression of foreign occupation and of political strife and the strong tides of emotion that flow in human hearts because of it all. And so there is no one ground under the heel of oppression whose feelings and reactions He does not understand. The struggles and the longings, the fears and the frustrations of all in every kind of situation, He knows, for He is One

“whose feet have toiled along our pathways rough,
Whose lips drawn human breath!”

The letter to the Hebrews tells us that He “was in all points tempted like as we are, yet without sin” (Heb. 4:15). It was not “the nature of angels” that He took, “but . . . the seed of Abraham.” He was made “like unto his brethren, that he might be a merciful and faithful high priest” (chap. 2:16, 17). Did He have a nature exactly like ours? Did temptation therefore come to Him as it does to us, from within, as well as from without? If it did not, how could He have been tempted “in all points” as we are? If it did, how could the blood of His sacrifice be “as [that] of a lamb without blemish and without spot,” and how could He be “such an high priest . . . who is holy, harmless, undefiled, separate from sinners”? (chap. 4:15; 1 Peter 1:19; Heb. 7:26). Mrs. White writes, “He was tempted in all points like as man is tempted, yet He is called ‘that holy thing.’” She explains, “It is a mystery that is left unexplained to mortals that Christ could be tempted in all points like as we are, and yet be without sin. The incarnation of Christ has ever been, and will ever remain, a mystery.”—*The SDA Bible Commentary*, Ellen G. White Comments, on John 1:1-3, 14, pp. 1128, 1129.

The “how” explanation unimportant

And so whether I am able to explain the “how” of it is unimportant. The Bible says it is so, God's messenger confirms it, and for centuries true Christians have believed it. Therefore I draw from that truth, which I cannot fully understand, all the hope and all the consolation there is for me. When temptation with almost overwhelming power confronts me in a moment or when with unwearying persistence it dogs my steps day after day, however it attacks, I know my Lord understands my struggles, and since “he himself hath suffered being tempted,” “he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them” (chap. 2:18; 7:25).

But, as we have already reminded ourselves, there is another way in which our Lord was completely human. He “learned . . . obedience by the things which he

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

suffered" (chap. 5:8). The great keynote of His life was His submission to the will of God. He was the only human being who ever was or ever will be always perfectly obedient to the will of God. His obedience was not something that flamed at one moment and then flickered and almost died at another. He did always what His Father willed, not only in obedience to the law and right and truth but also in the course of self-sacrifice. They together had chosen for Him before the foundation of the world. To that will He was "obedient unto death, even the death of the cross" (Phil. 2:8). His will as a man was completely at one with His Father's. In laying down His life He was doing so because, as He said, "This commandment . . . I received of my Father." But He could also say, "I lay it down of myself" because He willed what His Father willed (John 10:17, 18).

Salvation stems from the cross

It was in His humanity that our Lord made that perfect offering for us. From the blood of His cross stems our great salvation. There, as our faith grasps the great fact, our release was secured and our sins were forgiven. We have peace with God through Jesus Christ our Lord. We owe all to what He did for us on Calvary's hill. But let us ever remember that because He is our Redeemer, a life of obedience increasingly like His will follow unflinchingly because He is also our ruler. Under the inspiration of the Spirit, Paul saw this blessed truth clearly with rare insight and deep discernment. He set for saved and converted Christians the highest standard of Christlike obedience. Although only in His perfect righteousness can we stand before God now and in the judgment to come, Jesus is also our example.

There are many other ways in which the humanity, the humanness, of Jesus was revealed. His compassion and pity for human beings and His understanding of their real needs thrusts itself from the pages of the gospel story again and again. There is the account of the paralytic facing death with the awful burden of his dark past upon his heart. Before he was healed the load of guilt was removed, his sins were forgiven. People were astounded. "'Never before,' they said, 'have we seen the like'" (Mark 2:12, N.E.B.).

And whose heart is not touched by the story of the wedding feast at Cana of Galilee? The supply of wine had given out, and acute embarrassment threatened to mar the young couple's great day. By a miracle Jesus provided the wine, and it was the best. He is not here physically today to help every man and woman on their wedding day, but the story makes clear His tender care and loving concern about the precious events of our lives. He wants our memories to be the happiest and most cherished. And in case we miss the point John comments that this was the first of His miracles and that in it He "manifested forth his glory; and his disciples believed on him" (John 2:11). And so do I!

But the story I love the most is that one told in the first verses of John 8. They caught the woman in the act of



sin, but let the man who sinned with her get away. Then they dragged her into the Temple, parting the crowd around Jesus, and set her in the midst. They made her shame public and were intent on only one thing, finding something on which to base an accusation against Jesus. The end of the story is shocking. The "righteous" men, the spiritual leaders of the nation, were put to flight, even though their retreat was somewhat orderly, and the sinful woman was forgiven. True compassion always puts things in the proper perspective. In this case it showed that there are sins far more hateful than adultery, evil as it is, and that they can fill and make abominable to Heaven the lives of even the most respectable. It shows too that the compassionate forgiveness of Jesus cleanses and heals; it delivers men and women from sin's thralldom and sets them free. It does not palliate evil—never, for the cross tells us clearly how sinful sin is in God's sight—rather it condemns it in all its forms and rescues those caught in its toils, clothing them with the perfect robe of Christ's righteousness.

But I must mention one more aspect of the compassion and humanity of your Lord and mine. Sin degrades mankind; it debases our humanity and mars and destroys the image of God in us. Satan delights in this aspect of his handiwork and seeks to lay the blame for it upon God. But Jesus our Lord stooped low in love and compassion and by His life and death on earth makes it possible to restore to us and all mankind our real humanity. By His cross He places upon our utter worthlessness a value far beyond the capacity of the human mind to comprehend, and restores to us a dignity far greater than that in which Adam stood in his sinless innocence. In His humanity our humanity is restored, and how I love Him for His pity and compassion! I bow low in adoration of our matchless Saviour. How could we not want to do His will? □

Revive the term “saints”

The modern conception of saints as sinless souls who in the long ago devoted their lives to the welfare of the poor and the sick does not agree with the New Testament definition of the term.

By WILLIAM G. JOHNSON

The term most frequently used to describe Christians in the New Testament is also the one most misunderstood by people today. Modern conceptions of *saints* have little in common with the essential Biblical idea.

A few years ago, in an impressive ceremony at St. Peter's, Pope Paul VI canonized Elizabeth Ann Seton. With his declaration the United States was proclaimed by the newspapers to have its first “saint.” But in New Testament terms Elizabeth Seton was not the first American saint! She was but one among millions out of the past—and in the present.

On December 29, 1975, *Time* magazine ran a cover article on “Living Saints.” Featured were Mother Teresa of Calcutta and other noble souls around the earth who devote their lives to the welfare of the poor, the sick, and the destitute. Here we find a second common conception of saints—those whose lives are marked by sinlessness, good works, and unselfish deeds. While this idea of sainthood is closer to that of the New Testament, it still falls short of the basic concept.

Perhaps these prevalent conceptions of sainthood have made us wary of using the term. Certainly, we do not employ it as frequently as Paul did. Over and over, when Paul wants to talk of Christians, he calls them “the saints.” His letters have in their introductions such phrases as “to the saints which are at . . .” Where we would say “believers” or “brothers and sisters,” he

says “saints.” For instance, he speaks of the offering raised by the Gentile churches as “aid for the saints,” “contribution for the poor among the saints at Jerusalem” (Rom. 15:25, 26);* he admonishes the Christians at Rome to receive the deaconess Phoebe “as befits the saints” (chap. 16:2).

The term *saints* is not unique to Paul, however. Although Jesus did not use it as far as extant records inform us, almost all New Testament writers do. The word occurs in the New Testament at least 62 times. Obviously, here is an expression that lays bare the self-understanding of New Testament Christians. It is worth our grappling with if we would recover the vitality of their religion.

First, “the saints” in New Testament parlance are *alive*. They are not noble souls of bygone generations who at last are recognized and declared to be saints. They are alive—indeed, truly alive!

Nor is sainthood a *rare* category. The saints are not a special class among New Testament Christians; they *are* the Christians. Every believer is a saint.

The character of these New Testament saints surprises us. Paul writes to the saints at Corinth, for instance, and then begins to reprimand them for their errors. We are amazed to find that the Corinthian saints are divided into factions, boast of their spiritual gifts, take one another to Roman courts, wink at a case of open immorality in their midst, and have allowed their communion and worship services to degenerate into confusion. The concept of sainthood that comes through here is a far cry from that of sinless, pious souls who shut themselves away from the world around them.

The Greek sheds light

What, then, is the fundamental idea of “the saints” in New Testament usage? The Greek word is *hagioi*, which signifies those who are “dedicated or consecrated, set apart for God.” *Hagioi* is the plural form of the adjective *hagios*, which is usually translated “holy.” The corresponding verb is *hagiazō*, “to make holy, to sanctify,” while a related term is *hagiasmos*, translated as “holiness or sanctification.” (It is instructive to note that our English terms *holiness* and *sanctification* are alternative translations of the same Greek word.)

Now we begin to catch the force of Biblical sainthood. In a world that has lost its way, that has turned its back on its Maker, the saints are people separated for God. They are His, they belong to Him, they have left the world to let Him be God in their lives.

The word *saint* and its cognates have rich associations. Preeminently they point to that place of meeting between man and the Maker of heaven and earth. Our minds run back to the sanctuary service of the Old Testament, to the command to Moses, “‘Let them make me a sanctuary, that I may dwell in their midst’” (Ex. 25:8). The key word about every item of furniture, every aspect of the services, was *holiness* (dedication, consecration, sanctification). Throughout the book of the sanctuary, Leviti-

* All Bible quotations in this article are from the Revised Standard Version.

William G. Johnson, Ph.D., is associate professor of New Testament at Andrews University Theological Seminary, Berrien Springs, Michigan.

cus, there rings this injunction, “‘You shall therefore be holy, for I am holy’” (chap. 11:45; see also verse 44; chaps. 19:2; 20:7, 26).

As in the Old Testament, vessels, a tent, and a nation were set apart for the worship of Yahweh, so in the New: the saints are people separated for God. Out of the Roman world with its deities, cults, secret societies, and pagan rites, the saints had been separated for the worship of the living God. Out of the immorality, hedonism, and careless living of Greco-Roman society, the people of God had been consecrated to the Holy One of the ages. So Paul reminds those saints at Corinth: “Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither the immoral, nor idolaters, nor adulterers, nor homosexuals, nor thieves, nor the greedy, nor drunkards, nor revilers, nor robbers will inherit the kingdom of God. *And such were some of you.* But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God” (1 Cor. 6:9-11).

And he admonishes them: “What agreement has the temple of God with idols? For we are the temple of the living God; as God said, ‘I will live in them and move among them, and I will be their God, and they shall be my people. Therefore come out from them, and be separate from them, says the Lord, and touch nothing unclean; then I will welcome you, and I will be a father to you, and you shall be my sons and daughters, says the

Lord Almighty.’ Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, and make holiness perfect in the fear of God” (2 Cor. 6:16-18; 7:1).

Today’s hesitancy

Today we are hesitant to use the term *saint* to describe one another. We have been misled by the common misconceptions regarding the term and are afraid of appearing to parade our religiosity, our piety. Perhaps it is too much to hope to reintroduce the New Testament terminology among us.

However, if we may think it inappropriate to go back to Paul’s frequent usage of the expression, let us be sure we grasp the concept behind New Testament sainthood. Three aspects in particular are indispensable for the church today:

1. “The saints” points to a *present status*. Right now as Christians we belong to God. This means wonderful privilege, glorious identity. It brings assurance, authority, and hope.

2. “The saints” points to *nearness to God*. As in the experience of those New Testament Christians, He is to be first—the “first and last and best” in everything—as the servant of the Lord advises (*Messages to Young People*, p. 38). In a secular, materialistic age, an age ever learning but falling ever farther from the knowledge of the Source of all truth, we acknowledge Him, we *worship* Him. Hence, the call of the first angel is to “‘*worship him who made heaven and earth*’” (Rev. 14:7), and the messages of all three angels cluster in the idea of allegiance to God.

3. “The saints” points to *separation from the world*. High privilege brings with it high responsibility. There can be no sitting on the fence; no one can serve two masters. The saints have made their choice: “Take the world, but give me Jesus.” There is a great gulf fixed between the sons and daughters of light and sons and daughters of darkness, and God give us grace ever to remember that!

“Between the worldly man and the one who is faithfully serving God, there is a great gulf fixed. Upon the most momentous subjects—God and truth and eternity—their thoughts and sympathies and feelings are not in harmony. One class is ripening as wheat for the garner of God, the other as tares for the fires of destruction. How can there be unity of purpose or action between them?”—*Evangelism*, p. 620.

Perhaps our greatest need is to find out *who* we are and *what* we are as Christians in this generation. Perhaps we are suffering an identity crisis. The New Testament will put us on the right track. The term *saints*—the most common self-designation used by the early Christians—in particular has much to tell us. If we can feel the impact of its essential idea we will be well on the way to recapturing the vitality of New Testament Christianity. □

To be continued

(7) 7

Prayer answered miles away

By CARROLL N. CROSS
as told to DOUGLAS W. CROSS

During church service one day a voice seemed to say to me, “Send \$500 to Ecuador.” I dismissed the idea as fanciful because nothing in the service related to this area or thought. Later, during the sermon, I was again impressed to send \$500 to Ecuador. On the way home I related this strong impression to my wife.

Again I put away the idea but continued to be impressed by it as I made a business trip to Washington, D.C. On Sabbath in Sligo church, the speaker was a General Conference worker who had just returned from Central America. On my way out I asked him whether there was any special need he knew of in Ecuador. He replied, “There are always needs in these South American countries beyond their budgets.” After telling him of my specific strong impressions, he suggested that I could make out a check for \$500 to the General Conference and it would be sent to the mission director in Ecuador.

Following his advice, some time later I received a letter from the mission director, telling me that on the Sabbath morning I was impressed to give the \$500, his mission had prayed for \$500 to meet two urgent needs—a new school roof and medicine for their dispensary. I felt humble when I realized that God had spoken to me, and deeply grateful that I had followed through with the gift.

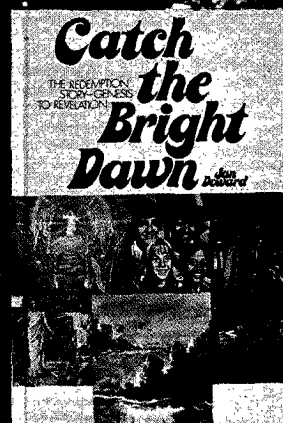
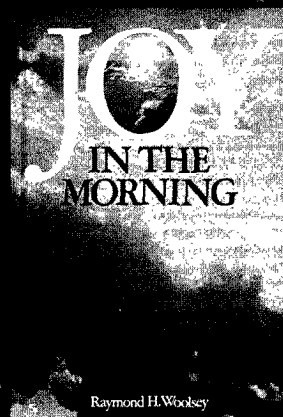
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In Psalm 16:11 David says of God's Son, "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore." God is a happy God who wants His people to be truly happy. How to find and retain this joy, one of the fruits of the Spirit, how to have a sunny disposition in the face of adverse circumstances, how the transactions of God in our daily lives produce joy now—these and related subjects are explored in the senior devotional book for 1979.

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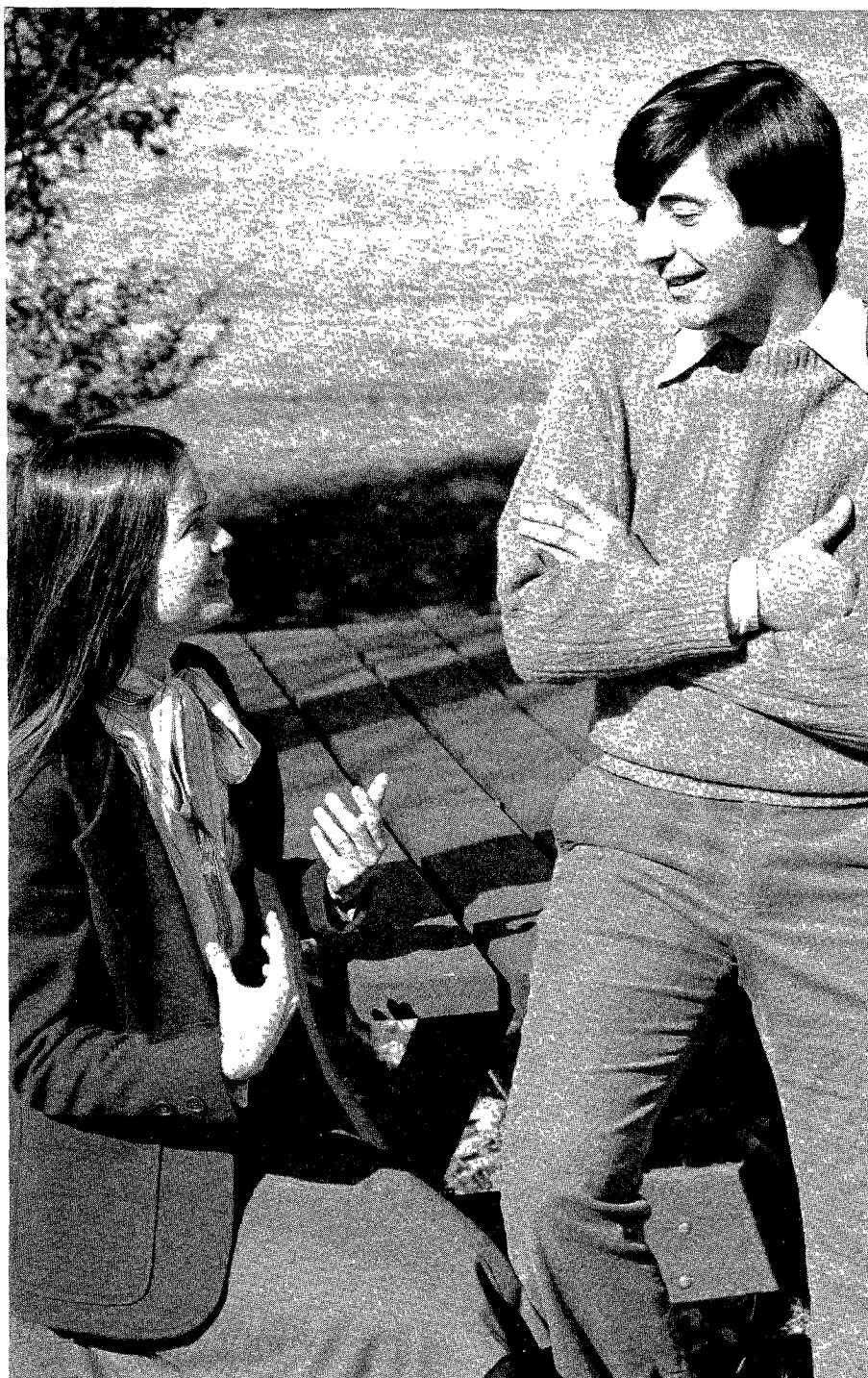
CATCH THE BRIGHT DAWN by Jan S. Doward

This year's devotional for young people uses Bible stories and Spirit of Prophecy excerpts to present, in a readable language and style, the plan of redemption as it is chronologically recorded in the Bible from Genesis to Revelation. Each day's reading, although designed to stand alone, interlocks with the others, so the book often reads like a continued story. Each reading is also designed to create a strong desire for more details about the story presented, so the inquisitive youngster will look deeper into the Bible and Spirit of Prophecy himself for answers to his questions. Careful and prayerful perusal of this book throughout the year will surely draw both young people and those older to Christ, whose great sacrifice assures us of an eternal, bright dawn.



review publications

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By BEVERLY J. SCOTT

I have a confession to make. Before I met my sister's husband for the first time, I already had an opinion about him. I wasn't neutral. I was biased.

You see, I love my sister. I respect her judgment. So I knew even before I met her husband that I would love him. If she loved him, that was all the recommendation he needed.

Recently I acquired a new friend. The first time I met him he spoke abruptly—you might even say he was rude. But I knew he didn't mean to be that way. Probably I misunderstood him, or perhaps he was preoccupied.

It was impossible for me not to love him, no matter what he said. I was biased. I had a preformulated opinion of him. I knew I would love him, because, you see, Someone I love loves him.

FIRST IMPRESSIONS

The other side of Miss Naukkari

My name leaped out at me from the middle of a brief story. What had happened after so long a time to focus attention on me?

I read hurriedly.

By SARA TERIAN

"That's not the way we do it here!" snorted Miss Naukkari. Casting a haughty look over her shoulder at Mrs. Puurinen, she shoved the operating table into position.

Mrs. Puurinen, in turn, jerked the anesthesia cart to the head of the table. "Don't tell me what to do! I know my business."

"Well, 20 years should have taught *me* something too, and every house has its own specific customs." With a stiffly set jaw and a sharp look in her blue eyes, Miss Naukkari stretched to turn the overhead mirror to the right position as she checked the restraints. Then, swaying a bit unsteadily as she threw a stiff ankle forward with each step, she stalked off.

Mrs. Puurinen prepared the mask, checked the ether and the oxygen, and then turned to me. "And this is going to be *your* kingdom," she said with a wide sweep of her hand. Lowering her voice, she continued, "Don't let Miss Naukkari push you around. Nobody gets along with her. We're glad that you have come to help us out. There's a real need, believe me. This operating room is combined with the clinic, so you will take care of both."

"But you don't mean that I am to take charge!" I gasped. "I just received my diploma. This is my first job. Isn't there a head nurse, someone with experience on the floor?"

Mrs. Puurinen shook her head. "The head nurse's position has not been filled. We have had no applicants

for the job. It's difficult because this is such a busy place. We're just a small community hospital, but Dr. Taistola is famous all over central Finland. People flock to him from far and near for surgery. Once a week he has a special operating day, and—well—you'll see for yourself. It can be a nightmare."

"But how about instruments?" I queried. "I don't know much about assisting the doctor in operations."

"Don't worry!" Mrs. Puurinen comforted. "Another R.N. has promised to come and help you on operating days until things get underway. She will continue to help until you feel confident. And though I have my surgical floor to take care of, I'll come in to give anesthesia. As for finding things, Miss Naukkari, your L.P.N., knows every nook and corner in this place. But be careful how you handle her. It doesn't take much to strike sparks. She has worked here so long she thinks she should run the place."

"I'd be glad to let her!" I shrugged. In my mind's eye I could see the old nurse stamping down the hall. "Miss Naukkari seems to have a little handicap."

A personality problem

"She contracted a mild case of polio when she was younger, but aside from a little stiffness in her hands and feet, she's fine. Physically at least." Mrs. Puurinen sniffed indignantly, as though Miss Naukkari's personality problem were directed specifically to her.

With mixed feelings I went about my work that day, and at night I had a lot to pray about: "Dear Lord, I asked You to guide me to the right place to work, but are You sure *this* is the place? Certainly this job is beyond me. Please Lord, if You want me to stay here, make me efficient, take away that feeling of helplessness. Give me more confidence, so You can use me. Help me to glorify Your name by being a good charge nurse. And please help me to establish the right relationship with Miss Naukkari."

I was soon caught up in the pulsating life of this clinic-operating room unit. The waiting room was always full. Two doctors saw patients. Operating days were pandemonium. Nurses ran to and fro. Almost everybody was temporary. Only Miss Naukkari was always there. She was a fixture, a landmark. And I needed her all the time.

"Miss Naukkari, where are the bandages?" I called distractedly.

She limped over and opened a cupboard. "See, here's everything you need for bandaging. As I told you, just ask me," she joked. "I've been here forever and know every inch of the place by heart."

"Oh, thank you! How could I manage without you!" I sighed.

She had barely returned to her instrument washing when I needed her again. "Miss Naukkari, would you mind telling me what else Dr. Taistola needs for opening an abscess? You've worked with him so long, I'm sure you know all his habits."

Sara Terian is a homemaker, R.N., and senior at Andrews University, Berrien Springs, Michigan.

Of course, she didn't mind explaining. Not a bit. With an air of total efficiency she checked my work. "Well, I think you have everything," she said, then added a little motherly encouragement. "You are doing fine."

She was always careful not to offer her advice unless I asked for it, and any decisions that had to be made she brought to me. Without speaking the actual words, she conveyed the idea: "You are in charge, I am your assistant."

The respect she showed me made me feel uncomfortable at times. I wanted to find a way to end the formal titles we used in addressing each other.

"What shall I do, Marja?" I asked Mrs. Puurinen one day. "Miss Naukkari is my only colleague, and I would like our relationship to be more relaxed and friendly. She is old enough to be my mother; I can't suggest to her that we use first names."

"Neither will she ever suggest it to you," said Mrs. Puurinen, "because you are the nurse in charge."

I decided to initiate it. The next time she called me Miss Karkkainen, I carefully suggested, feeling my way along: "Miss Naukkari, you know I am just a young girl. I am not used to all these titles. Why don't you just call me Sara?"

She seemed to have been waiting for this. "Why, yes, of course! I'll be glad to," she replied with a smile, "but only if you call me Olga."

It seemed almost as if a heavy burden were dropped from our shoulders. Immediately we found new enjoyment in working together. Her sense of humor, hidden under the ice of formalism, began to emerge. And what a difference it made in the course of the hectic days, as we hopped from one room to another, from one patient to another, from one doctor to another.

"Hohoo, we need some help here!" Dr. Koski called one day in his friendly way from the next room.

"I'm coming!" I called back, and then turned to Olga.

"Olga, could you please come and finish setting up these instruments for Dr. Taistola? Dr. Koski has a patient waiting for me in the next room. I have to give her an injection."

Olga walked over with a friendly twinkle in her eyes. "Even the Bible says that you can't serve two masters, but Sara keeps trying."

Occasionally there was enough time to have a coffee break. Finns love coffee, and the nurses in our hospital were no exception.

"Come for coffee, Sara!" Olga would call. She was the one who always prepared it.

"Thanks, I'd love to come for the sake of the company," I replied, "but I don't drink coffee."

"Tea, then!"

"I don't drink tea, either."

"Well, water, then! Do you drink water?" Olga laughed.

So it became part of the morning ceremony. I sat and drank hot water with cream and sugar during coffee breaks, so as not to miss this important social function.

When Mrs. Puurinen worked on our floor, she joined us too. These were the times when we got to know one another as human beings. Over the coffee and hot-water cup, we were able to see the lighter side of even frustrating situations.

"Sara, I never knew Miss Naukkari had such a pleasant side to her personality," Mrs. Puurinen confessed to me.

One day Olga asked me to go to town with her. "I need to buy some yarn," she explained, "and I thought it would be fun to go together."

She belonged to the hill

I agreed, and soon after work we strolled side by side down the hill toward the little country town. The sunny May afternoon lent new vigor to our steps and made us forget the busy day in the hospital, now half hidden among the tall pine trees. As I glanced at the stately figure beside me, I felt she was not merely a permanent fixture in the clinic and operating room, she belonged to this hill as surely as the pine trees. Her roots were here; from this ground she drew her nourishment.

"Let's go into my room for a little visit," I suggested as we made our way back. She came in, and I offered her mint tea. We talked about our work. Neither of us lived in a large-enough world to include other topics.

"Sara, why don't you come to visit me tomorrow afternoon?" Olga asked as she was leaving. "I remember how you loved the pancakes we had in the hospital cafeteria. I'll make some for you."

"Of course I'll come!" I anticipated with pleasure the delicate, thin pancakes with strawberry preserves.

Although her room was in the basement of the hospital building, Olga had managed to make it a home. The sun, filtering through the trees, reached her window and threw a warm glow on her green carpet, blending with the brown texture of the sofa and chair. In the opposite corner stood a little stove where she cooked her morning coffee and where she was now frying pancakes for me. A few devotional books on a small shelf and a Lutheran Church hymnal on her desk told of her loyalty to the faith of her fathers. But the window was the brightest spot; geraniums bloomed brightly on the sill.

"What beautiful plants, Olga!" I exclaimed.

Olga brought the pancakes to the coffee table and sat down. "That's my family, I guess," she said, shrugging her shoulders. She had no close relatives, and she had never married. She was alone in the world.

"A few years and I'm supposed to retire," she sighed. "I don't know what I'm going to do then. I'll have to move away from here."

The evening sun gilded the gray on her temples and softened her straight hair drawn back into a tight bun. The blue of her eyes blended with the blue of her dress and the blue of the sky beyond the pine trees; she hardly looked the part of the stern, haughty nurse I had first met in the operating room.

"I'm so glad that you are here, Olga," I said after a

little silence. "You've been a great help at work and such a good friend. I couldn't have managed without you."

"I'm glad too. I enjoy working with you."

During the long days at work, I watched the summer pass. The birch leaves turned yellow and dropped off as the winds beat the trees. With the changing of the season, a page was about to turn in my life story, as well. I didn't dare tell Olga about the first exciting letter I had received, but one day she overheard me talking to the doctor about my medical report form.

"Sara, you are not planning to leave us?" She laid a hand on my shoulder. "Don't you know we need you here?"

I had put down roots

Up to this point the head nurse's position had still not been filled. With temporary help, Olga and I had managed. But the prospect of my leaving had precipitated Dr. Taistola's remark, "I guess we will have to close shop! Don't you think this is more of a mission field than Nigeria?"

Olga began to worry about conditions in Nigeria. "Do let us know from time to time how things are going," she pleaded. "How I hate to see you go! But you are young. You must go on to new experiences. But we're certainly going to miss you."

I felt almost guilty leaving them. I had put down roots during the eight months. And it seemed that many of them were intertwined with Olga's.

During the next few years I lost track of Olga. A term of mission service, marriage, and the birth of my first baby filled my life. We had started a new life on a new continent.

In California I continued to receive our Finnish church publications. One day the back-page newsstrip of the weekly church paper caught my eyes. My name leaped out at me from the middle of a brief story. What had happened after so long a time to focus attention on me? I read hurriedly. "Two women and a man were baptized on February 21." One of them was Olga Naukkari, who had indicated that she "received favorable impressions when she worked ten years ago with sister Sara Karkainen, now Terian, at Liikamaa Community Hospital."

I was thrilled. Olga, my old colleague and friend who was worried about the time when her hospital work would no longer give purpose to her life, had found new life in Christ upon her retirement. And I, the helpless nurse, giving favorable impressions? In the beginning of that impossible job, I had prayed that the Lord would use me and make me efficient in my work. The Lord answered my prayer, and He answered Olga Naukkari's unspoken plea, as well. She taught me efficiency, and my helplessness, in turn, made her realize that she was needed and appreciated. We both needed a friend, and found that friend in each other. If the Lord made use of my helplessness, what marvels can He perform with greater qualities? □

FOR THE YOUNGER SET

The plague of frogs

By KATHERINE HAUBRICH

"Here it is!" cried Florence. "I knew I could find it, Grandmother."

Grandmother smiled and said, "I knew you could too, dear. Now let's read it together."

Grandmother and Florence read, "I will smite all thy borders with frogs."

With a little help from Grandmother, Florence had found the Bible text in Exodus, chapter 8, verse 2. Florence wanted to find out all she could about frogs.

Her interest was awakened by the frogs in the pond on Grandmother's farm, that sang so loudly that she found it difficult to go to sleep at night. She thought surely there must be a million frogs in the little pond and they all chorused at once.

Florence had learned that there are many kinds of frogs. There are bullfrogs, swamp-cricket frogs, green frogs, wood frogs, tree frogs, and peepers. There was even one called a leopard frog. But best of all, Florence thought she liked the peeper frog because of its name, and the tree frog because it can climb trees.

Florence learned that

there is a difference between a toad and a frog, and that most people don't know that toads have rougher skin than frogs and shorter legs, which can't move as fast as the frog's legs. Florence thought the wood frog was the prettiest frog because of its bronze-colored body and black face mask. She found it hard to imagine that frogs and toads lay thousands of tiny eggs that turn into tadpoles that turn into frogs or toads.

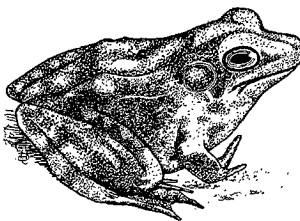
"Grandmother, why did God choose frogs as one of the plagues upon Egypt?" Florence asked.

"Well, if you can imagine frogs on your table, frogs in your soup, frogs in your bedroom—and then supposing they all sang as loudly as those in my pond, the noise would perhaps be one hundred times as loud as that which you now hear at night. You can see that that would be a very serious plague indeed!" Grandmother replied.

Florence nodded thoughtfully. "It surely *would* be an awful plague, Grandmother. I wouldn't like to have any frogs in my soup or in my bedroom, but I still like the peeper and the little tree frog."

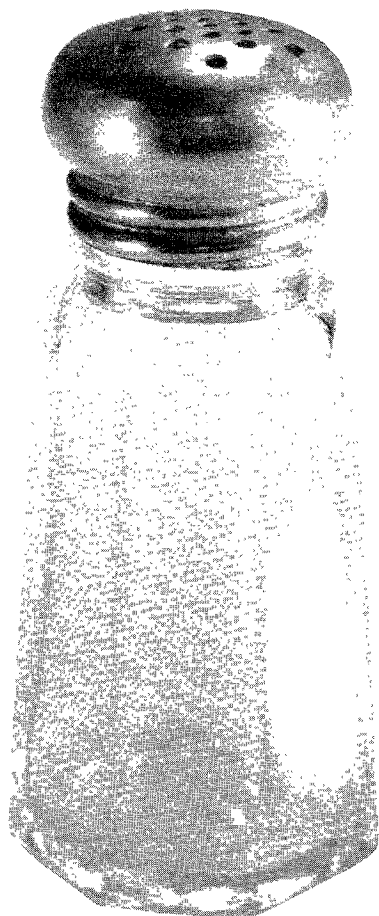
"I don't think you will have to worry about a plague of frogs, Florence, and I know Jesus is happy that you like the peepers and the tree frogs," said Grandmother.

Florence nodded solemnly. "But not in my soup!" she repeated firmly.



No salt

A simple incident
one bright, sunny
New England
summer taught me
valuable spiritual
lessons.



By AARON N. BROGDEN

Preparing to eat breakfast one morning and needing salt, I expected to find some in a cupboard. Opening it, I found rows and rows of cans, bottles, and boxes of all sizes and shapes, neatly arranged and easy to read. The labels were interesting: anise, sage, garlic powder, parsley flakes, dill weed, paprika, mint leaves, soy sauce, to name a few. But there was no salt.

I looked in a second cupboard, and, finding none, I returned to the first to make sure that I had not overlooked the salt amid the 71 cans, bottles, and boxes I identified by count.

My search ended in vain; there was no salt. As I stood before the cupboard, gazing at its contents, the words of Jesus flashed vividly into my mind: "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted?" (Matt. 5:13).

Salt "was even more indispensable to the Hebrews than to us, as they used it as an antidote to the effects of the heat of the climate on animal food, and it also was used in the sacrifices. . . . Salt symbolized hospitality, durability and purity. To eat the salt of the king was to owe him the utmost fidelity. To eat bread and salt

together was to make an unbreakable league of friendship."—*Cruden's Complete Concordance to the Old and New Testaments*, 1930, p. 650.

No salt in the cupboard! Row after row of neat, shiny cans, bottles, and boxes, but no salt!

Doing some research I discovered fascinating things that explain why salt is so important to human existence. Writing for *The National Geographic Magazine*, in an article entitled "The Essence of Life—Salt," Gordon Young says, "The answers are part of the fascinating story of salt, that humble compound which so many of us take for granted.

"Even its basic makeup defies logic. Salt is a blend of sodium and chlorine—the first, a metal so unstable that it bursts into flame when exposed to water; the second, a lethal gas. When we swallow the blend, it forms hydrochloric acid in our stomachs. Suicidal? No, an absolute necessity for life.

"You and I each contain about eight ounces of salt—enough to fill several shakers. Sodium is involved in muscle contraction, including heartbeats; in our nerve impulses; in the digestion of body-building protein. Salt regulates the exchange of water between our cells and their surrounding fluid, which carries food in and wastes out.

"Without salt the body goes into convulsions, paralysis, death. Put blood cells in a salt-free fluid and they burst.

"Fortunately, we have built-in controls that regulate the body's salt content. Take in too much, and the kidneys will excrete it; ingest too little, and they will give up water but virtually no salt. Through perspiration, however, the body constantly loses both water and salt. Without replenishment the body dies."—*The National Geographic Magazine*, vol. 152, No. 3, September, 1977, p. 381.

I was interested, too, in what Ellen White said about salt: "'Ye are the salt of the earth,' Jesus said. Do not withdraw yourselves from the world in order to escape persecution. You are to abide among men, that the savor of the divine love may be as salt to preserve the world from corruption. . . . But if Christians are such in name only, they are like the salt that has lost its savor."—*The Desire of Ages*, p. 306.

"In the ritual service, salt was added to every sacrifice. This, like the offering of incense, signified that only the righteousness of Christ could make the service acceptable to God. Referring to this practice, Jesus said, 'Every sacrifice shall be salted with salt.' 'Have salt in yourselves, and have peace one with another.' All who would present themselves 'a living sacrifice, holy, acceptable unto God' (Rom. 12:1), must receive the saving salt, the righteousness of the Saviour. Then they become 'the salt of the earth,' restraining evil among men, as salt preserves from corruption. Matt. 5:13. But if the salt has lost its savor; if there is only a profession of godliness, without the love of Christ, there is no power for good. The life can exert no saving influence upon the world.

Aaron N. Brogden is Atlantic Union Conference secretary, South Lancaster, Massachusetts.

Your energy and efficiency in the upbuilding of My kingdom, Jesus says, depend upon your receiving of My Spirit. You must be partakers of My grace, in order to be a savor of life unto life. Then there will be no rivalry, no self-seeking, no desire for the highest place. You will have that love which seeks not her own, but another's wealth."—*Ibid.*, p. 439.

Are our lives like that cupboard—well arranged but lacking the vital ingredient?

Is it possible, too, that in our service for God, we may run carefully planned programs, but lack the vital ingredient? Could it be that amid the paperwork, programs, standing committees, ad hoc committees, reports, and policies, the salt may be hidden?

On a sunny morning in New England, I turned in thoughtful contemplation from the cupboard, so full, yet so empty of salt, and there on the back of the electric range were two shiny shakers—filled with salt! □

BIBLE QUESTIONS ANSWERED By DON F. NEUFELD

Eating of blood; Bible word count

In the light of Leviticus 3:17 and Acts 15:20, would you please explain the church's position on the eating of blood? Is the prohibition against the eating of blood as relevant today as the prohibition against the eating of unclean meats?

Leviticus 3:17 forbids the eating of blood: "It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood." But this was not the first time such a command had been given. After the flood when God gave the human family permission to eat the flesh of dead animals, He had declared, "Flesh with the life thereof, which is the blood thereof, shall ye not eat" (Gen. 9:4).

In New Testament times when the question arose as to whether the Gentile converts to Christianity should be required to keep the Jewish laws, the general answer at which the Jerusalem council arrived was No. However, certain prohibitions were excepted: "My sentence is, that we trouble not them, which from among the Gentiles are turned to God: but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood" (Acts 15:19, 20).

Thus the prohibition against the eating of blood was shown to apply also to

New Testament Christians.

The command as found in the second giving of the law reads as follows, "Ye shall not eat the blood; ye shall pour it upon the earth as water" (Deut. 12:16). In other words, when an animal was slaughtered, the blood was to be drained out of it. Since strangled animals would retain their blood, they were not to be eaten.

To what extent the prohibition was enjoined for hygienic reasons is not explained in the Bible. But there was probably a hygienic basis for it, as there was for the prohibition against unclean animals. At the same time, many of the Old Testament restrictions were aimed at preventing the Israelites from following the practices of the heathen. Apparently, in heathen sacrifices the eating or drinking of blood played a prominent role. There is a hint of this in Psalm 16:4: "Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips."

The following comment by Ellen White sheds light on the Bible prohibition against the eating of blood. "The Gentiles were accustomed to eat the flesh of animals that had been strangled, while the Jews had been divinely instructed that when beasts were killed for food, particular care was to

be taken that the blood should flow from the body; otherwise the meat would not be regarded as wholesome. God had given these injunctions to the Jews for the purpose of preserving their health. The Jews regarded it as sinful to use blood as an article of diet. They held that the blood was the life, and that the shedding of blood was in consequence of sin.

"The Gentiles, on the contrary, practiced catching the blood that flowed from the sacrificial victim and using it in the preparation of food. The Jews could not believe that they ought to change the customs they had adopted under the special direction of God."—*The Acts of the Apostles*, pp. 191, 192.

Why has the Seventh-day Adventist Church not had more to say about a prohibition that in the Bible seems to be emphasized as prominently as the prohibition against unclean meats? I do not know. Perhaps the church has taken for granted that Adventists who kill animals for food will scrupulously drain the blood from the animals. It has now been more than 45 years since I gave up meat eating. But I recall that in the Adventist environment in which I grew up, when animals were slaughtered, church members were careful about the draining of the blood. I also recall observing an Adventist with whom I had gone fishing cut the throats of the fish he caught to drain the blood. This is quite contrary to the common practice of simply letting the fish die for lack of oxygen. Such fish could correctly be termed strangled and come under the restriction of Acts 15:20.

Thus, whether or not there is a clause in the

Church Manual calling attention to the Bible prohibition against the eating of blood, the instruction as contained in both the Old and New Testaments seems to be sufficiently clear for a member's guidance. Furthermore, Ellen White's statement that "God had given these injunctions to the Jews for the purpose of preserving their health" shows that a health principle is involved, and such a principle is of universal and timeless application.

I saw a figure once giving the number of words of the Bible, but lost the count. Do you know what it is? While not essential to salvation, still I think such knowledge is interesting.

I have never undertaken such a count, but I will give you the figures of a source that has: Old Testament, c. 592,439; New Testament, c. 181,253; total 773,692. Presumably this count is of an English Bible. The total would vary from language to language.

While we're at it, let me give you further figures that will at least give some practical value to the figures above. For the number of letters in the Bible, the source consulted gives the following figures: Old Testament, c. 2,728,100; New Testament, c. 838,380; total 3,566,480. Dividing this total by the former total shows that the English Bible uses words whose average length is between four and five letters. We might do well to compare a piece of our own writing with this. Is our vocabulary as simple as that of the Bible?

My figures were obtained from *The Open Bible*, published by Thomas Nelson.

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

Blessed be pressures

An ancient olive press
pouring out its golden oil taught me
a valuable lesson.

By KENNETH OSTER

Tarabulus (Tripoli), with small wooded islands just offshore and the olive-adorned mountains of Lebanon rising majestically beyond to link it with heaven, is a beautiful port on the eastern coast of the blue Mediterranean.

In an upper room on the fifth floor of a downtown apartment building I had established a center for prayer, study, and communion. Here Moslems and Adventists mingled in brotherly fellowship. Friendship was not limited to the upper room. Many an evening I shared the common meal served on a spotless cloth spread out on the floor in Ahmad's, Mahmood's, or Jalal's home, then drove back to Beirut over the winding, twisting, dangerous coastal highway.

On several occasions I had the privilege of taking Salah home after the evening fellowship. He lived up in the mountains, about ten miles by road, but no more than two as the almost nonexistent bird flies. I became intrigued with the seemingly endless olive orchards spread out over those picturesque hills, as my headlights brought them into view.

One day I spent several hours with Salah, who took me to his uncle's olive press. It was harvesttime, and cartloads of raw olives were being dumped in huge mountains to be processed for market. In the center of the centuries-old stone construction was the press, a solid table about four feet square. Above it and guided by two rails was the heavy 15-ton upper stone, which was raised and lowered by an intricate mechanism. The mule that had once been used to power the mechanism by turning a windlass had long since been replaced by electric power.

When the huge upper stone was raised to its highest level, layer after layer of olives wrapped in burlap were laid on one another, each layer being doused with water.

Kenneth Oster is an evangelist for the Iran Field.

ADVENTIST REVIEW, JANUARY 4, 1979

When no more olives could be squeezed in between the two stones, the 15-ton upper stone was gradually lowered onto the olives. About the time the heavy weight had reduced the stack of olives to one third its original height, an additional 15 tons of pressure was added, bringing a total of approximately 30 tons of pressure on the olives. Intermingled with the water, the golden oil flowed over the edges and down into a trough that went completely around the lower stone and carried the olive oil and water into a tub downstream, where the lighter oil rose to the top and was pumped off into barrels.

After about two hours of fascinating entertainment, Sheik Mahmood ushered his guests into the adjacent room, where scores of barrels of the pure olive oil awaited bottling and shipment. With pride the venerable Moslem sheik took the lid off one of the barrels. Picking up an old cup, which seemed to be as ancient as the building itself, he ceremoniously dipped it into the barrel, filling it dripping full with the "best"—light, transparent oil. To demonstrate its goodness, he put it to his lips and took a healthy, man-sized swallow. Then, with oil dripping from his handlebar mustache, he graciously passed the cup to his guests. Olive oil on salad, yes, but by the cupful! The cup was passed from one to the other as each looked at its contents and expressed admiration for the wonderful product. I tried to engage our gracious host in conversation so he wouldn't notice that no one had even tasted of his generosity. I being the last in line, the cup finally reached me!

Embark

By NICHOLAS LLOYD INGRAHAM

*A river of life
winds its way through the Bible.
Do you have a boat?*

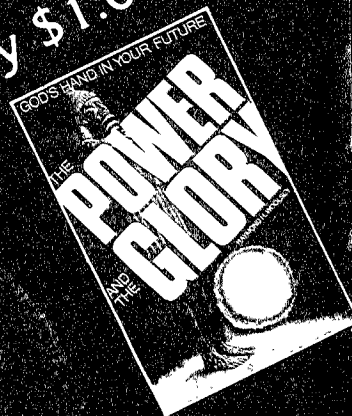
After all, I thought to myself, this is "fellowship." Taking the cup and praying silently for the ability to keep the oil down, I took a swallow, as my host had done. My prayer was answered. Not only could I hold it down, but the reaction of the old gentleman was immediate. With a twinkle in his eye, he said, "You know, brother, it is only under extreme pressure that the olive yields its best!"

As I spun around the curves on the homeward trail that night, with the pressures of my many responsibilities weighing heavily on me, the words of the venerable old Moslem sheik kept ringing in my ears, "It is only under extreme pressure that the olive yields its best!" □

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In spite of failure

Being condemned as a failure wasn't pleasant. Jean laid *Child Guidance* down and left it unread for many long days.

By CONNIE W. NOWLAN

Expecting a baby was exciting, Jean mused as she looked down at her expanding waistline and felt movement. Her baby would soon be here.

During the eight months she had known she would be a mother, Jean had read how-to books—*The Adventist Home*, *Education*, and *Child Guidance*. *Child Guidance* had become her special love. It had so much good counsel, such as never raising your voice to your children, not letting them see you upset, teaching your children order. This was the kind of home she was determined to have.

The final phase of premotherhood began eleven o'clock one night. At four o'clock Shane arrived. Now the text "Train up a child in the way he should go; and when he is old, he will not depart from it" took on real meaning. She had Shane.

Weeks and months passed. Shane's greatest asset was his smile. He smiled at everyone. But Jean found that there were times when it also could be a liability. When he disobeyed he would smile at her. It was hard to discipline under such circumstances. When, after pulling off every leaf of her arrowhead plant in the living room, he smiled up at her, the command "Never raise your voice" seemed impossible. She vocally showed her anger and spanked hard. The "I'ze sorry, Mommy" broke her heart, for she knew her anger had been more wrong than Shane's pulling off leaves. Later as she talked to God she echoed Shane's words: "I'm sorry, God. Forgive me. Sometimes it's so hard to reach the ideal."

Later, the same day, catching Shane eating sand in the sandpile, Jean yelled at him again, "Shane, stop eating that sand; you'll get sick!" All day it was "Shane, don't! Shane, don't!" She grew desperate. Again she talked to God. "God, I just can't be like the mother pictured in that book. I keep failing. I yelled at Shane again. Forgive

me. I try, but I keep failing. Help me!" she prayed in desperation.

Shane loved his mother's hand-painted pitcher. Remembering that No should mean No, Jean said it firmly. His eager little hands kept reaching. She spanked. And the next day Shane reached again. She spanked again and finally in desperation put the pitcher away until he was older. The book had said, "Frequently one such correction will be enough."—*Child Guidance*, p. 250. Again the book that had become her friend before Shane's birth was condemning her.

One night after Shane was in bed Jean looked around her living room. Under the chair was his toy telephone; one sock peeked out from under the couch, and his fuzzy black-and-white dog sat under the table. The command to teach children order sent Jean to the couch in tears. "I just can't do it, God. I just can't." Then in frustration she blurted out, "I just wish I couldn't remember all I read. It would be easier." Getting up, she slowly picked up the telephone, the sock, and the dog. Being a mother could be discouraging, she was sure. Maybe the ideal in the book was too high. But she knew that wasn't true.

Then she noticed it was becoming hard to read *Child Guidance*. All the phrases that had sounded so good before Shane's birth had become unfriendly, pointing their accusing fingers at her. Being condemned as a failure wasn't pleasant. Jean laid the book down and left it unread for many long days.

Jean, Bill, and Shane had worship every morning and evening. Shane loved his Bible-story book and learned his memory verse each week. He learned not to eat sand. He learned not to take the leaves off Jean's plants. Each evening he and his daddy put his dirty clothes in the hamper. He learned not to hurt his new brother, and he also learned to go into his room, shut the door, and ask Jesus, "Please forgive me for being unkind."



Connie W. Nowlan is a homemaker living in Boulder, Colorado.

Each Sabbath the family went to church. Shane progressed from cradle roll to kindergarten to primary Sabbath school. Many times he went about his play at home singing the songs he had learned. Jesus became his friend. When Shane saw his first baptism he was sitting on Jean's lap. "Mommy, they look like angels," he whispered as four teen-agers left the baptismal tank.

There were still times when Jean raised her voice. There were still times when toys were left lying around. There were times when the boys fought and were unkind. Shane—and later Tom—went to his room and asked for forgiveness and for strength to do better. Jean did the same. Her home was not always the kind of home she had planned to have when she was expecting. But it was easier now, most of the time. The boys were learning.

Thoughts such as "If I had been a better mother . . ." "If I had studied more . . ." still came to Jean. One day she picked up the neglected *Child Guidance*. To her amazement she found no place in the book that said all the changes must be made in one day. God expected a new mother to grow—first a leaf, then a blade, and finally a full ear—just like any other Christian. He did not expect full growth, all at once. That meant one

change at a time. One change each day, not all at once. Relief flooded Jean's mind. She had tried. She had failed. She had tried again. That was what God expected. *Child Guidance* became a friend again.

One Friday evening Jean and her family were sitting in an evangelistic meeting. The minister was giving a call to those who had never been baptized. Shane's firm young hand pulled Jean down to where he could whisper, "Mommy, I love Jesus and want to go forward to show I want to be baptized."

Jean looked down at the serious face of her 8-year-old son. Tears dimmed her eyes. "Are you sure?"

"Yes, Mom. I want to be baptized. Will you go up there with me?"

Numbly Jean nodded. God's Spirit was talking to her son. Together they walked to the front of the church and sat down. Shane hung tightly to her hand.

In spite of her failures, God was real to her son. The promise "Train up a child in the way he should go . . ." seemed very real that night.

Teach me to do a better job of mothering, God, Jean prayed silently. And thank You. Thank You for working in Shane in spite of my failures. □

FOR THIS GENERATION By MIRIAM WOOD

Rebuilt houses—rebuilt lives

When a beautiful home in our neighborhood burned almost to the ground some months ago, I was both shocked and saddened. The newspapers are full of stories about houses burning down, but I had never been really close to anything of that sort. Day after day as I drove by the blackened ruins, I wanted to avert my eyes, but somehow I couldn't help looking at the shambles that had been, only a few days before, a beautiful, well-kept, gracious home. The roof was completely gone. The timbers that were standing were jagged and soot-stained. Every window that was still a part of the structure was shattered. The yard was piled with blackened, soggy lumps of what once was furniture. (Almost immediately after the fire, we'd had days and days of rain.) The situation was, in a word, hopeless—or so it seemed to me.

Since the house was several blocks from my own, I wasn't acquainted with the occupants. It seems nowadays that one just doesn't get to know people that far away, even though the geographical distance isn't much. But everyone is busy and harassed, and life goes on, and one isn't as neighborly as he should be. I did, however, ascertain that the owners had been in Florida when the unexplained fire took place. I don't know what I visualized that they'd do about it.

Nothing happened for a couple months except that "No trespassing" signs were posted at various places on the property. I wondered why anyone would want to trespass on such a depressing area, but then I realized that children might think it exciting to climb and crawl through the ruins, and could be injured.

One day, though, I noticed that things had

changed. All the soggy lumps had been carried away from the front yard. The ruined timbers had been taken away and the structure sheared off right down to the foundation, which seemed in good condition. Well, I thought to myself, I suppose there are city ordinances that control these things, and you can't just leave a ruin in a good neighborhood. I don't know why I didn't think of rebuilding. I suppose it all just seemed so hopeless.

But as the days and weeks have progressed, so has the house. It has risen slowly but steadily on the original foundation, the beautiful new lumber shining in the sun, the glass sparkling, the paint glistening. As I'm writing this, the house is almost ready for occupancy; and if I hadn't seen the devastation, I would never have known that a fire had ravaged the first house.

Somehow this has been very meaningful to me, for I've applied it to our lives. It's so easy to feel that your life is such a shambles, such a wreck, such a poor, worthless thing that you might just as well throw it away—metaphorically speaking—and forget about

it. But just as surely as a new house can rise from ashes, so can a new life in Christ arise in the experience of each one of us. There is simply no human condition, spiritually or otherwise, that is too hopeless for our Saviour. There's only one thing that has to happen—you (and I) have to be willing to be made "new creatures." If the foundation of the burned house had fought off the builders when they started the long work of reconstruction, the lovely, gleaming new house wouldn't be there today.

Probably at the time of the fire the saddened owners were encouraged by the builders not to despair. In our case, that's the kind of encouragement we get from our Saviour. We do have a problem with Satan, who loves to declare to us that the rebuilding can never be accomplished. And sometimes his voice seems so loud it almost drowns out the voice of Christ. But holding on tightly to the Biblical promises and to faith in Christ is the formula for a beautiful rebuilt life.

Rebuilt houses, rebuilt lives. One is an accomplishment, the other is a miracle.

"A year more with Jesus"

We found the phrase "a year more with Jesus" as we were browsing through REVIEWS of former years to see what the editors and contributors had to say in the first issue of a new year. We were wondering how much of a point they made of the turn of the year and discovered that often they took note of it.

For example, on the first page of the issue of January 5, 1892, we found a short article by J. G. Matteson, a minister and editor, who established the Adventist work in the Scandinavian countries. Returning to America in 1888, he undertook heavy responsibilities in editorial and educational work, even though feeble in health. In 1892, four years before he died at about 60 years of age, he wrote, "Again a year has passed with its joys and sorrows. It will never return. Its opportunities are gone forever. Our words and deeds in the past year are recorded in the heavenly books. Our remaining life-time has become a year shorter. If our life during the past year has been a life with Christ, then it is indeed a year less of life for us here, but it is a year more with Jesus."

Perhaps his feeble health led him to contemplate a person's fleeting life span. Is it morbid to think about such things? We think not. We believe it to be highly profitable. In the ninetieth psalm, Moses prayed, "So teach us to number our days, that we may apply our hearts unto wisdom" (verse 12). In German, the language in which I first memorized this text, the prayer request is expressed as follows: "Lord, teach us to remember that we must die, so we may become wise." The Hebrew of this passage can be understood in this way.

Someone has said, "Nothing is so sure as death, and nothing so uncertain as the time of one's death." Whether of feeble health or in the peak of health, no one knows but that in 1979 he may be called upon to lay down his earthly pilgrimage.

"The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever" (Isa. 40:6-8).

Life with Jesus has begun

But what of it? Because our life "with Jesus" has begun, "we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor. 5:1). This is what counts—a life of eternity with

God. After a few eons of eternity have sped by, of what moment will be a few more years in this vale of tears?

And so during 1979 let us run the race so that whatever may come, of good or ill, we may obtain the prize awaiting the successful runner.

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they [runners in an earthly footrace] do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:24-27).

May 1979 be for us "a year more with Jesus."

D. F. N.

Growth in the new year

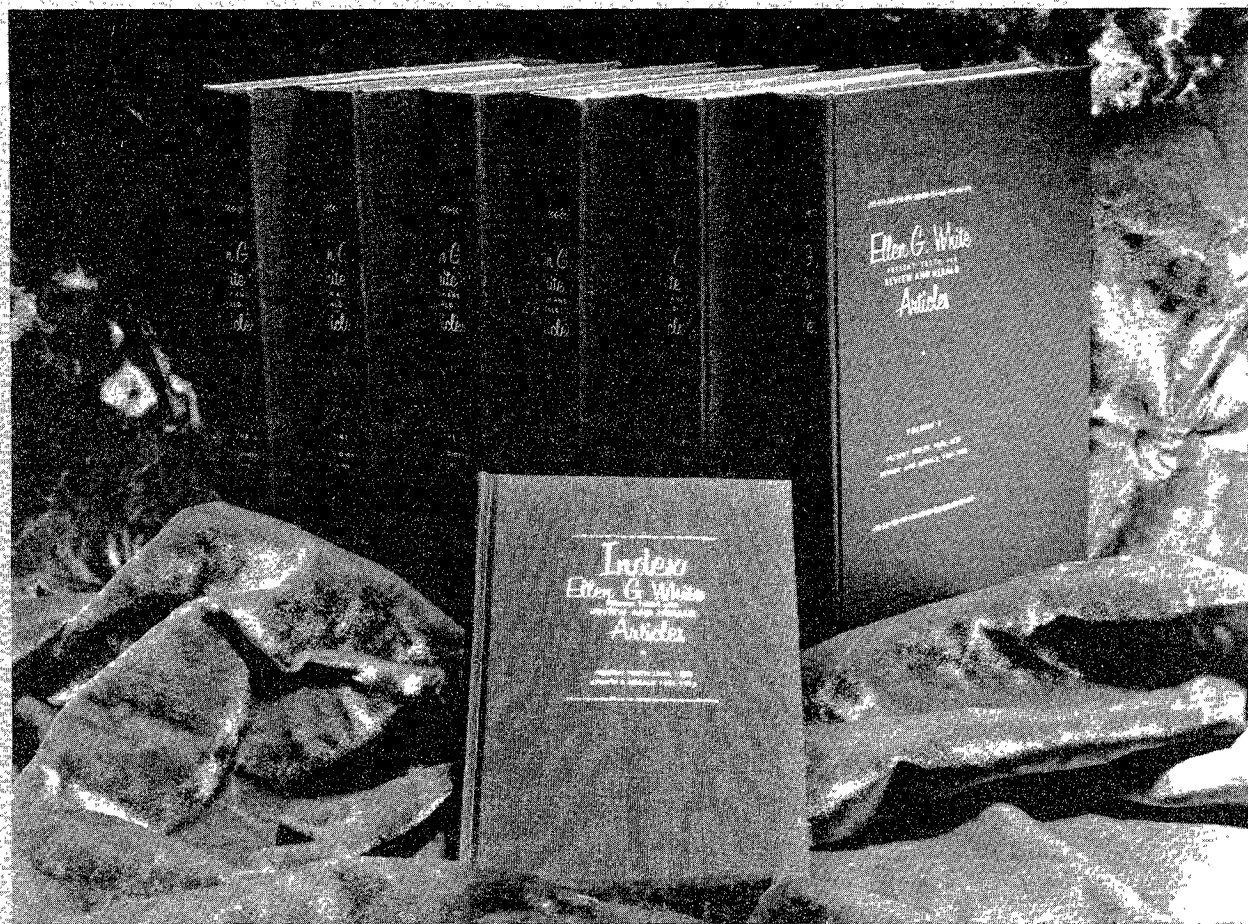
The coming of the new year has changed another digit in our calendar. And what this new year holds for each of us God alone knows. For some 1979 will mark the beginning of life, the year of their birth; for others 1979 will be a year of tranquillity and sameness; for still others the new year will bring changes in their living pattern or an unexpected termination of life. But whatever 1979 brings, one thing is certain, God's promises stand sure. His love toward us never fails. It is the same yesterday, today, and forever. God's love arches over us wherever we are. We are never without His constant care.

But to some extent what 1979 brings will reflect our own choices and decisions. And of all the secular and spiritual decisions we need to make during this coming year, our primary interest should be to make decisions that contribute to our spiritual growth. And all spiritual growth begins by trusting God and fixing one's mind on obeying a loving Father's precepts. (It is also true that yielding to temptation begins with permitting the mind to waver, to hesitate trusting God.)

There are three areas of behavior, among others, in which all of us to some degree need to grow during this coming year: (1) *In our attitude toward non-Adventists.* Often we have emphasized our differences from other peoples, and up to a certain point this is right. We ought to keep in mind that God's people are the called-out ones. But we should also remember that God's people are the salt of the earth. And to be effective, salt must be brought into contact with the substance it is to flavor or preserve. God's people are not to be of the world, but they are to be in it, being a savor of life unto life.

It is easy to live by ourselves and for ourselves. Frequently we forget that we are part of that great web of humanity that makes up God's created family. Often we are tempted to think that all the rest of the world is under God's frown and that we alone are worthy. But many

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review publications

who are now Seventh-day Adventists have come out of the world by responding to their Father's invitation when He said, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1).

By creation all people are brothers, children of the same Father. And Christ standing before the Father represents the needs of every human being. Christ is one with us forever and ever. And like Him, we too are part of the human family. Biologically all persons are one. Non-Adventists also get tired, hungry, thirsty, sleepy, sick, lonesome, frustrated, and depressed. They, too, experience pain, suffer from rejection, and bleed and die.

Every pain of every human heart is felt by God. Lovingly He offers spiritual healing and help to all. He loves all. With malice toward none He extends the benefits of Calvary to everyone. How then can we permit ourselves to think that God frowns on some and loves others? God is not arbitrary or partial. While we were yet sinners He loved us. But those of us who now know Him He asks to serve those who do not know Him. Wherever we go we are to serve and help others, either by words of encouragement or deeds of kindness.

(2) *In our understanding of one another.* How often preconceived opinions, mental bias, imperfect knowledge, and errors in judgment keep us from having a perfect understanding even of matters with which we have to do. How then can we have a perfect understanding of other people's responsibilities? We expect others to be ever so gentle with us when we make mistakes, but in the light of our limited knowledge of their responsibilities, how much more gentle we should be with them.

Whenever we converse with others about someone, let our lips minister grace to those who hear. And "if we have unwittingly borne false witness, if we have misstated his words, if we have injured his influence in any way, we should go to the ones with whom we have conversed about him, and take back all our injurious misstatements."—*Thoughts From the Mount of Blessing*, p. 59.

One reason we don't always understand others is that we often cherish our own opinions, nurse our grievances, and sympathize with ourselves. Or we may think we are justified in withholding our forgiveness until those who have hurt us confess. But such an unforgiving spirit cannot possibly contribute to a better understanding of others.

At other times we are quick to detect and zealously point out defects in someone. However, in comparison with his flaw, our lack of a spirit of forbearance is like a beam in our eye compared to the splinter in his eye, the difference being that our critical attitude toward him does not resemble the gentle, courteous spirit of Christ. To presume to judge the motives of others and their standing before God is to play God!

To better understand others we should put ourselves in

their place—enter into their feelings, their joys, their sorrows, and their disappointments. We need to identify ourselves with them, and then do to them as, were we to exchange places with them, we would expect them to do to us. (*Ibid.*, p. 134.)

(3) *In being less self-centered.* Today's generation of young people in the United States is often referred to in newspapers, whether rightly or wrongly, as the "Me Generation." Unfortunately many adults seem to be afflicted with this same malady. The Pharisees were of this type. After they worshiped a loving and giving God on Sabbath morning, they would leave the Temple or the synagogue filled with their own importance. Instead of leaving worship with a sense of their moral inadequacy and helplessness, grateful for the privileges God had given them, they would leave the presence of God filled with pride and self-satisfaction. "Their theme was, 'Myself, my feelings, my knowledge, my ways.'"—*Ibid.*, p. 123. As Seventh-day Adventists we are not immune to this "Me" virus.

The wrong question

In the days of Christ the burden of many Jewish worshipers was to secure what they thought was their due of power, respect, and service. Their anxious concern was, How much should we receive? Apparently they were ignorant of the fact that the standard of their obligation to others was the same standard by which they measured other people's obligation to them. The fruit of knowing God does not elicit the question, How much can we receive? but How much can we give?

The Pharisees frequently thought of God in the context of power and authority rather than in the context of love and sacrifice. They did not know God as they should have. They were largely ignorant of the fact that it is the glory of God to love and to give, and that the law of life for heaven and earth is the law of self-renouncing love. Without this concept of a loving, caring God, their behavior was adversely affected. They were worshiping a god of their own choosing. Whenever the law of life for heaven and earth is ignored, perverted, misapplied, or substituted, God is falsely worshiped, and human relationships crumble.

As we surrender to God's love and joyously commit ourselves to obey the light we have, our hearts will be filled with praise and thanksgiving to Him and love to others. Not even our prayers, our performance of duty, our knowledge of ourselves, our good attitudes, our benevolence, our outreach, or our self-denial will be the theme of our thought and conversation (*ibid.*, pp. 80, 81). Self will be forgotten. Our spirits will be caught up in God's care for others. And we will be at rest.

Whatever 1979 brings, we need to give more serious attention to nourishing our Christian virtues. And when this year has ended and by God's grace we look back, may we be able to say, It has been a good year, I have learned much about myself and much about my need of Jesus.

J. J. B.

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The North American Division is one of ten active divisions of the Seventh-day Adventist Church around the world. Within its territory are ten union conferences, made up of local conferences and missions. Membership of the division, still the largest in the world, is 561,721, or 18.32 percent of the world church membership of 3,065,837. Believing that members in North America and throughout the world are interested in knowing more about their church leaders, we are printing here pictures of the presidents of union and local conferences and missions in North America.

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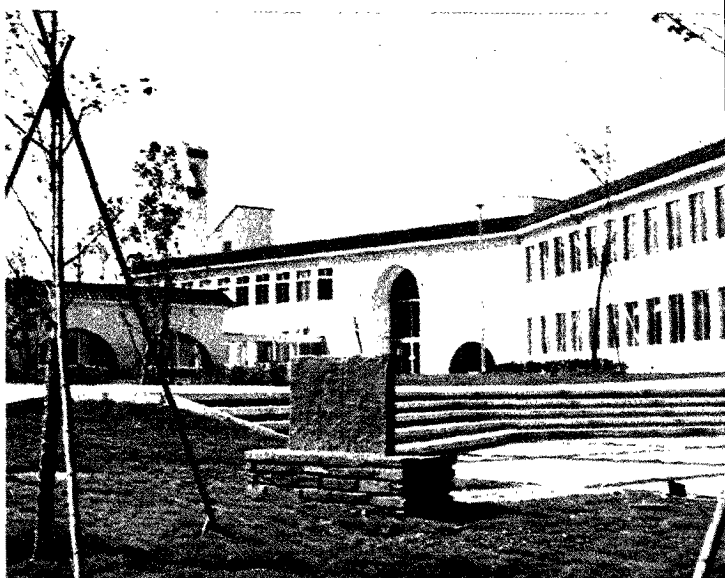
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Top: A rice pounding ceremony symbolizes the fellowship between the Otaki community and Japan Missionary College. The straw and paper decorations represent cleansing and purification. Bottom: The college choir provided the music during the school's grand-opening services.



The Japan Missionary College classroom building also contains laboratories and teachers' offices. The stone in the foreground, brought from the Naraha campus, is inscribed with a quotation from the book *Education*.

Japanese college moves to new campus

By LOWELL C. HAGELE

School opened October 1, 1978, on the new 78-acre Otaki campus of San-iku Gakuin College. Better known to REVIEW readers as Japan Missionary College, the school stands as a monument to God's leading in the educational work in Japan, begun 80 years ago.

In 1898 a Japanese-English Bible school was begun in Tokyo by W. C. Grainger. The school prospered with God's blessing and in 1926 was moved to Naraha, Chiba Prefecture, into what was then a rural setting about 50 miles from Tokyo. There it served as a training center for more than 50 years. As the city of Tokyo grew and the old wooden buildings decayed, it was decided to move the school to a more rural location.

The new Otaki campus, about 80 miles southeast of Tokyo, is carved out of the

side of a mountain and fronted by a winding river and lush rice paddies. Hills were leveled and valleys filled in to make two main campus sections: an instructional area and a living area. These are connected by a wide promenade crossing the valley.

The buildings, of a modified Spanish-American design with red-tiled roofs, are an imposing sight against the green of the mountains as one approaches the campus from the valley. To take advantage of the sun's warmth and light, all classroom and dormitory rooms face south.

Official opening ceremonies for the new campus were held on October 25 in the college chapel. Representatives from the ministry of education and various levels of government, Adventist institutions, the community, and the press were welcomed by Senzo Nagakubo, college president.

The minister of education, who is familiar with Ellen

Lowell C. Hagele is assistant academic dean at Japan Missionary College.

White's book *Education*, emphasized his desire to see Mrs. White's ideals carried out on this new campus. In a country as crowded as Japan, it is rare to see a rural college such as San-iku Gakuin. More typically, a college occupies several buildings on a crowded block in the center of some city. Thus San-iku Gakuin is in a unique position to witness to the validity of God's plan for education.

Total facilities, including a gymnasium, a 24-unit apartment building for staff and married students, and 20 faculty homes, were built at a cost of more than US\$11 million. They are a fitting monument to Christian Education Year. Last year the 9,000-member Japan Union Mission, under the leadership of President Y. Okafuji, opened a new 500-student junior-senior high school at a cost of US\$7 million. Funds for the construction of these two schools came from the sale of the old college campus and other mission property.

The college currently enrolls 206 students in religion, theology, education, nursing, and English courses. More than 80 percent of the students are Seventh-day Adventists, and 50 to 60 percent enter denominational employment after graduation. Students in all departments participate in a minimum of seven hours of work each week. At present this work is

basically related to the maintenance of the campus and school plant, but later it will include the cultivation of the school's land.

Laboratories and practice facilities are available for such classes as physics, chemistry, biology, and nursing education. A nursing education wing is to be built within the next year. With these additional facilities it will be possible to conduct a greater share of the nursing training on the Otaki campus.

The new library also contributes to the academic program. Currently it houses about 24,000 books and has space for tables, study carrels, a seminar room, and a browsing area. There is room for future expansion of the stacks. Other facilities include a 40-booth language laboratory and a studio for audio-visual recording. The studio will be used for the preparation of evangelistic materials to be used throughout Japan, as well as to assist in the training programs of both pastors and teachers in the departments of religion and education.

Plans are under way to initiate a strong evangelistic and community-help program. On the old Naraha campus students were responsible for conducting 11 weekly branch Sabbath schools. Now the students, in a much less densely populated area, can direct their talents to other

activities, such as tutoring children, English language evangelism, and health evangelism, in addition to branch Sabbath schools.

It is also the hope of the church in Japan that the college will be able to conduct a meaningful cultural exchange with the community and that the talents of the staff and students will enrich the community. Thus the school can be a light on a hill in this area where so few know of Christ's saving love.



Senzo Nagakubo, president of Japan Missionary College, walks across campus with some students.

SPAIN

Madrid service marks 75 years

The commemoration of the seventy-fifth anniversary of the presence of Adventists in Spain took place on September 11. In the years since the Bond brothers, Frank and Walter, went from the United States to Barcelona in 1903 to preach the Adventist message, the church has taken strong hold and the number of members has grown to 4,000.

The commemoration services, one for members and one for the public, took place in Madrid's convention center, which has a capacity of 1,400 and was filled for the meetings.

The first took place at 6:00 P.M. and was for church members, including representatives of churches throughout the country. Veterans in the faith, some who had been persecuted or imprisoned but who had dedicated their lives to the cause of God, told their experiences. Choirs and musical groups from different churches performed.

The program for the public began at 8:00 P.M. Included among those attending were the Director General of Church Affairs, the mayor of Madrid, Catholic and Episcopal bishops, directors general of various ministries, representatives of Evangelical



Looking down from a mountainside onto the JMC campus, one sees the educational cluster of buildings (administration, library, and classroom) at the left and the living cluster (men's dormitory, cafeteria, and women's dormitory) at the right. In the distance are lush rice paddies and a river.

churches and Jewish congregations, former government ministers, senators, deputies, and university professors.

Radio and television gave ample coverage to both meetings. Newspaper reporters, who attended a press conference before the programs, gave wide coverage to the event and wrote about the church and its beliefs.

Daniel Basterra, Spanish Church communication director, was master of ceremonies for the public program, which featured as speakers Edwin Ludescher, Euro-Africa Division president, and Carlos Puyol, Spanish Church president. On behalf of the Minister of Justice and the government, Mr. Zulueta, Director General of Church Affairs, spoke on church-state relations as they are understood by Adventists.

Adventists in Spain believe that the impact of this meeting, one of great magnitude for Protestants in their country, has been enormous. The public's response has been enthusiastic.

DANIEL BASTERRA

EAST AFRICAN UNION

Temperance gains ground

The newly established CABYL and AYBL temperance organizations in the East African Union tell of the wonderful reception the temperance message is having. Motion-picture films and Five-Day Plans to Stop Smoking have been held with gratifying response and commendation from local authorities. Former church members have rejoined the church.

Caleb Opugyi, a student temperance leader, spoke in an Episcopal church on a Sunday morning. His timely message on the evils of tobacco and alcohol found a response in the hearts of many young people in the audience. He was asked to repeat this message in other churches, especially to the young people.

Another temperance worker, Paul Wangai, a medical student at the University

of Nairobi, has lectured on temperance in many high schools, using slides and films. The hazards of smoking, alcoholism, and drug abuse have been told to more than 5,050 students and teachers.

At Kirangari High School, Kabete, Kenya, Paul demonstrated to 600 students the effects of nicotine on the physiology of a mouse. He also showed the film *One in Twenty Thousand*. Every student (75 percent of them smokers) decided, "I choose not to smoke." As a result, the East African Union temperance director has been invited to lecture every term and hold a Five-Day Plan to Stop Smoking.

DAVID SYME
Temperance Director
East African Union

PHILIPPINES

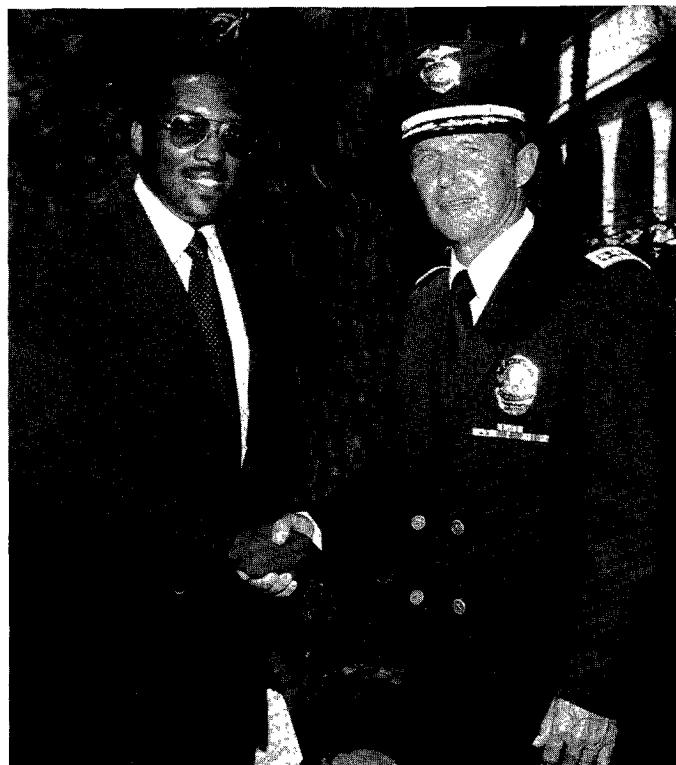
Church donated to Adventists

A former Pentecostal church in Initao, Misamis Oriental, Philippines, has been donated to the Northern Mindanao Mission by the members, the majority of whom have converted to Adventism.

Vicente Codilla, the Pentecostal church pastor, became interested in the seventh-day Sabbath while studying his Bible. He began to tell his church members that they should worship on Saturday instead of Sunday. He discovered a Seventh-day Adventist church and invited Mrs. Luzminda Neri, a Seventh-day Adventist, and Pleny Fondevilla, district leader, to visit his church.

After an evangelistic team of five workers conducted a crusade in Initao, 28 persons were baptized. Others joined the Adventist Church by profession of faith. It was then that the signboard of the Seventh-day Adventist church replaced the Pentecostal signboard, and the church was donated to the mission.

D. A. BRION
Evangelist
Northern Mindanao
Mission



Adventist pastor is honored by Los Angeles Police Department

James Kyle, Southern California Conference pastor, has been honored by the Los Angeles Police Department for his part in helping to quell racial violence that struck the community of Venice in June. Pastor Kyle, shown above, receives congratulations from the Los Angeles chief of police. He was also awarded the Certificate of Merit from the Los Angeles Human Relations Commission for his community service activities.

Six days after Pastor Kyle began evangelistic meetings in Venice on June 10, there was an outbreak of violence in the Venice community of Oakwood. In the days that followed the number of incidents escalated and people were afraid to attend the evening meetings. On June 14, four days later, the campaign was closed.

That day Pastor Kyle attended a community briefing by the Los Angeles Police Department on the tense situation and made some recommendations for better communication with the community. Further meetings were scheduled and Pastor Kyle continued to participate. Soon he became a part of a group working to establish a truce between parties to the violence. From this group was formed a committee of concerned citizens whose goal was to resolve the main conflicts in the Oakwood area. Pastor Kyle was chosen as its chairman.

According to the testimony of the police, "this committee has continued to function primarily due to the effectiveness of Pastor Kyle." The pastor says that his work with the committee has strengthened his ministry and given him a perspective on community problems he would not have had. By demonstrating concern about pressing needs, Pastor Kyle feels that the church can gain greater respect and also let others know that Adventists have something to offer.

MARILYN THOMSEN
Communication Director
Southern California Conference

ALBERTA

Edmonton youth convert eight

Eight persons have decided to be baptized in Edmonton, Alberta, as a result of a crusade conducted in October by young people.

A number of these youth were delegates to the Festival of the Word in Hope, British Columbia, in April. During their 700-mile train trip home they discussed ideas for evangelism in Edmonton.

Under the leadership of Brian Leavitt, Edmonton youth pastor, young people from the Central and South churches began to lay plans for a crusade. They chose the area of the city farthest from any of the city churches and began visiting homes on Sabbath afternoons during the summer months, taking religious surveys and distributing *Signs of the Times* and *It Is Written* TV logs. As they began conducting Bible studies, their enthusiasm grew and spread to others. They selected a place to conduct a crusade and worked out details for Friday, Saturday, and Sunday night meetings during October. Twelve youth were speakers, and others supported them by ushering, arranging for music and transportation, and conducting children's story hours.

When a threatened mail

strike became a reality a week before the crusade began, older church members helped the youth deliver most of the 20,000 handbills they had prepared to announce their meetings.

Approximately 25 non-Adventists attended the meetings regularly. Eight are preparing for baptism, and studies continue with others.

The young people plan another crusade in a more remote area of Alberta this winter and another one in Edmonton next fall.

ANNE KRPALEK
Edmonton, Alberta

WASHINGTON

Conference plans for new areas prove successful

During the past three years, 13 new districts, including ten new congregations, have been established as part of the Upper Columbia Conference's plan to eliminate the dark counties in the conference.

For example, conference officials had for some time recognized the need for a church in the South Hills area of Spokane. This rapidly growing area of beautiful homes was somewhat isolated from the other three Spokane Adventist churches because of their cross-town location.

With a plan to establish work in this area, the conference executive committee called Larry Evans to become the pastor of the nonexistent South Hills church. His commission: Advertise in the area church bulletins asking for volunteers for the new congregation. Members responded, and the new church was formed with a charter group of 59. Now, a year later, the congregation is well established and has a membership of more than 100.

In the three previously dark counties of Garfield, Ferry, and Lincoln, pastors have been moved in and given the task of establishing churches. In Lincoln County the conference lay activities department instituted a mailing program using *Signs of the Times*. Every resident of the two major towns in the county received the magazine. Then Mr. and Mrs. Steward Kime, of Spokane, desiring to do missionary work, moved to Davenport, the main city in Lincoln County.

At first they thought they were the only Adventists in the county, but soon they located another member. Next Mr. Kime's mother and stepfather moved to the area, and Sabbath school began with five members.

With this beginning the conference assigned a pastor, William Sabin, to the area. Attendance now is 20 to 25, and the group is organized as a company. Members are looking forward to acquiring property for a church.

The emphasis in the Upper Columbia Conference is to expand the work in the dark counties that are beyond established church districts. Districts have now been divided so pastors can devote more time to evangelizing.

Richard D. Fearing, conference president, sees this as one of the great needs of the denomination. As he says, "A whole new generation of Adventist churches must be established in North America in order to begin the task of finishing the work of God."

MORTON JUBERG
Communication Director
North Pacific Union

Religious Newsbriefs

from Religious News Service

• **Connecticut's Sunday shopping ban hit by police, backed by churches:** Connecticut's Sunday-closing law, under attack by many merchants, politicians, and law-enforcement officers, has been defended in Hartford by a coalition of church leaders. The Christian Conference of Connecticut, which includes the Catholic Church and the State's major Protestant denominations, described the common-day-of-rest law as an attempt to "conserve our natural resources; to recognize the need for a common day of rest by means of the general cessation of work; to create an atmosphere of repose and tranquillity in which individuals can relax and families, friends, and relatives can gather for social occasions and recreation; and to limit business activities on one day of the week."

• **Mormon Church conference draws 3,400 in South Africa:** The first area conference of the Church of Jesus Christ of Latter-day Saints (Mormon) in South Africa was held recently in Johannesburg, attended by some 3,400 of the 7,200 Mormons in the subcontinent. Members came from South Africa, Rhodesia, and South-West Africa (Namibia) for the sessions, which were held in two large tents. Spencer W. Kimball, president and prophet of the Mormon Church, and other general authorities attended the conference and were the principal speakers.

• **Largest Anglican cathedral is dedicated by queen:** Queen Elizabeth attended a special service of thanksgiving and dedication to mark the completion of the world's largest Anglican cathedral in Liverpool, England. It has taken 75 years to complete, the foundation stone having been laid in 1904 by King Edward VII. It is the fourth largest cathedral in the world, exceeded by St. Peter's in Rome and the Roman Catholic cathedrals of Seville, Spain, and Milan, Italy.

New personnel at N.Y. Metro Ministry

Ted N. C. Wilson has been elected director of Metro Ministry in New York City. He replaces Eric Hon, who has served as director for the past two years. Elder Hon, a denominational retiree, had requested a change so that he might serve the church with lesser responsibilities. The new director of Metro Ministry has served as assistant director for the past two years.

An associate director of Metro Ministry, Nikolaus Satelmajer, has accepted a call to be secretary-treasurer of the New York Conference, Syracuse, New York.

Luis E. Cadiz, a former official in the New York City Government, has joined Metro Ministry as city ministries coordinator. He will be responsible for planning urban vegetarian-restaurant complexes, as well as assisting in the establishment of rural reconditioning centers.



New Hebrides Mission Hospital Closed

The long grass, dead leaves, and dry coconut fronds scattered around the silent buildings gave a picture of despair and hopelessness. The Seventh-day Adventist Mission Hospital in Aore, New Hebrides, was now closed. These beautiful walls that surrounded a once vigorous and exciting medical institution are now wrapped in the accumulating silence of a dying work of love and life.

Where have all the patients gone? Are none sick in this land? The islanders cry in agony at the loss of their beloved Aore hospital. It was within its divinely lighted wards and operating room that death was stayed, pain eased, hope renewed. It was the gentle touch of the godly nurse, the compassion of the physician, that revealed the Christ of Calvary to their darkened souls. Yes, the number of the healed is legion, and another legion within the isles of the New Hebrides looks for Heaven-sent healing, but in vain. Aore is closed.

As the clear moonlight spreads gently across the buildings wrapped in darkness, silence bears testimony to the empty wards, vacated beds, and barren halls. The key in the lock echoes loudly—too loudly. The door cries upon its rusting hinges and swings unwillingly open to permit an intruder. The tread of unwelcome feet rings through the emptiness. No soul is within to greet the visitor. Memories flash of more glorious days—days of hustling and bustling, days of pain and healing, days of faith and anointing, days of rejoicing. But now, only darkness, broken by patches of moonlight.

Past the male ward, the labor ward, the female ward, the outpatients clinic, down the hallway to the operating room the lonely feet of the silent visitor tread slowly. The visitor can remain silent no more. Quickening his steps, he descends the stairs and moves with a purpose from the dying institution. He knows what needs to be done. He will rush out and cry for help. Death is near for one of God's children.

An injection is urgently required to stimulate the heartbeat. A drip feed must be inserted to restore and build back life. Aore cannot die. It must not die. It must live.

The Seventh-day Adventist Mission Hospital at Aore was closed for two reasons: (1) it was not possible to find—or prepare—a doctor to work there, and (2) the financial appropriations, made annually by the mission as a subsidy, dried up.

Joeli Taoi of Fiji gave 15 years of devoted medical service to Aore. Because he could not find assistance for two of his children to go through medical school, he found it necessary to resign. Since his resignation, two other doctors have made a valuable contribution. But today no doctor can be found to continue the much-needed service. And should a doctor be found, it still would not be possible to reopen the hospital. The base appropriation once directed toward the operation of this institution has ended. The budget to employ the doctor has now been thrust upon the meager resources of the New Hebrides Mission, and, financed by the mission, the hospital could not possibly survive.

Aore has closed and must remain closed until financial resources to subsidize its operation and meet the doctor's wages are forthcoming.

This year a young Solomon Island couple will graduate from the school of medicine in Papua New Guinea. Both have expressed their desire to serve in one of the church's medical institutions. In three years' time the two children of Dr. Taoi will graduate from the same medical school. They, too, wish to follow in their father's footsteps and serve their Master through His church.

The mission lands are crying for assistance. We have not lost our world vision! We can help them! We can revive Aore!

GORDON A. LEE
Review Correspondent
Australasian Division

Afro-Mideast

- Borge Schantz, Afro-Mideast Division lay activities director, has been appointed division director for SAWS, as well as coordinator and representative for other aid agencies wishing to donate funds and supplies to needy areas in the division.
- Recently retired, having given a combined total of 116 years to God's cause in the Tanzania Union, are Simeon Izungo, with 31 years of service, Alfred Kataa, with 43 years, and Elikunda Mkuruto, with 42 years of service.
- Tsegaye Tegene, Ethiopian Union lay activities director, reports that 5,500 Ethiopian Birr (US\$2,750) has been received from church members in Denmark and Germany to provide food for those who are starving. The Provincial Military Government of Socialist Ethiopia has estimated that more than 3 million people in their country will be affected by the drought and other calamities, and has appealed to the Seventh-day Adventist Church to help provide for these people.
- John Muderspach, controller of Skodsborg Sanitarium, in Denmark, is the new East African Union treasurer, replacing R. M. Moores, new secretary-treasurer of the South China Island Union.
- A six-day youth Bible conference held at the Abonza school near Durame, Ethiopia, was attended by about 300 students and adults.
- During July and August an evangelistic campaign was conducted in Muranga District, Kenya. Organized by Paul Wangai and Joseph Njaga, the campaign attracted as many as 1,750 in one evening. For several consecutive nights at the close of the meetings, 203 people attended a Five-Day Plan to Stop Smoking.
- The Cyprus Mission in Nicosia was the site of the annual meeting of the Afro-Mideast Division, November

8 to 10. Alf Lohne, a General Conference general vice-president, and W. L. Murrill, assistant General Conference treasurer, were guests at the council. On almost every front the church is moving forward, even in some places where officially it does not exist, according to council reports.

- Back home in Kenya after serving in Uganda and Ethiopia is E. H. Sequeira, recently appointed Ministerial Association secretary of the East African Union. He is planning in-service training for ministerial workers in the union.

Far Eastern

- The South Philippine Union, with a population of 10 million in its territory, is the smallest union in the Far Eastern Division, but with 84,667 baptized members, its ratio of Adventists to population is one to 118. During the first nine months of 1978, the union reported 7,135 persons baptized.
- During the first three quarters of 1978, a total of 188 evangelistic crusades were conducted in the South Philippine Union Mission. In the Southern Mindanao Mission, where lay persons conducted 50 crusades, 1,203 persons were baptized during the first quarter.
- The East Indonesia Union Mission has accepted the challenge of working for the Wana tribe in Central Sulawesi. No other Christian church has worked with this primitive, isolated tribe, who can be reached only by walking for five days.
- As a result of the 1,849 branch Sabbath schools in the South Philippine Union Mission, 1,857 converts were won during the first nine months of 1978. The union also conducted 623 Vacation Bible Schools in 1978.
- Korean Union College on December 11 opened its new administration building, a three-story structure with 23 classrooms and two small

chapels. Equipped with a central heating system, the building cost US\$300,000. Most of the work was done by Adventist industrial engineers and carpenters.

Inter-American

- Antillian College, one of the three senior institutions in the Inter-American Division, is getting ready for participation in the evangelistic explosion of 1979 in Inter-America. Faculty, staff, and students will conduct 12 evangelistic crusades during the early part of the year. Usually the college's evangelistic campaigns bring an average of 100 persons or more into the church and are responsible for one new church organized every year.
- A new church was dedicated in Marabella, Trinidad, on September 3. C. D. Henri, a General Conference vice-president, preached the dedicatory sermon, and B. L. Archbold, Inter-American Division president, offered the prayer of dedication. The church has a seating capacity of 500 in the main sanctuary on the second floor. On the first floor is adequate space for the programs of the children and youth.

North American

Atlantic Union

- Fifty-nine persons joined the church in Bermuda as a result of the "Open Bible" tent crusade held at Frog Lane, Devonshire, June 4 through July 29. Evangelist Sydney Gibbons, pastor of the Devonshire church, was the speaker.
- Don Osburn, of the Elmira, New York, district, reports that the new Twin Tiers Adventist Junior Academy gymnasium, for which ground was broken on September 17, is now in use.
- As a result of a crusade sponsored by the Jamaica, New York, church in Hollis, New York, 91 persons have been baptized.

Canadian Union

- Students of the Simcoe, Ontario, elementary school were invited to present a program at the Norview Home for the Aged recently.
- Approximately 1,500 persons attended the dedication of the Perth Avenue church in Toronto, Ontario, on September 23. Among the guests were Member of Parliament Charles Caccia, who presented the church with a Canadian flag; G. R. Thompson, a general vice-president of the General Conference; L. L. Reile, Canadian Union Conference president; and E. C. Beck, Ontario Conference president.
- Twenty-four persons have been baptized, and 12 more are planning to be baptized as a result of the recent Prophecy Crusade by Lyle and Dale Pollett in Downsview, Ontario.
- Brantford, Ontario, Mayor Charles Boeven, an ordained Baptist minister, officially opened the new Brantford Seventh-day Adventist church on November 4.

Central Union

- Almost 200 Pathfinder leaders attended the annual Colorado Conference Pathfinder leadership weekend at Glacier View Camp. M. Y. Fleming, Michigan Conference associate youth director, spent the weekend discussing shells. On Sunday morning each Pathfinder leader made his own display collection of 20 shells.
- Nineteen students from Union College, Lincoln, Nebraska, have been selected to be student missionaries for the coming school year, it was announced at a recent Friday-evening vesper service.
- An open house was held November 11 for the new church in Olathe, Kansas. Guest speaker was Joel Tompkins, Kansas Conference president. Groundbreaking services for this new church were held in October, 1976.

Columbia Union

● The Langley Park, Maryland, Rotary Club has presented a \$500 check to Ed Henkel, general manager of WGTS-FM, Columbia Union College's radio station. The money will be used for microphones for the station's new mobile studio.

● A dream of more than two years became a reality for the Toms River church in New Jersey when members conducted an open house at their 200-seat sanctuary. A Presbyterian minister, a rabbi, and the mayor were among the visitors.

● A \$500,000 Federal construction grant given the 60-bed Hadley Memorial Hospital, Washington, D.C., will be used to build the \$1.25 million Kresge Medical Center, an outpatient-care unit in an area of Washington with the least available medical service.

● The 95-member Youngstown, Ohio, Spanish church, organized in 1962 with 17 members, recently broke ground for a new church at Lansdown Boulevard.

● Women of the Norrisville, Maryland, church, during an eight-day yard sale, earned \$1,108 toward their new building on Channell Road.

Lake Union

● A new Community Services center was opened in Kalamazoo, Michigan, on October 15. City Mayor Francis Hamilton, State Representative Mary Brown, and Red Cross director Corrine Otto participated in the opening services. Grants from the Upjohn Company, Kresge Foundation, and Kalamazoo Foundation, and the generous support of the local church members, made the construction of the building possible.

● Four persons were baptized recently by Leonard Andrews, pastor of the Manistee and Ludington, Michigan, congregations.

● During a Christ Is the Answer Crusade conducted by

R. C. Connor, Lake Union Conference evangelist, 142 persons were baptized in the Independence Boulevard church in Chicago.

● Members of the Irvington church in Indianapolis, Indiana, broke ground for a new church on October 22.

● As a result of the witnessing of the staffs of the New Earth vegetarian restaurants, owned and operated by several Chicago Adventist churches, one person has been baptized, and another person will be baptized soon.

North Pacific Union

● More than 40 tons of clothing was shipped to the SAWS warehouse in Watsonville, California, in 1978 by Idaho churches, according to a report issued by James B. Gray, Idaho Conference lay activities director.

● Members of the Eagle, Idaho, church have formed five prayer groups that meet weekly in the members' homes.

● A new church with 66 members, the second in the city, has been organized in Kennewick, Washington.

● Maranatha Flights International has established an Oregon Conference chapter. A. R. Finch, of Creswell, was elected chapter president. After the organizational meeting, 35 people stayed to work on the framing of the new Junction City church.

● Members of the Kenai, Alaska, church have moved into their new sanctuary, which seats 100 people. The building houses a multipurpose room and three classrooms on the lower level.

Northern Union

● A Korean-language Sabbath school class meets regularly at the Minneapolis, Minnesota, First English church. It is estimated that there are 3,000 to 4,000 Korean-speaking persons in the Minneapolis-Saint Paul area. Many of them are studying at the University of Minnesota;

others are in the United States to learn or to improve their English. The Korean Adventists are pleased to have as their conference president Ralph Watts, who worked for four years in Korea.

● The 19 pupils of the Detroit Lakes, Minnesota, church school, collecting canned goods on Halloween, met a man who came by the school the next day with a \$100 check. As a result, many needy families received food baskets.

● Ronald Ihrig, Northern Union publishing director, reports that total sales for the recent literature evangelist's Big Week were \$23,427. He also reports that there will be eight new literature evangelists in the Northern Union beginning January 1, 1979.

● As part of the continuing educational program for ministers of the Minnesota Conference, Floyd Bresee, chairman of the religion department at Union College, presented at the November workers' meeting a two-day seminar on the pastors' ministry pertaining to death and dying.

Pacific Union

● A \$5,745 research grant has been awarded to Pacific Union College from Research Corporation in New York for James R. VanHise, chemistry professor, to use in his continuing research on the presence of super-heavy natural elements in alpha radioactivity.

● Sung Hau Lee is 84 years old and speaks no English, but that doesn't keep her from soliciting \$500 to \$600 each year for Ingathering. A member of the Korean church in Los Angeles, she's been active in Ingathering since she came to the United States from Korea seven years ago.

● Enrollment in the Southern California Conference's schools increased 4 percent this year, according to Superintendent Paul Plummer.

● Another Spanish company has been formed in the Central California Conference,

this one in Salinas. Laymen played a major role in developing this company, which Jose Castrejon will pastor.

● Monty Knittel, a fourth-generation Adventist, and John Jensen have been assigned as interns in the Pasadena and Eagle Rock churches, respectively.

● "Man or Mortar?" was the question asked by W. D. Blehm, Southeastern California Conference president, at the Beaumont church dedication this fall. Adventists have met in Beaumont for 50 years.

● Community Services women from the Honolulu church provided for more than 30 families during the holiday season.

● Dan Robles has transferred from Bakersfield, California, to pastor the Tucson, Arizona, Spanish congregation.

Southwestern Union

● According to Cyril Miller, Texas Conference president, the conference will see an old debt cleared off its books this month. With this bit of good news, the conference committee has approved a 1979 budget that will accommodate three more full-salaried pastors, one Bible instructor, seven dark-area or lay-sponsored pastors, four full-time retired or institution-sponsored pastors, 12 Southwestern Adventist College student ministers, and four conference staff members who also serve as pastors of churches. A total of 89 pastors now serve the Texas Conference churches.

● Three voice students from Southwestern Adventist College—Alex Horton, Tom Hitt, and Melyin Spears—won awards in auditions of the National Association of Teachers of Singing in Dallas, Texas. Their auditions for Sabbath were rescheduled to accommodate their Sabbathkeeping. As a result of these auditions, several hundred voice students and teachers in north Texas have heard of the seventh-day Sabbath.

Health Personnel Needs

NORTH AMERICA

Cardiol. tech.	Med. technol.
Comput. progrm.	Nurses
Cook	Occup. ther.
Cytotechnol.	Phys. ther.
Diet., admin.	Psychologist, M.A.
Dietary, gen.	Pulm.-resp. tech.
Dietitian	Radiol. technol.
Lab. tech.	Resp. ther.

For more information, write or call Hospital Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone (202) 723-0800, ext. 337.

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

Newly Published

Review and Herald Publishing Association

Joy in the Morning, by Raymond Woolsey (US\$4.50). In Psalm 16:11 David says of God's Son, "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore." How to find and retain this joy, one of the fruits of the Spirit; how to have a sunny disposition in the face of adverse circumstances; how the transactions of God in our daily lives produce joy now—these and related subjects are explored in the senior devotional for 1979.

Catch the Bright Dawn, by

Jan S. Doward (US\$4.50). In this year's devotional for juniors, Bible stories and Spirit of Prophecy illuminations are used to present the plan of redemption as it is recorded in the Bible from Genesis to Revelation. Each day's reading, although designed to stand alone, interlocks with the others.

The Power and the Glory, by Raymond Woolsey, (US\$1.00). This 1979 Missionary Book of the Year paints with broad strokes the role God plays in earth's destiny. It is a readable, easily understandable look into the Biblical books of Daniel and Revelation.

Once Upon a Bible Time, Book 2, by Etta Degering (US\$4.95). This book contains Bible stories for 3-to-7-year-olds. Authored by a recognized specialist in writing for little people and colorfully illustrated to attract the youngest child's attention, this book will frequently be leafed through by its small owners.

Naughty Heart, Clean Heart, by Susan Davis (US\$1.95). In this attractively illustrated book, the author, a schoolteacher in Oregon, uses the story of a little girl named Mary to show how Jesus saves people by taking their old hearts and giving them new ones. It includes several songs, most of them by the author.

God Has Three Names, by Susan Davis (US\$1.65). The author offers some simple explanations and songs that will help children understand about the Trinity.

Children's Songs for Jesus, by Nancy Stagl (US\$2.95). Designed primarily for the cradle roll Sabbath school class, this book also will enhance the home worship period or the preschool session.

Are You Saved? by J. L. Shuler (US\$0.75). The author, an evangelist and writer of long and varied experience, outlines simply but clearly the steps to be taken to answer the above question affirmatively. Evangelists will find this a useful book to give prospective baptismal candidates, and church members will find it a useful tool for missionary work.

The Christian and Temptation, by Ruth Jaeger Buntain (US\$0.75). Every Christian knows what temptation is. But not every Christian knows how to deal with it. The author, who has written many books of a practical nature, answers questions about it.

Early Writings, large print edition, by Ellen G. White (US\$4.50). This volume, containing revelations of the dramatic closing work of the church, is now available in an easy-on-the-eyes large print edi-

tion for those who have problems reading fine print.

Come Alive! by Don Hawley (US\$1.95). This former Missionary Book of the Year is now available in a new format for giving to non-Adventists.

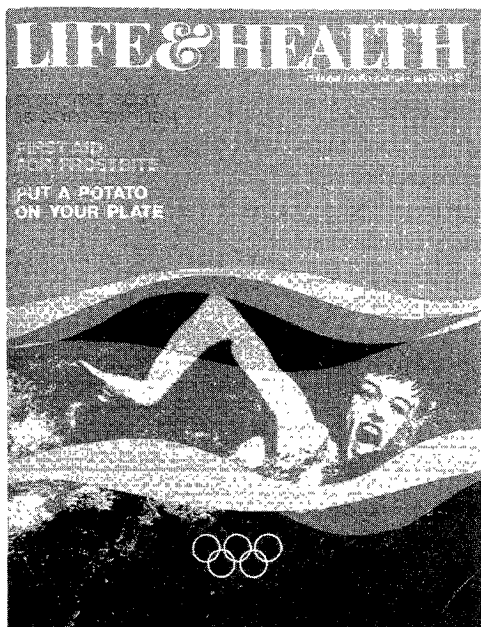
Scripture Index to the Ellen G. White Review and Herald Articles, compiled by Martha Montgomery Odom (\$12.95). This index to scriptural references in the Ellen G. White articles that appeared in the *Review and Herald* (now available in a six-volume set from the Review and Herald Publishing Association) will be of great value to researchers and those looking for Spirit of Prophecy commentary on specific texts of Scripture.

Ordinations

Lewis Gray, pastor, Glendora, California, church, at his church on December 2.

Jim Mamanua, pastor, Oak Grove, Tomah, and Wisconsin Rapids, Wisconsin, at the Wisconsin Conference regional camp meeting at Camp Wahdoon on August 4.

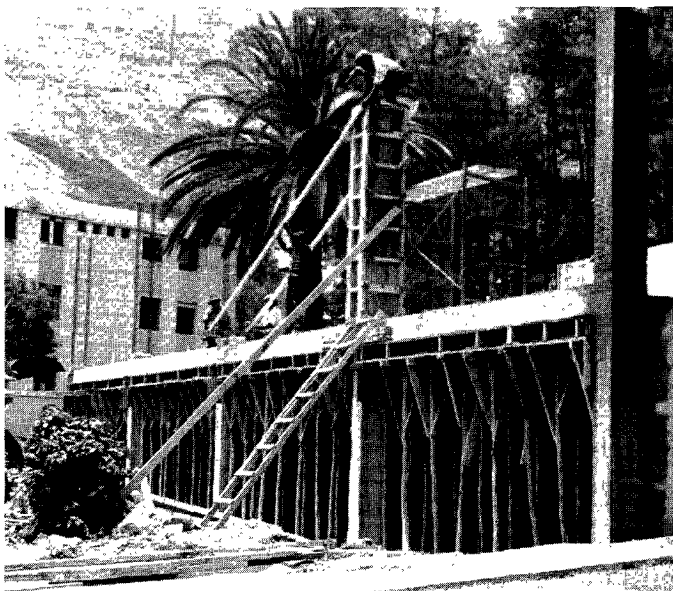
In July five pastors were ordained to the gospel ministry in Cuba: **Julian Rumayor Sanchez**, **Luis Leon Acosta**, **Orlando Vasquez Sales**, **Rolando de los Rios Abreu**, and **Edgardo Sagarra Cabrera**.



This month in LIFE & HEALTH

- A Personal Note
- Only the Best Is Good Enough
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Progress at Inca Union College

Construction of the new kitchen and dining room at Inca Union College, Lima, Peru, is progressing rapidly. The first stage of the building—the basement—has been completed. The expansion plan calls for a storage area on the first level and a second-floor dining room, seating 400 students. The kitchen will be housed in another part of the building, as well as domestic-science classrooms. It is hoped that the building will be ready for occupancy early in the new year.

Most of the money for construction was raised by ADVENTIST REVIEW readers in response to two columns (July 20 and August 3) by Miriam Wood, who had visited the college and seen the need for new facilities. The students and faculty of the college are grateful for the interest of their fellow believers in North America and other parts of the world that has made this new building possible.

WALTER P. MANRIQUE

AU prepares eight airplanes for overseas

Eight new aircraft were prepared for overseas service during 1978 by the Adventist Aviation Center at Andrews University, Berrien Springs, Michigan. The center also assisted some of the other fields in the purchase and preparation of aircraft that were secured locally. In all, 14 aircraft either have been put into service last year in new areas or have replaced older aircraft already in service.

The Quiet Hour has been involved in about three fourths of the aircraft that are in service, either in the pur-

chase of the original aircraft or in assisting with the replacement aircraft.

Andrews University at present has a fleet of 15 aircraft with eight full-time aircraft mechanics in the shop. Of the ten flight instructors, two are full-time. There is one full-time person in the operations aspect, along with two part-time employees. Three part-time workers staff the line crew, while one full-time person heads up the aircraft sales program. All of this is coordinated by a full-time manager-coordinator, W. E. Smith.

In addition, the airframe-and-power-plant school that opened this fall has three staff members and 22 students. Approximately 110 people

are involved in one or more levels of flight training at the center. In addition to the aircraft that Andrews owns, there are 40 airplanes based at the field, plus five that Andrews has for sale. Aircraft that went through the Andrews Center during 1978 are: a Cessna 206 to Alaska; a Cessna 172 Skyhawk XP to self-supporting work in Mexico; a Cessna 180 to Whitehorse, British Columbia; a Cessna Turbo 206 to Tanzania; a Cessna 206 to Guadalajara, Mexico; a Cessna 206 on floats for the Solomon Islands; a Cessna 185 for Bolivia; and a Piper Twin Aztec for Papua New Guinea.

Other aircraft that have entered service include a Cessna 180 in Alaska; a Cessna 152 purchased in Australia for use at Avondale College; a Piper Navaho Chieftan; an Italian-built Partinavia recently purchased in Africa for work in Zaire; a Beachcraft Kingair purchased by Florida Hospital; a Cessna 421 Golden Eagle in service in the Florida Conference.

GORDON ENGEN

Breath of Life converts 258

Attendance averaged more than 1,000 at a four-week Breath of Life Crusade in the Warner Theater in downtown Washington, D.C. As a result of the meetings, in which Charles D. Brooks spoke and Walter Arties and Shelton Kilby provided music, 258 persons were baptized, the most ever baptized in a Breath of Life Crusade in the United States.

The 30-minute Breath of Life television program was aired on WDCA, channel 20, weeks before the series opened. Ten area churches supported the crusade.

Some 800 persons took advantage of the health-screening van parked at the curb in front of the crusade theater.

On November 18, during a two-hour service at the Dupont Park church in Washington, D.C., 216 persons were baptized. The next two

Sabbaths an additional 42 were baptized. As a result of this strong interest, a new congregation, known as the Breath of Life church, has been organized.

FRANKLIN HUDGINS

For the record

TV program rescheduled: The CBS network television program on Seventh-day Adventists and their work for alcohol-dependent people, in the Look Up and Live series, originally scheduled for January 7, will now be broadcast across North America on Sunday morning, January 14. In New York the broadcast will be 10:30 A.M.

Died: Oliver S. Beltz, 91, prominent Adventist musician, on December 16 in Loma Linda, California.

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