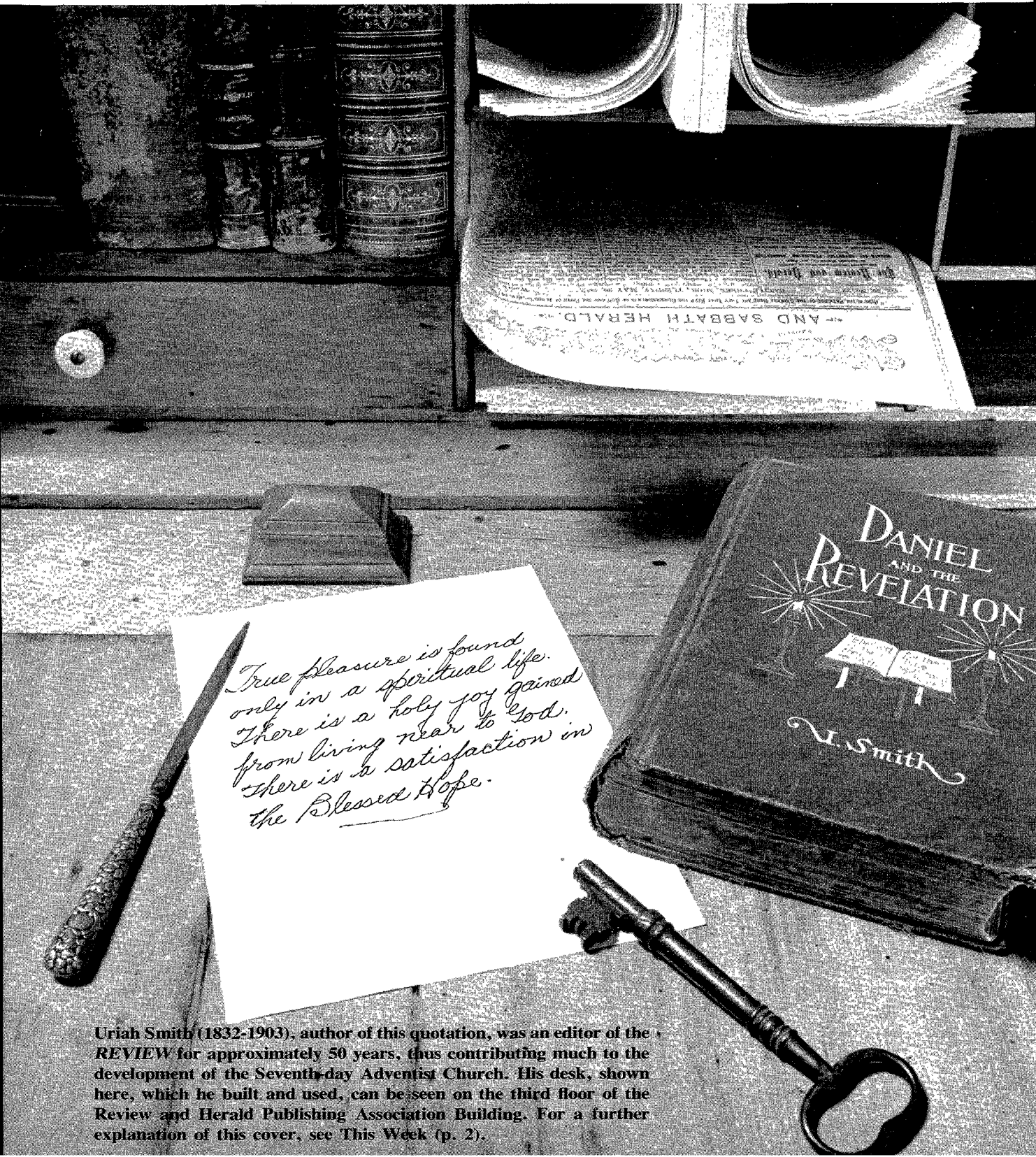


Adventist Review

General Church Paper
of the Seventh-day Adventists

SEPTEMBER 14, 1978



Uriah Smith (1832-1903), author of this quotation, was an editor of the *REVIEW* for approximately 50 years, thus contributing much to the development of the Seventh-day Adventist Church. His desk, shown here, which he built and used, can be seen on the third floor of the Review and Herald Publishing Association Building. For a further explanation of this cover, see *This Week* (p. 2).

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Uriah Smith, author of the quotation on our cover, was converted to Adventism at 20 years of age. One year after his conversion he joined the staff of *The Advent Review and Sabbath Herald*, serving for almost 50 years as author and editor, 34 of those years as editor in chief. In those pioneer days of the church a person wore many "hats," and Uriah Smith was no exception. At times he served the *Review and Herald* simultaneously as editor, proofreader, business manager, and bookkeeper. He served 21 years as secretary of the General Conference, as well.

A person of considerable mechanical aptitude, Elder Smith patented an artificial leg—which he needed because his left leg had been amputated when he was 13 because of an infection—that had fully flexible knee and ankle joints. The desk pictured on our cover and with this column, was built and used by Elder Smith.

Writing his doctoral thesis on Uriah Smith, Eugene Durand, assistant to the ADVENTIST REVIEW editor, recently received his Ph.D. in American religious

history from George Washington University, Washington, D.C. In his research he encountered many quotations of and anecdotes about Elder Smith that he shares occasionally with the staff. One quotation that appeared in the *Review and Herald* of June 6, 1882, we decided to use on this cover. The quotation, in its context, reads: "True pleasure is found only in a spiritual life. There is a holy joy gained from living near to God. There is a satisfaction in the blessed hope. Earthly pleasures fill the soul with barrenness and the memory with thorns; but the blessing of God maketh rich, and he addeth no sorrow therewith. The Lord is coming; and this must be kept as an everpresent theme before the mind. . . . Our affections will be set on heavenly prospects. We shall seek those things which are above, where Christ sitteth on the right hand of God. Our conversation will be in Heaven, from whence we look for the Lord and Saviour; and we ourselves, if faithful in this course, shall soon ascend thitherward to enter everlasting habitations."

Besides recommending this quotation, Elder Durand also commented that Ernest Lloyd's handwriting reminded him very much of Elder Smith's, so we asked Elder Lloyd, longtime editor of *Our Little Friend* and a young 98 years of age, to copy the paragraph in his large, clear hand.

Elder Lloyd complied promptly, including this note, "While I was a student in Battle Creek, Michigan, 1897-1901, I was frequently service boy for Elder Uriah Smith. I had sense enough to admire his penmanship and was *determined* to write so that anyone could read my letters."

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LETTERS

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

Best argument

Of all the arguments presented in the ADVENTIST REVIEW in favor of Christian education, none has driven home the value of Christian education more than "Teaching Children About Prayer" (Aug. 24).

To have such principles instilled in the minds of small children is worth more to them than all the knowledge they can acquire throughout their lifetime in the secular subjects most of us consider absolutely necessary to their success.

Thanks be to God for dedicated teachers.

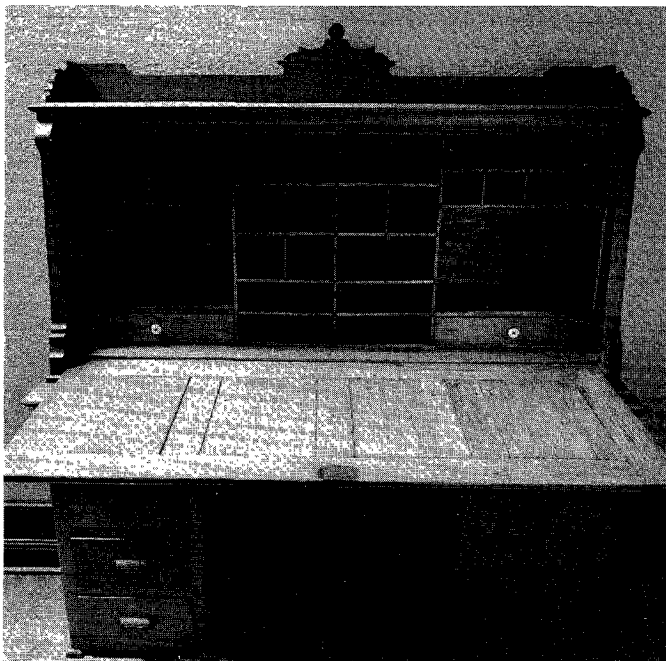
FANNIE E. DILLER
Orlando, Florida

Poor excuse

Re the letter "Black Unions," in the July 13 issue:

Especially interesting to me was the remark that the excuse given for not having black union presidents is that they would cause a large exodus of whites from the Adventist Church. I recently had a similar comment made to me as the reason for not having a black minister for a predominantly white congregation. It is my impression that our duty is to do what is right no matter the cost. Do union leaders really believe that the white Adventists who would leave the church for these reasons are born-again Christians? In 1 John

Continued on page 14



128th Year of Continuous Publication

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When the angel sang

The scene and the song have remained vividly in my mind and heart for nearly 50 years.

By MILDRED G. LEWIS

It happened in the 1920's before the days of tape recorders, television, convalescent hospitals, or welfare. In my town elderly men who were poor and bedridden were housed in the basement of the county hospital.

Often I had told my home-room class in junior high school, where I taught when I was in my twenties, what a dreary place it was for these forlorn people to spend their last days on this earth.

"Let's give them a party once a month," one of the girls suggested. The idea caught on quickly. The girls brought the men cookies, little jars of jam, and party favors. The boys furnished songs and stunts for enter-

Mildred G. Lewis, retired from teaching, lives in North Highlands, California.

tainment. It was hard to tell who enjoyed the party more, the students or the men.

One day, unexpectedly, my faith was tested. The nurse called me aside and said, "You're the wife of our Adventist intern, aren't you?"

When I answered "Yes, I am," she said, "Good, then you can help me, I'm sure. Do you know the hymn 'Redeemed'?"

I had grown up in Adventist church school and knew well all the words of all the stanzas of that hymn. Then she went on to explain, "There's an elderly man near death in one of the rooms back there who keeps begging for someone to sing that song for him. I don't attend church, and I don't know the song. Could you sing it for him?"

When she led the way to the room and opened the door, tears came to my eyes as I viewed the pitiful sight. The man was thin and fragile-looking; his hands were trembling and his lip quivering. I wanted with all my heart to sing for him, but *never* in all my life had I been able to "carry a tune." The students had followed me to the room. I turned to them, "Do any of you know the hymn 'Redeemed'?" When no one admitted he knew it, I felt desperate. I knew I would have to sing that hymn for him, but how could I?

Suddenly across my mind flashed the words of promises I had memorized: "He [Christ] longs to have you reach after Him by faith. He longs to have you expect great things from Him."—*Christ's Object Lessons*, p. 146.

"As surely as the oak is in the acorn, so surely is the gift of God in His promise."—*Education*, p. 253.

Silently but quickly I prayed, "Dear Father, I desperately need Your help; I claim Your promises." I began to sing:

"'Redeemed! how I love to proclaim it!
Redeemed by the blood of the Lamb;
Redeemed through His infinite mercy,
His child, and forever, I am.'"

I could hardly believe it was real; my voice sounded clear and melodious. As I sang, the young people who knew I had never sung even "America" in school stood in silent disbelief through every stanza.

"I know there's a crown that is waiting
In yonder bright mansion for me;
And soon, with the spirits made perfect,
At home with the Lord I shall be.'"

The poor old man shut his eyes, and, as he rested his head on the pillow, an expression so happy and peaceful came over his face that I knew the Holy Spirit had answered my prayer.

As we closed the door and moved away, the nurse remarked, "What a beautiful hymn, and you sang it so well."

"No," I replied, "I can't sing a note. It must have been an angel singing."

I have never forgotten that day. The scene and the song have remained vividly in my mind and heart for nearly 50 years.

The old man died that night. I feel confident that the God who loved him so much that He sent an angel to sing in answer to his plea that day will take him home on that resurrection morning to his crown and mansion among the redeemed. □

An adventure in faith

Two enterprising laymen find a way of witnessing in their city.

By DALORES BROOME WINGET

“Well, what do you think?” my husband asked.

“I think it sounds like a lot of work, Richard,” was my not-too-enthusiastic reply. His idea was to bring the presentation of *Earth: Theater of the Universe** to Baton Rouge, Louisiana.

My husband continued, “We will rent the Louisiana State University (LSU) Student Union Theater. It’s the only place in Baton Rouge that has enough seating and room for all the screens and equipment. We’ll sell tickets at \$2.50 each to pay the group’s expenses. Advertising funds will be left up to the Lord.”

Skeptical, I tucked the program back in the recesses of my mind, for LSU Student Union Theater is almost always booked solid for months in advance, and *Earth: Theater of the Universe* (TU) could come only in May, which was just a little more than a month away.

Joined by Ray DesJardins, another layman equally enthusiastic about bringing TU to Baton Rouge, Richard set about to lay plans.

Ray reported that during the next few months LSU Student Union Theater had one weekend open—the 29th and 30th of May, and when Ray contacted TU headquarters, he learned that these dates were the best possible for them, for they could swing through Baton Rouge on their way to an appointment in Dallas.

But a problem loomed. In order to rent the Student Union Theater, a student organization would have to sponsor the program, and the Adventists had no student organization at LSU.

Committing this problem into God’s hands, Richard and Ray prayed for guidance. Through a certain Mr. Murphy, an influential lawyer in Baton Rouge, they were able to make contact with Paul Smith, president of the Fellowship of Christian Athletes, Alumni Chapter, at LSU.

Enthusiastic about the program after it was presented to him, Paul made arrangements to sponsor the program and thanked Ray for bringing it to them. He also advised Ray to appeal to a certain bank for a contribution.

Like the pieces of a puzzle, the program was beginning to fit together, for now it had a sponsor, the theater, and confirmed dates. Just one piece was missing—finances for advertising.

In faith Ray presented his plans to Mr. Murphy’s wife,

an active and determined Christian woman. She promised to do what she could to find sponsors.

“But more important than sponsors,” she added, “is prayer.” Mrs. Murphy promised that the local Christian women’s prayer group and phone prayer group to which she belonged would pray for TU. Then, in the living room of her home, she and Ray bowed before the God who rules over the affairs of the universe and asked Him to rule over their plans.

Next Ray contacted a local advertising manager, who also advised him to see a certain bank, explaining that this bank usually finances programs such as TU. It looked as though the Lord surely would use this bank to help bring TU to Baton Rouge.

With confidence Ray presented the TU program to another bank official, thinking perhaps a \$100 donation would be forthcoming. To his amazement, the official asked, “How does \$3,000 sound?” then promised that he would bring it before the board the following week.

The melody of heaven sang in Ray’s heart, as he and Richard began planning how they would use the \$3,000 for advertising. Everything was working out so well—almost too well.

In the days that followed, Richard and Ray spent all their spare time organizing the program. It was presented to the Ministerial Association to get backing from the city’s pastors. Organizers of “Here’s Life, Baton Rouge,” a Campus Crusade-type program, gave their professional advice on the best methods of advertising. Ministers were contacted individually and asked to present the program to their congregations. The Baptist Ministerial Association agreed to advertise in their newsletter.

A severe setback

But Satan was working too. On Tuesday evening Ray called Richard.

“The bank board met today,” he told Richard, “and the president of the bank has been changed, and in the turmoil of change, the board doesn’t know what its policies will be concerning donations, so there will be no \$3,000. Here it is the first of May, and all we have is \$60 given us to advertise and pay for the program. And we spent \$12 of that on stamps for our posters!”

“How much do you think you’ll need?” I asked Richard.

“About \$6,000 to get the group down here and have a good advertising campaign. That means \$5,952 to raise!”

* A multimedia program that, by means of 19 computer-controlled projectors showing slides on five giant screens and a sound track containing songs and narration, depicts the great controversy between Christ and Satan.

I must admit that my faith, which had been steadily growing, began to waver. Where would the funds come from? Only with God's guiding hand could the plans continue to progress.

With wisdom and faith, Mrs. Murphy received the news from Ray undismayed. Satan was not obstructing the way, she explained. God was still guiding but was trying to teach us that only as we let Him work through us, in His own time and in His own way, will we succeed. Right then and there Ray and Mrs. Murphy knelt and thanked God for blessing them with what had seemed to be defeat.

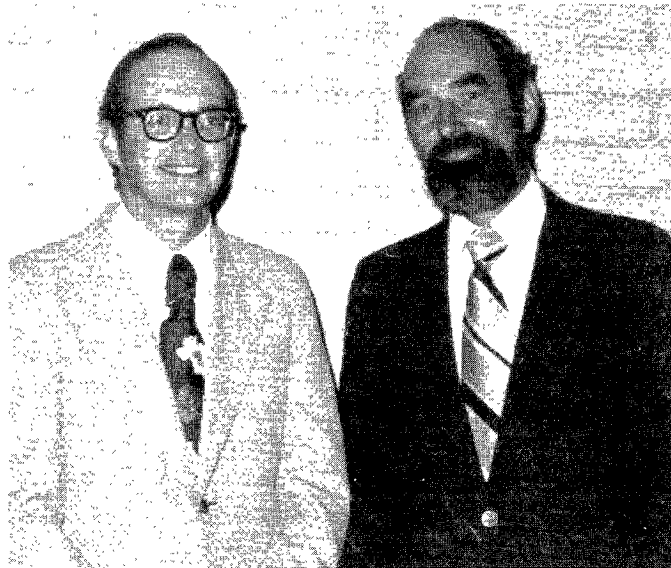
Since without the \$3,000 most advertising would have to be donated, Ray tried to get sponsors, while Richard began making calls on prospective advertisers.

Enthusiastic and amazed that two local laymen were attempting to sponsor such an ambitious program, the editor of the religious page of the local newspaper wrote a half-page story, using a slide from the TU program for a full-color photograph.

Since a student organization was sponsoring the program, the LSU public relations department agreed to do the public-service announcements, and local printers agreed to print tickets free of charge. The advertising manager of a local television station offered to conduct an interview with the TU group on a noonday talk show.

Every night Richard and Ray checked each other's progress. Once again they were optimistic and enthusiastic. Everything was going smoothly. With so much free advertising and good ticket sales, they wouldn't need much cash.

Then one afternoon Richard called the LSU public relations office to check on their news releases. They informed him that the student organization of Fellowship of Christian Athletes had indicated they were not sponsoring TU; in fact, they knew nothing about it! The Alumni Association had failed to inform them.



Richard Winget, left, and Ray DesJardins, Adventist laymen from Louisiana, began an adventure in faith when they decided that *Earth: Theater of the Universe* should be shown in a theater in their city.

If TU had no student sponsor, they had no theater. Could Ray and Richard have come so far only to be met by defeat?

"Our God is a big God," Ray had repeatedly said in the face of difficulties. And TU was His program. Prayerfully, Richard made a number of phone calls, and before the evening was over, the Fellowship of Christian Athletes was again sponsoring TU.

Another advertising scheme

When the date drew near, Richard arranged with the local shopping center to advertise TU on their marquee, to allow the TU group to display their seven-foot murals of Bible scenes, and to have the Faith Unlimited Singers, who were accompanying the TU team, make cameo appearances in the mall Thursday evening before the program.

Another minor upset—the television talk show had to be canceled because the emcee was hospitalized and the format changed. Another talk show was willing to tape an interview, but it would appear a week later—too late to help with advertising. However, Richard felt impressed to consent to the taping.

Among those selling tickets was a barber who laughingly explained he had a "captive" audience. But the bulk of the tickets was being handled by Ray, Richard, and Mrs. Murphy.

All the weeks of planning were about to be culminated. On Tuesday, May 25, the TU team came down and completed the last phase of an intensive publicity campaign. Still, Richard and Ray felt more newspaper advertising was needed. Heaven had certainly opened her storehouse—could they ask for more? With no funds and no promise of funds, they moved ahead in faith and purchased two large ads in a local newspaper. The cost—\$450.

The Thursday-night cameo appearances of Faith Unlimited Singers at the mall were extremely successful. An extraordinary quartet, they filled the mall with their rich voices, and captivated shoppers. The 16 Bible murals done in tempora drew large crowds also, and in addition to advertising the coming performances, the team sold many books and records.

An unusual and rewarding experience awaited the team Friday night, for they were able to present their entire program to prisoners at Angola, the State penitentiary. Again it was evident that God had prearranged the date.

Although he knew it is almost impossible to receive permission to present a program of this magnitude at Angola, Ray, who had been working with prisoners there for a number of years, prayed that God would open the door. When he contacted the prison officials, he learned that the week of May 24 was religious-emphasis week and that Friday night, the only night the team could appear, already had been reserved for Adventists. That night two prisoners Ray had studied with were baptized into the Adventist faith.

After the program the chaplain, who in the past had

not been enthusiastic about Adventist work at Angola, was so favorably impressed with the performance that he vigorously shook hands with all members of the team, then personally escorted them to the gate.

Like new leaves reaching heavenward toward the sun, for many weeks God's people had lifted their hearts heavenward to the Son, asking Him to bless this program. And their prayers were answered. More than 1,000 people attended the performances Saturday night and Sunday afternoon. To everyone's surprise, the pre-taped television program was shown at a favorable time on Sunday morning, May 30, the last day of TU performance. The Omnipotent One had again provided valuable free advertising.

Bible-study requests

More records and presentation books containing Bible studies were sold than anyone had dared hope. Responding on comment sheets provided, many people requested Bible studies and wished to have Bible study groups formed. A number remarked that TU was the best thing that had ever come to Baton Rouge and requested that the team come back. Typical responses were:

"It was a privilege to be here. I am deeply grateful." (Catholic)

"So wonderful to see the honesty and sincerity and eagerness to do God's will—fantastic—I was filled with awe at this portrayal of God's Holy Word. God bless this ministry." (Baptist)

"Seems so complete . . . film so extraordinary . . . hope you spread this show throughout the country." (First Christian Church)

Many said that the presentation brought them closer to Jesus, that it made them stop and think, that the power of the Holy Spirit could be felt.

Perhaps one little girl summed it up best by saying, "I think y'all have got this together good."

Elated with the success of the performances and still a little awed by the tremendous power God had shown throughout the planning and presentation of the program, Richard and Ray sat down to the mundane task of paying the bills. All bills were covered—except the two newspaper ads!

Once more Satan sowed seeds of doubt: the performances were over—where would the money come from? Mrs. Murphy assured Ray and Richard she and her friends would continue praying for funds.

Again Ray and Richard allowed God to work through them as He saw best, and within a week the ads were paid for. The entire TU production, from start to finish, was financed by people of other faiths.

Because two laymen were filled with the oil of faith, the light of God's truth burned brightly in Baton Rouge. In this adventure in faith God richly demonstrated the truth of the statement "When church members put forth earnest efforts to advance the message, they will live in the joy of the Lord and will meet with success. Triumph always follows decided effort."—*Testimonies*, vol. 7, p. 30. □

FOR THE YOUNGER SET

Janet changes her mind

By AUDREY LOGAN

"Time to dust your room, darling," called Mother.

Janet picked up the duster.

"I hate dusting," she announced crossly. "I do it one day and the dust is there again the next. Why do we have such horrid stuff? I'm sure we could do without it!"

"That's where you're wrong," replied Mother. "Come here and I'll tell you all about this wonderful thing called dust."

Janet settled herself comfortably. She knew mother would have an interesting story to tell.

"Do you realize, Janet, that without dust there would be no rain? The world would just dry up and die!"

"Really!" exclaimed the little girl, her eyes wide with amazement.

"Yes," continued Mother, "dust is made up of bits of soil, sand, and rock, plus soot and scraps of unburned fuel from cars. These parts are so small they cannot be seen even

under some microscopes."

By now Janet was really enthralled. "Go on, Mother," she urged.

"Well, moisture from the atmosphere gathers around these tiny bits. This later gives us clouds, fog, rain, and snow."

"How wonderful," said Janet.

"Yes, it is indeed. Do you know that the beautiful sunsets we see are the result of the sun shining through a thick layer of dust? God was wise when He made the world. Everything is for a purpose—to make life happier for His children."

"I never thought of it that way," responded Janet.

"Well, next time you see a lovely blue sky, remember that it is that color because dust and moisture are scattering the sun's light."

Janet sprang to her feet, grabbed her duster again, and skipped to her room.

"I don't think I'll mind seeing a fresh layer of dust every day," she called. "I know it's one of God's ways of looking after His world."



Should one seek a martyr's death?

Some of the early Christian martyrs believed that their martyrdom would help them attain to God.

By MARCIUS C. SIQUEIRA

Christian martyrs are among the most highly admired people. Their ability to remain faithful to Christ in the midst of torture and persecution and finally even death is held not only in high esteem, but even with some jealousy by some of us today living in countries that seem not to offer many chances for becoming "heroes" for the Lord. Jesus Himself seemed to applaud the martyrs when He said, "Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven" (Matt. 5:10). And Paul seemed to suggest that it might even be good to die: "For to me to live is Christ, but to die is gain" (Phil. 1:21).

What should be our attitude toward martyrdom and persecution? Should one seek for a martyr's death, just to show his loyalty to Christ?

It seems that some of the martyrs in the early church did just that. The example of Ignatius, bishop of Antioch, martyred around A.D. 115, illustrates what was in the mind of some of the martyrs. In his letter to the Romans Ignatius wrote: "I die for Christ of my own choice, unless you hinder me. I beseech you not to show 'inopportune kindness' to me. Let me be given to the wild beasts, for by their means I can attain to God. I am God's wheat, and I am being ground by the teeth of the beasts so that I may appear as pure bread. Rather coax the beasts, that they may become my tomb, and leave no part of my body behind, that I may not be a nuisance to anyone when I have fallen asleep. Then shall I truly be a disciple of Jesus Christ, when the world shall not even see my body. Entreat the Lord for me that through these instruments I may appear as a sacrifice to God. . . .

"I hope I may have profit of the wild beasts that have been got ready for me: and I pray that they may prove expeditious with me: and I will coax them to eat me up expeditiously, and not refuse to touch me through cowardice, as they have done in some cases. Why, if they refuse though I am willing, I will force them to it. . . . Only let me attain to Jesus Christ."

Was that bravery? A triumph of faith? Complete trust in God? Not as I understand it. Not wanting to judge Ignatius himself, but rather the attitude expressed, I wish to bring together the counsel of God on the question,

Marcus C. Siqueira is a pastor in Delran, New Jersey.

which shows that such an attitude is presumption, not faith.

Jesus said that we are blessed when persecuted, but he did not say we should seek it (Matt. 5:10). Rather He said that we should "endure" it (chaps. 10:22; 24:9, 13; Mark 13:13). He also said that "whosoever will lose his life for my sake, the same shall save it" (Luke 9:24). Again He did not say we should seek it. Some understand the context to indicate that to "lose his life" means "let him deny himself, and take up his cross daily, and follow me" (verse 23).

When put in jail, the disciples did not seek either death or even persecution. Rather, when given the opportunity, they fled from prison (Acts 5:18-21). They rejoiced in suffering, for thus they were able to glorify God. But again, they did not seek that suffering (verse 41). Stephen showed the same attitude, for he neither sought it, nor shunned it. If his life style brought it upon him, if his Christian stand produced persecution, he would endure it (Acts 7).

And when the church faced persecution its members moved around, instead of being decimated (chap. 8:1). When Peter was placed in jail to be executed, and he was given the opportunity, he left the place (chap. 12:4-11). When persecuted during his missionary journeys, Paul moved on (chaps. 14:5, 6, 19, 20; 16:23-40; 17:5-10, 14; 20:1). Paul was ready to die when he went to Jerusalem (chap. 21:13), but his decision was based on what he believed to be the will of God for him (verse 14), which ended up being that he should go on to Rome (chap. 23:11). Accordingly, Paul made use of his Roman citizenship to avoid death, and thus was enabled to continue preaching (chaps. 22:25; 25:11). He took specific action to avoid being killed (chap. 23:12-22).

In his letters, he spoke of glorying in tribulation, but the reason was that it brings patience (Rom. 5:3). Also, he assured us that persecution will not separate us from Christ (chap. 8:35-39). And we are to be patient in tribulation (chap. 12:12; 2 Thess. 1:4). Our affliction here is light compared with the glory of what God has prepared for us (2 Cor. 4:17), and we are to be joyful in tribulation (chap. 7:4). But nowhere did Paul say in these letters that we should seek either persecution or death.

The better resurrection

And even in Philippians 1:21, 23, where he seemed to want to rest from his labors, he realized that it was necessary to abide in the flesh, since the churches needed his work (verse 24; 2 Tim. 2:10). He did not seek death, but hoped to remain, so as to serve God's people. Paul further spoke of "enduring" persecution (2 Thess. 1:4). Also, he warned that all who follow the Lord faithfully will suffer persecution (2 Tim. 3:12), but they will not seek it. It comes because the world hates them. Paul also left it with God as to when he should die (chap. 4:7, 8). He did not seek death.

Yet it is clear that we must choose affliction rather than enjoy sin, if those are the only choices (Heb. 11:25). Paul further wrote that "others were tortured, not accepting deliverance; that they might obtain a better resurrection" (verse 35). They did not accept deliverance, because that was the only way they would obtain a better resurrection. When faced with the choice of deliverance from death by following sin, or death and obtaining the better resurrec-

tion, they naturally chose not to be delivered. They did not seek death; or think that by doing so they would either speed their way to Christ, or be better Christians for it. In fact, the church is pictured as fleeing, when persecuted, and is helped in such flight (Revelation 12).

Thus neither Jesus nor the apostles taught that we should seek persecution or a martyr's death, but should endure tribulation if it comes our way, and be faithful even in the face of persecution and death. Ellen White wrote that "it is not necessarily the martyr's self-surrender which is most acceptable to God; it may not be the missionary who has daily faced danger and death that stands highest in heaven's records. The Christian who is such in his private life, in the daily surrender of self, in sincerity of purpose and purity of thought, in meekness under provocation, in faith and piety, in fidelity in that which is least, the one who in the home life represents the character of Christ—such a one may in the sight of God be more precious than even the world-renowned

missionary or martyr."—*Christ's Object Lessons*, p. 403. Thus there is no greater glory in being a martyr. In fact, that might be easier than living a consistent, Christlike life in the midst of paganism (as Daniel did). And "it is much easier to play the martyr than to overcome a bad temper" (*The SDA Bible Commentary*, Ellen G. White Comments, on Prov. 16:32, p. 1160).

Thus we find that Scripture indicates that all who are faithful to Christ will suffer persecution (of one kind or another), that we must "endure" it, patiently, neither seeking it nor running away from it if to do so would be to deny our faith. The purpose is to bear witness to others of one's faith; also, there will be an element of purification in our lives, and we will learn patience from it. As for death, we must rest in God's will, and let Him determine when that time shall be. We also need to keep in mind that it is actually harder and yet more glorious to live a consistent Christlike life in this world than to die a martyr's death. □

ESPECIALLY FOR MEN By W. R. L. SCRAGG

The parent as prophet

Consider the parent as prophet.

You'll agree that today some males look a bit prophetic with their bearded, bushy, mustachioed mien. But that isn't the reason to consider the prophetic role of the parent. Nor are we applying to parents Joel 2 with its predictions of latter-day visions, however appropriate that may be.

Biological predictions ride with the genes of all parents. It's not a great surprise that tall parents have tall children, or that blue-eyed parents produce blue-eyed children, or that brown eyes go with brown skin. If you look behind you in the biological sense, you'll probably find you following you. And it can go back a rather long way, as a visit to one of the castles of Europe with its generations of family portraits can convince.

It becomes increasingly important to consider the biological handicaps—genetic, drug-induced, or illness-oriented—that may emerge in children. A wise parent doesn't hesitate to take tests to determine what may be riding along with his genes and medical history. A whole array of childhood

disorders can be avoided or ameliorated through intelligent thinking and testing.

But there are prophetic consequences that lie beyond genetic influences. For example, a look at one of the great families of England (earls and dukes, no less) reveals a characteristic for vacillating in times of crisis. In the Wars of the Roses they couldn't quite make up their minds whether to opt for white or red. In the civil war they never did make up their minds whether to support the Royalists or Roundheads. Some of them lost their heads from that indecision. And in the Hitlerian war, there was agitation to have the duke imprisoned for his contacts with the Nazi regime.

A family character weakness that surfaces again and again over a period of 500 years makes one think of the Biblical statement about the iniquities of parents visiting their children even to the fourth generation.

The trouble with character is that it is as contagious among children under five as measles or mumps. And, of course, that's also its great advantage. Thus the parent serves as prophet about the future of his children, pre-

dicting the basis upon which their character will be built by deed, attitude, and word. An attitude commonly adopted among a group of peer parents may predict the future attitudes of a nation, or of a community, or of a church.

Working on my own priority list of parent prophecies, I found myself running counter to many conceptions modern society adopts. At the top of my list, and especially for a boy child, I put gentleness. The world desperately needs people with the gentle touch, not weak, not vacillating, but gentle.

Then there's concern for others. A selfish society needs to remember the short step from riches to poverty, from health to sickness, from abundance to need.

Perseverance strikes me as a singularly important characteristic. Too many jobs half done, or done less than well, the setting of goals too low, giving up on the pursuit of excellence, plague us every day.

Sharing is a lesson that has to be taught over and over again. Though private ownership may be the bastion of many societies, it carries the seeds of selfishness, and every child must have the significance of generosity, benevolence, and giving to others predicted into his future.

Moderation predicts a pleasant future for a child. If he learns to eat moderately, live moderately, decorate

moderately, spend moderately, he can take both the perils of wealth and the paucities of poverty with relative ease.

Protectiveness toward the weak, the underprivileged, coupled with an essential awareness of the brotherhood of all peoples, whatever the race or social condition, helps create a character that can modify some of the more extreme strains on human relations.

Being able to receive and show affection is important. Accepting Jesus as Saviour and example is the most basic of all parent planning. Love for the Bible and the last-day message is essential for the Adventist parent seer.

Now, about this time someone is saying, "That's all very well, but you don't know what my parents and grandparents predicted for me. They were rather poor in the quality of their prophecies." To which I must reply, "Parent prophecies, like many Biblical ones, are conditional."

The parent prophet may make mistakes that will affect the child, and may himself be the victim of mistakes. But if God is acknowledged as ruler of the future, new prophecies may be written at any time, which is one of the great advantages of being a Christian parent. The parent as prophet may request the aid of the Spirit so that his prophecies through his offspring will be true and just.

READER TO READER

An exchange of views on a topic of current interest

THE QUESTION:

Seemingly unable to shake himself out of his spiritual stupor, my husband is often very discouraged and depressed. His inability or unwillingness to change and the lukewarmness of his experience are creating problems in our family. What is the best way for me to handle this situation?

■ I do not feel that it is spiritually healthy to worry too much about another person's spirituality. That's God's territory, and we cannot take the place of the Holy Spirit.

I suggest that you read Galatians 6:1-10, then consider your influence as a wife and helpmate. Ask yourself, Is believing in God, keeping the Sabbath, and following the Adventist way of life a joy or a tedious duty for me? What is the tone of my voice when I speak to or of my husband? Does it show love and respect, or contempt?

My advice is that you follow God in your own life, and place your husband's spiritual welfare in His capable hands.

SHARON SESSOMS
Oxnard, California

■ I suggest that you pray that your husband's mind will be directed toward the pure, lovely things of life. Be sure to refrain from a critical or judgmental attitude toward him.

Also, you should do your part in helping him to eat properly and get the right amount of sleep and exercise. Ellen White tells us that there is a close relationship between the health of the body and mental and spiritual health.

LEONA W. JUDY
Middletown, Pennsylvania

■ First, accept your husband in his present state. You cannot change him, but you can pray that the Holy Spirit will.

When your husband is discouraged and depressed, remain cheerful and happy. Encourage him when possible. Assure him of your love and devotion. Above all, do not feel sorry for yourself and look for an easy way out. Your love and understanding during this difficult time may help your husband realize his need of Jesus, who is the answer to all of life's problems.

ELEANOR MAPES
Clinton, Massachusetts

■ Have you ever noticed how your expression is reflected in the face of a baby? If you smile at him, you get a smile in return; if you frown, he often will start to cry. In a similar way, our Christian experience affects those about us, particularly those we love, more than we realize.

You have the wonderful privilege of showing your husband the way of escape from his discouragement and depression. You probably should not say, "What are your problems? Let's take them to the Lord," because your husband probably doesn't feel like communicating with you or anyone now. You can help him best by being sure your own life is right with the Lord.

As you study and pray and earnestly seek the Lord, you will find rich rewards, both for yourself and your husband. *The Adventist Home* and other books on being the best Christian wife and mother would be helpful to you. Pray for your husband, of course, but pray also for the outpouring of the Holy Spirit in your life. As you make total surrender, you will see the Holy Spirit working through you for your husband in ways you didn't realize were possible.

No one can promise you that your husband will make a total surrender to God, but you should see a new love and tenderness in his eyes and a happiness that has been missing. You will find joy in your life and a source of strength for your problems through the power of prayer (see James 5:16).

ROEN WILSON
Sandy, Oregon

■ I have lived for several years in a situation similar to yours. My husband joined the church shortly after I did a few years ago, but apparently his heart has never been in it. My husband is also depressed, despondent, and discouraged in word and manner.

This pulls the whole family down, and many times I think I will sink under the weight of it all.

Well-meaning friends believe me to be fortunate that I do not have to be alone in my faith as they do with their openly unbelieving husbands. However, I believe that families are able to function more smoothly, and children are better able to develop a healthy outlook on life and even accept Christ into their lives more easily, when the father in the home is openly unbelieving than when the father is a professing believer but is "denying the power thereof" (2 Tim. 3:5).

Leading out in family worship, Bible study, health reform—in fact, reformation of any kind—has fallen to me. My teen-agers, especially the boys, resent this. They feel that if Dad thinks none of these things are important, they must not be important, especially since their father is an elder in the church.

In the face of all this, there is one statement in *The Ministry of Healing* that I cling to: "Think you not that Christ values those who live wholly for Him? Think you not that He visits those who, like the beloved John in exile, are for His sake in hard and trying places? God will not suffer one of His truehearted workers to be left alone, to struggle against great odds and be overcome. He preserves as a precious jewel everyone whose life is hid with Christ in Him. Of every such one He says: 'I . . . will make thee as a signet: for I have chosen thee.'"—Page 488.

NAME WITHHELD

■ I have experienced a somewhat similar circumstance.

At first, when my husband was becoming discouraged, I felt angry and resentful. I have three teen-agers and felt that his discouragement would be disastrous for them. Becoming discouraged also, I found myself preaching at my husband in an effort to improve the situation.

Recently, though, God helped me to see that my attitude was not right and only created greater problems. I have come to realize that my husband is precious in God's sight. I am learning to be more patient and kind with him, and more encouraging. I try not to complain about the church or other church members. In some ways I treat him as a special missionary interest (after all, the home should be our first mission field).

I am trusting God for His help in preserving my children from

harm by my husband's influence, and I am hoping that by seeing my love for their father and my patience during his trying time they will understand better that God loves us and is patient with us during our trying times.

NAME WITHHELD

■ Although I can be very depressed and discouraged at times, I have found that God's grace enables me to remain calm under any circumstances if I follow a balanced diet, supplemented with yeast tablets.

MARY E. MUNSON
Minneapolis, Minnesota

■ A depressed and discouraged frame of mind could show that something is wrong physically. For years I suffered from depression to the point of considering suicide. Then I read that large doses of vitamins cure these feelings, even mental diseases. I take the vitamin B complex with 50 milligrams of each part—only one capsule per day. As a result I haven't even had the blues in seven years—not for one day. I've passed this information on to others and they, too, have had good results. I find I have better health at 67 than I did at 30 years of age. I have benefited not only physically but also spiritually and emotionally. I greet each new day with a zest for living I never knew possible.

ELISABETH ADAMS, R.N.
Keene, Texas

QUESTION FOR NOVEMBER

Response deadline October 6

I have a 5-year-old son who lets all the neighborhood children beat him up, pull his hair, and take his toys away from him. He just stands and lets them do it. He doesn't even come to me crying, and I wouldn't know what was happening if I didn't see it from the house. When we ask him why he doesn't hit them back, he says he's afraid, although he's bigger than the other children. His father is upset because he thinks our son will grow up to be a sissy. Have other parents handled this situation successfully? We would appreciate their suggestions.

Send answers to Reader to Reader, ADVENTIST REVIEW, 6856 EASTERN AVENUE N.W., TAKOMA PARK, WASHINGTON, D.C. 20012. Letters must not exceed 300 words in length and should be received by the response deadline given above. Include complete return address. Three dollars will be paid for each answer published. Responses received after the deadline cannot be considered for publication.

Questions for discussion in Reader to Reader are welcome and should be directed to the address given above. Topics in the area of family life are preferred.

Body composition and human performance

Using an electric typewriter instead of a manual typewriter can add two pounds of fat by the caloric savings of automation.

By PAUL O. DAVIS

Attending the Greater Washington area's annual ten-mile run during the Cherry Blossom Festival recently, I noticed virtually no fat people. The energy of the group was contagious. Comparing this group to members of my church, I had to admit that not all Seventh-day Adventists have as good an outward appearance.

Too many Seventh-day Adventists suffer from a common malady of the twentieth century: "Dunlap's syndrome"—our stomachs have "done lapped" over our belts. And the disappointing aspect of this plight is that we have accepted this as acceptable form. The fact that many of us are walking about with gross amounts of body fat is living testimony that we are failing to show temperance in all things, namely, keeping the body in balance, both metabolically and physically. More on these points later.

Let's take a look at a typical example of how a person gets out of balance.

Fred considered himself to be in "good shape." In fact, while he was in college he was able to demonstrate a high level of fitness by his participation in a number of sports and leisure-time activities. However, after leaving college and marrying, Fred assumed a position in the church that entailed one of the most dangerous threats to good health today—sitting at a desk.

After a time he noticed that he simply did not possess the same level of energy that he had as a college undergraduate. He attributed this to getting older, a fallacy of thought. What actually was happening to Fred was a detuning process—his heretofore high level of

fitness was taking a long, slow slide toward flabbiness. His body, once made up of a high percentage of lean (fat-free tissue), was going through changes. While his body weight remained the same, the constituents of this total body weight were changing, with fat replacing muscle tissue. He was about 10 percent fat when he was in school. He weighed 165 pounds, of which 23 pounds was fat. He's added only five pounds to his frame, but the proportion of lean to fat has changed. He's now 20 percent fat, and although outwardly he doesn't look too bad, he is bordering on obesity. His frame is carrying 34 pounds of fat.

We are accustomed to seeing people overfat. It's come to the place that being overfat seems normal. According to research conducted at the Institute of Human Performance in Fairfax, Virginia, Fred's percentage of fat is still under the national average for adult males, but this excess body fat has many implications for healthful living habits.

When we consider that each pound of fat requires an additional mile of blood vessels, we can readily appreciate that the risk of sudden death increases fourfold and the risk of stroke sevenfold.¹

There is a strong relationship between obesity and elevated blood pressure. One of the best methods of bringing hypertension under control is through the reduction of body fat. In fact, in one study it was shown that loss of four pounds resulted in a decrease of 1.0 mm Hg of systolic pressure.²

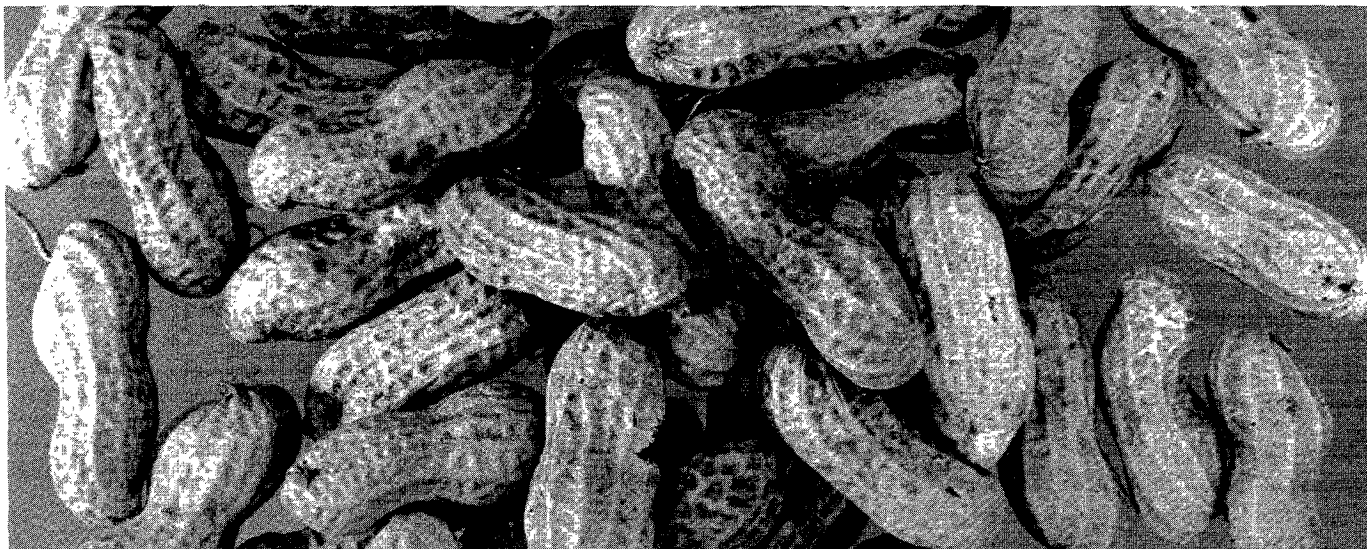
Eating habits

Eating habits have the greatest impact on our body composition. For example, if we're out of balance by approximately one peanut per day (only ten kcal.) over the course of a year we can expect to store 3,500+ kcal. or one pound of fat. In ten years we will have added ten pounds. Dr. Jean Mayer, well-known Harvard nutritionist, states that just using an electric typewriter instead of a manual typewriter can add two pounds of fat by the caloric savings of automation. I'm not suggesting that we return to manual typewriters, but I am suggesting that we be aware of the concept of caloric balance.

Recently a TV panel, discussing diet and its relationship to body composition, had difficulty coming to any clear agreement as to what would be considered appropriate for the general population. Finally, a physician friend of mine interjected a valid comment: "The only diet anyone belongs on is the one they're going to be on the rest of their lives."

Too many of us go through varying changes in body composition, with vacillating waistlines and total body weight and with no clear path toward permanent change. Such patterns are probably more harmful than good. If we reduce our caloric intake by 500 kcal. per day, we can expect to lose approximately one pound per week. I would not recommend any change greater than this because such changes are not going to represent behavioral modifications. It should also be borne in mind that

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Eating habits have an impact on body composition. A person out of balance by the equivalent of one peanut a day can add a pound of fat in a year.

some of our initial weight loss is not just fat. In fact, only about 40 percent of our total loss will be fat.³ So healthful change will come slowly. Fad diets do not give the permanent changes people desire.

Height-weight standards

A balanced physical composition is important. I have seen many people clear up their back problems and their diabetes by bringing their body composition into an acceptable level.

The Institute of Human Performance has been involved in working with Public Safety officials in designing appropriate standards of body composition to replace the arbitrary height-weight standards. Problems with height-weight charts are twofold: the first problem is using them for people who possess a large component of lean. An example of this is a study done recently on a professional football team. Many of the players possessed less than 12 percent fat, but according to height-weight standards, they were overweight. Such persons would normally be required to pay higher premiums for insurance. Yet they could not afford to lose any body weight, since this weight loss would mean loss of muscle and not fat.

A second problem with height-weight charts is that they allow many to be obese, giving them a false sense of security. Society's acceptance of moderate obesity as normal is leading many people down the path to self-destruction.

What is an appropriate fat figure? Most physiologists feel that for males, 12 to 16 percent fat is optimum for the average person. A figure of 20 percent represents borderline obesity, and any figure greater than 30 percent represents gross obesity. For females the figures would be 13 to 18 percent, with an upward limit of 26 percent. These differences are because of secondary sex characteristics.

How can I know my body composition? A simple

home test is to pinch the skin behind the tricep (back of the arm) muscle. Since 50 percent of the body's fat is deposited under the skin, estimates of total body fat may be made from here. If the amount of skin and fat between one's thumb and forefinger is greater than 1/2 inch, one probably has too much body fat.

The use of skin-fold calipers is a more accurate measuring method. Usually these sorts of tests can be done in a physical therapy department or a physical education department.

One criterion for body composition is hydrostatic weighing: the determination of body density by weighing the body under water, with calculations adjusting for the air left in the lungs (residual volume). Unfortunately this procedure is not readily available to the public.

Many people, like Fred, feel that they can recapture their former physical balance in a short time solely through an exercise program. This is a difficult avenue of approach. Fred can undo a full half hour of strenuous exercise by sitting down and eating a slice of lemon-meringue pie. An exercise program has its optimum effect when used with reduction in caloric intake to preserve the lean component of body weight. Studies have shown that this approach represents the most significant impact on total body weight, even though a person increases his food intake by exercising daily.

The term "exercise program" often conjures up images of sweating joggers. People should realize that by walking 20 to 30 minutes a day they would do a lot to preserve their health.

Long-term changes in body composition may not attract a great deal of immediate attention, but the results are more likely to remain. □

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Setting a deadline for the Lord's arrival

If Jesus arrives within 80 years and can be recognized as the Messiah by the Public Trustee, He is due to receive the fortune of a certain Ernest Digweed, of Portsmouth, England. When Mr. Digweed died he left a fortune of \$44,000.

A religious person, Mr. Digweed looked for the second coming of Christ and made provision for his returning Lord in his will. At one time a schoolmaster, he later turned recluse and lived in squalor under a tent in the front room of his house. Dressed in an old overcoat and a leather helmet, he would scare away juveniles who approached his property. He would refuse to answer any knocks at his front door.

Officials consider his will valid, and, if uncontested by relatives, the gift to Jesus held in property will be kept for that great day.

This story has several interesting implications. While we commend Mr. Digweed for keeping the hope of the second coming of Jesus aflame in his heart, we wonder what kind of millennial views he held that led him to believe that earthly property and wealth would be of any value to Jesus at His second coming. Certainly, according to the Biblical view, money, lands, and properties will be valueless in that day. Mr. Digweed should have invested his fortune in the work of God so that it might have been used for winning converts for that future kingdom.

But, after all, is Mr. Digweed all that unusual? Are not many Seventh-day Adventists handling their properties in much the same way? Instead of investing their wealth in God's cause, they hoard it. Instead of willing it to Jesus Christ to be used after their death in the promulgation of the gospel, they will it to their children and relatives, some of whom may not be Adventists. Thus their estates are as useless to Jesus Christ as Mr. Digweed's property tied up until the Second Coming.

The other interesting point is that Mr. Digweed wants the Public Trustee to obtain proof that shall satisfy him that the person to whom he gives the gift is indeed Jesus Christ. What qualifies a Public Trustee to run such an identity check? What criteria will he use? Evidently Mr. Digweed had read in his Bible that false Messiahs would appear before the coming of the true Messiah and that these would lead people astray. But how is the true to be distinguished from the false?

Do Seventh-day Adventists expect any problem identifying the true Messiah when He comes? Most of them don't, and herein lies a critical danger. The Bible tells us

that shortly before the Advent, Satan will make it appear that Christ has come, thus deceiving many.

Seventh-day Adventists need to review what the Bible says about the antichrist. While an antichrist is often defined as one who is against Christ, the term may also describe one who takes the place of Christ. The prefix *anti* comes from the Greek and in the Bible is often translated with the idea "in place of," "instead of."

Seventh-day Adventists expect the antichrist of the last days to stand in the place of Christ; in fact, claim to be Christ. Where is this stated in the Bible? The key antichrist passage is 2 Thessalonians 2:1-12. Here it is stated that "he as God sitteth in the temple of God, shewing himself that he is God" (verse 4). True, this prophecy was fulfilled in the great church of past centuries, but Ellen White directs attention to a further fulfillment of this and other New Testament passages in the great antichrist of the future. Notice a few quotations:

"In this age antichrist will appear as the true Christ. . . . The true leader of all this rebellion is Satan clothed as an angel of light. Men will be deceived and will exalt him to the place of God, and deify him."—*Testimonies to Ministers*, p. 62.

"The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true that it will be impossible to distinguish between them except by the Holy Scriptures."—*The Great Controversy*, p. 593.

"Satan, surrounded by evil angels, and claiming to be God, will work miracles of all kinds, to deceive, if possible, the very elect."—*Testimonies*, vol. 9, p. 16.

"As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation."—*The Great Controversy*, p. 624.

Many will be deceived

Many will be deceived in that day and will accept the antichrist as the true Christ. Even Seventh-day Adventists who are not thoroughly grounded in the Word and in their experience will change sides, convinced that the antichrist is genuine. Ellen White warns, "Those who become confused in their understanding of the Word, who fail to see the meaning of antichrist, will surely place themselves on the side of antichrist. There is no time now for us to assimilate with the world."—*The Seventh-day Adventist Bible Commentary*, Ellen G. White Comments, on 1 John 2:18, p. 949.

An uninformed Public Trustee would most likely believe the antichrist to be genuine and give him Mr. Digweed's fortune. The Revelator informs us, "All that dwell on the earth shall worship him [the beast], whose names are not written in the book of life of the Lamb

slain from the foundation of the world” (Rev. 13:8). (In *Testimonies*, volume 6, page 14, Ellen White makes a secondary application of the beast symbol to Satan.) The gift would be of momentary benefit only, for the antichrist’s heyday is quickly followed by the true Advent and the desolation and the depopulation of the earth.

Mr. Digweed’s bizarre act, therefore, can have salutary effects, if by it we are prompted to reexamine our own stewardship responsibilities and are led to avoid his folly; also, if by his focusing on the problem of identifying the Messiah we are led to a study of the Word that will prevent our being deceived by the antichrist. As to Mr. Digweed’s setting a deadline for the Lord’s arrival, we should remember Ellen White’s warning: “You will not be able to say that He will come in one, two, or five years, neither are you to put off His coming by stating that it may not be for ten or 20 years. It is the duty of the people of God to have their lamps trimmed and burning, to be as men that wait for the Bridegroom, when He shall return from the wedding.”—*Review and Herald*, March 22, 1892.

D. F. N.

Thoughts on a tragedy

Even in a world accustomed to horror and violence, the story sent shock waves through American society—a mother and six of her children jumping or being hurled to their death from an eleventh-floor hotel balcony in Salt Lake City.

Here is the story, together with some background. According to news reports, 300-pound, 39-year-old Bruce David Longo considered himself the Holy Trinity—Father, Son, and Holy Ghost—and demanded that leaders of the Mormon Church turn over to him all the tithes they collected from members. The church refused and excommunicated him, whereupon he organized his own religious cult, consisting of his family and about a dozen other people.

Eighteen months ago Longo (who went by the name Immanuel David) moved his family into the International Dunes Hotel in downtown Salt Lake City. The three-room suite cost about \$95 a day, but he was never behind in his rent.

The suite was not only home for the family but school. In it he and his wife taught their children themselves. The father, his dark hair braided in a long pigtail, was the absolute authority. The children seemed to believe his claim that he was God.

Then one day Bruce Longo was found dead of carbon-monoxide poisoning in the cab of a pickup truck a few miles east of Salt Lake City. His wife, Rachel, apparently took his suicide calmly and told police officers that her husband was ready for life in the next world.

But two days later at seven o’clock in the morning, she gathered her seven children—Elizabeth, 15, Rachel, 14, Joshua, 10, Deborah, 9, Joseph, 8, David, 6, and Rebecca, 5—on the eleventh-floor balcony of the hotel and

ordered the three older ones to jump. They obeyed, climbing up on a pile of folded chairs to leap over the railing. Then the mother began throwing the younger children down. One of the boys resisted, but the mother pried him loose from the railing and threw him over. Then she jumped to her own death. All except one child died, either instantly or soon thereafter, and the survivor suffered multiple fractures, internal injuries, and probable brain damage.

Five truths

This tragedy highlights a number of truths.

1. While every family needs an authority figure, the amount of authority that any one member of a family exercises must have limits. Bruce Longo’s autocratic rule represented an abuse of the leadership role of a husband and father. Children should be taught to relate to the authority of father or mother, but they should not be taught to obey blindly, abdicating their own reason. Each person has an individual responsibility to understand and respond to God’s will.

“The discipline of a human being who has reached the years of intelligence should differ from the training of a dumb animal. The beast is taught only submission to its master. For the beast, the master is mind, judgment, and will. This method, sometimes employed in the training of children, makes them little more than automatons. Mind, will, conscience, are under the control of another. It is not God’s purpose that any mind should be thus dominated. Those who weaken or destroy individuality assume a responsibility that can result only in evil.”—*Education*, p. 288.

2. Tendencies toward a messiah complex must be controlled. Bruce Longo considered himself the personification of the Trinity. Perhaps he was not demented in the absolute sense, but certainly he was fanatical. Not many people carry fanaticism to the extremes that he did, yet too many people have a mild messiah complex. They feel that they alone have correct understandings, that they alone perceive situations accurately, that they alone have the light on any given subject. Longo’s experience shows that while convictions are important, one must ever be on guard lest his convictions become exaggerated to the place where he sees himself as infallible, where he considers all of his peers as lesser mortals.

3. It was a mistake for the Longos to keep their children at home, isolating them from other people and from secular and religious institutions. While home influences should be given a major role in the life of children, they should not be given the exclusive role. Young people need interaction of the right kind with schools, churches, friends, and the world at large. Apparently the Longos felt that they could provide all the ideas and attitudes that their children needed, but no one person or single set of parents can offer everything. Children, to be well rounded, need input from a variety of sources. Parents should take their obligations seriously, but they should recognize that if children are to

be well balanced, they must have considerable contact with people and institutions outside the home.

4. In spite of the ultimately disastrous outcome to the Longo family, the Mormon Church was right in refusing to turn over its tithe to Mr. Longo. A church must at times take a firm stand in dealing with fanatics if it is to fulfill its mission. It cannot yield to blackmail and threats either by individuals or by groups. In maintaining its integrity, a church may at times be forced to disfellowship those who forsake its teachings or become fanatical. The Seventh-day Adventist Church would have failed in its mission and been discredited in the eyes of the world if in the past it had accepted and followed the changing fortunes and doctrines of such people as Anna Phillips, Margaret Rowan, Victor Houteff, the four Germans who purportedly had visions, and others. Let us be thankful for the stability of the church body and the careful way it examines all claims and teachings that are set forth as present truth by people with "new light."

5. Mixed-up people need help. Bruce Longo was a seriously disturbed person. This must have been evident long before the ultimate tragedy that destroyed him, his wife, and his children. Doubtless onlookers criticized him for his Gargantuan proportions and long pigtail. But should Christians ostracize people whose looks or conduct deviate somewhat from the norm? Should they not rather try to get next to them and lead them to a better understanding of God and His will?

"Millions upon millions of people have never so much as heard of God or of His love revealed in Christ. It is their right to receive this knowledge. They have an equal claim with us in the Saviour's mercy. And it rests with us who have received the knowledge, with our children to

whom we may impart it, to answer their cry."—*Ibid.*, p. 263.

How many other tragedies like that of the Longo family will take place because Christians keep their light under a bushel rather than letting it shine where it can lighten dark minds? How many other tragedies will take place because Christians consider some people worthless or beyond hope? Of Jesus it is said: "In every human being, however fallen, He beheld a son of God, one who might be restored to the privilege of his divine relationship. . . . Looking upon men in their suffering and degradation, Christ perceived ground for hope where appeared only despair and ruin. Wherever there existed a sense of need, there He saw opportunity for uplifting. Souls tempted, defeated, feeling themselves lost, ready to perish, He met, not with denunciation, but with blessing. . . . In every human being He discerned infinite possibilities. . . . Looking upon them with hope, He inspired hope. Meeting them with confidence, He inspired trust. Revealing in Himself man's true ideal, He awakened, for its attainment, both desire and faith. In His presence souls despised and fallen realized that they still were men, and they longed to prove themselves worthy of His regard. In many a heart that seemed dead to all things holy, were awakened new impulses. To many a despairing one there opened the possibility of a new life."—*Ibid.*, pp. 79, 80.

It is too late to help the Longo family, but it is not too late to help others who may be teetering on the edge of a similar tragedy. Like our Master, let us be sensitive to the needs of people around us. Let us "watch for . . . souls, as they that must give account" (Heb. 13:17).

K. H. W.

LETTERS Continued from page 2

4:20 we are declared to be liars if we say we love God and do not love our brothers.

I would like to add that I am a white person of Scotch-Irish descent and have a black pastor. He and his wife are two very precious Christians that bless my life wonderfully.

PEARL MORRISON
Altadena, California

Literature being used

I greatly appreciate the periodicals, books, pamphlets, and Picture Rolls I have received as a result of my name's being published in the Literature Requests column. I wish to assure you that these items are being used according to the purpose for which they were requested.

I share the Picture Rolls with fellow district pastors. They are also used in branch Sabbath schools throughout the area. The ADVENTIST REVIEW and *Insight* are eagerly read by our young

people, as well as by non-Adventists to whom they are given. Some of these magazines even find their way into the public library.

At recent evangelistic meetings, I offered this literature as prizes for good attendance and good answers on Bible quizzes. At present 37 people are receiving Bible studies as a result of these meetings; five will be baptized this Sabbath.

ALBERT C. GULFAN, JR.
Church Pastor
Tagbilaran City, Philippines

Cleanliness

Truer words were never written than these sentences in "Next to Godliness" (July 6): "Such a home is a true witness, and social status or economic barriers need not be considered when opening the home to visitors. Hospitality is an attitude, and the appearance of our home reveals that attitude."

Seventh-day Adventists should be the cleanest and most orderly people in their neighborhood. Character and religion are judged by appearance. We are members of God's family. Let's preach it to the world by our appearance.

NETTIE EDEN
San Gabriel, California

Our responsibility

The article "What's Troubling Our Youth?" (March 23) hit the nail on the head when it placed responsibility for the attitudes and behavior of young people squarely where it belongs—on us older people.

The day after reading the article I heard a speaker on a broadcast church service voice exactly the same view. He commented that a young person, if he knew the old saying, might quote it to his father: "Dad, what you do speaks so loud I can't hear what you say."

Aren't we all in danger of expecting our youth to exhibit good behavior and right attitudes while we are too uncritical of our own?

WINIFRED F. BUCKLE
Southampton, England

Victory can be ours

To say that we can't keep the Ten Commandments or through faith reach perfection in Christ is to disagree with God. When Jesus says, "If ye love me, keep my commandments" (John 14:15), He doesn't say, Try to keep some of them. He says, Keep them. In Matthew 21:22, He tells us, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." This is a remarkable promise. With enough faith and believing in God's promises, all sin could be removed in a growing experience in which Christ's power is given to us.

ROY FREDERICK
Ontario, California

Part-time missionary visits Nicaragua

By FLOYD GREENLEAF

"Ladies and gentlemen," the pilot begins, "we welcome you aboard Pan Am Flight 503, Miami to Guatemala City. We will be cruising at . . ." From Guatemala City I go on to Managua, Nicaragua, and then to Waspan on the Coco River. Next a 70-kilometer (44-mile) ride by truck or some other conveyance to Francia Sirpi, a small Miskito Indian village in Nicaragua's eastern jungle, where I shall visit Tasba Raya Mission. This is a hurried trip. I am already tired. I lean back in the seat . . .

In June, 1971, a group of venturesome students and faculty from Southern Missionary College crowded into a two-seated truck cab and started out for Nicaragua. That was the beginning of Tasba Raya Mission. They spent most of the summer slogging through the jungle, trying to find a place to build a mission outpost for evangelism and rudimentary medical care. Finally, one morning someone led them to a small knoll at the edge of Francia Sirpi. They searched no farther.

Francia Sirpi was one of a cluster of villages built on a reservation for Miskito Indians needing new places to live. Some were dislocated because of national boundary settlements, others sought better living conditions than they already had along the Coco River, which often flooded their homes. The reservation, named Tasba Raya, came to include five villages—Francia Sirpi, Tasba

Floyd Greenleaf, Ph.D., is chairman of the history department at Southern Missionary College, Collegedale, Tennessee. As faculty adviser to the Tasba Raya Mission Project in Nicaragua, he makes occasional trips to the mission and thus considers himself a "part-time" missionary.

Pain, Santa Clara, Wisconsin, and Dos Bocas.

Through the years volunteer workers and students built two houses, two clinics, a church, and a workshop-warehouse. The church seats about 175 on mahogany benches made in the mission shop. It is one of the finest churches in all of eastern Nicaragua.

Melvin Campbell, currently SMC dean of student affairs, but chemistry professor at the time, was the first sponsor of the mission group. In 1973 Rudolf Aussner, professor of German, took Dr. Campbell's place. After he resigned in 1976, the college administration asked me to take charge. John Durichek from the industrial arts department has been with the project throughout. Known by everyone as Mr. D, he has provided an element of continuity.

Life at the mission has been both demanding and re-

warding for the volunteer workers. Drinking water is collected in tanks from the roof of the workshop. Rainwater from the house roof drains into a cistern and then is pumped into tanks, from which it empties into the house plumbing. Sometimes when the rain stops the vegetation becomes sere; cracks, some of which are two inches wide, appear in the soil. When the water supply dries up, more has to be hauled in.

The missionaries have learned to eat different foods, and to like them: rice and beans in abundance, cassava, tropical fruits, and bananas—boiled, baked, and fried. Young women toil for hours over an old wood stove, baking bread and other foods. Homemade granola is a standard breakfast item.

Changes in life style

Among the changes in life style the volunteers experience is the absence of electricity. Although the house is wired and equipped with a diesel generator, power is seldom used except for the ham radio, power tools in the workshop, and the washing machine. For light the students use kerosene lamps and

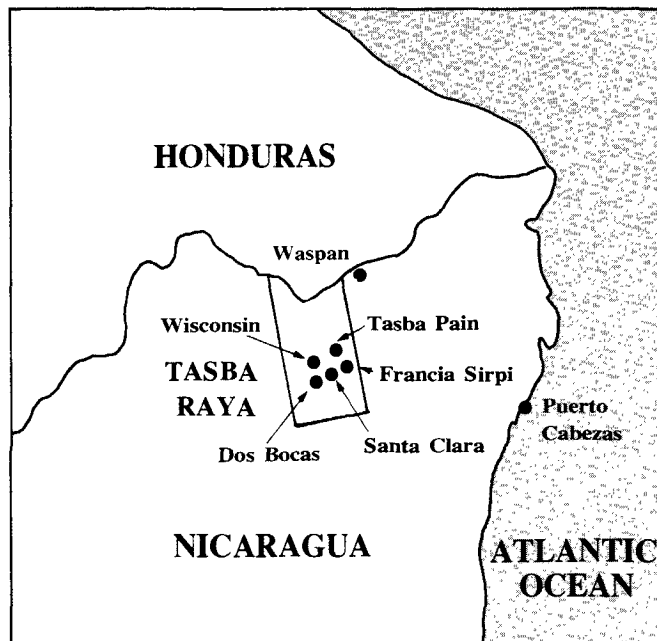
Coleman lanterns. There is no TV, but the workers don't mind. By eight o'clock they are so tired they ordinarily have gone to bed. Five-thirty in the morning comes soon enough, and the daytime heat is exhausting.

The student workers usually have been quite popular among the villagers. New babies frequently are named after them. After Harvey and Bonnie Oetman helped to deliver twins, the parents honored them by giving the babies their names. When the Oetmans left the mission for the United States in July, 1977, a huge crowd gathered by the church to say goodbye. There were tears in many eyes as the local Moravian lay pastor prayed that they might have a safe journey.

The Miskito Indians are a people of mixed ancestry and customs. Orlando Roberts, a nineteenth-century traveler, remarked at length about their life and habits.¹ Even before he visited the Miskito kingdom, and for a long time after he left, the inhabitants received repeated exposure to outside influences. Many West Indian blacks were imported to work the banana plantations. Immigrants from other countries found their way to eastern Nicaragua to work in foreign-operated enterprises. It is not uncommon to find Indians carrying English, French, German, Spanish, and Chinese surnames all living along the same village road.

The Indians have become the object of several studies. Bernard Nietschmann, a geographer from the University of Michigan, has published several articles about them.² B & C Films circulated instructional films about Miskito life.³ Perhaps the most scholarly work is Mary W. Helms's book, *Asang*, a detailed study of a Miskito river village.⁴ They all contain one similarity, the story of a people whose needs are enormous.

The Miskito way of livelihood varies from region to region. Along the larger streams, especially the Coco River, they spend much time fishing. Along the Caribbean



coast they fish and collect turtles to eat. Elsewhere they raise rice, beans, and bananas, besides a small number of animals.

The Indian language is mixed. It contains many English and Spanish words that have been adapted to Miskito grammar and syntax. Long ago linguists reduced it to written form. They found that there were three vowels and sixteen consonants. Verb tenses were a bare minimum and conjugated in a curious pattern that made no distinction between singular and plural forms. "I," "you," and "he" can also mean "we," "you," and "they" by simply adding a suffix that corresponds roughly to the "all" in the "y'all" of the American South. Noun declensions are few and uncomplicated; verbs are placed at the end of the sentence. All of this reveals a simple cultural background. At the end of a year many students can chatter in Miskito, much to the delight of the villagers.

Separated from doctors and sophisticated laboratory equipment, nurses find themselves diagnosing and prescribing simple remedies. The maladies are not the same as found in the United States. All of this is a bit unnerving at first, but once they develop a familiarity with the people

and their sicknesses, the nurses gain confidence.

The mission has been kept alive by financial transfusions. Churches have taken special offerings, and individuals have made personal donations.

"Ladies and gentlemen, we are beginning the descent to Guatemala City. Please fasten . . ." I sit up and glance at the mountains, realizing I have been napping.

I change planes in Guatemala and fly to Managua, where I spend the night.

On Friday I head for Waspan and shortly before sunset arrive at Francia Sirpi.

At Sabbath school on Sabbath morning I meet familiar faces, and some new ones, including several visitors from a neighboring village.

Sabbath afternoon we visit Wisconsin. Dale, our mechanic, drives, and Jamie, a nurse, accompanies us. About a dozen Indians cram themselves into the appropriately named carryall. The lay pastor shows me where he wants a church built.

"How many believers do you have here?"

"About 20 baptized, my brother. We are happy to work for the Lord." We're standing in a patch of weeds beside a banana grove where he has led us.

"This is a good place for a

church. It will be better here than in your homes."

"Yes, my brother."

A woman saunters by, an infection on her leg as big as a silver dollar. Jamie treats it. We walk toward the carryall. A pregnant woman meets us. Her face, drawn and tired, says, "Any time now." Jamie talks with her. She leaves encouraged. On the way back to Francia Sirpi, Dale stops the carryall. We walk across a clearing and crawl under a barbed-wire fence, to a hut at the edge of the jungle's thickness. Another pregnant woman. Jamie speaks a kind word. It's getting late. We turn to go.

We work on more mission business on Sunday. About noon a villager approaches. He eats with us. After 30 minutes he suggests that a woman in labor needs help. She is more than 15 kilometers away.

"How old is she?"

"Twenty, maybe. This is her third time."

I wonder whether a woman's age is measured by the number of her pregnancies. Dale and Jamie drive off in the carryall. Seven hours later they return.

"It was a hard delivery. The baby was deformed. It lived but a few minutes. Dale had to help me."

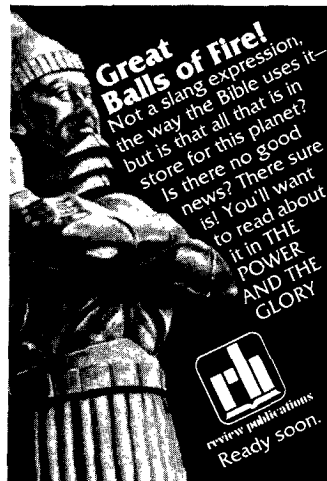
Dale grins.

"I must teach him how to deliver babies. He may have to do it alone sometime." Dale's grin broadens. The realities of life are very close to the surface in Tasba Raya.

On Sunday night the students want to talk. We sit on a concrete bench under a tree in front of the mission house. The conversation drifts. Home. Campus life at Collegedale. Boyfriends. Girlfriends. The meaning of mission life. Blessings of having a hope in the Lord. I realize that I've been the only one talking for a few minutes. I look at the stars. Orion has tiptoed nearly across the sky. Tomorrow I leave. I have some packing to do, so I say good night.

As I travel home Monday and Tuesday, I remember that on Wednesday morning at eight o'clock my first class

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meets. I try to get my thoughts together.

My wife meets me on the concourse at Chattanooga. Twenty miles and I'm home. I step outside the garage just before closing the door. There's Orion again, about the same place I saw him standing on one foot a couple of nights ago when I sat on the concrete bench. I also see Jennie, Sara, Pam, Donna, Bonnie, Jamie, Dale, Bob, Thea, Rick, Vickie, Harvey, Jim . . . I can't count them all, back to 1971. Two or three went into full-time missionary work.

There are other faces, too, and voices: "We know the girls aren't doctors. But where would we be without . . .?" "My brother, I've learned that when I trust my life wholly to the Lord . . ." In all, there are at the Tasba Raya Mission more than 30 baptized church members and a flock of children, and thousands of patients.

There have been some disappointments, but not a bad showing—these seven years of a unique student-missionary venture. The Tasba Raya Project is a light in the jungle.

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Mobile clinic serves Peruvians

Walter Leon, center, and Mrs. Jobita de Campuzano, left, are in charge of the mobile clinic that serves the most needy districts of Lima, the Peruvian capital city, with a population of 3 million.

The Adventist Church in Peru maintains a well-organized work of medical and social assistance, receiving the government's support and the people's respect.

ARTHUR S. VALLE
REVIEW Correspondent



Not for Churches only

If the good news about our loving Father and His Son is to reach past the church walls into all the world, it will have to be articulated by more than just the ministers in Sabbath morning sermons. All of us will have to have a part in spreading the word, which is why Loma Linda University Division of Religion is offering two new graduate programs for health professionals and teachers.

The Master of Arts in religion and health is offered as a joint program with the School of Health for dentists, physicians, nurses and other health personnel. The five quarter program includes an emphasis on principles

and methods of health evangelism and spiritual care, including participation in a health evangelism field school.

The Master of Arts in religious education is a cooperative program with the School of Education structured for academy Bible teachers. In addition to Biblical, theological and historical studies there is a 30-hour emphasis in religious education taught by specialists in youth ministry and education.

For more information about graduate education in religion at Loma Linda University write to: Dean, Graduate School, Loma Linda University, Loma Linda, CA 92350.

AUSTRALIA

Sydney Hospital is accredited

Sydney Adventist Hospital recently became the first private hospital in the state of New South Wales, Australia, to be awarded a certificate of accreditation. The institution, originally named the Sydney Sanitarium and Hospital, is this year celebrating its seventy-fifth anniversary.

While living in Australia in the 1890's, Ellen White advocated the purchase of a suitable location for a denominational medical institution in the vicinity of Sydney, then the largest center of population in the colony, and now a bustling city of more than two million that has spread far beyond the small villages scattered some distance from where the facility was established. Mrs. White inspected and approved of the site chosen at Wahroonga.

The design and construction of the wooden structure, erected in an orchard, was supervised by Merritt Kellogg. At the time of its opening on January 1, 1903, Daniel Kress was the medical

director, and his wife, Lauretta Kress, was director of nursing.

Over the years the hospital has been expanded. Five years ago it was almost entirely rebuilt into a 309-bed institution.

Accreditation is comparatively new to Australia. It means that an institution has voluntarily sought to be measured against optimal achievable standards for quality of care and services, and has been found to be in substantial compliance with those standards.

But accreditation is more than just an evaluation. The consultations and surveys (a thorough inspection is conducted by three independent surveyors, and a detailed 50-page questionnaire is answered by hospital management) are an education in themselves. The report issued provides valuable information detailing the facility's strength and weakness, and makes recommendations for correcting deficiencies and raising the level of performance.

Also, accreditation provides both the public and the medical profession with a

guide to facilities and services offered.

Almost every department of Sydney Adventist Hospital came in for commendation. Perhaps the most thrilling paragraph to the staff was the comment on the following quotation regarding the hospital's philosophy of nursing: "The Sydney Adventist Hospital is one of the agencies of the Seventh-day Adventist Church designed to touch the lives of people with the gospel message. Scientific excellence, spiritual power, and health reform are the cardinal elements of this ministry. Accountability to God, concern for others, the compassion of Christ, the power of education, and the power to change lives are the motivating and enabling factors in this work."

The comment on that philosophy read: "A high percentage of the nursing staff are committed Seventh-day Adventists; consequently, the above philosophy is reflected admirably in the high standard of patient care and the education of student nurses and trained staff in ongoing and in-service educations."

Regarding what they found in surgery, the team agreed, "The hospital is to be commended for this department, which is a very efficiently run unit with special emphasis on student training."

"The food service is deserving of high commendation. . . . The well-trained staff are beautifully attired in attractive uniforms, and hygiene is strict." On house-keeping: "There is good care of all furnishings, and the hospital is spotlessly clean."

The concluding paragraph of the report stated, "The administrators are to be highly commended on the care given in this superb hospital." H. E. Clifford is medical director of the hospital, G. A. Laxton is secretary, and Rose-Marie Radley is director of nursing.

JOY TOTENHOFER
*Public Relations Director
Sydney Adventist Hospital*

AFRO-MIDEAST DIVISION

Temperance stirs students

Four hundred students recently attended a Five-Day Plan to Stop Smoking held at the University of Nairobi by G. J. Bertochini, associate director of the General Conference Temperance Department. Assisting was David Syme, temperance and health director of the East African Union, and Drs. Sam Birara and Robert Buckley.

Soon the hundreds of ex-smokers on campus made an impact on the rest of the 3,000 students of the university. The air during the mid-morning coffee break, normally blue with tobacco pollution, was clear. Non-smoking professors, who used to plead with students not to pollute their environment, beamed with delight. Medical lecturers accustomed to punctuating their material with puffs of tobacco smoke, met challenges such as, "As a doctor, why do you continue to smoke in view of the evidence of the harmful effects of tobacco?" "Do you feel that your smoking sets the right example to medical students in training?" The



Nurses outside Sydney Adventist Hospital discuss the hospital's accreditation and seventy-fifth anniversary.

Five-Day Plan was beneficial both to those who participated and to the community.

Prior to the Five-Day Plan, Pastors Bertochini and Syme were interviewed by a panel of journalists on the 45-minute Voice of Kenya telecast. The two were quizzed about Adventist programs and attitudes on the various addictions of society. The camera moved in close as Pastor Bertochini showed the tar and nicotine contents of a popular Kenyan cigarette. Laws in Kenya do not require cigarettes to show tar and nicotine contents on the pack. Three times during the program the moderator identified Pastors Syme and Bertochini as Seventh-day Adventists. The studio audience during this session consisted of field temperance secretaries and other workers participating in a temperance workshop in Nairobi.

Later a film team from the World in Action program interviewed Pastor Syme in Nairobi, asking questions about the Adventist Church's program on smoking and health.

The film team later identified the Adventist temperance program as the only organization offering education and personal help to the Kenyan public. World in Action is syndicated by the British Granada Company and ap-

pears in most Commonwealth countries.

Pastor Bertochini set up the first CABL (Collegiate Adventist for Better Living) organization in Africa at the Kamagambo Teachers' College, Kisii, Kenya. This was followed by a revival of the annual temperance oratorical contest. Honors were shared between students from Kendu Mission Hospital Nurse's Training School, Nyabola Girls' School, and the host college.

Parane Secondary School in Tanzania asked Pastor Bertochini to help them organize an Adventist Youth for Better Living group, the first in a secondary school outside North America. Students of this former Moslem school in the Pare Mountains are both enthusiastic and missionary-minded, and have committed themselves to carry the temperance message into villages around the school.

During Pastor Bertochini's visit to the Middle East, he received ample indication that in Islamic circles temperance's day of opportunity has not passed. In Damascus, Syrian Government officials welcomed the possibility of cooperation in various temperance programs, such as school health and public meetings on the hazards of smoking. Television producers asked for appointments,

and Jordan's two main universities conducted staff interviews and set dates for the presentation of Seminars of Scientific Studies on Alcoholism Prevention.

Jalal Doss, East Mediterranean Field ministerial intern and acting organizing secretary of The International Commission for the Prevention of Alcoholism, was Pastor Bertochini's translator and liaison officer as he built up good will for the church during his visit.

Invited by the Middle East College graduates to give their baccalaureate address, Pastor Bertochini extended his itinerary for one week, and also gave temperance lectures and demonstrations at several schools and colleges in the city of Beirut.

JACK MAHON
REVIEW Correspondent
Afro-Mideast Division

SWITZERLAND

Conference holds annual meeting

Delegates from the German Swiss Conference held their annual meeting in Zurich, Switzerland, April 22 and 23. The motto for the session was taken from Psalm 27:1, "The Lord is my light," which was emphasized by Edwin Ludescher, Euro-Africa Divi-

sion president, as he spoke to delegates and visitors.

While the delegates met in the Zurich Congress Hall to consider constitutional changes, other meetings were held in the Adventist church in Cramerstrasse. These meetings began with worship by Gunther Klenk, conference communication director, followed by a Bible study on "Jesus Christ, the God-man" by Gerhard Pfandl. The importance of Christian education was presented by Ulrich Frikart, Pierre Hess, and Theodore Domanyi; and the Zurich church school reenacted the parable of the good Samaritan.

On Sabbath afternoon Gerhard Pfandl spoke on the principles of prophetic interpretation, and the various departments reported their activities. Testimonies from several residents of the conference's senior-citizens' home at Oertlimatt met with approval, and a model of the newly planned building, on view in the foyer, drew the attention of the delegates to the needs of elderly church members.

At the final meeting Emilio Knechtle, from the United States, brought the session and the Bible study series to a close.

GUNTHER KLENK
Communication Director
German Swiss Conference

Have Adventists worked in the Congo in vain?

It was a hard blow for us who had worked in the Congo for nearly six years to have to leave. We had established groups of believers in different parts of the country. We had opened a medical-social center in a suburb of Brazzaville, and had worked in social and medical lines in close cooperation with the Minister of Health and Social Affairs. Had we worked in vain and would the work done in sacrifice dissolve? It was not so much the loss of our physical plant that saddened us, but rather the fate of our believers, left alone, without spiritual oversight.

On February 6 the Congolese Republic proscribed 13 religious organizations, among them the Seventh-day Adventists. These measures were unexpected. In spite of intercession on our behalf by various government officials, our churches were closed and expatriate workers forced to leave the country.

Since our departure from the Congo we have received many letters. Some members had become discouraged, but many had gained victories. Extracts from these letters give us some idea of the present situation.

"The circumstances of our separation are so painful and

sad that they bring us to the point of tears. . . . These events are a sign of the times to us, and we look on this problem as an indication of the near return of our Lord."

"We are all lamenting your departure, going without being able to say goodbye. We are still following the way of the Lord Jesus. May the Adventist Church think of us and not forget us, and may the Lord grant your return to the Congo."

"I solemnly promise before God to keep the faith and my trust in the Lord. I will serve Him faithfully till my dying moment. Please pray for us."

"We shall always remain faithful to the truth. We now keep the seventh day in our own homes. We know that God will answer our prayers and somehow supply us with Sabbath study guides. He alone knows the future."

An evangelist writes: "All the counsel you have given me rests deep down in my heart. God will give me courage. . . . I shall always remain strong in the faith, though I have no way to earn a livelihood. I am confident that God will never forget us. Pray for us."

JEAN KEMPF
French Adventist Seminary
Collonges, France

PENNSYLVANIA

Pastors study evangelism

Pastors from the Pennsylvania Conference attended an evangelism council August 4 to 6. The council, the first of its kind in Pennsylvania, was held at Blue Mountain Academy, near Hamburg, and drew 200 delegates from Seventh-day Adventist churches in the State.

The council's aim was to develop a program of public evangelism for the conference in which members and ministers could work together. The delegates plan to get together again early in 1979 to review the results of public evangelism in the State.

The delegates also were introduced to Gordon Henderson, new Pennsylvania Conference president, who replaces William Loveless, now president of Columbia Union College. W. O. Coe, Columbia Union Conference president, spoke to the delegates on Sabbath morning.

The following seminars were offered during the council: Evangelistic Financing and Advertising, by R. I. Gainer, Monte Sahlin, and Reginald Shires; Territory Preparation, by John Robbins, Jim Terzo, and Dave Wolkwitz; Evangelistic Meeting Format, by Leon Strickland, Don Baker, Roger McQuistan, and J. Fred Hughes; The Art of Visiting, by Gordon Henderson, W. O. Coe, Don Shaw, and Ron Bissell; Organizing Evangelistic Committees, by Earl Robbins and E. Testerman; Evangelistic Visual Aids, by C. L. and Janet Beason; and Presenting the Health Message, by Gerry Finneman and Bryce Pascoe.

The final speaker was Dr. Loveless, who conducted a study on "Human Planning and Divine Guidance," in which he examined the latest studies of Seventh-day Adventist patterns of church growth. Dr. Loveless concluded that "the key is how we nurture one another." He asked the members to address themselves to the problem of "how we can make people

feel loved and cared for in our churches."

Speaking about the importance of the pastor in the growth of the Adventist Church, Dr. Loveless said studies show that pastors who are successful in building up their churches are leaders who "love their people and care for them and do old-fashioned visiting in the homes." If the church succeeds, he said, it is because a pastor has a clear idea of where his church is going.

"Pastors," he said, "if you don't have any idea where your church ought to go, your church won't know in what direction to go either."

REGINALD N. SHIRES
Pastor
Allentown, Pennsylvania

NEW YORK

Health screening draws thousands

The Greater New York Conference is currently using four hypertension-screening vans, staffed by one full-time nurse, some technicians, and full-time volunteers, to lead New Yorkers to Christ. One out of every three people who enter the van signs up for Bible studies. As many as 650 persons per week express their desire to study the Bible. Between 4,000 and 5,000 lessons are sent out weekly.

Juanita Kretschmar, hypertension-screening director, reports: "Previously we made available a free Bible course with 12 lessons and mailed them out weekly to

those requesting studies whether they mailed them back to us for correcting or not.

"Last year, we decided to change our method. After reading page 143 of *The Ministry of Healing*, we realized that we were not using all four steps Christ indicated we should use if we were to work as He worked. Previously we left it up to the person being screened to indicate his interest in the follow-up services on the application form. Now we use a more direct approach by pointing them to God.

"Our nurses and technicians' work is *not* completed after the blood-pressure testing. They offer (with a smile) other services by asking each person three direct questions without comment or pressure:

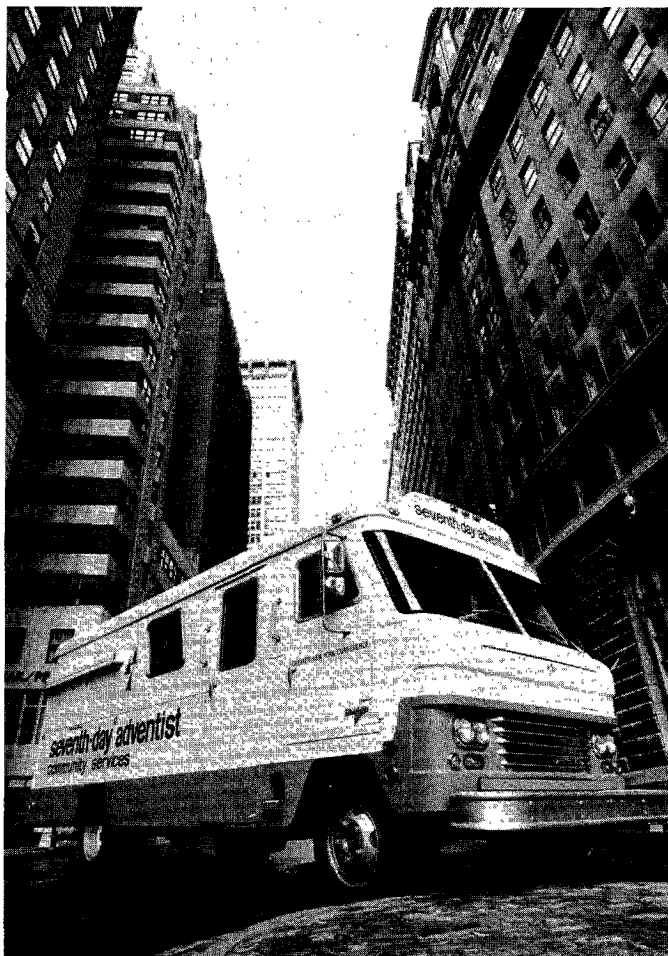
"Would you like to receive free information on how to stop smoking?" If there is hesitation, they proceed to the next question.

"Would you like free information on nutrition—low-cholesterol vegetarian cookery?" If there is hesitation here, they go on without urging and say:

"We have Bible study guides that we'd like to mail to you. They are free. Would you like to receive them?" Again, they just ask. If there is hesitation, they end the interview with a smile and give the person his blood-pressure report and a copy of 'A Quick Look at Seventh-day Adventists' so he will know who Seventh-day Adventists are.

"The result of these simple but direct verbal invitations staggered our thinking and planning," continues Mrs. Kretschmar. "So far, one out of every five persons responds positively to the first question and accepts information on how to stop smoking. One out of two persons is interested in the nutrition material. And one out of three New Yorkers who visit our vans accepts the invitation to receive the Bible study guides.

"During the first six months of 1978 we mailed out more than 46,000 Bible lessons—four times the number in the first six months of 1977. Sixty percent of our



The New York Conference's easily identifiable vans have proved to be mobile billboards advertising the Seventh-day Adventist Church. Many people, intrigued by the church's name, have stopped for information.



Each pin on this map of New York City represents a place where hypertension-screening personnel from the New York Conference have served the public. It is the conference's goal soon to cover the entire map with pins.

students complete the course and go on to follow-up studies. The consecrated people who work in our office, the dedicated personnel who spend long hours out on the vans themselves, and those who have been impressed to support this program with prayers and offerings are all amazed at what is happening.

"Our Bible workers report to us at our weekly staff prayer meetings on the solid interest they are finding among those they visit. We are laying plans for another television spot. Recently a physician indicated his desire to help develop a glaucoma-screening test with us. Other ideas are being examined."

In the meantime the hypertension-screening program continues to be an exciting daily challenge as institutions such as the New York City Health Department, colleges, universities, hospitals, television stations, civic groups, and senior-citizen centers request the services of the Adventist vans. But even more thrilling to the van personnel is the awareness that five days a week, 12 months of the year, God is leading people who are hungering and thirsting for something better to come to the van.

BURMA

Students are booksellers

Students from the Burma Union Bible Seminary spent the summer selling books in various parts of Burma. They offered six books or sets of books to their customers: *Building a Happy Home*, *Health and Longevity*, and *Bible Readings*, in Burmese; *Your Bible and You*, *The Bible Story*, and *You and Your Health*, in English.

Nelson Hla Pe, Burma Union publishing director, recently canvassed door to door with two students, Bunny and Danny Win. One of the homes they visited was the mansion of the Shan Saw Bwa (ruler of a political subdivision).

When one of the three salesmen began the canvass, the Saw Bwa listened intently. He asked how many books they had and without hesitation bought one of each kind.

Mr. Pe told the Saw Bwa that there had been 31 students selling these books in Burma in 1977 and there were 64 students this summer. He added that 28 of this year's group were young women.

Saw Bwa then asked the

literature evangelists how they had entered the mansion. They told him they had simply entered the estate and knocked on the door. This surprised the Saw Bwa, whose dogs usually keep visitors out. When the Saw Bwa told the literature evangelists that recently a thief was almost torn to pieces by his dogs, the literature evangelists knew that they had been protected by God as Daniel once was.

D. R. L. ASTLEFORD
Publishing Director
Southern Asia Division

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Religious Newsbriefs

from Religious News Service

● **South Africa's NGK severs ties to Holland church:** South Africa's largest white church—the Nederduitse Gereformeerde Kerk (NGK)—has cut its ties with its parent church in Holland. The NGK, a Dutch Reformed Church, broke with the Reformed Church in the Netherlands, ostensibly over the Reformed Church's decision to support the World Council of Churches' program to combat racism. This WCC program involves, among other things, providing money for black-nationalist movements in Southern Africa.

● **Brigham Young home study courses:** The Home Study Department of Brigham Young University, Provo, Utah, which now offers 542 courses, has been growing in enrollment at the rate of about 1,000 students annually for the past few years. There are 9,000 students now enrolled. The program offers a wide range of subjects including 324 college-level courses, 174 high school-level subjects, and 44 noncredit, "leisure learning" courses.

● **Franciscan "telespots":** "Love Is Full of Surprises" is the theme of a new series of radio and television spots to be heard and seen throughout the United States, Canada, and English-speaking countries abroad. The 30- and 60-second public-service announcements, produced by the Franciscan Communications Center in Los Angeles, highlight bits of everyday life, showing that love is full of unexpected moments and surprises.

● **Balinese New Testament published:** The American Bible Society announced in New York that the New Testament has been published in Balinese in its entirety for the first time. The project, begun in 1973, combined the efforts of the Balinese Protestant Church, the Roman Catholic Church in Bali, the Kemah Injil Church, and the Christian Life Foundation.

THEY'RE OUT TO GET YOUR FAMILY.

The thieves. They're out to steal your family blind. Mediocre money management, the chills of child rearing, religious frustrations, marriage hassles—they're watching, ready to rob your family of its God-given gifts of peace, happiness, respect, and trust.

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Pick up a copy. When you read the *Review* regularly, you'll realize that it's more than a magazine, it's a message. A message of strength through faith in Jesus. A message of hope in His salvation. A message of peace and happiness for the Christian home.

The thieves. They're out to get your family. The *Adventist Review* will help you keep it.

Health Personnel Needs

NORTH AMERICA

Cook	Nurse
Carpenter	Nurse, staff
Clerk-typist	Nurse, med.-surg.
Food-serv. dir.	Occ. ther.
Health educr.	Phys. ther.
Housekpr.	Phys. ther. asst.
Lab. asst.	Physician, M.D.
Lab. techn.	—fam. prac.
Med. technol.	Secretary

Write or call Medical Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012. Phone (202) 723-0800, ext. 349.

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

To New Posts

Worker transfers within union conferences are not listed here. Such transfers ordinarily are included in News Notes.

NORTH AMERICAN DIVISION

Ben Anderson, youth pastor, Collegedale, Tennessee, formerly from the Potomac Conference.

Lewis Brand, youth pastor, Cynthia, Kentucky, formerly Bible teacher, New Jersey Conference.

George Dronen, director of literature evangelism, Wisconsin Conference.

George Gager, ABC manager, Alabama-Mississippi Conference, formerly from Kansas Conference.

Phil Gager, pastor, Ann Arbor, Michigan, church, formerly pastor, Atholton, Maryland, church.

Jim Hoehn, pastor, Boulder, Colorado, church, formerly with the Chesapeake Conference.

C. Raymond Holmes, professor of theology and homiletics, Far Eastern Seminary, Philippine Union College, Manila, the Philippines; formerly, pastor for the Fairplain church, Benton Harbor, Michigan.

Cecil May, association treasurer, Texas Conference, formerly assistant treasurer, Chesapeake Conference.

Darlene May, Southwestern Union HHES, formerly manager at HHES, Columbia Union Conference.

Joseph McCoy, youth director, South Central Conference, formerly from Houston, Texas.

George Petty, pastor, Dothan, Alabama, and Marianna and Bonifay churches in Florida, formerly from Missouri Conference.

Humberto Rasi, to serve as editorial coordinator of the foreign-language publications and editor in chief of the Spanish department, Pacific Press Publishing Association, formerly dean of the School of Graduate Studies, Andrews University.

Julieta Rasi, to serve as assistant Spanish editor, Pacific Press Publishing Association, formerly instructor in Spanish at Andrews University and director of the Intensive Language Training and Cultural Orientation program.

Robert Smith, associate manager of the periodical department, Review and Herald Publishing Association, formerly associate director of publishing, Columbia Union Conference.

Dale Ziegele, director of communication, temperance, and youth departments, Wisconsin Conference, formerly pastor in the Oregon Conference.

Regular Missionary Service

Leslie G. Aragon (AU '76), to serve as health director, Mexican Union, Mexico, D.F., Mexico, **Guadalupe Alicia (Castillo) Aragon** (Montemorelos U. '67), and three children, of Exeter, California, left Denver, Colorado, July 20, 1978.

Dorothy Jean Dales, returning to serve as executive secretary, Far Eastern Division, Singapore, left Washington, D.C., July 31, 1978.

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Heather Belle McReynolds (LLU '77), of Loma Linda, California, to serve as nurse, Malamulo Hospital, Makwasa, Malawi, left New York City, July 24, 1978.

Aaron F. Moon (AU '70), to serve as teacher, Bella Vista Hospital church school, Mayaguez, Puerto Rico, and **O. Evelyn (Adams) Moon** (AU '72), of Eureka, Kansas, left Miami, July 20, 1978.

Dale L. Morrison (LLU '71), returning to serve as internist-physician, Hongkong Adventist Hospital, Hong Kong, **Barbara A. (Mitchell) Morrison** (LLU '69), and two children left San Francisco, July 26, 1978.

Daniel E. Wenberg (AU '73), returning to serve as pilot-mechanic, East Peru Mission, Pucallpa Air Base, Pucallpa, Peru, left Fort Lauderdale, Florida, July 4, 1978. **Sharlyn J. (Gemmell) Wenberg** (AU '74) and one child left San Francisco, July 28, 1978, to join him.

Volunteer Services

Michael W. Barber (SMC '77), to serve as project director, and **Norma (Patterson) Barber** (SMC '77) (Special Service), to serve as director of nursing program Tasba Raya Project, Nicaragua, of Union Springs, New York, left Miami, June 19, 1978.

Irvine Keith Corbett, to serve in dental senior clerkship, Guam Seventh-day Adventist Clinic, Micronesia Mission, Guam, and **Peggy Marie (Schoepflin) Corbett**, of Redlands, California, left Seattle, July 7, 1978.

Irving Howard Jones (LLU '53) (Special Service), of Reading, Pennsylvania, to serve as relief physician, Youngberg Memorial Hospital, Singapore, left New York City, May 11, 1978.

Martha Jura (Am. Norwegian Hosp. '48) (AVSC), of Auburn, California, to serve as nurse-anesthetist, Nicaragua Adventist Hospital, La Trinidad, Nicaragua, left Los Angeles, July 5, 1978.

Student Missionaries

Glen Murray Baker (WWC), of Auburn, Washington, to serve as teacher, Seventh-day Adventist English Language Schools—Japan, Osaka, Japan, left Seattle, June 16, 1978.

William Everett Evans

(LLU), of Mohave Valley, Arizona, to serve as teacher, English Conversation Schools—West Indonesia, West Indonesia Union Mission, Jakarta, Java, Indonesia, left Los Angeles, June 19, 1978.

Bryan Leslie Frank (SAC), of Keene, Texas, to serve as teacher, Tanzania Union, Musoma, Tanzania, left Dallas, July 9, 1978.

Donald Duane Taliaferro (LLU), of Tempe, Arizona, to serve as teacher, English Conversation Schools—West Indonesia, West Indonesia Union Mission, Jakarta, Java, Indonesia, left Los Angeles, June 19, 1978.

FAR EASTERN DIVISION

Regular Missionary Service

Magdalena Guerrero, of the Philippines, returning to serve as physician, Karachi Hospital, Pakistan, and **Ruben P. Guerrero**, left July 10, 1978.

Myrna E. Lesiasel, of Indonesia, returning to serve as nurse, Hongkong Adventist Hospital, left July 13, 1978.

Paulino P. Nebres, of the Philippines, to serve as acting treasurer, Ethiopian Union, Addis Ababa, Ethiopia, **Bienvisa Nebres**, and family, left July 14, 1978.

Notices

The International Insurance Company, Takoma Park, Maryland

The annual meeting of The International Insurance Company, Takoma Park, Maryland, will be held at 9:30 A.M., Monday, October 16, 1978, at Takoma Park, Maryland, in connection with the Annual Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the election of directors for the term of three years.

The International Insurance Company
 Takoma Park, Maryland
 JOHN E. ROTH, Secretary

General Conference Risk Management Services

The annual meeting of the General Conference Risk Management Services will be held at 9:30 A.M., Monday, October 16, 1978, at Takoma Park, Maryland, in connection with the Annual Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the Risk Management Services and the election of directors for the term of three years.

General Conference
 Risk Management Services
 JOHN E. ROTH, Secretary



M. T. Alamo, Mountain View College farm manager, checks the college's prize-winning corn crop and finds that it survived a recent rainstorm.

MVC corn crop is spared

Another in a series of varied and remarkable events has shown how the Lord in His providence has protected the faculty, students, and campus of Mountain View College in Bukidnon Province, Mindanao, Philippines.

On Wednesday, July 12, the sun was bright, the grass was green, and small clouds graced nearby mountaintops. M. T. Alamo went to town, about 14 miles from the campus. Toward the middle of the afternoon he noticed large black clouds beginning to gather in the direction of the college. Knowing that a storm was in the offing, he quickly returned to the campus. As he neared the college on his motorcycle, large drops of rain began to fall, and a strong wind began to blow. He immediately thought of Mountain View College's prize-winning corn crop. Many hours of work had gone into producing what promised to be a bountiful harvest.

As Mr. Alamo drove along, he began to see the results of the storm on other crops as it moved ahead of

him toward the college. He began to pray earnestly. The nearer he came to the campus, the worse was the damage he saw on all sides. Damage was particularly severe about 100 yards from the campus boundary. But as Mr. Alamo drove onto the campus, he saw that absolutely no damage had been done to the college crops.

Knowing that the Lord watches His own is an encouragement to workers such as Mr. Alamo and the students, faculty, and community of Mountain View College. As people from the surrounding communities visited MVC during the next few days after the storm, they also saw the remarkable witness to the Lord's care.

DONALD W. CHRISTENSEN

Sabbath school teaching course

Certificates of graduation recently were presented to 126 Sabbath school teachers of the Georgia-Cumberland Conference Sabbath school who successfully completed the course "Performance in Sabbath School Teaching."

The course was taught by

resource teachers who participated in a teacher training seminar held and sponsored by the Southern Union Conference at Southern Missionary College. J. L. Price, Georgia-Cumberland Conference Sabbath school director, comments that the resource teachers "taught classes not only in their own churches but in other churches as well."

Those who awarded the certificates at the Georgia-Cumberland camp meeting were C. L. Brooks, of the General Conference Sabbath School Department, and Fernon Retzer, Southern Union Conference Sabbath school director.

CHARLES L. BROOKS

It Is Written gets prime time in New York

An unusual opportunity and challenge—an offer for a prime-time television program—has come to the church in New York City.

For many years members have prayed for prime radio and television time in New York, but on the rare occasions when reasonably good time became available, the church did not have the financial ability to take advantage of it. As a result, when the church's programs have been on radio or television it often has been at an undesirable time of day.

Recently WOR, one of the most powerful television stations in New York City, offered to air *It Is Written* at 10:00 Sunday night. Then complications arose. However, a few days later a WOR official contacted George Vandeman and the Radio, Television, and Film Center in Thousand Oaks, California, offering time at 9:30 Sunday evening. This seemed too good to be true! A more desirable viewing time than the original 10:00 P.M. hour was considered providential. The program began September 10.

The budgetary provision at this point is sufficient to cover

only about three months, at a cost of approximately \$6,500 for each program. However, *It Is Written* is moving ahead in faith, believing that the Lord will provide funds for the program to continue on WOR longer than three months.

It Is Written, on television at 9:30 Sunday evenings, can reach a vast segment of the 20 million who live within a 50-mile radius of the Empire State Building and who have not yet been exposed to the gospel in the setting of the three angels' messages. It is hoped that the Holy Spirit will convict the hearts of those who view *It Is Written*; and further, that God will provide for the continuance of this television witness in New York City.

NEAL C. WILSON

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