

Adventist Review

General Organ of the Seventh-day Adventist Church

March 8, 1979

Why I have not apostatized

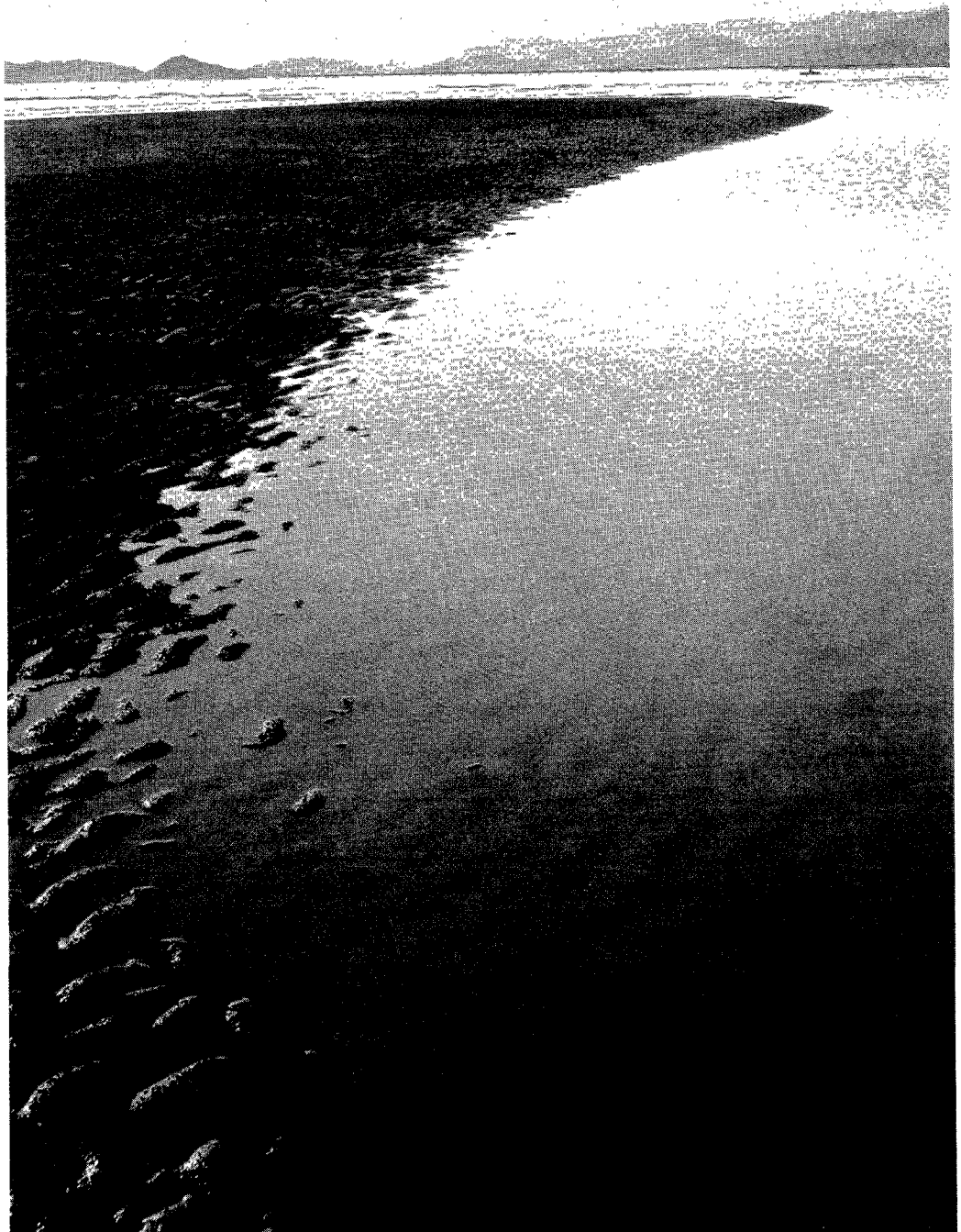
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Sabbath rest, not Sabbath rust

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Uncivilized drivers

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The Sabbath reminds a person of his noble origin, that his main purpose in living is to glorify the Creator, and that his proper destination is the earth made new. See "Sabbath Rest, Not Sabbath Rust," page 7.

THIS WEEK

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Jean Grams vividly describes the great battle and subsequent victory that took place in her religious life in "Why I Have Not Apostatized From the Seventh-day Adventist Church" (p. 3). While we may not have been tempted in the same way, doubtless our reason for not having apostatized is the same as hers. We "cannot disappoint [our] Jesus, who kept loving [us] still."

In our September 7 issue, we ran a short news item about Tom

Turner, then minister of the Chatswood church, New South Wales, Australia. We reported that he had just completed writing out the entire Bible by hand—a three-and-one-half-year project.

Now pastor of the Blocktown church in Sydney, Pastor Turner wrote to Dennis Prins, a close friend living in Takoma Park, Maryland, relating events since he finished handwriting the Bible: "I am still somewhat taken aback by events. You see, in order to improve the quality of my devotional time each day, I thought to write the Bible by hand. What pleasure I got from doing it! When completed, I simply put it on my bookshelf and began another translation.

"However, somebody got wind of it; Sydney's main newspaper sent a photographer over and featured the story in their Saturday morning edition. Melbourne radio arranged a talk-

back; then Sydney's 2UE radio did the same.

"Subsequent to this I was invited to appear on two television programs. The *North Shore Times* gave front-page coverage, two Sunday papers took it up, the *Australasian Record* featured it too. People have come to see me, have written, and phoned. All because I thought to make my devotions more meaningful. I'm surprised, or rather, amazed, and am still reflecting on the meaning of these things!"

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LETTERS

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Disciplining children

To me, the comments of the author reflect to some extent the permissive thinking that has been current in the United States for many years.

I can see that there may be occasions when a youngster visiting my home would be doing something that would require me to check him before he destroys something, but I cannot imagine myself, when visiting in someone else's home, appealing to my hosts, "Help me discipline my children."

KENNETH G. SMITH
Reading, Pennsylvania

I am indignant that my church paper should print an article taking such a sniveling approach to parenthood. I find no suggestion in the Spirit of Prophecy that we are to be helpless, cowering creatures appealing to others to control our children because we have not cared enough to teach them obedience.

A parent who loves his child will not only control him but will

teach him early to control himself. We should be telling our people that the rewards of having well-behaved children are simple and easy to obtain. There is no excuse for permitting a child's life to be marred by poor conduct.

MARIE HURLEY
Tillamook, Oregon

I found the article entitled "Help Me Discipline My Children" (Jan. 25) very appropriate to my situation.

Since I became a member of the Adventist Church in 1965, my husband has taken the stand that because I was rearing our children "in that church," he would leave all the disciplining to me.

This meant handling six frisky children in church.

Many times I had to leave the Sabbath worship service because the "bad apple" of the day made it impossible for us to enjoy the service. I received many comments, quotations, and suggestions from well-meaning friends, but I agree that if some brother or sister had come to my rescue I could have been spared tears and temper. And I could have enjoyed the Sabbath message that I waited all week to hear!

I hope that all readers who can do so will at least offer to rescue parents in dilemmas such as mine

so that the Sabbath may be a delight to all.

VIOLET HOLSOMBACH
New Port Richey, Florida

Finally someone has "hit the nail on the head." We don't need more lectures and books on parenting, we need an extra pair of hands for *helping*. I was certainly able to identify with the author.

Parents don't need criticism, but help and support. Maybe some of the neglect and abuse of children could be stopped if another person were available to *help* when the "everydayness" of parenting with no break in sight gets to be too much.

NATALIE DODD
Grand Rapids, Michigan

More on fat

Re "How Much Fat Is Safe?" (Jan. 11).

I appreciate the attempt to present a balanced picture and to urge readers to "place the emphasis where the Lord has placed it." The author is correct in his statement that we need to "get rid of the rich desserts and animal flesh foods on our tables," for indeed it appears that these two items are the main culprits implicated in the acceleration of the degeneration of our blood vessels by atherosclerosis. The scientific evidence is plentiful

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Adventist Review

(ISSN 0161-1119)



129th Year of Continuous Publication

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

The *Adventist Review* is published every Thursday. Copyright © 1979 Review and Herald Publishing Association, 6856 Eastern Avenue N.W., Takoma Park, Washington, D.C. 20012. U.S.A. Second-class postage paid at Washington, D.C. Subscriptions: one year, US\$15.95. Single copy, 45 cents.

Vol. 156, No. 10.



“My plan is for you to cooperate with Me and do your best while calling upon Me for help, strength, and efficiency.”

Why I have not apostatized from the Seventh-day Adventist Church

By JEAN GRAMS

My earliest memories go back to my tiny Episcopalian mother kneeling by the bed I shared with my sister while we repeated after her: “Now I lay me down to sleep. . . .” That same prayer is still bringing comfort to me as it did then, a half-century ago.

Jean Grams is a homemaker and free-lance writer living in Angwin, California, where her husband is dean of men at Pacific Union College.

I remember as a 6-year-old sitting on a little chair in the kindergarten division at the nearby Presbyterian church. As was customary Sunday mornings, the teacher invited the small children to choose a song. Usually my request was for “Jesus Loves Me,” and the teacher and pianist always smilingly obliged me. There was something about that song that spoke to me.

At 12 years, I attended the high school Four-H club, which met at the schoolhouse every Tuesday night. With

12 brothers and sisters to compete for the attention of our loving but tired parents, and with the one family car tied up by my father's work, it was taken for granted that we children walked wherever we wanted to go. As I hurried home from the Four-H club over the mile and a half of frightening shadows and ominous sounds of the night, I remember singing what became my theme song for the occasion, "Be not dismayed what'er betide, God will take care of you." I sensed that God was beside me.

At 16 years of age I publicly accepted Christ as my Saviour and was baptized in a nearby Christian church. How happy I was, and how good I was! It hurt terribly if I was accused of not living up to my profession, for example, when I exploded in anger at something one of my brothers or sisters had done. Wasn't I doing better than my brothers and sisters by professing Christ? Furthermore, I wasn't wearing lipstick to church, as my older sister was doing! My teen-age self-centeredness showed through, even though my plump, jolly Sunday school teacher tried to impress us with the self-sacrificing character of many Bible personalities. Precious little seemed to rub off on me.

"She's not even listening," Satan sneered at Jesus. "I love her still," Jesus rebuked His enemy.

Encounter with God

My first grown-up encounter with God came during my nineteenth year, just after my mother had undergone a six-hour brain operation. The doctor was telling my father something about the tumor's being too large to remove so they just relieved the pressure. She would live only two years, he added brusquely, and walked away, leaving us standing in the hall, stunned.

Mechanically and silently my father and we older children made our way to the elevator and out of the hospital. By the time we reached the car, my heart was hurting so badly I felt I couldn't stand it, and I cried out silently, "O God, help me!" Instantly the pressure of the pain was eased, and I rode home, sitting in wordless gratitude to a kind and loving heavenly Father.

After graduation from high school, my sister and I left our crowded home and began enjoying the pleasures of the world. But we went to church whenever it was convenient, and I always glanced at my dusty Bible before retiring each night.

"She's ungrateful," Satan sneered. "I love her" was Jesus' only answer.

He was 21 when my 19-year-old heart responded to his. Since we would be separated when he joined the Army, I joined the WAAC. Army life was exciting and promised the world—travel, education, pleasure, maybe even someone richer, taller than the man I planned to marry. But miraculously we were stationed only 12 miles apart, 3,000 miles from our homes. He proposed in a restaurant in Baltimore, and two months later we stood before the Army chaplain at Fort Lewis, Washington: "I, Jean, take thee, Adolph, as my lawfully wedded husband, to love, honor, and obey."

My husband was away fighting the war in Europe when our son was born. When the nurse brought the tiny bit of "perfection" to me, I was overcome with a sense of the presence of God. Before I even examined the little boy, I dedicated him to God. "I want to raise him to be a Christian gentleman," I wrote to my husband, "to be kind and good and true, like his father. God help me to do this."

At the end of the war, we settled on an uncle's wheat farm in eastern Washington State. Our daughter was born two years after her brother.

Life continued smoothly on the outside, but something was brewing beneath the surface. Discontent? Frustration? Boredom? Satan called it something else. "She's disobedient and rebellious," he taunted Jesus. Tears of sadness filled the eyes of the One who answered, "I love her." "And notice," Jesus added, "she still glances at her dusty Bible lying on the shelf. She's still ashamed of herself. I will not give up."

"O God, there are so many different denominations. Show me the right way and I'll follow it," my desperate, sin-sick soul cried out at last. Within a month after this prayer I wrote for a free Bible course. Would I enjoy it? Would I understand it? Church was so boring. Would this be too?

My thirsty soul absorbed the lessons like a sponge. Each lesson was as the brightness of noonday shining in a midnight darkness. "Here are they that keep the commandments of God, and the faith of Jesus," I read.

At this time I was smoking a pack of cigarettes a day. I knew that my habit was harming my body and that I should give it up. I remember the day my 6-year-old son looked at me and drawled, "Well, if it's harmful, I'm not going to smoke even when I'm grown." Thus rebuked, I threw my cigarettes away, only to drive ten miles to town for more within an hour. "God, please help me," I pleaded.

Then there was bacon and ham. I couldn't even allow myself to think about the struggle it would be to give them up. On top of those came cocktails, dances, shows, and card clubs. What would my neighbors, friends, and relatives think? What about my husband and my precious children?

"She won't do it," Satan insisted. "I'm making life plenty miserable for her, but she won't trust and obey You. She'll settle for the pleasures I give her even at such a cost."

"I love her" was the steady answer.

Baptism

As the Bible instructor drove away with my signature on the baptismal card, the words of her prayer kept ringing in my ears. "Lord, help Jean to quit smoking. She wants to be baptized next Sabbath." As I reached for a cigarette, I seemed to hear a voice saying, "Jean, don't." I withdrew my hand. Relief flooded my soul. The temptation was conquered. Gratefully I cooperated with my Saviour—lots of fruit juices, showers, walks.

Our Father

By MARJORIE STODOLA

*There is a hand stretched out to save
The sinner, lost, undone;
A voice that calleth tenderly,
"My son, My son!"*

*It is the Father's heart of love
That pleads so earnestly,
The Father's voice that still entreats,
"O come to Me."*

*His ear is ever tuned to hear
The sinner's helpless cry;
With love and pity He beholds,
Nor passes by.*

*With mighty arm He lifts us up.
He heals our wounds so vile.
He bids the soul to trust in Him,
And rest awhile;*

*Then lay fast hold upon His strength
And know the blest release,
The joy that comes with sins forgiven,
And peace, sweet peace.*

No listening to tobacco commercials, no watching other people smoke.

We worked together, my Lord and I—joyously. Satan was silent—but busy. Jesus helped me with everything. His yoke was easier and His burden lighter than I had thought possible. "The bacon smells good, Lord. I won't eat it, though. Please help me."

"You're breaking up the family," my sisters fumed. But I was happy that they didn't cut me off entirely. I loved them dearly, but they couldn't give me what I needed. Only Jesus could give me the peace I had sought for so long—the peace that passeth understanding. How could I explain to my sisters the unexplainable? My heart wept for them.

The children and I prayed often that daddy might accept Jesus Christ as his Saviour too. He did! Within seven months.

After a while Satan managed to introduce the reasoning, "You've been trying for five years and aren't perfect yet. You never will be. Stop trying. Get out of the church." Concerned, Jesus sent His angel with the message: "Remember those beautiful years of our working together? Remember how easy I made it for you

when you obeyed My instructions and worked with Me? Don't give up. It will be worth it all. How can you go back to Satan—away from My peace?"

How, indeed, could I! I wouldn't. Satan was desperate. "Let's try another angle," he instructed his agent. "Tell her she doesn't have to try. Jesus has done it all. Tell her just to believe and be as good as she can be. Tell her not to bother to cooperate with Jesus in character building, but simply to believe He did it all for her." That message came to me through a sincere friend. And this time Satan's plan worked.

"She commits sin," he exulted to Jesus, "and claims Your robe of righteousness to cover her transgressions. She doesn't call upon You to help her anymore, just to cover her with Your robe. She really is mine again."

Stalemate

Jesus loved me through it all, protecting, helping whenever I called upon Him for help, standing aside when I didn't—not forcing me. "Lord," I prayed, "I know I'm sinning. I'm sorry for my fantasies, my impurities, my self-indulgences. But these are Your responsibilities. Take them all away, please."

"Remember how we used to work together?" the heavenly voice pleaded. "My plan is for you to cooperate with Me and do your best while calling upon Me for help, strength, and efficiency. I will accomplish My will in you, by you, and through you, but absolutely not for you."

But I liked my plan better. I prided myself that I was pleasing Him by turning my obligations back to Him. "You do it for me, Lord," I insisted presumptuously.

Tragically, our relationship was stalemated.

I might not have wasted almost 20 precious years, years in which I should have been growing in grace, if earlier I had read this statement from the pen of the Lord's messenger: "Satan is striving to gain every advantage. . . . He has his plans laid. Disguised as an angel of light, he will walk the earth as a wonder-worker. In beautiful language he will present lofty sentiments. Good words will be spoken by him, and good deeds performed. Christ will be personified, but on one point there will be a marked distinction. Satan will turn the people from the law of God. Notwithstanding this, so well will he counterfeit righteousness, that if it were possible, he would deceive the very elect."—*Fundamentals of Christian Education*, pp. 471, 472.

For nearly 20 years the enemy of souls kept me asleep in carnal security. "She's all mine," he would sneer at Jesus. "No," would come the answer, "not yet. I will give her more time to see her mistake."

It was my son who brought me to my senses. The Spirit that had set him apart at his birth for a high and holy calling began showing him truth. "We've been wrong all these years, Mother. Take up the battle of faith again. Jesus will help you."

I resisted at first. Habit is strong. The enemy was furious. But the angel from heaven pushed him aside and

indicated that I had sins that could be forsaken only in the same way that I had forsaken earlier sins. "Jesus," I wept with a broken, contrite heart, "forgive me. Help me to forsake all and follow Thee."

An angel seemed to say, "Understand this: Jesus took your human nature, yet never once sinned. Without His taking the nature of humanity, how could He know what you are going through? Never once did He use powers not available to you. Always He depended wholly upon His Father to strengthen His efforts to obey. You cannot equal that Pattern, but you can and must copy it, not for your own sake, only, but for Jesus' sake. Your trying will prove your confidence in His power to help you succeed. As you depend on Him wholly to bless your efforts, realize that those efforts would be worthless without His strength and sufficiency. Your trying will prove to the universe that His sacrifice of love was not in vain; that you really do believe He loves you and has redeemed you. His name will be respected, loved, and honored through your obedient life."

"I believe You now"

"O Jesus, I believe You now," I responded. "I will try and You will help me. Thank You for the joy of such a love relationship."

"We shall fail often in our efforts to copy the divine pattern. We shall often have to bow down to weep at the feet of Jesus, because of our shortcomings and mistakes. But we are not to be discouraged; we are to pray more fervently; believe more fully, and try again with more steadfastness to grow into the likeness of our Lord. As we distrust our own power, we shall trust the power of our Redeemer, and render praise to God, who is the health of our countenance, and our God."—*Selected Messages*, book 1, p. 337.

We were working together again, my Lord and I. There was the matter of dress. "Help me, Lord, to dress modestly. It's against my natural inclinations." The victory made me feel like a real daughter of the heavenly King. It didn't matter that some folk laughed. The promised influence for good was sure to be realized.

The self-indulgences? The beautiful Spirit of Prophecy books tell me not to eat this or do that. "I will obey You, Lord. Please help me. Thank You!" How sweet these victories are. How good it is to be right with God. I need not willfully shame Him anymore. I want to live like Jesus—not to exalt myself, not to boast. I want the angels to sing over my victories, not weep over my failures. I want Jesus to be satisfied because another soul has accepted His great salvation, believed His Word, and by His grace and help is obeying His Word. And I want to live in such a way that I may be safe to save and be a permanent part of the great universe of God—to spend the years of eternity praising my Saviour.

Why have I not apostatized from the Seventh-day Adventist Church?

I cannot disappoint my Jesus, who kept loving me still. □

FOR THE YOUNGER SET

Pal's new home

By NETTIE EDEN

"He's just what we want, Dad. Please, may we keep him?" Jay and Wayne begged.

"I'm afraid not, boys," Father replied. "He would be something extra to take care of, and we have enough to do now. Besides, we don't really need a dog."

They were talking about a stray dog that had come to their farm. Jay and Wayne named him Pal, and they taught him to play ball and other games. They tried to think of some way to convince Father they needed Pal, and thought up some good reasons, as only boys aged 9 and 11 can. Would he make a good cattle herder? they wondered. Maybe he'd be a fine watchdog! They decided to test Pal.

Dressed in some of Father's old clothes, Wayne pulled a floppy old hat down over his eyes to fool Pal. As he stood before the mirror, he and Jay laughed hilariously. "I don't believe

I'd even recognize myself if I met myself on a lonely country road," Wayne said.

Getting into the rattly old truck, Jay took Wayne down the lane to the main road so that he could walk back to the house. When he came groping up the lane, all stooped over, with the old hat pulled down over his face, he looked just like a tramp.

"Sic 'im, Pal," Jay said, pointing toward Wayne. "Go get 'im, Boy." Pal barked wildly and was off like a shot out of a cannon, pouncing onto Wayne, almost knocking him to the ground.

"No, no, Pal, let go!" the boys yelled. But Pal kept right on after the intruder, tearing his clothes and barking viciously. When they finally managed to pull off the old coat and hat, Pal recognized Wayne. Standing back, he cocked his head to one side and looked puzzled. Then feeling remorseful, he began to lick Wayne lovingly.

"It's not your fault, Pal," they comforted, patting him.

The boys decided it was not best to relate this episode. But they did casually suggest that they thought Pal would make an excellent watchdog.

A few nights later Pal ran toward the field, barking excitedly. It was too dark to see what he was after. Early the next morning, however, Father looked grave when he found several watermelons that someone had pulled and left at the end of the rows.

"Boys, it looks as though Pal frightened thieves away last night," Father said. "Maybe we can keep him after all."

"Yipee-e-e!" chorused Jay and Wayne. "Let's go and tell Pal that he has just earned himself a new home."



Sabbath rest, not Sabbath rust

With its saving power, the gospel message breaks out from the upper room and spills into the busy streets and thoroughfares of life.

By VINCENT Q. TIGNO, JR.

Proper Sabbath observance involves more than physical rest and the rejuvenation of a person's physical faculties. It involves more than the observance of a religious ritual or the satisfying of a legal requirement.

The Sabbath carries redemptive implications. When the Lord Jesus Christ declared that "the sabbath was made for man" (Mark 2:27), He was implying that it was given for man's own good. "Every good gift and every perfect gift" comes from God (James 1:17).

When the Lord said, "In it thou shalt not do any work" (Ex. 20:10) He implied:

1. *The need for total concentration.* If human beings are to be redeemed they must be willing to be led by God. And if they are to be led they must be ready to listen. And if God is to communicate His will to them effectively, then they must give Him complete attention. Like little children, they must listen carefully when their Father speaks. They must concentrate. They must lay aside everything that they are doing and give rapt attention in the presence of their Father. This is why on the Sabbath day they lay aside every form of distraction and focus their attention completely on the heavenly Father.

2. *The need for total commitment.* If human beings are to be redeemed they must commit their entire beings to the Redeemer. They must cease from all their struggles and efforts to earn salvation by their own works. They must recognize that the only way to receive the crown is to accept the Christ. They must "commit the keeping of their souls . . . unto a faithful Creator" (1 Peter 4:19). With their hearts and with their lips they must confess, "Nothing in my hand I bring, Simply to Thy cross I cling"; "My hope is built on nothing less

Than Jesus' blood and righteousness; I dare not trust the sweetest frame, But wholly lean on Jesus' name." The Sabbath was designed by God to teach His children the vital truth of total dependence upon Divine Providence and His provision for both their physical and spiritual needs.

3. *The need for total consecration.* If people are to be redeemed they must not serve God and Baal at the same time. They cannot bow "before Jehovah's awful throne" and, alternately, before the golden calf. The Sabbath was given as a safeguard against idolatry and polytheism. As a person keeps the Sabbath within its real context and meaning, he is reminded that there is but One who made the heavens and the earth. Not only does he cease from physical labor on the Sabbath, he also stops using his hands and his efforts in the production of man-made gods.

In his booklet *I Want to Be Free*, A. Graham Maxwell notes that the Sabbath answers "the three great quests of philosophy": where did we come from? why are we here? where are we going? (page 42).

First, the Sabbath reminds a person of his noble origin. He did not descend from some primeval ape, but was made in the image of God. When this truth dawns upon him he begins to behave in keeping with his noble ancestry. The Sabbath points him to the One who made him, who also made "the heavens and the earth . . . and all the host of them" (Gen. 2:1).

Second, the Sabbath reminds a person that the main purpose of living is to glorify the One who made heaven and earth—God, the Creator (see Isa. 43:7; Rev. 14:7). God said, "Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you" (Ex. 31:13). The happy life is the sanctified life. Dedication to God gives life its real meaning and value. A dedicated person appreciates the gift of life and guards it against anything that will cheapen it and eventually negate its usefulness. The Sabbath should remind people that eternal life is to know God (John 17:3) and that "in him we live, and move, and have our being" (Acts 17:28).

Third, the Sabbath is to remind people that the proper destination is the earth made new, where, from one Sabbath to another, they will be accorded the wonderful privilege of worshiping the Creator in a healthy and wholesome environment that is devoid of pain, sickness, and death. Hence, in their six days of labor each passing week, they must be looking forward in faith to that higher and better rest that awaits the people of God when the kingdom is finally established on earth. Each weekly Sabbath day should be a foretaste of that eternal rest and eternal joy that is planned for the redeemed of all ages.

The Sabbath was given as a rest day and not as a rust day. It is a day for active participation in the things of God. It is a day for renewing our strength in the Lord so that we "shall run, and not be weary; and . . . [we] shall walk, and not faint" (Isa. 40:31). On the Sabbath day,

Vincent Q. Tigno, Jr., is pastor of the Wilmington church in Long Beach, California.

we enter God's house to be refreshed and to be empowered; then we depart to serve.

The Spirit of Prophecy enjoins believers that it is not enough on the Sabbath simply to sit in church and listen to sermons (see *Testimonies*, vol. 2, p. 583). The strength of the great Advent Movement lies in the fact that it is a movement under the unction of God's Holy Spirit. The Spirit of the living God does not operate in a vacuum. Whenever the Spirit of God is present there is a stirring up. With its saving power, the gospel message breaks out from the upper room and spills into the busy streets and thoroughfares of life.

The Sabbath clearly points to the lordship of our Saviour, Jesus Christ (Mark 2:28). Hence, Sabbath-keeping assumes significance only as we recognize that Christ is Lord over our lives. The term *lordship* denotes absolute rulership. The only way that we can keep the Sabbath holy unto the Lord is to let the Lord of the Sabbath take over our entire being and sanctify it.

Lordship also goes beyond lip service. Jesus once asked, "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46). Without the person and presence of Christ the Sabbath becomes a mere religious calisthenic.

The prophet Isaiah penned a proper portrait of what the lordship of Christ ought to mean in relation to Sabbath-keeping. He declared, "Not doing thine own ways, nor doing thine own pleasure, nor speaking thine own words" (chap. 58:13). If Jesus is indeed the Lord of the Sabbath, then (1) His way must be followed, and not the worshiper's way. (2) His pleasure must be carried out, and not the worshiper's pleasure. (3) His word, not the worshiper's word, must be the final word.

Hence, only as we have willfully, voluntarily, lovingly, and joyfully submitted our will to the will and lordship of the Lord Jesus Christ can we truly declare by word and experience that we have been redeemed, and that we have in verity entered into God's rest. □

ESPECIALLY FOR MEN By W. R. L. SCRAGG

Compleat Christian man

When Izaak Walton wrote his classic *The Compleat Angler* in 1653, it became a best-selling handbook for fishermen. You might say that he began the handbook craze, and it has continued unabated ever since. For Izaak it took more than a century for his little volume to be recognized as more than a guide to salmon seducing or trout tricking, and perceived as a masterpiece of pastoral literature. For more than a century it was little more than a promise to make the avid angler "compleat."

Certainly if I were looking for handbooks today, I'd have no trouble satisfying my needs. Wander through any of the bookstores in the great cities of the world and you will find that handbooks exceed in sheer numbers any other category of book. The do-it-yourself range runs all the way from socialism to socializing, from child rearing to star spotting.

For the inner man there are plenty to choose from. You can become a better boss, a richer tycoon, a smarter scholar. For the

family man there are books on parenting, on how to get along with your wife, on the most intimate details of marital life. All kinds of nostrums are offered. You can have happy interpersonal relations through an "Angry Book," through transcendental meditation, through hyping yourself up.

If one can package common sense and experience in the bright colors of pseudoscience and pop psychology, the public will buy the book.

Izaak projected the expectations of the gentleman fisher onto paper. *Encyclopaedia Britannica* reports his principal character, Piscator, as "not simply a champion and expositor of the art of angling, but a man of tranquil, contented temper, pious, sententious." Perhaps millions have sighed, "Oh, to be like Piscator." And thousands have tried his simple philosophy of a rod and a line and a quiet brook as a road to inner cohesion.

In every handbook there's a promise of completeness, a making up of deficiencies, a piece for the jigsaw of life.

People are searching to make up for the loss of wholeness that accompanied the loss of Eden.

The quest is as old as sin itself. Adam revealed this quest as he frantically bundled together a snatching of leaves. Paul sees it clearly as he offers, "In him you have been brought to completion" (Col. 2:10, N.E.B.). Even the Christians at Colossae were in the scramble to satisfy the longing left by the gaps. In Christ, says Paul, the stolen pieces of character are given back. In Him deficiencies are being restored or compensated for. In Him the lacks are made up.

For these Christians the lacks varied in degree. Some, Paul said, "belong to the earth—fornication, indecency, lust, foul cravings, and the ruthless greed which is nothing less than idolatry" (chap. 3:5, N.E.B.). He might well have extended the list. A second listing ticks off more subtle failings: "All anger, passion, malice, cursing, filthy talk," "lying to one another" (verses 8, 9, N.E.B.). And again the listing could have been increased to range over the whole gamut of human insufficiencies. Perhaps we could be more subtle yet and talk of pride, authoritarianism, fear, hypocrisy.

These represent our incompletenesses. The only

solution for the Christian man: "In him you have been brought to completion." In Him we can add "compassion, kindness, humility, gentleness, patience," "forbearing with one another, and forgiving" (verses 12, 13, N.E.B.).

Not that Christ is the final piece in the jigsaw of life. Not at all. He Himself is the completeness of life. He is the whole picture, as well as the pieces. He provides the key factor. "To crown all, there must be love, to bind all together and complete the whole" (verse 14, N.E.B.).

So today the pieces are missing again. Life threatens to fly apart or, at best, weaken before the centrifugal forces of yesterday. But because it is true that in Christ lies completion, then for this day I may be *the compleat Christian man*. Not yet perfected, reminded of what has been lost, what has been left out, what excluded; but still in Christ the complete man, lacking no good thing, reinforced, accepted again.

The coming for completeness is as old as faith itself. Not surprising, but marvelous is the provision for the wholeness of man. And the Christian man will find his satisfaction only in the Man in whom "the complete being of the Godhead dwells embodied" (chap. 2:9, N.E.B.).

READER TO READER

An exchange of views on a topic of current interest

THE QUESTION:

My wife passed away a few years after our retirement. Now I live alone on a limited income. Because many of my friends no longer live in the area, and because I find it difficult to get out to make new ones, I have few friends. Afflicted with poor eyesight and troubled with arthritis, I cannot do some of the things I used to do to occupy my time. How can I use my time in a rewarding way and what can I do to keep from being lonely?

► One of my pastimes is bird-watching. A bird feeder, which can be constructed quite inexpensively and simply, can give you many hours of interesting enjoyment. With a bird book you can quickly learn to identify the birds and at the same time learn the kind of seed and grain they prefer.

Another hobby is crossword puzzles; they are both interesting and educational.

HAZEL M. POHNER
Deer Lodge, Tennessee

► Since our situations are quite similar, I would like to share with you a suggestion I have found most rewarding. Pray for God to show you how to influence those about you for good. I marvel day by day how God sends to me those apparently in need of cheer, hope, courage, and kindness.

EDNA VAN WAGNER
Albion, Indiana

► During the past year I have worked with senior citizens on a full-time basis. I believe that as a whole our society is changing and that we are now reaching out to our senior citizens and handicapped. Check with your city or county department of elderly affairs (department for senior citizens, or department for the aging). Someone there can give you information about the programs available in your city. In many areas there are agencies that provide for transportation to doctors, hospitals, and low-cost meal sites.

There are also many church organizations that arrange trips and other programs for all age groups. If your church does not have a program, maybe you could help start one.

ROBERT J. PERKINS
Pawtucket, Rhode Island

► I knew of one elderly man who kept an extensive prayer list. More than once he told me that he mentioned each member of our family in his daily prayers. I was told that his prayer time was several hours long. Since "more things are wrought by prayer than this world dreams of," this could be a most rewarding way to use one's time.

You might consider sharing your home with another person. It would provide companionship for both of you.

ESTHER M. MILLER
Denton, Maryland

► I find that telephone friends are of great comfort and joy to me. If you can find persons who are also lonely and talk to them often, you will soon develop strong friendships. In this you will be giving as much as you receive. You can share the Sabbath school lesson, a Bible scripture, or a game over the telephone. An invalid child might enjoy a short story by phone. If you know of no one to call, your pastor might be able to help you. Or put up a note on a bulletin board.

For a hobby, I suggest that you make small things out of wood for your local craft shop. A dollhouse, a barn, a garage, or perhaps little chairs.

RUTH ALLEN
Arpin, Wisconsin

► Since you are lonely, I suggest that you look into the advantages of living in an Adventist retirement home. I feel sure you would enjoy living in one. Some of them have weekly events to help senior citizens keep busy. They may set aside one evening a week for singing, another for prayer meeting, still another for crafts or for Community Services work. Some centers

have a music room. At such a home retired people can enjoy Christian fellowship all through the week.

You may be interested in an incident I remember from 22 years ago when I worked in an Adventist retirement home in New York. One woman who had decided to go back to the city and live with her children came back to the home within a few days. She found that associating with the others in the retirement home was what she needed to take away her loneliness. She was happy again. You may find this would be true for you also.

LAURA LEE ROWE
Banning, California

► You might enjoy taking care of some potted plants. I enjoy watching the red giant amaryllis grow. It comes potted, and takes about two months to bloom. The blooms are large, gorgeous, and last a long time.

VIVIAN M. GOTHAN
Portland, Tennessee

► Write to the Christian Record Braille Foundation (4444 South 52nd Street, Lincoln, Nebraska 68506). They have books and magazines on tape, on records, and in large print available free of charge to those with impaired vision. Also, public libraries offer many similar services.

Volunteer to cut quilt scraps for your Community Services center (formerly the Dorcas Society). At our center we had an elderly gentleman so badly crippled with arthritis that he could hardly walk or use his hands. He had only partial use of one eye, and even with that eye he needed a magnifying glass, but he could cut quilt scraps and feather tiny pieces for us to stuff pillows with. This provided him with fellowship and a sense of usefulness, and saved us a lot of time.

The telephone company will put a large dial on your phone. Then you can call up people in the phone book, inviting them to listen to the Voice of Prophecy, Faith for Today, It Is Written, or The Quiet Hour, giving them the program time and station. If they seem interested, you can call them regularly to remind them to listen.

You might talk with a local nursing home administrator or head nurse, asking them for names and phone numbers of people with phones in their rooms who would appreciate a cheerful call.

Also, consider moving to an Adventist retirement center, where fellowship is at its best. Your local pastor or conference

office can help you locate one. They will even help you move to the center. You will have transportation to church and other places, as well as friendly help, and recreational activities scaled to your abilities.

EMILIE ROBERTSON
Shawnee, Oklahoma

► You might like the suggestion I heard at Sabbath school recently: Read the obituary column in the local paper and write to the survivors, enclosing a small appropriate pamphlet.

DOROTHY PETTICHORD
Walla Walla, Washington

► Perhaps you could have a Bible Story Hour twice a week for neighborhood children. This would bring the neighborhood to you, and would be an excellent way to make new friends.

BILLIE WEBER
Branch, Arkansas

► One suggestion would be to have a garden and share the produce with neighbors. I have a friend who started gardening from a wheelchair.

MYRTLE A. POHLE
Winkelman, Arizona

► If loneliness is your problem, then ham radio may be a solution for you. With ham radio, making friends is not a problem; when you turn on your equipment you are able to hear and talk with other "hams" from all over the world.

Why don't you contact your local amateur radio club; I'm sure they would be happy to help you get started in this fascinating hobby.

E. A. CUIZON, KA6DKC
Loma Linda, California

QUESTION FOR MAY

Response deadline April 6

My husband's daughter by his first marriage is spending this year with us. The little 6-year-old girl, whose mother is not a Christian and who is selfish and worldly in many ways, is adversely influencing our two younger daughters. What can I do to counteract these traits of character and minimize the hurtful influence on the younger children?

Send answers to Reader to Reader, ADVENTIST REVIEW, 6856 Eastern Avenue NW., 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.

The "New International Version"

In the latter part of 1978 a new Bible came on the market, called the *New International Version*. The New Testament section of it was published in 1973, and subsequently several books of the Old Testament. But now the entire Bible has been published.

The translation committee set as its goal "that it would be an accurate translation and one that would have clarity and literary quality and so prove suitable for public and private reading, teaching, preaching, memorizing and liturgical use. The Committee also sought to preserve some measure of continuity with the long tradition of translating the Scriptures into English."—Preface to the *New International Version*, p. viii.

When the New Testament was published, we commented at length in an editorial (Jan. 24, 1974, pp. 9, 10) on translation techniques employed. Because much of what we said about these techniques with reference to the New Testament applies also to the Old Testament, we will here simply review the highlights. The new version is an entirely fresh translation from the Hebrew, Aramaic, and Greek. It is the work of evangelical scholars "united in their commitment to the authority and infallibility of the Bible as God's Word in written form. They believe that it contains the divine answer to the deepest needs of humanity, that it sheds unique light on our path in a dark world, and that it sets forth the way to our eternal well-being."—*Ibid.*

A transdenominational version

The translation is transdenominational in that scholars from a number of denominations participated in the translation; it is international in that translators from many countries participated. The term "international" appears also in the name of the society sponsoring the version financially—the New York International Bible Society. Also, by seeking to avoid national colloquialisms, the version aims to speak an international English.

"Concern for clear and natural English—that the New International Version should be idiomatic but not idiosyncratic, contemporary but not dated—motivated the translators and consultants. At the same time, they tried to reflect the differing styles of the Biblical writers. In view of the international use of English, the translators sought to avoid obvious Americanisms on the one hand and obvious Anglicisms on the other. A British edition reflects the comparatively few differences of significant idiom and of spelling."—*Ibid.*

Is it a formal or a dynamic translation? Let us review

the meanings of these terms. A formal translation is one that, seeking to preserve the words of the original, in general translates a noun by a noun, a verb by a verb, et cetera. Also, consistent with good style, it tries to preserve the structure of the original languages. The King James Version and the *New American Standard Bible* are examples of formal translations. On the other hand, a dynamic translation aims to translate the meaning and refuses to be bound by the structure of the original languages or even the words to express that meaning. *The New English Bible* and the *Good News Bible* are examples of dynamic translations. In previous editorials we have explained those differences in detail and have illustrated them.

The *New International Version* falls somewhere in between the two. Many verses can clearly be identified as formal translations; others are dynamic. In a lecture we attended recently at the annual meeting of the Society of Biblical Literature, a Biblical scholar, in a lengthy discussion of the version, placed the version about halfway between a formal and a dynamic translation. It is important that users of a version know which method the translators followed. Each method has its advantages and disadvantages.

Let us examine a verse familiar to Adventists in order to illustrate the new version's translation method. We will use a verse that has been a problem to some Adventists—Isaiah 65:20. This verse the *New International Version* translates dynamically, and in doing so comes out with a meaning much clearer than that of the King James Version. We shall comment later as to whether we think the N.I.V. translators have caught the true meaning.

In parallel columns we will show below, poetic line by poetic line, on the left a literal translation of the Hebrew, followed by the King James Version in parentheses; and on the right the N.I.V.'s translation.

Not shall be from there any
more an infant of days,
(There shall be no more
thence an infant of days,)

"Never again will there be
in it an infant that lives but a
few days,

or an old man who has not
filled his days;
(nor an old man that hath
not filled his days:)

or an old man who does not
live out his years;

for the young man son of a
hundred years shall die;
(for the child shall die an
hundred years old;)

he who dies at a hundred
will be thought a mere
youth;

but the sinner son of a
hundred years shall be
cursed.
(but the sinner *being* an
hundred years old shall be
accursed.)

he who fails to reach a
hundred will be considered
accursed."

Looking first at the left-hand column, we note that the literal translation from the Hebrew and the King James translation, while similar, are not identical. A formal translation is not necessarily a literal translation. In this

verse (and this is frequently true elsewhere) the formal translation substitutes a current idiom for an ancient one. Instead of the Hebrew idiom "son of a hundred years," the current idiom "hundred years old" is chosen. But the formal likes to account for every word in the Hebrew, and, if for clarity's sake, it adds a word not in the Hebrew, it italicizes it, as, for example, the word "being" (some later editions of the K.J.V. do not italicize these words).

Now let us look at the reading of the *New International Version*. This version, translating dynamically, does not limit itself to the words found in the Hebrew. For example, "infant of days" becomes "'an infant that lives but a few days.'" For the Hebrew "from there" it has "'in it,'" which to us is not adequate. This passage is poetic, and the general idea seems to be that people will not carry out of restored Jerusalem for burial the body of a child, for there will be no more infant mortality.

No premature death

The next poetic line is clear in all three readings: no one will die prematurely. All will reach full age.

The next line can be understood in more than one way. It seems to us that, having stated that everyone will reach full age, the author would not now state that some die when still "'mere youth,'" as the N.I.V. implies, unless he is presenting a supposed case. Taken literally, this line could simply be affirming that a youth can look forward to living his full days.

The last line of the verse contrasts the fate of the sinner with that of the righteous person. The writer seems to be saying that even if the sinner should reach the age of 100 years, he would still be under the curse.

We would say that, in general, the N.I.V. has caught fairly accurately the meaning of Isaiah 65:20. As *The Seventh-day Adventist Bible Commentary* points out, in its primary meaning this verse must be understood as describing what would have been Jerusalem's experience if the people of Israel had fulfilled the divine purpose. In a secondary sense this passage will be fulfilled in the new-earth conditions. However, the problem of applying this verse directly to new-earth conditions is that according to this verse death still exists. There will be no infant death, it says, but people will die after they have filled their days.

Of course, even for Israel of old, these temporary felicitous conditions with no premature death would have been replaced by conditions in which immortality would have been bestowed on the faithful. Those interested in the principles involved in the interpretation of this passage should read not only the comments on Isaiah 65:20 in *The SDA Bible Commentary* but also pages 25 to 38 in volume 4 of the *Commentary*.

The problem with dynamic versions is that in trying to translate meanings, the translators may misconstrue what the authors meant by what they said. That this has happened in various versions we have pointed out in

previous editorials. Therefore dynamic versions especially must be used with caution. Before a novel reading is adopted, the reader should inquire into its origin and authority.

We have no objection to Adventists' placing the N.I.V. along with other versions of the Bible on their bookshelves, not in any way as an ultimate authority, but as a source as to what a specific group of evangelical scholars believe the Biblical writers meant by what they said. While these scholars may often be right in their assessments, the fact that they translated dynamically should lead us to double-check their readings before adopting them as authoritative. ·

D. F. N.

Uncivilized drivers

Many people undergo a change of personality when they get behind the steering wheel of an automobile. They shout insults at fellow drivers who displease them, make obscene gestures, and even become physically violent if opportunity presents itself.

In a Washington, D.C., suburb several years ago a 41-year-old father and his 19-year-old son were shot dead when they got out of their car at a traffic light to remonstrate with a driver who had been "tailgating" them. The mother and five younger children in the car witnessed the shocking scene.

Though incidents of this magnitude are rare, acts of violence by drivers are not. In 1977, 413 California highway patrolmen were attacked and injured by people they had stopped. In Maryland the governor purchased 800 bulletproof vests for State troopers after a patrolman was shot and killed during a routine traffic check. In Virginia a motorist who was pulled over for driving on the highway shoulder threw his driver's license in the face of the officer, then picked him up and threw him onto the ground. During the ensuing scuffle the driver hit the officer several times, drawing blood.

The metamorphosis that takes place in some people when they get behind the wheel of their cars reveals itself not merely in violence but in crude, uncivilized conduct. A woman who has been collecting tolls for 11 years on Maryland's Chesapeake Bay Bridge commented recently, "Working here makes you lose your trust in the public." Her comment was based on the low-level conduct of many bridge users. According to a recent article in the *Washington Post Magazine* (Feb. 4, 1979), some drivers "spit on change; heat change in cigarette lighters; throw change at collectors; try to sideswipe collectors walking in toll alleys; pass bills between toes; . . . shoot collectors with waterguns full of ink, ammonia, or water; scratch collectors' hands with fingernails; racially insult collectors; gesture obscenely; pass 125 pennies; pass \$100 bills; refuse to move away from the toll plaza."

The appalling aspect of this is that antisocial behavior is not confined to criminals, low-class people, or any

particular type of person. Women are almost as likely to be involved as men are, and people who seem meek and controlled in home, office, or church situations take advantage of being somewhat anonymous when they drive, and give vent to their frustrations. In the article referred to above, one psychiatrist is quoted as saying: "People are getting more and more socially disconnected in cars, especially out on the superhighways. You find that the cultural constraints are lessened, all the things we've built up over the years that separate us from the animals, and if we're frustrated out there or irritated, suddenly we're in a very primitive situation."

Perhaps it is not surprising that in this period of earth's history, when anxieties and tensions abound, people are tempted to act like animals. But temptation is one thing; yielding to temptation is another. And it is our deep conviction that Christian drivers should conduct themselves as would their Master, even when subjected to severe strains and frustrations. We believe it is possible for Christians to be so fully surrendered to Christ, and so completely possessed by the Holy Spirit, that they will not merely control their feelings of hostility, they will not even have them! One should not be discouraged if the "old man" of sin (Rom. 6:6) seeks to assert himself, but the goal of the Christian should ever be to live as did Christ. And we know how He reacted to unfair, unkind treatment, and even to torture. With the kind of love and selflessness that is possible only by uniting the human with the divine, Jesus prayed for His crucifiers, "Father, forgive them; for they know not what they do."

What should Christians do?

Christians profess to be pressing "toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14) and following "after righteousness, godliness, faith, love, patience, meekness" (1 Tim. 6:11), so what should they do when other drivers fail to wait their

turn at an intersection, when they cut into line ahead of law-abiding, safe drivers, or when they drive too slowly or stop too suddenly? Formulas to obtain a proper response doubtless will vary from individual to individual, but the following five suggestions are worth considering:

1. Follow the principle of the golden rule: "All things whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12).

2. Conceive of the driver of the other vehicle as a "hurting" person. He may be hurrying to the drugstore to obtain medicine for a critically ill loved one. He may have been bereaved recently of a wife, a mother, or a child. He may be deeply worried and anxious over heavy financial obligations, wondering where he can obtain enough money to pay overdue bills. He may be out of work. Few people are without troubles. Keeping this in mind will help one feel compassion, as did Jesus (Mark 1:41; Luke 7:13).

3. Consider your influence. If you were giving Bible studies to the driver of an "offending" car, would your conduct in traffic make it easier or more difficult for the person to accept Christ and join your church?

4. Keep a balanced, mature perspective. In the total picture of life, what difference does it make if you are a few minutes late to an appointment because of someone's selfish conduct in traffic?

5. Offer a short prayer, asking God not merely to help you react as a true Christian but to have Jesus' loving, forgiving spirit.

Many Christians long, even pray, for an opportunity to witness for the Master. Perhaps they have overlooked a fruitful field for witnessing—bumper-to-bumper traffic during rush hour. What better way to witness to the power of Christ than to yield the right of way to a harassed driver, to respond kindly to the horn of an impatient motorist, or to let a selfish driver cut in ahead of you?

K. H. W.

LETTERS Continued from page 2

today in support of the notion that refined carbohydrates (sugar and honey) elevate the blood triglycerides, and that animal fats (meat, eggs, and whole milk) elevate the blood cholesterol.

These elevated blood lipids (triglycerides and cholesterol) are important risk factors in that they accelerate hardening of the arteries (arteriosclerosis), and thereby are important risk factors for both coronary heart disease (the number-one cause of death in the United States) and strokes (number-three cause of death in the United States). It is also of interest that free fats in the diet are also implicated today in cancer (number-two cause of death in the United States).

As I read the article, I became concerned that some of the readers might be misled into believing that it is relatively safe to eat freely of oils, especially the polyunsaturated ones such as corn oil, peanut oil, and safflower oil. Since I do not believe it was the author's intent to leave this impression, I feel compelled to write my concern.

Although the scientific literature today reveals some conflicting reports, it is becoming increasingly apparent that all processed or extracted foods carry certain risks, especially if consumed in excess as carbohydrates, fats, or proteins. Not only is there a risk relative to possible vitamin and mineral deficiencies

but there is little fiber and bulk left. Lack of the latter ingredients today are implicated in many of the diseases of affluence such as appendicitis, diverticulitis, and even colon cancer.

More scientific studies today also emphasize the health hazards of fat ingestion, and many of these implicate the polyunsaturated fats (vegetable) when consumed as free oils. For example, all fats appear to cause sludging (sticking together) of the red blood cells, which then flow less freely through the small blood vessels. This effect decreases the oxygenation of the tissues, and therefore is a means of causing angina (heart pain) in a person with partially clogged

blood vessels to the heart muscle. A high-fat diet in combination with ultraviolet light (sunlight) is implicated in early skin aging and skin cancer. Obesity, gallstones, and other degenerative disease entities are also aggravated or induced by a diet high in fat even if polyunsaturated fats are utilized.

When one reviews the relatively high content of fat as found in nuts and some of the other naturally occurring food items, it becomes apparent why one needs to be cautious in the amount of "extra," or free, fat one consumes in the diet.

EVERET W. WITZEL, M.D.
PH.D.
Orlando, Florida

PUC choir meets Adventists in Poland

By JIM D. ALDRED

Even being caught in a raging blizzard could not chill the warmth of singing for and visiting with Seventh-day Adventists in Poland felt by members of Pacific Union College's I Cantori, who returned to California early in January from a three-week holiday tour of the Socialist country. The choir made the trip under the auspices of the Friendship Ambassadors Foundation in New York

Jim D. Aldred is associate director of college relations and development of Pacific Union College.

City, which sponsors tours of Eastern European countries.

The 17-member choir visited Adventists in Warsaw, Wroclaw, Poznan, and Gdansk. According to Roman Chalupka, minister of music for the Polish Union Conference, this was the first time an American group has performed in Adventist churches in Poland.

At the Warsaw Central church, the choir was officially welcomed to the country by Stanislaw Dabrowski, who leads the 4,000 Adventist believers in Poland as their union president.

"Take our hearts' greetings to all the members of our church in the United States as a way of building bridges between us," he said.

A special greeting from the youth of Poland was also sent back with the students from Witold Zinzuk, a youth pastor from Wroclaw in the West Polish Conference.

"We don't know you by sight. We don't see your faces," he wrote, "yet we feel close to you. We wish the name that is found on the lips of each of us at least several times a day when we pray—the name of Jesus—may be an inspiration to your life.

"It is important to strengthen our friendship. We young Adventists from Poland stretch out our hands to you across the ocean. We face various problems, and so do you, like the lack of time.

"Yet Jesus expects us young people to join Him. This is the question for all of us. We must answer it."

At the Wroclaw church, the choir provided a Friday-night vesper program and was invited back for special musical presentations, a mission story, and the church service on Sabbath.

"Giving the mission story about America and PUC seemed quite unusual," notes Marianne Scriven, the choir's director, "since in the United States we are accustomed to hearing stories from foreign lands. I feel it gave our students a true feeling for the worldwide work of the Seventh-day Adventist denomination."

In Wroclaw, as well as in Gdansk, Dr. Scriven's husband, Chuck, a former pastor and currently a doctoral student at the Graduate Theological Union at the University of California, Berkeley, preached a sermon through an interpreter.

"We were welcomed with open arms, and at each church the pastors insisted on our involvement in the services beyond our normal concert," says Dr. Scriven.

In Poznan, on Christmas afternoon, church members packed their sanctuary and after the concert provided food for the students and members in what turned out to be a full church social.

Every church provided the choir with food after performances. "This sharing doesn't seem unusual until



After spending New Year's Eve and part of the next day stranded in a small schoolhouse in a Polish village, PUC choir members finally made their way to Warsaw behind a government snowplow. Right: Stanislaw Dabrowski, Polish Union president, greets Marianne Scriven, choir director. The choir enjoyed Adventist hospitality while in Poland.



one realizes that there is a food shortage in Poland," says Dr. Scriven. "It meant a great deal to the students and is typical of the way the Polish people treated us during the three weeks we were there."

In addition to performing at Adventist churches, the choir sang at major universities, town halls, cathedrals, health resorts, and retirement centers. Numerous impromptu and brief concerts spontaneously happened in hotel lobbies, while visiting historical sites, and, on one occasion, for a group of stranded French tourists.

One unscheduled stop the choir made was when a blizzard trapped them en route from Gdansk to Warsaw on New Year's Eve.

After being stuck once in drifting snow, the choir's bus lurched to a stop in a drift that reached the front window of

the bus. At that point, students had to abandon the stalled vehicle and face the -25°F. weather.

Getting stuck the second time turned out to be providential, since the bus was within 200 yards of a small village schoolhouse, where shelter was provided for the night.

"We feel it was divine intervention that stopped us near the schoolhouse and not miles from another town," says Dr. Scriven. "Marching hand in hand through the snow, singing 'Onward, Christian Soldiers!' is something that no one will soon forget."

The charm and long history of the Polish nation were experienced with visits to the famous pianist Frederic Chopin's birthplace, 600-year-old salt mines, and carefully restored cathedrals and old town squares.

Health Education Center is opened in Pakistan

By ELISABETH S. MC FADDEN

The faculty and staff of Pakistan Adventist Seminary held open house for their new Health Education Center on November 5 at Chuharkana Mandi, in the Punjab area of Pakistan. The school's new public health program was initiated 18 months ago when two Pakistani workers, Austin John and Bashir Khazzan, returned from Loma Linda University's School of Health with Master's degrees in public health.

Three buildings have been erected especially for the School of Health, a combination hospital and education center, and two buildings for staff housing.

Twenty students are enrolled in the course; 16 are working toward a two-year

associate degree in public health and four toward a four-year B.S. degree. The two-year students, who will graduate as health practitioners, will live in the villages surrounding the college and take care of common illnesses, but will refer major problems to the center to be treated by a doctor. It is hoped that these health practitioners will teach the villagers preventive measures such as vaccinations for polio and other diseases prevalent in Pakistan. They also will introduce better sanitation and measures for controlling insects.

The program on November 5 included a welcome by T. Brooke Sadler, college president, and short speeches by R. I. McFadden, chairman of health education; Vice-consul Kuligk from Islamabad, representing the German people who have helped fund the program; David Gamon,



When Pakistan Adventist Seminary held open house for a new Health Education Center, visitors toured the entire campus, including the mobile dental clinic. They also listened to speeches made by local dignitaries from a *shamiana*, a colorful tent set up for the festive occasion.

Consul-General of the United States; and A. Khan, district health officer.

After the dedicatory prayer by E. A. Hetke, Southern Asia Division associate secretary, the ribbon was cut by Fazal Karim, deputy commissioner of Sheikhpora District.

Guided tours of the Health Education Center were conducted by the health students. Visitors viewed the three

classrooms, library, hydrotherapy department, doctors' offices, nine-bed hospital section, X-ray department, operating room, and nurses' station. Those interested toured the entire campus. Many guests commented on the cleanliness of the grounds and the neatness of students, who during the program stood outside the *shamiana* (colorful tent) wearing their blue and white school uniforms.

Elisabeth S. McFadden lives in Pakistan, where her husband is chairman of health education at Pakistan Adventist Seminary.

West Indies College supplies food to the hungry

By DAVID H. RHYS

Today canned soups, vegetables, and meat substitutes produced in the food factory at West Indies College, Mandeville, Jamaica, help solve the country's food problem, provide work for many needy students, and return profits to the institution. Next year a total of \$200,000 net profit is expected from the college industries.

As the political situation has become more delicate and the financial struggle more acute with the decline of production and importation, the Jamaican Government has stamped on its coins the plea: "Let us produce more food." In such a time as this, does the Adventist education system have anything to offer the country, or is it concerned only with spiritual matters and the world to come?

The West Indies College staff, under the direction of college president Herbert Fletcher, decided that Adventist schools can indeed make practical contributions to their surrounding commu-

David H. Rhys is director of education for the Inter-American Division.

nities. Braving a self-evaluation by reviewing the Adventist blueprint for education, the staff noticed many principles that are sometimes supposed impossible for our times. Among these was this statement: "Let teachers in our schools take their students with them into the gardens and fields, and teach them how to work the soil in the very best manner."—*Fundamentals of Christian Education*, p. 325.

Deciding to apply this principle in a practical way, college personnel organized students and staff for two hours' work together each day. The school farm came alive with hundreds of students working with their teachers. Weeds gave place to vegetables, wasteland to crops and fruit trees. The industries made many steps forward. The service departments increased their efficiency. The campus underwent beautification; campus morale blossomed as student-teacher communication increased.

This year 2,000 citrus trees and hundreds of banana trees have been added to the

groves. Four acres of sweet potatoes, three plots of yams, and ample cornfields send their strength and freshness to the cafeteria tables and contribute to campus happiness.

West Indies College has a total of 1,105 college students this school year, a 26 percent increase over last year and the largest enrollment of college-level students of any Adventist college in Inter-America. With 587 students in the residence halls, the college has reached its maximum dormitory capacity, and many students were turned away for lack of room.

With the banning of book and periodical importation, the work of more than 100 literature evangelists came to a halt in Jamaica; international church papers could not feed the flock anymore. West Indies College is again coming to the rescue, this time by enlarging the press facilities. The union's edition of the ADVENTIST REVIEW is now published there. According to the latest plans, the college press will begin supplying material for literature evangelists, as well.

So it is that besides upgrading its staff and growing in academic excellence, West Indies College is strengthening its course offerings in manual arts, industrial arts, and other programs oriented toward helping its nation's economy.

HAITI

SAWS office inaugurated

The Seventh-day Adventist World Service (SAWS) office and warehouse in Haiti were inaugurated December 7, 1978, in Port-au-Prince. Located in the same building as the shipping industry of the Franco-Haitian Seminary, the facility will be under the direction of Judson K. Nelson, with P. C. Deshommes as associate director, and will have the full cooperation of USAID.

Attending the ceremony were G. Ralph Thompson, a vice-president of the General Conference, B. L. Archbold, president of the Inter-American Division, and Willy Verrier, minister of health.

In his remarks Elder Archbold explained the need for the warehouse in Haiti at this time when vast portions of the republic have been struck with severe drought for the past several years. Dr. Verrier expressed his confidence in the SAWS program, which will include not only food distribution but also agricultural development.

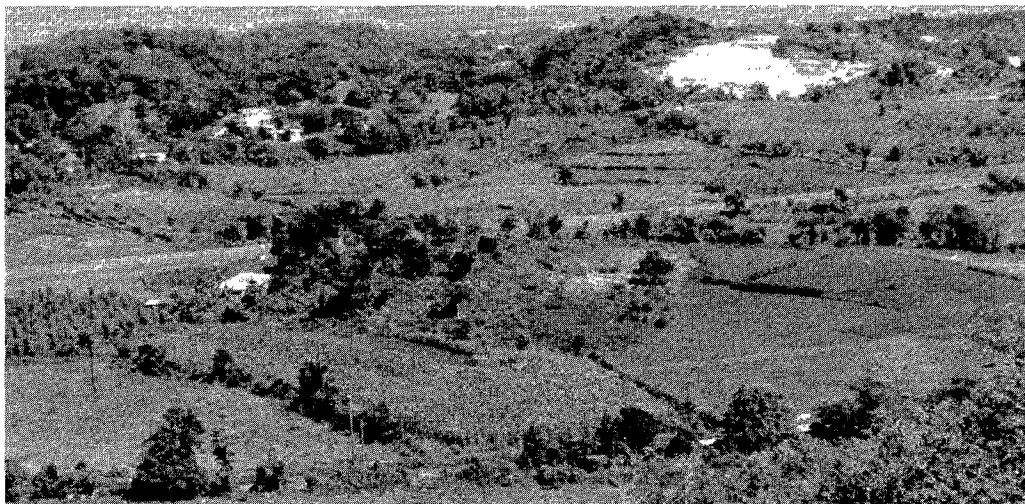
L. MARCEL ABEL
Temperance Director
Inter-American Division

CALIFORNIA

Layman reaches inner-city youth

Last summer James Brown, a Seventh-day Adventist free-lance commercial artist, devoted eight hours a day, five days a week, for two months to reaching inner-city young people in Watts, California, with the gospel. Each day an average of 40 children, ages 5 to 18, came to do arts and crafts and listen to Bible stories while the older ones worked on Voice of Prophecy lessons geared to youth.

Mr. Brown did not direct the typical arts-and-crafts program. Renting a storefront in Watts, he financed the program himself, until the inner-city department of the Southern California Conference



On the West Indies College farm, students and teachers tend crops of corn, yams, sweet potatoes, and a grove of oranges that is also interspersed with corn. This year citrus and banana trees were added to the groves.



James Brown, converted in Watts, California, ten years ago, began an inner-city ministry for some of the young people in Watts last summer.

helped out. One month he earned the storefront rent by painting the building for the owner. Using his imagination, he helped the young people with their crafts by putting to use things he had around the house and items friends donated.

To end the summer program Mr. Brown invited the New Sound of Praise group to give a concert at the center. At the close of their performance 35 young people responded to an appeal to give their hearts to the Lord.

Mr. Brown, converted in Watts ten years ago by Lorenzo Paytee's inner-city ministry, hopes to keep the center operating indefinitely.

MARILYN THOMSEN
Communication Director
Southern California
Conference

MIDDLE EAST

Temperance team makes tour

Bernard F. Kinman, a former British Union temperance director who is currently general secretary of the United Kingdom Temperance Alliance and director of the Conservation of Manpower Unit, a clinic for alcoholics in

the city of London, concluded in mid-October a seven-nation lecture tour at the invitation of the Afro-Mideast Division temperance department.

Pastor Kinman's largest audience was in Egypt, where he and Jack Mahon, Afro-Mideast Division temperance director, made a 45-minute appearance on the national television network. Fikry Mikhail, director of the Cairo Evangelistic Center, arranged for this program and also sponsored three evening public lectures in the center.

In Bahrain, the team presented several lectures in the College of Health Science in Manama, the country's capital. In Kuwait the team was kept busy with morning lectures to social workers, school health personnel, and teachers. The early evenings were occupied by workshop sessions in which the lecture period was shared by a number of physicians and social science professors. The workshop was opened by Abdul Rahman Al Awadi, Minister of Health, who is currently honorary president of the International Commission for the Prevention of Alcoholism (ICPA).

The visit to Iran did not work out quite as planned

owing to the troubled political situation, but the team visited a Shiraz international school. From Shiraz the team proceeded to another Middle Eastern capital, where the church is not recognized and organized work is proscribed. Under the auspices of ICPA, however, two lecture sessions with films and demonstrations were held and cordial contacts were established at a teachers' association and a large academy for girls. Lectures at Jordan's two universities proved a pleasant and effective termination to a busy and successful month.

JACK MAHON

WISCONSIN

Shoppers write New Testament

During the 1978 Christmas season, before Janesville, Wisconsin, shoppers rushed home with their gifts, they paused for a few moments amid the tinsel and lights and the ringing cash registers of the Janesville Mall to write a verse of Scripture.

Under the leadership of their pastor, H. J. Thomsen, members of the Janesville district helped thousands of people write the entire New Testament by hand. Their purpose was to draw attention to the Scriptures and Christ.

Pastor Thomsen also enlisted the enthusiastic support of the ministers of the city. The American Bible Society sent Christmas literature and a beautiful ten-foot-high exhibit depicting the story of the Bible.

The Janesville Mall Management Committee liked the project so well that they offered the Adventists their choicest spot—directly across from Santa Claus—and underwrote \$1,000 of the expenses.

The mall manager said, "At first the directors were leery. This type of thing had never been done at a mall before, to my knowledge. It's fantastic." The event was announced in church bulletins and from the pulpits of many churches for three consecutive Sundays.

The interest grew so much that often six books were being written at one time, and still there were times when people had to wait in line. One hundred and fifteen volunteers manned the tables.

One visitor wrote his assigned text in his native Norwegian and another wrote in Korean. A total of more than 3,500 different handwritings appear in the Bible, which will be bound in leather and presented to the public library. It will be kept in a special Janesville Room, along with other historic documents.

The Janesville Mall has asked the Adventists to return next year to write the Old Testament.

JERE WALLACK
Communication Director
Lake Union Conference

AUSTRALASIAN DIVISION

Countdown II is implemented

One of the highlights of the Adventist scene in Australasia during 1978 was the implementation of the Testimony Countdown II program in the Australasian Division by D. A. Delafield, associate secretary of the Ellen G. White Estate.

Elder Delafield arrived in Sydney, New South Wales, and in six weeks traveled approximately 10,000 miles, visiting every conference in Australia and New Zealand. He not only initiated Testimony Countdown II programs in each of the state capitals and some provincial cities but also was involved in camp meetings in south Queensland and Western Australia. Besides moderating the first two or three sessions of the Countdown programs in these places, he also conducted ministerial seminars. At these gatherings many pastors indicated their intention to conduct similar programs in their churches early in 1979.

There is a strong Spirit of Prophecy awareness in the Australasian Division. The fact that Ellen White lived in Australia for nine years, and

also ministered in New Zealand during the formative years of the establishment of the Seventh-day Adventist Church in this continent, has contributed to the conviction shared by Adventists there that she was a prophet.

ALFRED S. JORGENSEN
Field Secretary
Australasian Division

EURO-AFRICA DIVISION

Cadec offers 12 courses

Centre Adventiste d'Etudes par Correspondance, known in the Euro-Africa Division as Cadec, enrolled its 1,000th student 12 months ago and in 1978 accepted 200 new students for various courses.

The school offers ten courses in French and two in German, and is preparing several others. The majority of these courses carry credit at Adventist seminaries in Europe, and many theological students have been able to resolve conflicts in their program or enjoy a less crowded study schedule as they complete their ministerial course in residence.

The school serves not only the Euro-Africa Division but also French-speaking areas in other parts of the world. In order to save time and postage, extension departments have been organized in different centers, such as Mauritius, where instructors can mark test papers where they are written.

Another successful pilot venture has been the organization of groups from the same church to study together under the leadership of the church pastor. In Augsburg, Germany, 25 persons are systematically following the course "Introduction to the Old Testament," and in Basel, Switzerland, 21 persons, mostly youth, are studying "Dogmatics."

Cadec, begun seven years ago in Bern, Switzerland, under the direction of the late Paul Steiner, is now managed by Alfred Richli.

EDWARD E. WHITE
Education Director
Euro-Africa Division

PENNSYLVANIA

Parachutist is rehabilitated at Reading Hospital

Debra DiFulvio jumped out of a plane 3,000 feet over Elkton, Maryland, on September 2 last year to make her so-called graduation jump. Twenty seconds later she lay on the ground almost dead.

Although Debbie's primary parachute had failed, she was certain her automatic reserve unit would billow out behind her. It never did.

When she crashed into a cornfield, the impact created a one-foot depression in the

ground. Both of her lungs collapsed, her back, pelvis, and several ribs were broken, her coccyx was shattered, ligaments were ripped, and her nerves and internal organs suffered severe trauma.

She hit the ground feet first and conscious. Her clothing ripped apart at the seams, threads disintegrating from the impact. She was in shock for two days, on the critical list for five, and in intensive care for 12 more days.

But ten weeks later she walked out of Reading Rehabilitation Hospital in Reading, Pennsylvania, well on the road to recovery after four weeks of intensive physical therapy there. Prior to this, she had spent time at two other Reading, Pennsylvania, hospitals.

The 22-year-old from Mifflin Park, Pennsylvania, surprised her family, her doctors, and parachute experts, who say no one else in the mid-Atlantic States has ever survived such a fall.

FRANKLIN HUDGINS
Communication Director
Columbia Union
Conference



Debra DiFulvio walks away from the Reading Rehabilitation Hospital about three months after falling 3,000 feet when her primary and reserve parachutes failed to open.

SINGAPORE

Youngberg holds health exhibit

Youngberg Memorial Adventist Hospital in Singapore celebrated its thirtieth anniversary with a health exhibition on the theme "To Make Man Whole."

The four dimensions of the whole man were displayed in exhibits in several areas of the hospital. In the upstairs lobby were attractive exhibits featuring good nutrition, the importance of diet, and the dangers of smoking and using drugs. Blood pressure and weights were taken free of charge.

Films were shown at regularly announced times on health themes and on the worldwide work of Seventh-day Adventists.

The chaplain's department gave out many pieces of literature.

The Adventist Book Center featured a display of litera-

ture. Two computers calculated life expectancies based on information fed into the machine.

The exhibition was opened by Ivan C. Baptist, local member of parliament of the constituency of Potong Pasir. He spoke well of the hospital's work for the community. During the program, honor was given to three workers who have served the hospital since its beginning, B. C. Goh, treasurer; Olive Goh, medical-records librarian; and J. P. Rao, pharmacist. These three cut the anniversary cake, which had a model hospital on the top, complete with ambulance.

The hospital was named in honor of a pioneer missionary, Gus P. Youngberg, and following in his footsteps, Youngberg Hospital is pioneering the health-evangelism program in Singapore. Lectures have been given in schools and other areas, Five-Day Plans to Stop Smoking have been held, clinics for weight control, diabetes, prenatal care, have been conducted. The goal of these programs is to help educate the community to a better way of life.

It was announced that plans have met an initial approval and are being developed for a modern hospital on the site of the old institution, when funds are available.

E. J. HEISLER
Administrator
Youngberg Memorial
Adventist Hospital

OKLAHOMA

Summit Ridge is dedicated

Summit Ridge Retirement Center, owned and operated by the Oklahoma Conference, was dedicated and officially opened November 12. Five hundred Oklahoma Conference church members and friends from the community were present for the afternoon program and ribbon-cutting ceremony.

Music was provided by the Ozark Adventist Academy Band and the Southwestern Adventist College Choraliers.

Guest speakers included Lyle H. Boren, a former U.S. Senator, who represented his son, David L. Boren, Oklahoma's governor; R. L. Pelton, General Conference associate health director; C. W. Skantz, president of the New York Conference, formerly president of the Oklahoma Conference; B. E. Leach and V. L. Roberts, representing the Southwestern Union Conference; Robert D. Rider, local conference president; and Max A. Trevino, conference secretary-treasurer.

The 90 rolling, wooded acres of land on which the project is constructed was a gift of Mr. and Mrs. Ernest Wolfe, of Choctaw, Oklahoma. Mrs. Wolfe officiated at the ribbon-cutting service.

The project, 15 miles east of Oklahoma City, provides a choice of residences: efficiency apartments, quadruplex and duplex units, single-family dwellings, and a fully developed mobile-home park. The Summit Ridge Activities Center houses the administrative offices and board room, dining room and kitchen, gift shop, barber and beauty shop, library and infirmary.

Summit Ridge is designed to provide a total way of life for those who have reached the summit years and who share spiritual needs and common interests, yet desire an independent way of life.

ARGENTINA

Pastor meets TV, radio audience

During 1979, its fifteenth anniversary year, *A Light in the Way* will hold several meetings in each of many South American cities in the interest of maintaining personal contact with its thousands of radio listeners and television viewers.

A Light in the Way was begun in 1964, when Enrique Chaij conceived the idea of presenting a short, fast-moving radio program to reach the masses and presented his plan to the Austral Union. As the idea materialized, the daily five-minute program *Una Luz en el Camino* (*A Light in the Way*) was created.

It was accepted so well by radio stations all over Argentina that in a short time Elder Chaij began to think of preparing a program for television with the same name in order to spread the message to a wider audience. This developed into a weekly ten-minute program, produced in their studios. Hundreds of letters began to arrive from all over Argentina from eager viewers expressing their appreciation of the program and commenting that it was a great help to them.

Both the radio and television programs deal with



Many changes have occurred over the past 25 years since the opening of the Adventist Medical Center in Naha, Okinawa. Progress has been steady and rapid. The inset shows the medical center's dental clinic.

themes of daily living and subjects of daily current social, moral, and spiritual interest, and all are based on Biblical and religious principles. A correspondence course, also offered, is well accepted.

When a series of meetings is conducted in a place where *A Light in the Way* can be seen or heard, generally Pastor Chaij is invited to appear during the opening night. It is impressive to see the number of persons who attend the service as a result of the program.

Other Spanish-speaking countries also air the program. To date, 90 broadcasters transmit it by radio and 20 by television.

For a number of years the program and its producer and speaker were honored in Buenos Aires by a Catholic organization as "the best program of its kind in the entire country." Pastor Chaij was the first non-Catholic to receive such recognition. In October, in the city of Bahia Blanca, a special ceremony was held in the Municipal Theater, at which the program and its speaker received recognition by local dignitaries. Three years ago, on the program's twelfth anniversary, there was a special celebration in the Luna Park sports stadium in Buenos Aires, attended by more than 10,000 persons.

ARTHUR S. VALLE
REVIEW Correspondent

OKINAWA

Medical center becomes 25

The Adventist Medical Center in Naha, Okinawa, celebrated its twenty-fifth anniversary on October 31. On November 17, 1953, a small medical clinic was opened in Shuri, Okinawa. A nurse was in charge, with two helpers, and two military doctors gave part-time assistance. There are now 106 workers, including three full-time physicians and four full-time dentists. Two of the original workers are still on the staff.

Many changes have occurred during this medical facility's 25 years. Since the moving of the clinic and the opening of the Adventist Medical Center in Naha on March 1, 1959, and the hospital section in June of 1960, progress has been steady and rapid. This has been evidenced by the addition of another building and a chapel in 1962, and the addition of a 12-bed wing to the hospital section in 1965.

During the Vietnam conflict, the Adventist Medical Center was able to care for both the physical and spiritual needs of many merchant seamen. The staff also feel a direct responsibility for all of the expatriate workers and their families on the island of Okinawa.

With the reversion of



Enrique Chaij, right, speaker for *A Light in the Way*, is interviewed by Alcides Campolongo, from the Portuguese Faith for Today program.

Religious Newsbriefs

from Religious News Service

Okinawa back to Japan came many changes in the operation of the medical center. For example, physicians could no longer use American drugs and had to learn to substitute Japanese medications. Also, with reversion came government health insurance, which necessitated a complete change in billing procedures.

Over the years, the Adventist Medical Center has developed a good reputation in the treatment of skin diseases. In fact, almost 50 percent of the medical center's outpatient practice is in dermatology. Recently the center has strengthened its public health community health departments. Staff members conduct Five-Day Plans to Stop Smoking, give anti-smoking and antidrinking lectures to junior high school and high school audiences all over Okinawa, and conduct mothers' classes and well-baby clinics.

During the twenty-fifth-anniversary program, 21 workers were given recognition for from 10 to 15 years service at Adventist Medical Center, and 12 for more than 15 years of service.

JAMES R. WOOD
Medical Director
Adventist Medical Center
Naha, Okinawa

NEW YORK

Members plan for new churches

While the raucous sounds of revelry resounded through hundreds of nightclubs in New York City this past New Year's Eve, the reverent tones of prayer rippled through the churches of the Greater New York Conference.

Many of the estimated 7,000 members gathered in some 52 churches throughout the New York metropolitan area for a special New Year's Eve prayer session dedicated to a united conference departmental thrust designed to establish new churches in "dark" areas of New York.

In recent years Seventh-day Adventists have become

acquainted with dark-county evangelism, a term describing the formation of new Adventist churches in mostly rural counties of the United States where no Adventist church has previously existed.

Members in other areas have been encouraged to move to dark counties with the ultimate goal of leading persons in the communities into the Adventist faith and eventually establishing functional congregations.

The Greater New York Conference program is the urban counterpart of dark-county evangelism. According to a recent study made by a church member who works for the city of New York, there are large sections in every one of New York City's five boroughs that currently have no Seventh-day Adventist church.

Each of the 14 sections swell with populations of

anywhere from 200,000 to 400,000 persons from all ethnic backgrounds—the equivalent of some small counties or even States.

"The primary objective of the united thrust is to let everyone in metropolitan New York have an opportunity to know the Seventh-day Adventist message under the loving influence of the Holy Spirit," says G. M. Kretschmar, president of the Greater New York Conference.

In January the departments of the conference launched evangelism in the Bayside area of Queens, the first of 14 "dark" areas to be opened one at a time, hopefully leaving a company of Adventist believers formed and functioning every six months. The implementation of the plan involves prayer, the media, health-screening vans and programs, academy students, youth, literature evangelists, and evangelistic meetings.



G. M. Kretschmar, Greater New York Conference president, points to the first area of his conference in which members will work to establish a new church. Members prayed about the venture New Year's Eve.

• **Skullcaps in court permitted:** Orthodox Jewish men will be permitted to wear their skullcaps in court, under an agreement reached by the U.S. marshal in Chicago and the American Civil Liberties Union. The agreement, which prevents Federal marshals from barring anyone from the courtroom solely on grounds of his religious clothing or symbols worn, was filed by three Orthodox Jews who had been denied entry to the deportation trial of a man charged with having been a secret police for the Nazis.

• **WCC grant for factory:** A World Council of Churches commission has awarded a grant of \$3,000 to the Ecumenical Coalition of the Mahoning Valley, Youngstown, Ohio. The Commission on World Mission and Evangelism made the gift to a coalition of more than 200 clergy who are attempting to reopen a steel factory and reemploy several thousand workers who were idled in 1977.

• **ABC cuts commercials:** The ABC television network has announced it will reduce television advertising aimed at children by 20 percent during the next two years—from the present 8.5 minutes per hour on Saturday and Sunday mornings to 6.5 minutes per hour by January, 1981. James E. Duffy, ABC-TV president, said the time saved from the cutbacks in children's advertising will be used for public service announcements and messages on nutrition.

• **Bible in new languages:** The number of languages in the world in which at least one complete book of the Bible has been printed at the end of 1978 was 1,660—an increase of 29 over the previous year—according to a report issued in London by Britain's Bible Society. Two language groups had their first complete Bible during the year—Kate, a language of Papua New Guinea, and Mofa, from the Cameroon in West Africa.

Afro-Mideast

- Irwin Dulan, former Bible teacher, has been named principal of Ethiopian Adventist College. He replaces M. A. Morford, who has transferred to the Beirut Overseas School, Lebanon.
- Bernard Helms, currently teaching classes at Kamagambo Secondary School and Teachers' College in Kenya, and helping tutor the two missionary children on campus, first served overseas as a student missionary in Tanzania for the 1975-1976 school year. The mission program appealed to him so much that, upon completion of his B.S. degree in electronics at Walla Walla College, he volunteered for another term overseas.
- Because the outdated harvesting combine is inadequate for the job, Ethiopian Adventist College students are helping harvest the crops. Equipped with hand sickles, they work on a rotating basis. While some students are in class, the others are out in the fields. In this way they hope to harvest the 1,000 acres each of wheat and teff. The 6,000 acres of corn will be harvested by both students and teachers a little later, when they will spend four days (with no classes) getting the job done.

Australasian

- The Adventist Aviation Association of North New South Wales conducted a fly-in at Cooranbong, attended by 28 pilots. During the weekend, thrilling stories unfolded of the success of the AAA's evangelistic outreach.
- The Westmore, New Zealand, church's Junior Voice of Youth mission program has resulted in the baptism of 35 people. The ministry of the boys and girls of this church has created much enthusiasm, as none of those baptized had any previous connection with the Seventh-day Adventist Church in New Zealand.

● The Trans-Tasman Union Conference conducted a JMV Pathfinder Camporee at the Waigora Gorge, via Auckland, New Zealand, from January 9 to 14. Attending were 1,350 people from 54 clubs.

● Len Tolhurst, of Avondale College, began a crusade in the Honiara Evangelistic Center, Solomon Islands, on February 11.

Euro-Africa

● The Euro-Africa Division voted at its most recent committee meeting to grant US\$10,000 to the Far Eastern Division for refugee relief.

● Roland Lehnhoff, Euro-Africa Division evangelist, spoke to a full auditorium on the opening night of his campaign in Vienna, Austria. Four hundred non-Adventists were present.

● Last year 225 persons were received into church fellowship in the North France Conference. This has encouraged the members and leaders to set a goal of 250 baptisms for 1979.

● Young people from the Adventist churches in Lisbon, Portugal, and the outlying district recently took part in a public parade in the city on behalf of temperance.

● Thirty-one Adventist youth and one non-Adventist served in Adventist institutions in Italy last year as a substitute for their compulsory military service.

Far Eastern

● Both the Silang and Baesa campuses of Philippine Union College have been visited recently by General Soedarmono, Indonesia's ambassador to the Philippines.

● The health-education department of Bangkok Adventist Hospital was the only department of a private hospital invited by the National Cancer Institute of Thailand to take part in their annual

exhibition to mark Cancer Prevention Week, December 6 to 12.

● During his 15 years as a Seventh-day Adventist, Ramdaman Lupi, of Sabah, has won 98 persons to Christ.

Inter-American

● The key thought during the Central American Union teachers' congress held in Alajuela, Costa Rica, was "Every classroom an evangelistic center, and every teacher an evangelist." In this context, it was not surprising that an ordination service became one of the highlights of the congress. James Bechtel, a teacher with many years of service, was ordained to the gospel ministry on December 6. Pastor Bechtel pioneered in the establishment of three boarding schools in Central America: the Adventist Educational Center in Honduras, the Adventist Vocational Academy in Belize, and the Peten Adventist Vocational School in Guatemala, where he is now principal.

South American

● Three hundred and fifty two-member teams visited 15,000 homes in Salvador, Bahia, Brazil, with the "Urgente" pamphlet, preparing the Brotas district for meetings to be held by Jose C. Bessa, Jr., associate Ministerial secretary of the South American Division. In the two baptisms so far 161 persons have joined the church.

● A new school will be built on an 860-acre tract 85 miles from the city of Salvador, a state capital in Brazil. The Bahia-Sergipe Mission in the East Brazil Union bought this land for the school of theology, now operating at Northeast Brazil College in the state of Pernambuco. It is hoped that it will begin its operations at the new site in March, 1980.

● Jair Passos won 120 persons to Christ by holding

several small evangelistic meetings in 1978. This layman is from south of Bahia, Brazil.

Southern Asia

● As a result of 43 crusades and cottage meetings in East India, 430 people were baptized last year.

● More than 350 people attended a Voice of Prophecy rally in Calcutta conducted by the Northern Union president, W. H. Mattison; the Bengali director, S. K. Bairagee; and the Bengali radio program speaker, P. K. Gayen.

● A new church building in Simulpure, 50 miles west of Calcutta, India, was dedicated on January 13. Dedication services were conducted by the Southern Asia Division secretary, G. J. Christo, and the Northern Union president, W. H. Mattison.

North American

Atlantic Union

● Ministers and their families from the New York Conference recently enjoyed an In-gathering Victory Banquet at Atlantic Union College and a historical tour of Boston and its environs. The total In-gathering received was \$26.11 per member.

● The Community Services Federation of Bermuda has adopted a new uniform, tan trimmed in brown, for both men and women. Enough material from the same dye lot was purchased to furnish 125 uniforms, sufficient for Bermuda's seven churches.

Canadian Union

● Five persons were baptized into the 66-member South River, Ontario, church on January 13. Two joined the church as a result of the It Is Written Revelation Seminar, two through an evangelistic series, and one after taking Bible studies in the Finnish language.

● More than 70 children at-

tended a holiday season Vacation Bible School follow-up in the Bowmanville, Ontario, public-library auditorium, sponsored by the Bowmanville church. The children assembled a handsome evergreen-and-candle centerpiece as their craft project. Several parents expressed gratitude for this community-service project.

Central Union

- Robert Peck, a pastor in Springfield, Missouri, has been elected secretary and lay activities and Sabbath school director of the Missouri Conference. Merle Landis, former lay activities and Sabbath school director, is now manager of the Adventist Book Center in Missouri.
- Jeff Wolff, pastor of the Broken Bow, Nebraska, district, heads the Broken Bow Ministerial Association for 1979. This is the first time an Adventist pastor has been elected president of the association, composed of clergy from the 23 churches in the town.
- The Central States Conference has assigned districts to two new pastors, George Jackson, Coffeyville-Independence, Kansas, and Gerald Jones, Lincoln-Omaha, Nebraska.

Columbia Union

- Members of the Capital Spanish church in Washington, D.C., recently held an inaugural service for their newly remodeled building on 16th Street NW.
- Jack Nail, Chesapeake Conference Five-Day Plan to Stop Smoking coordinator, was honored by the Social Security Administration in Baltimore, Maryland, for the stop-smoking programs he has conducted for employees of the Department of Health, Education, and Welfare.
- Instead of asking for money during Ingathering time, members of the Olney, Maryland, church gave 500 loaves of homemade bread to their neighbors while out caroling. They reached their

Ingathering goal by accepting unsolicited donations and contributing money themselves.

North Pacific Union

- Les Fowler, Nebraska Conference evangelist, opened a series of meetings January 13 in Hermiston, Oregon. At midpoint in the series, 41 were preparing for baptism.
- Ted Lutts, Oregon Conference treasurer, reports that nearly a quarter of the conference's 108 churches are engaged in some form of building or remodeling program.
- Eight persons have been baptized as a result of evangelistic meetings in Idaho Falls, Idaho, where James Parmele is the pastor. Oregon Conference evangelist Arnold Scherencel was the speaker.
- Eighty ministers, doctors, nurses, dietitians, secretaries, and others from the Northwest are nearing the completion of the requirements for their Master's degrees in public health from a Loma Linda University extension course. Allan Magie, professor of environmental health, and Kenneth Burke, a registered dietitian, taught two courses in January. The MPH course began in the Northwest in August, 1975. Sixty-five of the group will graduate next November.

Northern Union

- Approximately 300 young people from southeastern South Dakota attended a youth rally in Sioux Falls on February 11 and 12. Featured speakers were Richard Barron, of the General Conference Youth Department, and Dean Hubbard, of Union College. Also featured were the New Life Singers, from Dakota Adventist Academy, and the gymnastic team from Union College. The young people participated in a variety of witnessing activities in the community on Sabbath afternoon. The rally was directed by William Wood,

South Dakota Conference youth director.

- Communication workshops are being conducted in the local conferences of the Northern Union by the conference communication directors; Halle G. Crowson, union communication director; and Victor Cooper, General Conference associate communication director.

Southern Union

- A revival held January 21 to 27 at the Mount Sinai church in Orlando, Florida, by C. D. Brooks, General Conference field secretary, resulted in 20 additions to the church. O. H. Paul is the pastor.
- The 14-student gymnastic team and four faculty members of Fletcher Academy, in North Carolina, spent their Christmas holidays helping construct a church in Armeria, Mexico. They conducted gymnastic programs in surrounding communities during the evenings.
- M. D. Gordon, Carolina Conference president, and Steve Gallimore, pastor, presided over the organization of the York, South Carolina, church on January 6.

● The Mocksville, North Carolina, church was occupied February 3. Joining the local congregation for the first service in the building was Mayor R. C. Smith.

- South Atlantic Conference centurions were honored during the January 8 to 10 workers' meeting. Recognized were Tom McNealy, who baptized 270 persons; Albert Teele, 154; Dennis Ross, 112; Ralph Franklin, 103; Oscar Sherrod, 102; and Fred Parker, 100. In addition, ten pastors baptized 50 or more.

Southwestern Union

- On February 3, the first eleven o'clock church service of the Shreveport, Louisiana, First church was aired live over KFLO. Members of the First church also are sponsoring their pastor, J. C. Baker,

in a 30-minute weekly radio-broadcast entitled Encounter and two five-minute daily broadcasts.

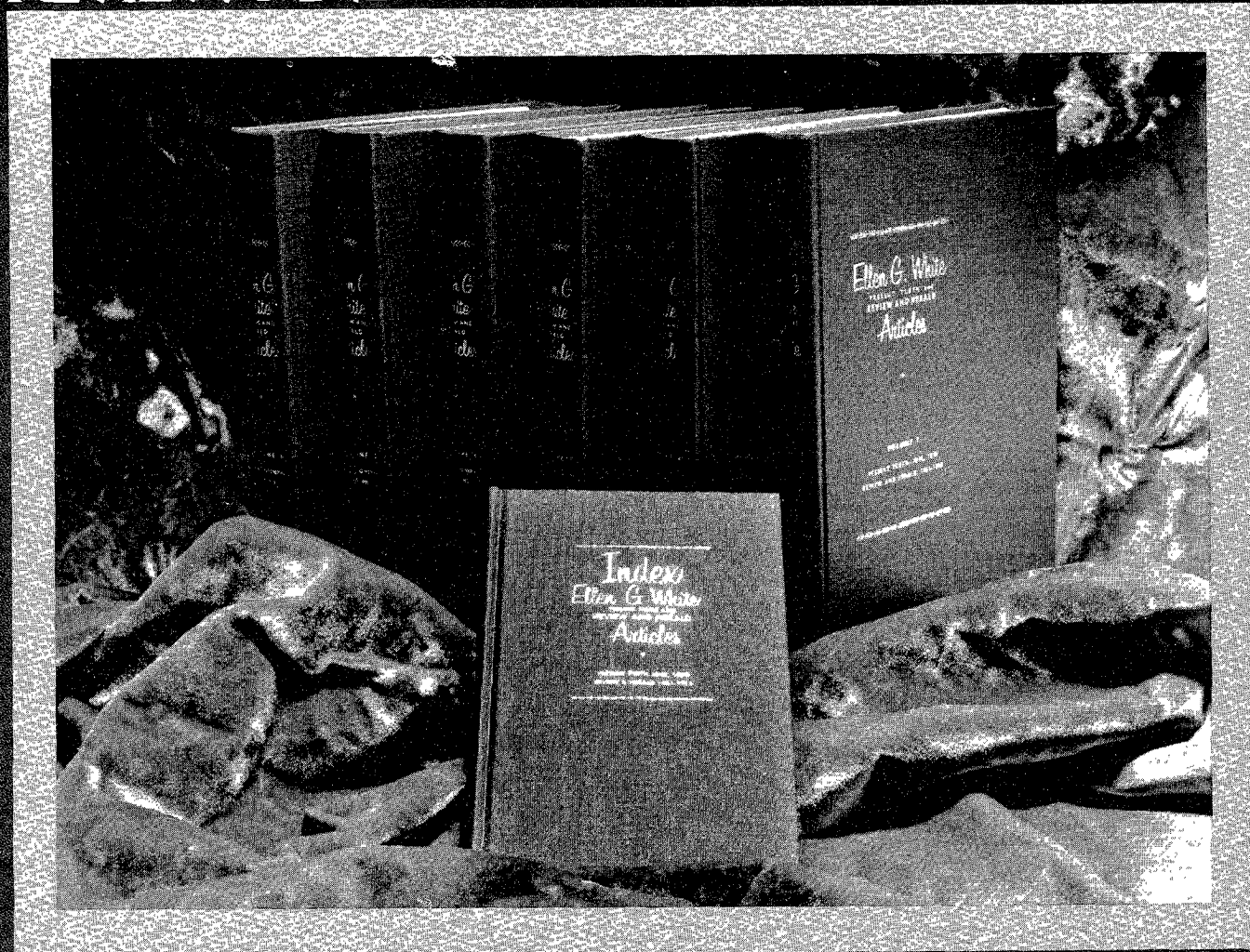
- Valley Grande Academy, Weslaco, Texas, recently hosted Jan Doward, Gilbert Bertochini, Paul Schmidt, and Paul Moore. The men conducted a training session for young people participating in an evangelistic series to be conducted by their teacher, Mike Tucker, in the nearby city of Mercedes.

- On January 6, 33 persons were in attendance for the organization of the Broken Arrow, Oklahoma, company. Prospects are good for a church membership of from 75 to 100 within a short time.
- Staff changes were made at a recent Texas Conference committee meeting. Gunnar Nelson was invited to be Ministerial secretary; Larry Engel (coming from Brazil) to be lay activities and Sabbath school director; Dominic Cotta to be associate youth director; and Lyndon DeWitt to be religious liberty director.

Loma Linda University

- Joining Loma Linda University's 12 existing medical residency programs is a specialization in ear, nose, and throat (ENT), which was approved last September. The ENT staff and School of Medicine officials have worked on developing the new program for the past two years. Accepted to begin at the first-year level of the ENT residency are Barry Long and Marty Wareham, both graduates of the School of Medicine class of 1977A.
- Overseas electives, which have been a part of the School of Medicine's curriculum for several years, are becoming a part of Loma Linda University's School of Dentistry, as well. This summer will be the second year that the ten-week internship clerkships have been offered by the School of Dentistry. This year students will travel to Bangladesh, Guam, Korea, Hong Kong, Tanzania, and Trinidad.

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review publications

To New Posts

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

NORTH AMERICAN DIVISION

Nationals Returning

Erich Baumgartner (French Adventist Seminary '75), to serve as minister, Austrian Union of Churches, Vienna, Austria, and **Jacelyn Kaye (Pudewell) Baumgartner** (PUC '76), of Berrien Springs, Michigan, left Los Angeles, December 28, 1978.

Brian Robert Smith (LLU '78), of Loma Linda, California, to serve as director of health education, Warburton Health-Care Centre, Warburton, Victoria, left Los Angeles, December 21, 1978.

Volunteer Service

Charles Arthur Boykin (SOS), to serve as pastor, Okinawa Mission, Japan Union Mission, and **Helen Gertrude (Watts) Boykin** left Los Angeles, January 6, 1979.

Eugene Y. C. Cheng (Medical Elective Service), to do elective service, Hongkong Adventist Hospital/Taiwan Adventist Hospital, Hong Kong and Taiwan, and **Rebekah May**

(Wang) Cheng, of Loma Linda, California, left Los Angeles, January 1, 1979.

Leafa Jane (Lang) Finch (SOS), to serve as teacher, Maxwell Adventist School, Nairobi, Kenya, and husband, **Frank A. Finch**, of Pleasant Hill, Oregon, left Montreal, Quebec, Canada, December 28, 1978.

Kenneth L. Fleck (WWC '44) (SOS), to serve as orphanage program director, Guatemala Mission, Poptun, Peten, Guatemala, and **Alcyon Ruth (Logan) Fleck**, of St. Helens, Oregon, left Laredo, Texas, January 4, 1979.

Becky Anne Gainer (LLU '78) (Special Service), of Covina, California, to serve as nurse, Mwami Hospital, Chipata, Zambia, left Los Angeles, December 31, 1978.

Jerrold Wayne Johnson (AVSC), of Hermiston, Oregon, to serve as teacher, English Language School, Haiti, left Miami, January 12, 1979.

Judith Marlene Johnson (WWC '76) (AVSC), of Hermiston, Oregon, to serve as teacher, English Language School, Haiti, left Miami, January 12, 1979.

Irma B. Lidner (NW.U. '38) (SOS), of Downers Grove, Illinois, to serve as research assistant curator, E. G. White Centre, Newbold College,

Bracknell, Berkshire, England, left Chicago, January 10, 1979.

Bruce Enoch Silva (Medical Elective Service), of Bellflower, California, to do elective service, Phuket Mission Hospital, Phuket, Thailand, left Los Angeles, January 1, 1979.

Margaret Leila Srour (Medical Elective Service), of Pottomac, Maryland, to do elective service, Phuket Mission Hospital, Phuket, Thailand, left Los Angeles, January 1, 1979.

Roy Leslie Walin (SOS), of Pierre, South Dakota, to serve as builder, Gitwe College, Nyabindu, Rwanda, left New York City, January 3, 1979.

Student Missionaries

Donald Douglas Barton (PUC), of Colton, California, to serve in teaching-maintenance, Belize Vocational College, Belize, Central America, left Los Angeles, December 31, 1978.

David Alan Durham (AU), of La Porte, Indiana, to serve as teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, left San Francisco, December 30, 1978.

David Leroy Gregory (PUC), of Tulare, California, to serve as radio technician, Voice of Prophecy, East Indonesia Union, Manado, Indonesia, left Los Angeles, January 9, 1979.

David Henry Saxon and

Theresa Sue (Gentry) Saxon (PUC), of Angwin, California, to serve as teachers, Manado English Language School, Manado, Indonesia, left Los Angeles, January 1, 1979.

Denise Lynn Shaw (AU), of Ada, Ohio, to serve as English teacher, Franco-Haitian Mission, Port-au-Prince, Haiti, left Miami, December 31, 1978.

Clifton Owen Van Putten (WWC), of Inglewood, California, to serve as teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, December 31, 1978.

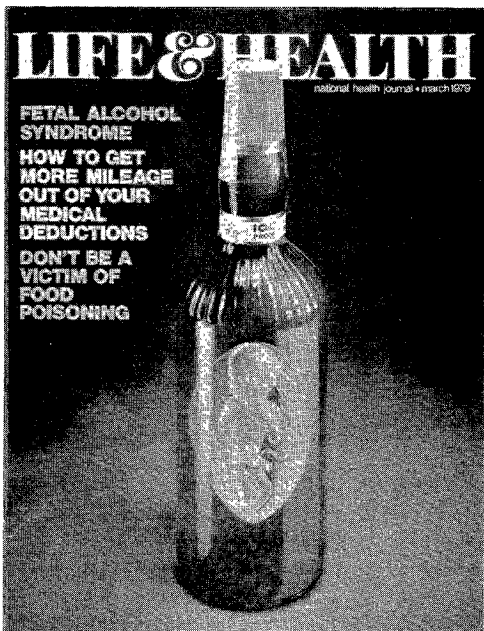
Debora Jean Ward (WWC), of Auburn, Washington, to serve as teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Seattle, December 30, 1978.

Notice

Services in Saudi Arabia

Regular Sabbath services are being held for Seventh-day Adventists in Riyadh, capital city of Saudi Arabia. With the permission of the Saudi Arabian National Guard, these services are being held in the SANG Recreational Center. Adventist visitors are welcome. Directions to the center may be obtained by calling Dr. and Mrs. Philip Hardy: Home telephone: 34000, ext. 272; Dr. Hardy's office telephone: 35555, ext. 491; or SANG Recreational Center (not after 4:00 P.M.) telephone: 65655, ext. 75.

JEAN THOMAS



This month in LIFE & HEALTH

- Fetal Alcohol Syndrome—the Avoidable Tragedy
- Get More Mileage Out of Your Medical Deductions
- Heart Disease Can Begin in Childhood
- What Can Families Do to Cut Risk Factors?
- Ears Can “Read”
- Don't Be a Victim of Food Poisoning
- There Is Nothing Like a Book to Take Us Worlds Away
- Something Better Speaks for Itself
- Scoliosis—the Dangerous Curve
- “I Don't Want to Grow Old—I'll Die If I Do”
- A Manual for Parents—Survive School Open House
- Not for Rabbits Only

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

New Atlantic Union president

At a meeting of the union executive committee on February 14, Earl W. Amundson was elected president of the Atlantic Union Conference. He will take up his new work immediately. For the past three years Elder Amundson has been secretary of the Pacific Union Conference. Previously he was president of the Central California Conference.

Elder Amundson succeeds J. L. Dittberner, who has retired after eight years as president of the Atlantic Union and more than 40 years of denominational service.

B.C. elects new officers

Delegates to the forty-fifth session of the British Columbia Conference, February 17 and 18, elected Glenn Maxson president and Gary DeBaer secretary-treasurer for the ensuing term. Elder Maxson, former missionary in the Inter-American and South American divisions, is stewardship director of the Canadian Union. He is replacing A. W. Kaytor, who is retiring, after having served the church in Canada and the United States for many years.

At their meeting, delegates also reelected the entire conference departmental staff.

C. E. BRADFORD

\$300,000 is given to PAMH

Two checks totaling \$300,000 came to Portland Adventist Medical Center in Oregon within 15 days of each other in February. Both helped to climax a \$1,250,000 voluntary support effort in behalf of the new facilities of the Walla Walla College School of Nursing located on the medical center campus.

A \$200,000 grant from the Del E. Webb Foundation arrived on February 5, and \$100,000 from the Kresge

Foundation arrived on February 20 in recognition of the institution's having met the challenge offered by the Michigan foundation in July, 1978.

The impetus that this school of nursing project has provided will give Portland Adventist Medical Center continuing opportunity to develop an ongoing program of financial support from foundations and corporations, as well as from its many other constituencies.

MARDIAN BLAIR

Maritime staff is reelected

Gilbert E. Anderson, Maritime Conference president, and R. L. Coolen, secretary-treasurer, were returned to office for another three-year term at the February 11 conference constituency meeting. The departmental staff also was reelected. G. E. Corkum was invited to be the Ministerial secretary and lay evangelism coordinator.

L. L. REILE

Faith Alive in German

Reinhard Rupp, Hamburg Publishing House manager, says that 100,000 copies of *Faith Alive* are being published as the Missionary Book of the Year for German-speaking areas. He says that *Faith Alive* was selected to "inform the public in a positive way about our history, faith, work, and purpose."

Literature evangelists to visit Hong Kong

There is enthusiasm and excitement all over the Far Eastern Division as literature evangelists strive to qualify for a historic trip to Hong Kong in August.

It was to Hong Kong that the retired sea captain Abram La Rue went in 1888 as the church's pioneer literature

evangelist. His self-supporting literature ministry ignited a flame for God among the people of the Far East. With Hong Kong as his base, he made extended trips to Shanghai, Borneo, Singapore, and even to Palestine, leaving literature in his wake.

For years Abram La Rue called upon Adventists to meet China's great need for the gospel. One year before Brother La Rue's death, J. N. Anderson, with fellow workers, arrived in Hong Kong to assist in the great mission begun by this man with unusual vision and undaunted courage.

When Pastor Anderson arrived, seven persons were awaiting baptism. Literature and person-to-person ministry had taken firm rooting. Soon labor was begun in China. Schools were opened, and medical work was established by Dr. and Mrs. Harry Miller and others.

When Abram La Rue died in 1903 at 80 years of age, he was laid to rest amid the rolling hills of Hong Kong. Of the approximately 3,500 literature evangelists in the Far East—his successors—it is estimated that 180 will stop by his grave in that memorable city to pay tribute to one of the church's great missionaries—Abram La Rue, literature evangelist.

BRUCE M. WICKWIRE

Reading interest increases

Interest in Ellen White's writings is increasing in East Africa. Solomon Wolde-Endreas, the Afro-Mideast Division Spirit of Prophecy secretary, reports, "As the literate population in our African lands is increasing tremendously every year, so is the interest in reading more of the Spirit of Prophecy books. More than 10,000 copies of Spirit of Prophecy books have fallen like the leaves of autumn into the homes of believers in our territory this year."

How true are Ellen White's words, penned when she was

nearly 80: "Even though I should not live, these words that have been given to me by the Lord will still have life and will speak to the people."—*Selected Messages*, book 1, p. 55.

ROBERT W. OLSON

S.S. Manual is updated

The *Sabbath School Manual*, rewritten and updated, is now being distributed to Adventist Book Centers.

The manual has been prepared for worldwide use as a guide for officers in local Sabbath schools large and small, for pastors, and for Sabbath school directors of local and union conferences, missions, and divisions.

HOWARD F. RAMPTON

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