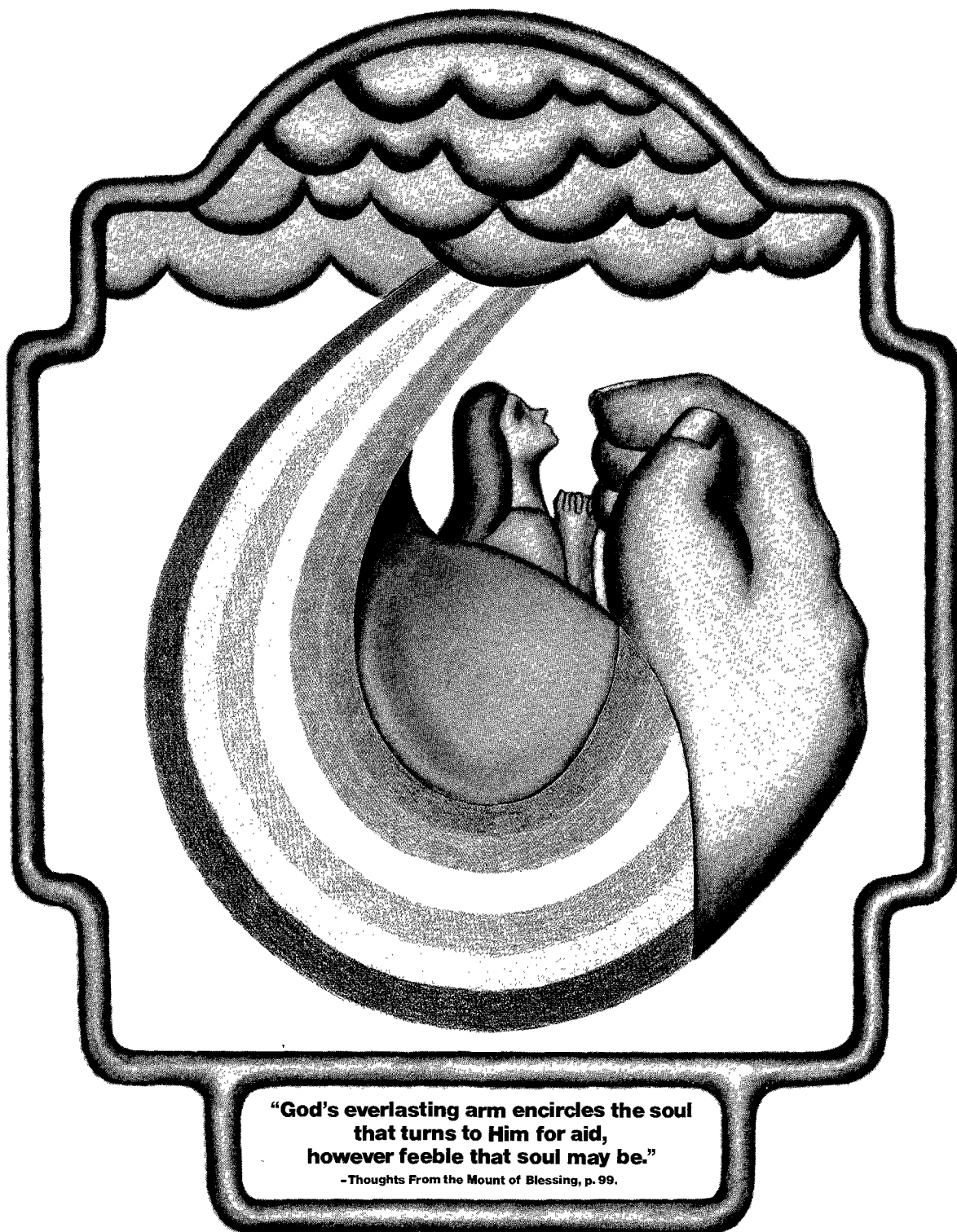


Review®

OCTOBER 6, 1977

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



Confidence in the Testimonies Reaffirmed

The gift of the spirit of prophecy in the Seventh-day Adventist Church as manifested through the ministry of Ellen G. White has brought unquestionable blessings to the church. Satan has laid many snares to weaken confidence in the visions, writings, and work of Sister White, but the more church members read and study the Testimonies, the more they are helped spiritually and convinced of their divine origin.

Some time ago I attended and participated in the new Testimony Countdown II program, sponsored by the General Conference and the White Estate. The meetings, to which all Adventists in the Washington, D.C., area were invited, were held in the Sligo Seventh-day Adventist church.

Testimony Countdown II is a program in which the nine volumes of the *Testimonies for the Church* are studied volume by volume. The ten Wednesday nights of one-and-a-half-hour meetings included many features—inspirational music and songs, prayers, and presentations such as “Adventist Heritage,” “Spotlight on Inspiration,” “Review of the Testimony Study,” “Stories of Providence,” and “Answers to Your Questions.”

A well-organized study guide with nine quiz-review lessons helps the student to prepare for the classes. It took me several hours to meet the requirements of each lesson, but it was a rewarding experience, and I am glad I had the opportunity of attending.

I was amazed to see more than 1,000 people attending each night, even in bad weather.

In order to give an idea of the type of messages presented I have chosen certain key quotations from the volumes we studied.

1. From the 758 pages of volume 1: “I have been shown the high and responsible position which God’s people should occupy. They are the salt of the earth and the light of the world, and they must walk even as Christ walked. They will come up through great tribulation. The present is a time of warfare and trial.”—Page 303.

2. From the 764 pages of volume 2: “Those who are most loved of God are those who possess the least self-confidence and are adorned with a meek and quiet spirit; whose lives are pure and unselfish, and whose hearts are inclined, through the abundant measure of the spirit of Christ, to obedience, justice, purity, and true holiness.”—Page 127.

3. From the 627 pages of volume 3: “We are living in a most solemn, important time of this earth’s history. . . . That which should excite the greatest alarm, is that we do not feel or understand our condition, our low estate, and that we are satisfied to remain as we are. We should flee to the word of God and to prayer, individually seeking the Lord earnestly, that we may find Him. We should make this our first business.”—Page 53.

4. From the 731 pages of volume 4: “Our words and actions constitute the fruit we bear. A consecrated life is a daily, living sermon. But inward piety and true devotion are fast giving place to outward forms. Pure and undefiled religion is the great need of the church. . . . It is selfishness that causes variance in the family circle and in the church.”—Pages 609, 610.

“The reason why our people have not more power is that they profess the truth, but do not practice it. . . . The Lord claims the strength of brain, bone, and muscle; but it is too often withheld from Him and given to the world. The service of God is made a secondary matter, while worldly interests receive prompt attention.”—*Ibid.*, p. 613.

Peril of Overdevotion to Business

5. From the 826 pages of volume 5, the largest, and the favorite of many who have read the nine volumes: “You need to watch, lest the busy activities of life lead you to neglect prayer when you most need the strength prayer would give. Godliness is in danger of being crowded out of the soul through overdevotion to business.”—Page 560.

Why should we pray? “Prayer is the most holy exercise of the soul.”—*Ibid.*, p. 201.

“We should watch and work and pray as though this were the last day that would be granted us.”—*Ibid.*, p. 200.

6. From the 534 pages of volume 6: I enjoyed reading the chapter “Preparation for the Final Crisis” (pp. 404-410). We should all ask ourselves these questions: “What part will you act in the closing scenes of this world’s history? Are you awake to these solemn realities? Do you realize the grand work of preparation that is going on in heaven and on earth?”—*Ibid.*, p. 404.

“Let none now tamper with sin. . . . No longer remain in lethargy and stupid indifference. . . . Know that you are fully on the Lord’s side.”—*Ibid.*, pp. 404, 405.

7. From the 337 pages of volume 7: “When you accepted Christ as your Saviour you pledged yourself to unite with Him in bearing the cross. For life and for death you are bound up with Him, a part of the great plan of redemption.”—Page 9.

What is implied in bearing the cross? It means to be bound up with Jesus for life and death. Are we really bearing the cross? How long should we bear the cross? For life and death. What a thought!

At the time of writing, volume 8 (372 pages) and volume 9 (325 pages), the last and the shortest, have not yet been covered. You will enjoy going through them to find other gems of inspiration. But let me give you one thought that is found on the last pages of volume 9: “We are homeward bound. . . . It will not be long till we shall see Him. . . . Look up, look up, and let your faith continually increase.”—Page 287.

If Testimony Countdown II should ever come to your area, be sure to attend.

M. S. NIGRI
Vice-President, General Conference

This Week

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And God said, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. . . . And I will remember my covenant" (Gen. 9:13-15).

Thus God gave Noah and his family visible assurance that He would keep His promise never again to destroy the earth with a flood.

Referring to this ancient token and promise, Isaiah assured the people of his day that God would be merciful to them: "For as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I

would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee" (Isa. 54:9, 10).

Not only is there a bow in the clouds after rain but in vision the prophet was shown the semblance of a rainbow over God's throne, a token of "His covenant of peace" (*Education*, p. 115). "When man by his great wickedness invites the divine judgments, the Saviour, interceding with the Father in his behalf, points to the bow in the clouds, to the rainbow around the throne and above His own head, as a token of the mercy of God toward the repentant sinner."—*Patriarchs and Prophets*, p. 107.

How appropriate, therefore, is REVIEW Artist Byron Steele's choice of a rainbow in his abstract illustration of yet another of God's promises (see cover). The everlasting God, who has prom-

ised help, peace, mercy, and love, has said He will not forget His promise, for in Him "is no variableness, neither shadow of turning" (James 1:17).

"As we gaze upon the beautiful sight [the rainbow], we may be joyful in God, assured that He Himself is looking upon this token of His covenant, and that as He looks upon it He remembers the children of earth, to whom it was given. Their afflictions, perils, and trials are not hidden from Him. We may rejoice in hope, for the bow of God's covenant is over us. He never will forget the children of His care. How difficult for the mind of finite man to take in the peculiar love and tenderness of God, and His matchless condescension when He said, 'I will look upon the bow in the cloud, and remember thee' (RH Feb. 26, 1880)."—*The SDA Bible Commentary*, Ellen G. White Comments, on Gen. 9:12, p. 1091.

Each year we publish a Call List of SDA Amateur Radio Operators. This year's list begins on

page 23. Besides providing enjoyment to amateur radio operators, this means of communication helps many missionaries keep in touch with one another and with their homelands. During emergencies, both large and small, amateur services have proved invaluable.

Maisie Fook, author of "I Wanted to Be a Minister's Wife" (p. 10) tells how God led in her life and how she finally accepted His plan for her in spite of the fact that it didn't suit her ideas. Mrs. Fook and her husband, who live in Australia, are pictured with the article.

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Letters

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

Sabbath Rights?

Recently the Supreme Court decided that an employer need not accommodate an employee's request to have Sabbaths off if it would mean forcing another employee with long seniority to take his place against the other employee's wishes. I question our church's reaction to this decision.

We surely agree that a Sabbathkeeper thrown out of work or unable to find work because of his Sabbath observance is entitled to unemployment benefits. We agree that he should not be compelled to work on Sabbath when drafted into military service, a situation over which he has no control.

But is there a sound basis for the claim that he has a right, enforceable by law, to take Sabbaths off, on a seven-day-a-week job, such as airport maintenance, when some reluctant employee, who has been on the job longer, must be compelled to give up the day off that he wants to spend in

his own pursuits, perhaps being with his family? I question whether demanding such a right will help our witness to the world.

True, from our point of view, complying with the law of God is a more compelling reason for taking time off work than being with one's family. But we must recognize—while not condoning—the failure of others to agree with our priorities.

Discrimination against Sabbathkeepers in these circumstances has been compared to discrimination on the basis of sex or race, which the courts have outlawed. But there is a crucial difference—no one can choose his sex or race, while he is free to choose his religion. Having so chosen, he should be willing to accept the consequences—maybe even inconveniences—of that choice.

While we may regret the hardship some Seventh-day Adventist workers may suffer as a result of this decision, perhaps such difficulties should lead us to recommend two courses of action. First, as far as possible, qualify for and seek employment in lines where Sabbath work is not customary or required. Second,

make oneself so valuable to the employer that he will make any concession to retain the employee. Workers who devote themselves fully to their jobs, putting the interest of the firm first, doing an honest day's work with competence and dispatch, are scarce enough. Most employers will not want to lose them.

And maybe we can witness more effectively by doing this than by claiming a dubious legal right.

IRENE WAKEHAM
Mayaguez, Puerto Rico

Whose Husband?

In "Naomi" (April 7) it is stated that "the Bible does not tell us which of the sons was the husband of Ruth." But it does. In Ruth 4:10 it identifies him as Mahlon.

V. A. ROBINSON
La Puente, California

Educating Parents

Re "Early Childhood Education" (Aug. 4, 11, 18).

I believe it is urgent to implement the program of educating parents "in how to provide home-based education for their young

children, from birth to 8 years of age."

In our area there is a school that starts children at age eight. Thus there is a need to educate the parents of the younger ones as to what they can do to enrich their children and stimulate their learning potential before they go to school.

MARILYNN BADZIK
Lincoln, California

A Stranger Here

I think it very fitting that the articles "I Took a Trip" and "Evangelism and Hastening Christ's Coming" came out together in the August 11 issue.

The death of my young husband a few weeks ago has made me feel like a stranger in this land, and I long for heaven. In reviewing Ellen White's visions of heaven, I feel I have had a glimpse of glory. Oh, how small are our minds, if we can be satisfied with this dreary world! I feel such an urgency for our church. We must continue to approach the point of perfection in our lives and spread the gospel to the world so that Jesus can come.

BETH BAIRD
Madison, Tennessee

Prepared for the Kingdom

By W. B. OCHS

AMOS, WHO THROUGH INSPIRATION wrote, "Prepare to meet thy God" (Amos 4:12), was a tiller of the soil and a herdsman. He was not an educated man. Because of his humility and devotion to God, he was chosen to fulfill a definite mission at the time when Israel was prosperous.

God used him to call the attention of Israel to their sins, to warn them of the judgments that would come upon them if they continued in their evil ways, and to bring them to repentance.

God through Amos reminds Israel of the famine, drought, pestilence, and the disaster He permitted to come to them. Their doom is compared with that of Sodom and Gomorrah. And yet none of these afflictions brought good results. Five times Amos repeats the sad words "Yet have ye not returned unto me, saith the Lord" (verses 6, 8-11). The call "Prepare to meet thy God" fell on deaf ears.

The chastisements God sends not only are aimed at destruction but are tokens of His grace and His willingness to forgive.

Amos's message to ancient Israel, "Prepare to meet thy God," is the same message we are to give the world today. Years ago the servant of the Lord wrote, "As a people who believe in Christ's soon coming, we have a message to bear—'Prepare to meet thy God.'"—*Gospel Workers*, p. 55. This preparation message "is the message we are everywhere to proclaim" (*Testimonies*, vol. 9, p. 149).

To be prepared means to know that Jesus is our

personal Saviour. It is one thing to say that He is the Saviour of the world, but quite another to be able to say, "I know that He is my Redeemer." The gospel is a personal gospel, "for it is the power of God unto salvation to every one that believeth" (Rom. 1:16). Salvation is a personal matter. "And whosoever will, let him take the water of life freely" (Rev. 22:17).

To be prepared means to be truly converted, for "except a man be born again, he cannot see the kingdom of God" (John 3:3). We can and we must know whether we are converted. One man, when asked whether he knew that he was converted, replied, "I know because I was there when it happened."

Conversion Needed Daily

Conversion is a daily, personal experience. "Genuine conversion is needed, not once in years, but daily. This conversion brings man into a new relation with God. Old things, his natural passions and hereditary and cultivated tendencies to wrong, pass away, and he is renewed and sanctified. But this work must be continual; for as long as Satan exists, he will make an effort to carry on his work. He who strives to serve God will encounter a strong undercurrent of wrong. His heart needs to be barricaded by constant watchfulness and prayer, or else the embankment will give way; and like a mill-stream, the undercurrent of wrong will sweep away the safeguard. No renewed heart can be kept in a condition of sweetness without the daily application of the salt of the word. Divine grace must be received daily, or no man will stay converted."—Ellen G. White, *Review and Herald*, Sept. 14, 1897.

To be prepared means more than to call ourselves Christians. It means to be Christlike, to have the mind of Christ (Phil. 2:5). It has been said that "a Christian is a mind through which Christ thinks, a voice through which Christ speaks, a heart through which Christ loves, and a hand through which Christ serves."

To be prepared means to be obedient to all the fundamental doctrines taught in God's Word. They are clear, they can be understood, and they include obedience to the law of God. As Christians our attitude toward the law should be the same as Christ's was. Of Him we read in prophecy, "He will magnify the law, and make it honourable" (Isa. 42:21). He could say, "I delight to do thy will, O my God: yea, thy law is within my heart" (Ps. 40:8). To us He says, "If ye love me, keep my commandments" (John 14:15).

To be prepared means to have victory over every known sin. We are admonished to "lay aside every weight, and the sin which doth so easily beset us" (Heb. 12:1). Our sin may be hatred, envy, pride, jealousy, stealing, backbiting, faultfinding, lying, or selfishness. Years ago the servant of the Lord wrote, "One defect, one secret sin indulged, will prove to the character what the worm-eaten plank does to the ship—utter destruction and ruin!"—*Testimonies*, vol. 4, p. 90. "To spare any sin is to cherish a foe that only awaits an unguarded moment to cause our ruin."—*Ibid.*, vol. 5, p. 175. These solemn words are just as true today as when they were written.

To be prepared means to be like Christ, after whom we are named. We do well to ask, "What was He like? How did He live? Do our lives measure up to His standard of living?" We read, "Beloved, now are we the sons of

W. B. Ochs, former vice-president of the General Conference for the North American Division, is now retired and living in Calistoga, California.

God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). To be like Him when He comes we must be like Him before probation closes.

One of the most solemn messages from the pen of inspiration on our preparation for His coming is found in the following words: "The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. Though all nations are to pass in judgment before God, yet He will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Everyone must be tested and found without spot or wrinkle or any such thing."—*The Great Controversy*, p. 490.

If that is what it means to be prepared, we must ask, "Who then can be saved?" Let us remember that God does not require the impossible of us. If He did, He would be an unjust God. His love goes out to everyone. He would have "all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2:4). He has made

Gospel religion is Christ in the life—a living, active principle."—*Christ's Object Lessons*, p. 384.

When Christ's nature is implanted, then we are clothed with His righteousness. It is then and only then that we shall have no relish for sin. "The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven."—Ellen G. White, *Review and Herald*, June 4, 1895.

We can better understand the importance of Christ's righteousness when we read, "Only those who are clothed in the garments of His righteousness will be able to endure the glory of His presence when He shall appear with 'power and great glory.'"—*Ibid.*, July 9, 1908.

How can we ever doubt the possibility of being prepared for Christ's coming, when we have been given such hope! "Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for



"Let us lay aside every
weight, and the sin
which doth so
easily beset us."

ample provision for all to be saved if they so choose. To each one He says, "My grace is sufficient for thee" (2 Cor. 12:9).

We are wholly dependent upon Christ and His grace for salvation, who "is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30). Before the work of sanctification can begin in us we must know that we are justified. As soon as we accept Christ as our personal Saviour and know that our sins are confessed and forgiven we stand justified in God's sight. It is then that the work of sanctification begins—the work of a lifetime. Justification removes the guilt of sin; sanctification delivers us from the power of sin.

We can better understand why Paul said that Christ was made unto us sanctification when we read, "The sanctification of the soul by the working of the Holy Spirit is the implanting of Christ's nature in humanity.

His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned."—*Steps to Christ*, p. 62. What a wonderful Saviour is Jesus our Lord. How we need Him to prepare us for His soon coming!

God's people will respond to His challenge "Prepare to meet thy God." He will have a people who will hear His welcome: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34). A prepared people for a prepared kingdom.

We can by His grace be ready and be among those who will be able to say when He comes, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (Isa. 25:9). □

The Testimony of Jesus

In a last desperate move Satan will
try to make of none effect
the testimony of the Spirit of God.

By ROBERT H. PIERSON

THE PROPHETIC WORD TELLS US THAT in the last days Satan will marshal his forces against God's remnant church—the church that is identified by two hallmarks—its members “keep the commandments of God, and have the testimony of Jesus Christ” (Rev. 12:17). Last week we dealt with the first of these two—the commandments of God—and how the evil one is venting his wrath upon those who keep them.

The other special mark identifying the remnant people who are the object of Satan's wrath is that they “have the testimony of Jesus Christ.” In Revelation 19:10 the “testimony of Jesus” is described as the “spirit of prophecy.”

The ancient king admonished Judah, “Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper” (2 Chron. 20:20).

Through the centuries the Israelites prospered when they followed this counsel. Many times the way pointed out by the prophet of God does not seem right to human reason, but God sees not as man sees. He can see the whole plan—the end from the beginning—and He is always right.

Satan Hates the Gift of Prophecy

Satan hates the gift of prophecy because it points us to the Word of God; it points us to Christ. Through this gift we are warned of the perils and pitfalls of the last days. It rebukes God's people when they need reproof and calls for revival and reformation within the church. It foretells last-day events and helps prepare people for the kingdom of God.

The writings of Ellen White many times relate in this way to the Scriptures. As “every wind of doctrine” swirls about us, we need this gift to guide us more than ever before. Little wonder Satan hates and fears this heaven-sent gift.

“Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of

God's remnant people in the true testimony. He will bring in spurious visions to mislead, and will mingle the false with the true, and so disgust people that they will regard everything that bears the name of visions as a species of fanaticism; but honest souls, by contrasting false and true, will be enabled to distinguish between them.”—*Selected Messages*, book 2, p. 78.

“Those who have most to say against the testimonies are generally those who have not read them, just as those who boast of their disbelief of the Bible are those who have little knowledge of its teachings. They know that it condemns them, and their rejection of it gives them a feeling of security in their sinful course.”—*Ibid.*, book 1, pp. 45, 46.

There will be a class, a “mixed multitude” type in the church in the last days, who will think it is a sign of intelligence to question the validity of God's revelation to us through visions.

“The selfish, the proud, the lovers of sin are ever assailed with doubts. Satan has ability to suggest doubts and to devise objections to the pointed testimony that God sends, and many think it a virtue, a mark of intelligence in them, to be unbelieving and to question and quibble. Those who desire to doubt will have plenty of room. God does not propose to remove all occasion for unbelief.”—*Testimonies*, vol. 3, p. 255.

Although God has not promised to remove every peg of doubt, He does not leave us to flounder. “God gives sufficient evidence for the candid mind to believe; but he who turns from the weight of evidence because there are a few things which he cannot make plain to his finite understanding will be left in the cold chilling atmosphere of unbelief and questioning doubts, and will make shipwreck of faith.”—*Ibid.*, vol. 5, p. 675.

The Last Deception

You would like to know when the end of all things is very near at hand? Yes, there are the floods, the earthquakes, the wars, and rumors of wars, and all the other formidable signs, and we behold them on every hand. But there is another sign of the end—it is Satan's “very last deception.” Listen—

“The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. . . . Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony.”—*Selected Messages*, book 1, p. 48. When we see attacks upon the Spirit of Prophecy from without and individuals from within our church membership beginning to doubt, to question, to sow seeds of unbelief, to undermine faith, then we may know that we are beginning to witness Satan's last deception.

“There will be a hatred kindled against the testimonies which is satanic. The workings of Satan will be to unsettle the faith of the churches in them, for this reason: Satan cannot have so clear a track to bring in his deceptions and bind up souls in his delusions if the warnings and reproofs and counsels of the Spirit of God are heeded.”—*Ibid.*

Such attacks have come from different sources. The world has ridiculed the idea that Ellen White was inspired. Apostates have denied her gift. But disbelief within the church itself causes greatest concern.

Robert H. Pierson is president of the General Conference.

There are those who say her writings were a gift to the American people only. But God intended them to be a gift to the world Seventh-day Adventist Church. Would we reject Christ because He was a Jew or refuse to listen to the apostles because they were Jewish?

Influenced by the philosophies of the world about them, some set out to change the Advent message. They don't want to destroy the message; they merely want to update it—improve it! Their aim is to make Adventists “intellectually respectable.” They wish to express Adventism in terms of current philosophical ideas, and feel the time is here for the church to come to terms with secular philosophy. Innuendos and veiled attacks appear in some papers and are expressed verbally.

Some of the Christians in John's day felt the same way. They felt the gospel was outmoded and needed to be changed and updated, made relevant to the times. Read the first Epistle of John and notice how he underscored the old landmarks: the efficacy of the blood, the judgment, the binding claims of the law, separation from the world, love of the brethren—the same timeless, eternal verities.

“I am not really writing to tell you of any new command, brothers of mine. It is just the old, original command. You may think that the original message is old, and yet as I give it to you again I know that it is always new and always true” (1 John 2:7, 8, Phillips).

How sad it will be for persons who have known and once loved the truth, who were members of God's last-day church, to drop by the wayside, their faith in the Spirit of Prophecy eroded. The Lord's servant speaks of such:

“Then in the time of trouble I heard them cry to God in agony, ‘Why didst thou not show us our wrong, that we might have got right and been ready for this time?’ Then an angel pointed to them and said, ‘My Father taught, but you would not be taught. He spoke through visions, but you disregarded His voice, and He gave you up to your own ways, to be filled with your own doings.’”—*Selected Messages*, book 1, p. 40.

Speaking of the warnings not to “add to” or “take away from” the “words of the prophecy of this book of Revelation,” Ellen White said, “Such are the warnings given to guard men against changing in any manner that which He has revealed or commanded. These solemn denunciations apply to all who by their influence lead men to regard lightly the law of God. . . . All who exalt their own opinions above divine revelation, all who would change the plain meaning of the Scripture to suit their own convenience, or for the sake of conforming to the world, are taking upon themselves a fearful responsibility. The written word, the law of God, will measure the character of every man and condemn all whom this unerring test shall declare wanting.”—*The Great Controversy*, p. 268.

God Appeals to Us

In the light of the times in which we live, when all around us the evidences of our Lord's soon return press in upon us, the voice of our heavenly Father speaks to us: “Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper.”

The great fundamentals of the Advent message are “always new and always true.”

My Best Vacation

By BEV CONDY

THE travel agency was bustling with people hurrying here and there, picking up folders and looking at maps. As I stopped to look at a folder of Switzerland, my favorite vacation place, someone nudged me and asked whether I would take one of his folders. “The vacation I offer is free,” he said, as smilingly he left me with my thoughts.

As I leafed through the many advertisements for food and lodging, I could see the price of a vacation going more and more out of reach. But the slogan “Fly now, pay later” urged me on. After picking my way through many brochures, and getting an attractive package deal from the travel agent, I felt impressed that this trip would be the buy of a lifetime.

Just think, I would be traveling! “World traveler,” my friends would laugh and say, and they would probably throw a big bon voyage party for me before I departed.

All of my savings were going into this one, long-awaited vacation. I had planned well, I thought, as I gave myself an extra verbal pat on the back. I would have to postpone my insurance payments only two months, when financially I would be caught up again.

Sitting in a coffee shop where I had gone to rest my tired feet, I thought of the man with the smiling face who had handed me a folder at the agency. As I relaxed with my shoes off, I sipped a warm drink. It began to rain as I reached into my purse and picked out the folder.

Noting the folder's contents and hearing the falling rain, I was reminded of the rain I used to hear pattering on a stained-glass window of the little church that had been a special part of my young life. There had been many changes in my life since that time. As a busy wife and mother, in recent years I had been running here and there, looking for new things to conquer. Now I wondered, Could I handle what was inside the folder? Would I understand what I read?

As I turned from page to page, I realized that I was being offered a vacation I could afford. No credit cards or movie cameras or added wigs for special effects were needed. No new swimsuits or heat rollers or luggage. All I needed was a new heart and a white robe! The fare for this vacation, which would last forever, was already paid. It was more than I could cope with. Quickly I picked up my things and walked out into the light-falling rain. There was sunshine in my heart as I thanked God for a gift so precious—and free. I could hardly get home fast enough to let my family know of my discovery—the best vacation.

Still God's church of the remnant, despite Satan's hellish attacks.

Still a called-out people—called to be different.

Still to be a separate, peculiar people.

Still a people of the Book—God's Book.

Still a people of prophecy.

Still a people who believe Genesis.

Still a people whose High Priest ministers in the heavenly sanctuary.

Still a people with the gift of prophecy.

Still a people who accept the commandment-keeping Christ as our example.

Still a people who believe the Sabbath as a sign of both Creation and re-creation.

Still a people with standards of modesty and conduct.

Still a people with a message of healthful living.

Still a people with some absolutes.

Still a people who believe in the soon coming of Christ.

We are in the fourth and fifth generation of Adventism—a most critical period for any church. The Spirit of Prophecy has, under God, done much to preserve us as a people.

With so much evidence in our history of the prospering hand of God upon us, shall we not heed the admonition of Scripture? "Cast not away therefore your confidence, which hath great recompence of reward" (Heb. 10:35).

No mere mental assent to these truths will sustain us through the crisis ahead. We must have a deep, unshakable loyalty to "every word that proceedeth out of the mouth of God" (Matt. 4:4) expressed through daily study of and obedience to all the counsels of God. □

Concluded

When You're Young By MIRIAM WOOD

Anita Bryant and Homosexuality

THE CURRENT crusade against homosexuality being waged by Anita Bryant has been very much in the public media. Anita is, as you know, a famous singer and author, but more than that, she is a committed Christian. Her orientation is toward God, family, and church, and though her musical gift has brought her much material prosperity, it has not changed her devotion to spiritual things.

A resident of Florida, she took her public stand against a Dade County ordinance that would have enabled homosexuals to "come out of the closet," to use current terminology for those who practice this deviation secretly, and hold any and every kind of office, public or private. She contended that the Bible condemns homosexuality, that public acceptance of this practice will influence impressionable children, and will further erode the American home, already menaced by pressures on every side.

If the United States were the way it was 50 or 100 years ago, one would expect Miss Bryant to receive nothing but praise and cooperation for her efforts to keep society, if not pure, at least "respectable." But the current philosophy runs di-

rectly contrary to this line of thought, so that she is being made to seem a narrow-minded bigot, one who is determined to deprive homosexuals of their civil rights, one who wishes to create an air of "Victorian prudery." As might be expected, the "gay" community has retaliated with a veritable barrage of hatred, vituperation, and scorn, led primarily in Florida by one Jack Campbell, a homosexual who is the owner of 44 "gay" bathhouses.

Having been asked by several of my young friends how I feel about this whole thing, I've taken the time to read about it and think about it, and I have come to a few general conclusions. First of all, I don't think we can take the position that a homosexual is beyond the love of God. If any sin placed the sinner in this category, the whole glorious plan of Christ's atoning blood would be meaningless. Therefore, I could not use the term *garbage* to describe those unfortunate souls who are caught in this tragic web. On the other hand, a homosexual would have to come to grips with the fact that Christ can help him overcome this abnormality, just as Christ is adequate for all other sins.

Yes, I do believe that homosexuality is a sin, no matter how many psychologists or psychiatrists might disagree. One looks at the Creation story and finds that God placed Adam and Eve in the Garden. He did not place Adam and Bill, or Adam and Mike, or Adam and whoever. He made man and woman as sexual partners, admonishing them to live in sexual harmony and to reproduce after their kind. There is always an orderliness, an understandability, about God's plans. They are not murky, kaleidoscopic, confused, and deviant.

I have to state unequivocally that at this point I cannot understand churches that are composed of "gay" people. This is not to say that a "gay" person might not be a church member, if he were aware of his problem and striving to overcome it, but a whole "church" of homosexuals flaunting their sickness, and declaring it to be the norm, boggles the mind—at least it boggles mine. Unfortunately, in today's climate, abnormality is being declared as good as normality. According to *Time* magazine, June 20, 1977, "Eighteen states have removed felony strictures for all sexual acts between consenting adults." Sodomy statutes elsewhere are seldom enforced. Forty cities and counties have passed liberal

antidiscrimination ordinances, many of them similar to Miami's. The San Francisco school board voted to change its family life curriculum to reflect homosexual life styles.

This vote stunned me. Children in San Francisco will now apparently be taught that homosexual "marriages" are acceptable.

Since the Adventist Church does not exist in a vacuum, I should not be surprised at all if this problem exists among a certain segment. I would beg any young person who knows himself to have this problem to seek immediate help from God. Who wants to live in the tragic half-world of homosexuality when with God's grace he can come out into the sunshine of a full and happy life? Even a cursory reading of appropriate Bible segments will convince an open-minded person as to the validity of God's creative plan. No other option exists.

And so, having thought it over, I really do take my hat off to Anita Bryant. I'm not sure I'd be equally courageous. She's going to be on the receiving end of massive persecution and unpleasantness for many years to come. She probably won't be burned at the stake as was Joan of Arc, but her determination to do what she sees as God's work is bound to disrupt what could have been a very peaceful life.

Pour a glass of fresh nutrition. It's a Loma Linda lunchtime.

Kids and grownups put their bodies through some pretty tough workouts most days.

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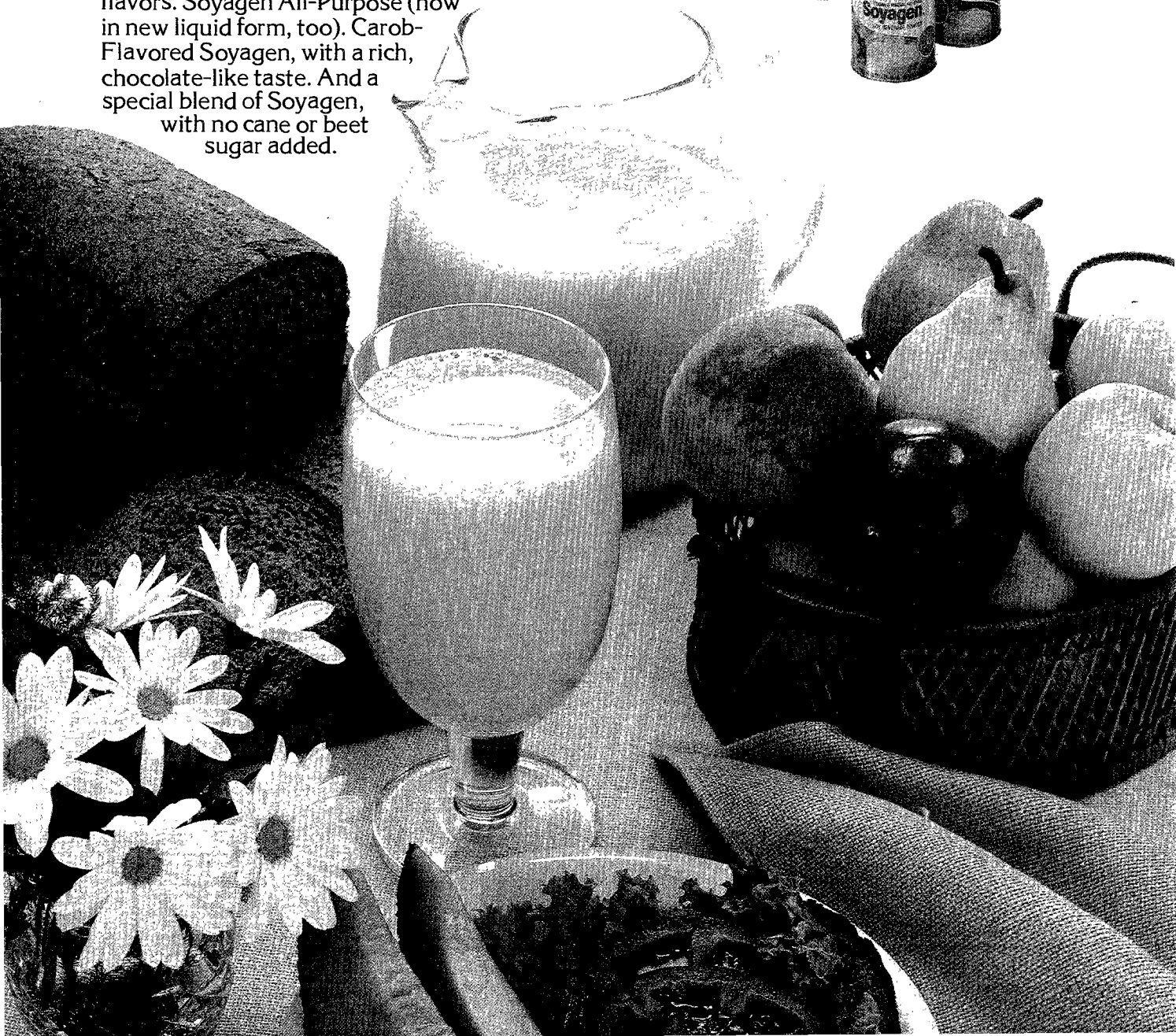
If you're feeling creative, substitute Soyagen All-Purpose for whole dairy milk in recipes for cookies, cake and sauces.

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I Wanted to Be a Minister's Wife

A young woman discovered that
God sometimes answers
in surprising ways.

By MAISIE FOOK

I READ AND REREAD MR. SHIM'S LETTER to me. "I have been doing my best to serve God and to care for orphans and I believe that our God through His providence chose you to help me," he said.

I knew Mr. Shim was doing his best to care for orphans. He had given his whole life to provide food, shelter, and a Christian upbringing to hundreds of parentless children, whereas I had merely found proxy parents for a few. That God had specially chosen me to help had never occurred to me.

"Our God through His providence chose you to help me." Is it possible that this is the "special place designated on earth" where I am to work for God? I wondered. My mind wandered back over the years—years of hope and disappointment, of questioning and bitterness, of frustration and, ultimately, acceptance.

I wanted to be a minister's wife.

This desire began in 1939 or 1940. In my middle teens, I had just attended a series of young people's revival meetings at Brisbane, Australia. E. L. Minchin, the youth leader of the Australasian Division, had for eight nights presented the love of Christ for me. For eight nights we'd sung "You ask me how I know He lives? He lives within my heart."

As a love for Christ grew within my heart, I decided I wanted to serve Him by being a minister's wife.

But I didn't tell anyone. After all, it seemed like an impossible idea. If I had told them, my brothers and sisters would have laughed, and my mother would have said, "You know there are no Chinese Adventist boys—let alone any who want to become ministers. And since you are Chinese, the only thing worse than marrying a non-Chinese would be to marry a non-Adventist when you are an Adventist."

It wasn't said in so many words, but we all knew it—all nine of us—that the only persons we could marry must be Chinese Adventists. Our only hope of marrying was to have Chinese non-Adventists become Chinese Adventists. We knew that happened only on rare occasions. Since I had no intention of suffering a broken heart, I

decided that if and when a Chinese non-Adventist came along I'd tell him right from the start.

Several years later "he" came, and on our third meeting when he showed a continuing interest in holding my hand, I turned and said, "Look, I can't go with you—you're not a Christian."

"Not a Christian!" he exclaimed. "What do you mean? I go to church every Sunday."

Suddenly I realized that "Adventist" and "Christian" were not synonymous terms, and when he calmed down I explained that I was an Adventist and couldn't marry a non-Adventist.

Of course, he could have responded that he hadn't asked me to marry him, that all he wanted to do was hold my hand. But he didn't take offense and asked me to tell him more about what Adventists believe.

I gave him a Sabbath school pamphlet, enrolled him in a Bible correspondence course, and took him to camp meeting. On the final Sabbath he responded to a call to give his heart to God.

At Avondale he was baptized, and in his final year of studying for the ministry I became the wife of this would-be minister.

The next year—as was then the rule applied to all would-be ministers—he became a colporteur. On Sabbaths he preached. He preached at Kellyville, at Mount Colah, at Blacktown, the little churches on the outskirts of Sydney, and on one Sabbath at Woollahra, a large church. I was very proud and very happy. My husband was going to be a minister.

But a year later my 140-pound college graduate had been reduced to a listless, reluctant, 112-pound colporteur. At our relatives' insistence he went to see a doctor. The verdict—physical and mental exhaustion, and a year to fully recover. After two weeks in the sanitarium he picked up his books and tried to start again.

It was useless. He'd go out in the mornings and come back two hours later too tired to do anything but sleep. We had a small son to keep and a house to pay off and we found it impossible to live on the profits of his meager sales. Reluctantly, he asked the conference for leave of absence and took an office job.

And the years went by. Unable to face the thought of canvassing again, we knew he would never become a



Moved by the plight of orphans in war-scarred Asian countries, Mr. and Mrs. Fook formed Asian Aid, a voluntary organization in Australia that finds sponsors for youngsters in Korea and other Far Eastern countries.

Maisie Fook and her husband, Dennis, own and operate a Venetian-blind manufacturing business in Australia.

minister, and I would never become a minister's wife.

The disappointment was long and painful, aggravated by new-found friends who didn't know our history and said, "You should have been in the work—you'd make a wonderful minister."

"Why?" I asked God. "Why? We wanted to work for You."

Semblance of answers came: "God doesn't want everyone to be ministers—there are other jobs that must be done." "Whatever job you are in, you can work for God."

At times I'd be weighed down with my own thoughts of failure. Maybe it was my fault, maybe I wouldn't have been a good minister's wife—I'm critical, exacting, impatient, and bad-tempered. Maybe it's because of me he didn't become a minister.

At times I'd be bitter—was I born merely to wash and cook and clean and make Venetian blinds? (When our younger child began school we started a business.) If God didn't want him to be a minister why did He let him waste four years training?

Then I remember discovering a passage in *Christ's Object Lessons*. It read, "No more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—Page 327.

I took courage. God must have something else for us to do. But how and when do we find it? Another statement from the same book gave the answer: "Wherever we may be, Christ bids us take up the duty that presents itself. . . . Put your mind on what you are doing."—*Ibid.*, pp. 359, 360.

Busy Round of Activity

So I put my mind to trying to teach alternately the Sabbath school kindergarten, the primary, the junior, the earliteen, the youth, and the seniors. Because I felt it was my duty never to refuse to take office when asked, at times I was also alternately superintendent of the children's Sabbath school, superintendent of the senior Sabbath school, JMV leader, and young people's leader.

I almost forgot about that "special place"—that is, until I read Mr. Shim's letter and decided he could be right. I don't think I have ever been more happy than during the past six years, during which I have been helping Asian orphans.

Just think—I am helping Mr. Shim train his 158 orphans to be workers for God—ministers and ministers' wives, or other types of workers.

I receive many letters from sponsors who are highly delighted with our plan. "Thank you for giving us this great happiness," they say, or "I'm so enjoying this that I can't understand why everyone doesn't rush you" or "I've been wanting to sponsor an orphan for a long time, but didn't know I could do it in an Adventist orphanage. Thank you for helping me" or "Dear Mrs. Fook, Many thanks for your letter and the photo of this little girl (or should I say my little girl?). Yes, I do like her very much. Truly, I am very thrilled. If I through my small effort can give this little girl the idea that, after all, somewhere in Australia she does have a daddy, that will be great!"

Thirty-two years ago I wanted to be a minister's wife. I didn't know then that there would be so many orphans, but God did. □

For the Younger Set

Sparrows

By BARBARA HUFF

KYLE WAS helping his father build a bird feeder. Dad had cut regular roof shingles into small pieces to make tiny shingles and had nailed them on the roof of the feeder. Now it was ready for Kyle to paint. They would hang it up when the paint was dry.

Mother had chosen a spot for the feeder in the mulberry trees just outside the kitchen window. "We can watch the birds eat while we eat our meals," she said.

But after the feeder was up, it didn't take long for Mr. Red Squirrel to find it and to stuff himself with the sunflower seeds he found there. Although Kyle found it was fun to watch the squirrel eat, he was disappointed because he had built the feeder for birds, not for squirrels.



After the feeder was built and put up, it didn't take long for Mr. Red Squirrel to find it and to stuff himself with the sunflower seeds he found there.

Finally some sparrows came to eat at the feeder. "Oh, well," Kyle sighed, "I guess sparrows are better than no birds at all—they have to eat too."

Keeping the feeder faithfully filled with seeds, Kyle kept hoping that some pretty bird would come to dine. After the feeder had been up for a week, mother found Kyle sitting at the kitchen table, dejectedly looking out the window.

"What's wrong, son?" she asked.

"Oh, Mom, all we ever get at the feeder are sparrows. They're no fun!"

"I think I know how you feel, dear, because at first I felt the same way. Then I thought of something."

"What's that, Mom?"

"Well, sparrows are special birds. Jesus talked about them, you know."

"He did?"

"Yes, He said that not one fell to the ground without His Father's knowing about it and He said that we were of much more value than many sparrows. So, when I see sparrows I think of how much God cares for me."

"I never thought of that," Kyle said.

"Of course, I love to see all the brightly colored birds, but the sparrows make me think of all the people in the world and of how Jesus loves each one. We can't all be cardinals or bluebirds. It's the common people—the sparrows—that make up most of the world, and God loves us all!"

After lunch Kyle asked his mother, "Do you care whether I ride my bike down to the library?"

"No, son, that will be fine."

"I thought I might find a book on bird feeders," he continued. "I'd like to find out how to attract different kinds of birds. I want to build a new feeder." Then he smiled. "I'll leave the other one right where it is—for the sparrows."

God's Great Mercy

There is no limit to God's mercy, no matter how one tries to measure it.

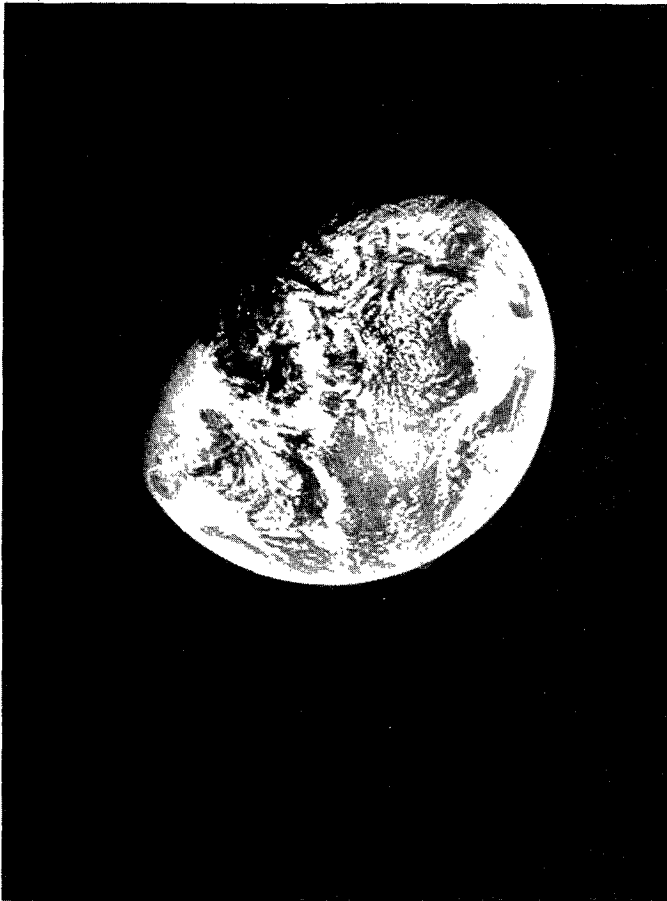
By PHILIP S. CHEN

IN DESCRIBING GOD'S GREAT mercy, David used the following expressions, which are familiar to most readers:

"For as the heaven is high above the earth, so great is his mercy toward them that fear him.

"As far as the east is from the west, so far hath he removed our transgressions from us" (Ps. 103:11, 12).

Philip S. Chen, Ph.D., formerly professor of chemistry at Atlantic Union College, South Lancaster, Massachusetts, now lives in Camarillo, California.



As the astronauts, from the vicinity of the moon, looked back across a distance of some 230,000 miles to the earth they had left behind, they could not even tell it was inhabited. Having traversed the distance, they had a concept as no one else could of the "height" of the closest of the heavenly bodies. Even at their distance, the psalmist's figure would be powerful in its application: "For as the heaven is high above the earth, so great is his mercy toward them that fear him" (Ps. 103:11).

Our present-day scientific knowledge gives new dimension to these words.

First, let us see how far heaven is above the earth. In Biblical times people's concept of distance was comparatively small. A day's journey was measured by distance walked, not driven or flown. As the science of astronomy pushed the frontiers ever deeper into space it was soon discovered that even such terms as "billions and billions of miles" were inadequate to describe the distances separating the heavenly bodies. A more useful way of expressing celestial distances is the light-year, the distance covered in one year by light traveling at the tremendous speed of 186,000 miles per second.

Until a few years ago the universe was considered finite, and its size 5 to 6 billion light-years in expanse. Part of this position was based on Einstein's spherical universe theory, which he postulated from his general theory of relativity. According to him, the universe was like a sphere and was closed and finite. A space traveler moving in the same direction in this kind of universe would eventually come back to the starting point, just as a person traveling in a circle on the earth would eventually arrive at the same spot from which he started his journey.

Einstein's model of a closed, finite universe, temporarily satisfactory, was invalidated by an important discovery. In 1929, Dr. Edwin P. Hubble, of Mount Wilson Observatory, discovered that all other galaxies were retreating from ours (the Milky Way) and were retreating from one another, indicating that our universe is in a state of rapid expansion in all directions.

Great Confirmation

The greatest confirmation of this so-called "expanding universe" theory came from the British radio astronomer Sir Martin Ryle, the 1974 winner of the Nobel prize in physics for his accomplishments in the field of radio astronomy. He found that colliding galaxies get more crowded in space as they get farther away. For instance, the density of the stars in the colliding galaxies in Cygnus, 300 million light-years away from us, was found to be at least three times higher than it should have been. Since light takes one year of time to cover one light-year of distance, galaxies 300 million light-years away from the earth are viewed as they were 300 million years ago. Their higher density means that 300 million years ago they were closer together and had not had the time to spread out as thinly as they are at present. Therefore, according to this theory there is no limit to the heaven above the earth. And so, "God's love is as immeasurable as the infinite distance between heaven and earth."—*The Seventh-day Adventist Bible Commentary*, vol. 3, p. 861.

The words, "As far as the east is from the west, so far hath he removed our transgressions from us," are of equal significance from the scientific viewpoint.

We all know north ends at the North Pole and south ends at the South Pole. A person traveling continuously

northward will eventually reach the North Pole. Then, if he continues in the same direction, he will be traveling southward. Likewise, a person traveling southward will eventually reach the South Pole, and if he continues without changing direction, he will be traveling northward. But this change of direction is not so in the case of one traveling either eastward or westward. If he travels eastward he will always travel eastward, no matter how many times he goes around the globe. The reason is simple: there is no east pole or west pole, because the earth always rotates on its north-south axis from west to east. Thus the sun appears to rise in the east and set in the west.

In David's time, the then-known world was small, and no one had circumnavigated the globe. Therefore, no one

could have known it possible to continue in an easterly direction without coming to an end. (As late as the time of Christopher Columbus, many thought the world to be flat.) With this in mind, it seems reasonable that David should have said, "As far as the north is from the south, so far hath he removed our transgressions from us." How much more limited God's mercy would have seemed according to such an expression. But the Creator, who created the earth, knew it too well to permit David to commit such an error. Instead, he said, "As far as the east is from the west, so far hath he removed our transgressions from us."

There is no limit to God's mercy, no matter how one tries to measure it, whether from the earth to the heaven above, or from the east to the west! □

Bible Questions Answered By DON F. NEUFELD

What is the Adventist teaching on the Trinity? I have always seen the Trinity as three persons in the Godhead. I have never thought of God the Father or the Holy Spirit as having a material or physical body. Nor do I think the Son had a material body until He became man. As I understand it, He now has a material body. Is this in harmony with Adventist teaching?

The church's statement on the Trinity in its summary of fundamental beliefs is brief. It says, "The Godhead, or Trinity, consists of the Eternal Father, a personal, spiritual Being, omnipotent, omnipresent, omniscient, infinite in wisdom and love; the Lord Jesus Christ, the Son of the Eternal Father, through whom all things were created and through whom the salvation of the redeemed hosts will be accomplished; the Holy Spirit, the third person of the Godhead, the great regenerating power in the work of redemption. (Matt. 28:19; Isa. 44:6; 48:13; Matt. 12:32; 2 Cor. 13:14; Rev. 1:8, 11.)"—*Seventh-day Adventist Church Manual*, p. 32.

Worthy of note is the fact that this statement makes no comment on whether the members of the Godhead have physical or material bodies. Adventists have been reticent to speculate as to this aspect of God's nature. Speaking of Him, they emphasize His attributes, such as personality, self-ex-

istence, transcendence, immutability, omniscience, omnipresence, omnipotence, holiness, and love. It is true that in the Bible, God is represented as having ears (Ps. 17:6), nostrils (2 Sam. 22:9), a mouth (Deut. 8:3), a hand (Zech. 2:9), feet (Ps. 18:9), but these are usually considered as being anthropomorphisms, that is, expressions attributing to God human characteristics. They are attempts, it is claimed, to help human beings understand God, who is much above them.

Concerning the nature of God, Ellen White declares, "Those things which are revealed belong unto us and to our children for ever; but 'the secret things belong unto the Lord our God.' Deuteronomy 29:29. The revelation of Himself that God has given in His word is for our study. This we may seek to understand. But beyond this we are not to penetrate. The highest intellect may tax itself until it is wearied out in conjectures regarding the nature of God; but the effort will be fruitless. This problem has not been given us to solve. No human mind can comprehend God. Let not finite man attempt to interpret Him. Let none indulge in speculation regarding His nature. Here silence is eloquence. The Omniscient One is above discussion."—*Testimonies*, vol. 8, p. 279.

The term *Godhead* is often misunderstood. It has nothing to do with God's

being at the head of the affairs in the universe. It means "Godhood," that is, the state of being God. "Deity" is an appropriate synonym. The term occurs three times in the Bible, once (Acts 17:29) the translation of the Greek *to theion*, "that which is divine" or "deity," once (Rom. 1:20) the translation of *theiotēs*, meaning "divinity" or "deity," and once (Col. 2:9) the translation of *theotēs*, with essentially the same meaning.

The term *Trinity* does not appear in the Bible. *Trinity* is a theological term and is variously interpreted and defined. With some interpretations Seventh-day Adventists do not agree. Therefore, if the term is used, it should be carefully defined so that people will not attribute to Adventists some of the faulty notions taught under this heading. It may be better to avoid the term and use instead the Biblical term *Godhead* or *Deity*.

Since the questioner asks about the Adventist position on the Trinity, it might be well to point out that in the early days of the church there was no fixed position on the Trinity. Members of the embryo church came from various denominations. Though the group was united on the great fundamental truths—the soon-coming Advent, the sanctuary in heaven, and unconsciousness in the in-

termediate state—in other doctrines they brought with them the views of the churches to which they had belonged. For example, Joseph Bates and James White had been members of the "Christian Connection," who at that time held a form of the Arian belief concerning Christ's nature. Though not denying that Christ is divine, they believed that in the remote past He had a beginning. They based this view on the Father-and-Son concept. Uriah Smith too for a time held that Christ was a created being. But gradually the church shifted to its present position, namely that Christ is coeternal with the Father. Avoiding the Christological controversies, Ellen White steered a clear course, declaring as early as 1869 that Christ is equal with God.

Likewise, on the nature of the Holy Spirit, there were those who held that the Holy Spirit was a "force" or an "influence." At one time Uriah Smith defined the Holy Spirit as "a mysterious influence emanating from the Father and the Son, their representative and the medium of their power."—*The Biblical Institute*, 1878, p. 184. In this area also the church eventually attained unity, declaring the Holy Spirit to be a person and a member of the Deity. Ellen White referred to Him as "the Third Person of the Godhead" (*The Desire of Ages*, p. 671).

"As the Marriage Goes, So Goes the Family"

By L. FRANCES PRIDE

THE 5-YEAR-OLD ran around my office, dismantling everything within reach. The 2-year-old clung, whimpering, to her mother's skirt. The parents paid little attention to the children, except to fling an occasional profane epithet at the boy or to push the clinging baby to the floor. They were busy screaming at each other and blaming each other for all the major and minor miseries in their lives, from physical abuse to getting fireplace ashes on the rug.

I sat back in my chair and watched this family. This was the third time they had come for counseling. I now saw that they had not come to find ways to resolve their long-standing conflicts; they were bent on getting me to take sides, to get the other spouse labeled as the one at fault in their problems. Most of all, in the view of each of them my job as counselor was to convince the other partner to agree to change. Neither one was willing to accept responsibility for what was happening to their family, and to work individually and together to change it.

"As the marriage goes, so goes the family." This is not a cliché, it is a statement commonly made by professionals who believe that what a family is like is determined largely by the relationship that exists between the mother and father.¹

If this is true, then the first step in producing a healthy, productive family is to develop a positive relationship between the parents. In such a family, mother and dad are not just lovers and partners in running a home, they are friends with an honest liking for each other. They have respect and concern for the needs, likes, dislikes, faults, and strengths of the other. Such parents make their top priority a relationship with God, for they believe that as their love for Him increases, their love and respect for each other will strengthen.²

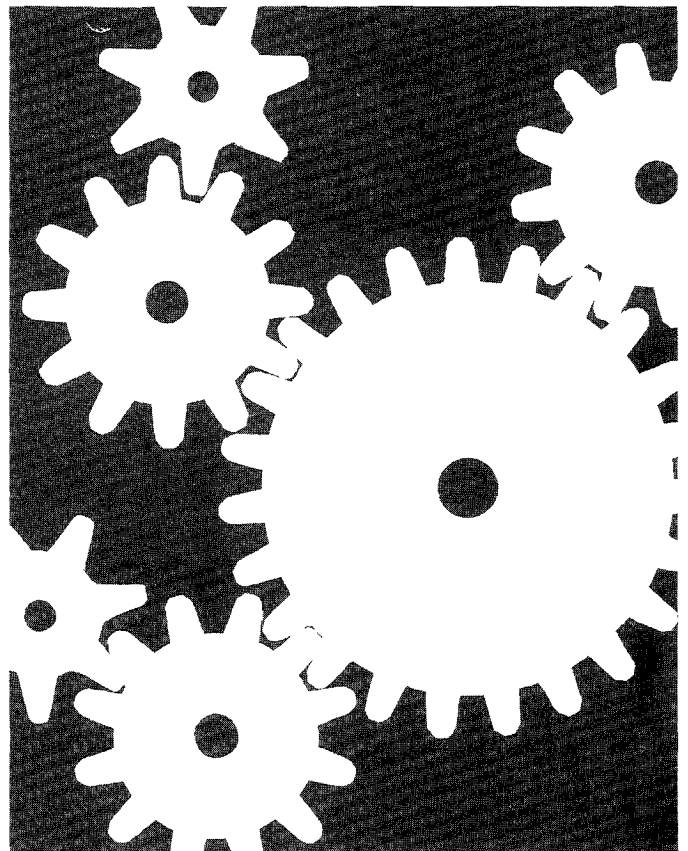
There must be love and respect manifested by parents for each other "if they would see these qualities developed in their children."³ Parents with this kind of base for their marriage have a fairly firm assurance of happy, effective interaction with their children. The kind of relationship a child has with his parents vitally affects the kind of marriage he or she will eventually make.

A well-functioning family is a cohesive unit that places emphasis on developing individual family members. This sounds paradoxical because there is a popular notion that family closeness and personal individuality are at opposite ends of the pole. Actually, there are two kinds of

close relationships: intimate relationships that allow for personal individuality, and relationships where one's every idea, value, activity, and wish must be in complete harmony with those of the other person.

It has been shown that real cohesiveness in a family is not possible with the second kind of relationship. In fact, this kind of closeness serves to drive family members apart.

Different family members express their individuality by defining, stating, and openly living a set of ideas, positions on family issues, and values that are firmly based on their own experiences with God and their fellow men. They do not find it necessary to be locked into the



A family may be compared
to a unit with a number
of moving, changing parts.

L. Frances Pride, Ph.D., is professor and associate dean, School of Nursing, Loma Linda University. She is director of the Master's degree program in nursing. She is also a licensed marriage and family counselor.

family bloodstream in order to survive. They have an easy give-and-take relationship within the family. They prize their ability to be responsible for their own lives and actions. They deeply love and respect other family members and encourage the same kind of differentiation in them. Their closeness to fellow family members can be genuine rather than generated by anxiety and need for acceptance. This is not always an easy position to take in one's family, because it is usually easier to believe what you're *supposed* to believe than to believe what you really believe.

Is this point of view about family health compatible with counsel given to Seventh-day Adventists? Yes. Ellen G. White wrote to husbands and wives: "While you are to blend as one, neither of you is to lose his or her individuality in the other. God is the owner of your individuality."⁴

Regarding the individuality of children, Mrs. White cautioned that those who make efforts to merge the individuality of children in themselves, "and to be mind, will, and conscience for them, assume fearful responsibilities."⁵ She further stated that those who weaken or destroy the individuality of another "assume a responsibility that can result only in evil."⁶ Somehow, parents must find a way to free the individuality of their children while teaching and nurturing them in their early years. Eventually a child's ideas must be his own.

Work Together on Mutual Concerns

A healthy, well-differentiated family works together on its mutual concerns. The members develop agreement on rights and duties, and on division of labor to keep the family functioning. They develop their own set of rules for communicating, for discipline, for decision-making. Such rules are evolved by the whole family. The parents have a set of values and a way of teaching these to the children. Parents are responsible for seeing that these family rules and values are used properly by all family members, including themselves. They should exercise proper authority, but in a spirit of humility, kindness, and gentleness. They work in unison to care for their family.

Open communication is essential to a productive, satisfying family life. Communication is the process people use to tell others what they think and feel, what they need and expect from—and are willing to give to—others. Family members often assume mistakenly that those close to them know what they think, feel, and need. Misunderstandings result. To avoid this, it is essential that they say what they are experiencing and that they share their upsets, as well as their good times.

What really counts in communication is not what we mean to say, but what the other person thinks he hears us say. Rather than damage relationships by misunderstandings, is it not better to say, "This is what I heard (or felt). Is that what you meant?" or "You look upset. What did you hear me say?" or "What are you feeling right now?" This kind of checking on one's communication is vital to relationships with both adults and children in a family. Good family communications should show in family responses that are characterized by warmth, affection, empathy, humor, and optimism.

We are admonished to express love,⁷ to express tender caring for one another,⁸ and to sacredly regard one another's feelings.⁹ "Love cannot long exist without

expression" and must be communicated in both words and deeds. We are to "give love rather than exact it."¹⁰

Family members sometimes see a need for a change within the family in order to make living together more comfortable and productive. A common mistake in such instances is for a person in the family to be identified as responsible for the problem(s), with the resulting expectation that the person so identified must change. Family members then rally around to pressure that person to change and thus solve the family problem. Such blame-placing is a commonly seen family activity. Its purpose is to make self feel less guilty. However, it does not bring about any healthy, lasting change in a family.

How to Effect Changes

For real change to occur in families, a different view of family problems is necessary. A family may be compared to a unit with a number of moving, changing parts. For healthy functioning, these parts (individual family members) work together closely, but each retains its unique characteristics and does its unique job. If any part or family member experiences a problem or changes for any reason, all other members of the unit feel the change and must change themselves in order to maintain balance in the family.

From this view it should be clear that no family problem may be considered to be the responsibility of only one person. Every member has a part in the problem and must take a share in solving it. It should also be seen that one family member cannot change another. No one can change anyone but himself or herself.

In this view of the family, as one unit or system, a change in any one member will bring about change in the total system. Family members who prize their own individuality will respect the individuality and autonomy of others, will take responsibility for their own behavior, will closely examine their part in any family problem, and initiate necessary changes in self without pressuring others to change. This is the ideal way to solve family problems.

And what about the family that came to my office? Neither of the parents was able to take the first step, to say, "Maybe I had a part in this problem." Neither was able to accept communications of hurt, pain, or misunderstanding by the other. Neither could allow the other the privilege of a set of personal values, likes, or needs. Neither could see that he was partially responsible for the impasse. So, they discontinued counseling, the marriage ended, and the children went into foster homes. Once more was proved the truth of the saying "As the marriage goes, so goes the family."

But the tragedy was unnecessary. It might have been avoided if the parents had been willing to see their relationship to the problem, and then make the necessary changes. Many parents are developing "healthy" families by improving the health of their marriage. □

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- ² *The Adventist Home*, p. 106.
- ³ *Ibid.*, p. 216.
- ⁴ *Messages to Young People*, p. 451.
- ⁵ *Fundamentals of Christian Education*, p. 18.
- ⁶ *Education*, p. 288.
- ⁷ *The Adventist Home*, p. 198.
- ⁸ *Welfare Ministry*, p. 299.
- ⁹ *The Adventist Home*, p. 427.
- ¹⁰ *Ibid.*, p. 107.

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The Sabbath—A New Significance

In his book *The Sabbath*, the late Abraham Joshua Heschel, widely respected Jewish theologian and philosopher, speaks of the Sabbath with great affection. Expressing the thoughts of various rabbis through the centuries, he speaks of the Sabbath as a bride, a queen, a most welcome weekly guest. With insight born of experience, he extols the mental, spiritual, and physical benefits derived from keeping the Sabbath.

These concepts are similar in tone to those expressed by Ellen White: "All heaven was represented to me as beholding and watching upon the Sabbath those who acknowledge the claims of the fourth commandment and are observing the Sabbath. Angels were marking their interest in, and high regard for, this divine institution. Those who sanctified the Lord God in their hearts by a strictly devotional frame of mind, and who sought to improve the sacred hours in keeping the Sabbath to the best of their ability, and to honor God by calling the Sabbath a delight—these the angels were specially blessing with light and health, and special strength was given them."—*Testimonies*, vol. 2, pp. 704, 705.

Truly the Sabbath is a day of joy and celebration. We are glad when the secular activities of the week are over and we can refresh our spirits with worship, praise, and fellowship. The Sabbath hours are precious. How could we ever do without the benefits of God's holy day? It was in kindness and love that God prohibited secular activities on the Sabbath (see Isa. 58:13). If He had not done so, many of us would work the entire week.

Abraham Heschel describes the Sabbath also in philosophical terms, such as the sanctity and eternity of time, the silence of abstinence from things, our exodus from tension, our liberation from social conditions, and a taste of timelessness. With some of these designations we can agree, but with others we take exception. For instance, some of the things he says seem almost to attribute a redeeming quality to the observance of the Sabbath. In other words, adoring the Sabbath itself instead of the God of the Sabbath could lead many mistakenly to look to Sabbathkeeping as a wellspring of eternal life. Such possible consequences of Heschel's ideas Seventh-day Adventists cannot agree with; they are not Biblical and they give people a euphoria of false security. Keeping the Sabbath must bring us in touch with Jesus.

The Sabbath Since 1844

There are dimensions of the Sabbath and motivations for its observance that Abraham Heschel as a Jew cannot possibly appreciate. (1) As Christians we accept Jesus Christ as our personal Saviour from sin. To us He is the Messiah. He is the Lamb of God, who, takes away the sin of the world (John 1:29). To His followers Jesus said, "If ye love me, keep my commandments" (John 14:15).

Only those who have experienced the joy of salvation can be motivated to obey as Paul was when he said, "For the love of Christ constraineth us" (2 Cor. 5:14). This is an aspect of celebration and praise that only born-again Christians can express. Holier concepts of the Sabbath may stimulate the intellect and warm the heart, but they cannot initiate songs of salvation.

(2) As Seventh-day Adventists we know also that since 1844 the Sabbath has acquired additional significance. There have always been Christians, though few, who have kept the seventh-day Sabbath (see *The Great Controversy*, pp. 62, 577, 578; *SDA Encyclopedia*, pp. 1113-1116). In fact, it was a Seventh Day Baptist who brought the Sabbath truth to the Advent people (see *SDA Encyclopedia*, p. 1116). The keeping of the seventh-day Sabbath is not so unusual, but the observance of the Sabbath in the context of 1844 certainly is. Seventh-day Adventists keep the Sabbath for more than historical, commemorative, or moral reasons. There is a Biblical aspect of Sabbathkeeping in the light of the cleansing of the heavenly sanctuary and the three angels' messages that is significantly new and different (see Rev. 14:6-12; *The Great Controversy*, pp. 479-491, 582-592).

Repeatedly Ellen White was shown the importance of the Sabbath in the light of last-day events. She saw the temple of God in heaven and the ark with the Ten Commandments. A halo of light encircled the fourth commandment to indicate its importance (*Early Writings*, pp. 32, 33). She saw that the Sabbath could not be a test until Jesus had entered the Most Holy Place (*ibid.*, pp. 42, 43).

The fourth commandment is one of the focuses of the judgment-hour message. Ellen White says, "If the light of truth has been presented to you, revealing the Sabbath of the fourth commandment, and showing that there is no foundation in the Word of God for Sunday observance, and yet you still cling to the false sabbath, refusing to keep holy the Sabbath which God calls 'my holy day,' you receive the mark of the beast. When does this take place? When you obey the decree that commands you to cease from labor on Sunday and worship God, while you know that there is not a word in the Bible showing Sunday to be other than a common working day, you consent to receive the mark of the beast, and refuse the seal of God."—*Evangelism*, p. 235.

Seventh-day Adventists have been appointed by God to preach the "everlasting gospel," including the eschatological significance of the Sabbath. We believe the end of all things is at hand and that the Sabbath will soon become the decisive point of loyalty to God for all people everywhere (Rev. 13:11-18). There is a finality about the Sabbath truth that people of previous generations have not experienced. As Seventh-day Adventists, we need to be especially careful lest we chronically neglect to observe the sacred hours of God's holy day properly; we must never make obedience to God a matter of convenience. As the Sabbath truth becomes global, the line of demarcation will be drawn between those who love God and those who do not.

J. J. B.

LLU School of Dentistry Conducts Outreach Program

By RICHARD W. WEISMEYER

THE LOMA LINDA University School of Dentistry, whose motto is that of the university at large, "To Make Man Whole," recently completed another successful summer of mission outreach. Such programs, conducted every summer, involve up to 100 students and faculty members each year.

Included are the international summer outreach programs, the continuing education program, the community mobile dental clinic, the Monument Valley Dental Clinic, preventive dentistry training for school children, and the dental hygiene students' yearly Adventist Service Corps volunteers sponsored by the school and its alumni association.

According to Judson Klooster, dean of the School of Dentistry, "The opportunities which these mission-outreach programs present are often limitless. The students and faculty are able to experience daily challenges involving their dental and religious training. Through a close bond of professional teamwork, the Adventist message, which permeates the educational training gained at Loma Linda University, is shared throughout various corners of the world. Thus, graduates are produced who not only will display the highest form of technical excellence but also will act as representatives of the Seventh-day Adventist Church."

The school began its first international outreach program in the late 1950's, only a few years after the first graduates established themselves in practice throughout the United States.

Traveling to southern Mexico then, as they do now, the dental students recognized the

need to share their acquired skills with the world community.

Members of the Department of Preventive and Community Dentistry state that the purpose of the summer mission program is to create an awareness in the student's mind of the need for the basic dental skills in cultures of developing countries. The student is then able to recognize his professional responsibility to those less fortunate, to enjoy the satisfaction of sharing himself with the "have-not population," and to develop his skills.

In recent years, the international program has spread to several islands in the Caribbean and the Central American countries of Honduras and Nicaragua.

Each student who participates in the summer mission program pays half the cost of his round-trip air fare; the school pays for the other half and for all his in-country expenses, using funds donated

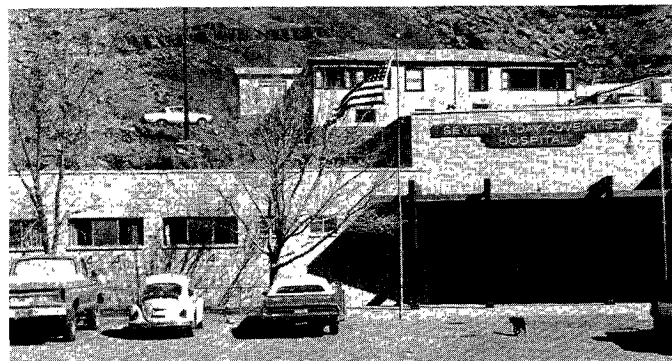
by alumni and matched with funds from the school's budget.

As an outgrowth of this summer program, the School of Dentistry is setting up a permanent satellite clinic at Colegio Linda Vista in Chiapas, Mexico. This clinic will be a three-chair dental unit through which dental students and faculty will rotate.

Perhaps one of the best-known missions in North America is the Monument Valley Mission Hospital, ministering to a large portion of the country's Navajo Indian population in Arizona and Utah. Under the direction of former School of Dentistry

dean, Charles T. Smith, this project expanded toward its present impressive ten-chair clinic, serviced on a voluntary basis by Loma Linda dental students and two full-time School of Dentistry faculty members.

Three to five students work at the clinic on a four- to six-week basis throughout the school year. During each clerkship, the students work at the main clinic at Monument Valley, as well as at satellite clinics at Navajo Mountain and Montezuma Creek. They also visit outlying areas via the mission's plane. Dental service is provided to the Navajo Indians as well as to



A ten-chair dental clinic at Monument Valley Mission Hospital in Utah is serviced by LLU dental students and two full-time faculty members.



A dental student sees a patient during a mission trip to Honduras.



At Loma Linda's mobile dental clinic at Juvenile Hall in San Bernardino, a dental hygienist tells a patient how to take care of his teeth.

Richard W. Weismeyer is university relations director at Loma Linda University, Loma Linda, California.

the white population in the four-corners area of Utah.

Typical of dental students who spend time at Monument Valley is senior dental student, James Libby, of Dillingham, Alaska. Mr. Libby elected to go to Monument Valley because of the reports of mission possibilities that he heard from his friends who had gained clinical experience at the mission station.

"At Monument Valley," says Mr. Libby, "we are theoretically on our own. We take on a lot more patient responsibility than we do at Loma Linda."

Students with families are encouraged to take them along to Monument Valley so that the entire family can experience a mission-type situation. One residence, maintained by the school, houses all students, single and married, along with their families, in completely equipped apartments.

Serving the area immediately surrounding Loma Linda is the school's three-chair mobile clinic, housed in a truck and trailer. Currently situated at San Bernardino's Juvenile Hall, the present program requires three dental students, each utilizing a separate operatory. It is hoped that the school will be able to add student dental hygienists who will offer oral hygiene instruction to the program.

Experience in health education field work is now required of students in the School of Dentistry. Seventy students are involved in a class called "Health Behavior Change," which includes ten hours of field work.

Under the supervision of John M. Reeves, director of the Division of Educational Resources for the School of Dentistry, the new program gives students an opportunity to work with 14 church and community agencies, enabling them to broaden their perspective of health delivery.

The students cooperate with Joyce Lim and her health education staff at Loma Linda University Medical Center in a number of existing programs and also develop their own programs in areas that have none. Programs operated by

the junior dental students include vegetarian cooking schools, seminars on sugar control in the diet, stop-smoking clinics, family and personal health seminars, and oral-hygiene instruction for public schools and convalescent homes.

Also involved in outreach to the local community are senior dental-hygiene students, who regularly visit approximately 30 schools in the vicinity, teaching the students basics of good dental hygiene.

"A basic, yet unique quality of Loma Linda's School of Dentistry is its promotion of an education which reaches beyond the limits of technical training," says Dr. Klooster. "Not only do we emphasize professional excellence in each clinical area, we also strive for the same quality of commitment to Christian growth and ethics."

NEW YORK

Breakthrough in Health Evangelism

Approximately 7,000 people a month are being screened by three Seventh-day Adventist hypertension-screening vans, operated in New York City by the Greater New York inner city-community service department. More than 1,000 persons a month are requesting Bible studies. Requests for studies are pouring in in such numbers that a separate Bible correspondence school has been established.

A pilot program of free hypertension testing began in 1975, with one mobile unit.



John Lyons, in the van for the filming of a 30-second public-service television commercial, is a free-lance journalist and newscaster who donated his services for the film now being broadcast on New York TV.

Today three units are operating in New York City.

Because this service is free, television stations are giving us free public-service spots.

A 30-second spot, produced locally, shows the inside of the van, where a nurse is taking a man's blood pressure. Later the screen shows the back of the van, the name "Adventist Community Services," and two telephone numbers. These numbers remain on the screen for seven seconds, as the van is seen slowly driving out of sight.

Every Manhattan television station approached about running this spot agreed to do so. Commercial channels 2, 4, 5, 7, 9, and 11 are currently broadcasting these spots.

The results have been nothing short of remarkable. The two telephone answering machines are kept busy day and night by people requesting in-

formation. Sanyo recording machines, activated by a telephone call, give the day-by-day locations for an entire week for every van. In addition, time is given for the caller to express himself as to where he would like the van to be located, or to ask questions about Adventist services.

Radio stations in New York City are also broadcasting, on a daily basis, announcements about the Seventh-day Adventist screening program. Newspapers, too, are cooperating. The New York *Daily News*, the largest paper in North America (more than 2 million circulation daily), has already published three releases about our van work, two with photos.

In addition, we are receiving invitations to testify to our faith. WABC-TV, channel 7, has devoted one-half hour to the beliefs and work of Sev-



The Greater New York Conference owns five Community Service vans. The three in the foreground are hypertension-screening vans, and the two in the background are used to take clothing to victims of fires in New York City.

enth-day Adventists on "Accent on Seventh-day Adventists." This program was aired for the second time on Sunday, August 21, at 9:30 A.M., on channel 7. A 30-minute interview program on WOR-TV, channel 9, featuring a discussion of Adventist and Jewish Sabbath observance, moderated by the head of the New York State Human Rights Commission, was broadcast twice.

Because of the screening program, one radio interview sponsored by the New York Council of Churches on WNBC-AM will be devoted to the work of Seventh-day Adventists. Other news programs and interviews are being prepared.

WNEW-FM (the largest FM station in New York) offered to open up a one-half-hour weekly time slot for an Adventist broadcast. A pilot tape was submitted for consideration and has been accepted. We will be on the air weekly without cost.

More and more New Yorkers are learning of the Seventh-day Adventist Church as the TV and radio spots go on day after day and week after week. It is common now for onlookers on the sidewalk to exclaim as the truck passes by, "Oh, yes, we know you. We saw you on television, or heard about you on the radio. You've been in our neighborhood."

People are attending church, being baptized, and continuing to search for God's plan for their lives. It would seem that God's Spirit is being poured out on New York City as we approach the hour of His coming.

New York City and its surrounding metropolitan area has been difficult to penetrate. After approximately 100 years of organized work by our church, well over 90 percent of the people of New York City have never heard of Seventh-day Adventists, much less the judgment-hour message. But God is using simple means to accomplish great results.

MERLIN KRETSCHMAR
Lay Activities Director
Greater New York
Conference

AUSTRALASIAN DIVISION

1,000 Medical Books Are Sold in One Week

In 12 weeks 1,000 medical books were sold in the Fiji Mission, and another 3,000 are on order—something unheard-of in this part of the world.

These high book sales are indicative of the rapid changes taking place in the Australasian Division as the literature ministry receives additional emphasis.

The Papua New Guinea, Central, and Western Pacific union missions are quickly developing a strong literature evangelist program.

F. Y. Cometa, former publishing leader in the Central Philippine Union Mission, is leading out in Papua New Guinea. He has about 20 full-time and part-time men working in four of the ten missions of his union. The other six missions will soon begin a similar program.

Solomon Islanders are now seeing literature evangelists moving from door to door. One full-time leader soon will be needed to coordinate the work of these literature evangelists for three Solomon Island missions.

The New Hebrides Mission is bilingual—French and English. It has begun a literature ministry program and is doing well.

New Caledonia and French Polynesia missions are both French-speaking territories. Both have accepted the challenge of the literature work.

Samoa has a Samoan literature evangelist on loan from New Zealand, who is going from door to door in Western and American Samoa. As he meets the people he finds no sales resistance. Other Samoan church members are being trained and soon will be assisting him.

The Cook Islands Mission has one young man who also was trained in New Zealand. He is successfully working among the 20,000 people of the islands.

Tonga has four literature evangelists in the field, and Niue, with a population of 3,000, has one. While making a stopover at the Niue airport, I met a part-time literature evangelist. Her message was, "Please send more books."

J. T. KNOPPER
Publishing Department
Director
Australasian Division

GREECE

Five Years, Four Graduates

Athens International Academy recently completed its fifth year of successful operation. It began with 12 students, and that number has now grown to 20.

Greece is a land in which the Adventist message has made very slow progress. Considering the fact that there are about 250 church members in the entire country, an academy of 20 students is encouraging. Also, since there is no real possibility of church growth in Greece without church schools, the mere existence of an academy is significant.

The student body of AIA is made up almost entirely of girls; there are only three boys. Women and girls played a large role in the Christian church at the time of the apostle Paul, as exemplified by Lydia of Thyatira and Damaris of Athens. The same is proving true today in the development of Athens International Academy.

There have been four graduates of AIA since its opening in 1972: one is studying at Loma Linda University, one is at Pacific Union College, and two are extension students with Columbia Union College.

A large factor in the development of AIA has been the help of student missionaries from the beginning of its existence. Staff and students, thankful for five successful years, look to the future with hope and confidence.

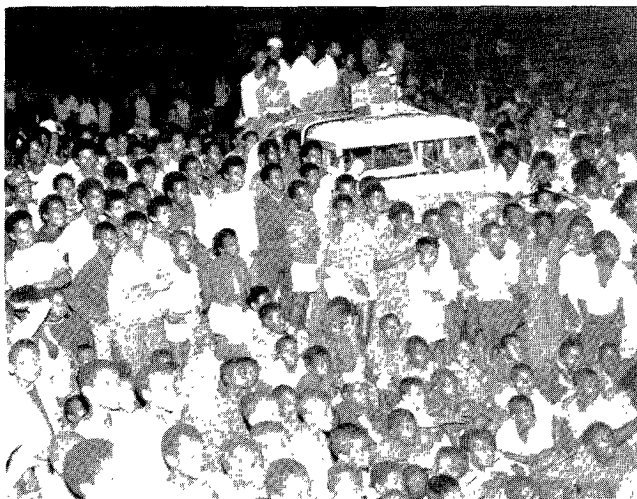
NICK GERMANIS
Principal
Athens International
Academy



WISCONSIN CONFERENCE HOLDS OPEN HOUSE FOR NEW OFFICE

The new Wisconsin Conference headquarters building in Madison, Wisconsin, was officially opened May 15. Robert L. Dale, conference president, reported an "excellent and enthusiastic response" on the part of the dozens of neighbors and friends who visited. Open-house activities featured a vegetarian meal and a lecture on archeology by Lawrence Geraty, professor of Old Testament and archeology at Andrews University, to which non-Adventist pastors in the area were invited. The 19,400-square-foot structure features the open concept in office layout. Joe Budd, Wisconsin Conference builder, was the construction superintendent.

Temperance Opens Doors Abroad



Perched precariously atop the cab of a Land Rover, balancing a projector on the slippery surface, I looked around with amazement in the gathering dark upon a sea of faces. All that had been done to advertise that public meeting in Dembidollo, 30 kilometers from western Ethiopia's frontier with Sudan, was to place simply worded posters in a few strategic locations in town two days earlier. Now it seemed that the whole town had turned out.

Dembidollo was the fifth Ethiopian town in which we had presented a program of temperance evangelism, using short talks, films, and demonstrations. The response of a member of the local Revolutionary Committee in Yrgalem, South Ethiopia, was typical of the attitude our programs evoked. Raising his rifle high in one hand to command attention, he addressed more than 1,000 citizens crowding the large warehouse that functioned as town hall: "Listen carefully to these men. They have spent a lot of money on benzine [gasoline] to bring you these programs. Ethiopia has no place in its program for such unhealthy things as prostitution, drinking, and smoking."

It is not surprising that high on my perch on the Land Rover cab in remote Dembidollo I was inwardly giving thanks that temperance adds one more distinctive dimension to the Adventist message. To those 4,000 or 5,000 citizens gathered in the public square with its many bars dispensing beer and whiskey, we had something timely and relevant to say. From their attention and the questions they asked us after the meeting, I knew that the program had made an impact on them.

"I am going to stop smoking," I heard on every side of me in response to the showing of the vintage film *One in Twenty Thousand*. The next night, people asked, "How can I stop smoking?" Applause went up from the crowded square on the second night when Pastor Agenyu announced in the Orominja language that in response to many requests we were extending the program to repeat the showing of *One in Twenty Thousand*. Many people extended their hands to grasp ours, saying, "Thank you for caring about our well-being enough to visit our remote settlement."

My colleague, David Syme, returned later to Dembidollo district for camp meeting and to follow up our

spearhead meetings with more instruction and personal counseling.

That feeling akin to elation atop the Land Rover, the lifting of the spirits at the thought that Adventists have something to say about the human condition through temperance, was not unique to Dembidollo. I have experienced the same inward glow in a dozen Arab countries, talking with small and large gatherings of the followers of Islam. Invariably the dawning of understanding that Adventists take the same stand on alcohol as they do produces the interest and excitement on which a closer relationship can be based.

Since many of our contacts in these countries are at top government levels, and in many cases with the directors of radio and television, I often marvel at the unique temperance dimension of our message. The word *unique* is not just another adjective. In three years of meeting appointments in the ministries of health, education, and justice in the Middle East countries, and in broadcasts and telecasts of which I have lost count, I have had no sense of being jostled by the temperance representatives of other religious bodies—in fact I have never encountered one! In this field, it would appear that Adventists have no counterparts.

Although my work is in Africa and Arabia, my roots are in Europe, and the first time ever I felt that characteristic thrill of realization of the divine design of the temperance dimension of our message was in the Palace of Westminster in London, England. With Charles D. Watson I had gone in the early 1960's to present to a group of interested members of Parliament the film *One in Twenty Thousand*. Elder Watson had lined up an impressive panel of the top medical specialists and research scientists in the country. They occupied almost a full line of seats in the Grand Council Chamber.

Elder Watson at that time was temperance director of the British Union. He used the book *Temperance* as his practical guidebook, calling "upon great and good men to second our efforts . . . to stand shoulder to shoulder with us." This was no publicity stunt to focus attention on our church, but a sincere public-spirited effort to focus attention on a problem requiring legislation. These early contacts with persons of influence and integrity have been of lasting benefit to the church.

This brief account of one man's experiences with temperance in three continents may be helpful in assessing the benefits that this unique dimension of Adventism can bring to the church if it is fully utilized. In my work, temperance has opened many doors that would otherwise have been closed to me. Occasionally I have come across Adventist workers who, against all the evidence, look upon temperance as some kind of diversionary influence away from the "pure" gospel, and regret even the tiny fraction of the total resources of the church that nourishes this department. However, in view of the apostolic statement that drunkards shall not inherit the kingdom of God (1 Cor. 6:10), there can be no question that temperance "is just as much connected with the third angel's message as the right arm is with the body. . . . When temperance is presented as a part of the gospel, many will see their need of reform."—*Temperance*, p. 238.

An offering to support the church's temperance activities will be received on World Temperance Day, October 22.

JACK MAHON

Temperance Director, Afro-Mideast Division

CONGRESSMAN JERRY L. PETTIS: HIS STORY

by Miriam Wood

How could a small-town Arizona lad, reared in poverty at the height of the Great Depression, grow up to become the first Seventh-day Adventist U.S. congressman? This is what this book is about.

Along with Jerry's obsession with progress went a notable personal charisma that opened doors to aviation, to financial success, to a university appointment, to public relations expertise, and to Congress—to say nothing of love and marriage, adeptness at sports of almost every kind, and a coolness under terrific pressures.

Congressman Jerry L. Pettis: His Story

Miriam Wood

Even the final tragedy that brought Jerry's life to an untimely end carried with it an aura of nobility—but you will have to read all about it. Miriam Wood, a classmate of Jerry's at Pacific Union College, here traces the dynamics and the milestones of one of the outstanding men of our times—Jerry Pettis, Congressman.

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Brought to you by Pacific Press.

1977 Call List of SDA Amateur Radio Operators

[Calls in the ten districts of continental U.S. are listed first, followed by calls in other U.S. territories including Hawaii (KH6) and Alaska (KL7). Under "Other Countries" appear all other calls.]

WA1BXD—Syd Tymeson, Box 48, Newberry, NH 03225
 WJ1EDY—Anthony Tauro, 18 Country Club Rd., Stoneham, MA 02180
 WA1EYK—George Muller, South Lancaster, MA 01561
 W1GQZ—Richard O. Burgess, R.F.D. 1, Pownal, ME 04069
 WA1HTE—Marshall A. Shaw, 1368 Park St., Attleboro, MA 02703
 WA1HJQ—Don Cantrell, Atlantic Union College, South Lancaster, MA 01561
 K1IKC6—Charles Mitchell, 177-F Riverside Ave., Newport Beach, CA 92663
 W1JCV—Roy McCoy, Box 757, South Lancaster, MA 01561
 K1JEP—Cecil Harris, Box 651, South Lancaster, MA 01561
 K1KHx—Fred Dannenberger, 74 School St., Albion, RI 02802
 W1QCG—Horace W. Crandall, 7 Gilmore St., Stoneham, MA 02180
 W1QMS—Werner Maurer, Box 473, South Lancaster, MA 01561
 W1RKB—Alton D. Johnson, Fuller Memorial Hospital, S. Attleboro, MA 02703
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Those interested in amateur radio should write to their respective governments for information. United States citizens may obtain additional information from *The American Radio Relay League, Inc.*, Newington, CT 06111, which publishes *The Radio Amateur's Handbook*, now in its fifty-fourth edition, a complete manual of amateur radio communication. A smaller publication *Understanding Amateur Radio* is written for the beginner.

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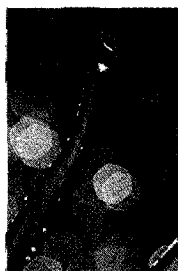
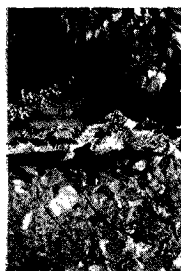
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 WA7IXZ—Bernie P. Spierley, 1803 SE. 100th Ave., Portland, OR 97216
 WA7IYB—Robert L. Dudley, Jr., 516 NE. 77th St., Seattle, WA 98115
 WA7JCR—Ray Knappp, Rt. 1, Box 239, Walla Walla, WA 99362
 WA7JCS—Stan Christensen, Sittner Hall 158, Walla Walla College, College Place, WA 99324
 WA7JCT—Dave Corson, 226 West Whitman Dr., College Place, WA 99324
 WA7JCU—Alvin Corson, 226 West Whitman Dr., College Place, WA 99324
 WA7JCV—Dennis Vories, 529 SE. Dare, College Place, WA 99324
 WA7JJI—Jim Fevic, Rt. 1, Box 370, Boring, OR 97009
 K7JJO—Ken Daughters, 514 Third St., Box 245, Steilacoom, WA 98388
 K7JKT—Paul Morrison, 1205 Poplar Av., Hermiston, OR 97838
 WA7JTG—Orb Wiggle, 178 Walnut Lane, Moab, UT 84532
 WA7JVW/4—Lorna Jones, Box 1145, Cleveland, TN 37311
 WA7KAV—Phil Shigley, Sabinilla, Chiapas, Mexico
 WA7KCL—W. Duane Rembold, P.O. Box 81, College Place, WA 99324
 K7KEG—Ralph E. Jacobus, 120 Cindy Ln., Dayton, OR 97114
 WA7KKL—Gary F. Beck, Rt. 1, Box 606, Tenino, WA 98589
 WA7KNR—Elwin L. Liske, 505 SE. Larch, College Place, WA 99324
 K7KPB—John E. Schoengart, 2110 Parker Place, Bremerton, WA 98310
 WA7KSC—Stan Pugh, 2819 N. Mullen, Tacoma, WA 98407
 W7KYL—Ronald L. George, 4208 E. Alta Vista, Phoenix, AZ 85040
 W7KYN—Howard B. Johnson, M.D., 16019 38th, NE., Seattle, WA 98155
 W7KZN—George A. Roads, Jr., 11862 SE. 222d Dr., Boring, OR 97009
 WA7LBV—Dick Hall, 240 W. Naudina, Sweet Home, OR 97386
 WA7LRW—Curtis Rossow, R.F.D. 4, Caldwell, ID 83605
 K7MCL—Wilmer Radke, Rt. 5, Box 463A, Bremerton, WA 98310
 K7MHL—Bruce Henderson, Star Rt., Box 1, Leavenworth, WA 98826

WA7MNG—Ray Lenz, 906 SW. Bade, College Place, WA 99324
 WA7MNI—Fred Lenz, 906 SW. Bade, College Place, WA 99324
 W7MNV—Eugene Quade, Rt. 1, Box 103, Molalla, OR 97038
 K7MTZ—Louis A. Bove, 131 N. Third Ave., Patagonia, AZ 85624
 K7NHR—Donald L. Starkey, 6302 W. Sweetwater Rd., Glendale, AZ 85301
 K7NJM—Howard W. Radke, 31256 SE Hamlet Dr., Boring, OR 97009
 WA7NOD—Patrick Lorey, 4131 W. Ocotillo Rd., Phoenix, AZ 85019
 WA7NPW—T. M. Cole, 721 S. College Ave., College Place, WA 99324
 W7NYI—Stan Carlson, 18420 64th Ave., NE., Seattle, WA 98155
 K7NZF—Thunderbird Academy Amateur Radio Club, 13401 North Scottsdale Rd., Scottsdale, AZ 85251
 WA7NZQ/6—Alvin Folkenberg, M.D., 1525 Glenwood Dr., Ukiah, CA 95482
 W7OBF—Al McDowell, Rt. 3, Box 294A, Battle Ground, WA 98604
 K7OEX—Steven Packard, 4320 Dumas St., Bellingham, WA 99225
 WB7OIU—Myrtle Neufeld, 516½ Scenic View Dr., College Place, WA 99324, at present operating WB7QJY/8RI
 WA7OLA—Robert K. Jones, 735 SW. St. Clair, No. 2107, Portland, OR 97208
 WB7OLM—Earl Dewey, 6626 W. Carol Ave., Glendale, AZ 85302
 WA7ONA—Jim Macey, 2037 42d St., Longview, WA 98632
 K7OPQ—Upper Columbia Academy Radio Club, Spangle, WA 99031
 WA7OQH—Robert M. Jones, 15207 SE. Bevington St., Milwaukee, OR 97222
 K7OVN—Fred L. Mason, 4611 Stone Ave., N., Apt. 3, Seattle, WA 98103
 WA7OVZ—Bill Saunders, 30 NE. D St., College Place, WA 99324
 K7OXI—F. H. Packard, 4320 Dumas St., Bellingham, WA 99324
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 W7OYU—Everett E. Wilson, 42747 SE. Hwy. 26, Sandy, OR 97055
 W7PCI—Irvin Fried, Rt. 1, Box 68A, Hillsboro, OR 97123
 K7PCT—Don Mohr, 1117 26th St. SE., Auburn, WA 98002
 WA7PEI—Paul Schuett, QSL Via 13779 N. Wells Lane, Lodi, CA 95240
 WA7PRE—Carroll (Rod) Lyman, Box 10630, Zephyr Cove, NV 89448
 K7QBA—William E. Mehling, 7932 SE. Grant St., Portland, OR 97215
 WA7QDK—Dean L. Johnson, 3816 183d St. SW., Lynnwood, WA 98036
 W7QHR—W. G. Jensen, Port of Spain Adventist Hospital, P.O. Box 767, Trinidad
 WB7QJY/8RI—Raymond D. Neufeld, M.D., Davis Memorial Hospital, P.O. Box 596, Georgetown, Guyana
 WA7QZK—T. W. Christiansen, M.D., 3204 Mason Ave., Las Vegas, NV 89102
 K7RDO—Brace H. North, 1456 Boblink Lane, College Place, WA 99324
 WRDU—Eugene E. Taft, Box 162, Ocean Park, WA 98640
 W7RND—Ken Widstrand, Box 5, Boulder, WY 82923
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 W7RPP—C. T. Chuljian, D.M.D., Box 573, 1305 Washington St., Port Townsend, WA 98368
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 K7SCF—Clair Nystrom, P.O. Box 487, Havre, MT 59501
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 WA7SJC/CE3—Richard O'Neil, Casilla 2317, Santiago, Chile
 WA7SSC—Roy Tufts, 10 Hurd, Glide, OR 97443
 K7STK—Robert H. Haworth, P.O. Box 92, Boring, OR 97009
 K7SYE—Auburn Academy Club Station, Auburn Academy, Auburn, WA 98002
 W7SZF—Michael James Perry, 335 NW. 202d St., Seattle, WA 98177
 WA7TBL—Robert L. Sweeney, Rt. 1, Box 134-L, Pendleton, OR 97801
 WA7TCD—Mrs. Marge Malmgren, P.O. Box 274, Elmhurst, AZ 85334
 WA7TKM—Doug Leno, R.F.D. 1, Barlene Dr., Walla Walla, WA 99362
 W7TFP—Dave Martin, 9247 S. Sheridan Ave., Tacoma, WA 98444
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 WA7VPP—Ken Lincoln, 6736 N. Wall Ave., Portland, OR 97203
 WA7VPV—Mary Jane Saunders, 30 NE. D St., College Place, WA 99324
 WA7VTW—Rudy R. Rittenbach, 509 Garfield, Medford, OR 97501
 WA7VTY—Terry L. Blackburn, 235 N. College Ave., College Place, WA 99324
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 K7WIR—John Spenset, 108 21st St. SE., Auburn, WA 98002
 K7YCT—Alfred L. Ross, Jr., 6202 West Fairmont Ave., Phoenix, AZ 85033
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 K7WXD—James Weinand, 758 Larch St., Sandpoint, ID 83864
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 WA7YAM—Terry L. Balser, 25058 180th Ave., SE., Kent, WA 98031
 WA7YBA—Carl T. Jones, 207 NE. A St., College Place, WA 99324
 WA7YHU—Lester Ruud, 4106 NE. Riverside, Pendleton, OR 97801
 WA7YLY—Jim L. Hulse, 869 Grandview Dr., Ashland, OR 97520
 WA7YTC—Wilbur S. James, 26 SW. Davis, College Place, WA 99324
 WA7ZCI—Dan LaValle, 1363 Bonita, Medford, OR 97501
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W8ALF—Ray Hamstra, 1029 Willow Hwy., Grand Ledge, MI 48837
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 WA8AZA—Carl A. Ward, Rt. 2, Box 182, Free Soil, MI 49411
 WA8AZB—George Ward, Rt. 2, Box 182, Free Soil, MI 49411
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 W8BIV/6—Ron McDermott, 10612 Bonner St., Apt. D, Riverside, CA 92505
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 W8DDW—Caryle B. Shultz, 306 S. Main St., Box 271, Jackson Center, OH 45334
 W8DEJ—Raymond F. Brooks, P.O. Box 242, Allegan, MI 49010
 W8DHT—Joe Constable, 310 Ward Ave., Grafton, WV 26354
 W8DXK—Allen Simpson, R.F.D. 1, Box 25F, Berrien Center, MI 49102
 W8DXM—Joahanna Simpson, R.F.D. 1, Box 5, Berrien Center, MI 49102
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 W8BEKV—Jerry Fletcher, 9405 Cherry Dr., Loveland, OH 45140
 W8BELS—Harvey N. Berg, Jr., 4145 Joan Dr., Dorrr, MI 49233
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 WA8EVQ—Robert A. Cox, 59 E. Rivergreen Dr., Worthington, OH 43085
 W8FEM—Dick Sowler, 808 N. Main St., Berrien Springs, MI 49103
 W8FNW—James A. Ashton, 161 Main Rd., Delaware, OH 43015
 WA8FSF—Richard Schultz, Rt. 2, Chesaning, MI 48616
 WB8GBN—Mrs. Wilma Wippel, Rt. 1, Ashville, OH 43103
 K8GOO—Dennis Sulder, 1827 Argentina Dr., Grand Rapids, MI 49506
 W8GOT/1—Mrs. Winona Aastrup, Greater Boston Academy, 20 Woodland Rd., Stoneham MA 02180
 W8GOX/1—Alfred Aastrup, Greater Boston Academy, 20 Woodland Rd., Stoneham, MA 02180
 W8HSB—Maitland L. Perkins, 4179 E. Wheeler Rd., Bay City, MI 48707
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 WB8IBO—Reginald D. Smith, 1430 Hatcher Crescent, Ann Arbor, MI 48103
 WA8IGT—Roy M. Nickless, 2719 Madison, SE., Grand Rapids, MI 49507
 W8INP—Richard Maxham, Main St., Brandywine, WV 26802
 WA8IUS—Merlin Patterson, 833 Huron St., Flint, MI 48507
 WB8JYZ—Brent Hildebrand, 145 Ridge Ave., Berrien Springs, MI 49103
 WB8JZY—Steven Hildebrand, Sand Point Rd., Munising, MI 49862
 W8LHT—Robert L. Hilliard, 3595 W. Bertrand Rd., Niles, MI 49120
 WB8LHY—Walter E. Darby, 634 Bagley Ave., Ypsilanti, MI 48189
 WA8LKI—Andrews University Amateur Radio Club, Andrews University, Berrien Springs, MI 49104
 W8LNP—Don Cowden, 1008 Kephart Rd., Berrien Springs, MI 49103
 WA8LTW—Harold Skeels, 5333 Columbus Pike, Delaware, OH 43015
 WB8MDJ—Oscar V. Tamez, 2601 Crestwell Pl., Kettering, OH 45420
 W8MFM—J. Mailen Kootsey, Rt. 2, Box 143, Berrien Springs, MI 49103
 WB8MKI—Leonard E. Smith, 14202 Moffett Dr., Fenton, MI 48430
 WA8MWP—Hal Rutherford, 612 Carpenter St., Iron Mountain, MI 49801
 WB8OUT—Keith Severe, Rt. 3, Box 27C, Charlotte, MI 48813
 WA8OVC—Jim Hoffer, P.O. Box 131, Marshall, MI 49068
 WA8OYB—Milford F. Dinner, 18240 Heyden, Detroit, MI 48219
 W8PQI—Fred Herford, 125 Grove Ave., Berrien Springs, MI 49103
 WB8QJ—Em Oxley, 24 1/2 Maple St., Berrien Springs, MI 49103
 WB8RHE—Ted Snyder, Box 258A, R.F.D. 2, U.S. 31 S., Berrien Springs, MI 49103
 WB8RTM—Charles E. White, 1940 Union Ave., Benton Harbor, MI 49022
 W8RVG—Phillip Dunson, 1446 Friar Lane, Columbus, OH 43221
 WA8SAF/7—Chris Christiansen, M.D., 2300 Rancho Dr., Suite 106, Las Vegas, NV 89102
 WA8SFN—Ross L. Christoff, 5173 North Park Ave., Warren, OH 44481
 WB8SVF—Clayton Sowler, 111 Mansfield Ave., Mt. Vernon, OH 43050
 WA8TBI—Marvin Budd, 2205 Lemon Creek Rd., Berrien Springs, MI 49103
 W8TBC—Russ Wall, 113 W. Woodstock Lane, Holland, OH 43528
 WA8TER—Paul Gates, 12235 Dawn Haven Ave., Lansing, MI 48917
 WA8TOZ—F. Norman Pottle, 6450 Westwood, Detroit, MI 48228
 K8UAZ—Jess W. Conlon, 3221 Badger St., SW., Wyoming, MI 49509
 WA8UFM—Lynn D. Stolz, 3660 W. Horizon, Apt. 301, Columbus, OH 43204
 WB8UQF—Chris Gennick, Box 548, R.F.D. 1, Mio, MI 48647
 W8VFT—William B. Randolph, 882 Redbud Lane, Xenia, OH 45385
 WA8VWS—Burl Sizemore, 8571 Liberty Rd., Powell, OH 43065
 WB8VWX—Jose I. Pacheco, 275 University Blvd., Berrien Springs, MI 49104
 WA8WNO—Maria Kay Gates, Apt. 811, 511 Scarlet Lane, Lansing, MI 48917
 WB8WRI—Roger Johnson, 205 Lilac Lane, Berrien Springs, MI 49103
 WB8YKO—Vince Babcock, 1986 E. Spring Valley Rd., Centerville, OH 45459
 WB8YNA—Bill Sneed, 2943 McClain Rd., Lima, OH 45804
 K8ZAT—Robert R. Jones, 7420 Sunset Dr., Lansing, MI 48917
 WB8ZBN—Dennis Howell, 160 Cannonburg, Apt. H, Kettering, OH 45429
 W8ZIZ—Burgess R. Bills, 5332 Flanders Rd., Toledo, OH 43623

WD9AUD—Howard Peavey, Route 1, Barronett, WI 54813
 K9AZ—John D. Toms, 4900 Ruth St., Madison, WI 53716
 K9DOO—Hall Layman, 516 S. Park, Hinsdale, IL 60521
 WD9DVC—Robert L. Simmons, 5900 Tribby Ln., Evansville, IN 47710
 WA9ECS—Elmer Fahnel, Rt. 4, Eau Claire, WI 54701
 K9GPG—Cloy J. Walls, R.R. 2, Box 280, Bloomfield, IN 47424
 W9HFO—Gilberto Harper, O.D., 1607 E. Roosevelt Rd., Wheaton, IL 60187
 K9JFX—Frank Walls, R.R. 2, Box 280, Bloomfield, IN 47424
 WB9JHM/6—Allen Gustafson, 25143 Tulip Ave., Loma Linda, CA 92354
 WB9LXP—Brad Bateman, 1100 N. Parkside Dr., Peoria, IL 61606
 N9ON/4—Robert A. Chilson, Rt. 3, Box 142, A. Durham, NC 27713
 K9ORV—William Haper, 2614 Krum St., Altan, IL 62002
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 WA9OVO—Ira E. Voss, Rt. 1, Cicero, IN 46034
 WB9PTJ—Vern Carlson, Rt. 1, Cottage Grove, WI 53527
 WB9PTS—Shepard Strickland, Jr., 2204 Tara Dr., Racine, WI 53402
 W9RJH—Bob Foreman, Box 68, Manmouth, IL 61462
 WB9SKH—Carl E. Syvertson, Box 364, Richland Center, WI 53581
 K9SXN—Dave Simo, 422 Blackhawk Dr., Westmont, IL 60559
 WB9TIP—Joseph J. Kursa, 1964 Sheffield Lane, Wheaton, IL 60187
 K9TNX—Bob Foreman, Box 68, Manmouth, IL 61462
 W9UIR—John Dan Toms, 4900 Ruth St., Madison, WI 53716
 WA9WIS—Club Station, Wisconsin Academy, Columbus, WI 53955
 WA9ZHP—Roger Huisman, R.F.D. 1, Creek Rd., Plano, IL 60545
 WA9ZQD—Harold L. Nielsen, Rt. 2, Hancock, WI 54943

WA0AGY—Harry Moon, R.F.D. 1, Box 11, Palisade, CO 81526
 WB0AJQ/4—Mike Porter, Box 567, Collegedale, TN 37315
 W0ALG—W. H. Kelley, Rt. 1, Box 295A, Maple Plain, MN 55359
 W0ATU—Marshall B. Davis, 715 West 10, North Platte, NE 69101
 WB0AZI—Gary L. Johnson, 4928 Bancroft, No. D, Lincoln, NE 68506
 WA0BCM—Jay Redding, 13825 Wyandotte Dr., Black Forest, Colorado Springs, CO 80908
 WD0BDS—Larry Coyle, 10918 South Oak Knoll Terr., Minnetonka, MN 55343
 WB0BIS—Cliff Black, 2616 Belle St., St. Joseph, MO 64503
 WD0CBE—Joseph B. Baco, P.O. Box 43, Arvada, CO 80001
 WB0CYC—Terry Brann, Rt. 3, Box 3, Lee's Summit, MO 64063
 WB0DEU—Wm. W. Sutherland, Box 658, Syracuse, KS 67878
 WD0DIG—Edward N. Reese, 1242 Charlene Ct., Rock Hill, MO 63119
 WB0EXH—Laurin Pestes, Route 1, Moorhead, MN 56560
 WA0FAH—Clifford Redding, 13825 Wyandotte Dr., Black Forest, Colorado Springs, CO 80908
 WB0FOQ—Porter Memorial Hospital, Dorothy Rich, Trustee, 2525 South Downing, Denver, CO 80222
 K0GHX—Marvin Meeker, R.R. No. 1, Box 13, Bison, KS 67520
 WB0GMI—Sharon A. Staddon, Rt. 4, Box 250, Lot 14, Grand Rapids, MI 55744
 WB0GMK—Thearon E. Staddon, Rt. 4, Box 250, Lot 14, Grand Rapids, MI 55744
 W0GPL—Raymond T. Stephens, 715 N. Third St., Clear Lake, IA 50428

WB0GJ—R. L. Pete Walden, 2205 Park Ave., Des Moines, IA 50321
 WB0JDP—Philip Young, P.O. Box 277, Thief River Falls, MN 56701
 WB0KGC—Melvin C. Baker, 5301 Spruce, Lincoln, NE 68516
 WB0KJR/5—Lyndon DeWitt, Rt. 2, Box 592, Burleson, TX 76028
 WB0KWR—C. Norman Wilson, 4430 S. Clarkson St., Englewood, CO 80110
 WA0LHS—Jim Gilbert, 4845 Cresthaven Dr., Lincoln, NE 68516
 K0LXU—Henry D. Darrell, 2506 N. 64th St., Kansas City, KS 66104
 WB0MGB—Paul Anderson, P.O. Box 303, Nevada, IA 50201
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 WB0MWH—R. A. Armbruster, 507 19th Ave., Charles City, IA 50616
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 WA0NES—Jerry Rivinius, Ridgeview, SD 57652
 WB0NNB—Vernon W. Rice, 817 Angier Dr., Storm Lake, IA 50588
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 WB0OES—Rose M. Ballard, 7219 Teal Ave., St. Louis, MO 63133
 WB0OMK—Ken Lawson, 4722 Graham Dr., Janesville, WI 53545
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 WA0PYW—Halle G. Crowson, 1825 Porter Ave., Amoka, MN 55303
 WB0PGL—Oak Park Academy Amateur Radio Club, P.O. Box 303, Nevada, IA 50201
 WB0PRS—Union College Amateur Radio Club, Union College, Lincoln, NE 68506
 WB0PUP—Lenard Wagner, R.R. 1, Box 85, Albert, KS 67511
 WB0PUP—Donovan John Anderson, Room 211, Prescott Hall, Union College, Lincoln, NE 68506
 WB0PW—Donald Hilliard, Box 563, Boulder, CO 80301
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 WA0QHH—M. E. Beltz, Wahpeton Clinic, 1310 4th St., Wahpeton, ND 58075
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 WA0RDF—Leo Herber, M.D., 109 La Bru Ave., S., Thief River Falls, MN 56701
 WB0RBJ—Jack C. Parker, 2500 N. Ninth, Apt. 5, Bismarck, ND 58501
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 WB0SCC—Brenda J. Johnson, 4928 Bancroft, No. D, Lincoln, NE 68506
 WB0SIZ—Norna L. Huisman, Rt. 3, Centralia, MO 65240
 WB0TWF—Cheryl Lawson, 4722 Graham Dr., Janesville, WI 53545
 WB0UDP—P. S. Young, Box 277, Thief River Falls, MN 56701
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 WB0VIC—Stuart Seale, Union College, Lincoln, NE 68508
 WB0WJD—Alan Haugsted, 710 West Main St., Waukon, IA 52172
 WA0WRO—L. Carlton Dyer, P.O. Box 1491, Jamestown, ND 58401
 WB0WTT—Delmer A. Johnson, Union College, Lincoln, NE 68506
 WB0YAG—R. W. Cramer, 7309 W. Hampdon Ave., Apt. 304, Lakewood, CO 80227
 WA0YMO—Dorothy E. Aldrich, 2255 S. Dahlia, Denver, CO 80222
 WB0ZLU—Bruce Harris, Box 471, Windsor, CO 80550
 WB0ZRK—Tom Harris, 2841 S. Dahlia St., Denver, CO 80222
 WB0ZZT—Harriet Baco, P.O. Box 43, Arvada, CO 80001

KG6ASO—Robert Stahlmecker, P.O. Box 1475, Agana, GU
 KG6JFP—Michael Fillman, D.D.S., SDA Clinic, P.O. Box 7267, Tamuning, GU 96911
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 KH6DVT—Richard Kimitsuka, 45-043 Malulani St., Kaneohe, HI 96744
 KH6DYA—Charley Clark, Box 481, Waimea, Kauai, HI 96796
 KH6EKQ—Lavern Peterson, P.O. Box 447, Aiea, HI 96701
 KH6EMT—Wayne Lee, P.O. Box 421, Honolulu, HI 96817
 KH6GRM—Lavern A. Peterson, P.O. Box 447, Aiea, HI 96701
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 KH6IAQ—Robert Latta, M.D., 27 Puula St., Kailua, HI 96734
 KH6IDM/6—George Kirby, 14872 Mossy Oak Place, Salinas, CA 93901
 KH6JHB—Nathan Zane, 536 Duncan Dr., Kaneohe, HI 96744
 KH6JN/6—Henry L. Smith, 45327 Mahalani St., Kaneohe, HI 96744
 KH6JN/6—Marvin Ota, 25178 Poplar Dr., Loma Linda, CA 92354
 KH6JN/6—Wayne Fankhauser, 71 Ululani St., Kailua, HI 96734
 KH6JNH—Garth Carle, 44-340-6 Olina St., Kaneohe, HI 96744
 KH6JNL—John McConnell, 625 Paopua Loop, Kailua, HI 96734
 KH6JNL—Beau Peterson, P.O. Box 447, Aiea, HI 96701
 KH6JNK—Jolly Peterson, P.O. Box 447, Aiea, HI 96701
 WH6JNM—Larry Finley, 519 Ululana St., Kailua, HI 96734
 WH6JNL—Wilmont Smith, 1173 Lunaopono Place, Kailua, HI 96734
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 KL7FHE—Bill Crowe, Aleknagik, AK 99555
 KL7GHQ—Dean Whybark, Egegik, AK 99579
 KL7GSW—R. H. Forrester, Bldg. E, Suite 203, 905 28th St., SE., Grand Rapids, MI 49508
 KL7HSJ—Bob Pooley, La Sierra Academy, La Sierra, CA 92505
 KL7IIP—Rob Frohne, S.R.A. Box 47X, Anchorage, AK 99502
 KL7IOL—R. E. Dennis, General Delivery, King Cove, AK 99612
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Bulletin Board

Health Personnel Needs

INTERNATIONAL

Dentist: Maseru, South Africa: Kano Clinic, Nigeria; Okinawa
Physician-health educator, 6 months-1 year: Barbados, West Indies
Physician, pediatrician: Montemorelos Hospital, Mexico
Physician, anesthesiologist: Hong Kong
Physician, family practice: Hong Kong; Okinawa; Guam; Bella Vista Hospital, Puerto Rico; Yuka Hospital, Zambia
Physician, internist: Bangkok, Thailand; Singapore
Physician, OB-Gyn: Singapore; Hong Kong
Physician, pediatrician: Taipei, Taiwan; Bella Vista Hospital, Puerto Rico
Nurse-midwife: Kendu Hospital, Kenya
Nurse: Yuka Hospital, Zambia
Nurse (sister-tutor): Songa Hospital (French-speaking), Zaire
Sister-tutor: Mwami Hospital, Zambia
Assistant sister-tutor: Kanye Hospital, Botswana
Nurse: Mugonero Hospital (French-speaking), Rwanda

[For information on any of these positions write: The Secretariat, General Conference of Seventh-day Adventists, 6840 Eastern Ave., NW., Washington, D.C. 20012. Telephone: (202) 723-0800, ext. 371 or 372.]

Ordinations

Leonard E. Atkins, pastor, Pleasant Hill, Oregon, soon to leave for mission service in Kenya, at the Oregon Conference camp meeting, on July 16.

Harold D. Baasch, pastor, Ohio Conference, at the conference camp meeting, on June 17.

Luis Badillo, district pastor, Rome, New York, at the New York Conference camp meeting, on June 25.

Jay Baker, Arkansas-Louisiana Conference evangelist, at the conference camp meeting, on June 18.

Manuel P. Boluso, district pastor, Zamboanga City, Western Mindanao Mission, Philippines, at a general meeting of the mission, on May 28.

Bjarne Christensen, Oregon Conference youth director, at the conference camp meeting, on July 16.

Tony E. Finch, pastor, Glendoveer, Oregon, at the Oregon Conference camp meeting, on July 16.

H. Lyman Fritz, district pastor, Wayland, New York, at the New York Conference camp meeting, on June 25.

Glen G. Greenwalt, youth pas-

tor, Portland, Oregon, at the Oregon Conference camp meeting, on July 16.

Ronald L. Jolliffe, pastor, Corvallis, Oregon, at the Oregon Conference camp meeting, on July 16.

Robert H. Lloyd, pastor, Hood River, Oregon, at the Oregon Conference camp meeting, on July 16.

Keith McBeth, pastor, Fayetteville and Brentwood, Arkansas, at the Arkansas-Louisiana Conference camp meeting, on June 18.

George Remon, district pastor, Norwich, New York, at the New York Conference camp meeting, on June 25.

Roger Rustad, pastor, Alexandria and Marthaville, Louisiana, at the Arkansas-Louisiana Conference camp meeting, on June 18.

Anacleto S. Sajulga, evangelist, Cagayan de Sulu and Jolo, Western Mindanao Mission, Philippines, at a general meeting of the mission, on May 28.

Roy A. Wesson, now Washington Conference treasurer, but New York Conference secretary-treasurer at the time of his ordination, at the New York Conference camp meeting, on June 25.

James W. Wood, Jr., publishing leader in the Ohio Conference, during the conference camp meeting, on June 17.

Marvin T. Wray, pastor, Coos Bay, Oregon, at the Oregon Conference camp meeting, on July 16.

To New Posts

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

Dick Thomas, associate publishing department director, Columbia Union Conference, formerly publishing department director, Potomac Conference.

Owen Troy, Jr., minister, San Francisco Philadelphian church, formerly from Caribbean Union College, Port-of-Spain, Trinidad.

Clinton A. Wall, director of dietary services, Shawnee Mission Medical Center, Shawnee Mission, Kansas, formerly food service department consultant for educational and health institutions, North America and overseas.

Warren Zork, pastor, Sligo Seventh-day Adventist church, Takoma Park, Maryland, for-

merly same position, Atlantic Union College church, South Lancaster, Massachusetts.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, SPECIAL SERVICE

Lyle D. Heaton (U. of Oreg. Sch. of Dentistry '44) (SS), to serve as dentist, Adventist Medical Center, Guam, and **Irene H. (Dietz) Heaton**, of Tacoma, Washington, left Seattle, Washington, July 29, 1977.

Geneva (Beatty) Jones (LLU '37) (SS), to serve as physician, Karachi Hospital, Karachi, Pakistan, of Palm Springs, California, left Los Angeles, California, July 24, 1977.

David E. Love (LLU '65) (SS), to serve as physician, Bella Vista Hospital, Mayaguez, Puerto Rico, of Hendersonville, North Carolina, left Atlanta, Georgia, July 18, 1977.

Darrell J. Ludders (LLU '67) (SS), to serve as physician, Kendu Mission Hospital, Kendu Bay, Kenya, of Boise, Idaho, left Washington, D.C., July 28, 1977.

Colette S. McCoy (LLU '77) (SS), to serve as dental hygienist, Dental Clinic, Saipan, Marianas Islands, of Loma Linda, California, left Los Angeles, California, July 18, 1977.

Leonard W. Ramey (LLU '36) (SS), to serve as physician, Yuka Hospital, Kalabo, Zambia, and **Kathryn M. (Fechtenburg) Ramey**, of Canoga Park, California, left San Francisco, California, July 20, 1977.

Irene Wakeham (Stanford U. '64) (SOS), to serve as English teacher, Antillian College, Mayaguez, Puerto Rico, of Riverside, California, left Los Angeles, California, July 27, 1977.

Coming

October

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

November

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

December

3 Ingathering emphasis
3 Church Lay Activities Offering
10 Stewardship Day
24 Thirteenth Sabbath Offering (Inter-American Division)

Review



Advent Review & Sabbath Herald
127th Year of Continuous Publication

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An index is published in the last Review of June and December.

The Back Page

Churches Banned in Uganda

Reports from Uganda indicate that 27 church organizations, including the Seventh-day Adventist Church, have been banned in that country. Officers of the General Conference and the Afro-Mideast Division have been in contact with our leaders in East Africa, who report that the situation is calm. It is not yet known what effect this decision will have on the 12,000 members and the continued operation of the Seventh-day Adventist educational and medical institutions in that country. Eight expatriate families and single workers are safe and await the outcome of talks between local church leaders and government officials.

C. O. FRANZ

School and Health Center Planned

The Hewitt Research Center, an independent research group that has assisted a number of church organizations in fact-finding studies, recently announced the formation of a laymen's group in Northern California who have purchased approximately 450 acres, called Weimar Medical Center, at Weimar, California, in the lower Sierras. It is the plan to develop a small work-study college and a health-conditioning center to teach the health message and to treat and train patients in accordance with a natural diet, proper exercise, spiritual perceptions, and other health principles espoused and taught by the Seventh-day Adventist Church. It is envisioned that this site will provide an ideal setting to achieve the goals and hopes of the group.

The church is grateful for efforts put forth by various groups who facilitate and augment the organized work and its established institutions. However, it must be understood that the financial structure of projects such as the Hewitt Research Center announces, including plans

for purchase of property and buildings, and the management and operation of such projects, are totally the responsibility of the group and not of the denomination. Any private support given must be on a voluntary basis and should be contributed only after carefully assessing all the facts. The church cannot offer financial support or assume responsibility for the success of independent projects. Weimar Institute is a large project undertaken with considerable enthusiasm and hopes by its planners. Its successful culmination will require careful planning, astute financial judgments, much sacrifice, and unusual blessings from our heavenly Father. W. J. HACKETT

Countdown II in Full Swing

Reports received from many churches throughout North America currently conducting Testimony Countdown II classes on Wednesday nights or Sabbath afternoons are most encouraging.

"Our Testimony Countdown II is under way, and I am happy to report that the program is being enthusiastically received and the meetings are being well attended. There is eager participation, and most of the enrollees are studying the complete assignment each week. Adequate time is given for group participation. Also, the Adventist Heritage Series and the Spotlight on Inspiration are adding additional interest each night.

"I try hard to be adequately prepared, making sure that I do the 'second mile' assignments. I also plan appropriate special music."

Pastors or local elders interested in starting the program should order the special aids for teachers available only at the White Estate, 6840 Eastern Ave., Washington, D.C. 20012. Sets of the *Testimonies* may now be secured at a special 25 percent discount through your Adventist Book Center.

D. A. DELAFIELD

South America Launches Youth "Koinonias"

Mario Veloso, South American Division youth director, is launching a new plan for the MV societies based on the Greek word *koinonias*, meaning "fellowship," "sharing," or "communion." His aim is to develop the spiritual life of the young people. He believes that participation in witnessing is part of this spiritual life, and that witnessing is, in fact, sharing.

The division is promoting groups of from four to 12 persons, a plan which, it claims, is Biblical, because Jesus first called four disciples, later eight more. When a group becomes too large it divides. The idea, says Elder Veloso, is to take the youth to a retreat, explain the plan to them, and organize the program. First, a coordinating koinonia is formed. If five koinonias are to be formed, the "coordinating koinonia" should have five members.

Each of these members will take part in another koinonia.

In a local church, if the idea takes hold, it is suggested that a coordinating koinonia be made up of youth leader and associates, Sabbath school director and associates, the lay activities director, and others if necessary.

The koinonias meet at least once a week in homes to study the Bible and coordinate missionary activities of the youth. It is suggested that the topics discussed be those used to prepare a person for baptism.

The koinonias are places to study the Bible in a unique way. The coordinator gives each member of the group a Bible verse. Each member then reads his text and tries to understand its meaning. He then compares the text with his own life.

Elder Veloso is preparing a manual for koinonias, incorporating ideas from the "in groups" program prepared by the General Conference Youth Department.

LEO RANZOLIN

The "Good Old" Review Appeals to Not-So-Old Children

Church-school children in the Central Union Conference are learning early in life to appreciate the *REVIEW*, according to Eleanor Krogstad, union elementary-curriculum director.

Mrs. Krogstad writes: "In trying to find ways to bring a love for the *REVIEW* to the children of the Central Union, I am encouraging our church schools to prepare large maps of the two hemispheres, plus a map of the United States. The children paint these maps so that they are colorful. Then, each week, when the *REVIEW* comes they carefully peruse the 'From Home Base to Front Line,' and 'To New Posts' sections. Using spools of colored thread they bring, they pin colored strings on the homemade maps from the place a worker has been

working, to the place where he is going to be working for the Lord.

"In the places where we have tried this we have found that the children can hardly wait until the new *REVIEW* arrives. The project serves several purposes: it teaches world geography (Adventist-centered), and it creates a love for our church paper in the early, formative years. When the children establish homes of their own I am sure the *REVIEW* will be a part of these homes."

Are the children in your home or local school learning that the *REVIEW* has stories and other features for them, as well as for adults? A subscription for your children (they might let you share it!) costs only \$13.95 during the current campaign. J. F.

The Choices Begin With A.

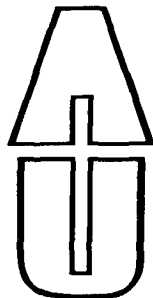
From aviation and building construction to computer technology and industrial management, career possibilities are plentiful in the College of Technology at Andrews University.

A wide variety of concentrations are available, with emphasis on preparing students for practical work in an increasing number of technical specialties.

For the student interested in developing entry-level job skills, the selection of one-year courses includes agriculture, auto mechanics, carpentry, clerical training, masonry, quantity food preparation, salesmanship, sign lettering and design, upholstery, and many others.

Further specialization is available in two-year courses such as mechanical engineering technology, manufacturing technology, graphic arts, electronic engineering technology, and seven other areas.

Bachelor's degrees are offered in three major areas:



Engineering Technology. In addition to computer, electronic engineering and mechanical engineering technology, students are now able to pursue a four-year course in architectural technology at Andrews and, by completing a fifth year at the nearby Lawrence Institute of Technology, receive a bachelor of architecture degree (BArch). Lawrence is accredited by the North Central Association of Colleges and Secondary Schools; its architecture program is accredited by the National Architectural Accrediting Board (NAAB). As part of the ladder concept, students will receive a degree in architectural drafting technology at the end of two years.

Industrial Technology. Newest of the four-year offerings is aviation technology with an FAA-approved airframe and power plant technician school and flight instruction culminating in instrument instructor certification. Other areas of emphasis include agriculture, building construction, computer information systems, graphic arts, and manufacturing technology.

Bachelor of Science. Two degree programs to choose from are industrial education and industrial management, with a number of supporting options available.

For information regarding these or other programs offered by the College of Technology, write or call collect:

*Dean, College of Technology
Andrews University
Berrien Springs, Michigan 49104
(616) 471-3413*