


# Adventist Review®

General Church Paper  
of the Seventh-day Adventists

MARCH 2, 1978



"Light shines, not so that men may see the light, as that they may do other things because of the light. Our lights are to shine; not so that men

that they may be attracted to Christ who is the light of life."—*The SDA Bible Commentary*, on Matt. 5:16.

## Contents

General Articles	Pages 4-13
Columns and Features	
Bible Questions Answered	6
For the Younger Set	8
For This Generation	9
Response From Readers	11
Focus on Education	13
Speaking Out	19
Family Living	14
From the Editors	18
Newsfront	20-31
News Notes	28
Back Page	32

To be in utter darkness, such as in a deep cave, without a light is to be in a most frightening and

confusing situation. A misstep in such complete darkness could bring serious injury or death.

While spiritual darkness may not be as physically evident as the darkness in a cave, it is a much more desperate situation. And many today find themselves lost and frightened in the darkness that threatens to engulf them.

Into this confusion the Light of heaven is to shine, as our cover emphasizes, through those here on earth who have become reflectors of the Light.

Occasionally we publish articles that have appeared in secular publications, feeling that the counsel contained in them ought

to be shared with our readers. In our Family Living section this week (p. 14) we are reprinting "Let's preserve family life," which first appeared in *The Royal Bank of Canada Monthly Newsletter*.

**Bible credits:** Texts in this issue credited to N.E.B. are from *The New English Bible*. © The Delegates of the Oxford University Press and The Syndics of the Cambridge University Press 1961, 1970. Reprinted by permission.

**Art and photo credits:** Cover, Skip Baker; p. 5, William Hutchinson; pp. 8, 15, Review photos; all other photos, courtesy of the respective authors.

## LETTERS

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

### Too harsh?

Re "The First Stone" (Jan. 26). Those who feel sorry for unruly students in our schools when they are disciplined need to study about Christ and the rich young ruler. Christ loved the young ruler, telling him what he must do to be saved; but the young man walked away. Was Christ too harsh with him? I believe that if teachers and ministers would treat others, students or church members, as Christ did that young man, they would be considered coldhearted.

There is much counsel that tells us it is better to expel a few students than to allow them to lead other students astray.

TED MARTSCH  
Payette, Idaho

### Motive for obedience

In "Situation Ethics Versus Bible Ethics" (Jan. 12) the implication is that had the government employee or the widow trusted God and obeyed Him, all would have worked out financially.

It is certainly true that "God is able to 'provide the way of escape,'" but we must not obey God's commandments merely because He will preserve or better our lives. The many Christian martyrs demonstrate that He does not always preserve His servants' lives.

Daniel, when thrown into the lions' den, was ready to die. Shadrach, Meshach, and Abed-nego had confidence in God's ability to keep them alive but were still ready to die for their faith. They said, "'Our God whom we serve is able to deliver us from the burning fiery furnace. . . . But if not, be it known to you, O king, that we will not serve your gods or worship the golden image which you have set up'" (Dan. 3:17, 18, R.S.V.). We need the spirit expressed by Job, "Though he slay me, yet will I trust in him" (Job 13:15).

"None who receive God's word are exempt from difficulty and trial; but when affliction comes, the true Christian does not become restless, distrustful, or despondent. Though we cannot see the definite outcome of affairs, or discern the purpose of God's providences, we are not to cast away our confidence. Remembering the tender mercies of the Lord, we should cast our care upon Him, and with patience wait for His salvation."—*Christ's Object Lessons*, pp. 60, 61.

Jesus Christ was "obedient unto death, even death on a cross" (Phil. 2:8, R.S.V.). We too, need to obey, though we may face death. When things look discouraging and frightening we need to remember that God is in control and we need to have faith in His wisdom, though we do not see the blessing.

"The Lord can bring victory out of that which may seem to us discomfiture and defeat. We are in danger of forgetting God, of looking at the things which are seen, instead of beholding by the eye of faith the things which are

unseen. When misfortune or calamity comes, we are ready to charge God with neglect or cruelty. If He sees fit to cut off our usefulness in some line, we mourn, not stopping to think that thus God may be working for our good. We need to learn that chastisement is a part of His great plan and that under the rod of affliction the Christian may sometimes do more for the Master than when engaged in active service."—*The Acts of the Apostles*, p. 481.

LAWRENCE G. NEUMANN  
Stony Brook, New York

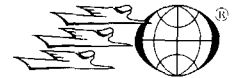
### "The Gift"

We read with unusual interest the article entitled "The Gift" in the December 22 issue of the REVIEW. It demonstrates most impressively the power of love and forgiveness in drawing the sinner to Christ.

We wonder, however, whether in the sentence "Had you not written that note we might still be lost, all four of us," the author intended to convey the idea that the one who steals a husband and the one who creates untold hardship and suffering on the wife of his youth can have the hope of salvation while living in a marriage that is not recognized in heaven. (See *The Adventist Home*, p. 341; Matt. 19:9; and Rom. 7:3.)

We are sure the author had no intention of encouraging divorce, but in a veiled way, does not the article do just that? Christ and Paul both teach that there is such a thing as an adulterous marriage. Should not we teach the same thing?

THE DOCTORS WILLIAMS  
Grand Terrace, California



128th Year of Continuous Publication

**EDITOR**  
Kenneth H. Wood

**ASSOCIATE EDITORS**  
J. J. Blanco, Don F. Neufeld

**ASSISTANT EDITOR**  
Jocelyn Fay

**ASSISTANT TO THE EDITOR**  
Eugene F. Durand

**ADMINISTRATIVE SECRETARY**  
Corinne Russ

**EDITORIAL ASSOCIATE**  
Aileen Andres

**EDITORIAL SECRETARIES**  
Pat Alden, Chitra Barnabas

### ART

Director, Byron Steele  
Designer, G. W. Busch

### CONSULTING EDITORS

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

### SPECIAL CONTRIBUTORS

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

### EDITORS, NORTH AMERICAN UNION EDITIONS

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

### EDITORS, SPANISH EDITIONS

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

### CORRESPONDENTS, WORLD DIVISIONS

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

### CORRESPONDENTS, NORTH AMERICA

UNIONS: Atlantic, Geraldine I. Groat;  
Canadian, A. N. How; Central, Clara  
Anderson; Columbia, Franklin W.  
Hudgins; Lake, Jere Wallack; North  
Pacific, Cecil Coffey; Northern, Halle  
Cowson; Pacific, Shirley Burton;  
Southern, Oscar L. Heinrich;  
Southwestern, George Schram  
UNIVERSITIES: Andrews, Ray  
Minner; Loma Linda, Richard  
Weismeyer

### CIRCULATION

Manager, Edmund M. Peterson

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

### TO CONTRIBUTORS

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

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

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

Vol. 155, No. 9.

## Have you ever been misrepresented?

Takoma Park, Maryland

Nahash, the king of the Ammonites, was dead. "Hanun his son reigned in his stead" (2 Sam. 10:1).

"I will shew kindness to Hanun . . . , as his father shewed kindness unto me," David announced (verse 2). And he proceeded to send condolences to the bereaved son and to express his friendship.

But some of the suspicious leaders of Ammon misinterpreted David's kindness. They bore false witness to his good intentions.

"Do you suppose David means to do honour to your father when he sends you his condolences?" they mocked. "These men of his are spies whom he has sent to find 'out how to overthrow the city'" (verse 3, N.E.B.).

"So Hanun took David's servants, and he shaved off half their beards, cut off half their garments . . . , and dismissed them" (verse 4, N.E.B.).

As the result of this provocative action, the "fat was in the fire." David and his men were furious. War followed, and the princes of Ammon paid dearly for their misrepresentation of David's motives and actions toward their new king.

Misrepresentation and slander has always created confusion and trouble, whether in David's day or in ours. Most of us know what it is to be falsely and slanderously spoken about. Every leader who has ever taken a stand for right and truth or has faithfully followed the dictates of his conscience has experienced the wrath of the evil one speaking through lying lips or poisonous pens.

But do not become discouraged and disheartened if a "hypocrite with his mouth" seeks to destroy you (Prov. 11:9). Jesus says, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven" (Matt. 5:11, 12).

Jesus, who spoke these words of blessing to the maligned and misrepresented, knew what it is like to pass through such experiences. "There was never one who walked among men more cruelly slandered than the Son of man. He was derided and mocked because of His unswerving obedience to the principles of God's holy law. They hated Him without a cause. Yet He stood calmly before His enemies, declaring that reproach is a part of the Christian's legacy, counseling His followers how to meet the arrows of malice, bidding them not to faint under persecution."—*Thoughts From the Mount of Blessing*, p. 32.

The Pharisees of Jesus' day declared falsely of Him, "He casteth out devils through the prince of the devils" (chap. 9:34).

Jesus described the cutting lies and half-truths those

who sought to oppose and belittle Him would stoop to use: "The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!" (Luke 7:34).

How cleverly these sons of Belial interspersed their lies with truth so as to deceive the people for whom the Saviour labored! A friend of publicans and sinners He was, indeed. Eating and drinking He, of course, did, but not in the sense they sought to imply. A gluttonous man and a winebibber He was not! A vile mixture it was—lies, half-truths, subtly mixed with enough truth in an attempt to fool the people.

Followers of Jesus are not to expect to be treated better than their Lord was treated two thousand years ago. "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" (chap. 10:24, 25).

A time of reckoning for the "princes of Ammon" in our day is coming. At that time all slander, all misrepresentation, will be dealt with by the great Judge of all, so God's child who suffers calumny today need not fear.

Jesus, our great Exemplar, also taught us how to meet the vicious attacks of those who seek to do us evil. "And when he was accused of the chief priests and elders, he answered nothing" (chap. 27:12).

The child of God cannot resort to the same vicious means his detractors may use. He must be kind and Christlike in his reactions. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (chap. 5:44).

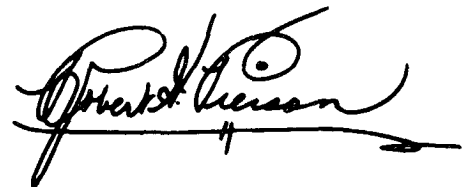
Upon the cross, when the Son of God was ridiculed and reviled by sinful men, He did not respond in kind. Instead, despite His agony, He prayed, "Father forgive them; for they know not what they do" (Luke 23:34).

You and I do well to respond to misrepresentation and slander the way our Master did—either in patient silence or in words of loving forgiveness toward our tormentors. "A soft answer turneth away wrath" (Prov. 15:1).

"Christ is acquainted with all that is misunderstood and misrepresented by men. His children can afford to wait in calm patience and trust, no matter how much maligned and despised; for nothing is secret that shall not be made manifest, and those who honor God shall be honored by Him in the presence of men and angels."—*Ibid.*

Don't let it get you down "when men shall revile you, . . . and shall say all manner of evil against you falsely, for my sake," Jesus says to us. "Rejoice, and be exceeding glad: for great is your reward in heaven."

And heaven is worth everything, even being misrepresented and slandered in this world!



ROBERT H. PIERSON

# He went away sorrowful

By G. RALPH THOMPSON

*“The young man saith unto him, All these things have I kept from my youth up: what lack I yet?” (Matt. 19:20).*

Here was a young man who had a good reputation. Apparently he had grown up in a religious home. He was a good, moral man. He had an outstanding personality. He was not frivolous. He was interested in eternal realities. So great was his winsome personality that Jesus looked upon him and felt drawn to him. He was not guilty of the many gross sins of society. He was not even suffering from undue pride, for he publicly came to Jesus in spite of his high social standing. He was a ruler among the Jews (Luke 18:18); and he was very rich.

Apparently also he was a stranger to such major sins as murder, theft, blasphemy, adultery. I suppose the average church pastor would have felt proud to have had him as a member of his congregation. His prestige and personal charm would have enhanced any assembly. But there was something wrong with his religious experience. He was not happy. His religion was not providing him with joy and freedom.

There is something intriguing about this young, rich, sophisticated ruler as he comes running, signifying the urgency and importance of his mission, and says to Jesus, “Good Master, what good thing shall I do, that I may have eternal life?” (Matt. 19:16).

Let us examine the import of this question. The rich young ruler was trying to work his way to heaven. That was his trouble. He wanted to know what more to do.

A great number of church members may be laboring under the same predicament. They are trying to do something to get to heaven.

1. They do good works such as helping the poor and visiting the sick.

2. They do Ingathering.

3. They set up for themselves a system of works, and each day they tick off one of these requirements and feel self-righteous.

4. They multiply the requirements of necessity in order to achieve more righteousness.

Are we saved by grace plus works? Or by grace through faith? How glibly we repeat: “We do not keep the law to be saved, but because we are saved.” And yet too many contradict this assertion in their everyday experience.

To recognize the following is basic: I come to the Lord Jesus Christ acknowledging my sin and guilt. There is no righteousness in me. I can claim no achievement that will merit God’s blessings. No, I cry out, as did the publican, “God be merciful to me a sinner” (Luke 18:13). I reach out by faith to Him, and praise His name; He reaches

down to me, takes hold of my hand and lifts me up, smiles in loving forgiveness, and says to me, “Go and sin no more, and remember, My grace is sufficient for thee.”

And I go away rejoicing, “There is therefore now no condemnation” to me (Rom. 8:1). As long as I keep my connection with Christ unbroken, I will “walk . . . after the spirit” (verse 1). Obedience to my Saviour and the commandments of God springs out of this new relationship. So now, with my will enlisted on the side of right, I walk as Jesus walked, obeying every word that He has spoken. I keep the Sabbath because Sabbathkeeping is centered in Christ. If Christ and the Sabbath were not related and Christ were on one side and the Sabbath on the other, I would have nothing to do with the Sabbath. I would leave it and go to Christ. That is the reason I don’t keep Sunday—because I can find no Sundaykeeping in Christ. On the other hand, it was Jesus’ custom to keep the Sabbath (Luke 4:16), and if I am following Him I will do as He did.

In Christ the law becomes a guide to life. When Christ and the law are divorced in our preaching and in our living, we are in serious trouble. We are as guilty as the Jews who made the keeping of the law a means of salvation instead of a standard of righteousness. The rich young ruler could not differentiate between law as a standard and law as a means of salvation. When law becomes a means of salvation, it brings unhappiness, drudgery, a multiplication of requirements, a dead and meaningless round of religious ceremonies. There is in it no power, and it all finally results in spiritual death. Law and grace as methods of salvation are mutually exclusive.

## The killing influence

No wonder when the young ruler was told by Jesus to keep the commandments, he exclaimed, “All these things have I kept from my youth up: what lack I yet?” He was enmeshed in the snare of lawkeeping as a means of salvation, and, as a result, he was under the killing influence of the letter. He sensed his need of something better. Of course Jesus knew this and struck at the heart of his problem when He said, “If thou wilt be perfect, go . . . give to the poor, . . . and come follow me” (Matt. 19:21).

Jesus knew that the young man was so taken up with his riches and his form of godliness that he could really never experience the peace and joy of full surrender. But there is something more we should note. Jesus’ answer to him suggested that by the young ruler’s own standard he was lacking; he boasted of having kept the law from his youth up, but his boast was false. He was self-deceived, for the same law that he boasted of keeping also stated, “Thou shalt have no other gods before me” (Ex. 20:3). Was he living up to that requirement? No. His wealth

---

G. Ralph Thompson is a vice-president of the General Conference.

---

## Many Christians would be greatly surprised and saddened if in response to their question "What lack I yet?" God would detail their lack.

---

was a god. His great possessions occupied first place in his heart. And anything that comes between us and our service for God is another "god" as surely as though it were a god of wood or stone.

We, too, have "other gods" today that rob us of



communion and fellowship with God: moneymaking, television, public opinion, "keeping up with the Joneses," cars, houses, and lands.

Anything that we worship is an idol. And sometimes we even pray to God with idols in our hearts. We want God to answer our prayers, but we tell Him how to answer them. We even tell Him that we hope He doesn't do this or that, but we hope He does it this way and that. Sometimes He gives us what we are craving. He gives us the idol we have set out hearts on. We wouldn't be happy otherwise, we feel, and so God says of us as He did of Ephraim of old, "Ephraim is joined to idols: let him alone" (Hosea 4:17).

And then it isn't until many heartaches, disappointments, sorrows, and disillusionments later that we see that the idols God has granted us, because we prayed to Him with them in our hearts, have not been a blessing but a curse.

The rich young ruler was not willing to pay the price. He went away sorrowful, for he had great possessions. He wanted the consecration without the dedication. He wanted to be called a Christian without following Christ. His was a fateful decision. We never read of him again. His name could have been inscribed upon the pages of Holy Writ as a hero of the cross. Perhaps he could have been the author of a book of the New Testament. He was intelligent, learned, and cultured, but he wasn't willing to pay the price of discipleship. He chose to cling to his riches rather than to follow the humble, penniless Galilean. He gambled between time and eternity, and lost. He exchanged the blessings of a life of service in the cause of Christ for the ease and comforts of his rich environment.

He made the mistake that millions since his day have made; he chose the material above the spiritual, not realizing that the things that make up the material are but for a time, whereas the things that make up the spiritual are for eternity.

He was sorry that Jesus demanded so much of him. Apparently he would have settled for an easier bargain, a cheaper price. He would have been willing to make a comfortable compromise. But the first basic fact of Christianity was brought home to him with stunning reality—if a person is going to be a Christian, he must be one all the way—without reservations. He must be willing to leave all and follow Christ. This, especially in his day, entailed certain ostracism from his privileged group. They would have thought that he was crazy to do such a thing. He couldn't bear the ridicule.

This young man must have loved the Saviour. He must have thought well of Jesus, for he did not get angry with Jesus. He didn't feel insulted. How could he when he knew Jesus had spoken the truth? He really wanted to be a disciple. Couldn't Jesus accept him on a little different



basis that He did the others? Couldn't Jesus, knowing his high social background, have made the requirements for discipleship a little less rigid?

No, He could not. To do such a thing would have been to deny His Messiahship. He would have denied His divinity by such considerations, for the young man's reasonings were the reasonings of men and not of God. God is no respecter of persons. We are all alike in His sight. And so our race, our class, our education, our social standing, our ancestry, mean absolutely nothing to Him so far as qualifying us for salvation is concerned. Before Him we stand on the same level, needing salvation, and He offers one method for all.

### Reason for sorrow

I suppose the rich young ruler saw this and, knowing the character of Christ, he could not have hoped to have become a follower of Jesus on any other basis than that which Jesus had laid down. That is the reason he was sorrowful. He could not sneak in through the back door. He had to come in at the front.

And he, not being able to bring himself to the point where he was willing to risk all and follow Jesus, turned his back and went sorrowfully away, never to be heard from again.

Are we guilty of the sin of hypocrisy or pretense? Have we given our all to the Master? Are we enjoying a

full, rich, and happy Christian life, or do we have to ask, as did the young ruler, out of an unsatisfactory Christian experience, "What lack I yet?" Maybe to us Jesus is saying "Go get rid of that stumbling block in your life; get rid of that secret sin that is robbing you of spiritual victory. Get rid of that idol in your heart. Get rid of that malice, that hatred in your heart against your brother or sister. Get rid of that unholy alliance you have made. Get rid of the unconfessed sins in your life. Get rid of that filthy literature you have been reading. Stop listening to those smutty stories that your so-called friends tell. Stop gossiping about the faults and failings of others and see your own.

"Stop looking at those lewd and licentious pictures that are debasing your mind. Go set your house in order. Stop neglecting your Bible study and daily meditation. Stop neglecting church attendance. Stop hiding your light under a bushel. Let your friends know at the office, at school, at your place of business—wherever you are—that you are a Christian. Do it not so much by word as by example. Start supporting the church and its program, and stop being a problem and be a power instead."

All of these things Jesus may be saying to us as we ask, "What lack I yet?" And then He adds, "Come, follow me"—out in the highways and byways of life, out in the paths of service. And as we follow, we shall have joy abundant, full, rich, and satisfying. □

## BIBLE QUESTIONS ANSWERED By DON F. NEUFELD

### Murder, war, euthanasia

**The sixth commandment says, "Thou shalt not kill," yet people are killed by various means: legal execution, war, suicide, murder, and euthanasia. Are all killings a breaking of this commandment?**

The Hebrew has a number of words meaning "kill." For example, there is the word *shachat*, which most often is used for the killing of animals (Gen. 37:31; Ex. 12:6, 21; 29:11, et cetera); a few times it refers to the killing of persons (Judges 12:6; 1 Kings 18:40; et cetera). Then there is the word *muth* in its hiphil form. Both men (Gen. 37:18; Ex. 1:16) and animals (Ex. 21:29; 1 Kings 13:24) do this kind of killing. Another word is *nakah*. This word is used for the killing of both human beings (Gen. 4:15; Ex. 9:25) and animals (1 Sam. 17:36). Another general term is *harag*. It too is used for the killing of both men (Gen.

4:8; 27:42) and animals (Isa. 22:13). Certain other words occur less frequently.

We come now to the word occurring in the sixth commandment. It is still another word, *rašach*. As used in the Old Testament, this word is used for the killing of human beings only. It occurs 47 times. Three times it is translated "to murder." In 14 of its occurrences as a participle it is translated "murderer." Most frequently the participle is translated "slayer" (17 times).

However, the meaning of a word must be determined by its context. In the context of the Ten Commandments and supported by its general usage, *rašach* seems clearly to mean "murder." Therefore the commandment should read, "Thou shalt not commit murder." This is the translation that is found in many of the versions (see, for example, *The New American Standard Bible*,

*The New English Bible*, *The Torah*, and the *Good News Bible*).

The sixth commandment, then, is a prohibition of murder, not a prohibition, for example, of killing of insects or animals, nor, for that matter, a prohibition against capital punishment, or, necessarily, even killing in war.

Let us notice what Hebrew words are used for some of these other killings. In judicial killings *muth* is common (see, for example, Ex. 21:12, 15, 16; Lev. 19:20; 20:2, 15). *Harag* is also used for judicial killings (Lev. 20:16) and for killing in war (see 2 Sam. 10:18). *Nakah* is very common for the killings of war (see Joshua 7:3; 8:24; 10:41; et cetera). It is significant that the word *rašach* used in the sixth commandment never occurs where the killings of war are described.

The few suicides that are mentioned in the Bible are not described in sufficient detail to establish the use of a particular word. Saul "took a sword, and fell upon it" (1 Sam. 31:4). Judas "went and hanged himself" (Matt. 27:5). Clearly the implication of the Bible is that

suicide would fall under the prohibition of the sixth commandment.

When it comes to euthanasia, we are dealing with a practice of which the Bible does not speak directly. Therefore one must reason from general principles. Active euthanasia, that is, the willful use of medications or other means to bring life to an end, would seem clearly to come under the definition of the Hebrew words discussed above, including *rašach*, the word occurring in the sixth commandment.

Passive euthanasia, that is, avoiding the use of unusual means to prolong the life of a terminally ill patient, is generally understood by Christians to fall into another category. Nevertheless, the matter of whether to engage the use of, or, if in use, to withdraw, unusual life-support means can be a difficult moral decision to make. At least in passive euthanasia, whatever life forces the patient still has are not terminated. Hence many consider that in such circumstances the sixth commandment is not violated.

Send questions for this column to the Editor, *Adventist Review*.

# Homosexuality in the family—2

---

Concluding her story, the mother  
of a homosexual son tells of the  
spiritual insights that brought  
them both victory.

---

See also editorial page 18.

By MEG TRUE

To return to Rob's disappearance. From it we gained a deeper understanding of the meaning of the parable of the prodigal son. We rejoiced at his return. We did not ask him to do anything, bring anything, or offer promises for the future. Despite his disappearance, we still loved him, had prayed for him, and had yearned for his return. And if human love was able to do that and span the gap, how much greater is God's ability to love the erring. The father yearned for his prodigal son as much while the son was away, living in sin, as he had earlier or did later. All the son could bring to the father when "he came to himself" was his failure and shame and *himself*. But that was all the father needed, and he took over then and provided all else. This is a wonderful Bible story, because the father is God, representing Himself in a way that we can understand. By this illustration those of us who have failed can be sure that God will accept us when we turn to Him. And if He, knowing what we are, can accept us, surely we too can accept ourselves. To do less is to deny Him.

Accepting oneself is the second step in a homosexual's becoming heterosexual. The first step is accepting God, as He is portrayed when He receives His prodigal son. The third step is thanking and praising God for having provided all things necessary for one's needs. Jesus said, "Therefore I say to you, all things for which you pray and ask, believe that you have received them, and they shall be granted you" (Mark 11:24, N.A.S.B.). The last step is the living out of this praise in one's daily life.

God led Rob and me, each by various routes, to see Him as He is, and to realize that somehow we had misunderstood and were trying to overcome by allowing

---

*Meg True is a pseudonym. The author is a business-school graduate and has been employed by the denomination as an office worker for a number of years.*

Him only limited power in our lives. We were relying mostly upon our own self-control and were failing miserably.

Rob was functioning under the belief that the formula for success was not to yield to his urges, that he must live a moral, upright life, and that he wasn't sinning as long as he kept his will in an iron grip and was not a practicing homosexual. He believed that by the grace of God he should be able to overcome his evil tendencies. But, somehow, he envisioned *himself* as doing the overcoming, with God being only a strengthening force and standing by for crisis intervention. Only when he realized that being "straight" could be a gift of God, and that his part was to accept that gift, did he begin to recover.

Won't Rob have to "do" something to keep himself from reverting to his old ways?

Not in the sense that many of us think of "doing" something. However, he does have a response to make to his loving Father, who has provided the solution to his problem. This response will be his insurance in future crisis situations and his guarantee of success, and it consists of allowing God to convince him that in his basic nature he is heterosexual because God made human beings that way. In the book of Genesis it is stated that at Creation He made male and female (chap. 1:27). That surely would mean with a natural attraction for each other. Therefore, that attraction, when turned to members of one's own sex, is a deviation from God's plan, and as such is sin.

Rob must also make a response to God, we noted, by allowing Him to convince him that his sin has already been taken care of by Christ's sacrifice.

So, if Rob is basically heterosexual (not homosexual as

**"We need look for no outward evidence of the blessing. The gift is in the promise, and we may go about our work assured that what God has promised He is able to perform, and that the gift, which we already possess, will be realized when we need it most."**—*Education*, p. 258.

he had believed previously) and if on the cross Christ had already dealt with the problem of his sin, then what is the problem?

The problem is to allow God to bring His past accomplishment into present manifestation in Rob's life. His response to "doing" here is to accept God's overcoming and sustaining power. This is to be done through appreciation and thanksgiving and praise to Him for what He has already done and is still doing and will continue to do for him. So, it will not be Rob's overcoming his problem. It will be only his response to God's gift of his nature as it is in Him. I will discuss that a little further on, but first I should like to go back to original acceptance of God as a loving Father, and our acceptance of ourselves as we are.

To many it comes as a surprise when they are led to admit that they are angry people. Usually people feel that they are passive and self-controlled. And it is even more of a surprise to learn that they are not only angry, they

## The builders

By AUDREY LOGAN

"Boys," said mother firmly, "be very good while I go up the road to visit Granny Lewis. I have promised to stay with her this afternoon while her family are in town."

"Yes, Mother," chorused the boys.

Now they really *meant* to be good, but *meaning* to be good and *being* good are not the same thing.

First of all, they read their books, then they tried their hands at jigsaw puzzles. "Let's go outside and play ball," suggested Tom. But after a while they got tired of that, too.

"Do you know what I'm thinking?" Fred asked slowly.

"What?" demanded his brothers, eager for a new idea.

"I'm thinking . . . let's build a swimming pool."

"A swimming pool?" shouted the boys in astonishment.

"Yes," said Fred. "You know Mr. Howard down the road; well, he has a super fishpond. Why can't we dig a pond too, only we'll call it a swimming pool and splash around in it? We'll dig up the tiles in the yard and just keep shoveling out the soil until we have a hole big enough to put water in and splash around."

Thereupon they all dashed to the garden shed and brought out shovels, spades, hoes, and trowels.

In no time at all they had pried off the tiles and were energetically throwing the earth over onto the flower bed. With four of them working they soon had quite a deep hole.

Using two buckets, they staggered back and forth, pouring water in the hole. But, far from being a swimming pool, it just turned into a muddy mess, and then worse was to come. The water began to disappear and soak into the earth.

Just then mother came home. "What do you think

you are doing?" she demanded.

"Building a swimming pool," said Bill rather weakly.

"It was Fred's idea," cried Tom, quickly.

"Well, you have all had a hand in this," said mother. "Come inside."

Meekly the four brothers followed her indoors.

"I'm very disappointed in you all. I asked you to be good while I was out, but you have made all this mess. First of all, you disobeyed me. But besides that, you cannot build a swimming pool unless it is tiled or concreted. Such a job needs a firm foundation. Go outside now and fill in the hole at once."

Feeling very ashamed, the boys trooped out and began to shovel all the earth back. It was not easy to get the tiles in place again. In fact, father had to do that job when he came in from work.

"Oh, dear," sighed Fred. "I do wish we had listened to mother. I know now that to build anything requires much more planning than we put into it."

"Yes," said father, "and that applies to building characters, too. Being obedient is a good start."



"I'm very disappointed in you all," mother said. "I asked you to be good while I was out, but you have made all this mess."

are angry at God. By going this route Rob and I were both led to find peace of mind through acceptance of God as a kind, loving Father, and to find that we didn't have to work our way into His favor as we had thought. We were instructed that it was perfectly safe to tell God that we were angry with Him, that we didn't like the way He'd allowed things to happen in our lives, that we had prayed and were disappointed and angry when we could not see any replies from Him. We were also led to see that often when we were angry inside at others it was because we were substituting them in God's place, and when they failed us we were hurt and angry.

We also learned as we told Him of our feelings and as we told Him that we didn't like the feelings, that He did not strike us down. Instead, the resentments began to disappear by degrees, and He appeared to us in a different light. Gradually we came to realize that He wouldn't turn us away because of all the unloveliness within us or because of the things we had been doing. Our problems were different, but the same principle applied in solving them. We no longer had to hide things from God or from ourselves.

### Accepting ourselves

Next came the realization that if God loves us as we are, then we can accept ourselves because He accepts us. Then it was an easy step to accept another person, just as he is, without condemnation. We could trust this loving Father to take care of that person's wrongdoings and errors. It wasn't our burden. And we could start anew at the present point and forgive freely—not only forgive others but forgive ourselves. What a relief that was!

One way that God seems to have chosen for me to express or react to His acceptance of me and to express His love is for me to write these articles. A short time ago it would have been impossible. But now I can say for a fact that God's love is sufficient to carry a person through the upsetting experience of discovering homosexuality in his family. Even if the homosexual does not seem to be searching for help, you can still love him as he is and you can trust God to be in the midst of the problem to help and to care. Your loved one is God's problem, and He is big enough for the job. Your problem is how you react to the situation.

By his new understanding of the lovingness of God and of God's acceptance of him, the groundwork was laid for Rob to go on to the concept of total praise to God, and this was used to lead him over the top of his particular mountain, and should keep him there. I am quoting here from a letter from him that seems to express this concept:

"We [homosexuals] accept the concept of a kingdom of God and think of everything around us as being involved in that kingdom. That is, anything either adheres to, or goes away from, this kingdom. This would mean that, in the realm of homosexuality or anything else, since God's kingdom is perfect, when we choose to become part of that kingdom our perfection is guaranteed. We may not feel it yet. We may have urges and impulses the other way, but in the reality of God's kingdom we are what He wants us to be. Everything that happens to us from then on God can turn for our good. If we are a part of God's kingdom God can turn the worst thing that can happen into good. Looking at it that way,



God can turn into a 'good' the fact that I grew up with problems. Now I am coming to understand that, because of those problems, I'll be able to help other people, because I can witness to the fact that God is a Re-Creator.

"With the kingdom concept we should associate a praise concept. I am learning that I should no longer pray a prayer such as, 'God help me to do this,' and 'God help me to do that,' or 'God, I'm so tempted and tried, that I am torn apart.' Instead, I pray, 'God, I thank You and praise You that You have already done [whatever I am asking].' For instance, 'I praise You and thank You that I am already totally heterosexual.'

"By praying in praise, I acknowledge that I am part of God's kingdom, and the fact of accomplishment is also acknowledged. Also, I am no longer struggling and fighting and battling. I am really saying, 'God, You did it.' And so I can take no credit for myself, and then the answer to my prayer comes. This ministry of praise places God on the throne of His kingdom, and by becoming part of that kingdom I do succeed and can know that I will continue to be successful. This concept is

based upon Scripture, and I have found that it works well.

"For instance, one day I met a person who would normally have attracted me. I praised God by saying, 'Lord, I praise You for a beautiful person and I praise You that I look at him with heterosexual eyes.' Immediately the attraction left me. I praise God that this method works! If at first it doesn't seem that there is a victory the thing to do is 'hang in there' and say: 'I thank You and praise You that it has been accomplished, even though I don't feel it at this moment.' This is using faith, and eventually it does work! Eventually the day arrives when a man knows that he is no longer homosexual. He is thinking heterosexually."

I believe that the concept that worked for Rob and me can be used also in other areas of life. Again, the steps are:

1. Accepting God (as a loving God!).
2. Accepting yourself (because to Him you are important).
3. Accepting His kingdom (through thanksgiving and praise).

## FOR THIS GENERATION By MIRIAM WOOD

### The problem of loneliness—1

As the result of my attempt to discover the major problems among Seventh-day Adventist young people, I have received many letters, which means you're willing to share your innermost feelings and thoughts in an effort to help yourselves and others. There's no way of saying which letters are best or more special, but this time I'd like to share one which is so authoritative that I feel entirely confident of the validity of the writer's conclusions. He's an adult, a graduate student, living in a dormitory.

"I talked informally with a number of students. I asked them what they considered their number one problem, and they were unanimous [in their answers], even though they described the condition in different terms.

"Loneliness was the number one problem. They said they thought students were isolated and were little more than a number in anyone's eyes, including other students. They could come and go [they thought] and no

one would miss them, because they were not able to develop close friendships."

The writer suggested to these students that some of their loneliness could be alleviated by "friendly dating," and stated that the girls on the campus needed verification of their worthwhileness and importance by being asked.

"Almost without hesitation the fellows admitted they would like to have the same verification but they feared rejection if they were to ask for a date. Now some might say, 'That's an excuse. There's no basis in fact for such statements.' All I know is that this is the story I hear all the time and no one seems to be doing anything about it."

As I stated in a previous column, many letters from readers have pinpointed this very condition. But diagnosing an illness and finding a cure are not one and the same thing. I was interested, however, in some of the suggestions of the writer of the above letter.

"Parents are not helping

children learn how to become friends with others because they have not learned the fine art of friendship themselves. . . . Television programs depict marriage [almost totally] in terms of sensual romancing."

The writer goes on to state that certainly this is a part of marriage, but that it also "demands involvement with people who want more than a kiss. They want someone to rejoice with and to cry with, depending on the latest crisis."

I was fascinated by this line of reasoning and spent considerable time thinking about it. It is true that modern marriage is thought of (certainly by nonreligious persons) as primarily a physical union; television and popular magazines abound with the theory that if your spouse no longer "thrills" you, discard him/her and get a newer model. Possibly, if this concept has spilled over into church families, children are really not seeing an example of firm, warm *friendship* between parents. Thus, not having a role model to copy, they may be inhibited in this area.

I must hasten to add, however, that simple solutions to complex problems certainly must be suspect, and it would be frighteningly simplistic to suggest that this is the only reason for what

seems to be a veritable epidemic of loneliness.

Another reason that seems valid is that old scapegoat, television. We're not here referring to the type of material presented. We're simply saying that to substitute the one-dimensional screen, with all its unreality, for warm flesh-and-blood contact is sad beyond words. All those people—Fonzie, Laverne and Shirley, Starsky and Hutch—may seem to you like the best and most exciting of "friends." But when you turn the "off" button, where do they go? Into the nowhere, their point of origin. It's all a fraud.

The suggestion the letter writer makes in regard to "friendly" dating may sound incredibly old-fashioned and archaic to you. Dating without "making out"? Certainly. Why can't young persons reach out to one another with their minds? You see, when the physical is the only attraction, it obliterates everything else. But anybody can be physical with anybody else. It's no unique talent. The big and unique thing is to reach a level of friendship and intimacy that has nothing to do with the flesh. All schools offer many occasions for proper contacts of this sort, with no need ever for rule-breaking.

Let's continue talking about loneliness next time.

#### 4. Living a life of praise to Him (by His power).

I think most Christians believe that in the last days homosexuality will increase rapidly. We need to remember that these homosexuals will be not a group of evil beings from nowhere set down in our midst. Among them may be some of our acquaintances, our church brothers, our blood brothers, our sons, our own husbands. Surely these people are on God's "wanted" list. They are His "lost sheep." I believe that there is a definite ministry to be done among this group.

#### Helping the homosexual

One way that I can serve in this ministry, I feel, is to speak up, whenever possible, in an effort to help people see homosexuals as persons whom God still loves, and to help others to realize that they can allow themselves to be friendly and loving toward them without jeopardizing themselves spiritually. Yes, I realize that there are evil homosexuals. Also, I realize that there are evil heterosexuals. My daughter-in-law has stated to me: "Many times I was unaware of Rob's unspoken plea of 'Please help me, don't hate me.'" I am sure that many people are unaware that this can be true of the homosexual in their midst.

Recently Jewell and the children sat down to Thanksgiving dinner with us again. This time Rob was with them. This man did not seem to be the same man who had gone away two years before. Gone was the faraway, dead-pan expression, the quietness, the aloofness. Instead, this man's eyes were alive. He was outgoing and

aware of others. He was happy! And he said, "I can truly say that the problem is completely under control." If his history follows the route of others he can expect some flashbacks as he goes through life, possibly somewhat comparable to those of an ex-smoker who can still remember and may have occasional urges to smoke. However, that person is not a smoker, and the habit is no longer in control of his life or of significance. Or perhaps God will free Rob of the flashbacks, too. It is in His hands.

Needless to say, his wife no longer lives under the constant shadow of fear and dread and her former feelings of rejection. Her increased peace of mind is strongly evident, and they are both encouraged by the prospect of a bright future together.

To those who are in any way involved in loving and caring for a homosexual, I can assure you in all sincerity that we serve what I call an impossible God—the greater the impossibility, the greater is His grace manifest in our lives to take care of it. He has carried us through nearly 20 years of unhappiness, but now we can truly praise Him for the experience. He has not failed us. Instead, He has enlarged our concept of love to an immeasurable degree.

"For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry" (Luke 15:24).

"For with God nothing shall be impossible" (chap. 1:37). □

Concluded

## It was the right way

By JOCELYN FAY

Last night while looking up a reference in volume 1 of the *Testimonies*, I noticed for the first time in years the inscription in the front of that volume, written in someone else's handwriting: "Jocey Fay, So. Lancaster, Mass., 5/21/59."

I graduated from the eighth grade on 5/21/59. I immediately recalled that an elderly saint in our community had bought each of the graduates in my class volume 1 of the *Testimonies*, and had made special arrangements with the Book and Bible House for us to purchase the remainder of the set at a reduced price.

Being farsighted, my parents bought me volumes 2 through 9. Although I used the set occasionally when doing research in academy and college, it wasn't until years later, when Testimony Countdown came along, that I realized the worth of my gift.

The old man who bought me volume 1 was a friend of my seventh- and eighth-grade teacher, a woman who believed that her "people" (as she called us) should learn to appreciate Ellen White early in life. She took us on field trips to places of denominational interest. She never used Ellen White quotations to discipline us; instead, she set us on a search for lines or paragraphs we liked, and had us collect them in notebooks.

What I remember most clearly, though, was how we underlined Spirit of Prophecy books. Our teacher wrote to Adventists we all knew and admired, and asked to borrow their personal copy of a Spirit of Prophecy book. Those in our class who wanted to—and that was most of

us—went through the book page by page, underlining in our own books the same things the "famous" people had underlined in theirs.

Unfortunately, I recorded the name of only one person whose underlining I was reproducing, and now I have forgotten all the others. But in the flyleaf of my *Messages to Young People* is the notation, "As underlined by Eric B. Hare."

I was fortunate to graduate from the eighth grade with a respectably-sized Spirit of Prophecy library. Besides *Messages to Young People*, I owned *The Great Controversy*, *The Desire of Ages*, *Steps to Christ*, *The Story of Redemption*, and as already mentioned the *Testimonies*. When I needed the books for classes later on, I had them, while other college students I knew had to borrow such basic books as *The Desire of Ages* from the library.

Those books mean much more to me now than they did then. Then I underlined because everyone else was underlining. Now I wouldn't part with them for anything. I find it's exciting to be reading and to find something that really moves me, and to discover that it was meaningful to someone else, too.

I am indebted to my seventh- and eighth-grade teacher and her elderly friend for a healthy respect for Ellen White. As a teen-ager I was never "turned off" by Mrs. White, as some of my friends were. I was familiar with her—comfortable with her in terms of relationship, although at times uncomfortable with the character defects she made me see in myself.

Perhaps there are better ways to strengthen young people's confidence in the church than to buy Spirit of Prophecy books for seventh- and eight-graders. All I can say is that for me, it was the right way.

## Rebuilding Jerusalem's temple

Re "Evangelicals and Israel" (Jan. 12).

I heard Teddy Kolleck, mayor of Jerusalem, say recently, "We [the Jewish State of Israel] have no plans to build a temple in Jerusalem. Why should we? It is already built above and will descend when the Messiah appears."

The occasion was a goodwill visit paid by the mayor of Jerusalem to the Twin Cities in Minnesota. At a noon luncheon held in the Mississippi River Synagogue of St. Paul for the religious leaders in the area, which W. Larson, of the Northern Union, Stephen McPherson, and I attended, Teddy Kolleck, answering a question, said, "Because of religious jealousies, the Vatican was being contacted to oversee the Christian shrines in Jerusalem."

The statement regarding the temple he made to me. After the luncheon I met him in the company of a rabbi who was showing the sanctuary to the mayor. I explained that I am a Seventh-day Adventist, a seventh-day Sabbathkeeper, and then asked, "Are you acquainted with the book *The Late Great Planet Earth*, which claims that the Jews have ordered marble and are preparing to build a temple on the ancient site of Solomon's Temple?"

The mayor shook his head No; but the rabbi affirmed that he knew about it, and the look on his face was one of disapproval. It was at this point that the mayor said, "Why should we order marble? The temple is already built above and will descend when the Messiah appears."

As the mayor spoke, the rabbi nodded his smiling approval.

How I wished that the Evangelicals who claim that present events in Palestine are fulfilling Old Testament prophecies might have heard

this statement. Their claims are that soon Jesus will rapture the church and this will be the sign for the Jews to return to Jerusalem and rebuild the Temple.

The Evangelicals, led by the Dallas Theological Seminary, with Dr. John F. Walvoord and W. A. Criswell for spokesmen, are apparently attempting to persuade President Carter to conform his foreign policy regarding the Middle East to their interpretation of the Bible prophecies. Recently Dr. Criswell, pastor of the First Baptist church in Dallas, Texas, the largest congregation in the Southern Baptist Convention, was quoted on radio station WWCO, of the Twin Cities, as saying, "God has to fulfill His promises made in the Old Testament to Israel. If He doesn't, He isn't God."

I wondered at the time whether he had ever thought that this kind of thinking puts God neatly into a box? This kind of reasoning ruined Israel. They read in the Scriptures the prophecies of national greatness God had promised to Israel and said, "God can't lie." "He has to do these things for us. After all, He has promised." Then the individual Jew went about his life as he pleased. He reasoned that it didn't make any difference what he did, because God was on record, and He couldn't

break His word. Effectively, their thinking reduced God to the point where they could put Him in a box and control Him. In reality, that places man over God.

But God replies, "O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel" (Jer. 18:6). Jeremiah then quotes God as saying in effect, "I reserve the right to change the manner in which a prophecy is fulfilled."

"At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from

their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them" (verses 7-10).

Today, amidst the babble of prophetic interpretations, Seventh-day Adventists recognize the right of God to reorder prophetic events. This should ever keep the Christian eager to conform to the will of God and to live in such a way that God might bestow on him His promises.

ROBERT C. MCPHERSON  
Evangelist and Minister  
Minnesota Conference

## Memorizing Scriptures

Six months ago I began memorizing Scripture while sewing, cooking, cleaning house, or riding in the car. I memorize by repeating six times each phrase, then the verse, and finally a group of verses. Thus with little effort and with no extra time taken from my routine work, I learn about six to ten verses a day.

Through the years I have learned many texts and passages of Scripture, thanks to the church school, Sabbath school, and MV classwork. But I could never remember the isolated texts. I wanted to keep these memorized scriptures with their references permanently in mind, but how? After a few weeks I developed an organized system of review that has made permanent memory possible.

I learn all these texts in the order in which they come in a particular book of the Bible; then by numerical association and context I can recall all these texts in that order, without the aid of flashcards. This also gives me a better understanding of the writers of those books, and I can recall isolated texts and references.

Each Sabbath I select texts to learn during the week and mark them in my Bible with a red vertical line next to the margin. Each day, in addition to learning the new texts, I review old ones. I do this reviewing without my Bible, while doing other things, but on Sabbath I review all the texts with my Bible, to be sure I have not learned anything inaccurately.

Learning nearly 750 texts during these past six months has been a most refreshing spiritual communion—and I have just covered the Old Testament and part of Matthew. By filling my mind with Scripture, I am keeping the tempter from getting in; further, I am storing away precious promises for the last days. I challenge REVIEW readers to give this method of Scripture memorization a try. I know God will bless you as He has blessed me.

DOROTHY OSTER  
Shiraz, Iran

### Credit due

By BONNIE MOYERS

"Who made you, child?" a teacher asked—  
The student was her best—  
"God made me twenty inches long,  
But I grew all the rest."

And sometimes, like that little boy,  
We take much credit too  
For something God has helped us with,  
And short Him on His due.

# I offered my services as an SOS worker

---

At 65 I began mission service overseas, enjoying it so much that after three years

---

I returned as an SOS worker.

---

By R. E. FINNEY

In 1969 my wife and I left the United States for mission service in Singapore. Unexpectedly we had received a call to locate there as regular employees. I said “unexpectedly” because I was 65 years old and had never done mission service before. In addition, we had never been in the Far East and had only a hazy notion of where Singapore was and what it was like.

We answered in the affirmative the very day we got word about the opening. It was to take several months and much hard work before we were ready to start on our journey. Members of our family, especially our children, were dumbfounded—and probably apprehensive—about our leaving.

First impressions are important. Therefore, it was heartening to be met at every stop on the way by friendly and hospitable people. In Tokyo, Seoul, Osaka, Taipei, Manila, Bangkok, and Saigon we were met at the airport by waiting hosts—many of whom we had known in the homeland. And when we got to Singapore we were met by a large delegation, among whom were former co-workers and friends. These incidents were of great importance to us.

Since that initial journey we have made many trips to Singapore International Airport to greet incoming missionaries and to say goodbye to those departing. It was

---

*R. E. Finney has served a number of years as pastor, teacher, evangelist, and conference president, and is presently living in Angwin, California.*

not always convenient, but it was always important. When one leaves for furlough or on a PR (permanent return) it is heartening indeed to know that people care—including union and division presidents.

I hasten to add that the friendship and caring did not stop at the airport. The third day after we reached Singapore my wife came down with dengue fever and complications. And dengue fever alone is not a light affliction. She had scarcely been put to bed when orchids arrived and visitors with them. I’ll admit to some low moments the first hours of this episode, but the doctor was a former acquaintance and couldn’t have been more solicitous. Furthermore, everyone on the compound was concerned about me, as well as Verna. I finally had to decline invitations to meals in order to save time for my work schedule.

## Challenging and enjoyable

Subsequent events were no letdown. While there was a revolutionary change in my work, it was challenging and enjoyable. I had been a pastor before, but never pastor of a church made up of predominantly Asian people, nor of one with a good share of the division staff as members. It could have been unnerving to have the division president sitting well toward the front of the auditorium during the sermon, or even behind the rostrum. That it was not was owing largely to the fact that he was friendly, cooperative, and tolerant.

Teaching in Southeast Asia Union College was something else! Yes, I had taught many years before in church school and not very well, I am afraid. Now I was to teach in college and teach subjects I had not taught before. This happened, not just at the beginning, but quite a few times later. I would become fairly comfortable and, I hoped, competent in one discipline, when the dean would come by and say casually, “I wonder if you would help us out by teaching —— next quarter. Brother X is going on furlough, you know, and we are going to be shorthanded.” This happened even the last quarter we were there. And again it was a subject I had never taught before. But it was one I had studied intensively as part of my major field.

I discovered a symbiotic relationship between teaching in the department of religion in college and being a pastor. The demands of teaching required regular disciplined study of the Bible, the Spirit of Prophecy, and any other contributory material I could assimilate. It was a pleasure, and this helped vastly in finding sermon material that was invaluable to my ministry. Years spent in administration did not leave much time for study. It was refreshing to have scheduled time for real preparation for classroom lectures and sermons. I hope the Balestier Road church people benefited to some extent.

Mission service in Singapore is considered a luxury by those in some parts of the division, especially in the primitive areas. Still, even in Singapore it is not all orchids and blossoms, and one does miss home. Homesickness plagues many missionaries.

Everything seems strange at first. There are sights and sounds, smells and tastes, utterly unlike anything experienced before. One of the first things I remember was the milk situation. There is no fresh milk available that is safe to drink. Of course, hundreds of thousands of Singaporeans live all their lives without using any milk after

they are weaned in infancy. Through modern technology, sterilized, good-tasting milk is available—at a price. We decided the price was too high, so we bought dried nonfat milk. It took a little getting used to, but I said to myself, “Here you are, and there is the milk you are going to drink if you drink any. You had better learn to put up with it.” I drank gallons of it, and it was probably good for me. At least I gained no more than a few pounds all the years we were there.

The climate is hot and humid. Some people are finicky about being sweaty. You learn that sweating is not harmful. And the balmy, moon-drenched evenings are fabulous after a refreshing shower and change of clothes and a supper of tropical fruit.

Snakes? Not many. We saw a couple of cobras, very dead, and a python seven feet long was captured on our side of the compound. Pythons are harmless to humans, and our Malay houseboy thought it was very small.

Missionaries do get homesick, I repeat. The first three-year period seems interminable to begin with. A lot of perfectly good energy and thought are expended in longing for furlough and planning all the things you will do in those golden three months. (You probably won't get half of them done.) The time finally comes, and you are in America again. It is wonderful to see loved ones, to see familiar places, to eat familiar food, and to do all the things strength and time allow. I'm afraid I was a milkaholic (is there such a word?) on that first furlough. There were some rude shocks, too. As, for instance, paying \$1.40 for a sandwich. (That would be about 3.50 Singapore dollars, I thought ruefully.)

But about two-thirds through the furlough a curious thing happened. We began to be homesick for Singapore! Incredible! Impossible! Ridiculous! But it was true. Believe it or not, in Los Angeles we joyfully boarded the plane for Tokyo. We were going home! This time I was going as an SOS (Sustentation Overseas Service) worker.

The first service period drags. The second goes *zzap!* Before you realize it another three years have almost gone. This time I asked the brethren whether they would let me come back. Yes, they said we could come back, and we did. Now, after two more years, we are home on permanent return. Not because we want to be, but because the relentless passage of time seems to indicate that it is prudent to find a place to stay near some of our family.

**A moving farewell**

It was not easy to part with friends whom we may never see again on this earth. At our final social get-together at the church I reminded our people that the New Jerusalem is foursquare. The four sides face the four directions. There are gates on the north, the south, the west, and the east. I said, “When I approach the Holy City, I am going to ask my angel guide to let me go on around to the east side and enter there, because I know that is where you will be, and I want to see you first of all.” And I meant every word of it.

Often I have read the Lord's promise that if we leave home and loved ones for Christ's sake, God will return these a hundredfold. Now I know that the promise is true, and it has been fulfilled to us. When we said goodbye to more than a score of our people at Singapore International Airport the lumps in our throats were the

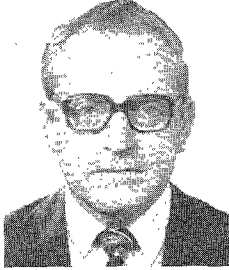
same as if those we were leaving had been blood relatives.

Those who have worked with our Asian people know that they love to show appreciation with gifts, and we have many of them—from the church collectively and from individuals. Some are rare treasures of Oriental artistry that could properly be in a museum.

There is one special gift that lies on the table beside me as I write. It is special because the young people of the church took their personal spending money and bought with it a beautiful Oxford Bible. But they did not stop there. One of the young men, a talented artist, inscribed in the front pages of the Bible these words: “To Pastor and Mrs. Finney, with love from those you have led to Jesus through baptism.” There follows in double columns the hand-printed names covering almost four pages. This was the perfect gift out of all we received.

Eight years seems a long time ago, when, with considerable trepidation, we boarded the plane that was to take us from Los Angeles to the Far East. Now as we look back, if someone should ask, “Was it worthwhile? Would you do it again?” Our answer would be, “Oh, yes, immensely worthwhile, and we only wish we could do it all over again.” □

**FOCUS ON EDUCATION**  
*A feature of Adventist Education Year published in cooperation with the General Conference Department of Education*



**Challenges and opportunities in education**

By NEVIL GORSKI  
*Director of Education South American Division*

Believing that the plan outlined in the Bible and in the Spirit of Prophecy for the rearing of the children of the church was wise, the pioneers of the Seventh-day Adventist work in the South American Division organized a church school when the membership consisted of only a few families. Since the establishment of that first school in Buenos Aires, Argentina, in 1893, Seventh-day Adventist schools have been a strong anchor to the church, leading to the conversion of souls, and preparing workers for the cause of God.

The experience of the prophet Elisha comforts and gives courage in these difficult times. When the prophet with his students set out to build a school God performed a miracle through him. Thus we may be assured that God will work miracles through His educators in the twentieth century, leading young people out of the darkness of ignorance and sin into a life of total usefulness to God and to man.

Seventh-day Adventist educators know that it is not easy to open and maintain schools, but they recognize that God has called them to work for the salvation of the church's children. They accept the challenge, and trust in the divine promises. “Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest” (Joshua 1:9).

# Let's preserve family life

---

From birth to death, there is scarcely an action that  
a person can perform that is not guided and colored  
by what has been learned in the family.

---

Among the many problems pressing upon us in these days is one that is above all others important: preservation of our family way of life.

Here is our top-rank social institution, and it is at the same time the nearest many of us come to that "heaven upon earth" the philosophers talk about. It is, of all our social necessities, the most necessary.

Husband, wife, and children—that is the most natural grouping for welfare, comfort, and stability. But people see in our present state of society a weakening of the ties that bind families together, and they fear that this constitutes a menace to the values in life we hold dear.

If only, say some, we could get back to primitive impulses, all would be well. Alas! it is not possible to do so. Conditions change from generation to generation, and while it would be utterly foolish to disregard the principles of the past, we must so adapt them to the environment of today as to retain all their values without giving in to their assumptions of being eternal laws. We must, at the same time, make sure that we have something better in hand before destroying the old ideas.

*What is the foundation?* The family is built upon affection. All literature records the yearning of human beings for love. The greatest poems revolve around it. Our noblest writers have, at their highest moments, described the joys of fulfilled love, and have pictured for us the wretched suffering visited upon those who throw it away or lose it.

How does love show itself in the family? Not principally in actions, or in bubbling-over enthusiasms, but in the calm feeling that here is a group of people, intimate from the child's babyhood, who would feel pride in his success, sorrow at his failure, and shame at his disgrace.

## Practicing give-and-take

*What is stability?* The family holds its preeminent place in our way of life because it is the only possible base upon which a society of responsible human beings has ever found it practicable to build for the future and maintain the values they cherish in the present.

The successful family is not one in which there is no conflict, but one in which the husband and wife use their

resources of common sense and ingenuity to work out the sharing of responsibility and to practice give-and-take.

It seems necessary for the peace of mind of readers who fear the worst, to stress the fact that in a world of change the family also changes. But the influence of social heritage has in the long run outweighed social innovation. Even if, for a time, society departs from past standards, the structure seems to right itself on a level which fits the new environment. That is the character of civilization, to set aside the easy-to-follow traditional pattern while developing into something better. The vital thing is to preserve those elements of civilization, culture, ideals, standards, and customs that the past has found good, and merge them with the new or changed factors that the present day believes valid.

*Personal and social.* If the family were to be swept away, the world would become a place of regimentation, chaos, and desolation. Why? Because the family fulfills at least three vital functions: it provides sustenance and trains its members in the art of surviving; it provides the earliest group association, teaching the art of social living; and it is the primary place where the values and knowledge of culture are passed from generation to generation.

That is only a small part of the service given by the family to individual members of it. There are other functions. The family is closely related to social change. Ideas must develop there before the community adopts them.

From birth to death, there is scarcely an action that can be performed by a person that is not guided and colored by what is learned in the family. Bitterness within the family works its way out into society. The person who is frustrated in family life is likely to become the cynic of world life.

But wholesome and constructive thinking in the family will penetrate all society. The person who learns within the family to accommodate to others, to subordinate, when necessary, personal interest to the interest of the group, and to tolerate in others fads and habits he would condemn in himself: that person has learned many of the lessons necessary to becoming a good worker, a good leader, and a good citizen.

*Individuality and the group.* One factor to count in the



changing family picture is the shift to the democratic companionship type of family from the once common "old man of the tribe" kind of family. There are different ideas today about the role of husbands and wives and of children and parents. If the husband expects that his wife will be the devoted family slave his grandmother was, or if the wife tries to impose upon children the old-world, old-time standards of behavior, a blow-up may be expected.

### Where does personal self-expression fit in?

Here is a basic clash: between personal and group organization. In olden times the group was necessary to survival; today, the individual is a person, possessed of a soul and entitled to personal self-expression. How far this can go without endangering the family is the most important social question of the age.

Egotism, or self-centeredness, is one of the great wreckers of family life. And yet, personal interest is one of the most desired attributes of living in a family.

The principal thing every normal person desires in marriage is a lively, personal interest of the other person in himself or herself. It must be lively. People will tolerate affronts and injuries, particularly from one well-beloved, to a far greater extent than they will accept indifference. Perhaps we might say that indifference sends more marriages on the rocks than does any other cause.

*Economic worries.* Some persons will say that most family disruption stems from financial and economic causes, but we need to proceed with care in making any such judgment. Nowhere is it more true than in personal relations that things are not always what they seem. The "financial tension" that is so greatly deplored may be merely the overt expression of other worries and disappointments and troubles.

Families are, of course, particularly vulnerable economically. They are economic partnerships. They spend a lot of money. The collective family budget dwarfs even municipal, provincial, and federal finance. There are some who believe that all applicants for marriage licenses should be required to present certificates showing that they have completed courses of premarital financial training.

But there is a wealth of information and help available: more, probably, than on many other aspects of married life.

These helps are designed for persons who are trying to make a go of family life: not for those who are striving to keep up with the Joneses on the next street. In one case we have heard of, a couple who had lived a reasonably happy life for five years on a modest budget broke up six months after a couple with a larger income moved in next door.

Economic matters are important in family life, but they do not rate top billing. Persons with unstable personalities can quarrel as readily over money matters as about anything else. Those who make sure to keep equable temperaments can adjust themselves to really trying economic problems. Let's not take the easy way out by using budget difficulty as a peg on which to hang responsibility for a break-up.

*Approaching marriage.* The approach young people

make to marriage is a big feature about success in family building. There is a Hollywood jewelry store with a sign in the window: "We Hire Out Wedding Rings." A casual approach like that will seldom pay off in stability.

Marriage is not something that is covered in a ceremony; it is not something in which success is assured if the young people have the same background, traditions, and economic status. It is not guaranteed success by books, movie-made conceptions of married life, or anything else of a casual or superficial nature.

The only thing that works effectively toward successful marriage is kinship of ideas and ideals. No blind faith in romantic love will serve, though this is a hard-to-erase social fiction.

There are no shortcuts toward success in marriage. Preparation for marriage involves all that pertains to emotional maturity, and it means—here is the rub—socialization of personality. These two persons have to live together for many years, and over the course of time it is basic personalities that count.

If, at the bottom of a person's reality, there is a spirit of philosophy made up of one part ideals and two parts tolerance for another person's ideals, then there is much better hope for a happy outcome of many years of living together than if the proportion is reversed.

If there is a key word in family relationships, we suggest it is "adaptability." This is why we like the work that is done in youth organizations such as the Y's. Young men and young women learn, through the give-and-take of combined efforts and joint-study groups, the basic facts of social life. They learn to live together, to share interests and enthusiasms, and to cultivate a certain maturity that excludes self-seeking, self-pity, and self-indulgence. It always helps, we think, if there can be, as well, a sense of humor.

Not so far distant from this thought is another: it isn't always the easy marriages that last longest or are the



happiest. By "easy" we mean those where there is no financial concern, no in-law difficulty, and no worry about social status. If people are to live richly together they need to have some interdependence of mind and spirit. They have to find it necessary, on occasion, to look to the other partner for moral or other support.

Marriage is a combined operation, and that does away with the freedom of isolation. Interdependence doesn't mean learning, but being able to reach out and know that the partner is there when needed, and planning together to meet a big or a little crisis, and walking hand in hand along both sunlit uplands and dark valleys.

*The family council.* To bring together in a harmonious pattern the personal traits and desires of its members,

and the group needs of the family, the "family council" has been devised.

The chief function of the family council is to discuss matters of common family interest, and to agree upon things to be done. It is based upon the thought that here is a group in which each member has rights, responsibilities, and privileges, but which must act, in certain matters, as a body. It gathers up all relevant data about a family problem, thus providing wider knowledge and more sound judgment than would be possible if only one or two in the family made decisions. Its function socially is to safeguard the existence of the group and the rights of everyone in it; its significance as an aid to better living lies in the feeling of security the members of the family get from this unity.

*Family ritual.* Very like the family council in its effect, though not in its formality of organization, is ritual. This is a way of acting that acquires a certain "rightness" in each family. It is not merely a code of behavior, but extends itself to include participation in family prayer, in religious observances, in hobbies, in observing birthdays and Christmas, and in many other ways. It is largely through family ritual that culture is developed and passed on through generations.

Mealtime provides a recurring opportunity for ritual. It is then that the family is at its greatest ease; the members are together in one place for a definite period; and there are fewer distractions than at most other times of the day.

What is the significance of all this with regard to family stability? Surely it is obvious that the family whose members express themselves in council or at the table or on some other occasion, where they are accepted for themselves and feel important as members of the family group; surely it is evident that this family has a much greater chance of surviving than any other. Such a pattern of living averts crises, and it means that there will be little occasion for scenes and strife.

*About fellowship.* A natural extension of the family council and the ritual of family sharing is the help the church gives. It is recognized that the church has a responsibility for building the family and supporting it as an institution, and at the same time the family is the strong support of the church. The virtues of religion are the very virtues which are needed by husbands and wives in their own relations and in their relations with their children.

### Importance of fellowship

The thought of fellowship, which is basic in every religion, is something that should be emphasized in family life. Certainly, fullness of happy living cannot be attained without a feeling of relatedness to some treasured person or group.

The source of many anxieties is the sensation of being alone and unwanted. It is a supreme duty of the family to weave into a stable pattern the relationship of parents and children, and then to extend it through church and other social institutions into larger groups.

This fellowship has many sides. It includes the giving and receiving of encouragement and the easing of wounds received in life. But it goes farther. It means a feeling of acceptance and approval. It means being

needed and approved by people who know all about us and like us in spite of it.

The need for fellowship is as deep as the need for food. There is nothing in human experience that can substitute for genuine, warm, and simple relatedness. Those who have it not are the misfits, the youths and men and women who are trying to lose their sense of deprivation in drink or in sensual pleasures. They are, as J. L. Liebman says with clear vision in his inspiring and comforting book *Peace of Mind*, "lonely children lost and naked in a world that has never woven a garment of love for them, and that has relentlessly driven them down the empty corridors of the years, desolate and alone."

*The art of sharing.* This brings up the matter of sharing. No one who desires the good life can live buttoned-up. Living demands activity of the physical, intellectual, domestic, and spiritual kind. We have an innate urge to give, to add something to life, to enrich our families and our friends. The giving need not be of material things: merely giving credit or saying a kind word is good. If we hug our impulses, denying what we should dearly love to give, then we are not only depriving our friends of something that would enrich their lives but we are rejecting for ourselves the greatest boon—the feeling of being important both now and for future time.

### Sharing is an adventure

Sharing keeps people young. Our minds and spirits remain flexible. We suffer less nervous strain. We get a feeling of well-being.

Those who will try sharing, consciously and sincerely, have an adventure coming to them just as thrilling as the child's first toddling steps into strange, romantic, and exciting enchanted land.

It is important, too, to receive graciously. When someone proffers a kindness, or a friendship, enter into the spirit of it. Realize how important it is to receive it generously. The joy of giving may be killed if the receiver takes for granted.

*No matter how tough.* No matter how tough life in your family may seem on occasion—even if you seem to have enough troubles and crises for a television serial—there is something constructive that can be done about it. Given a thoughtful appraisal of the problems, and a sincere desire, you will get good results. One of our troubles is that we human beings do not so much adjust ourselves to solving problems. We are inclined to acquiesce in them as things that must be taken for granted.

Life, as is said so boldly by S. H. Kraines in *Managing Your Mind*, is neither a rose garden nor a garbage dump; it's neither and it's both. There are arid places that can be turned into gardens, and dumps that can be removed. We, like our environment, are in process of becoming; we are capable of modification and change. A good rule is: Don't accept anything you don't wish until you have used all your imagination and sincerity and graciousness to make it better.

Stable and successful family living must be earned and achieved. It will not come upon us by accident or law or custom. Education will help, the counselor will certainly be of assistance, an article like this may show some possibilities. But the threads must be woven by the individuals who are most concerned. □

# 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.

So when they all meet for lunch, pour each one a cold glass of Loma Linda Soyagen, the delicious soy beverage.

It not only quenches their thirst. It contains plenty of protein and calcium to help them through the afternoon.

Soyagen is vitamin and mineral fortified, to give you a highly nutritious food.

And Soyagen comes in three delicious flavors. Soyagen All-Purpose (now in new liquid form, too). Carob-Flavored Soyagen, with a rich, chocolate-like taste. And a special blend of Soyagen, with no cane or beet sugar added.

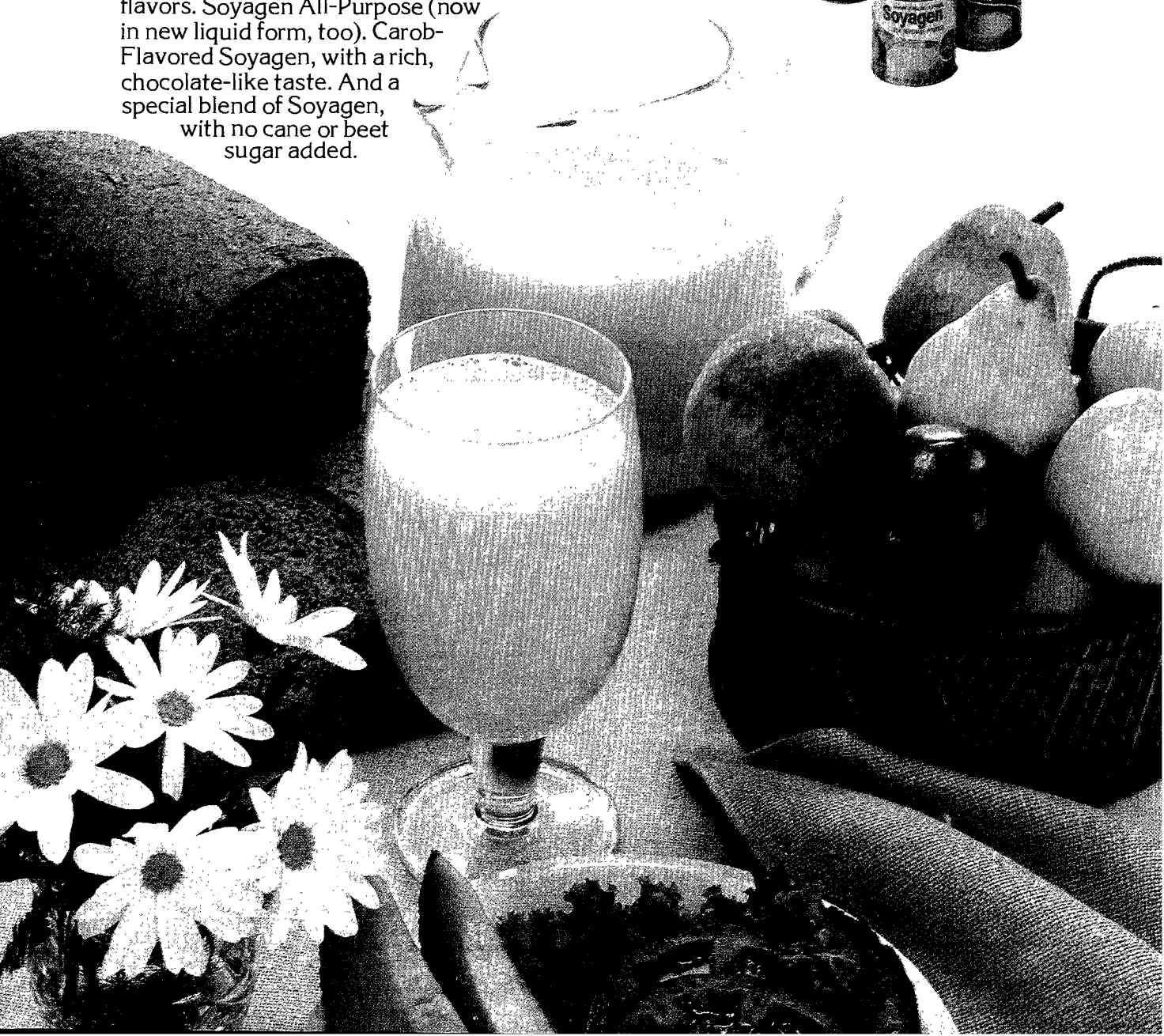
If you're feeling creative, substitute Soyagen All-Purpose for whole dairy milk in recipes for cookies, cake and sauces.

Whatever flavor you choose, you can be sure of one thing.

With Loma Linda Soyagen, your family is getting only the best for their bodies.

*Loma Linda Foods*

TASTE IS IMPORTANT.  
NUTRITION IS ESSENTIAL.



## Homosexuality

In this issue we conclude a two-part series of articles on homosexuality in the family. We recognize that some of our readers may consider it inappropriate to discuss a subject of this nature in the pages of the REVIEW. But we believe that what Meg True has said will be of help to a significant number of readers. In fact, all readers can be helped by being led to understand better the struggles through which some of their fellow church members are passing. This is the first time to our knowledge that such a series or, for that matter, an extended discussion on homosexuality has been run in the REVIEW.

We are deeply grateful to Mrs. True for her courage in sharing with REVIEW readers her experience.

In the article appearing in this issue she enumerates the steps by which she and her homosexual son were led from frustration, anger, rejection, and seeming hopelessness to an understanding of God that brought normalcy into their lives. We commend that those in similar difficult situations carefully consider the steps she outlines. At the same time we realize that God adapts His healing ministries to each person. What has worked for one may not always work for another. But God is very near in each situation and knows what can best bring the hoped-for healing. In His sight no case is hopeless.

We emphasize also what Mrs. True has forcefully illustrated, namely, that the homosexual is a person. The fact that his sin is a sex sin does not make him necessarily a greater sinner in God's sight than, for example, a person guilty of pride, gossip, embezzlement of God's money or time, or even of sins of omission. Jesus said to the self-righteous religionists of His day, "The publicans and the harlots go into the kingdom before you" (Matt. 21:31). The blood of Jesus Christ is efficacious for all types of sin. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:7). D. F. N

## United States shift to conservatism

According to the January 23, 1978, issue of *U.S. News & World Report*, "Americans again are turning to traditional values as they study the promises—and deeds—of liberalism over the past half century."

The article goes on to say that, "To some politicians and scholars, it seems clear that a conservative trend in America is on the rise after years of liberal ascendancy.

"To others, what is happening is something different—a nostalgic yearning for the past after years of confrontation, war and recession.

"Whatever its explanation, a wave of conservatism in

U.S. life and politics is getting close attention from politicians, pundits and pollsters. . . .

"Recent surveys tell of this change in mood. Example: A *New York Daily News* poll last fall in New York City, regarded as liberalism's No. 1 stronghold, found that only 22 per cent of those surveyed called themselves liberals, 32 per cent said they were moderates and 34 per cent conservatives. . . .

"Whatever their extent, liberalism's losses are triggered by what Americans have experienced in recent years: growing permissiveness and proliferating problems of poverty, crime, inflation and moral disarray that have undercut liberalism's vast and elusive social and economic goals since the 1930s. . . .

"Today, voters are showing less loyalty to party and dogma than to candidates they distrust least—and to broad personal ideals: fair play, generosity, practicality, family and self-reliance."

As Seventh-day Adventists, we applaud this shift from permissiveness to renewed emphasis on such basic Christian values as fair play and generosity. Adventists have always stood by the timeless principles of the Big Ten, which say: It is wrong to lie, to steal, to commit adultery, to disobey parents, or to break the Sabbath; stated positively this simply means, be truthful, be honest, be loyal, obey, and worship God as He directed.

In short, Adventists are committed to a cause—God's cause—based on the Ten Commandments and the dignity of the individual as seen in the light of God's love revealed in the life of Christ and as expressed on Calvary.

God's kingdom is not a kingdom of putty to be molded to fit the contour of political or sociological ideas if these are contrary to His law; His kingdom is not a servant of situation ethics or theological permissiveness.

### The Big Ten

The kingdom of God is not made to fit the wishes of people, but people must be morally suited for His kingdom. Jesus said, "Except a man be born again, he cannot see the kingdom of God" (John 3:3). This means that born-again people are those who have voluntarily submitted themselves to Christ, to be custom-made to fit into a new society, citizens of the new earth.

God's cause as expressed by the Big Ten will yet be challenged. The concern of Adventists is not the present swing to conservatism or a continued trend toward liberalism. Our concern is for the many people who do not realize that in the near future God's people will be under pressure to conform from liberals and conservatives alike.

Revelation 13 makes it clear that in the last days, before the coming of Christ, there will be a shift toward religious uniformity and away from religious freedom. Such a shift will be the last change mankind will be allowed to make.

Speaking of the United States, Scripture says, "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." "And he causeth all, both small and great, rich

and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name" (Rev 13:11, 12, 16, 17).

The *U.S. News & World Report* continues by pointing out that, "It is not just the potential of 'neoconservative' scholars that attracts interest, however. Taking up the conservative cause at a more practical level is a New Right of younger adults, many of them big city and white ethnic in background, somewhat antiestablishment and populist, if not radical, in viewpoint, and aggressive in strategy."

No matter what political or theological persuasion people are, if not controlled by Christ's Spirit they will not long remain lamblike. Without Christ, aggressiveness mixed with power can easily lead to intolerance.

In the days ahead those who stand for the principles of God's kingdom as amplified in the Ten Commandments will be accused of undermining society and treated as enemies of the public good. Because they refuse to bend to the popular demand for religious uniformity and worship on a day other than the Sabbath, they will suffer persecution. But they will say as did Peter: "We ought to obey God rather than men" (Acts 5:29). J. J. B.

## SPEAKING OUT

### Religious entertainment

One measure of a church's strength is the degree of freedom its members have to speak out—to express minority points of view. The editors often disagree with the opinions expressed in Speaking Out, but they publish them to stimulate thought, to produce constructive discussion, and to allow readers to test the validity of the ideas presented.

For several years I've been disturbed by the musical trends for worship and evangelism within the church. I'm even more disturbed because the recommendations made by the General Conference Music Committee are not being heeded, and no one seems to care or do anything about it. The General Conference might as well not have bothered, for all the good the recommendations seem to be doing. I simply can't keep still any longer.

Much of what is being used for evangelistic purposes and religious entertainment is music with thinly veiled dance rhythms, some blues harmony, often a croony vocal usage, a fast theater-organ-type vibrato, and some cocktail-type piano music for embellishments. Otherwise acceptable instruments are used to emphasize the dance beat. Music with these components separately or in combination has sensuous effects and worldly connotations. These are the musical sounds and forms to which many of us courted, to which many of our worldly contemporaries dance and listen, and from which good Adventists are supposed to separate.

While church members recognize that something isn't right, and while they ponder what to do about it in a way that will not hurt well-meaning persons, the devil has stolen a march on us. These musical groups are making records and being invited to sing at our schools and camp meetings. Their records are promoted and sold at our Adventist Book Centers, and the minds of a whole new generation of Adventists are being conditioned to think that this adulterated religious music, this marriage of religious lyrics with questionable musical forms, is to the glory of God! Shame on us for being so undiscerning! And while Satan goes on with his mass mind-conditioning program within the church we try to counteract it with a kindly series on music every so often. Satan can well continue to laugh, because he knows a certain percentage won't read it, and of those who do read it some won't understand what is meant well enough to apply it, while others won't care enough to raise their standards.

I know the music professors in our schools are doing their best to educate to better things those who come under their influence, but their combined efforts can't reverse the trend.

No, I don't recommend highbrow music—Bach, Mozart, Handel, and the rest—for all our worship and

other musical needs within the church. I recognize that some among us have neither understanding of, nor appreciation for, much of that type of music. I understand the worth of hymns and gospel songs. I feel, however, that these hymns and songs should be placed in a dignified, spiritual setting and not be dressed up in the various worldly musical components we've discussed.

I feel it is time the church leaders took decisive action. I think the church should make it plain to those who produce records that this type of music is unacceptable for sale in Adventist Book Centers. I also feel that musical groups who fall in the questionable category should not be invited to sing in our schools and churches or at evangelistic meetings and camp meetings.

In order to screen out the wrong music, it could be requested that musical groups wishing to perform at various institutions and meetings send a tape for approval by a special committee representing the church or institution (such as the committees we have to approve

films). The committees would be made up of persons who have an understanding of what is acceptable according to the standards and recommendations of the General Conference [ad hoc] Music Committee. They should also be knowledgeable enough to tell any unacceptable musical group what is wrong with their music, so that it can be corrected. In this way musical groups would be encouraged to come up to the standards and not abandon all efforts to make music to God's glory. Conference workshops could be held to educate members of music committees, or it could be done by the use of educational tapes.

This may sound harsh. And the church loathes being legislative and/or dictatorial. But the problem cannot be solved without severe measures. Until something drastic is done, everything will go on as it has. More and more minds will be educated and conditioned to this perversion of sacred music until it cannot be corrected.

MARTHA FORD  
Greenwich, New York

### Sunrise

By HERMAN T. ROBERTS

The sun rides forth in majesty,  
Announcing morning-birth.  
His heralds racing through the sky  
Awaken all the earth.

How beautifully his amber light  
Has ushered in the day!  
How soft and silently the night  
Has laid her robes away.

## Healed colporteur specializes in *The Great Controversy*

By ARTHUR S. VALLE

I was surprised to meet Antonio Zuza in the Fortaleza church, in the province of Ceara, in northern Brazil. I knew he had been working in southern Brazil.

When I asked him why he had moved back to Ceara, he told me his story. "Unable to resist the call of the Lord, I returned to my own land to work for my people," he said.

More than three decades ago Mr. Zuza, then a devout Catholic, left Ceara and headed south. Without money and friends, he pushed on in hope of better days. Working here and there, walking barefoot, his feet bleeding, he had to sell his hammock, hat, and other belongings to buy bread. Mr. Zuza could not read, write, or speak coherently.

"No, my brother, I couldn't talk," he said. "I grunted, I grumbled, and I tried to talk, but I couldn't. I found that my stammering was incurable. But God had pity on me and healed me."

It was in Juazeiro, Bahia, that the miracle occurred. Mr. Zuza said, "I was on my way south from Ceara, when I arrived in Juazeiro and stayed for six months. There, God led me to Enoch Medrado, the Adventist pastor who showed me the way to salvation and to Christ my Saviour.

"One day Elder Medrado visited me, and while we were on our knees, he asked the Lord to have compassion on his newly converted brother and allow him to talk normally.

"The pastor prayed fervently, and soon I felt the desire to pray too. I did what I could. Only God understood what I wanted to say, because He could read my thoughts. When we arose from prayer, I was surprised that I could speak! I talked and cried from emotion and happiness. I

*Arthur S. Valle is communication director for the South American Division.*

could talk, thanks to the goodness of God, our Lord.

"Soon afterward, I was baptized. Now I had to continue my journey southward to Sao Paulo. I knew no one, but I decided to look for the Brazil Publishing House.



Literature Evangelist Antonio Zuza sells *The Great Controversy* to the mayor of Fortaleza, Brazil. On the same day he also sold a copy of the book to the president of the National Conference of Bishops of Brazil.

"I owe thanks to Luiz Waldvogel, the editor. When I arrived and introduced myself, he embraced me, took me to his home, and treated me as though we were old friends. I cherish these memories of him. I will never forget him.

"As time passed, I traveled to Parana and began clearing land for agriculture. But the idea to do missionary work was being awakened within me. Every evening I took a projector and went out visiting other settlers, announcing the good news of salvation through Christ.

"One night as I was preaching, I asked a question that was to change the course of my life.

"How many of you have a Bible?" I asked.

"I scanned my small audi-

ence, and noted that only one person had a Bible. Then and there, the latent literature evangelist in me was aroused. That very night I decided to canvass and to offer a Bible with each sale of a book or set of books.

"I began canvassing in Parana. On one occasion when I arrived at the storehouse to pick up more books, a special stack of books caught my eye.

"What are these books?" I asked.

book! Didn't I tell you that I saw a book in a dream? Here it is! I'm sure. This is the one."

"Impressed by what I had seen and heard, I started to work almost exclusively with *The Great Controversy*, the first colporteur in Brazil to do so regularly. I sold the 100 sets that were on the shelves, and in a few days, 200, making it necessary to order additional ones."

For the past 14 years Antonio Zuza has been working as a literature evangelist, and the last ten of these years he has worked exclusively with *The Great Controversy* and the Bible. He has sold 80,000 volumes, which represent 20,000 sets, and 3,000 copies of the popular edition, for a total of 23,000 in ten years!

The startling fact is that Mr. Zuza still cannot read or write.

"I make my presentation by following the pictures," he says. "I know what to say by the illustrations. God has helped me to overcome my deficiencies. I do what I can, and the Holy Spirit does what I cannot."

In addition to his sales, Mr. Zuza has led 430 souls to Christ. In 1975, 35 of his candidates were baptized. Currently he is working with others in his home state of Ceara.

Mr. Zuza never leaves a home or office without first asking permission to offer prayer. In Fortaleza he has had interviews with the mayor and with Cardinal Aloisio Lorscheider, president of the National Conference of Bishops of Brazil. He sold *The Great Controversy* to them.

Before he left the south, someone reminded Mr. Zuza that the northeastern portions of Brazil are difficult areas in which to work and that he would have a hard time. He responded by telling the following story: "On one occasion, after delivering books in the city of Bage, Rio Grande do Sul, I had to travel late in order to arrive at Dom Pedrito. I was accompanied by one of my daughters. It was night, and I was very tired and didn't feel able to drive.

"I asked God, 'Lord, if by some chance I fall asleep at

"These are sets of *The Great Controversy* in four volumes. There are about 100 of them. The colporteurs generally don't work with this collection. They've been here on the shelves for a long time," they told me.

"This impressed me. Books difficult to sell? I'll try to sell them!

"Soon the opportunity presented itself. I took the books and went to see a farmer. No one in his family at first seemed interested in what I was selling. Then I presented *The Great Controversy*. I showed my prospectus very cautiously, because this was the book that no one wanted to sell. As I went on with my presentation, the farmer became more and more excited. Finally he exclaimed, 'Wife, come quickly! This is the



the wheel, guide me and my daughter until we arrive safely home.' After we approached the city and saw the first lights I felt nothing more. I came back to reality only when the car stopped and we were right in front of our house. We had driven several kilometers in

the city and passed through several intersections and stoplights, but I didn't remember a thing. The Lord led me because it was necessary that I arrive that night.

"The Lord who has blessed me will continue to bless me anywhere."

## Bible preaching wins Micronesian islanders

By JANE ALLEN

Until Oliod Moura's boat docked there in 1973, no Seventh-day Adventists lived on the island of Kosrae (formerly Kusaie), one of some 2,140 isles and atolls of Micronesia, the U.S. Trust Territory in the North Pacific. But today, less than five years later, 23 of the island's 4,000 residents are baptized church members, and Oliod Moura, district pastor, expects that number to double in the first baptism of this year.

Received with a coolness as foreign to the Pacific Islands as a heat wave in the Arctic, Pastor Moura determined to melt the Kusians' icy hostility with truths from the Word of God.

Ignoring orders to board the next boat and also threats of imprisonment, Pastor Moura built a meeting hall and visited homes to arouse interest in his weekly services. For two years he worked among the Kusians, until he felt they were ready for a full-series evangelistic crusade.

P. S. Nelson, former missionary in the Guam-Micronesia Mission, came and held a series in 1975 and baptized 12. Last year a second major effort, held by E. A. Jimeno, mission evangelist, increased the Kusian membership by 11, making the present total of 23 members. Some 20 islanders await the evangelist's return for another baptism early this year.

In spite of opposition in getting established on the island, Pastor Moura now sees his church growing rapidly, a trend that he believes is just beginning. He mentions three things that have helped his ministry: The Bible is now available in Kusian, so the islanders have the scriptures in their own language; the witness of his church members, who weekly bring him names of new interests; and his radio program, which has been well-accepted, even though the station was reluctant at first to broadcast it.

Pastor Moura delivered his first program tapes to the station in May, 1977, but they sat on the station manager's desk until September, when he finally agreed to schedule the program at 4:00 Sunday afternoon—the same time as ves-



**Oliod Moura, pastor on the island of Kosrae in Micronesia, is known as the pastor who doesn't tell people what to believe, but tells them to read the Bible themselves.**

pers at the only other church on the island. Nearly all residents of Kosrae attend the vesper meetings, but those who stay home often listen to their radios. Soon word was out that the Seventh-day Adventist preacher had a radio broadcast every week, and the reaction was positive.

"He doesn't tell us what to believe. He tells us to read the Bible for ourselves," the listeners told their friends.

As the Kusians met Pastor Moura on the street, they urged him to change the time of his broadcast so more people would hear it. He went to the station manager to see what could be arranged.

"You're too late, Mr. Moura," said the radio man. "Your listeners have already come to me, and beginning this week, you will be broadcast at 3:00, one hour before vespers."

### Store owner interested

One of several people showing interest in Adventism as a result of Pastor Moura's broadcast is the owner of a large department store. He requested the pastor to visit him personally.

"Each time I listen to your program, I feel impressed to get in touch with you," he told Pastor Moura. "I tell myself the feeling will go away, but every week it comes back when I hear you on the radio."

Without giving the pastor much opportunity to talk, the businessman said, "I like your method of preaching. You lead us to the Bible to search out truths for ourselves."

While most government and business people of Kosrae fear pressures and ridicule from their colleagues if they express interest in Adventism, this man told Pastor Moura, "I want to attend your church."

As mission leaders in Guam monitored the readiness of the Kosrae congregation for the second major evangelistic crusade, Evangelist Jimeno arranged an itinerary that would take him to Kosrae and some of the other islands in the vast mission of Micronesia.

Often he travels between islands by boat, but when air service is available, he flies, to save time. A private organization operates a small aircraft taxi service for the islands, and his plan was to travel between Ponape and Kosrae. However, when the pilot learned that Pastor Jimeno was a Seventh-day Adventist evangelist going to Kosrae to hold meetings, he refused him passage. That meant an alternative of a 36-hour boat ride instead of a two-hour flight.

"Three hours later the tiny airplane with its three passengers crashed in a swamp about 100 yards from the airstrip," reports Pastor Jimeno, who arrived safely on Kosrae with no worse misfortune than a bout of seasickness.

Kusian immigration officials extended the same cold reception to Pastor Jimeno that they had given Pastor Moura four years before.

"There's a boat coming this week, and you are to board it," they ordered. But when the evangelist failed to board the boat, nothing more was said to him about it, and his meetings went on without interruption.

With about 400 attending, the little 20-by-30-foot chapel was filled for 21 nights, and according to Jimeno, more people were outside than inside.

Pastor Moura has no difficulty getting a crowd for the meetings as long as he provides transportation. At present his small red Japanese pickup truck runs a 90-mile "bus" route every Sabbath and Wednesday night. For the evangelistic series he rented two additional vehicles. If he had a bus, he could bring many more people to the weekly services.

One of those baptized in the 1977 meeting was Ismael Tara, whose family tried in vain to prevent him from going to the series and joining the Adventist Church. Armed with dictionaries and encyclopedias, they tried to prove to him that the Sabbath had been changed to Sunday. Ismael protested that the only authoritative source to solve the question was the Word of

*Jane Allen, who lives in Hubbardston, Michigan, was formerly associate communication secretary for the Far Eastern Division.*

God. While he was firm in his decision, Mrs. Tara sided with her family and would not join her husband, in spite of traditionally strong ties between Kusian husbands and wives. When a woman marries, she is expected to belong to the same church as her husband, vote as her husband votes, and support him in all major decisions. Marital separations are extremely rare in Kosrae, and divorce is never considered. However, Mrs. Tara decided to leave Ismael and return to her family.

Although disappointed in his wife's action, Ismael continued attending the meetings and was baptized by Pastor Jimeno. A short time before

the meetings ended, Ismael's in-laws confronted him about his wife. They wanted to know what he intended to do about her.

"I will be happy to have her back," he assured them, "but she must go to church with me and be baptized."

Realizing the seriousness of his request, Ismael asked his wife to think it over before making her final decision. According to reports from the island recently, Mrs. Tara plans to be baptized this year.

In talking about the future of the Adventist Church on Kosrae, it is evident that Pastor Moura believes it will continue growing under the blessing of God.

## Adventists boldly witness in Southern Europe

By HUGO VISANI

Currently throughout Portugal, Spain, Italy, and Greece, Adventists of the Southern European Union Mission are boldly witnessing for Christ by direct preaching, by personal contact, and by the printed page. Other means, such as radio and television, which for the most part are government owned, also give opportunity for witness.

Several events in this union have captured the attention of the mass media. One such event was the large number of members and leaders witnessing in the streets of Rome and at the government palace in favor of liberty of conscience and a national law protecting Sabbathkeepers. Mr. Andreotti, president of the city council, promised to investigate the matter, and he accepted a gift Bible from Gianfranco Rossi, religious liberty director of the Italian Conference, who organized the march.

Eliseo Cupertino, Southern European Union president,

*Hugo Visani is youth, education, and communication director of the Southern European Union Mission.*

accompanied by a delegation, visited the president of the council and in a public hall spoke to church members and local authorities on the principles of religious liberty. The Adventist procession then passed through the city streets, where banner-carry-

ing members distributed copies of the Ten Commandments and also tracts entitled "Who Are the Adventists?"

At present, parliament is discussing the church's requests, and members pray that in this Italian democracy new opportunities will open for the three angels' messages to be presented to the people.

In Florence, Italy, radio and newspapers and television gave ample coverage to the International Youth Congress organized by the union's youth department. Included in this media coverage were Adventist youth marching through the streets armed with banners upholding temperance, anti-pollution, and health, and handing out literature.

The famous "Room of the Five Hundred," in the old palace, seat of the Florentine Government and cradle of the Renaissance, was the scene of the opening session of the youth congress. The police and others responsible for keeping order were astonished at the orderliness of the meeting. One young policeman was so impressed with the church and its youth that he asked how he could prepare himself to be an Adventist missionary.

A new evangelistic awak-

ening among the church's laity also has been evident throughout the union. They believe they must unite their efforts with those of the pastors to finish the work. Eugenio Rodriguez reports that the laity in Spain have done a tremendous work in making personal contacts for the evangelistic campaign conducted by Arturo Schmidt, from the General Conference, and Juan Lozano, of Spain. This campaign has resulted in about 40 baptisms thus far. Two schools for the instruction of lay workers have been started in Spain and Portugal, with laymen and pastors participating for the first time.

Another first has been the recent publication of the Greek Bible Correspondence School lessons. These will be a great help for evangelism in Greece, where preaching, as in the days of the apostle Paul, is still accounted foolishness.

In Portugal, many who came as refugees from churches in Angola are cooperating enthusiastically and energetically in the proclamation of the message. Portugal is the smallest country in the union, but is leading the union in baptisms and membership.

The work of Christian education is growing also as



Adventists in Rome march to emphasize the need for liberty of conscience. Leading the group, in the front row, wearing a hat, is Gianfranco Rossi, Italian Conference religious liberty director, who organized the march.

church members are becoming more aware of the importance of Christian training for their children and youth. The department of education recently produced and adapted a series of textbooks for all grades. Some fields are working to educate their youth by translating and adapting the Bible textbooks of the General Conference. Last July, the Euro-Africa Division encouraged Christian education by sponsoring a teachers' convention in Florence, Italy, followed by a convention of elementary teachers from the Southern European Union.

Another important aspect of church work is publishing. Since 1972 the Southern European Union has occupied fourth place in sales among the unions of the division. Today the union is first in total sales as well as baptisms resulting from missionary work done by colporteurs.

In 1976 Antonio Diestre, a Spaniard, was top salesman for the world field. Also in 1976 the book *Education*, by Ellen G. White, was printed in Italian, and this was followed last July by a complete edition of *The Great Controversy*.

## IRAQ

### Students receive Sabbath privileges

On a recent eight-day visit to Iraq I found that the barely 200 Adventists in that country have a public image far exceeding their small number. I also found that the government in Baghdad has demonstrated true democracy in its dealings with minority groups.

Negotiating with the Ministry of Education and the vice-president of the republic, Hilal Dose, president of the Iraq Field, recently secured Sabbath privileges for Adventist students from kindergarten through university. These privileges were granted in spite of the fact that Adventist students in schools and institutions of higher learning in Iraq at no time have exceeded 50.

Even though the Adventist school was nationalized in 1958, the government has



Some of the workers in the Iraq Field include Bassam Abadir, pastor; Basima Fargo, office secretary; Farag Zahariya, Voice of Prophecy secretary; Said Tooma, Voice of Prophecy director; and Hilal Dose, field president. Below them is Bashir Hasso, a businessman who first took the Seventh-day Adventist message to Iraq. He was baptized in 1911.

permitted Adventist teachers to continue teaching in their former school and to teach Bible from their own syllabi. Adventist teachers working in other schools in the Republic have been granted Sabbath privileges.

Iraq, with a population of 13 million, has three Adventist churches—Baghdad, Nineveh, and Kirkuk—with a combined membership of 170. Financially, the Adventist Church in Iraq is among the strongest in the world, with an average tithing income (1975) of US\$725 per member. Many of the families in our churches are engaged in business and manufacturing enterprises.

The Iraq Field operates a Voice of Prophecy correspondence school offering both doctrinal and health lessons. The school, directed by Said Tooma, has two full-time employees caring for 3,000 students.

The centrally located church in Baghdad, with Hilal Dose as pastor-evangelist, is busy with various activities 12 months out of the year. Periodically the pastor conducts evangelistic meetings, assisted by workers and laity.

Working in the oil-rich district of Kirkuk, Bassam Abadir, a young minister, reports interests that will soon lead to further baptisms.

In the north, in the old city of Nineveh, Basim Aziz is the district leader. This is an area where Christians are few. Pastor Aziz has made it a point to make friends with the clergymen of other denominations. On one visit to the city he introduced me to one such friend, a Roman Catholic priest who is a seminary principal. It was a stimulating experience to have the central topic of conversation on things Christians have in common rather than on issues that separate them.

At Shaghlana, northeast of Nineveh, the Iraq Field has acquired a beautiful mountain area campsite, which will be developed as a center for summer activities.

In this land where Abraham was born, where Daniel was prime minister, and Jonah excelled in evangelism, the light of truth is still burning.

BORGE SCHANTZ  
Lay Activities and  
Youth Director  
Afro-Mideast Division

## Religious Newsbriefs

from Religious News Service

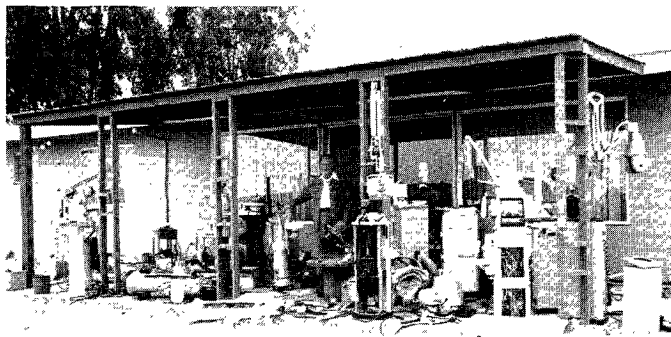
● **Monthly dinners:** Members of Holy Trinity Catholic church, Colorado Springs, Colorado, host monthly dinners for 1,001 senior citizens. They consider it a labor of love, according to Delores Silverstein, a church member who has been active in the program since its inception three years ago.

● **Peace moves rated No. 1:** Middle East peace initiatives between Egyptian President Anwar Sadat and Israeli Prime Minister Menachem Begin constituted the top religious news story of 1977, according to the Religious News Service in New York. Moves toward schism in the Episcopal Church, resulting largely from the official ordination of women priests, ranked second in the news service's listing of the top ten stories chosen by its news and photo staff.

● **Salvaged anchor put to use:** A 2,000-pound white anchor at the driveway of the East 91st Street Christian church, Indianapolis, Indiana, attests, according to the pastor, Russ Blowers, that "the Christian hope is anchored in Jesus Christ and that's the message we have to communicate to the world." The anchor was donated to the church after being recovered and restored by three sea salvagers.

● **Streets for nondrinkers:** If tipsy drivers cannot be kept from behind the wheel, some streets should be reserved for "nondrinking drivers" only, suggested Richard E. Taylor, Jr., of Topeka, Kansas, a United Methodist who heads the Kansas united dry forces.

● **Few Swedish adults read Bible:** Only 2 percent of adult Swedes under age 39 read the Bible with any regularity, according to sources at the Church of Sweden in Stockholm. This is quite a turn-about, according to John Fredrik Ivarsson, head of the church's Verbum Publishing House, because 100 years ago one could tell a person's education by his knowledge of the Bible.



NASDAD has made substantial contributions to the church's dental ministry. Top: For almost 25 years Russ Lemmon, of Hollister, California, has been storing, repairing, and sending used dental equipment to clinics in the mission field. Bottom: The dental clinic in Guam is among the clinics that NASDAD has sponsored through the years.

NORTH AMERICA

**NASDAD votes to establish clinic in Mexico**

The National Association of Seventh-day Adventist Dentists' current challenge is the establishment of a four-chair dental training clinic at Montemorelos Hospital in Mexico. NASDAD has dedicated itself to the raising of US\$175,000 to furnish the clinic and build housing for the director and visiting faculty. Some of these funds were raised on February 14, "Montemorelos Day," when money earned that day in Adventist dentists' offices all over the United States was donated toward the project.

From its beginnings in the early 1940's, NASDAD has occupied a unique position in dental organizations. With its ten chapters and its members at large it has almost 500 members in the United States.

Its structure is a combination of social, scientific, political, and alumni-oriented components, with a spiritual thrust that works closely with organized church programs.

Following its organization, NASDAD's basic thrust was to provide leadership and guidance for the development of a school of dentistry. With personal support, both physical and financial, NASDAD played a vital role in seeing a dream become a reality. Today the School of Dentistry occupies a prominent position in the Loma Linda University family.

With this goal realized, NASDAD sought new avenues of service, and found a ready need in overseas dental missions.

Dental missionaries were still a rare item in the early 1960's, but NASDAD gathered its resources and in 1963 sent Ben Nelson as the first dental missionary to Africa. Graduates from Loma Linda University School of Den-

istry and other schools joined forces with those already serving overseas, and the ranks grew until now there are 26 dental clinics, with 51 dentists.

NASDAD has provided \$75,000 to 13 of the 26 clinics in addition to donating equipment and supplies. Together this represents a substantial contribution to dental missions.

Through the years at each national meeting of the American Dental Association, NASDAD is recognized as a distinct dental organization and thus far is the only organization of its kind that receives this honor.

NASDAD has not been content to rest on its laurels. Each year its members select a specific mission project for assistance and present it at the Sabbath morning mission service during the national meeting. Offerings taken at this time have averaged between \$5,000 and \$7,000. For the 1978 project, \$6,000 has already been voted to assist in the development of a full-time dental clinic in the Tsuen Wan Hongkong Adventist Hospital.

To provide funds on a continuous basis for dental missions, the YAMM (Year Around Mission Money) program was begun by Vern Prewitt during his term as Mission Committee chairman. This has proved to be a highly successful program.

To maintain morale and keep our overseas mission dentists up to date, a continuing dental-education seminar has been organized, which is supported by NASDAD and the Dental Alumni Association of Loma Linda University to pay travel expenses for visiting clinicians. The first seminar was held in Bangkok in 1975, and succeeding seminars have been held in Rhodesia and the Philippines. The 1978 seminar is scheduled to be held in Nairobi, Kenya.

NASDAD fills a role that enables accomplishments far beyond the abilities or resources of an individual. Yet it provides an avenue of service for those who cannot go overseas themselves.

In a year's time approxi-

mately 113,000 patients will be served in dental clinics NASDAD has sponsored. As a direct result of these clinics, 14 new churches have been established. In 1977 income from the clinics reached \$2.5 million. NASDAD has played a vital role in the advancement of the Lord's work all over the world, and will continue to fill a responsible role in the establishment and maintenance of the dental mission program.

BEN E. GRANT  
Public Relations Director  
NASDAD

HUNGARY

**Ordination and baptism highlight Sabbath services**

Four young men were ordained to the gospel ministry in the Seventh-day Adventist chapel in Budapest, Hungary, on October 1, 1977, followed by an afternoon baptism of 22 persons. The meetings, attended by a capacity congregation, lasted the entire day.

L. Erdelyi, departmental director, presented a devotional message before the ordination of D. Farkas, L. Hangyas, J. Szilvasi, and J. Sztan. J. Szakacs, Hungarian Union president, spoke on Hebrews 5:1-5, emphasizing that the ordained minister receives his commission to preach the Word, not from men, but from God. He is therefore required to give account to the Lord.

D. Zarka, Hungarian Union Conference secretary, presented the charge, and A. Szollosi, local conference president, offered the ordination prayer. Each newly ordained minister received a leather-bound Bible as a gift from the union executive committee.

In the afternoon Imre Kisgyorgy, local pastor, conducted the baptism; and D. Zarka and K. Olah encouraged the candidates to be faithful in their commitment to the Lord Jesus Christ.

J. SZAKACS  
President  
Hungarian Union



## Savings time for your church hymnals & songbooks

Make your sanctuary more presentable:  
Replace worn copies, replenish lost  
books, add copies for membership  
increases, or get your personal  
copy at big savings.

The CHURCH HYMNAL,  
available in durable  
buckram binding in blue,  
burgandy, or black. Regular  
price, \$4.50. *Now through  
March 31, 1978, only \$3.95 each.*

## All songbooks on special too!

ADVENT YOUTH SING, paper, cloth, or spiral.  
GOSPEL MELODIES, paper or cloth.  
HAPPY SONGS, paper or cloth.  
SING TIME, paper or cloth.  
SONGS OF PRAISE, paper or cloth.

Regular prices: paper, \$1.95; cloth, \$2.95; spiral,  
\$2.50. Special prices: paper, \$1.75; cloth, \$2.65;  
spiral, \$2.25.

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



## CALIFORNIA

**FFT moves to permanent home**

The Faith for Today staff moved to its permanent quarters last December 27, when they transferred offices to the Television Building at the Seventh-day Adventist Radio, Television, and Film Center in Thousand Oaks, California.

Joined by the staffs of the Center, It Is Written, and Breath of Life, FFT personnel moved desks, file cases, and other office equipment to their newly completed structure on the 19-acre campus.

Since January 1975 telecast offices were temporarily housed in the adjacent Center Service Building, sharing cramped facilities with the above components, as well as with the Audio Visual Services. Along with working together under one roof, these organizations shared joint production, studio, and graphic services.

The 30,000-square-foot Television Building, which was begun in January, 1977, contains 30 offices, a large

partitioned Bible-school area, post office, storage space, and a special air-conditioned vault for film storage. The new structure provides ample space for Faith for Today, as well as for the Breath of Life telecast, which will occupy four offices.

Faith for Today's first office in 1950 was the church study in Brooklyn, New York. As the telecast ministry grew, office facilities had to be expanded. Residential properties in Kew Gardens and Forest Hills (Long Island) were the first real bases of operation, with FFT episodes filmed in commercial studios in New York City. In 1964 the first complete office-studio complex was opened at Carle Place, Long Island.

After moving operations to California in 1972 FFT occupied rental quarters in Newbury Park, and then in 1975 moved to the Adventist Media Center before moving into its permanent facilities there.

"We are pleased with the facilities that have been provided for this important area of the Lord's work," said FFT speaker-director W. A. Fagal. "It is indicative of the

special priority our leaders are putting on television evangelism. Adequate space for our offices and Bible school allows for more pleasant and efficient work than we had before. Our film studio, which makes possible our own complete in-house telecast production, is second to none in the film industry."

RICHARD J. BARNETT  
*Director of Public Relations  
Faith for Today*

## ETHIOPIA

**Reported miracle aids church growth**

Recently the membership of the Marache church in Ethiopia increased from 40 to 400 after the power of the local witch doctor was discredited by a reported miracle of healing.

On a dry day, Marache is a brisk four-hour walk from Gimbie, the church's West Ethiopia Field headquarters. For many years this area was a center of idol worship and witchcraft. The leader of this pagan worship was Aba Gugie (Goojee), a witch doctor who had exerted a terrifying influence over the local community.

Three men from Marache had been contacted by Adventists from Gimbie, and after some studies they returned home rejoicing in their new-found faith. For nearly three years they attended the distant Gimbie church but finally determined to erect a small church in their hometown of Marache. The place they selected was near the witch doctor's house. This so enraged him that he incited the local people to destroy the newly built church. Thus began the wanderings of the Marache church.

The only land available was a two-hour walk away. The small congregation leased a plot for US\$15 a year. After the church was built the landowner demanded an excessively high rent, and the church had no other option than to move to a place where they could purchase a plot of land.

At this time a man who had

been sick for 30 years visited the church. After he accepted Christ he was restored to health, and in gratitude he sold a small piece of land to the church for a reasonable price, and the 40-member Marache church moved for the third time.

During the next four years it seemed almost impossible for the church membership to grow, owing to Aba Gugie's influence, but in 1972 the Lord worked a miracle at Marache that completely broke his power.

Ato Umata Boredo had been bedridden with paralysis for eight years. All his property had been sold and the proceeds given to Aba Gugie in order that he might cure him, but to no avail. Not having slept well for two months, in desperation he sought to take his own life, but God had other plans for him. One evening he was given a vision, in which an angel told him to remember the Sabbath day.

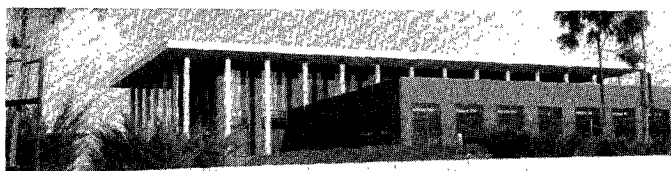
The man replied, "If this is the word of God, then I pray that I may get some sleep tonight." He slept soundly all that night and succeeding nights. Slowly he began to regain his strength, until finally he was restored to full health.

The next Sabbath he went to church to thank God publicly and make his profession of faith. His restoration became a powerful witness to the truth, and once again the church began to grow as followers of Aba Gugie changed their allegiance to the Great Physician. In a very short time 360 people joined the Marache church. The witch doctor had lost his influence!

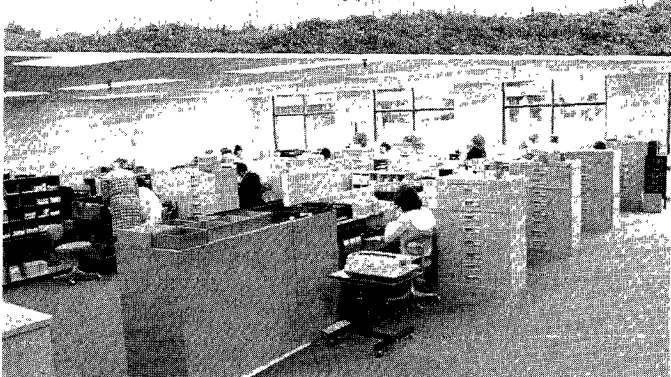
Now more land was needed to build a larger place of worship, and the well-traveled Marache church returned to its original site close to the witch doctor's house. The church's original tin roof, well scarred and ventilated by nail holes through which the rain pours, is a refreshing reminder of its history.

Not long ago another 50 people were baptized in the river that flows past Aba Gugie's house.

DAVID R. SYME  
*President  
West Ethiopia Field*



**Seventh-day Adventist  
Radio-Television-Film Center  
1100**



The new television building on the campus of the Seventh-day Adventist Radio, Television, and Film Center is the home of Faith for Today and Breath of Life telecasts. Below, Faith for Today's Bible school occupies spacious, well-lighted quarters in the television building.



ILLINOIS

## Hinsdale's health-education program proves successful

During 1977, health-education programs sponsored by Hinsdale Hospital reached nearly 16,000 people. Some of the regularly scheduled community programs included: "Heartbeat," a coronary-risk screening offered seven times, with attendance totaling nearly 2,000; the Five-Day Plan to Stop Smoking, offered 14 times (each program consisting of five sessions), with a combined attendance of 721; and a weight-management course offered three times, with attendance averaging more than 100 at each course. Other regular programs included vegetarian cookery, physical fitness, dietary prevention of heart disease, stress management, and hypertension.

Throughout the year Hinsdale health educators participated in various school and community programs by lecturing at parent-teacher groups, civic clubs, church organizations, and neighboring hospital programs. Within the hospital, department personnel spoke to employees



Fifty-four residents of a retirement center in Oak Brook, Illinois, participated in a weight-management course initiated at the center in consultation with the health-education department at Hinsdale Sanitarium and Hospital. The speaker is Louise Buxton, from Hinsdale.

and volunteers through inpatient education programs; and to students of the hospital's health-related schools through professional classes conducted on their campus. Fifty-five lectures were given at church-related programs such as seminars, evangelistic series, and health emphasis weekends.

Many people learn about healthful living through radio and television interviews with Hinsdale staff or through films shown by Hinsdale's health educators. The hospital mailed 1,591 information packets to persons requesting specific information. Hinsdale's health-education department also has a 24-hour

dial service for Chicagoland residents who need help in their attempts to quit smoking, as well as information on nutrition and weight control.

Since the department was begun in 1970, health education has played an integral part in the total hospital program. With four health educators and enthusiastic community involvement, the department plans to expand existing programs while reaching out to new areas of need.

JOEL W. HASS  
Vice-President  
Great Lakes Adventist  
Health Services, Inc.  
Hinsdale Sanitarium  
and Hospital

MASSACHUSETTS

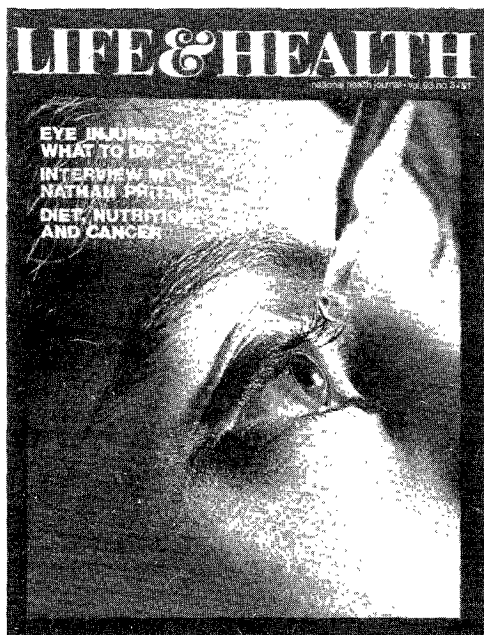
## Laymen attend 12-week seminar

At a candlelight dinner held November 19 in Fitchburg, Massachusetts, 60 certificates were awarded to participants in a laymen's 12-week seminar directed by Max H. Thames and William Fagal. The program was organized and promoted by Oscar Wilson, Fitchburg church lay activities leader, and Richard Bergeson, senior theology student at Atlantic Union College.

George Rice and James Valentine from Atlantic Union College gave instruction on "The Holy Spirit and the People." The seminar also included lectures on first-aid care by the American Red Cross, fire-emergency training, two Five-Day Plans to Stop Smoking clinics, dope and alcoholism counseling, a three-day cooking-and-nutrition school.

Stuart R. Jayne, Southern New England Conference president, was the principal speaker at the graduation exercises. Contributing also was the Atlantic Union College brass band.

GERALDINE GROUT  
REVIEW Correspondent



# This month in LIFE & HEALTH

- Diet, Nutrition, and Cancer
- Soup's On
- Those Sinus Blues
- "Harmless" Drugs and Driving
- Why Religion Is Essential to Total Health
- Eye Injuries—What to Do
- Interview With Nathan Pritikin
- Children by the Mile

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

## Afro-Mideast

● Jon Green, pastor of College Park church, Beirut, Lebanon, reports that 42 families, victims of the Lebanese civil war, were helped by the College Park church with food parcels and clothes this past Christmas. The lay activities department of the Afro-Mideast Division gave each church in Lebanon LL500 (US\$167) as starting capital for a Christmas food-parcel project. Many churches were able to raise additional funds among their members.

● G. Elienza, North-East Tanzania Field president, and M. Yohana, field lay activities director, recently baptized 11 members of the Masai tribe of East Africa. This brings the total number of baptized Masai members to 92. Twelve are in baptismal classes.

● J. K. Kajula, Tanzania General Field lay activities director, reports that today there are 15 baptized Seventh-day Adventists in an area near Zambia where there were no Adventists a few years ago. An Adventist family moved there and started working with a Bible and a Bible lesson in Kiswahili. After one year six families were worshipping with them. Later two Adventist families joined the group.

● Calvin Smith, Tanzania Union lay activities director, reports that in one field of the union more than 10 percent of the members are active in a regular weekly witnessing program. In many areas the territorial assignment plan is being implemented. Approximately 200 persons have been baptized as a result of these activities.

● A radio sermon has opened doors for witnessing in Njombe District, Tanzania, where a witnessing class in one of the villages had difficulties in house-to-house work, because some of the villagers thought the Adventists were bringing a prohibited religion into the village. One Sunday morning the villagers heard a Seventh-day Adventist preaching on Radio Tanzania. When they heard, "This

is Pastor \_\_\_\_\_ of the Seventh-day Adventist Church," they gathered to discuss the matter. They said, "We are sorry we hindered these people's preaching in this village. These people are known even to the government. The government is giving them opportunity even to preach on Radio Tanzania. Let them preach as they wish. We are now ready to hear their message." The Adventist church now has a strong witnessing class in this village.

## Far Eastern

● More than 45 dentists from the northern Mindanao region of the Philippines attended a one-day dental seminar held at Mountain View College under the auspices of the Bukidnon Dental Society. The seminar was conducted by two American dentists, who attempted to update local dentists on developments in dental procedures.

● Because of the need for an adequate church building for Philippine Publishing House employees, ground was broken November 1, 1977, for a new chapel that will seat 2,000 people. With the relocation of Philippine Union College to a new site, it became necessary for the employees of the publishing house, adjacent to the old college campus near Manila, to find a new place of worship. At the present time 150 people meet for worship on Sabbath in the publishing-house conference room, which was designed to accommodate only 60 people.

● Recently 150 Adventists and their friends joined at Hongkong Adventist Hospital for a banquet honoring Pastor and Mrs. R. M. Milne for their 57 years of service in the Far East, and Dr. and Mrs. A. A. Moores for ten consecutive years as medical evangelists in Hong Kong.

● As a result of a visit of church leaders to army bases in Korea and talks with army leaders, Adventists serving in the Korean army now are able to enjoy Sabbath rest privileges.

## Inter-American

● Baptisms in the Inter-American Division in 1977 totaled 52,822. Highest of the union reports was that of the Mexican Union, with 12,264 baptisms. The West Indies was second, with 8,129. Each of the unions reached the largest number of baptisms in their history: Colombia-Venezuela, 7,651; Central America, 6,764; Caribbean, 5,481; Antillian, 5,062; and Cuba (an attached field of the division), 650.

● The Kenneth Cox evangelistic crusade in Port-au-Prince, Haiti, is attracting more than 6,000 people nightly. Since the evangelistic center will seat only 2,000, it is necessary to hold three sessions and to admit only those with tickets. Still, there are long lines of people eager to hear the Bible prophecies each evening, hoping to get in somehow. The first two sessions are for the general public; church members wait until after nine o'clock to hear the messages. On Sabbath, February 4, 465 persons joined the church.

● E. R. E. Wright, West Jamaica Conference president, began meetings in the Vaungsfield church with a Week of Prayer for the members. His five-week evangelistic crusade, which followed, resulted in 103 baptisms.

● The Alumni Association of Antillian College in Mayaguez, Puerto Rico, recently elected Moises Valazquez as president and chose March 3 to 5 as Homecoming Weekend.

● Fifty students successfully completed their first year at "Los Llanos," the new vocational school of the Upper Magdalena Conference in Colombia, and 25 more were admitted for the new school year. Last year the farm furnished food for the student cafeteria and a cash income sufficient to operate the school for the first semester. Twenty-four calves were born in the dairy herd during the school's first year. Crops planted in September and Oc-

tober of 1977 include soybeans, black beans, yucca, sugar cane, peanuts, and 112 acres of cotton. Several acres of bananas and pineapple are producing, and additional plantings have been made.

## Northern Europe-West Africa

● At a large rally in Honefoss, near the Norwegian Junior College, one of the teachers, R. Guleng, was invited to translate for recent Nobel Peace Prize winners Betty Williams and Mairead Corrigan from Northern Ireland. Pastor Guleng used the opportunity to give each of them a copy of the book *Beyond Tomorrow*.

● The recent Ingathering campaign received wide media coverage in Iceland, reports Sigurdur Bjarnason, Iceland Conference president. With about a 60 percent increase over last year's total, the members received \$116.20 per capita. They distributed 18,000 magazines, one magazine for every 12 persons in the country. An increase in title of 58 percent over last year is a further indication of the dedication of the 500 members of the conference.

## North American

### Atlantic Union

● In December a Chinese company of 20 persons was organized in Manhattan, New York, in the Union Square Spanish church. The group has been meeting in members' homes or offices, but efforts are being made to find a permanent meeting place. Leader of the company is Winston Tan.

● Forty non-Adventists attended each of the six weekly natural-foods cooking classes held in the Community Services room of the Rome, New York, church on Thursday evenings recently. Mae Prest, coordinator of the school, was assisted by women from the church. The school is continuing on a once-a-month basis

with 35 non-Adventists attending.

● Sales by literature evangelists in the Greater New York Conference for 1977 totaled \$190,148, a gain of more than \$79,000 over 1976 sales. Emilio Rosario reported the highest deliveries, \$21,698 worth of literature, in 2,373 hours. There were 25 baptisms in the conference during the year as a result of the work of literature evangelists.

● Geer Memorial, a 120-bed extended-care facility in Connecticut, recently launched a health education program for the town of Canaan, under the direction of Tony Torres. The institution conducts blood pressure clinics, weight control workshops, nutrition and cooking classes, stress workshops, and diabetic control programs, and airs health-tip spot announcements.

### Central Union

● John W. Fowler, Missouri Conference president, and Lonny Smith, pastor, concluded meetings in Rolla, Missouri, by baptizing 35 converts.

● The Nebraska Conference recently sponsored a youth leadership weekend at Camp Arrowhead under the direction of Lloyd Erickson and George White. Specialized workshops were conducted for Pathfinder staff, senior youth leaders, and Sabbath school division leaders and teachers.

● Recently the Nebraska Conference committee voted to move ahead on plans for a new lodge at Camp Arrowhead. Funds will be made available for this project through the 10 plus 10 program. This is the second phase of a master plan for the development of the camp. The first phase was the completion of a nature center.

● The Central States Conference recently held workers' meetings in the Bethel church in Kansas City, Kansas. Guest speakers included Russel Bates, William Peeke, Calvin Rock, and J. Lynn Martell.

### Columbia Union

● Amazing Facts drew one tenth of the area population nightly during its four-week series in Sutton and Gas-saway, West Virginia. An abandoned movie house, renovated at a cost of \$50,000, was the meeting place. Twenty youth from Beautiful Valley Missionary Training Center provided the music nightly and went visiting daily. Twenty-two persons were baptized.

● Sixty-five members from 20 school boards and churches in the Potomac Conference met recently at Shenandoah Valley Academy in a weekend group seminar on school-board leadership.

● The harvesttime display in the Mount Vernon, Ohio, Hill church on the Sabbath before Thanksgiving was featured by the Mount Vernon News in its special Thanksgiving Day edition. Bread in the shape of a sheaf of wheat is baked annually by Wava White at the Mount Vernon Academy Bakery.

● Robinson Abraham, formerly director of mental-health programs at Washington Adventist Hospital, Takoma Park, Maryland, has been named an assistant vice-president. He replaces James Hollidge, who has taken medical leave.

● An all-day stewardship rally in the West New York Spanish church in New Jersey included a session by Richard Neil on the stewardship of health. The participants learned how the tithe dollar is divided and used by the local and union conferences and General Conference.

### Lake Union

● The preventive care department at Battle Creek Sanitarium Hospital, Battle Creek, Michigan, assisted 69 members of the staff of Kellogg Community College in setting up a physical fitness program recently.

● In Senate Resolution No. 377, Senator John R. Otterbacher, of Grand Rapids,

Michigan, paid tribute to William Roosenberg, an Adventist physician, also of Grand Rapids, for his "29 years of distinguished public service with the State of Michigan." The resolution cited Dr. Roosenberg's involvement in community activities and stop-smoking clinics, as well as his service in various capacities in the State.

● "Project: Nursing Home" is the term used to describe a program directed during the past six years by Ben Hickman and Don Grys, members of the North Shore church in Chicago, Illinois. These men and other church members visit three nursing homes regularly with a program of songs, a short sermonette, and Bible studies. As a result of the Bible studies several people have accepted the Sabbath, and many have stopped smoking and adopted a more healthful diet.

● Hinsdale Hospital, Hinsdale, Illinois, and Battle Creek Sanitarium Hospital, Battle Creek, Michigan, conducted physical-fitness stress testing for 46 ministers and their wives at the Illinois Conference workers' meeting held recently in Hinsdale.

● Penny Ancel, a member of the Lansing, Michigan, church and an administrative assistant to the Senate Republican Caucus in Michigan, was presented a Friend of Freedom award during a recent religious-liberty rally in Detroit, Michigan.

### Southern Union

● The Southern Missionary College band was one of seven from throughout the southeast to be invited to perform at the Southern Division of the College Band Directors National Association during its recent meeting in Atlanta. The band presented a sacred concert, believed to be a first for a college-band-directors' convention. Jack McClarty is the conductor, and Frank Knittel, Southern Missionary College president, the narrator.

● The Florida Conference recently organized its ninety-

ninth and one-hundredth churches. The Fort Lauderdale Spanish church, the eighth in the conference, was organized with 29 charter members January 14. The Goldenrod church, near Orlando, was organized January 21 with 45 charter members.

● Nineteen persons became charter members of the Somerville, Tennessee, congregation during organizational meetings January 21. Members have purchased two acres of land on which to construct their church.

● The Southern Union registered a net increase of 4,073 members during 1977, with a total of 86,168. South Atlantic narrowly edged out Florida as the largest conference, with 17,993 members. Florida reported 17,985. Others, in order of size, are: Georgia-Cumberland, 15,475; South Central, 11,258; Carolina, 9,313; Kentucky-Tennessee, 8,427; and Alabama-Mississippi, 5,717.

### Southwestern Union

● The mobile medical-dental clinic for inner-city services recently spent two weeks in Oklahoma cooperating with the American Cancer Society for oral-cancer screening, and with the Adventist churches in screening for high blood pressure and diabetes. Seventeen cities were visited during the tour.

● The Pecos, Texas, hospital, operated by the Southwest Adventist Health Services Corporation for the Texico Conference, has been moved from its old quarters into a new \$3.5 million building with 62 beds. Opening ceremonies for the hospital were held Sunday, February 5.

● Ozark Adventist Academy, Gentry, Arkansas, officially opened its new administration and classroom building on February 5. Included in the 52,000-square-foot building will be an auditorium seating 400, a band-and-choir-practice room, and classrooms. Ozark Adventist Academy is operated jointly by the Arkansas-Louisiana and Oklahoma conferences.

---

---

# Introducing the 4 Pak!

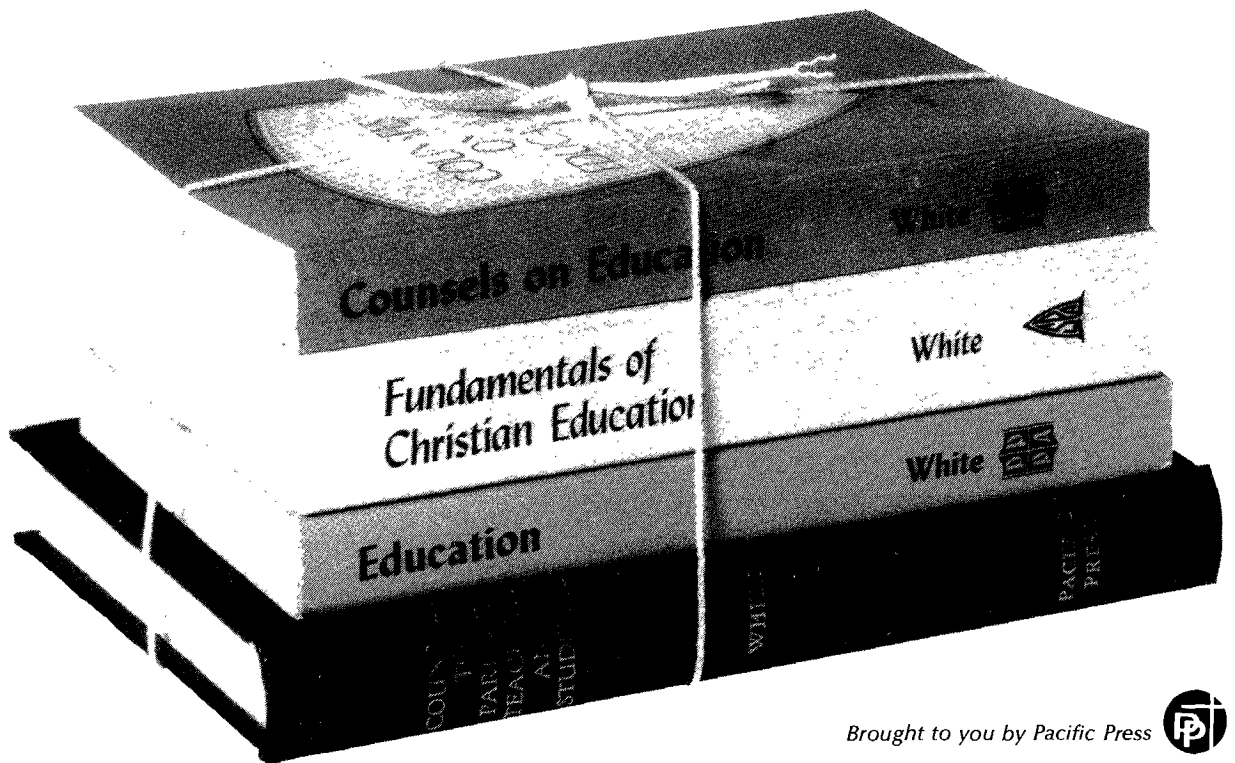
---

---

Only \$11.95 for all four.

---

---



Brought to you by Pacific Press



**COUNSELS TO  
PARENTS, TEACHERS,  
AND STUDENTS** by  
Ellen G. White.

Counsel on conducting a school, with special attention on subject matter, discipline, and objectives to be emphasized.

**COUNSELS ON  
EDUCATION** by Ellen  
G. White.

Major articles in TESTIMONIES FOR THE CHURCH relating to the church educational program have been assembled and issued as a single book.

**EDUCATION** by Ellen  
G. White.

This handbook has been praised by critics as one of the most beautiful and significant contributions to true education in all modern literature.

**FUNDAMENTALS OF  
CHRISTIAN  
EDUCATION** by Ellen  
G. White.

A chronological arrangement of counsels on education and the fundamental principles on which Seventh-day Adventist schools are to be maintained.

Available at your local Adventist Book Center or order through ABC Mailing Service, Box 37485 (13305 "C" Street), Omaha, NE 68137. In Canada: Box 398 (1156 King St., E) Oshawa, Ontario L1H 7L5. Sales tax as applicable. Postage: Add 7% for postage and handling (50 cents minimum).

## 3,000 converts in Ghana

Within the territory of the South Ghana Mission, organized in March, 1977, more than 1,000 persons were baptized during 1977. Membership is approximately 8,000.

The Central Ghana Conference, from whose territory the South Ghana Mission was formed, showed a membership gain in 1977 of more than 2,000 persons. Even though the 7,000 members of the South Ghana Mission no longer pay tithes to the Central Ghana Conference, an actual increase in tithe receipts took place during the year 1977. F. C. WEBSTER

## Investment funds for frontiers

This year the General Conference is putting into effect a plan voted by the 1976 Annual Council for the use of Investment funds. Specific funds are being assigned to meet needs in areas where the church has no established work. The Annual Council action reads in part:

"That all Sabbath School Investment funds be recognized as General Conference funds and designated as a portion of the World Mission Fund to be appropriated as follows:

"a. Twenty-five percent (25%) to be prorated to the divisions by using a predetermined formula for distribution. These funds are to be assigned by the division committees for specific use—areas to be considered and to receive high priority are *frontier outreach* and/or large city evangelism.

"b. Seventy-five percent (75%) to remain a part of the World Mission Fund."—*Annual Council*, October 13-21, 1976. (Italics supplied.)

This year sees this plan in full operation. Projects have been selected by the various divisions.

In North America, work will be developed in two "frontier" areas—Appalachia and the Yukon.

In eastern Kentucky—coal

country—there are Adventist churches in only six of the 36 counties. This area of Appalachia has been selected as the focal point for evangelism with funds gathered in 1978. Plans are being laid for a center to be established and to be supported by mobile units.

In the Yukon, famous for its gold rush at the turn of the century, new ways are being devised to reach the adventuresome people of the far north. (Watch for a report in the REVIEW, March 16, 1978.)

HOWARD F. RAMPTON

## Variety of radio spots produced

The radio-spot ministry of the Adventist Church is moving ahead with a variety of spots designed to appeal to different interests. These spots, originating in the offices of the Voice of Prophecy, range in length from 30 seconds to four and one-half minutes. John Robertson is their designer. Spot advertisements reach the casual listener without his having to make a decision to tune it in—and before he tunes it out!

The first of the spots, "Aware," has been on 3,500 stations during public-service time. Directed to youth, it has been broadcast on CBS at the time of its nationwide newscast.

Some \$2 million worth of free air time has been given to a new series of 30-second spots presenting Bible truths. Called Brite Spots, these messages even touch on the Sabbath and the second coming of Christ.

Two new series of four and one-half minutes per spot in length are ready for a trial run. Sixty-five Lifebeat spots are designed for those who believe in the existence of a Supreme Being but have no effective knowledge of the gospel.

Health File, the most recent series, deals with topics of interest to those who are health-conscious, which includes the majority of the American public today.

M. CAROL HETZELL

## New health program begins in Northwest

Under the auspices of the North Pacific Union, the Upper Columbia Conference has begun to operate the Total Health Foundation/Northwest in Yakima, Washington, a program for rehabilitation of patients with cardiovascular problems. Begun in September, 1977, the program is bringing both symptomatic benefit and marked objective improvement without bypass surgery or the usual medications. The four-week continuous-stay program is filled with activity and education. Presently the emphasis is centered on the maximal restoration of ambulatory persons having heart disease, stroke, high blood pressure, diabetes, and arthritis.

The center is situated on a large rural estate surrounded by cherry orchards. Staffing includes a full-time physician, minister-counselor, administrator, registered nurse, and food-service director.

## Youth leaders study in Beirut

A ten-hour youth-ministry-training course was conducted January 11 to 14 at Middle East College, Beirut, Lebanon, with 50 students and faculty members in attendance. Harald Zinner, MV sponsor of the College Park church in Beirut, directed the course, which included youth leaders from 17 nations in Asia, Africa, Europe, and the United States.

College professors and Borge Schantz, Afro-Mideast Division youth director, spoke on topics vital to youth leadership and led out in discussion groups that explored how these basic principles could be applied and adapted to the various cultures represented.

On the Friday evening after the course, Pastor Schantz presented 30 persons with certificates of completion of the course. Many of these young people will return to

their own countries to carry on a strong program among their peers.

JOHN H. HANCOCK

## Progress in newly entered countries

Recent reports from the two countries in West Africa that have been entered with the Adventist message within the past few years show encouraging progress. By the end of 1977 in Gambia, 150 persons were attending Sabbath school in one of six centers, and one person had been baptized.

In Benin, the other newly entered country, Claud Lombart, expatriate worker from Mauritius, rents a large home. Church services and Sabbath school are conducted on the ground floor. Between 30 and 40 believers are meeting there each Sabbath.

## For the record

**Scrapbook on 66 stations:** The Voice of Prophecy's new Music Scrapbook program is now aired on 66 stations in 26 States. The General Conference Communication Department reports a good response to these programs. Producer Wayne Hooper interviews musicians and composers and plays some of their music, then offers pages of the Music Scrapbook with each broadcast.

**Youth ministry plaque:** Martin Ligan, Southern Mindanao Mission youth director, received from W. T. Clark, Far Eastern Division president, a plaque prepared by the General Conference Youth Department in recognition of his 27 years of youth ministry to the young people of the Philippines. The plaque was presented at the 1977 year-end constituency meeting of the South Philippine Union Mission.

**New positions:** H. H. Lyu, president, Korean Union Mission, formerly mission secretary. He replaces E. Y. Kim, who has retired. □ E. K. Lew, secretary, Korean Union Mission, formerly pastor-evangelist.



# This summer You deserve the best

with continuing education programs  
in many major fields of interest

## UNION COLLEGE

Special graduate degree programs in  
education available through affiliation  
with Loma Linda University.

for information write:

Admissions  
Union College  
Lincoln, Nebraska 68506