

Adventist Review

General Organ of the Seventh-day Adventist Church

April 26, 1979

China—
yesterday,
today, and
tomorrow

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Are
Seventh-day
Adventists
a cult?

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Wearing
clothes of the
opposite sex

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seeds sprout
in India

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By Myrta Darnell

*As bees gather
sweet nectar
From April's
fragrant blossoms,
May I too
gather nectar
From the study
of God's Word
And share honey
with my family.*

Morning refreshment

THIS WEEK

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"In the wake of the nightmarish murder and suicide of more than 900 people at Jonestown, Guyana, late in 1978, an understandable curiosity about cults and cult leaders has developed," writes D. A. Delafield in "Are Seventh-day Adventists a Cult?" (p. 14). Reporting from his perspective as an associate secretary and trustee of the Ellen G. White Estate, Elder Delafield discusses why Adventists should not be viewed as a cult.

Another term used to describe Adventists is *sect*. We thought we might shed some light on the differences between cults and sects by quoting part of an article written by M. Keith Ruybalid for *MV Kit* ("The Seventh-day Adventist Church in America,"

March, April, 1973). Using as an authority, Sidney E. Mead, recognized to be the leading interpreter of the history of religion in America, Mr. Ruybalid writes, "The Seventh-day Adventist denomination, even though it is a sect in the context of the American religious scene, may be classified as an old-line church because it is a sect among sects and not a cult among sects. A sect, says Dr. Mead, is a religious organization which emphasizes certain key Biblical doctrines such as the second coming or sanctification. Since all churches in America are sectarian in nature and differ mainly by their emphasis or lack of emphasis on various doctrines, Seventh-day Adventism is old-line or an equal among equals. By contrast, a cult is an organization or association which bases its distinction on adherence to some type of idealist philosophy rather than specific Christian doctrines."

In a personal letter, Dr. Mead further explained the distinction he makes between sects and cults: "The former [sects] being definitely Christian groups that

differ on the basis of emphasis rather than of substance; the latter [cults] being religious groups whose religious substance is other than commonly recognized orthodox Christian doctrine(s). The SDA Church, in this sense, is certainly not a 'cult,' but a Christian 'sect'—definitely part of the body of Christ."

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Worth it

We are regular subscribers to the ADVENTIST REVIEW. The editorial "To Avoid 'Unhappy News' . . ." (Feb. 22) was timely. The cost of publishing is very high everywhere; religious journals haven't escaped the increases.

We did not receive a questionnaire, but if we had, we would have chosen answer number two, "It's high, but worth it." We would pay \$50 a year for the REVIEW.

ALMA AND JOHN DREYER
Spirit Lake, Idaho

UFO's

Although the great majority of UFO sightings can be explained in terms of natural or celestial phenomena, or a snowballing psychologically suggestive effect

of one UFO report in an area, still others are left unexplained. Dr. J. Allen Hynek, head of the first U.S. Government team of UFO investigators in the fifties and sixties, has summarized (*The Saturday Evening Post*, Dec. 17, 1966, and elsewhere) that scientific opinion questions the validity of most UFO sightings, not the existence of extraterrestrial crafts per se.

We know our planet is the center of attention in the great controversy. Perhaps the un-fallen worlds are amazed at the angels' records of man's inhumanity to man, or the unbelief and hesitation with God's remnant message, and want to see for themselves.

Then again, perhaps not. People are not going to be saved by spending time discussing the pros and cons, possibilities and probabilities, of UFO's. We have a work to do; let us finish it so we can go home.

HENRY POUTAINEN
Toronto, Ontario

I could accept what you wrote in the REVIEW (March 15) about UFO's, for the most part, if F.

D. Nichol and now you, had not made the same misleading mistake of branding all UFO's as things that never happened.

There was no consensus among the men on Edward Condon's committee, which was far from competent. Two of the committee members, David R. Saunders and R. Roger Harkins, wrote their own report, entitled "UFO's? Yes!" In 1969, when Gillmar and Condon published a book, *The Scientific Study of UFO's*, they admitted that approximately one fourth of the sightings had a high degree of strangeness and could not be explained by the committee.

W. W. LONGSTREET
West Columbia, South
Carolina

► Our editorial did not brand all UFO's "as things that never happened." It simply pointed out that most sightings "can be explained on natural grounds." It acknowledged the possibility that some UFO's may be of supernatural origin, but opposed the "kind of dogmatism that states flatly, 'This can only be the work of evil spirits.'"

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We'll never say goodbye again

The separation that death brings causes Christians to look forward in faith to the time when they will never be parted from those they love.

by ELIZABETH REIM

When Adam and Eve turned away from their garden home, they experienced for the first time the pain of losing something precious. Later, when Abel was murdered and they came to know the irrevocable separation that death brings, they must have thought of the time when they would someday be parted from each other.

Sacred history records many separations, including Abraham's leaving his home and friends, Joseph's being taken away from his father and brothers, Moses' leaving his family to live with strangers, Naomi's parting from a daughter-in-law she had come to love, and the disciples' being separated from Jesus as He ascended and slowly disappeared from their sight.

Many centuries later, people are still leaving behind places and people they have grown to love. It happens at graduation time when classmates separate and go their different ways, when friends or family members accept assignments on distant shores, when fellow workers move to other positions, and when friends and loved ones are snatched away in death.

Haunting strains of music, flocks of birds beginning their annual migration, crisp nights when city lights sparkle like jewels, the smell of spring blossoms, waves splashing on a sandy beach, bring nostalgic memories of other places, other people, other times, which may never be part of our lives again.

Lovingly cherished in my memory is a small church in New England that was a part of my life when my children were growing up. Having decided to leave the area so we would be closer to their schools, the entire family attended the last service before leaving. As we drove away

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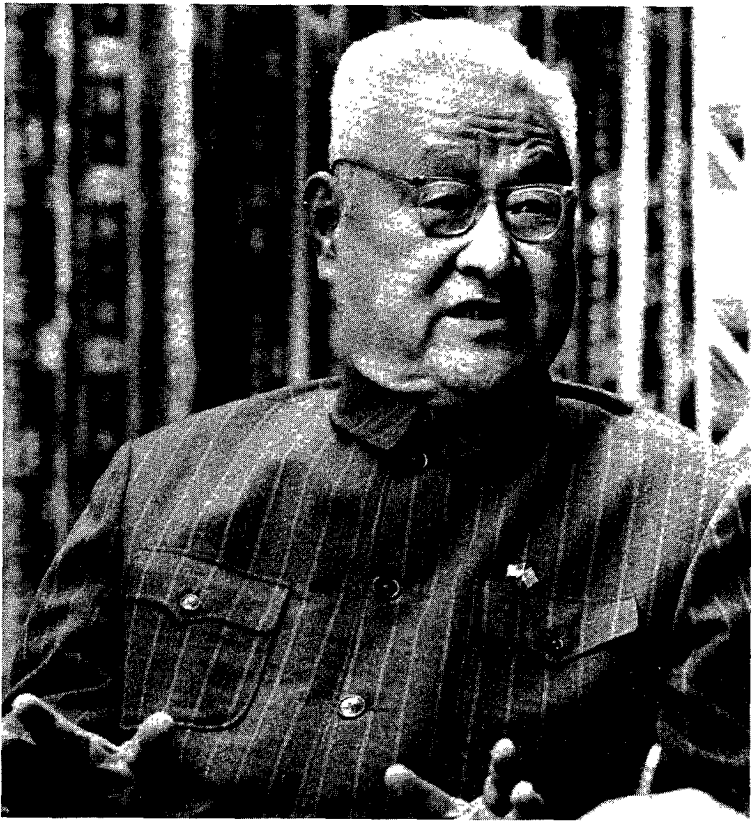


that day and waved to the people standing on the steps and around our car, we realized how much they had come to mean to us and how packed with memories that little church building was.

Now I am feeling the separation that the death of a loved one brings. The first gentle rain of the season has fallen on his grave close by, but he is not aware of it. As I step out into the evening air and look up at a scarlet and dark-gray winter sunset above me and his resting place, I realize we can no longer share.

Jesus experienced more poignantly than we do the trauma of separation. He left His Father and heavenly home to live another life on earth. Finally, He faced the separation from earthly family and friends that death brings. Hanging on the cross, He suffered an anguish none of us will ever understand. "The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. . . . He feared that sin was so offensive to God that Their separation was to be eternal."—*The Desire of Ages*, p. 753.

He triumphed and will come back to fulfill His promise that where He is, there we will be. How wonderful it will be to live in a place where we'll never have to say goodbye again! □



CHINA—YESTERDAY, TODAY

A brief report presented
to the 1979 Spring Meeting of the
General Conference Committee

By DR. HERBERT LIU

It is certainly a great honor and a wonderful privilege for me to attend this Spring Meeting of the General Conference Committee as an observer.

We, as a small group of Adventist believers in China, have been separated from the mainstream of the faith for the past 30 years. This separation, or isolation, has caused a certain amount of confusion and disruption among many of us. But the Almighty, the Rock of Ages, has constantly been with us.

Although we have not been able to organize ourselves as we formerly were, or worship in churches as we had done before, we still meet in individual homes and families and encourage one another. We don't have accurate statistics of our membership, but we feel the number of members must be greater than in the past. And the quality of the members is better than we used to have. The members who now embrace the faith are not expecting to receive worldly, material reward, but the salvation of their souls. They are willing to meet difficulties and hard times for their faith, in case there should be such.

Only recently I met an Adventist brother who because of his faith was sent to a labor camp in the west. During the rule of the "Gang of Four" he suffered great hardships. After the downfall of the Gang of Four he was rehabilitated and allowed to visit his relatives in Shanghai. He said he is not disheartened or discouraged, but



AND TOMORROW

his faith has been greatly strengthened during his suffering and distress under the hands of the Gang of Four.

He told me and others the story of the three friends of Daniel who refused to worship the image of the ruler. They were cast into the burning, fiery furnace. It was there they saw the Son of man. They didn't see Him in the broad daylight, but saw Him while they were in agony and danger of death. It was a common experience of Christians throughout the ages that God always stretched out His hands to help them in times of distress and danger.

In our distress or confusion and frustration we always looked for consolation from the Bible, and especially from the writings of the apostle Paul, who was the greatest missionary the world has ever known. He lived in a time when the international environment was not conducive to the spread of Christianity under the conflicting religious ideologies together with a most despotic Roman military domination. Paul was a Jew, but he also was a Roman. That didn't make his work any easier.

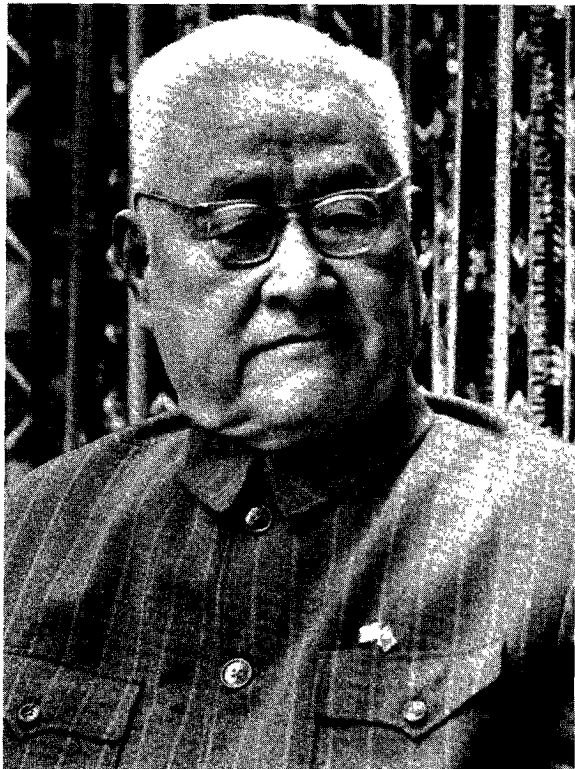
He admonishes us: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which

is good, and thou shalt have praise of the same" (Rom. 13:1-3). Paul has exhorted us again in the book of Acts: "For it is written, Thou shalt not speak evil of the ruler of thy people" (chap. 23:5).

During the years since the Liberation, China has made tremendous progress. The status of women has been greatly elevated. Women are employed in almost every line of work that has usually been done by men. Women can work as doctors, nurses, teachers, drivers of big buses, pilots of airplanes and ships, and as leaders in almost every field of human endeavor. There are almost no prostitutes, no opium smokers, like we used to have under the old regime.

Miles and miles of railroads and auto roads have been built. It is hoped that in the near future we may be able to go to Lhasa, Tibet, by train. Many dams have been built, not only for the generating of electricity but also for irrigation of millions of acres of farmland. We don't have floods now as we used to have in the old days. Since the overthrow of the Gang of Four, the present government, under the able leadership of Chairman Hua Kuo-feng and Vice-Premiers Teng Hsiao-ping and Yeh Gen-ying, has embarked on a "New March" to modernize the country in agriculture, industry, science, technology, and national defense.

It is the firm conviction not only of the leaders of the country but of the civilian population, as well, that a



About Dr. Herbert Liu

Among the visitors at Sligo church, Takoma Park, Maryland, on Sabbath, March 24, were two Seventh-day Adventists who were attending church for the first time in 30 years. Worshiping once again with fellow believers was a moving experience for Dr. and Mrs. Herbert Liu, of Shanghai, China. The Lius were visiting Washington on the first leg of a trip that took them later to California and Hawaii en route home.

Dr. Liu studied at Pacific Union College and the College of Medical Evangelists (now Loma Linda University) from 1927 to 1933. After his return to China he married the former Ada Wu. He was school physician and teacher at the China Training Institute, Chioa Tou Tsen, from 1934 to 1937; medical superintendent of Wuhan Sanitarium from 1937 to 1938; and builder and medical superintendent of Chungking Medical Center from 1938 to 1944.

As a member of the China Division Committee, in 1944 Dr. Liu returned to the United States for a scheduled General Conference session, only to find that the meeting had been postponed until 1946. Waiting for the session to convene, he took courses at the SDA Theological Seminary in Washington, D.C., and graduate work in surgery in New York City.

From 1946 to 1949 he was medical secretary of the China Division and medical superintendent of the Range Road Sanitarium and Clinic in Shanghai.

The Lius have four grown children—two sons and a daughter in Shanghai and a daughter in Hawaii, whom they recently saw for the first time in 30 years.

While in Washington, the Lius were guests of Elder and Mrs. Marvin E. Loewen. Dr. Liu, who speaks fluent English, addressed several groups and was interviewed by a number of people, including the REVIEW editors.

country like China, with its 900 million people, cannot exist without modernization in order to be among the advanced nations of the world. Therefore, China is looking for help not only from socialist nations such as Yugoslavia and Romania but also from the countries of Western Europe, Japan, and America. The door of the country is opening slowly but surely.

We were told immediately after the downfall of the Gang of Four, some two and a half years ago, that the present government had liberalized many of its policies. People will now have more freedom to speak their minds and to express their opinions. Mohammedan mosques, Buddhist temples, and some of the Christian churches in the larger cities are being repaired, ready to be opened for worship.

All of us are very glad to see the steps taken by the government. It is true that all of us should realize that China before Liberation and after Liberation is quite different. The present government is emphasizing self-reliance and self-respect. I lived 40 years in the pre-Liberation days and have lived 30 years in post-Liberation days. The comparison between the old and the new is quite distinct. In certain aspects the improvement in the relationship of the government with the people is quite evident and sharp.

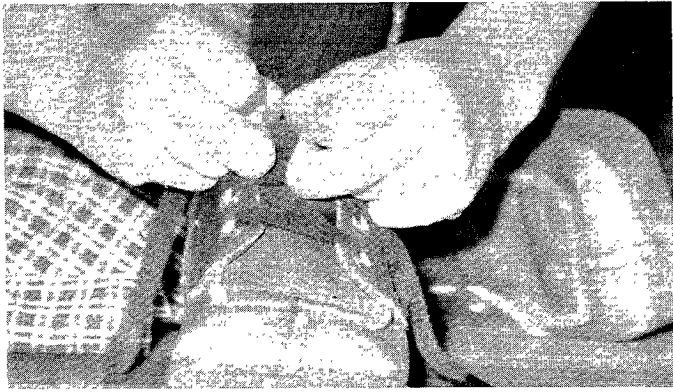
I remember in the old days there were many types of foreign relief organizations in China: famine relief, flood relief, poor relief, et cetera. China was then considered nothing but an international beggar. There are no such organizations in China today.

In fact, all of you may have heard there was a big earthquake in Tangshan and the surrounding areas near Peking a few years ago. Many buildings in that area were destroyed. Thousands upon thousands of lives were lost. Many friendly nations freely offered their help for relief, but the government graciously refused them. That may be a little overdone. The Gang of Four was then in charge. So it is the feeling of some of us that China is in need of help from advanced nations, but any future help that may be sent to China should be in the form of qualified technical help and equipment. This should be done in a way that will enhance self-reliance and self-respect rather than destroy these Chinese qualities.

Adventist believers should be urged constantly to help the cause in other needy nations. We always believe that it is more blessed to give than to receive.

It is our hope that the Adventist Church will be able to take this golden opportunity to send medical teams—such as the Loma Linda heart team—doctors, teachers, and experts in agriculture, printing, and various industries to China. Our people there will certainly be glad to welcome them. The prestige of the Adventist Church and the individual members will be greatly enhanced. Personal contacts of this kind will certainly expel some of the misunderstandings among peoples of the world and between Christians and non-Christians.

We earnestly wish and hope that all of you here will remember us in your prayers. □



“I wanna fict my knot!”

Kevin taught me one of the most valuable spiritual lessons I've learned in a long time.

By ELLEN DANA

You would love Kevin. And your heart would go out to him if you'd hear his story.

Kevin's eyes are deep brown, his skin olive. His fine features are marred only by one tiny scar across his nose.

But there are other scars, such as the ones his shock of brown hair covers. And he walks pigeon-toed, for the accident that deprived him of his mother when he was only a baby left him with severe brain damage, impairing not only his walk but his speech and hand movements, as well. His sight is next to nothing in one of his lustrous brown eyes, his speech is thick and slow, and learning simple basic skills such as counting, reading a few words, and writing his own name are gargantuan tasks. Besides, he is stubborn.

For instance, yesterday. During opening exercises he sat on the big oval rug in our TMR (trainable mentally retarded) classroom with five other children and paid little attention to Miss Pulliam as she put the date on the calendar and began flashing the cards with the names of the days of the week.

Through it all Kevin sat absorbed in a problem he had brought upon himself. Seeing Philip struggling with an errant shoelace, Kevin reached down and attempted to untie his own shoe, in the process making a knot.

While Renee read the days of the week backward and Philip read them forward, Kevin jerkily pulled at and

twisted his shoelace. Miss Pulliam made no move to help him, and neither did the other instructional aide or I. We knew the rule “Help a child when he asks.” And Kevin hadn't asked!

Soon it was his turn to say the days of the week. But the shock of hair was still bent forward over the knotty shoestring.

“Kevin, it's your turn,” Miss Pulliam called.

He looked up briefly. “I wanna fict my knot,” he said, and went on with his fumbling.

Miss Pulliam spoke firmly, “Kevin, I'll help you with your shoelace *after* you have read the days of the week.”

Silence. More fumbling and struggling. Miss Pulliam sat silently and resignedly. Some of the other children watched Kevin's futile efforts, some merely stared around quietly. One advantage in working with a group of TMR children is their infinite patience in most cases. An ordinary classroom would have become restless and noisy in seconds.

Several times Kevin raised his hand and asked for help. But teacher had already stipulated the prerequisite. Every time he asked, she firmly stated her proposal, “I'll fix your shoelace *after* you have read the days of the week.”

The minutes ticked by. More silence. More fumbling fingers. Finally, complete frustration with the hopeless project brought Kevin's hand up again. Again the firm promise: “I'll help you with your shoelace *after* you say the days of the week.”

This time the tousled head did not bend down. Kevin's eyes remained on the teacher's face. Did she really mean it? Should he do as he was asked and find help for his problem later?

Sensing Kevin's new interest in her proposal, Miss Pulliam asked again, “Are you ready?” and held up the flashcards.

“Thunday, Mu-day, . . . Frid-ay, Sat-tur-day.”

Instantly the teacher dropped to the rug and began the difficult task of untying a knot that for ten minutes the stubborn little boy had progressively tightened.

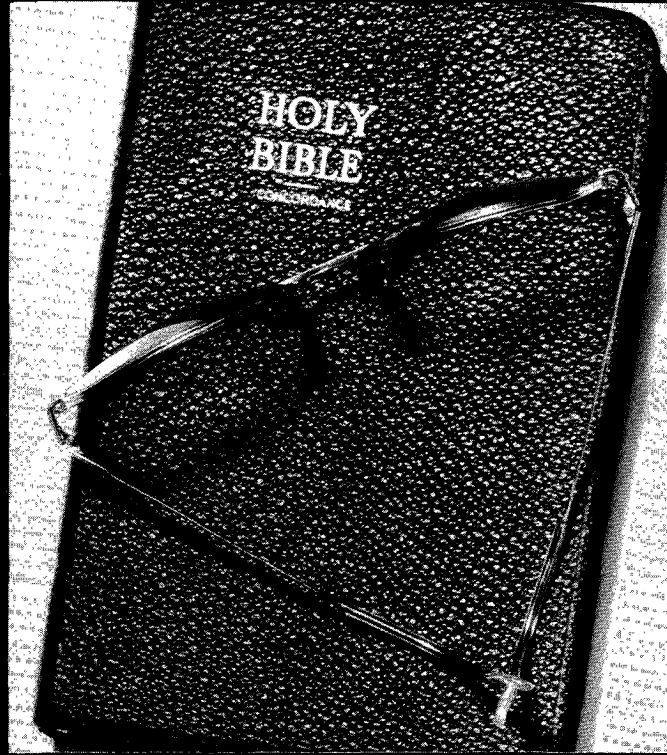
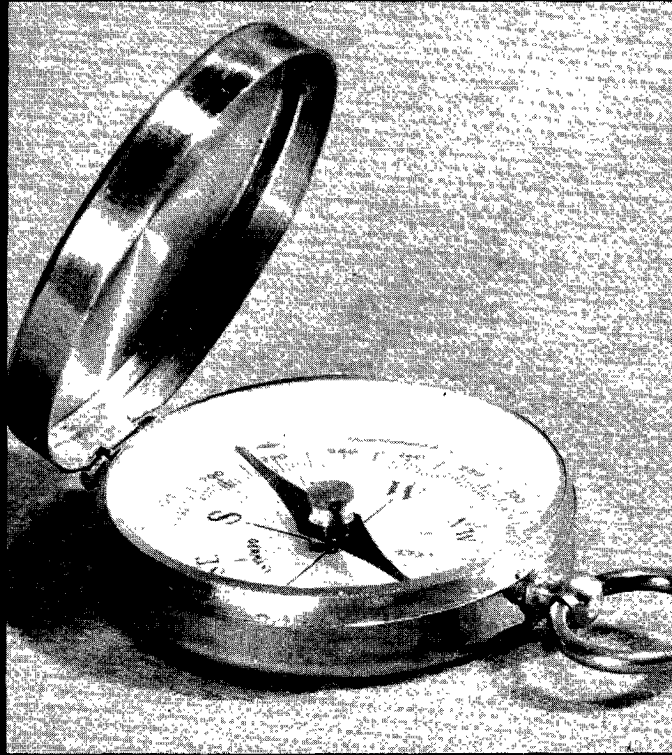
At that moment I saw myself. I couldn't but wonder how often I had made my problems bigger than they needed to be by my foolish blundering—developing a knot in one portion of my life.

And how many times I had been deaf to the promise of my Teacher: “Fulfill the conditions, My child, and I will fix your problem!”

With my motor skills damaged by sin, I had often tugged and struggled until the knot became so tight that even my heavenly Father-Teacher had to take longer to undo it.

Kevin has made me more conscious of the process of receiving divine help. I trust that as a result I'll avoid more successfully the pitfalls that cause the foolish problems of life. I have determined that in the future if I should become ensnared I will go to my Teacher right away, instead of trying to “fict my knot” with my fumbling, feeble strength! □

Ellen Dana is a teacher living in Monument, Oregon.



How to recognize a mature Christian

Nine characteristics help us determine whether ours is a mature Christian experience.

By CHARLES L. ANDERSON

No one can find fault with a child acting as a child. But when a person who is an adult chronologically is still a child emotionally, something is wrong. Being mature has little to do with the number of years that a person has lived. A youth may be a mature Christian and a grandfather may be an infantile one.

Writing in the *REVIEW AND HERALD* in 1870, Ellen White said: "Our efforts are languid, and we run the Christian race slowly, and manifest indolence and sloth, because we so little value the heavenly prize. We are dwarfs in spiritual attainments. It is the privilege and duty of the Christian to be increasing in 'the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ' [Eph. 4:13]. As exercise increases the appetite, and gives strength and healthy vigor to the body, so will devotional exercises bring an increase of grace and spiritual vigor."—*The SDA Bible Commentary*, Ellen G. White Comments, on Prov. 4:23, p. 1157.

How do we grow from spiritual infancy to Christian maturity? Through Bible study, prayer, and meditation, preferably engaged in early each morning when our minds are clear. That we will come to love both God and man as a result of doing so is indicated in Matthew 22:37-40. A lawyer steeped in the study of religious law, thinking he would trap Jesus, put the question to Him, "What is the greatest commandment?" In response

Charles L. Anderson, M.D., is chief of psychiatric service at Hinsdale Sanitarium and Hospital, Hinsdale, Illinois.



Once I was the only passenger on a small airplane flying from Fairbanks, Alaska, to Fort Yukon, Alaska. Fort Yukon is north of the Arctic Circle and northeast of Fairbanks. Because I was the only passenger, the pilot let me sit in the copilot's seat. He gave me a chart to look at, so that I might see where we were going. After we were airborne, I became somewhat alarmed, because he seemed to be flying straight north. That would take us to where there were no settlements, instead of to Fort Yukon. Studying the chart, I noticed a statement that, in the area of this particular map, the compass pointed 33 degrees east of true north. The pilot, being well acquainted with this fact, flew the plane toward what was apparently north, but we were really going northeast. Before long we landed at Fort Yukon. It was this experience that impressed me with the similarity between the conscience and the magnetic compass. The conscience must be used wisely, following the instructions found in the chart of the Holy Scriptures.

Jesus quoted the Old Testament: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself" (R.S.V.).

What are some of the characteristics of the mature Christian? I shall list those that seem most important.

1. *The mature Christian has a conscience that is educated by the Word of God.* By itself the conscience is not reliable. It must be trained and educated. It can be likened to a magnetic compass, which, by itself, doesn't have much value.

Contrary to what many believe, the magnetic compass in most places doesn't point to the true north. Instead it points to the north magnetic pole. Where I live, the magnetic compass points only about two degrees away from true north. But there are places in the world where the magnetic compass could deceive a user badly unless he had charts that explained how to use the compass in that area. There are places in the far north of Canada where the magnetic compass is worthless. The chart says so.

If we liken the conscience to the compass, the Word of God constitutes the chart that teaches us to use the compass. Horrible crimes have been committed through the centuries by people who committed them conscientiously. Many martyrs were executed by conscientious people who thought they were obeying the Word of God but did not have properly trained consciences.

2. *The mature Christian accepts himself.* He is aware of his own strengths and weaknesses. He does not try to do things he cannot do. If someone asks me to give a talk, I will do it. But if I am asked to lead a song service or sing a solo, I will refuse. If I tried singing, the listeners would soon wish I had not made the attempt.

In her book *Our High Calling*, Ellen White counsels, "You should cultivate self-respect by living so that you will be approved by your own conscience, and before men and angels. . . . While we should not think of ourselves more highly than we ought, the Word of God does not condemn a proper self-respect. As sons and daughters of God, we should have a conscious dignity of character, in which pride and self-importance have no part."—Page 143.

3. *The mature Christian is conscious of the needs of others.* His consciousness of people's needs and his doing something about them are described in the fifty-eighth chapter of Isaiah. Concerning acceptable worship, God says, "Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover him, and not to hide yourself from your own flesh? Then shall your light break forth like the dawn, and your healing shall spring up speedily; your righteousness shall go before you, the glory of the Lord shall be your rear guard. Then you shall call, and the Lord will answer; you shall cry, and he will say, Here I am" (verses 7-9, R.S.V.).

4. *The mature Christian identifies himself with a cause greater than himself.* Many people suffer an identity crisis. Not finding meaning in life, they wonder why they are on earth. Not finding answers, they become involved in drugs, violence, and crime of all kinds. In

contrast, the mature Christian is not overly concerned about his feelings. He is not affected by petty pride or worried by insults. He is not thin-skinned. The cause to which he is devoted is more important than he is.

For a number of years I was bothered by Christ's admonition to turn the other cheek. I believed the admonition was valid, but I didn't understand how it could be followed. In my practice of psychiatry I became increasingly aware that when people harbor hostile feelings, it causes them to have ulcers, high blood pressure, depression, and other kinds of illnesses. It became apparent that holding hostilities inside is not good for people's health. But I was also aware that Christians should not go around hitting other people on the cheek when they are displeased. Finally, it dawned on me that the Christian who is mature and devoted to a great cause is not insulted by hostile acts or remarks. The cause is important, whereas his feelings are not. Rather than repressing hostility, he is concerned with the welfare of his fellow human beings and the cause to which he is devoted. To me, that's what it means to turn the other cheek.

5. *The mature Christian has a sense of humor.* He is able to laugh at himself rather than at other people. Sometimes people who are emotionally ill become exceedingly self-conscious and are especially afraid that they are being laughed at. During my first year of training in psychiatry I heard a patient say something funny. Try as I might to control myself, a slight smile crossed my face. Looking offended, the patient said, "Dr. Anderson, are you laughing at me?" I replied, "Oh, no, I'm just laughing with you." That was all right; he didn't mind that.

6. *The mature Christian is cheerful.* This does not mean that he does not have trouble at times. It does not mean that he is immune from sorrow. However, his prevailing mood is that of cheerfulness.

"If we are heaven-bound, how can we go as a band of mourners, groaning and complaining all along the way to our Father's house? Those professed Christians who are constantly complaining, and seem to think cheerfulness and happiness a sin, have not genuine religion. Those who take a mournful pleasure in all that is melancholy in the natural world, who choose to look upon dead leaves rather than to gather the beautiful living flowers, who see no beauty in grand mountain heights and in valleys clothed with living green, who close their senses to the joyful voice which speaks to them in nature, and which is sweet and musical to the listening ear—these are not in Christ. [A rather strong statement, which I would not dare make.] They are gathering to themselves gloom and darkness, when they might have brightness, even the Sun of Righteousness arising in their hearts with healing in His beams."—*The Ministry of Healing*, p. 251.

7. *The mature Christian is patient.* Impatience is a characteristic of small children. It is to be hoped that as they grow older they will learn patience. We can't always have what we want right now. In fact, we're often happier with what we receive if we have had to wait for it. The student who goes out on a date with a beautiful girl instead of studying for the next day's examination, which, without the extra study, he is sure to fail, is not applying long-term values. The mature student knows that he will enjoy the beautiful girl more if he dates her after successfully passing the examination.

8. *The mature Christian has the ability to rise to the occasion when adversity strikes.* When troubles come, the mature Christian is able to call upon internal resources, some of which he didn't know he had. A little more than 100 years ago William Booth founded the Salvation Army in England. When he learned that he would be permanently blind, he replied to his son Bramwell, "'I shall never see your face again?' . . . 'No,' said Bramwell, 'probably not in this world.' The old man's hand moved across the counterpane until it grasped his son's. 'Bramwell,' he said, 'I have done what I could for God and for the people with my eyes. Now I shall do what I can for God and for the people without my eyes.'"—H. E. Fosdick, *On Being a Real Person*, pp. 106, 107. This is rising to the occasion. This is what the mature Christian is able to do.

9. *The mature Christian does his or her best and leaves the results with God.* We are to do what lies before us today and leave the results with God, because the work belongs to Him; we are only His assistants. The mature Christian does not feel guilty because he can't accomplish everything. He doesn't feel guilty when he takes some time off for recreation or physical exercise. There are people who are so guilt-ridden that every Sabbath they have a headache. These are people who think they have to work all the time, and if they are not doing so, they feel guilty.

A patient of mine, a highly successful doctor, often became severely depressed. He never engaged in recreational activities. All he did was work and earn money. He was a wealthy man, owning most of a small city in California. By the time he sought my advice, he was middle-aged. When I tried to point out to him that he ought to do something besides work, he told me, "When I'm not working at something that will produce financial returns, I feel as guilty as though I were stealing." We will kill ourselves by trying to do everything that presents itself to us to be done. We need to do the best we can, getting a proper balance between rest and work, and leave the results in the hands of the loving and omnipotent God. We will if we are mature Christians. □



The sufferings of Christ—4

Love no language can express

“Bodily pain was only a small part of the agony of God’s dear Son. The sins of the world were upon Him, and also the sense of His Father’s wrath as He suffered the penalty of the law.”

By ELLEN G. WHITE

Christ felt much as sinners will feel when the vials of God’s wrath shall be poured out upon them. Black despair like a pall of death will gather about their guilty souls, and then they will realize to the fullest extent the sinfulness of sin. Salvation has been purchased for them by the suffering and death of the Son of God. It might be theirs if they would accept of it willingly, gladly; but none are compelled to yield obedience to the law of God. If they refuse the heavenly benefit, if they choose the pleasures and deceitfulness of sin, they can have their choice, and at the end receive their wages, which is the

wrath of God and eternal death. They will be forever separated from the presence of Jesus, whose sacrifice they had despised. They will have lost a life of happiness, and sacrificed eternal glory, for the pleasures of sin for a season.

Faith and hope trembled in the expiring agonies of Christ, because God had removed the assurance He had heretofore given His beloved Son of His approbation and acceptance. The Redeemer of the world then relied upon the evidences which had hitherto strengthened Him, that His Father accepted His labors and was pleased with His work. In His dying agony, as He yields up His precious life, He has by faith alone to trust in Him whom it has ever been His joy to obey. He is not cheered with clear, bright rays of hope on the right hand nor on the left. All is enshrouded in oppressive gloom. Amid the awful darkness which is felt even by sympathizing nature, the Redeemer drains the mysterious cup to its dregs. Denied even bright hope and confidence in the triumph which will be His in the near future, He cries with a loud voice, “Lord, into thy hands I commit my spirit.” He is acquainted with the character of His Father, His justice, His mercy, and great love. In submission He drops into the hands of His Father. Amid the convulsions of nature are heard by the amazed spectators the dying words of the Man of Calvary, “It is finished.”

Nature sympathized with the sufferings of its Author. The heaving earth, the rent rocks, and the terrific darkness, proclaimed that it was the Son of God that died. There was a mighty earthquake. The vail of the temple was rent in twain. Terror seized the executioners and spectators as they beheld the sun veiled in darkness, and felt the earth shake beneath them, and saw and heard the rending of the rocks. The mocking and jeering of the chief priests and elders was hushed as Christ commended His spirit into the hands of His Father. The astonished throng began to withdraw, and grope their way in the darkness to the city. They smote upon their breasts as they went, and in terror, speaking scarcely above a whisper, said among themselves, “It is an innocent person that has been murdered. What if, indeed, He is, as He asserted, the Son of God?”

Jesus did not yield up His life till He had accomplished the work which He came to do, and exclaimed with His departing breath, “It is finished”! Satan was then defeated. He knew that his kingdom was lost. Angels rejoiced as the words were uttered, “It is finished.” The great plan of redemption, which was dependent on the death of Christ, had thus far been carried out. And there was joy in heaven that the sons of Adam could, through a life of obedience, be finally exalted to the throne of God. Oh, what love! What amazing love! that brought the Son of God to earth to be made sin for us, that we might be reconciled to God, and elevated to a life with Him in His mansions in glory. And oh! what is man that such a price should be paid for his redemption?

When men and women can more fully comprehend the magnitude of the great sacrifice which was made by the

Majesty of Heaven in dying in man's stead, then will the plan of salvation be magnified, and reflections of Calvary will awaken sacred and living emotions in the Christian's heart. Praises to God and the Lamb will be in their hearts and upon their lips. Pride and self-worship cannot flourish in the hearts that keep fresh in memory the scenes of Calvary. This world will appear of but little value to those who appreciate the great price of man's redemption.

All the riches of the world are not of sufficient value to redeem one perishing soul. Who can measure the love Christ felt for a lost world, as He hung upon the cross, suffering for the sins of guilty men? This love was immeasurable, infinite.

Christ has shown that His love was stronger than death. Even when suffering the most fearful conflicts with the powers of darkness, His love for perishing sinners increased. He endured the hiding of His Father's countenance, until He was led to exclaim in the bitterness of His soul, "My God, my God, why hast thou forsaken me?" His arm brought salvation. The price was paid to purchase the redemption of man, when, in the last soul-struggle, the blessed words were uttered, which seemed to resound through creation, "It is finished."

Many who profess to be Christians become excited over worldly enterprises, and their interest is awakened for new and exciting amusements, while they are cold-hearted, and appear as if frozen in the cause of God. But here is a theme, poor formalist, which is of sufficient importance to excite you. Eternal interests are here involved. The scenes of Calvary call for the deepest emotions. Upon this subject you will be excusable if you manifest enthusiasm. That Christ, so excellent, so innocent, should suffer such a painful death, bearing the weight of the sins of the world, our thoughts and imaginations can never fully reach, so that we can comprehend

the length, the breadth, the height, and the depth, of such amazing love. The contemplation of the matchless love of the Saviour, should fill and absorb the mind, touch and melt the soul, refine and elevate the affections, and completely transform the whole character. The language of the apostle is, "I determined not to know anything among you, save Jesus Christ and him crucified." And we may look toward Calvary, and also exclaim, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Considering at what an immense cost our salvation has been purchased, what will be the portion of those who neglect so great salvation? What will be the punishment of those who profess to be followers of Christ, yet fail to bow in humble obedience to the claims of their Redeemer, and who do not take the cross, as humble disciples of Christ?

Mistaken view of Christ's mental agony

Some have limited views of the atonement. They think that Christ suffered only a small portion of the penalty of the law of God, and that while the wrath of God was felt by His dear Son, they suppose that He had, through all His painful sufferings, the evidence of His Father's love and acceptance, and that the portals of the tomb before Him were illuminated with bright hope. Here is a great mistake. Christ's keenest anguish was a sense of His Father's displeasure. His mental agony because of this was of such intensity that man can have but faint conception of it.

With many the history of the humiliation and sacrifice of our divine Lord does not stir the soul and affect the life any more, nor awaken deeper interest, than to read of the death of the martyrs of Jesus. Many have suffered death by slow tortures. Others have suffered death by crucifixion. In what does the death of God's dear Son differ from these? It is true He died upon the cross a most cruel death; yet others for His dear sake have suffered equally, as far as bodily torture is concerned. Why, then, was the suffering of Christ more dreadful than that of other persons who have yielded their lives for His sake? If the sufferings of Christ consisted in physical pain alone, then His death was no more painful than that of some of the martyrs.

But bodily pain was only a small part of the agony of God's dear Son. The sins of the world were upon Him, and also the sense of His Father's wrath as He suffered the penalty of the law. It was these that crushed His divine soul. It was the hiding of His Father's face, a sense that His own dear Father had forsaken Him, which brought despair. The separation that sin makes between God and man was fully realized and keenly felt by the innocent, suffering Man of Calvary. He was oppressed by the powers of darkness. He had not one ray of light to brighten the future. And He was struggling with the power of Satan, who was declaring that Christ was in his hands, and that he was superior in strength to the Son of

INSPIRED GEMS



Favorite Bible texts and Spirit of Prophecy quotations selected by local conference presidents of North America.

Kenneth J. Mittleider
Potomac Conference

- "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1).
- "Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."—*Christ's Object Lessons*, p. 69.

God, that God had disowned His Son, and that He was no longer in the favor of God any more than himself. If He was indeed still in favor with God, why need He die? God could save Him from death.

Christ yielded not in the least degree to the torturing foe, even in His bitterest anguish. Legions of evil angels were all about the Son of God, yet the holy angels were bidden not to break their ranks and engage in conflict with the taunting, reviling foe. Heavenly angels were not permitted to minister unto the anguished spirit of the Son of God. It was in this terrible hour of darkness, the face of His Father hidden, legions of evil angels enshrouding Him, the sins of the world upon Him, that the words were wrenched from His lips, "My God, my God, why hast thou forsaken me?"

We should take larger, broader, and deeper views of the life, sufferings, and death of God's dear Son. When the atonement is viewed correctly, the salvation of souls will be felt to be of infinite value. In comparison with the worth of everlasting life everything else sinks into insignificance. But how have the counsels of this loving Saviour been despised by many. The heart's devotions

have been to the world, and selfish interests have closed the door against the Son of God. Hollow hypocrisy and pride, selfishness and gain, envy, malice, and passion, have so filled the hearts of many that Christ can have no room.

He was eternally rich, yet for our sakes became poor, that we through His poverty might be made rich. He was clothed with light and glory, surrounded with hosts of heavenly angels awaiting to execute His commands. Yet He put on our nature, and came to sojourn among sinful men. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Here is love that no language can express. Our souls should be enlivened, elevated, and enraptured with the theme of the love of the Father and the Son. "And every man that hath this hope in him purifieth himself, even as he is pure." The followers of Christ should learn here to reflect back in some degree that mysterious love, preparatory to joining all the redeemed in ascribing "Blessing, and honour, and glory, and power, . . . unto him that sitteth upon the throne, and unto the Lamb for ever and ever." *Concluded*

FOR THIS GENERATION By MIRIAM WOOD

On being disliked-1

A letter I received recently from a young student has me completely puzzled, and more than completely sympathetic. I'm puzzled not because of the problem itself, but as to how I can be of help. Yet the writer needs help critically. I'm no closer to a solution than I was when I first read the letter. It occurred to me that some of this column's readers may have better insights into this than I do. So, here is the letter, in part:

"I go to a small school with only a few students. My problem is that . . . the other students just can't stand me. I play piano, guitar, recorder, and clarinet, and also I sing in church. My mother says they're jealous. But I don't know what is wrong. They call me a goody-goody because I say a blessing before I eat. I try to read my Bible every day and am a vegetarian. The others make fun of my lunches that are simple and nutritious."

The writer then goes on to discuss the conviction that perhaps she would be better off in a boarding school. She relates, however, that she does not want to enroll in the nearest one, for some of these same students will also be enrolling, and she is afraid the whole heartbreaking scenario will be repeated. On the other hand, she feels timid about going too far from home, for then she would know no one. This is a problem, because she has lost confidence in her ability to make friends.

So there it is. In trying to be helpful, one is handicapped because a letter is only one dimensional, while a living, breathing person has many facets. A letter can delineate the way a human being perceives a given situation, but it leaves many important questions unanswered. Because of this, I am hesitant about making suggestions of any kind, lest I inflict further pain; yet when one is asked

for help, he should have the courage to attempt to give it.

First of all, I wonder whether Mary (not her real name) is unconsciously taking pride in what she considers to be a higher standard of Christian living than that of her classmates. It's amazing how easy it is to feel pretty good about ourselves when we "eat right, talk right, read right, and do right." The good feeling can easily turn into a holier-than-thou attitude, and I don't know anything that turns a peer group off more quickly than that. Older people are more likely to cover their feelings with cold politeness, but not younger people. You see, one can do all the "right" things and still not be an attractive Christian. Actually, all the things Mary mentioned in the spiritual realm are very, very good, and certainly a Christian must bear fruit, or he is unworthy of his name. But all of them must be produced by Christ dwelling in the heart by the Spirit.

It's almost hackneyed to point out that during Jesus' lifetime on this earth, the Pharisees were in what we might call the good-conduct camp all the time, but their coldness and lack of love and concern for others placed

them about a million light-years away from Christ's teachings.

On the other hand, we cannot overlook the fact that some students may be very careless in their attitudes and their religious commitment, and if this is the case, Mary's careful attention to her conduct would serve as a constant condemnation. It is almost axiomatic that when we are made to feel guilty, we lash out at the instrument of our discomfort. It is not at all outside the realm of possibility that in this small school the majority of students may be going through a stage where they feel that true freedom means scorning all the spiritual values they've been taught. They may have adopted the attitudes and practices of the secular world. If this is the case, and Mary stands alone in her convictions, it is no comfort at all to point out that groups of people with compatible ideas tend to try to drive from the group anyone who is different.

We still haven't helped Mary, and it may be too late to correct the sad situation that has developed in this particular school, but perhaps we could mention some specifics that might help in the future. We'll do that in our next column.

Are Seventh-day Adventists a cult?

At a time when some theologians and journalists are identifying Adventism as a cult, the author helps us define the term and examines whether it can be applied fairly in this way.

By D. A. DELAFIELD

In the wake of the nightmarish murder and suicide of more than 900 people at Jonestown, Guyana, late in 1978, an understandable curiosity about cults and cult leaders has developed. Do the cults represent a threat to us and to our families? Enough murky evidence appears on the surface to make the cult people, generally speaking, look bizarre and odious, even violent and dangerous.

Indeed, the word *cult* as it is used today has become almost an epithet. Recently, the term has been applied by the media to such diverse groups as Jim Jones and the Peoples Temple, the South Korean evangelist Sun Myung Moon and his Unification Church, the Hare Krishnas (who claim to stem from an ancient tradition emerging in India in the sixteenth century), the Church of Scientology, and the Children of God.

One characteristic of nearly all religious cult leaders and followers is a persecution, or martyr, complex that encourages flight from government, the media, the threat of atomic war, or other matters of concern, to protective isolation in a commune.

The derivation of the word *cult* suggests “care” and “culture.” Cult comes from the verb “to cultivate.” Its broad meaning is simply “a system of religious beliefs and ritual” (*Webster’s New Collegiate Dictionary*). In this broad and original sense, any system of religious worship could properly be called a cult.

A meaning closer to the current understanding of the

word is “a religion regarded as unorthodox or spurious” (*Webster’s Third New International Dictionary*), often involving “great devotion to a person, idea, or thing: . . . such devotion regarded as a literary or intellectual fad” (*Webster’s New Collegiate Dictionary*). Such “devotion” is single-minded and obsessive and usually centers on some charismatic personality.

Christianity as a system of divine worship is attractive, reasonable, and satisfying. It is not faddish, freakish, fanatic, extreme, violent, vulgar, or sex-oriented. In the current discussion of cults that stems from the Jonestown incident, some have included Seventh-day Adventists along with the cults. However, none of the bizarre characteristics mentioned earlier appear within the Adventist framework of beliefs and practice, although, as in all denominations, some members may have a cultish mentality.

A truly Christian society is life-oriented, not death-oriented. The worldwide Adventist system of health-care centers, mission stations, church schools, and publishing houses demonstrates the concern of the church in teaching people how to be saved from sin and death and how to make this world a better place in which to live.

Another indication that Adventists do not fit into the current concept of cults is that the Bible is their textbook—not the sayings of some self-appointed messiah. “The commandments of God, and the faith of Jesus” (Rev. 14:12) represent Adventism’s basic doctrine. Christ is all and in all in the Seventh-day Adventist way of thinking.

Doctrines that are under fire

In literature dealing with comparative religions, Seventh-day Adventists sometimes are listed, along with the Mormons, Christian Scientists, and Jehovah’s Witnesses, as a cult. Such a classification is based on the writers’ interpretation of scriptural doctrines. They conclude that doctrines that Seventh-day Adventists hold uniquely or almost uniquely are incorrect. Among the doctrines under fire are the Sabbath, the sanctuary, the Spirit of Prophecy, and the state of the dead. Our health teachings are regarded by some as cultish also.

One of the reasons mentioned above for some contemporary theologians classifying Adventists as a cult is that Adventists accept the writings of Ellen G. White as inspired. In this connection we might note the vast difference between the modest position Mrs. White assumed within the Seventh-day Adventist organization and the role of cult leaders. Mrs. White declared: “No one has ever heard me claim the position of leader of the denomination. I have a work of great responsibility to do—to impart by pen and voice the instruction given me, not alone to Seventh-day Adventists, but to the world.”—*Testimonies*, vol. 8, p. 236. “From the year 1844 till the present time I have received messages from the Lord and have given them to His people. This is my work—to give to the people the light that the Lord gives me. I am commissioned to receive and communicate His

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messages. I am not to appear before the people as holding any other position than that of a messenger with a message.”—*Ibid.*, p. 237.

Ellen White’s messages were given to the church in order to lead people back to the Bible. “The *Testimonies* are not to belittle the word of God, but to exalt it and attract minds to it, that the beautiful simplicity of truth may impress all.”—*Ibid.*, vol. 5, p. 665. “When God’s Word is studied, comprehended, and obeyed, a bright light will be reflected to the world; new truths, received and acted upon, will bind us in strong bonds to Jesus. The Bible, and the Bible alone, is to be our creed, the sole bond of union; all who bow to this Holy Word will be in harmony. Our own views and ideas must not control our efforts. Man is fallible, but God’s Word is infallible. Instead of wrangling with one another, let men exalt the Lord. Let us meet all opposition as did our Master, saying, ‘It is written.’ Let us lift up the banner on which is inscribed, The Bible our rule of faith and discipline.”—*Selected Messages*, book 1, p. 416.

Because Seventh-day Adventists accept Ellen White as inspired, some people likely will give them the label of sect or cult. But we dare not abandon our convictions or beliefs in order to avoid being classified as such. Peter’s words to apostolic Christians, who were regarded as a cult by the Romans, are helpful here: “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation” (1 Peter 2:9-12).

Seventh-day Adventists are restorationists in doctrine and life style, going back to the faith of the primitive church before apostasy set in. Our church arose in the 1840’s as the “remnant” church of Bible prophecy (Rev. 12:17)—called out of the Babylon of error and confusion by “the mighty cleaver of truth.” And for what purpose? To keep God’s commandments and the faith of Jesus (chap. 14:12). Like our Lord, we are in the world, but not of it. If this evokes the cry, “Sectarian, separationist, cultist,” or whatever—so be it.

While Seventh-day Adventists are not a cult, but an orthodox, conservative, Bible-based church, some members of this church, as of all churches, may be susceptible to deception by the cults. Someone has said that “To swallow, and follow, whether old doctrine or new propaganda, is a weakness still dominating the human mind.”

In Letter 83, 1896, Ellen White wrote, “Nothing that man’s wisdom can invent will justify the violation of truth, or a disregard of the rights of humanity. Truth is

too pure to set her delicate feet off from the elevated platform of love to God and love to our fellow-man.”

Those who are not abiding in Christ and daily gaining victory over sin are the most susceptible to delusion. One careful thinker wrote, “You can change your faith without changing your gods, and vice versa.” This means simply that we may be Adventists while still worshiping self. We may leave the Adventist Church, accept cultish fantasies, and still worship the same god—the god of self. Doing so represents a change of faith but not a change of gods.

Sad as it may seem, many of those who are quick to label Adventists as a cult will themselves be the chief offenders in the last day. Bible prophecy indicates that the established religions will be part of the last-day Babylon apostasy.

It is to counteract this last great apostasy that Seventh-day Adventists have been commissioned by God to give the third angel’s message to the world, to warn all men against the worship of the beast and his image and the reception of his mark (Rev. 14:6-12). The same truths that we proclaimed at the beginning of our work are to be proclaimed today, regardless of whether this provides an excuse for some people to label us as a cult. Nothing must deter us from our world mission. And central to it all must be the supreme and wonderful embodiment of truth and salvation, Jesus Christ, first, last, and always. □

The leafless branch

By BERNICE LUNZ

Gazing at an almost-perfect crook in a leafless apple-tree branch, I thought, What a wonderful place to tie a rope with which to perform as an acrobat! I pictured myself swinging from a rope, spinning gracefully in a one-hand hold, and, with the rope around my ankle, hanging head-down with the delicious applause of spectators ringing in my ears.

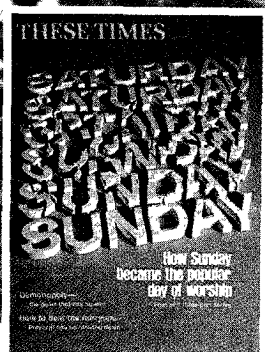
Finding an old rope in the corner of the barn, placing a rickety stepladder on top of a wobbly bench, and stretching as far as my 7-year-old body would allow, I was able to tie the rope to the dead branch.

Shouting for my sisters to come and watch “the youngest and greatest acrobat in seven counties,” I grasped the rope and kicked the ladder away. Triumphant I hung between earth and heaven. But only for a moment. With a horrifying *crack* the dead branch broke, and I felt my body bouncing helplessly off the bench onto the soft ground.

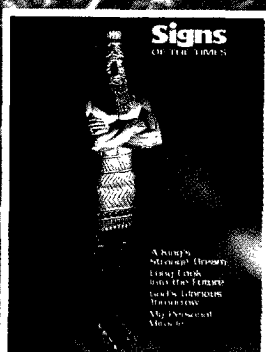
While my mother tenderly checked for broken bones, she kindly but firmly explained some facts about pride and dead branches.

How often in the Christian life we tie our hopes to spectacular “leafless branches”! Feeling that we do not need God’s help, we rely upon the music of public applause, only to find that popularity is a dead branch that breaks when we depend on it for support. When all our pride lies in a crumpled heap in the dirt, God picks us up and tenderly teaches us to rely on His love instead of on man’s approval.

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Wearing clothes of the opposite sex

Does Deuteronomy 22:5 forbid women to wear slacks?

By DON F. NEUFELD

How is Deuteronomy 22:5 to be interpreted and applied? This verse reads, "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God."

I will give first a literal translation of this verse from the Hebrew, leaving one of the Hebrew words untranslated: "Not shall be the *kelt* of a man [male, not generic man] upon a woman and a man shall not put on the garment [*šimlah*] of a woman, for everyone doing these things is an abomination to Yahweh your God."

What does *kelt* mean? What is it that is not to be found on a woman? *Kelt* occurs 285 times in the Hebrew Old Testament and only here is translated "that which pertaineth." Most often it is translated "vessel" (146 times). The next most frequent translation is "instrument" (39 times), followed by "weapon" (20 times) and "stuff" (14 times).

There is considerable difference of opinion among commentators and translators as to how *kelt* should be translated in Deuteronomy 22:5. The King James Version translates it broadly, "that which pertaineth." This would seem to include almost anything commonly worn by a male—armor, jewelry, clothes. Smith and Good-

speed translate the first part of the verse as follows: "'A woman must never wear any article belonging to a man.'" *The New American Bible* translation is similar: "'A woman shall not wear an article proper to a man.'" Then there are translations that restrict the meaning to clothing, such as the one found in the *Good News Bible*. It reads, "'Women are not to wear men's clothing.'"

On the other end is Adam Clarke, who is certain that it cannot mean a simple change in dress, whereby the men might pass for women, and vice versa. He thinks that it is very probable that armor is intended. I prefer to translate *kelt* broadly as including any article normally worn exclusively by a man.

The second part of the verse is more precise—a man is not to put on a woman's garment. The phrase "put on" is the translation of the Hebrew *labash*, a common word meaning to put on clothes. "Garment" is the translation of the Hebrew *šimlah*, a general word for clothing. It is variously translated "apparel," "clothes," "garment," "raiment," and even "cloth." It is used for the clothes of both men and women. But in this verse *šimlah* is qualified so as to refer to a woman's clothes or garment.

No parameters of degree of dissimilarity

It may be helpful at this point to notice not only what the text says but what it does not say; or, in other words, what it forbids and what it does not forbid. It forbids wearing clothing and, in the one case, other articles of the opposite sex; that is, clothes or articles designed for or belonging to the opposite sex. The law sets no parameters on the degree in which the clothes of men and women should be dissimilar. In some countries they are quite dissimilar; in other countries, less so. For example, the text does not say that if one sex wears a wraparound garment, the other sex cannot wear a wraparound. Putting that into today's language, a woman does not have to refrain from wearing a blouse that buttons down the front just because a man wears a shirt buttoned down the front. Or, a man does not have to stop wearing a nightshirt because a woman wears a nightgown. We might notice also that items such as raincoats and overcoats often are similar.

There are varying degrees of similarity between the clothes of men and women, and, as we have said, the text does not set limits as to how similar they may be or the boundaries as to how dissimilar they must be. All it seems to forbid is one sex wearing items directly designed and manufactured for, or belonging to, the opposite sex.

Another question that needs to be raised is this: Does the ancient prohibition still have validity today?

Let us take note of the context of the passage. The prohibition of verse 5 is one in a series of civil laws and ordinances Moses enjoined the Israelites to observe. As a body of laws these ancient statutes no longer have validity. Their validity ceased when Israel lost its self-government. However, the coming to an end of this body of laws does not mean that people are at liberty to break

Author's note

In my file containing questions from readers to be answered in the Bible Questions Answered column has been a question I have been putting off for some time. The question has to do with the interpretation of Deuteronomy 22:5. In the meantime, the same question has come from other readers. Deciding to attempt an answer, I soon found that the column's length was not nearly enough space to deal adequately with the question; hence the present article form. However, it should be remembered that I am speaking from the posture of one who is answering a legitimately submitted Bible question, not of one carrying a special burden in the area of this question. My purpose is simply to give certain linguistic and other data that will help readers to come to their own conclusions. It is important that people searching for the meaning of a Bible passage base their conclusions on what the text actually says, not on a mere supposition of what it says. They should take note also of what the text does not say.

every precept in the code. For example, one of the ancient laws enjoined, "Thou shalt not curse the deaf, nor put a stumblingblock before the blind" (Lev. 19:14). Simply because Israel's ancient civil code is no longer binding, a person cannot argue that he is now free to curse the deaf or to put something in the path of a blind man over which he will stumble.

But other laws he may safely ignore; for example, the following: "When thou buildest a new house, then thou shalt make a battlement for thy roof" (Deut. 22:8). Today no one would argue that he has been divinely commanded to put railings around the roof of a new house he is building. In ancient times when roofs were flat and people lived on them it was a good idea to put up a railing to prevent people from falling off. Another law says, "Thou shalt not wear a garment of divers sorts, as of woollen and linen together" (verse 11). Does this mean we sin whenever we wear polyester and wool, or cotton and wool, garments, or clothes of any other combination of materials? Hardly.

Some binding, some not

How does one decide as to which laws to keep and which laws he may safely ignore? To be consistent, we should not apply any of these ancient civil laws directly to ourselves today. If we do, we are sure to be met with this challenge: Why, if you believe you should keep the one, do you not keep also the others? It is better to hold that as a body of law the ancient code has passed away. But some of the statutes, because they are based on eternal moral principles, and are expressed universally, cannot be ignored even today. In other statutes where a moral principle is involved, the specific application may be different today.

Then there are statutes, especially prohibitions, that seem to be aimed at preventing the faith of the Israelites from being corrupted. These laws have been termed anti-Canaanite legislation. For example, "Thou shalt not see the kid in his mother's milk" (chap. 14:21) seems to be such a law. Apparently a ritual involving such a practice was performed by the heathen. At least we do not know of a scientific reason for prohibiting such a combination, and so no one except a Jew pays any attention to the ancient law.

The Seventh-day Adventist Bible Commentary suggests that Deuteronomy 22:5 probably belongs in the anti-Canaanite-legislation category. It says, "This probably refers to the heathen custom—quite common in some lands today—of a simulated change of sex for immoral purposes."

Summing up, then, it is an oversimplification to say that the moral law alone is binding today and that the law of Moses is no longer binding. As a civil and religious code, the law of Moses has lost its validity, but many of the commands, such as the one forbidding the cursing of the deaf and the putting of stumblingblocks before the blind, we cannot ignore.

But what about Deuteronomy 22:5? To which cate-

gory does this command relating to wearing the clothes of the opposite sex belong? Can we ignore it as we do the command to put a railing around our roofs when we build a house? Or is it like the law forbidding the cursing of the deaf, still fully valid today? Or is a moral principle involved that has an application today either like or different from the original application? Or is simply an ancient heathen custom involved, so that no present-day application needs to be found?

For Seventh-day Adventists the question as to whether Deuteronomy 22:5 contains principles that have an application in the Christian era is answered in the affirmative by Ellen White. The Scripture index to the writings of Ellen White gives the following entries after the text: *Selected Messages*, book 2, page 477, and *Testimonies*, volume 1, pages 421, 457-460. Although the text is quoted or alluded to only these few times in Ellen White's published writings, they are sufficient to establish the fact that certain principles in the text cannot be ignored. After quoting the text, Ellen White makes the comment, "There is an increasing tendency to have women in their dress and appearance as near like the other sex as possible, and to fashion their dress very much like that of men, but God pronounces it abomination."—*Testimonies*, vol. 1, p. 421.

The various references cited above appear in the context of dress reform. We do not have the space here to go into detail on this background. Those interested may write the Ellen G. White Estate for a pamphlet entitled "Seventh-day Adventists and the Reform Dress." One or two statements, however, throw light on how she applied the principle contained in the text to situations existing in her day.

Imitation deplored

For example, she describes a certain style of dress whose wearing she rules out on the basis of the instructions given in Deuteronomy 22:5: "There is still another style of dress which is adopted by a class of so-called dress reformers. They imitate the opposite sex as nearly as possible. They wear the cap, pants, vest, coat, and boots, the last of which is the most sensible part of the costume. Those who adopt and advocate this style of dress carry the so-called dress reform to very objectionable lengths. Confusion will be the result. Some who adopt this costume may be correct in their general views upon the health question, but they would be instrumental in accomplishing vastly more good if they did not carry the matter of dress to such extremes. In this style of dress God's order has been reversed and His special directions disregarded."—*Ibid.*, p. 459. Ellen White then quotes Deuteronomy 22:5.

Did Ellen White, then, completely rule out pants for women? No, because she also counseled: "There is but one woman in a thousand who clothes her limbs as she should. Whatever may be the length of the dress, their limbs should be clothed as thoroughly as are the men's. This may be done by wearing lined pants, gathered into a

band and fastened about the ankle, or made full and tapering at the bottom; and these should come down long enough to meet the shoe. The limbs and ankles thus clothed are protected against a current of air.'—*Ibid.*, p. 461.

Of course, this counsel, too, must be understood in the context of nineteenth-century dress styles. But one might inquire, What about the health principle set forth? Is this still valid? Should the limbs still be protected? Can this be accomplished adequately by skirts and sheer nylon hose?

Courage to be right

Along with such specific suggestions, Ellen White also laid down general principles: "Christians should not take pains to make themselves a gazingstock by dressing differently from the world. But if, when following out their convictions of duty in respect to dressing modestly and healthfully, they find themselves out of fashion, they should not change their dress in order to be like the world; but they should manifest a noble independence and moral courage to be right, if all the world differ from them. If the world would introduce a modest, convenient, and healthful mode of dress, which is in accordance with the Bible, it will not change our relation to God or to the world to adopt such a style of dress. Christians should follow Christ and make their dress conform to God's word. They should shun extremes. They should humbly pursue a straightforward course, irrespective of applause or of censure, and should cling to the right because of its own merits.'"—*Ibid.*, pp. 458, 459.

How, then, shall women decide as to what dress styles are appropriate for them—styles that are in harmony with God's Word and with the instruction of Ellen White? They should become thoroughly familiar with what these sources say. So far as Deuteronomy 22:5 is concerned, I have tried to analyze this passage so as to bring out what the Hebrew of this passage is saying. I have also noted what it does not say. The same analysis should be made of what Ellen White says. Then before God a person must make his decision as to what he believes God wishes him or her to wear. There is safe guidance in this procedure if the person is willing to follow the principle set forth in the following statement: "Those who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course to pursue."—*The Desire of Ages*, p. 668.

It is understandable that when this procedure is followed, not all will come up with the same answers. There will be differences of opinion. Paul acknowledged that differences will exist between members of the church in certain matters (see Romans 14). He counseled those with one opinion and practice not to despise those with another opinion and practice, and vice versa (verse 3). He wanted every one to be "fully persuaded in his own mind" (verse 5). He gave credit to proponents of each side for doing what they believed God's will to be (verses

7, 8). He also warned that no Christian should put a stumbling block in the way of his fellow church member (verses 15-23).

Let us apply Paul's counsel to certain specific situations today. A woman who conscientiously believes that to protect her legs she should wear pants, as Ellen White suggests, should be respected for her convictions. It would be assumed that on the basis of Deuteronomy 22:5 she would not purchase pants in a men's clothing store, for a woman is not to wear a man's items. But, as we have pointed out, the text says nothing about men's and women's clothing being vastly dissimilar. Therefore, she would wear pants designed and made for women. Ellen White says also, "For the *same dress* [to be] worn by both sexes would cause confusion and great increase of crime."—*Testimonies*, vol. 1, p. 460. (Italics supplied.)

Another woman reading Deuteronomy 22:5 might decide that to avoid any possible infringement of the ancient command she will not under any circumstances, wear even slacks designed for women. Even though Ellen White recommended a certain style of pants to protect a woman's limbs, she decides to take no chances and wears only skirts. Her convictions ought to be respected.

Still other women decide that pants are the only modest form of clothing for certain types of work and activities. Their convictions, too, should be respected.

Then there is the wider consideration of a person modifying his conduct so as to bring no offense to anyone. The lines are often hard to draw.

Let me emphasize again that each one must be persuaded in his own mind. But such a persuasion must come from a personal, thorough, and correct study of all the data involved plus an overmastering desire to do the will of God, whatever that will may be. Such a course assures safe guidance. □

Spring Song

By ELEANOR C. WOOD

*If the desolate winter boughs,
Hearing His word, can bloom again;
If the broken earth that lies
Defeated by assaulting rain
Can ripen seed; if shattered hopes
Can shed the hurt and dream once more;
If the faith that faltered finds
The love that shaped it, at its core;
So may His beloved see
The miracle that will restore
Life to the stricken, in the name
Of Christ, the mighty Conqueror.*

“If time would only turn back”

By A. D. CHILSON

A faint, gasping cry came from the bed where my mother was resting. I saw my father rush to her side. When he lifted her, Mother lay limp in his arms. Shouting for my older brother to hurry to a neighbor's phone and call a doctor, he began artificial respiration. The doctor arrived, listened for her heartbeat with his stethoscope, then gravely remarked, “I'm afraid she's gone.” The 50 years that have elapsed since have not erased the scenes and sounds of that night from my memory.

Recently I came across some loose diary leaves that Father, who died some years ago, had tucked away in an envelope. On them he had written of his feelings at the time of Mother's death. On the Thursday night before she died he had argued with her bitterly. Their argument led to not speaking to each other.

On Sabbath morning he had left to spend the day at the

library and the museum. Late that evening he had returned home. After handing me a small sack of pears, Mother's favorite fruit, to give to her, he had sat down at his study table without another word. A half hour later he had heard her gasping cry.

After the doctor left, there had been nothing the family could do but try to sleep. Father recorded in his diary: “I kept my arm around her nearly all night. I began to think of the pears I had bought especially for her. I could not rest till I had gone to see if she had been able to enjoy them. I lay awake all night thinking.

“Sun. 16—I questioned the boys about what Mamma did yesterday while I was away. Asking what music she played, I found it to be ‘A Present Help’ and ‘Fairest Lord Jesus.’ I asked what she read for evening worship. It was Psalm 34. She also had morning worship and seemed to be cheerful and happy all day.

“Sab. 22—Just a week ago at this time I left the National Museum. Oh! I would give anything I possess if my darling were back here again as on that day! If time would only turn back one week I would live it differently, show my love so clearly that she would not doubt me. It nearly breaks my heart to think I did not take time to love, talk, and plan to make life happier for her. When I think of what she had to bear daily, so few pleasures and comforts, hard and thoughtless backtalk, of the duties she had to attend to, and no conveniences, I don't understand how she loved me so.” □

ESPECIALLY FOR WOMEN By BETTY HOLBROOK

Cruel kindness

“Why do you bring your daughter new clothes each time you come to visit?” Eunice asked kindly. “She has so many now.”

“I just can't resist.” Marty's mother spoke softly, but her eyes brightened when she added, “She's so pretty!”

Eunice had taken Marty into her home out of compassion. She had a spare bedroom and knew that Marty needed to go to a Christian school. She was also sure that the family was poor. Marty's mother always seemed to wear the same outfit whether shopping, visiting, or attending church.

What Eunice didn't know was that Marty had a closetful of clothes, and each time her mother came to visit she would add to the

already bulging wardrobe. Eunice almost felt betrayed. What was she doing sheltering and feeding a spoiled, selfish girl when there were so many other people who needed her help? Then it dawned. Maybe Marty needed her help more than anyone, but in a different way.

Lecturing was out. She would have to try a positive approach and let the lessons seep in slowly and gently.

“Marty, would you like to go with me to Widow Mack's home today? She's sick, you know, and needs some strong hands. I'll pack a picnic lunch for the three of us.”

Marty was willing, even eager. They scrubbed, patched, painted, and cleaned all day, stopping just long enough to eat

lunch. It was a starter for Marty. She loved it.

Some time later Eunice made another try.

“Marty, would you set the table for company, please?”

With great care Marty set the table, only to discover that the “company” were two unkempt, slightly soiled children. At first Marty was more than a little disappointed and bewildered, but then she thoroughly enjoyed watching the two fatherless little ones eat as if they were starved. As they ate, though, they carefully put aside a little of their food in a napkin.

“What are you going to do with that?” Marty finally asked.

“We're taking it home to our mother. She's sick, and it's her birthday.”

Marty was overwhelmed. She would have to do something for that mother. Hurrying to her closet, she began going through her clothes. Each time she took something out, she would look at it lovingly, then put

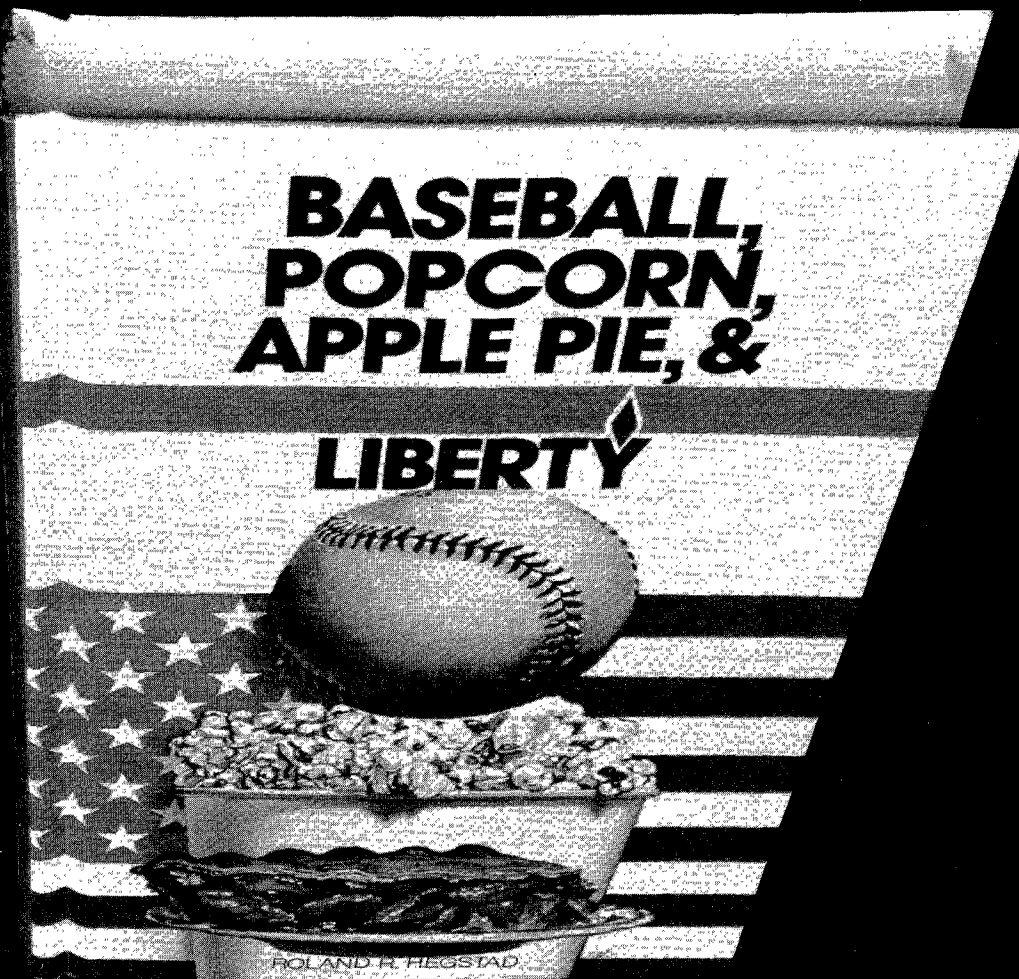
it back, saying, “I can't give that, because it goes with something. I just can't part with anything.”

Eunice quietly went to her own closet, took something out, wrapped it, and tucked it under the oldest boy's arm to take to his mother.

It took a long time for Marty to begin sharing, to begin thinking of someone other than herself. “More than a year,” Eunice told me. “I almost gave up many times, but then I would get a glimpse of a more beautiful Marty trying to break through.”

Marty. Selfish, self-centered Marty. Made that way by parents who were unwittingly practicing what another author, an inspired one, called “cruel kindness.” And how many of us have been guilty of the same. We see only the short-range goal of making our children happy, forgetting that in the process we are making it practically impossible for them to find future happiness.

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review publications

Thoughts on COCU-2

At the plenary session of the Consultation on Church Union (COCU) at Cincinnati I found it difficult to reconcile the cigarettes, pipes, earrings, bracelets, and necklaces with the religion of Jesus as set forth in the Bible. I asked myself repeatedly, "In what ways do professed Christians in 1979 differ from the 'world'? Is the difference merely in verbal acceptance of Jesus' atonement? Has the church become so much like the world that the followers of Christ adorn themselves as do worldlings, attend the same places of entertainment and amusement, and follow the same dietary practices?" The questions seemed to press in on me with particular force as I listened to the words of a liturgy for morning prayer: "Help us to remember—to see that we live between You and the world. We are part of neither and belong to both. Forgive us, guide us, direct our lives in Your vision and support us with Your grace."

I thought further about the questions as I listened to some of the music used during the meetings. I have no negative feelings about musical accompaniments produced on a guitar, but I feel a sense of outrage when the accompaniment becomes so "jazzy" that the "performers" tap their feet and writhe, and the audience claps in rhythm with the beat. Thus, I considered some musical presentations at the COCU meeting sacrilegious.

The fact that several of the women seminarians who participated in the meeting wore blue jeans on the platform contributed further to my uneasy feelings. Respect for the great God of the universe, before whom angels veil their faces, seemed entirely lacking.

A puppet named "Rocky"

My discomfort increased on the final morning during the worship service. After the opening exercises, including the reading of two passages of Scripture, a steward arose to present the meditation. The steward (a young woman) climbed up onto the speakers' table and sat on the edge facing the audience. Then, without comment, she crossed her legs and slowly untied one shoe. After removing it, she pulled her pant leg up to her knee, exposing a red-and-black-striped sock. Slowly she took off the sock, leaving her foot bare. Then she put the sock on her right hand, and pulled it all the way up to her elbow. The audience watched, fascinated. Few, if any, of the people had any idea of what to expect.

Next the steward held up her sock-covered hand and began to address it as "Rocky," a puppet. (Apparently

the name "Rocky" was selected as a contemporary nickname for the apostle Peter.) Talking with "Rocky" as if she were Jesus, the steward related several Bible stories and incidents involving Peter. Unfortunately, the words put into "Rocky's" mouth trivialized the solemn events she dealt with. (For example, in talking about the ordinance of foot washing and the Lord's Supper, "Rocky" asked whether there was bubble bath in the water; whether Handiwipes would be used; whether Jesus was going to shampoo his head; and whether they were going to eat pizza with the wine.) I felt sure that some of the delegates considered this experience offensive and sacrilegious, and I could not help feeling that the Commission on Worship and the Commission on Interim Eucharistic Fellowship will have difficulty producing forms of rites that will be acceptable to all. These and other commissions are endeavoring to retain the features that are important to the various traditions, but inevitably there must be compromises.

Dr. Rachel Henderlite, president of COCU since 1976, was reelected to that post. She is the first woman president in the 17-year history of COCU. Dr. Henderlite, who holds a Ph.D. degree from Yale Divinity School, is a Presbyterian and professor of Christian education *emerita* at Austin (Texas) Theological Seminary.

A critique "from the outside"

With admirable openness, COCU had invited Dr. Krister Stendahl, dean of Harvard Divinity School, to offer a view of the document on ministry "from the outside." (Dr. Stendahl is a Lutheran, and no Lutheran Church is among the ten participating in the Consultation.) With good humor Dr. Stendahl criticized the document for overworking the term "ministry" and making it broader than does the New Testament. "Something goes wrong," he said, "when everything we do is lifted up to the consciousness of ministry." He said the document apparently managed to accommodate the "peculiar customs" of the ten COCU churches in regard to practices of ministry and ordination, but he questioned whether the wording will work "among the common folks" of the churches, stating that it likely will be viewed as a "language game."

Dr. Stendahl also criticized the document for its lack of Old Testament teachings—Creation, prophets, wisdom—and the absence of any reference to God.

Perhaps the most surprising part of the Harvard dean's speech was its challenge to the basic goal of COCU—to unite the churches into one organization. "When COCU began, the 'melting pot' theory of solving problems had not been challenged," said Dr. Stendahl. "Now we are wondering if the structure of the future is not one of a community of communities rather than one large community. . . . One of the drastic changes in our time is second thoughts about the 'melting pot' theory."

As I observed the earnest delegates, representing a good mix of races, ages, sexes, ecclesiastical authority,

and disabilities, my mind turned toward Revelation 13 and the prophetic outline of events involving the beast and his image: I thought of various comments on the future, set forth by Ellen G. White in her books. Later, upon returning to my office, I examined carefully many of the references listed in the *Index* to her writings. I was surprised to find more than three pages of references under the heading "Church(s), popular (nominal)." Most of the references were familiar, but they took on new meaning and force as a result of the COCU meeting. Among the more significant passages were the following:

"The line of distinction between professed Christians and the ungodly is now hardly distinguishable. Church members love what the world loves and are ready to join with them, and Satan determines to unite them in one body and thus strengthen his cause by sweeping all into the ranks of spiritualism."—*The Great Controversy*, p. 588.

"Notwithstanding the spiritual darkness and alienation from God that exist in the churches which constitute Babylon, the great body of Christ's true followers are still to be found in their communion. There are many of these who have never seen the special truths for this time. Not a few are dissatisfied with their present condition and are longing for clearer light. . . . The time will come when those who love God supremely can no longer remain in connection with such as are 'lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.'"—*Ibid.*, p. 390. (See also *Early Writings*, pp. 261, 279.)

A time of great challenge

We look upon the present time and situation as a great challenge to Seventh-day Adventists. The world can hardly get much more wicked. Babylon can hardly fall much lower. But the remnant church has not yet identified fully with God's purposes. Speaking of our day, Ellen White has written: "Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time to prepare a people for the Lord's second coming."—*Ibid.*, p. 464.

Apparently when we who profess to await eagerly the coming of Jesus cooperate fully with our Lord, the power of the Spirit will be poured out, and multitudes will unite with the remnant church.

I left the COCU meeting asking myself, How much longer will sincere people in the various church bodies have to wait before they see the kind of difference in the lives of Adventists that will lead them to accept "the truth as it is in Jesus"?

K. H. W.

FOR THE YOUNGER SET

The way of escape

By AUDREY LOGAN

This is a most unusual story, but it is true. It happened in England, where it attracted so much attention that a television program was made about it. The story is about an army of toads!

Now, I don't suppose that you think these croaky creatures are very attractive, but you will find that they can be quite fascinating.

I learned about this army while traveling in a bus. Suddenly, the driver, Mr. Thomas, stopped and pointed to a passage under the road. "That's the Toads' Tunnel," he said.

The other passengers and I looked puzzled. Mr. Thomas smiled. "It's like this," he explained. "Every year at a certain time hundreds of toads travel from one part of the countryside to the other. No one knows why they do it. In years past they would begin to cross the road at a certain point, and many would be killed by passing cars. Concerned about these little creatures, the people living in the district decided to do something about it."

We all smiled, wondering what was coming next.

"So do you know what they did?" asked our driver.

"Go on, tell us," we coaxed.

"Well, when the toads began their march, some of the villagers would stop the

cars and let the toads cross for a few minutes. Then they would try to shoo the toads back to allow the cars to pass for a few minutes."

The coach passengers chuckled. "Weren't the motorists annoyed at being delayed?" someone asked.

"Usually they were so fascinated by the funny creatures that they quite enjoyed the scene," replied Mr. Thomas. "However," he continued, "because this wasn't very satisfactory, the people came up with a better idea. Starting a fund, they collected a large amount of money. Then they received permission from the local council to have a small tunnel dug beneath the road. The next time the toads came on their journey, the villagers shooed them down into and through the tunnel. There they were safe from the traffic. It didn't seem to take these wise creatures long to learn the highway (or should it be 'low-way'?) code. Now every year they pass from one side of the road to the other safely."

We all thought it was a charming story, and it made me think that perhaps Christians can learn something from these toads. Jesus has given us a way of escape from the dangers of sin. If we join Jesus' "army," we shall arrive safely on the other side—our heavenly home.



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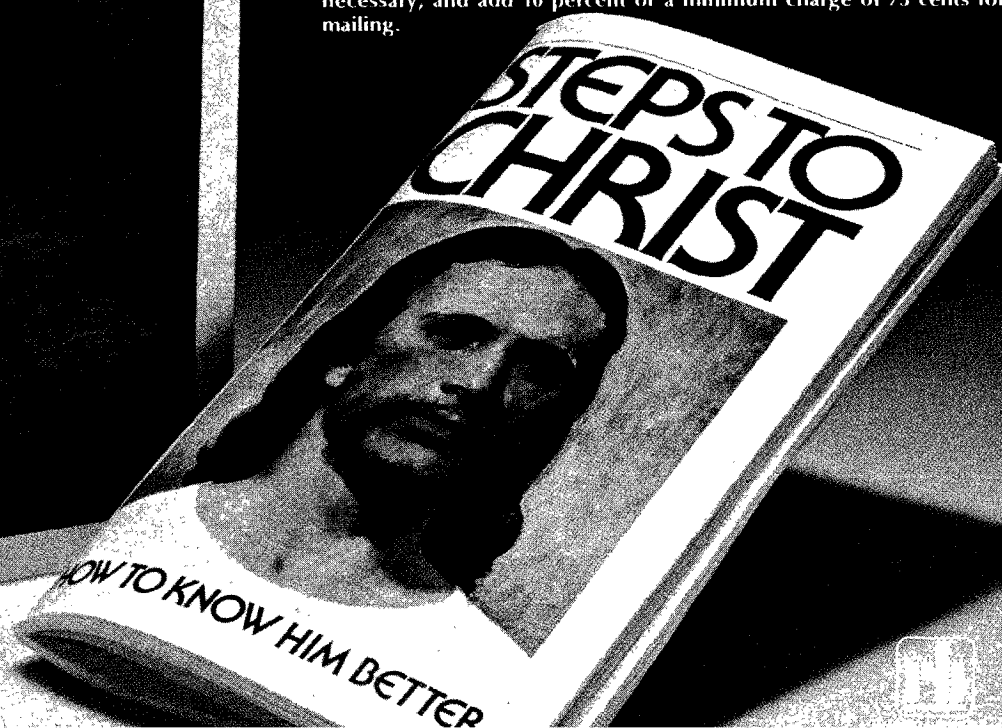
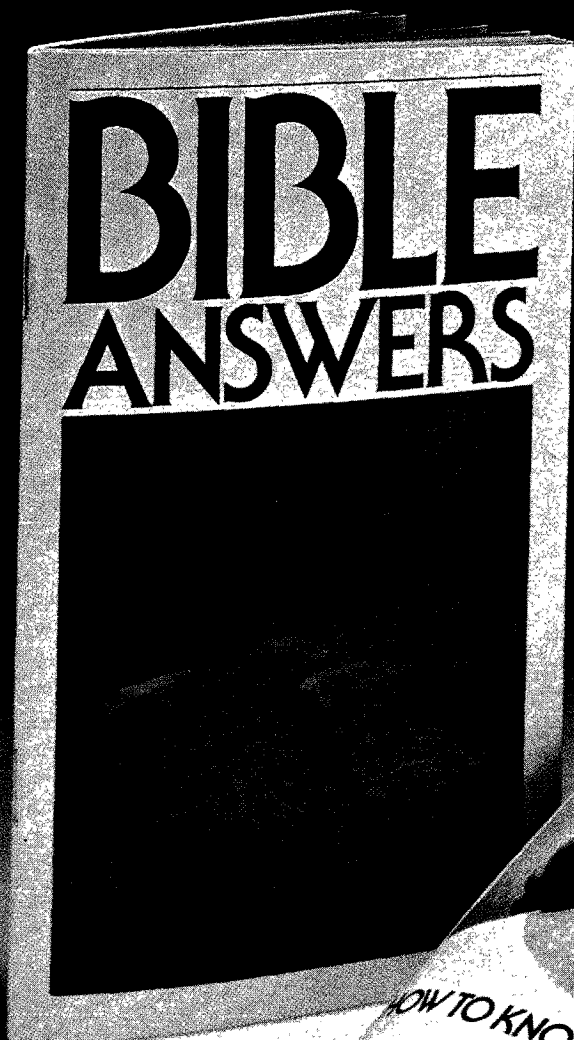
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Spiritual seeds sprout in South India Union

By DOROTHY M. WATTS

Just as in the natural world some seeds take weeks to grow while others sprout in a few hours, so in the spiritual realm. For some the germination of the seeds of truth is immediate, but for others—like the villagers of Aladipatti, a young Hindu girl, Jeganathan, S. Mohan Raj, Veena, and Dr. Mohan—it takes a long while.

“You should go and preach in Aladipatti,” someone told Manuel Sundaram, lay-activities director of the North Tamil Section. “There is a group of people there called Saturday Nadars. They will not do any work on Saturday.”

Dorothy M. Watts is director of Home and Family Services in the South India Union.

Pastor Sundaram visited the village and found that after sunset on Friday night, the Saturday Nadars would not even wash their buffaloes.

Upon inquiring he learned that nearly 40 years ago two boys from this village had attended the Seventh-day Adventist School in Prakasapuram, South India. Because of sickness they left the school and returned to their village. When they grew up, one became a farmer and the other a teacher. However, they did not forget the truths they had learned at Prakasapuram. Even though they and their families were members of the local Christian congregation, they endeavored to keep the Sabbath holy according to the commandment.

After Pastor Sundaram's

visit William George and Layman Barnabas were sent to conduct meetings in Aladipatti. As a result, a group of approximately 30 people meets each Sabbath. Members of four families related to those two boys were baptized.

* * *

Many years ago a young Hindu girl enrolled in Voice of Prophecy lessons. She kept all of her returned lessons so that she might review from time to time what she had learned. When she married a policeman, she took the lessons with her to her new home. There too she would occasionally review them.

In October, 1978, M. A. James held meetings in Vakkad, Kerala, where the couple lived. Although the husband was uninterested in the meetings, he attended to please his wife. As she heard the messages, she was thrilled to discover that they were the same Bible truths she had learned from the correspondence lessons so many years before. Her husband too became interested; they were among the 42 baptized at the close of the meetings.

* * *

In 1970, Mrs. Baskara Rao, a Hindu, attended meetings in Bangalore, where she gave her heart and life to the Lord Jesus Christ. Immediately she began to pray for some way to tell the message of Christ's love to her relatives.

One day when she and her sister-in-law, Veena, were alone in the house she was able to share something of the joy that had come into her life since she had made Jesus her friend and companion. When Veena wanted to know more, Mrs. Baskara Rao gave her a Bible and encouraged her to read it.

Before long, Veena's husband, Mohan, a veterinary surgeon, noticed that there was something different about his wife. She no longer did her regular *poojas* (idol worship). She was reluctant to take part in the usual festivals. When he scolded her, she reluctantly went through

the motions, wondering how she could share her newfound faith in Jesus Christ with her husband.

When Mohan went to work at the veterinary college in Madras, Veena sought refuge in prayer and Bible study. Earnestly she pleaded with God to convert her husband and make it possible for them to worship Christ openly.

During this time Mrs. Baskara Rao's son and daughter were converted. Mohan was unhappy that his relatives were becoming Christians. Although his sister gave him books and magazines to read, he was not interested.

But as time went by, he began to notice that a change had come over his sister's family since they had become Christians. He decided that maybe there was some power in Christianity after all, and began reading the Bible, *Steps to Christ*, and other Christian books.

After Bible studies with Arthur Immanuel, Mohan and Veena were baptized. Dr. Mohan is now working on a sheep farm in Ooty, Tamil Nadu, and witnessing to the beauty of the Christian life. Each Sabbath he brings eight or ten of his co-workers to Sabbath school.

* * *

When Jeganathan was a small boy in Trichy, he met an Adventist worker who suggested he attend the mission school in Nazareth. After studying there for several years, he encountered financial difficulties, left school, and began work as an apprentice in the railway workshop in Trichy.

In his spare time he played soccer, and was eventually chosen to play on the India team that traveled to Indochina, France, and elsewhere. He then joined the armed forces and traveled to Central and South America, as well as to the Pacific Islands. While in Fiji he met Seventh-day Adventists who reminded him of the things he had learned at the Nazareth school.

After traveling around the world for 28 years, and observing the practice of many



The workers in the Vakkad campaign pose in front of the pandal where the meetings were held. As a result, 42 persons have been baptized.

different religions, he became convinced that what he had been taught at the Seventh-day Adventist school was correct. Upon returning to Trichy he attended church and requested baptism. He is now an active member of the church there.

* * *

"I am going to resign my job to keep the Sabbath holy," announced S. Mohan Raj to his wife one day.

"You can't do that," protested his friends. "How will you support your family?"

"You should wait until you retire in three more years," said others.

"Why have you come to such a decision?" many wanted to know.

"Because I know that this is the truth," answered Mohan Raj. "I have known it for many years, but I have not followed it. Now my conscience will not allow me to

continue this way any longer. I must make everything right between myself and the Lord."

Mohan Raj had been a student at Spicer Memorial College for three years, later joining the Indian Army and the Railway Service. For 33 years the seeds of truth planted at Spicer had lain buried, finally to germinate and bear the fruit of obedience. Today he is an active member in the Pondicherry church.

* * *

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good" (Eccl. 11:6).

"And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).

SAWS gives helping hand to victims of disaster

By R. W. O'FFILL

Disasters struck with such fury and frequency last year that one day's headline became the next day's three-inch news item. Some of the headlines were: "Fifty Locust Swarms Ravage 1,000 Square Miles of Ethiopia." "Fifteen Thousand Killed in Iran Earthquake." "Worst Floods of Century Displace 32 Million Persons in India." "Thousands Die in Nicaraguan Civil War." "Hurricane Greta Strikes Honduras."

Other ongoing disasters do not even make news, although their magnitude and long-range consequences exceed many reported disasters. For instance, studies show that nearly one billion of the 4 billion persons inhabiting the earth subsist on an average income of \$75 per year. At least 500 million of this number are starving. They probably will not lie down and die today or tomorrow, but their intake of protein and calories is less than the minimum daily requirement. When this happens, the victim becomes listless, his body begins to burn up its own fat, muscle, and protein for energy. This process lowers resistance to disease, which means that simple illnesses can develop fatal complications.

Famine in our time is different from famine in ages past. When the great famine struck Egypt in the days of Joseph, rich and poor were alike affected. Jacob, wealthy in his own right, would have perished with his family had God not made provision for their survival in Egypt.

It might be said that today's famines are respecters of persons. Five hundred million people suffer acute malnutrition today, not because there is no food, but

because they do not have the money to buy it. Miserable slums lie in the shadow of luxurious residences and spacious apartment buildings in many parts of Latin America, Asia, and Africa. The affluent enjoy adequate nutrition while their neighbors go without.

The percentage of disposable income spent on food in different countries provides us with an insight into the



A recuperation center in Chile is caring for this malnourished baby.

dimensions of world hunger. In the United States a mere 17 percent of a family's income is spent on food. In India, 67 percent goes toward food. If a family spends only 17 percent of its disposable income on food, a 50 percent increase in the food cost is a minor irritation. But to the family already spending 67 percent of its income on food, a 50 percent increase means starvation!

Seventh-day Adventist World Service (SAWS) works with the poorest of the poor in developing countries, teaching trades, farming techniques, and principles of good nutrition, trying to help alleviate fearful results of extreme poverty.

In Chad, 300 families have



Adventist acts as Congress chaplain

On a recent trip to Washington, D.C., John V. Stevens, Sr. (left), director of the Pacific Union Conference department of public affairs and religious liberty, made visits with newly elected Congressmen and served as guest chaplain for the United States House of Representatives.

The Speaker of the House, Congressman Thomas P. (Tip) O'Neill, Jr., gave Elder Stevens a document certifying Elder Stevens' chaplaincy service to the Congress. On occasion a guest chaplain is invited to offer the prayer that opens the daily session.



The value of the SAWS-supported center in Chile is seen in the case of this recuperated child. SAWS helps educate mothers in child care.

been given little plots of land and are being taught how to grow wholesome vegetables for their own use and for marketing. Men and women who had seen their children wasting with malnutrition are now self-sufficient.

In Haiti, where a severe famine cost the lives of many, SAWS is providing food and nutrition education to children through a school lunch program provided with resources from USAID's Food for Peace Program.

During 1979, SAWS will attempt to provide supplemental food to nearly 350,000 people daily in Chile, Haiti, Rwanda, and Peru.

In addition to food, SAWS obtains donations of medi-

cines. During 1978 more than \$1 million worth of medicines and medical supplies were shipped to Adventist hospitals and clinics in 28 countries, to be used in treatment of the underprivileged. More than \$2 million worth of clothing prepared by Community Services centers all over North America has been shipped to 28 countries.

On May 12, the Disaster and Famine Relief Offering is to be received in Seventh-day Adventist churches around the world. Without this offering the ministry of SAWS is not possible. Because international organizations are willing to match and multiply SAWS dollars, SAWS was able last year to multiply its dollars eight times.

WISCONSIN

Spanish church is organized

On January 27 the first Spanish Seventh-day Adventist church to be organized in the Wisconsin Conference held its first service in a newly acquired church building. The purchase was but another in the long series of miracles God has performed for the church in Milwaukee. Organized on December 17, 1977, with 58 members, the congregation has grown to 100 baptized members, with 39 baptized in 1978.

One woman, well known in the Spanish community in Milwaukee, was recently baptized. She had been a faithful member of another church who, during the past 15 years, had sung every Sunday and helped with the services. After she had accepted Adventism, she became concerned that her former pastor and the other members in her former church did not know of the blessings God had in store for those who study the Bible and keep the Sabbath holy.

One day she telephoned to inform me that she had decided to visit her former pastor. After a long conversation in his office, he finally told her, "I have to be honest with you; the Bible tells the truth. The Sabbath is the true resting day; you belong to the true church."

The wife of another of our converts did not want to accept our message or be baptized with her husband. In order to keep peace in his home, he decided to continue attending his former church with his wife each Sunday, continuing his responsibilities as a deacon there as well.

A few weeks later our church asked him to serve as a deacon, a responsibility he happily accepted. Thus it was that he served as a deacon every Sabbath morning in our church and every Sunday in his former church. After a few weeks he became uncomfortable, made an appointment with his former pastor to explain his newfound faith, and told him that

he was resigning as deacon.

The pastor was disturbed at this man's decision, but after a short dialogue he said, "You have made a wise decision to unite with the Seventh-day Adventist Church."

During our first year as a congregation, we rented a church building. As the pastor of the congregation who owned the building and I became acquainted, I invited him to visit our meetings and attend Sabbath services. On Sundays he invited me to preach for his members. Several weeks later I arrived early to preach and found the pastor teaching a Sunday school class, using the same material, books, and illustrations that I was using in my classes. He is studying now and hopes to be baptized into our church.

Because of our congregation's growth, our rented facilities became inadequate. For many months we prayed and looked for a suitable church home. In the south side of Milwaukee among the Spanish community this is not an easy task, because there are many religious groups looking for buildings, and the great demand has raised the prices. For eight months we prayed for direction and help. In September, our answer came. We found and purchased a Greek Orthodox church for just \$25,000. It meets our needs in size and location.

CESAR A. PUESAN
Pastor
Milwaukee Spanish
Church



Milwaukee Spanish church meets in this newly acquired building.

Far Eastern

• Two Okinawa Adventist Medical Center employees are 1979 recipients of the Outstanding Employee Award from the Naha, Okinawa, Chamber of Commerce. Maeka Miyagi and Kimiko Momohara received their awards at a banquet earlier this year.

• George S. Haley, head of the industrial department of Korean Union College, has been awarded a medal by Park Chung Hee, president of South Korea, for important services to Korea.

• In late February, Hong-kong Adventist Hospital was presented with a check for HK\$250,000 (US\$53,763) to pay for equipping a new intensive-care unit. This unsolicited gift was given by Vincent Woo.

• M. H. Wauran, West Indonesia Union Mission publishing director, has been appointed associate director of the Far Eastern Division publishing department. It is expected that he will take up his new work early in June.

• Overseas alumni of Mountain View College, in the southern Philippines, recently donated funds for the purchase of almost 100 pre-recorded radio programs for DXCR, the college's radio station. The alumni association also plans to raise funds to update the station's recording equipment.

• Threatened with cancellation of its license to broadcast, the East Indonesia Union has ordered a survey to ascertain what components are needed to update its Menado radiobroadcasting station. It is believed that a heavy investment of funds will be needed to bring the station up to acceptable standards.

• One thousand cottage meetings began in Korea, March 24-30. The goal is 4,000 converts. Sabbath, March 17, was a day of fasting in all Adventist churches in Korea as part of the spiritual preparation of the church

members for this evangelistic thrust.

• Don Leo Garilva, former assistant chaplain of Mindanao Sanitarium and Hospital, in the Philippines, recently was named head of the hospital's public relations office.

Southern Asia

• Evangelistic crusades have been conducted in Kawe-gan and Loikaw, Burma, in conjunction with Voice of Prophecy graduation services.

• One hundred and eighty-eight people were invested at the SDA High School in Lalsgaon, Maharashtra, India, in a service conducted by the division youth department advisor, J. S. Singh.

• The ministerial force of the Maharashtra Section, Central India Union, spent a few days in a retreat in the mountainous Khandala area. Weekend speakers were G. J. Christo and E. A. Hetke, from the Southern Asia Division.

• The Week of Prayer at the high school in Kottarakara, Kerala, India, was conducted by the division secretary, G. J. Christo. Eight students were baptized.

• The Week of Prayer at the Lowry Memorial High School, Bangalore, was conducted by the division youth advisor, J. S. Singh. The theme for all 14 of his meetings was "Because He Lives."

• One thousand people attended a public concert in Poona presented by Spicer Memorial College. The main soloist was C. L. Brooks, from the General Conference Sabbath School Department.

• A three-day communication seminar in Poona attracted the Voice of Prophecy correspondence-school directors from around the division, as well as the AWR-Asia radio program speakers. Main emphasis was on listener and student response and follow-up.

North American

Atlantic Union

• The New England Youth Ensemble appeared on the Hour of Power national religious telecast on Sunday morning, March 18, from the Glass Cathedral in Los Angeles, California. The service was to be aired nationwide in April.

• Gerald Hamblen, pastor of the Watertown, Natural Bridge, and Belleville, New York, churches, was the speaker for the annual meeting of the Jefferson County Council of Churches at the First Presbyterian church recently. He spoke on the relationship of health to religion.

• As a result of evangelistic meetings held in Glens Falls, New York, last fall by G. S. Dudney, New York Conference evangelist, seven persons were baptized.

Canadian Union

• Gordon Pifer, Ontario Conference youth director, formerly associate pastor of the Oshawa, Ontario, College Park church, hosts a weekly cable television talk show called Rescue.

• Bruce Dewsberry, a 24-year-old Adventist from Toronto, Ontario, became the first two-time winner of the Hidden Valley Marathon held yearly in Thousand Oaks, California, as he ran the 26-mile, 385-yard course in 2 hours, 30 minutes, and 51 seconds.

• As an introduction to a series of evangelistic meetings, a gospel-music concert was presented in the Westwood Mall in Malton, Ontario. Prior to the concert, invitations to the New Life Crusade were distributed, and after the program many people gave their addresses and telephone numbers, and requested information on Bible studies and the crusade.

• Seven converts were baptized in the Quebec City, Quebec, church during the first quarter of 1979. Six of these joined the Quebec City

church, and one joined the St. Raymond company, 45 miles from the city.

• The Sechelt, British Columbia, company was organized on March 3 with 19 members.

Central Union

• At the Missouri Conference triennial session it was reported that in 1975 the membership was 5,975 and at the end of 1978 it was 6,651. There was a steady growth in tithe from \$1,418,830 in 1975 to \$1,860,326 in 1978. Delegates to the session returned the president, John W. Fowler, and his staff to office.

• The Alamosa and Monte Vista, Colorado, churches have a new pastor, Richard Rose, from the Theological Seminary at Andrews University.

• On March 3 a new church was organized in Louisville, Colorado, with 28 charter members. This new church is under the care of Jim Hoehn, Boulder church pastor, and Dale Forrester, his associate.

• On March 24 more than 1,000 youthful Nebraskans gathered at Platte Valley Academy, Shelton, Nebraska, for a Festival of Praise. Smuts van Rooyen was the guest speaker, John Rudometkin told the story of his conversion, Brad and Dee McIntyre assisted with the music, and musical groups from Union College, Platte Valley Academy, and College View Academy participated.

Columbia Union

• Spring Valley Academy in Ohio has opened its 51-by-21-foot greenhouse with more than 10,000 plants ready for early spring sales.

• Kindergarten—the newest program at Spencerville Junior Academy in Maryland—has six students attending morning classes in school readiness from eight-thirty to eleven-thirty.

• Scuba diving, lifesaving, skiing, star study, and wil-

derness survival are all extra-curricular activities in which students at Blue Mountain Academy in Pennsylvania may engage.

- Takoma Academy, Takoma Park, Maryland, the largest academy in the North American Division, recently received commendation from the Maryland State Department of Education for the comprehensive program conducted for its 600 students.

- The Potomac Conference, which has the highest proportion of children in church school for each 100 church members in the North American Division, spends \$3 million a year to accomplish this.

Lake Union

- Health Care at Home, an Adventist home health agency and a division of Great Lakes Adventist Health Services, Inc. (GLAHS), began operation in St. Joseph, Michigan, on March 1. GLAHS was awarded a \$45,000 grant by the Area Agency on Aging for the purpose of establishing a homemaker program and doing nursing assessments for recipients of home-delivered meals.

- A total of 86 clergymen and their wives attended a PREACH Seminar held at the Hinsdale church, Hinsdale, Illinois, on March 5. Several Adventist ministers joined their colleagues to make a total of 125 participants in the day's activities.

- Since 1969 a small picnic basket has helped raise investment funds in the Shelbyville, Indiana, church. Each week a Sabbath school member takes the basket home, puts in a package of napkins, food, a book, or some other small item, and money to pay for other items he has removed. The members enjoy purchasing the surprises they find in the basket and knowing their money is going to investment.

- A ribbon-cutting ceremony marked the opening of the First Flint, Michigan, church's new elementary

school on Sunday, March 11. The building has four classrooms, a library, and an office.

- More than 300 high school students from Stevens Point, Wisconsin, attended a Health-Awareness Day sponsored by the University of Wisconsin and presented by the Wisconsin Academy Adventist Youth for Better Living.

North Pacific Union

- Construction has begun on a new 14,700-square-foot Adventist school complex in Twin Falls, Idaho. The structure will include a kitchen, multipurpose room, gymnasium, and classrooms. The school, founded in 1928, has been housed in four structures over the years. The present building, built in 1950, has been sold.

- One hundred and thirty-five sixth-graders from 17 Oregon Adventist schools spent a week learning survival techniques at the annual spring outdoor school.

- Ninety physicians, nurses, and health educators from eastern Oregon and Washington attended a cancer-prevention seminar cosponsored by Walla Walla General Hospital, the Upper Columbia Conference, and Walla Walla Community College. John A. Scharffenberg, of Loma Linda University, led out in the discussions.

- Women in the La Grande, Oregon, church sponsored a three-night cooking-and-nutrition course that was attended by 24 non-Adventists. Interest in a second nutrition course has grown, and 32 are already registered for it.

- Members of the Roundup, Montana, congregation are rejoicing in the completion of their new church, built by members under the leadership of Rancher Charlie Schenk and craftsmen from neighboring churches. Though the replacement cost of the new church is \$200,000, it cost the members less than \$50,000 because of the donated labor.

Northern Union

- The North Dakota chapter of Maranatha Flights International, under the direction of Don Nash, recently participated in the building of an elementary school in Tampico, Mexico. When an already full schedule would not allow the parent MFI organization to accept this project, Mr. Nash assumed it, gathering the North Dakota members to help, and raising the money for building materials.

- Mr. and Mrs. James Reddish, of Yankton, South Dakota, observed Valentine's Day by distributing 100 copies of the book *The Greatest Love* to other tenants in their apartment building. One of the recipients was a woman who had attended a Seventh-day Adventist church when she was young and who was happy for this new contact with the church.

- Janice Cermak recently was baptized as the result of attending branch Sabbath school in Faulkton, South Dakota. Leaders of the school were Mr. and Mrs. George Pierson, of Redfield, and Milbert Sandmeier, whom Miss Cermak married the day after the baptism.

Southern Union

- Nearly 24 tons of clothing were sent to the SDA World Service warehouse in New York during the first quarter by the Florida and Georgia-Cumberland conferences. The Florida shipment amounted to 12,700 pounds, and the shipment from Georgia-Cumberland totaled 34,650 pounds of clothing.

- A health fair was conducted March 18-21 at Northgate Shopping Mall, Chattanooga, Tennessee. Mr. and Mrs. James Ziegler, supported by the nursing and home-economic departments of Southern Missionary College, gave 1,772 medical tests. In addition, 66 persons requested information about the Five-Day Plan to Stop Smoking, and 59 requested Bible studies.

- Florida Conference Community Services workers gave health-screening tests to 166 officers and other employees of the Hillsborough County sheriff's department recently. Included in the screening were tests for blood pressure, diabetes, hemoglobin, glaucoma, lung capacity, and visual acuity.

- Fifty-four students attended a 32-hour home nutrition instructors' course held March 11-14 in Madison, Tennessee. The instructor for the course was Ella May Stoneburner, General Conference associate health director, assisted by Elder and Mrs. Preston Wallace, of Madison Hospital.

Southwestern Union

- Arthur Swinson, Oak Cliff-Dallas, Texas, pastor, has accepted the Texico Conference's call to become evangelist and Ministerial secretary.

- Don Deisch is the new manager of the Oklahoma Conference Adventist Book Center. He comes from the Arizona Conference, where he has been serving as assistant ABC manager.

- Students in grades 5 to 9 in Mountain Home, Arkansas, have been helping with a Chefs for the Day program for the elderly held in the local Methodist church. On Fridays the students go to the church to talk to the old people at dinner, then help clean up after the meal.

- Jack Bohannon and Sam Woods have completed their crusade in Amarillo, Texas, and 23 persons have been baptized, according to the local pastor, Harry Passion.

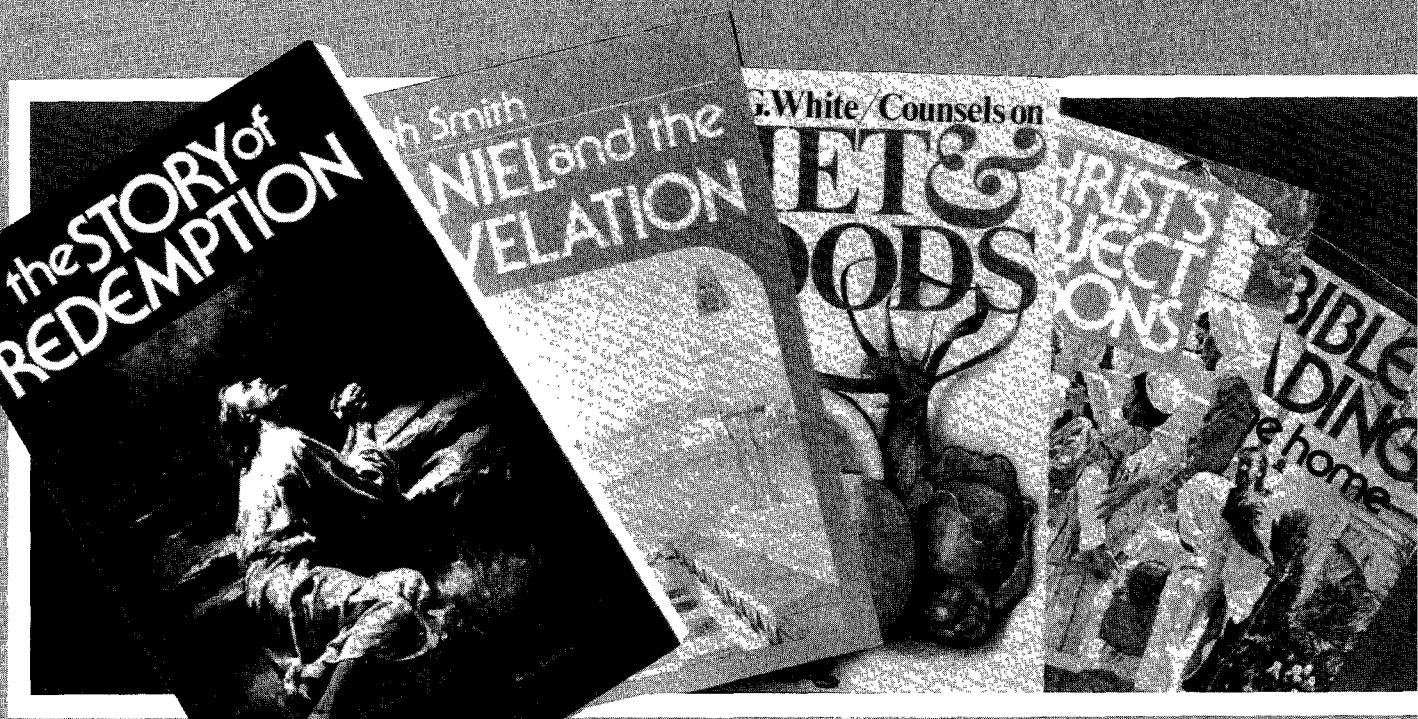
- Saragosa, Texas, was the scene of a recent crusade conducted by Terry Roth, pastor, and Larry Belknap, school principal. Five converts were baptized.

- Buddy Brass, Arkansas-Louisiana Conference evangelist, has opened a crusade in Morgan City, an unentered city of southern Louisiana. He is assisted by Mike Chapel and Jim Risk.

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review publications

IAD projected surpassing NAD

Current projections indicate that the Inter-American Division surpassed the North American Division in church membership early in March at about the 569,000 figure. These projections are based on the net growth of each field during 1978.

Inter-America is the first world division to surpass North America.

On December 31 the mem-

bership in North America was 566,453; in Inter-America, 561,681. With Inter-America growing at an annual rate of 8.03 percent, or 114.4 persons a day, and with North America growing at an annual rate of only 2.64 percent, or 39.9 persons a day, apparently it took only 65 days in 1979 for Inter-America to overtake and pass North America. Official confirmation of these projections can be made about June 1, when all first-quarter statistical reports are in.

Reports on Russian are incorrect

Several press reports have carried news items about an "Adventist leader" in the Soviet Union, Vladimir Andreevich Sholkov, from the Asian city of Tashkent. On March 23 of this year he was sentenced to five years at hard labor because of "anti-state slander and infringing on citizens' rights." This man has spent more than 22 years in exile and in prison camps since he was first arrested in 1931. He was sentenced to death in 1945, but after two months in a death cell, the sentence was changed to ten years' imprisonment. From 1957 to 1967 he served a further ten years, this time in strict-regime labor camps.

Keston College, England, from whose publications some of the above information is taken, also states that he has written a large volume of *samizdat* (typewritten material passed from individual to individual underground). Included in this material is an eight-volume exposition of his political philosophy relating to church, state, and human rights. He asserts that the state should be wholly secular and not interfere with "the things which are God's."

Press reports state that Mr. Sholkov "has led Soviet Adventists for the past 30 years." This is incorrect. Adventist pastors in the USSR affirm that he is not even a member of the Seventh-day Adventist Church. He left this church in 1924, and in 1954 became the leader of a movement called "Seventh-day Adventists of the True Remnant." The press states further that Mr. Sholkov is 83 years old, and at this age, the sentence of five years of hard labor may have critical consequences for his health. At the same time he was sentenced, four of his fellow-believers—three men and one woman—were sentenced to terms of imprisonment ranging from two to five years and the confiscation of their property.

From a humanitarian and compassionate point of view, and regardless of his profession or religious affiliation, it causes concern that an old man should be imprisoned, as the press indicates, for his religious activities. Seventh-day Adventists believe in human rights for all peoples and the free expression of religious belief and practice for all. At the same time the church tries, as far as possible, to maintain a neutral attitude toward political matters.

Growth rates for these two divisions over the past few years have been:

Year	IAD	NAD
1973	10.6%	3.4%
1974	9.5	3.5
1975	8.8	3.4
1976	9.0	3.0
1977	8.4	2.8
1978	8.0	2.6

Although church membership is increasing in the North American Division and the world, the rate of growth is not holding steady in every place. Church leaders are presently giving careful study to the possible reasons for declining growth rates, such as are occurring in North America.

F. DONALD YOST

Wyoming session

At the recent Wyoming Conference constituency session, held March 25 in Casper, it was voted to reelect Ben J. Liebelt, president; Errol Eder, secretary-treasurer; and all departmental directors. Wyoming is making plans for continued growth during the next triennium.

E. S. REILE

Court rules for Ingathering

The United States District Court for New Mexico on March 22 ruled that an ordinance under which Ingathering was characterized as "secular" violates the First and Fourteenth amendments to the United States Constitution.

The challenged ordinance of the city of Albuquerque exempted religious solicitations. The city, however, characterized Ingathering as secular, not religious, because Ingathering funds are used in part for "affairs of the present world, such as providing food, clothing, and counselling."

Judge Howard C. Bratton concluded: "It is clear that the city would require some form of registration and identification and exact a nominal fee from the Adventists. . . . And the plaintiffs [Adventists] have stipulated that

they would voluntarily provide such information to the city. Thus, the real pitfall of the ordinance is that in effect it defines what is religious and what is not, and requires those whose activities it deems 'secular' to obtain a permit prior to soliciting for funds. That kind of regulation is impermissible."

Judge Bratton entered an order prohibiting the city of Albuquerque from enforcing the statute against the Ingathering program.

ROBERT W. NIXON

Georgia-Cumberland session

The twenty-second session of the Georgia-Cumberland Conference was conducted on the campus of Georgia-Cumberland Academy near Calhoun, Georgia, on March 25. Relected to another three-year term were Desmond Cummings, president; Don L. Aalborg, secretary; Richard Center, treasurer; and all departmental directors.

Notable in the composite report of the officers and departmental directors were the 15 new congregations added during the triennium, bringing the total number of churches in the conference to 111. There were 2,234 baptisms and a net gain of 1,540 in membership, bringing the membership at the close of 1978 to 15,807.

The conference operates two senior academies and 62 elementary schools, with a total enrollment of 2,551 students. H. H. SCHMIDT

For the record

Second largest union: Church membership in the East African Union, Afro-Mideast Division, stood at 136,452 at the end of 1978. This means that the membership of this union is now larger than that of the Pacific Union in North America, and second to that of the South Brazil Union in the South American Division, the union with the largest membership.

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