

# Adventist Review

General Organ of the Seventh-day Adventist Church

May 10, 1979

A movement  
is born

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The hurt child

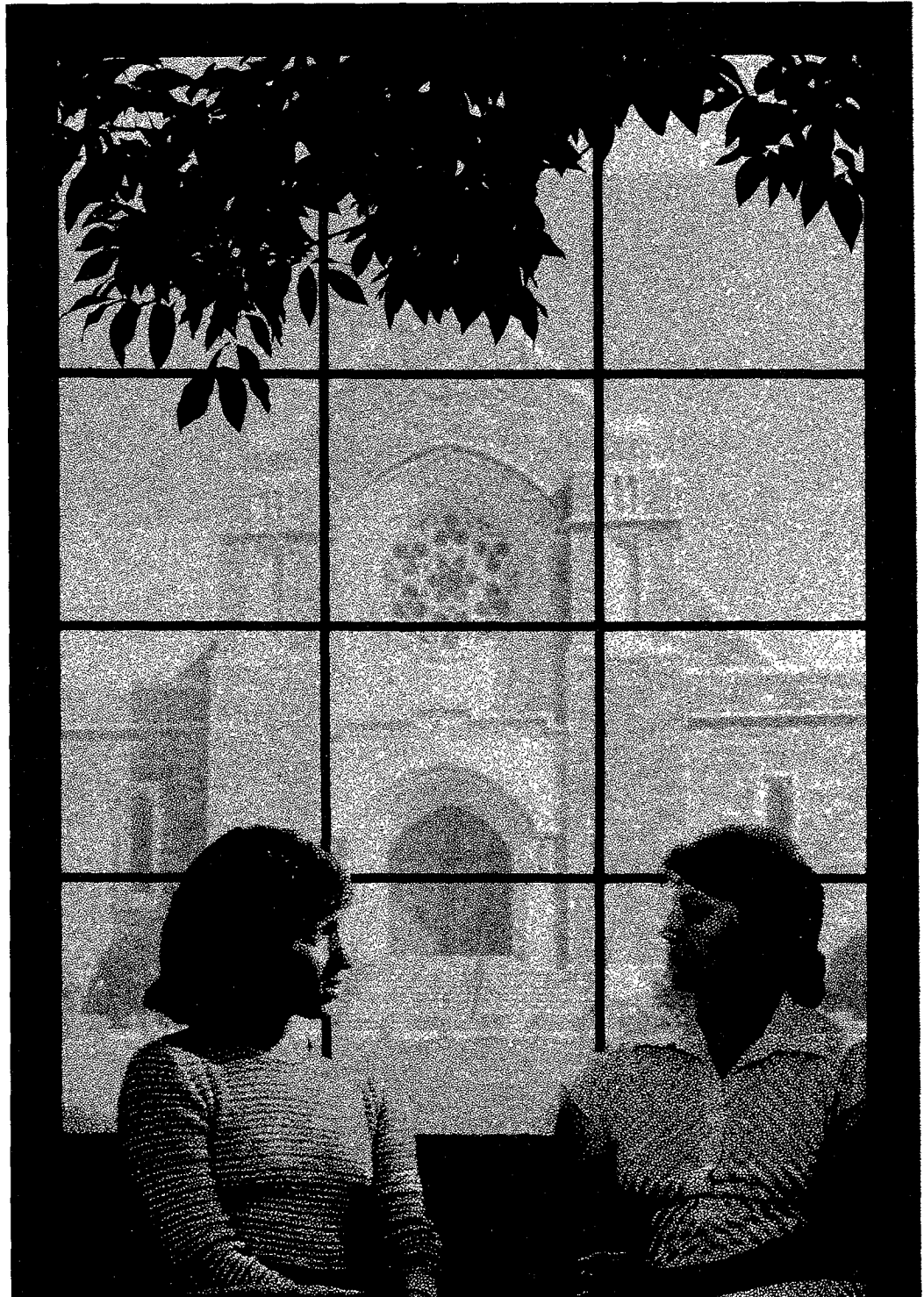
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“What do you  
mean, he’s  
not in  
heaven?”

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How to find  
God’s will

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Since her husband's death, members of her wider "family" have meant much to the author of "I'm Part of the Family" (page 9).

## THIS WEEK

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The morning devotional messages presented at the 1978 Annual Council centered on the theme of the three angels' messages. This week appears a condensation of the study presented by C. E. Bradford, newly elected vice-president of the General Conference for North America (page 4). Others will appear in subsequent issues.

Commenting on the fact that "the pioneers of this movement

were driven not only to their knees and to the study of the Scriptures but, eventually, to the ends of the earth to tell the good news," Elder Bradford cautions that the worst thing that could happen to the Advent Movement would be for members to lose the vision that has made them a people.

In recognition of Mother's Day, which falls this year on May 13, the letter of a college girl to her mother, expressing appreciation for making her proud that she is a Seventh-day Adventist, is included on page 7. The influence of a good mother reaches into eternity. This week's story illustrates well the statement that "the sphere of the mother may be humble; but her influence, united with the father's, is as abiding as eternity. Next to God, the mother's power for good is the strongest power

on earth."—*The Adventist Home*, p. 240.

How can a person discover God's will and be able to know for sure what God desires him or her to do in a particular situation? The editorial on page 14 is the first of two designed to help the reader find the answer to this most practical and often distressing question. When we honestly seek to determine God's will, and do all that is within our power to understand what He has revealed, we can fully expect that He will do His part in guiding us in doing what is best. This week's segment outlines three avenues through which God reveals His will.

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## LETTERS

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

### God's property

Re "How Ellen White Disciplined Her Sons" (March 15).

I truly appreciated reading about Ellen White's personal life, particularly in regard to rearing her sons. I too am the mother of four small children. Love them as I do, they can be trying at times. But I am grateful for the counsel of the Lord and His willingness to guide me as a mother. Perhaps we should all take stock of how we discipline God's property on loan to us.

SUSAN PELHAM  
Albany, Georgia

### Ingathering results

The comment on the Back Page (March 15), that we often do not know the results of our Ingathering contacts, was of interest to me.

My first association with Seventh-day Adventists was with a woman who was Ingathering. We talked briefly, and she arranged to have the book *Your Friends the Adventists* sent to me. After reading the book I de-

ecided to investigate the matter of the Sabbath further. One Sabbath morning I visited an Adventist church. I attended regularly for a year and one half, then joined the church. Naturally, in my five years as an Adventist I have been eager to go Ingathering myself.

I have never again seen the woman Ingatherer, even though the Adventist church that I first attended was in the city where she was soliciting, and I have visited both churches in that city. It will probably not be until we get to heaven that she will realize the result of her contact with me.

JOHN GILBERT  
Melbourne Beach, Florida

### Thank you, TAH!

► Recently, a pastor in Indiana received the following letter. We thought Review readers might enjoy reading it because it sheds light on the medical missionary work of the church. The letter's author sent a donation to Taiwan Adventist Hospital after his experience there.

My wife and I were in Taiwan in 1978. Since my wife was expecting a child, we visited hospitals in our area to check on doctors and facilities.

We finally chose Taiwan Adventist Hospital in Taipei. By U.S. standards, TAH isn't pretty; the building is old and desperately crowded. But TAH is kept clean and is staffed by

competent people. There we met Drs. Edmund Gryte and Marylea Miller.

My wife's labor was long and difficult; delivery was by forceps; our son was slow to breathe; there were further difficulties in the next few days. When we needed Dr. Gryte and Dr. Miller, they were there. We now have a bright-eyed, fat, healthy baby boy.

I was in the delivery room and watched as Dr. Gryte worked. We will be eternally grateful to him, and will remember him as we watch our son grow.

I have little use for organized religion, but I know whom I have to thank for Dr. Gryte's and Dr. Miller's services at that time. They have devoted a great piece of their lives and careers to God's service at TAH, and I am ashamed by their example.

MR. AND MRS. LONNIE VAN ZANDT  
West Lafayette, Indiana

### Young reader

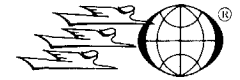
Recently my 10-year-old son led me to the end table where we keep the current issue of the REVIEW. Excitedly he said, "Dad, 'Sabbath Rest, Not Sabbath Rust' (March 8) is a really neat article!"

Hardly able to contain my excitement, I asked, "Did you read it?"

Continued on page 15

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Vol. 156, No. 19.



# That they all may be one

In unity is the church's strength,  
in disunity its weakness.

By F. M. ARROGANTE

*"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17:21-23).*

Christians are to be united in spirit, in objectives, and in beliefs. Such a unity exists amid diversities of gifts, and springs from the blended lives of Christians. It is to impress the world of the divine origin of the Christian church.

Church members and workers should do all in their power to preserve peace, harmony, and love in the church. In unity is the church's strength, in disunity its

*F. M. Arrogante is president of the North Philippine Union Mission.*

weakness. Especially as the church approaches the last crisis, it needs unity.

The unity of Christian believers is the most convincing evidence that can be mustered in favor of Christianity. It is evidence worldlings cannot controvert. God is dishonored by those who profess the truth while they are at variance with one another. When Christians contend, Satan comes in to take control. As the accuser of the brethren it is Satan's master strategy to cause dissension, discord, and disunity, strife, envyings, hatred, bitterness, and confusion, among God's people.

"Unity in diversity, and diversity in unity, is the arrangement that produces the best results."—*The SDA Bible Commentary*, vol. 6, p. 774.

## Imaginary wheels

Emphasizing a lesson of faith in the mighty God and teaching a lesson of unity for the children of Israel, Ezekiel presented in prophetic imagery wheels within wheels, or "a wheel in the middle of a wheel" (chap. 1:16), in an arrangement so intricately complicated that at first sight it appeared to be in confusion. "But when they [the wheels] moved, it was with beautiful exactness and in perfect harmony."—*Testimonies*, vol. 5, p. 751. The secret was that the Eternal One and the heavenly beings were behind the impelling of the wheels (verses 1, 15-21).

The members of the church, made up of people from many nations, tongues, races, and colors, compose the body of Christ, every part of the body being dependent on the other, and necessary for the proper action of the other. Because there are various kinds of tasks to be performed and various offices to be filled, workers of varied capabilities are needed. Everyone has his part to contribute in a harmonious unity, and every believer can rejoice that he is considered worthy of acting a part, be it ever so humble, as the church engages in the grand work of bringing to a glorious close the plan of redemption.

Love was the basis, the controlling power, for the unity of the apostolic church. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). Surely the church of Christ succeeds or fails in her mission on the issue of love and unity. "Let Christians put away all dissension and give themselves to God for the saving of the lost. Let them ask in faith for the promised blessing, and it will come."—*Ibid.*, vol. 8, p. 21.

John Wesley, the world-famous, indefatigable itinerant preacher, said: "Give me only ten men who hate nothing but sin, who fear nothing but God, and who seek nothing but the salvation of their fellow men, and I will set the world on fire."

By prophetic eye, seeing the evangelistic triumph of the Christian church, Ellen White said, "If Christians were to act in concert, moving forward as one, under the direction of one Power for the accomplishment of one purpose, they would move the world."—*Ibid.*, vol. 9, p. 221. □

# A movement is born

There is nothing wrong with the Advent Movement that a massive infusion of the hope of Christ's soon coming cannot cure.

Condensation of a message presented at the Annual Council, October 11, 1978.

By C. E. BRADFORD

Seventh-day Adventists believe that God takes an active part in human affairs. He is not a passive bystander who is uninterested and uninvolved with what happens in this world, but He breaks through continually from eternity into time. Acting and active and the Agent of history, He accomplishes His purpose and works out His will.

The God of the Israelites revealed Himself in historical events. This is why, in their witness to Yahweh, the Israelites told the story of events that had brought them into being as a people. When asked who their God was, the Israelites did not refer to some mystical experience or attempt a logical explanation of the origin of the universe, but told a story:

“““A wandering Aramean was my father; and he went down into Egypt and sojourned there, few in number; and there he became a nation, great, mighty, and populous. And the Egyptians treated us harshly, and afflicted us, and laid upon us hard bondage. Then we cried to the Lord the God of our fathers, and the Lord heard our voice, and saw our affliction, our toil, and our oppression; and the Lord brought us out of Egypt with a mighty hand and an outstretched arm, with great terror, with signs and wonders; and he brought us into this place and gave us this land, a land flowing with milk and honey””” (Deut. 26:5-9, R.S.V.).

In the Judeo-Christian context, history is what happened in the arena where God's ongoing activity takes place—divided, measured off, and apportioned out by an active God. As Paul says, “having determined allotted periods” (Acts 17:26, R.S.V.), Yahweh is the God who keeps covenants, who makes promises and fulfills them.

God not only predicts the outcome, He makes it come out, and at the same time marvelously preserves people's free will. We can believe Him when He says, “On that

day [a point in time] the Lord will make his power more glorious by recovering the remnant of his people” (Isa. 11:11, N.E.B.). He promises that there will be an exodus greater than the first Exodus, a mightier liberation, a final victory of His people.

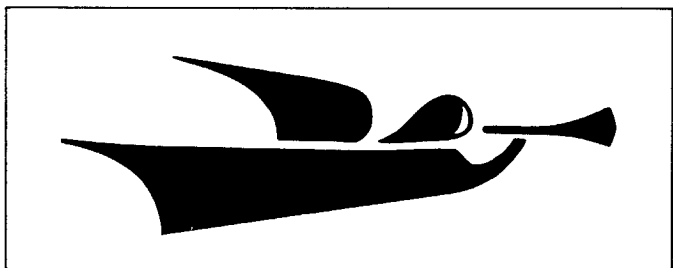
The fathers of the Adventist Church recognized this final recovery of a remnant as taking place before their very eyes—the hand of God was stretched out the second time. Not only were they convinced of this, but they bent every energy to clarify and communicate this intelligence to the world.

When William Miller and his co-workers began to preach the soon coming of Christ and the cataclysmic end of all things, the idea of inevitable progress and world betterment had already carried the day. It was not so much the Millerite preaching of the prophecies or even the time element—the 2300 years, terminating in 1844—that aroused strong opposition; rather it was the nature of the event predicted that brought opposition—an event that would ring down the curtain of human history.

Many of the great theologians and churchmen of the day believed that a millennium of peace and prosperity was dawning. In their view, it would come in gradually, through man's efforts, prowess, and skill. They saw the same signs that the pioneers saw, but hailed them as precursors of a golden age when the earth would become a veritable paradise, where lamb and lion would lie down together and men would “study war no more.” Their sentiments were expressed in a passage from Tennyson's poem “Locksley Hall”:

“For I dipt into the future,  
far as human eye could see,  
Saw the Vision of the world,  
and all the wonder that would be; . . .  
Till the war-drum throbbed no longer,  
and the battle-flags were furled  
In the Parliament of man,  
the Federation of the world.  
There the common sense of most  
shall hold a fretful realm in awe,  
And the kindly earth shall slumber,  
lapt in universal law.”

They viewed the human race as coming of age, taking the building blocks of science, culture, knowledge, and technology, and making Utopia out of them. But the pioneers said, No, this is not the true vision. It's an illusion, a mirage! We look for a city whose builder and maker is God; it comes down from heaven, rather than



C. E. Bradford is vice-president of the General Conference for the North American Division.

being formed on earth by human hands. We see a sudden, violent end, not evolutionary progress. "The day of the Lord will come as unexpectedly as a thief. In that day the heavens will vanish in a tearing blast, the very elements will disintegrate in heat and the earth and all its works will disappear" (2 Peter 3:10, Phillips).

All of man's building blocks will be destroyed. Out of this vision of reality—an apocalyptic vision—the Advent Movement is born. After all, there are only two visions, each of which finds its source in a concept of time or history. The Greeks thought of time as cyclical, best described by a circle without end or beginning—constantly recurring. On the other hand, the Hebrews, and later the Christians, thought of time as being linear. They saw history marching toward a goal, a consummation.

Each of these concepts looks into the future, but each sees something quite different. Liberal theology stubbornly clings to the belief that the future is reached by a process of becoming, developing, and progressing. But those who take the Bible as God's self-revelation through the mighty acts of history realize that the kingdom



message. Also they discovered themselves and their mission in the symbolism of Revelation 10—in the spectacular sunburst, in the mighty angel wrapped in a cloud, with one foot on the land and the other on the sea, with a little book in his hand. They accepted the angel's challenge to go and prophesy again before many people and nations and tongues, in spite of the bitterness of their disappointment.

They laid stress on the "second time," thinking in parallels. The first time was, of course, the literal deliverance of a literal Israel from a literal Egypt through a literal wilderness to a literal Canaan. All of this, they noted, happened on time. "The time that the people of Israel dwelt in Egypt was four hundred and thirty years. And at the end of four hundred and thirty years, on that very day, all the hosts of the Lord went out from the land of Egypt" (Ex. 12:40, 41, R.S.V.).

They also found in Daniel 8:14 the linchpin that held their theology together. It pointed to a definite time—in fact, a specific day, October 22, 1844—when the sanctuary would be "cleansed," or "justified," or "vindicated."

After that, they looked again at the cosmic drama of Revelation 12—the little woman dressed in white chased by the great dragon into the wilderness, where she was to be sustained for 1,260 years (see Dan. 7:25; 12:7; Rev. 11:2, 3; 12:6, 14; 13:5). She disappears and then reappears. In the same way that a train goes into a tunnel and is lost from view for a while, suddenly emerging on the other side, bearing the same logo and earmarks as when it went in, so the woman in white is to be seen once again, this time placed on full display before the world in the last days, keeping "the commandments of God" and having "the testimony of Jesus" (Rev. 12:17).

The recovery of the great foundational truths of the Word of God, especially the Sabbath of the fourth commandment, earmarked the remnant as the true people of God in the end-time.

The pioneers of this movement were driven not only to their knees and to the study of the Scriptures but, eventually, to the ends of the earth to tell the good news. Their mission? To seek Christ's lost sheep (see Eze. 34:11, 12).

That is how this movement was born. Unless we go



comes, breaks through, is on its way, and arrives. It is not a *becoming* but a *coming*.

Steeped in the apocalyptic vision, the vivid imagery and symbolism of Daniel and Revelation, the pioneers of this movement were liberated—freed from the infatuation and spell of Babylon's brew. The power of their vision enabled them to see the hand of God outstretched the second time to recover the remnant. As a certain consciousness dawned, self-understanding and a sense of mission awakened.

The divine imperative rested upon the leaders of the little flock, driving them to their knees and to the Scriptures. Here they found the scenario, the divine blueprint, for their mission. Gathering the scattered jewels of truth, they reset them in the framework of the gospel. They discovered the prophetic timetable and tested its veracity against the record of history. They recognized type, antitype, and parallel, and found in them a prophetic description of a people who would rise on time and continue to the end of time.

Our pioneers adopted the language and imagery of Revelation 14, the vivid description of three angels flying in midheaven, preaching to every nation, kindred, tongue, and people. Here they found a definite gathering

back from time to time to retrace their steps and rekindle the vision, we will not remain an effective movement.

A movement is not a settlement; a movement is not a theological point of view. A movement, in the strictest sense, is not a denomination. A movement is a pilgrimage, a people on a journey, an expedition, "for here we have no lasting city, but we seek the city which is to come" (Heb. 13:14, R.S.V.).

The worst thing that could happen would be for us to lose the vision that has made us a people. Money lost can always be recovered, buildings destroyed can be replaced, but a loss of vision would result in the loss of our reason for existence, our purpose for being.

We are commanded to live in expectation, to travel light, to keep awake, to be on the lookout at all times for Christ's sudden appearing. "Let no one's interpretation of prophecy rob you of the conviction of the knowledge of events which show that this great event is near at

hand."—*Fundamentals of Christian Education*, p. 336. "Too many are counting on a long stretch of a tomorrow, but that is a mistake."—*Ibid.*, p. 366. "This is the most perilous belief that the human soul can entertain."—*Review and Herald*, October 31, 1899.

There is nothing wrong with this Advent Movement that a massive infusion of the hope of Christ's soon coming cannot cure. Such was the vision that made us a movement, and such is the vision that will keep us a movement. The vision is corrective, it is therapeutic, it is life-giving, it is life-changing, and only to those who look for Him with longing desire and corresponding zeal in good works will Christ appear the second time without sin unto salvation. The greatest evidence that that day draws near is the mighty hand of God outstretched to recover His remnant. He has already initiated a movement more glorious than the first, an Exodus even greater than the deliverance from Egypt. □

## ESPECIALLY FOR MEN By W. R. L. SCRAGG

### The hurt child

They called it the battered child syndrome when it first became the subject of scientific study in the nineteenth century. It has sparked movements such as The Society for the Prevention of Cruelty to Children. About 15 years ago it became the subject of a flurry of learned activity. Today child abuse has become a major concern of social agencies and psychiatric research.

What seems to many an unspeakable social ill permeates society at all levels. With changing attitudes, the child hurt by a parent or parents now receives more open recognition in the doctor's consulting room or the hospital emergency wards. As a result, both parent and child are receiving the specialized social and psychological care they need, as well as the more obvious physical healing the child may require.

Some idea of the extent of the problem can be seen from figures released in California showing 40,000 cases of child abuse in 1972. In the same year Florida reported 30,000 and Michigan the same number.

Parents murder their children, maim them, beat them, burn them, abuse them sexually, starve them, neglect them. Statistics reveal only the tip of the problem.

But with the greater social awareness of child abuse more and more parents openly seek help, are offered help, or are required to accept it. According to studies recently released four out of five abusive parents can be brought to stop injuring their children physically. Predictive techniques applied as early as the first 24 hours of parenthood can, with a 75 percent degree of accuracy, say which parents will abuse.<sup>1</sup>

While our hearts cry out for maimed and suffering children, to cure the evil the parent must be helped. It would be worse than wishful thinking to believe that Christians stay immune from such sociopsychological problems. Undoubtedly there are children in our churches suffering from abusive parents and there are parents pleading for help against their own anger and temper.

Parents who abuse often have a diminished understanding of the needs of a child. They do not see his needs for physical care and protection, for food, for love and concern, for training in relating to the environment. Often a cycle of abuse exists with abusive parents producing children who themselves become abusive parents. So little understanding of child psychology and physiology can exist that a mother may actually think her six-month-old child is willfully having a bowel movement at the wrong moment. In this situation she may punish, often locking herself into a vicious circle—punishment, deteriorating relationship, frustration, and further punishment.

According to recent analysis, child abuse appears in the presence of four factors: (1) the parents have a background of emotional or physical deprivation; (2) the child is seen as unlovable, or for some reason disappointing; (3) there must be a crisis; (4) no lifeline for the parent to reach for has been provided.<sup>2</sup>

It is at this last point that the church may well serve as a focal point for help for potentially abusive parents. Pastors who are informed about the nature of the problem can frequently detect it in the home visit. Schoolteachers may see it in their pupils. Often the whole crisis situation in the

home can be resolved simply by having someone to whom the mother or father may turn when tension builds. A telephone call can change the whole thing and defuse a situation.

Parents aware of their problem can obtain help from social agencies. This help may include: group therapy, counseling, a buddy system, special classes for abused children. Simply to accept that there is a problem is a great step forward. A fellow Christian who accepts the problem and the sudden crisis-ridden telephone call and can be quiet and patient and understanding may be all that is needed. One who can pray *with* and not just *for* a person in need can lift a tormented soul through a tough situation. Often an older person who has known the frustrations and joys of parenthood can anchor a young parent against the tides of ignorance and uncertainty that flood over most new families.

In this year of the child, but not simply because of it, could it not be valid for the pastor, the teacher, the professional, to tap their own and community resources and conduct classes or seminars on parenting? It would be one way of answering the Saviour's call, "Suffer the children to come unto me."

#### REFERENCES

<sup>1</sup> Ruth S. Kempe and C. Henry Kempe, *Child Abuse* (Fontana/Open books, 1978).

<sup>2</sup> *Ibid.*

# “Thank you for being what you are”

A college girl expresses appreciation to her mother for making her proud that she is a Seventh-day Adventist.

Dear Mom,

There are many things that I want to say to you, but right now the big thought that is bubbling inside of me is this: Thank you for teaching me to be proud of our religion. Of course, sitting at the feet of Christian teachers here at college has helped to improve my perspective, but basically, and in the beginning, it was *you* who taught me that our church is special and deserving of the best I can give.

The specialness of our beliefs really came home to me the other day when I was on duty at the hospital. I walked into the room of a woman who was recovering from a stroke. She actually wasn't even supposed to move around much yet, but when she saw me she managed to sit up squarely in the middle of her bed and announce, “Allyson, I was reared in another church, and I thought it supplied my every need. I've discovered that *your* religion is the most wonderful I've ever known.”

There she sat with the gray curls crushed and tousled, bubbling over with the sweetness of her discovery. Her doctor had been a great help to her. He had taken a personal interest in her. In her weakness and need, she was tremendously appreciative.

Then such a thrilling thing happened, Mom. She asked me how soon she could be baptized. Her husband came in just then—a quiet man whose face blushed pink with joy when he saw how much better his wife was feeling. He nodded happily when she told him, with the simplicity of a child, that she wanted to be baptized into the Seventh-day Adventist Church and “be like Allyson and the doctor.”

It was a thrilling experience, Mom. Afterward I thought of you and your beautiful life, and the sacrifices you make so that I can be where I am. I know that you give up things that most women consider essential. I noticed your shabby underwear the last time I was home—but knowing you, I don't think the word *sacrifice* is in your vocabulary. You'd rather call it “love.”

Thank you for accepting people as they are. Because of your warmth and generosity toward others, I feel that I can be accepted by the students with whom I mingle



every day. I can feel for them and bleed for them and rejoice with them, at least to some extent, because of the high value you have always placed on people.

Thank you, too, for letting me find out things for myself whenever practical. Do you remember the big discussion we had about Halloween? I was strongly in favor of decorating with black cats and witches—you quietly suggested that I look up the holiday in Daddy's big encyclopedia. I did, finding out about the pagan origins for myself—and changed my plans. Then you went with us while we collected canned goods for the poor instead of trick-or-treating. Do you remember how exciting it was when the lady in the big house on the corner invited us in and for nearly an hour questioned us about the Adventist Church?

Today I went shopping for a sweater. The woman who waited on me had black hair, green eyeshadow, what appeared to be mink eyelashes, curved lips, and long, dangling earrings. While I was choosing, she mentioned that she had a daughter about my age. Suddenly, I was so glad I was your daughter. I thought about the gray that mingles with the faded color of your hair; your eyes that reflect the goodness of your heart; your lips, pale, but so often curved in a smile or bubbling with a laugh; and your ears, always alert to others' needs and hopes.

Every night I pray that the Lord will give me your kind of beauty, your benevolent simplicity.

Thank you for being what you are and for helping me become more and more like our Master.

All my love,  
Allyson

## “Be like Jesus”

That the Incarnation is a mystery that finite beings can neither comprehend nor explain is a principle agreed upon by most Christians. But as W. Duncan Eva expressed it in his article in the January 4, 1979, REVIEW “the ‘how’ is unimportant.” Although we may well leave the “how” for study during eternity, today we can find hope and comfort in meditating upon Christ’s humanity as related to our day-to-day Christian experience.

Have you ever sung the lovely chorus, “Be like Jesus . . . all day long,” and questioned whether anyone could possibly reach that goal? Yet you remembered that Jesus is our example and that we are to “follow his steps: who did no sin, neither was guile found in his mouth,” who bore our sins on the cross “that we . . . should live unto righteousness” (1 Peter 2:21-24). Then you came across such inspired statements as this one, “You can . . . resemble Christ in character.”—*That I May Know Him*, p. 41.

Turning a few pages, you read: “Jesus assumed humanity to reveal to the world what humanity may become.” “O what love, what matchless love! . . . [He] revealed in His own life and character what man may be.”—*Ibid.*, p. 47.

Paul counsels: “Let this mind be in you, which was also in Christ Jesus” (Phil. 2:5). Ellen White explains that “the true seeker, who is striving to be like Jesus in word, life, and character, will . . . become changed into His image, because he longs and prays for the same disposition and mind that was in Christ Jesus.”—*God’s Amazing Grace*, p. 61. Fallen human beings may be transformed by the renewing of the mind. The Holy Spirit takes possession of the “mind, spirit, heart, and character. . . . Besetting sins are overcome; evil thoughts are not allowed in

the mind.”—*The SDA Bible Commentary*, Ellen G. White Comments, on Rom. 12:2, p. 1080.

When we long and pray for the mind of Christ we determine by His grace to take up our cross and follow Him. We will not turn back if we truly love Him. Instead, we will gladly “walk in His footsteps. Following Christ means obedience to all His commandments.”—*Ibid.*, on 1 John 2:6, p. 949.

To the question Is it really possible for human beings to keep the law? Inspiration answers, “If it were not possible for us to be commandment-keepers, then why does He make the obedience to His commandments the proof that we love Him?”—*Ibid.*, on Gen. 12:2, 3, p. 1092. “We cannot plead that we are unable to do this, for we have the assurance, ‘My grace is sufficient for thee’ (2 Cor. 12:9). . . . By repentance and faith we are justified before God, and through divine grace enabled to render obedience to His commandments.”—*The Sanctified Life*, p. 81.

Picking up another inspired volume, we are challenged with this high aim: “Before us is held out the wonderful possibility of being like Christ—obedient to all the principles of the law of God. But of ourselves we are utterly powerless to attain to this condition.”—*In Heavenly Places*, p. 129. You immediately question: “Then how is it to be attained?”

The answer is one word: faith. By faith we were cleansed from guilt, and “only by faith in Christ can the sinner . . . be enabled to render obedience to the law of his Maker.”—*The Acts of the Apostles*, p. 425. “This power is not in the human agent. It is the power of God. When a soul receives Christ, he receives power to live the life of Christ.”—*Christ’s Object Lessons*, p. 314.

Do our fallen natures

make it impossible for us to comply with God’s requirements? While it is true that our bodies are “flesh,” we are promised a new heart, a new spiritual nature. “In order to be saved, they must have a new heart and a new spirit. The old, hereditary traits of character must be overcome. The natural desires of the soul must be changed. . . . The new life, which makes men and women Christlike, is to be lived.”—*Ibid.*, p. 23. “Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil.”—*The Desire of Ages*, p. 671. “We need not retain one sinful propensity.”—*The SDA Bible Commentary*, Ellen G. White Comments, on 2 Peter 1:4, p. 943.

But wasn’t Christ particularly adapted by His divine nature to live above sin? Again inspiration informs us that “if Christ had a special power which it is not the privilege of man to have, Satan would have made capital of this matter.”—*Ibid.*, p. 930. “Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him. His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was.”—*The Desire of Ages*, p. 664. “He exercised in His own behalf no power that is not freely offered to us. As man, He met temptation, and overcame in the strength given Him from God.”—*Ibid.*, p. 24.

We do not doubt that Christ kept the law perfectly, but wonder how “perfectly” we can obey even when we depend on Christ’s power. Inspiration answers: “Taking humanity upon Himself, He . . . showed that God has not made a law that man cannot keep. He showed that it is possible for man perfectly to obey the law.”—*The Faith I Live By*, p. 114. “By His own obedience to the law, Christ . . . proved that through His grace it could be perfectly obeyed by every son and daughter of Adam.”—*Thoughts From the Mount of Blessing*, p. 49. According to the apostle James, we either keep the law entirely or we do not

keep it at all, and we believe he wrote under inspiration. Ellen White, under the same inspiration, supports this by saying, “To come halfway to its requirements, and not render perfect and thorough obedience, will avail nothing.”—*Testimonies*, vol. 1, p. 416.

Has anyone besides Christ reached this high standard? Inspiration assures us that there have been some in every generation, and in our generation also, although they would have been the last to recognize it. “The holy life of Abel testified against Satan’s claim that it is impossible for man to keep God’s law.”—*Patriarchs and Prophets*, p. 77. Other well-known Bible characters, such as Enoch, Joseph, Daniel, Elijah, and John, have reached God’s ideal for mankind by His grace.

Enoch is mentioned as being representative of those who will be ready to meet the Saviour in peace at His coming. That this preparation includes obedience to God’s law is spelled out clearly in this statement written by the messenger to the remnant in 1907: “The present is a fitting-up time for heaven when we must walk in full obedience to all the commands of God.”—*Selected Messages*, book 1, p. 111.

While realizing our utter helplessness to meet God’s ideal on our own, we can take courage in the precious promises held out to those who truly seek to be like Jesus. “When we know God as it is our privilege to know Him, our life will be a life of continual obedience.”—*The Desire of Ages*, p. 668. “And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. . . . As Christ lived the law in humanity, so we may do if we take hold of the Strong for strength.”—*Ibid.* “As Jesus was in human nature, so God means His followers to be.”—*The Ministry of Healing*, p. 426.

GLADYS RABUKA  
Armstrong, B.C.  
Canada



# “I’m part of the family”

Tears came to my eyes as I reminisced and realized what I was singing.

By JANET WOOD MINESINGER

On a July camp meeting Sabbath in the Loma Linda University church, a capacity congregation sang exuberantly as the young song leader chose songs traditionally associated with an old-fashioned camp meeting.

The setting wasn't what I remembered from my childhood camp meeting experiences. In the Loma Linda church we sat in air-conditioned comfort instead of fanning ourselves in stifling heat; the pews were comfortable, unlike the straight-backed chairs of a camp meeting tent; no sawdust covered the floor. We sang:

*“I'm so glad I'm a part of the family of God!  
I've been washed in the fountain, cleansed by His blood.  
Joint heirs with Jesus as we travel this sod,  
For I'm part of the family, the family of God.”*

Tears came to my eyes as I reminisced and realized what I was singing. I was no longer a little girl sitting between my father and mother in a hot, steamy tent, but a grown woman sitting between my two sons whose 36-year-old father had died suddenly two summers before. Our biological family had narrowed sharply and painfully with my husband's death, but through this experience my boys and I have discovered what a privilege it is to belong to the larger “family of God.”

*“You will notice we say brother and sister 'round here,  
It's because we're a family and these folks are so dear.”*

“Now all of you who are members of the University church, take just a minute to shake hands and talk with the visitors around you,” the song leader urged. A young minister who had been a guest in our home in Maryland made his way up the aisle to say “Hello” and “Welcome” to my boys and me.

*Janet Wood Minesinger teaches English at Takoma Academy, Takoma Park, Maryland.*

*“We're part of the family, the family of God.”*

After all, biological family members don't find it difficult to converse. Family members love to greet one another whether the absence has been short or long. On one occasion when my boys and I returned to our Maryland home after a five-week absence, Grandma and Grandpa were waiting at the airport and could hardly wait to hug their grandsons. Naturally, the conversation on the way home from the airport was nonstop.

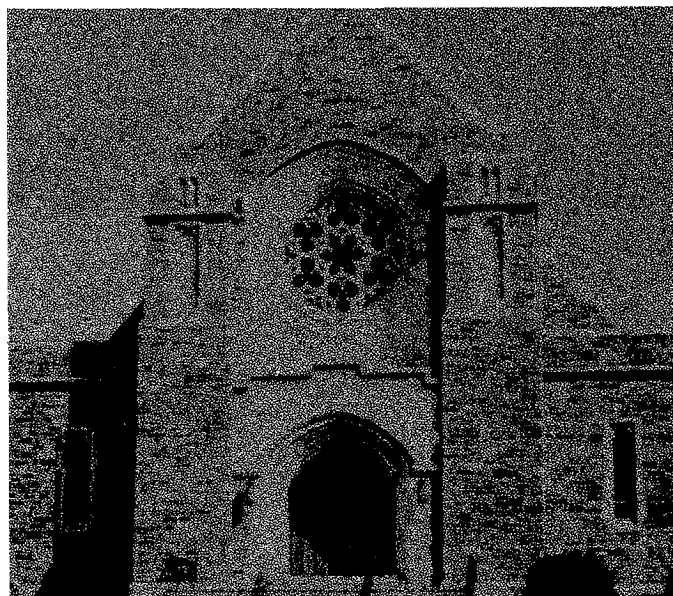
As I continued to sing, I focused on a few members of our wider “family,” those who have meant much to my boys and me since my husband's death. The minister who preached my husband's funeral has not felt he completed his pastoral duty that day. He has remembered that boys without a father need a day at Disneyland, an afternoon swimming party, and a few hours working together to eradicate a snail menace in the yard.

I thought of my home church thousands of miles across the continent. Part of the family of God is there, too. The pastor realizes that a morning of golf with a fatherless boy is as much Christian ministry as preaching at eleven o'clock on Sabbath morning. He and his wife have included my boys and me in many of their family activities—a trip to the beach, an evening of games, a first attempt at water-skiing.

My family now includes a busy medical student who took time from his day and night schedule to take my boys to the motorcycle races and to play golf on another afternoon.

*“When one has a heartache we all share the tears.”*

I shall always remember the love and concern expressed at the time of my husband's death. It was partially because of the support and caring of the family of God that I was able to survive the tragedy. Recently, a young friend of mine needed serious surgery. As the crisis became known, the family of God again surrounded one of its children. Close friends came to her home just before her operation, bringing food. Then all



prayed earnestly that she would soon be restored to good health and be able to mother her children. Recently she told me that in spite of her fear and the seriousness of her surgery, she had received many blessings from the experience, including being a recipient of a great deal of love and care from "the family of God."

After my husband's death, one friend of mine wrote me a short note nearly every day for many weeks. She has continued with a steady pattern of communication, by letter or by phone, ever since. Receiving a note that says, "I just want you to know that we love you," means everything when one is trying desperately to adjust to no longer hearing those words from a husband.

The family of God is made up not only of Seventh-day Adventists but of other Christians and non-Christians as well. My "family" includes a Jewish friend who each week arranges to do something with my boys. "How about going to the baseball game, fellas?"

"You know, I really love those boys," he remarked recently.

Another non-Seventh-day Adventist friend stops in from time to time. "May I take the boys swimming?"

An artist friend lends supplies and tools to one of my sons, who is artistically inclined. "I hope he'll spend some evenings with me this winter, just the two of us, so we can draw to our heart's content," she suggested.

Ellen White reminds us that "the great body of Christ's true followers are still to be found" outside the Seventh-day Adventist Church (*The Great Controversy*, p. 390).

As I sat listening to the singing that Sabbath, I felt thankful for the privilege of being "a part of the family of God." Families should have interaction between people of all ages. That's one reason I'm opposed to too much compartmentalizing in the church. While I know that there is a need for the juniors to get together, and the singles, and the young marrieds, and the retired, I would rather that we dwell on the fact that we are a family. Family members should do things together. They should enjoy being together and sharing activities.

*"But praise God I belong!"*

A Bill Gaither song portrays our lives here as "getting used to the family I'll spend eternity with," a concept I dearly love. As family members we sometimes are "sharing our pain, sometimes the losses, sometimes the gains." Here on this earth we're "learning to say that I really love you." We're "learning to walk as the Father would do." The closeness my boys and I have experienced with other members of God's family here on earth is only a preview of what heaven will be like.

The song ended, but the memories and thoughts it awakened remained like a benediction.

My boys and I look forward with joy to being reunited with father and husband at the second coming of Christ. But until that blessed day when there will be no more tears and no more sorrow, we shall continue to sing with feeling, "I'm so glad I'm a part of the family of God," on this earth. □

# "What do you

To some the Adventist doctrine of the state of the dead is comforting, to others traumatic, the reaction depending on a person's background.

By SUSAN KELLEY DUFFIELD

When I was introduced to Seventh-day Adventist teachings four years ago, the doctrine of the state of the dead stirred a stormy reaction within me. However, after a long period of Bible study and meditation, the shock I initially felt gave way to an immense feeling of relief as I came to understand the beauty and balance of this blessed doctrine.

As a nurse working in an intensive-care unit, I meet many bereaved families. After interacting with these grieving persons and reflecting on my personal experience, I have begun to realize that the Adventist view of the state of the dead leads to a healthy way of meeting grief. This has caused me to wonder whether we, as Adventists, realize the healing impact our belief carries.

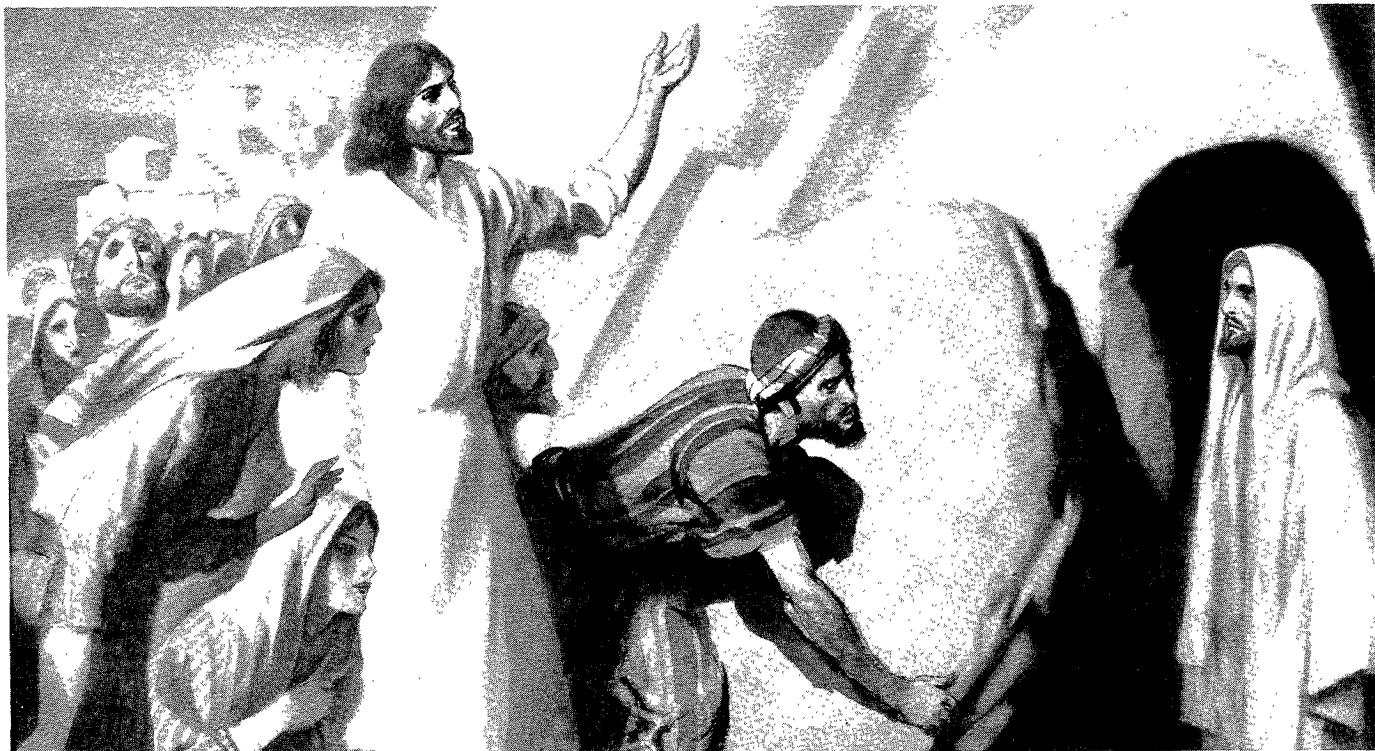
Let me tell of my experience before I became an Adventist. Raised in a loving Christian home, I was fairly active in the Methodist Church throughout my youth. When I was 8, my father's sudden death led to my experiencing the normal feelings of abandonment that a child of that age does when losing a parent.

Again and again my well-meaning elders said to me, "Your daddy is in heaven now; he is happy and wouldn't want to see you cry."

As far as I was concerned, that message, rather than

*Susan Kelley Duffield is a homemaker and works part time as a registered nurse in Oregon City, Oregon.*

# mean, he's not in heaven?"



being comforting, carried a double threat. Not only did I have to “perform well” so as not to make my father unhappy in his heavenly home, but it gave me an additional excuse for denying his very death: How could he really be gone if he were able to “watch over” me at all times?

Such thinking eventually precipitated a dangerous, Satan-controlled search for ways to communicate with the dead. I spent many hours “talking” to my father—praying that he would somehow answer me. I became seriously “addicted” to Ouija boards, thinking that this might be the way to reach him, until one day a friend warned me that “evil spirits” could use the Ouija to harm unsuspecting victims.

The next time I sat down to use the board, I tried praying to Jesus to protect me from any evil that might be present. The pointer spun recklessly about, making no sense at all. Thinking I had “lost my touch,” I gave up the Ouija at that point, little realizing that I was being divinely protected from satanic influences.

Although I stopped trying to converse with my father, my unresolved grief did not culminate until my last year in college. After a close friend’s death, a lingering depression set in that brought back much of the grief I had earlier suffered. It was at this time that a Seventh-day Adventist helped me sort out these feelings and work my way out of the crippling depression I was experiencing.

When the time was right, he presented his view of what happened to the dead.

“What do you mean, my father’s not in heaven?” I cried. “Everyone knows that that’s where you go right after you die!”

My first lesson in comparing scripture with scripture soon followed. Time after time the truth confronted me. In studying Job 14, Ecclesiastes 9, the Psalms, and other such passages, I learned that “the living know that they will die, but the dead know nothing, and they have no more reward; but the memory of them is lost” (Eccl. 9:5, R.S.V.).

The story of Lazarus finally convinced me that the teacher was right. “Now when Jesus came, he found that Lazarus had already been in the tomb four days” (John 11:17, R.S.V.), I read. Suddenly I saw those words in a new light. How illogical it was to assume that Jesus would “recall” Lazarus’ soul from a happy stay in heaven if it had already been there for four days!

A wave of relief swept over me. No more did I have to worry about “hurting” my father by my actions. Now I could really let him die, and not feel compelled to communicate with his “spirit.” What peace I found, and what a wondrous incentive this gave me to study further into Adventist beliefs. Such study culminated in my baptism three years later.

After my baptism I began to wonder how I could apply

what I had learned to my work with grieving families or in spreading the message to others. Many experts have accepted the theory that people experience five stages in the grieving process: (1) *denial* ("It can't be true; I don't believe he is gone"), (2) *anger* ("Why did this happen to me; how could God let him die?"), (3) *bargaining* ("If she could have lived until our son's wedding"), (4) *depression*, and (5) *acceptance*. (See E. Kubler-Ross, *On Death and Dying* [New York: Macmillan Co., 1969].)

These stages may be brief or long in duration. They may be experienced in the order given above, or a grieving person may skip from stage to stage in his own pattern—he may even go through one of these stages many times. While all these stages are normal, the final goal in the grief process is the stage of acceptance. Prolonged lingering in some stages can be detrimental to the grieving person's well being.

Ellen White makes it plain that "grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces and to invite decay and death."—*The Ministry of Healing*, p. 241.

Writing of her personal experience with undue amounts of grief during troubled times at Battle Creek, she testifies, "My prayers were broken and disconnected because of uncontrollable grief. The blood rushed to my brain, frequently causing me to reel and nearly fall."—*Testimonies*, vol. 1, p. 577.

### Unresolved grief can be harmful

Such unresolved grief, wherein a person is "stuck" in one stage of the process, can be harmful. For example, a person caught up for too long in a stage of depression may resort to suicide. One man I took care of was fixed in a rigid stage of denial after his father's death. He required numerous hospitalizations for near-psychotic hallucinations.

As we witness to others, explaining our message on the state of the dead, we must remember that it carries a tremendous emotional wallop. We have to meet people at their level of need and understanding, expecting that grief reactions will vary. Some persons are comforted to know that their loved ones are "at peace in heaven" watching over them. To thrust our understanding of the state of the dead suddenly upon them can present a real threat to their security. We must accept the responsibility of supporting such persons when their grief cycle is suddenly altered by such a new concept.

To others, as in my case, the message can be helpful in moving them out of the denial stage and further into the process of healthy acceptance. Is this not what the Lord intended? "It is not the will of God that His people should be weighed down with care."—*Steps to Christ*, p. 122.

From my experience, I have seen that the Adventist teaching concerning the state of the dead can bring a special blessing to the grief-stricken. It gives new meaning to the words "the truth shall make you free." When we're free in Christ, we are free indeed. □

## FOR THE YOUNGER SET

# Johnny's new coat

By BELLA LAMPE

Johnny went over to Kent's to play after school. It was a warm sunny day in early spring and the boys had a wonderful time playing in the orchard. Getting warm, Johnny took off his coat, tossed it on the ground, and ran off to play some more. When his mother came for him, he eagerly climbed into the car, telling her about the good time he had had.

The next morning it was cold outside. When Johnny got ready for school he couldn't find his coat. He looked everywhere. Mother helped him look. No matter where they searched, they couldn't find it. "Did you bring it home from Kent's?" Mother asked.

Johnny's face turned a little pale when he remembered how careless he had been with his coat. "I took it off when I was playing and I forgot to bring it home," Johnny confessed. He had to go to school without a coat.

Mother called Kent's mother and asked if she had seen the coat. She said she would look in the orchard.

Before long Kent's mother called back. "I found Johnny's coat in our orchard. But I'm afraid our little donkey found it first. It's torn quite badly. It looks

as if our donkey had quite a time kicking it around. I'm terribly sorry."

"Please don't worry about it," Johnny's mother said. "It's not your fault. Johnny shouldn't have left his coat in the orchard."

But Mother wondered how she could afford to get Johnny another coat. Coats were expensive.

When Johnny's parents talked with him that evening he was sorry for having been careless. "I'll be more careful from now on," he said. As they knelt down to pray, they asked Jesus to help them find a coat that they could afford to buy.

Going shopping the next day, they found that the coats in the first store were too expensive. They went to another store. Looking at the price tags, Mother picked up one that made her heart beat faster. There among a rack of coats priced at \$15.95 was one marked only \$4.95. It looked just like the others that were more expensive. She was sure someone must have mispriced it. When they showed it to the clerk, she said, "No, that's the right price." Quickly buying the coat, they went home and thanked Jesus for helping them find one they could afford.



## READER TO READER

An exchange of views on a topic of current interest

### THE QUESTION:

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

■ It will help you to understand that if your 6-year-old is more selfish than normal it may be because she feels she doesn't belong. Take time for some special fun projects with her when the younger ones are sleeping. Try to make her happy and help her to feel it is her home fully.

We can become too concerned about being fair. Instead of reading about fairness in God's love, I read about grace—grace sufficient to meet each person's need. Give this little girl love, and as her heart opens up you can start teaching her about Jesus.

Remember to follow the counsel "Smile, parents; smile, teachers. If your heart is sad, let not your face reveal the fact. Let the sunshine from a loving, grateful heart light up the countenance. Unbend from your iron dignity, adapt yourselves to the children's needs, and make them love you. You must win their affection, if you would impress religious truth upon their heart."—*The Adventist Home*, p. 432.

NEVILLE GEORGE

Berrien Springs, Michigan

■ Unless this 6-year-old was included in planning this year with you, she may believe her mother sent her away because she was naughty. In order to have some control over her life, she might act naughty to cause the rejection she fears from you. She will test you repeatedly.

Much depends on your attitude. Remember that you are neither her mother's rival nor her judge. Try to realize this little girl is frightened and often may be lonesome for her own mommy, especially at bedtime. Enlist your children's help in making her feel loved and wanted. If she has not brought a cuddly bedtime toy, provide one.

Serve some of her favorite foods and don't worry if she dislikes some of yours. When your children imitate her ways remind them that they know the rules of your home but their sister is just learning. Be firm, patient, and happy with all three, pointing them to their loving Saviour. Help them plan little surprises for each other and for their daddy and be generous in your appreciation of their good deeds. Who knows? This year may open the way for saving both the child and her mother.

MILDRED THOMPSON

Kelso, Washington

■ A little 6-year-old from a broken home, living with a new mother and two other children for a year, is in need of much empathy, love, and understanding. How her little heart will long for her mother! At times she will cry for her. Try to surround her with a happy environment where she will feel secure and loved and wanted.

Children love adult companionship, so let her help you. If the other two girls are old enough involve all three of them in enjoyable activities under your supervision. Let them stuff dates with nuts, or place the silverware and pretty napkins beside the plates for dinner. They can choose the fruit or flowers for the table centerpiece. They can help you fold the small laundry items or dry the small pots and pans you have washed. Commend them often. Condemn them never. As you thank them, call them "Mother's little helpers," and plunk a kiss down on each cheek.

Have occasional surprises for them. Place their lunch on paper plates and let them have a picnic on the porch or out on the back lawn. Take all three on a "treas-

ure" hunt around the block to look for wildflowers, bugs, birds, or pretty leaves. Help them plan surprises for you or Daddy.

ZELLA HOLBERT

Takoma Park, Maryland

■ Spend 15 minutes a day talking with, and listening to, each of the three children. Talk over the events of the day, and, as may be appropriate, explain how certain actions make Jesus happy or sad. Teach them that the great controversy starts early. Pray with each of them and teach them to pray for each other.

My oldest stepdaughter was an alcoholic, chain smoker, and into drugs. I prayed to God that He would keep her from visiting us because of her influence on my younger children. Thank God that prayer was answered No. Within two years she gave her heart to the Lord. She is now living with us and is a constant source of Christian encouragement. She is a witness for Christ to my younger children.

SHERI BLACK

San Francisco, California

■ Six is a very tender age to adjust to a new family. Even an adult would be unhappy to have to spend a year in a different home, especially if there was any doubt about whether he was welcome. Perhaps your first step should be to pray earnestly that you will be willing to love the child; then pray for help in loving her.

The little girl may unjustifiably feel that you and your daughters have robbed her of her father. This can tend to make her selfish about other things in order not to lose them, as well. She is in a home where everything belongs to you and yours. Help her to feel that your home is hers too. And help your daughters to accept her as the sister that she is, not an interloper.

EDITH LATSHA

Nashville, Tennessee

■ You might have success by appealing to her as a "big sister," thus encouraging her to set a good example for the younger girls. She could also help the little ones with things too hard for them.

FRANCES CLARK

Bartlett, Nebraska

■ O how I empathize with you! Two years ago we took three foster children (ages 5, 8, 10) into our home for six months, and the influence they have had on our own children (ages 8, 12, 15) is unbelievable. You have legitimate cause for concern. We

have adopted the 5-year-old (now 7) and the other two are in foster care elsewhere.

Here are some suggestions that helped me:

1. Arrange a separate bedroom for the 6-year-old, or at the least, a corner or area that is especially hers.

2. Let her know what you expect of her in behavior and manners, in a kind but firm way.

3. Often observe the three girls at play. Do not allow the older girl to "take over" or control the younger ones. Perhaps there are other 6-year-old children in your neighborhood or circle of friends that you could invite over to play with her.

4. Give the 6-year-old chores suitable to her abilities and let her know you expect them to be done.

5. Read aloud to all three children.

6. Encourage your husband to take an active part in the girls' activities, perhaps reading aloud to them, playing games, taking them out for special treats or activities.

7. Take good physical and emotional care of yourself, and arrange for time for you and your husband to have time alone together.

MARY K. MYERS

Kent, Washington

■ Never disagree with your husband over discipline where any of the children can hear your discussion. Try never to speak unkindly about her or her mother to anyone.

JEAN HAMM

Baton Rouge, Louisiana

### QUESTION FOR JULY

Response deadline June 9

**We are so busy during the week that usually we select the Sabbath to visit with our Adventist friends. When they entertain us they often offer us a tour of their homes. Such a tour always includes a discussion of items such as home furnishings, construction techniques, and finances. If one believes this is not proper Sabbath observance, how can he decline without being considered "stuffy"? Or, is there a way he can participate and not violate his conscience?**

Send answers (or questions for consideration) to Reader to Reader, ADVENTIST REVIEW, 6856 Eastern Avenue NW., Takoma Park, Washington, D.C. 20012. Letters should not exceed 300 words in length and will be edited to fit available space. Duplicate ideas and standard suggestions, such as "Pray about your problem," will be eliminated. Letters must be received by the response deadline given above. Include complete return address. Three dollars will be paid for each answer published.

# How to find God's will—1

How can a person discover God's will? How can he determine what God wants him to do in a particular situation?

In Old Testament times it was not uncommon for people to receive guidance and reassurance through signs. Before Moses was willing to accept the responsibility of leading God's people out of Egypt he was given two signs—his shepherd's rod became a serpent, and his hand became leprous; then the process was reversed (Ex. 4:1-8). At a later time Gideon was assured that he was truly God's man to deliver Israel from the power of the Midianites by two signs involving fleece—the first night the fleece was wet while the ground was dry; the second night the fleece was dry while the ground was wet (Judges 6:36-40). On the strength of this evidence Gideon undertook his assignment.

Some people today endeavor to find God's will through signs. Interestingly, Ellen G. White warns that this procedure is sometimes associated with fanaticism and involves serious dangers. In *Selected Messages*, book 2, she writes: "Whenever I have been called to meet fanaticism in its varied forms, I have received clear, positive, and definite instruction to lift my voice against its influence. With some the evil has revealed itself in the form of man-made tests for ascertaining a knowledge of the will of God; and I was shown that this was a delusion which became an infatuation, and that it is contrary to the will of the Lord. If we follow such methods, we shall be found aiding the enemy's plans. In times past certain among the believers had great faith in the setting of signs by which to decide their duty. Some had such confidence in these signs that men went so far as to exchange wives, thus bringing adultery into the church.

"I have been shown that deceptions like those we were called to meet in the early experiences of the message would be repeated, and that we shall have to meet them again in the closing days of the work."—Page 28.

Doubtless many Christians could recount experiences in their own lives when they felt that God revealed to them His will by a sign. That God is merciful and at times strengthens faith and guides through signs, seems clear. But in general God uses the three methods set forth by Ellen G. White in the following paragraph:

"There are three ways in which the Lord reveals His will to us, to guide us. . . . God reveals His will to us in His word, the Holy Scriptures. His voice is also revealed in His providential workings. . . . Another way in which God's voice is heard, is through the appeals of His Holy

Spirit, making impressions upon the heart. . . . If you are in doubt upon any subject you must first consult the Scriptures."—*Testimonies*, vol. 5, p. 512.

Of the three avenues through which God reveals His will, the Scriptures take first place. Christianity is rooted in history and geography. One of its chief strengths is that it is based on actual people, events, and places. Intricately interwoven with the entire Christian message is the story of God's involvement in human history—that He communicated with people, that He revealed standards of conduct, that He punished people for disobedience, that He gave His only-begotten Son to save the human race.

The story of God's dealings with the human family has been placed on record to enable us to know God's will when confronted with situations similar to those of people who have preceded us. Wrote the apostle Paul: "All these things happened unto them for ensamples: and they are written for our admonition" (1 Cor. 10:11).

When we are tempted to disobey any of God's commands, we may review the experience of Adam and Eve. In the story of Eden lost we can understand clearly the appalling results of disobedience. When tempted to deceive and misrepresent, we can contemplate the story of Ananias and Sapphira. In the terrible penalty visited upon this man and wife we can see clearly God's attitude toward prevarication and false dealing. When tempted to deviate from the path of virtue, we can review the story of God's dealings with Israel at Peor. When tempted to blur the distinction between the sacred and the profane, we can look at the experience of Nadab and Abihu, and observe the swift judgment meted out to them.

Few if any situations that we face do not have parallels in the Bible. Today's social culture may be different from that in which God's people lived anciently, but the principles revealed through Israel's experiences, and the lessons taught, are eternal.

## Look to God and the Word

In addition to the experiences that reveal God's attitude on various issues, the Bible contains the Ten Commandments, a succinct statement of God's will, covering, in principle, every aspect of life. "The will of God is expressed in the precepts of His holy law, and the principles of this law are the principles of heaven."—*Thoughts From the Mount of Blessing*, p. 109. People who are truly seeking to do God's will, will not look within themselves or at their peers for standards and principles by which to live; they will look to God and His Word. "The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will. They are the standard of character, the revealer of doctrines, and the test of experience."—*The Great Controversy*, p. vii.

Besides the Word of God, the Holy Spirit is one of God's major agencies through which He reveals His will. Said the Master: "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remem-

brance, whatsoever I have said unto you" (John 14:26). "When he is come, he will reprove the world of sin, and of righteousness, and of judgment. . . . When he, the Spirit of truth, is come, he will guide you into all truth" (chap. 16:8-13).

In general, the Word and the Spirit work together. "The Spirit was promised by our Saviour, to open the word to His servants, to illuminate and apply its teachings. And since it was the Spirit of God that inspired the Bible, it is impossible that the teaching of the Spirit should ever be contrary to that of the word.

"The Spirit was not given—nor can it ever be bestowed—to supersede the Bible; for the Scriptures explicitly state that the word of God is the standard by which all teaching and experience must be tested. . . .

"Great reproach has been cast upon the work of the Holy Spirit by the errors of a class that, claiming its enlightenment, profess to have no further need of guidance from the word of God. They are governed by impressions which they regard as the voice of God in the soul. But the spirit that controls them is not the Spirit of God. This following of impressions, to the neglect of the Scriptures, can lead only to confusion, to deception and ruin."—*Ibid.*, pp. vii, viii.

Christians who truly desire to know God's will, will stay close to the Bible, ever praying that the Holy Spirit may "illuminate and apply its teachings" and guide their minds to right conclusions.

The third method by which God reveals His will, listed

at the beginning of this editorial, is "providential workings"—events and situations being arranged by God. Pharaoh of old could hardly have failed to know that it was God's will for Israel to leave Egypt. Through providence after providence, God underscored His message, "Let my people go."

God revealed His will to Israel, also, through providential workings. For example, when Israel was trapped at the Red Sea—by the mountains, by Pharaoh's pursuing army, and the waters of the Red Sea—God opened a path through the Red Sea. With only one route possible, Israel could hardly have been in doubt concerning God's will. They knew that God wanted them to move forward and cross the Red Sea.

Jonah's experience provides a further illustration of how God leads through providential workings. Jonah rebelled against God's command to preach to Nineveh; yet, as the result of a storm at sea, his being swallowed by a whale, and being cast up onto dry land, he could hardly doubt that God wanted him to fulfill his evangelistic assignment. Providential workings provided a stern undergirding to the command to preach to Nineveh.

Christians today may wonder, at times, what God's will is in a particular situation. But when God eliminates all options save one, a person can hardly be in doubt as to what course to pursue—and to know that it is God's will.

Not always, of course, is the matter so clear. What then? This we shall discuss next week. K. H. W.

*To be continued*

## LETTERS Continued from page 2

"Well," he answered, "not all of it."

"What did it say to you, Daniel?" I asked.

"What I got out of it was that on Sabbath we should get out in nature and do something, not just lie around."

Thank you for reaching the hearts of the younger church members, as well as mine.

MEL PHILLIPS  
Monmouth, Oregon

### Amending the Constitution

I read with interest "The Drive to Amend the U.S. Constitution" (March 22). I wish to take issue with the editorial on several points.

About halfway through the editorial the statement was made, "As Adventists, we are not particularly concerned with the legal or political aspects of the current drive for a Constitutional convention."

The attitude that I detect in this phrase is somewhat alarming to me because I feel that it reflects the views of far too many Adventists in regard to politics. It seems that we are completely

unwilling to be informed about the national issues or to participate in politics at all. I believe this attitude is harmful for two reasons: Unless a government is in direct conflict with one of God's commandments it is our duty to obey it. It is the privilege and responsibility of every citizen in a free country to become involved, directly or indirectly, in the affairs of his country, namely politics.

Also, those rights that are not practiced are soon denied. Adventists know that, sooner or later, our rights will be suspended. But why hasten that day through neglect of our rights and duties?

The call for a balanced budget is growing and should be of interest to anyone who is faced with the higher and higher prices that governmental deficit spending causes. Our church has not been immune to the inflation spiral, and it behooves us to take an interest in that which would be a large factor in the control of inflation, namely a balanced Federal budget.

If the choice were mine I

would side with the author to oppose a State-proposed convention to pass Constitutional amendments. There has not been a national convention of this sort since the convention at which our Constitution was first adopted. Congress has proposed and passed the present amendments. However, if Congress does not make a concrete move in the right direction, the States will ultimately have their way.

I do not concur with the author, however, when he implies that at a convention of this type the Constitution would be "emasculate[d] or destroy[ed]."

JEFF BROMME  
Keene, Texas

► Many observers of the current scene feel that if a Constitutional convention were convened, delegates would have authority to deal with not merely the single issue for which the convention had been called but others, as well. In a society as volatile as ours in 1979, with so much dissatisfaction with the status quo, unfortunate results—including a complete overhaul-

*ing of the Constitution—could take place.*

The editorial most earnestly set forth a trend in political thinking today that is of deep concern to all thinking citizens. But instead of exhorting us to organize, to agitate, to promote our views, to lend the voice of the church to one side or the other of what is obviously a controversial political subject, the author points to the whole development as a sign of fulfilling prophecy. He urges us, in view of the shortness of time, to "be ready," and, by implication, to help others to get ready. This is our work; let us do it faithfully.

E. L. BECKER  
Riverside, California

### Color covers

We enjoy very much the four-color covers the REVIEW runs from time to time. Although they don't make the articles more spiritual, they dress up the magazine.

MR. AND MRS. OLLIE B.  
GREEN  
Forest City, Florida

## UN doors opened by "right arm"

By JAMES L. FLY

Medical missionary work, the "right arm" of the Seventh-day Adventist message, has opened doors at the United Nations in New York City, headquarters of international diplomacy.

Staff members of the United Nations Secretariat and specialized agencies, members of delegations, and UN correspondents and their

*James L. Fly is communication coordinator of Metro Ministries in New York City.*

families can now join a nutrition-health club organized by a young Adventist woman who works at the UN.

About 50 persons have joined the club, which has featured nature walks, fruit picking, breadmaking, and nutrition lectures.

Club members have even promoted a petition calling for the cafeterias in the United Nations to incorporate "alternative dishes" such as whole grains, beans, sprouts, and seeds into their menus as

offered at the UN staff cafeteria in Geneva, Switzerland.

"The response to the club has been tremendous," says Sandrine Kosmajac, president and organizer of the club.

Miss Kosmajac works as a bilingual (French-English) secretary in the Division of Natural Resources Exploration. She is a member of the Manhattan church, in the heart of Greenwich Village, and has taken several acquaintances at the UN to church with her.

Miss Kosmajac recently invited personnel from Living Springs, a self-supporting medical-missionary outpost center north of New York City, and Robert Dunn, medical director of Metro Ministries, to present a series of nutrition lectures on whole grains, spices, proteins, and sugars.

The presentations were augmented by slide programs produced by the Loma Linda University School of Public Health and food samples served to the members.

"I'm so happy that Dr. Dunn and the people from Living Springs were able to come to the club meetings," says Miss Kosmajac, who would like to have them conduct a Five-Day Plan to Stop Smoking for the club in the future.

She feels that since the club is at the United Nations, its activities have the potential of exerting worldwide influence.

### LEBANON

## Norway sends clothing to war victims

Concerned about those left destitute as a result of the war in Lebanon, Thoralf Fonnebo, East Norway Conference lay activities director, approached the Ministry of Defense in Oslo with the idea of shipping clothes to Beirut to be distributed by the Norwegian United Nations peace-keeping force in South Lebanon.

Granted permission to ship some goods on a Norwegian

Air Force flight, Pastor Fonnebo arranged for 40 bags of good clothing to be delivered to the airport. Then, wanting to have an on-the-spot account of the arrival and delivery of these goods, he flew on a charter flight from Oslo, meeting Borge Schantz, Afro-Mideast Division lay activities director, in Cyprus. Together the two men flew to Beirut to meet the Norwegian Air Force plane.

With a group of Seventh-day Adventist workers from Beirut, including Gabriel Katrib, Issa Obeid, and Dieter Gramkow, these two lay activities directors met the officers of the Norwegian United Nations peace-keeping force to arrange for the delivery of the goods.

After this consignment was carried safely through the danger zones of Beirut, where the battle-scarred buildings and torn-up roads are a grim reminder of the conflict, it was safely delivered at the permanent depot in the old Afro-Mideast Division office building, where it is being stored until it is needed.

BORGE SCHANTZ  
Lay Activities Director  
Afro-Mideast Division

### FIJI

## Book explains food and health relationship

*Best Foods for Health*, a new book explaining in simple English the relationship of foods to human health, is being sold in the South Sea Islands.

Published by Trans-Pacific Publishers in Suva, Fiji, and written by Bertha Shollenburg, nutritionist and assistant director of the health department of the Australasian Division, the book tells how best to use the natural foods available in tropical countries. This is particularly important because refined foods are being used increasingly in the South Sea Island countries.

Although some recipes are given on the use of local foods, this is not primarily a recipe book. Chapter titles



Dr. Robert Dunn, right, medical director of Metropolitan Ministries, lectured on sugar in the diet for the United Nations' nutrition-health club. Living Springs personnel provided sugarless dessert samples.



## Two couples become workers in Thailand

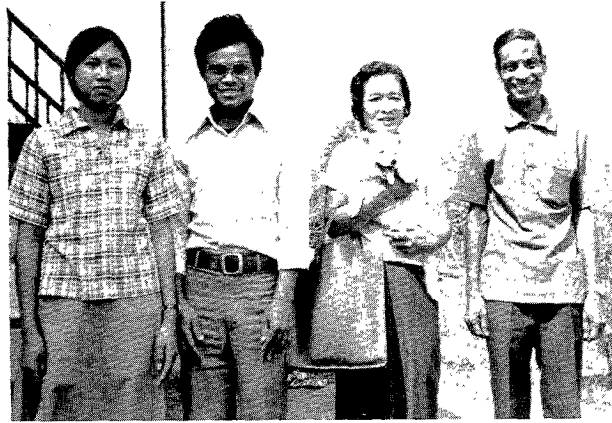
Four of the 53 people baptized last year as a result of THE WAY (Thailand Hill Evangelism With Adventist Youth), the evangelistic arm of Thailand Educational Center, have special stories to tell of God's guidance. The two young people on the left, Kruafa and Chailong, are from the Musar hill tribe. They are believed to be the first Seventh-day Adventist Musars in the world, because until now there has not been a worker who speaks their language.

Two years ago Chailong and Kruafa went to live at the educational center's tribal school. They enrolled in the adult school, where they began ninth-grade work. Although they had a difficult time with their studies, since Thai was not their mother tongue, they both proved to be diligent students and passed the government examinations with high scores.

Prasert, a ministerial student from the Meo tribe, gave them Bible studies each week. Prasert and Terr, another Meo ministerial student, taught the Bible classes each day at the tribal school. Chailong and Kruafa listened to the great truths of the Bible with keen interest and were among the first to respond to a call for baptism. Since his baptism, Chailong has become an evangelist and a serious Bible student. He has been accepted into the ministerial school and will be the first Musar worker.

The couple on the right are Paulo Khan, a former Thailand Church of Christ minister, and his wife Bhua-cum. One day Pastor Paulo was making his calls on Christian believers scattered among the hills of North Thailand. THE WAY was also busy working for the Lord that day. Pastor Paulo and two of the young people from the educational center's Ministerial Training Institute went to the same village at the same time. They were both surprised to discover another Christian worker among the hill-tribe people, who are animists.

Pastor Paulo was soon enrolled in the Thai Voice of Prophecy course. He asked for the whole set of lessons, since he was not sure when he would meet THE WAY



representatives again. Three days later Pastor Paulo came to the church for Sabbath services with all 32 of the lessons completed, asking for the advanced set. After finishing the advanced lessons he took regular Bible studies for about six months. Pastor Paulo made a special trip to Bangkok to the headquarters of the Thailand Church of Christ to meet with the leaders to explain to them his belief in the Sabbath, the second coming of Christ, and other doctrines held by the Adventist Church.

The day he and his wife were baptized he brought more than 30 villagers to church with him. He has since proved to be a strong worker for God. Although stones were thrown when he preached at a recent evangelistic meeting, he prepared three persons for baptism as a result of his talks.

WILLIAM STEVE BASSHAM  
Education Superintendent and  
Director of Ministerial Training  
Thailand Mission

such as "What Is Food?" "What Food Does for You," "Do You Drink Enough Water?" "Are Your Clothes Getting Too Tight?" and "Cooking Your Food" give some idea of the breadth and scope of the book.

Written in an easy style full of friendliness and enthusiasm, the book has line drawings throughout.

Having spent most of her life as a missionary in tropical areas around the world, Miss Shollenburg's knowledge of food and nutrition in developing countries is extensive. Her interest and concern for using the natural foods God has provided in each local area come through very clearly.

GORDON A. LEE  
Communication Director  
Australasian Division

### MIDDLE EAST UNION

## Forty-three crusades planned

Even though there is still unrest, uncertainty, and insecurity in the Middle East, Manoug Nazirian, president of the Middle East Union, reports that union workers and lay members plan to hold 43 evangelistic campaigns during 1979.

East Mediterranean Field, comprising the countries of Cyprus, Jordan, Lebanon, Syria, and Turkey, has 15 campaigns scheduled, with the first beginning in Istanbul, Turkey, in April. A number of crusades will be held in Lebanon, including one in the Bouscherieh church and another in Ashre-

hieh, scene of fierce fighting during the past months. Evangelism plans also include Tarsus and Antioch in Turkey and Amman in Jordan.

The first two of the 22 campaigns planned by the Egypt Field have ended; one was held in Minya during January and the other in Luxor in February. Another began in Alexandria in March. Campaigns will be held at the Cairo Center in August and November. Other meetings are scheduled for smaller cities throughout the year.

The two campaigns scheduled for Iran will be held later in the year. March 28 marked the beginning of the first of four campaigns scheduled for the Iraq field. These meetings are being conducted by Borge

Schantz, Afro-Mideast Division lay-activities director, assisted by Mukhtar Malluka, the local pastor.

JEAN THOMAS  
Afro-Mideast Division

### BRAZIL

## Five million brochures to be distributed

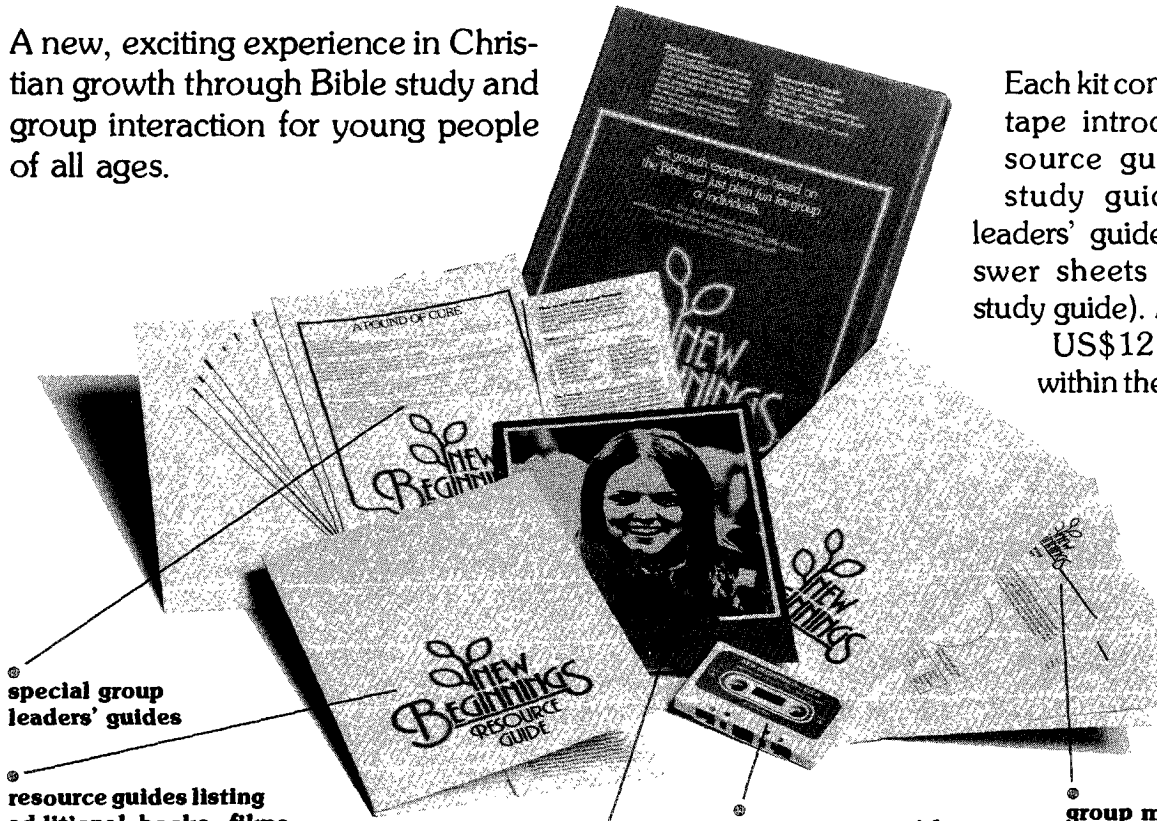
On March 31, church members in the South Brazil Union began systematic distribution of 5 million pamphlets, entitled "Jesus Will Return Soon," to every home in the union territory. This eight-page color brochure is a supplement to the *Jornal Adventista*, a bimonthly with a

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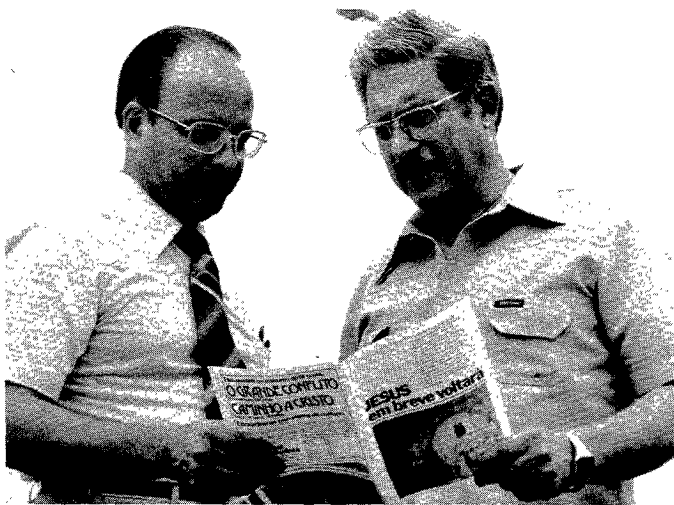
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Itanel Ferraz, right, and Osvaldo Felix examine the brochure that is to be circulated systematically throughout the South Brazil Union.

circulation of 100,000. The brochure contains a résumé of the main doctrines of the Seventh-day Adventist Church, data about its work throughout the world, and an explanation of who Adventists are and what they are doing in Brazil.

On the front page the brochure begins, "Adventists maintain a network of 334 elementary schools, nine boarding academies, and four colleges in Brazil. Four hospitals support the 18 medical launches that ply the main rivers of Brazil. Besides this, more than 1,000 welfare societies lend impartial assistance to those in need. There are other contributions, however, that Adventists consider of more importance; these enrich the life and are based on the enduring values of Christianity. Open this up and see."

The pamphlet has a place to sign up for the Voice of Prophecy Bible course. Members of local churches will be responsible for delivering the lessons to the students and helping them with their studies. The pamphlet also offers *The Great Controversy* and *Steps to Christ*.

The South Brazil Union closed 1978 with 140,259 members, with 12,254 of them newly baptized. This year's goal is 15,000 persons baptized.

In other unions the mem-

bers are visiting house to house with the little paper *Urgente* ("Urgent"). During the past few months more than 12 million leaflets have been printed for free distribution "in an extensive campaign of evangelism that puts our theory into practice," says Itanel Ferraz, director of the South American Division lay activities department. He adds, "If we want Christ to come soon, we need to launch into the work of winning souls with more boldness, enthusiasm, and zeal."

ARTHUR S. VALLE  
 REVIEW Correspondent  
 South American Division

ETHIOPIA

## Adventists meet with the Coptic Church Synod

On February 16, Bekele Heye, president of the Ethiopian Union, addressed the National Synod of the Coptic Church on the theme "Now is the time for all followers of Christ to preach the Word."

Such a meeting would have been impossible in the days of the Ethiopian monarchy, when the Coptic Church played a dominant role in all religious affairs and many secular matters. Since the revolution, however, equal status has been given all religions. Concerned that the Seventh-day Adventist Church should bear witness to all people, including the clergy, Pastor Heye sought the help of Col. Tadesse Hunde, who negotiated the invitation to the synod.

The beliefs taught by the Coptic Church are based mainly on tradition that does not emphasize Bible preaching or study; thus Pastor Heye's gift to the assembly of 890 Amharic Bibles, each inscribed with the name of a Coptic clergyman, was particularly significant.

Judging by the public and private affirmations Pastor Heye received, the address and presentation made a con-

siderable impression on the assembly, which included the Patriarch, 17 archbishops from provincial sections, and other high church officials.

In case of any lingering doubt of their positive approval of the Bibles to be given to their clergy, which were donated by The Quiet Hour, the 17 archbishops placed their stamp and seal of approval upon each of the 890 volumes.

Another instance in which Bibles and other religious literature were given to the people of Ethiopia took place on February 8. Two men had delivered a consignment of some 3,000 volumes consisting of Bibles and copies of *Steps to Christ*, *The Desire of Ages*, and *The Great Controversy* to "Patriots City," a \$70-million complex. The commanding officer, Col. Shifferaw Bekele, kindly permitted them to distribute the literature to the residents, who are disabled veterans of the Ogaden war and other conflicts.

JACK MAHON  
 Communication Director  
 Afro-Mideast Division

PHILIPPINES

## Filipino laymen are recognized

In a ceremony at the Philippine International Convention Center, with about 6,000 church members in attendance, Jose Quitoriano and Eugenio Santos were recognized as the outstanding laymen of the North Philippine Union Mission for 1978.

As a lay preacher in the Mountain Provinces Mission, Mr. Quitoriano has organized at least one company every year during the past seven.

Mr. Santos, of the Central Luzon Mission, led his church in doubling its membership from 130 to 260 during 1978 by following the family-territorial-assignment plan.

Seventeen laymen received plaques in recognition of outstanding soul-winning work during 1978.

GEORGE E. KNOWLES  
 Lay Activities Director  
 General Conference



Bekele Heye, president of the Ethiopian Union, greets high officials of the Coptic Church of Ethiopia after addressing the National Synod.

## Window on the World

# Crosses in abundance

By ROBERT G. WEARNER

"Crosses there are in abundance, but when shall the doctrine of the cross be lifted up?" It was Henry Martyn who wrote this now-famous sentence in his journal in 1805 in the city of Salvador, in the state of Bahia in eastern Brazil. He was making a short stopover in this charming Latin American city on his way to serve as a missionary to India. As he disembarked from his ship, *Union*, he probably noticed a large church near the port in the lower city. In the upper city, some 200 feet higher, his eye must have picked out the crosses on the churches built at intervals along the high bank. As he wandered through the streets with their multicolored houses on the upper level, he was amazed to see crosses everywhere—stone crosses outside and gold and silver crosses inside the many churches (there are 365 churches in the city today, most of which date from colonial times). Many of the local people, both men and women, wore crosses around their necks. Crosses were to be seen on shrines out in the country and on graves in cemeteries.

On a recent trip to visit this picturesque colonial capital of Brazil I tried to imagine how the 24-year-old minister from England must have felt. Since he had no family, he had much time to meditate and pray as he waited for his ship. Deeply religious, Martyn must have thanked God many times for his own conversion. He had been reared in a Christian home. However, on enrolling in Cambridge University he lost all interest in religion. When he received the sad news of the sudden death of his godly father he turned to his neglected Bible for comfort. As he read the book of Acts and the Epistles he found his Saviour. Soon he formed the habit of meditating and praying as he walked alone in the fields. It was not long until he dedicated himself to the Christian ministry and offered his services to a missionary society to work in India.

I had told his story to my class in missionology at Northeast Brazil College in the nearby state of Pernambuco. One of my students, Walvetrude Nino, after graduation was called to work as a minister in this very city of Salvador. Since he knew the city well, he offered to show me some of the famous colonial churches. I have visited many Latin American cities, but I have never seen so many churches and crosses in so small an area. A large cathedral dedicated to the memory of Jesuit Missionary Francis Xavier is especially ornate with silver and gold.

Our guide pointed out a nearby sign advertising a spiritualistic center, and he told me that Salvador is also famous in Brazil for its spiritism. In the time of slavery the blacks from Africa introduced their deities and

*Robert G. Wearner is a theology teacher at Northeast Brazil College.*



myths. Frequently African religion became mixed with Christianity, and a folk Catholicism resulted. A brightly lighted church some distance from the center of the city, called the Bonfim church, is known for its strange rites and ceremonies, I was told. Many people claim to have been healed at this church.

As young Henry Martyn went sightseeing through the narrow cobblestone streets he was shocked to see religious symbols everywhere in such close proximity to evidence of vice and degradation. Crosses in abundance, he thought, but where is the Christ of the cross, who alone can uplift the people?

But he had been called to work in India and could do nothing but send up a prayer for the people of Brazil. As soon as his ship was ready he traveled on to Calcutta. The earnest young missionary wrote in his journal, "Now let me burn out for God." He did just that! After translating the New Testament into Urdu and Persian he died at 31.

After Martyn's brief visit to Brazil, decades passed before anyone accepted his challenge to preach the doctrine of the cross to the millions in South America's largest country. Evangelicals put down their first permanent roots in the midnineteenth century. Seventh-day Adventists did not arrive until the last decade of the century. More than 100 years passed before the light of present truth was established in the city of Salvador by Leo B. Halliwell and others. Today a thousand baptized believers in several Adventist churches seek to lift up Christ in the city famous for its crosses and its African rites.

Recently the Seventh-day Adventist Church purchased a tract of land in the state of Bahia some distance out in the country from Salvador. Soon a new academy and college will be built to serve the many young people who are accepting Christ's call in northern and eastern Brazil.

To any observer it is evident that the need for preaching the doctrine of the cross is just as great today as it was when Henry Martyn made his now-famous statement many years ago. As a teacher of young Brazilians today, I am sure they will gladly accept Martyn's challenge to lift up the doctrine of the cross.

## Far Eastern

• Work has begun on a maintenance shop on the new hospital site of Calbayog Sanitarium and Hospital, in the central Philippines. The building of the new hospital is being done with funds from a Thirteenth Sabbath Special Projects Offering.

• Dennis Tidwell, formerly working for tribal people on Thailand's northern border, has moved to Chiang Mai, where he will assist in the oversight of evangelistic outreach among the tribal people for the whole North Thailand region.

## Inter-American

• A volcanic eruption on the island of St. Vincent has caused 17,000 families to flee from their homes. There are approximately 6,500 Adventists on the 133-square-mile island, and those not affected by the eruption have opened their churches as refugee centers.

• In 1978 in the Colombia-Venezuela Union a record number of students (260) from Colombia-Venezuela Union College, in Medellin, sold books during vacation. Through their sales the students furnished the college with almost US\$128,205 for the 1979 budget.

• In 1978 full-time literature evangelists in the Colombia-Venezuela Union sold more than US\$2 million worth of literature. They were instrumental in winning 500 new members—7 percent of the total union baptisms.

• The choir of the Franco-Haitian Seminary, in Port-au-Prince, Haiti, visited West Indies College in Mandeville, Jamaica, and conducted the Sabbath services there on April 7, singing in both French and English. The academic dean for the Franco-Haitian Seminary, E. Corbier, spoke at the worship service. His sermon was entitled, "Nothing but the Cross."

• B. L. Archbold, division president, was the guest of honor at a recent banquet for students and faculty from Inter-America held at Andrews University in Berrien Springs, Michigan. More than 400 were present.

## Northern Europe-West Africa

• Workers from Gambia, Liberia, and Sierra Leone met in Freetown, Sierra Leone, for a stewardship seminar February 28-March 6. Instructors were J. J. Nortey, West African Union stewardship director, and J. H. Wollan, Northern Europe-West Africa Division stewardship director.

• At the South Ghana Mission session the newly appointed stewardship director, G. S. Aidoo, reported that, during 1978, 13 three-day workshops were held in the district. At the last workshop at Asaman, in the Anjanam district, 24 people took their stand to follow the Lord.

## Trans-Africa

• Seven union literature evangelist institutes were conducted recently, reports J. D. Spiva, division publishing director. The goal for 1979 is 1,500 baptisms and \$2 million in sales.

• Victoria Falls was the site of a five-day leadership seminar conducted for the publishing directors in the Zambia Union.

• Milo Sawvel, associate director of the International Temperance Association, conducted a workshop with Vernon Foster, Trans-Africa Division temperance director. In attendance were temperance directors, education directors, doctors, pastors, and secondary-school principals.

• Six members of the royal family of King Sobhuza II of Swaziland were invited to a special Sabbath school and church service by Sister Dube, a personal friend of the

royal family. Sister Dube regularly conducts Bible studies in the palace. Princess Jane Dlamini is a baptized member of the Adventist church in Manzini.

• Harold Johnson, union Ministerial secretary, reports that the South-East Africa Union has just sponsored an intensive four-day training program in 21 centers for the local church elders. The training program focused on the need for trained church leaders, because the Union has only 66 pastors serving 40,000 members in 215 churches and 465 companies.

## North American

### Atlantic Union

• As a result of an evangelistic team of the New Rochelle, New York, church, working in Portchester, New York, last summer, 73 persons have been baptized and a mission has been opened.

• Twenty-nine students and faculty of Union Springs Academy, New York, volunteered to assist in protecting the Port Byron sewage disposal plant from flooding on February 21 and 22. They worked three hours filling, carrying, and piling sand bags.

• Frank Jacobs, manager of the Adventist Book Center in the Southern New England Conference over the past nine years, moved to the Carolina Conference to manage its Adventist Book Center. He and his family served in the Southern New England Conference for the past 25 years.

### Central Union

• The officers of the Wyoming Conference were re-elected at the recent conference session. A report of progress in the conference was made at the session: Baptisms for the past three years were 458, bringing the membership to 1,934; four new church schools were added, making 11 active schools. Only one district has no church school. The tithes

for the three-year period increased 50 percent over the previous three-year period.

• A group of Adventist businessmen in Missouri organized a businessmen's association to assist the conference in church development. Paul Robberson is the president, Frank Rice, vice-president, and George Chapman, treasurer.

• Gary Parker, Gillette, Wyoming, pastor, has made plans to be on local television every four to six weeks.

• Sam Reinholtz, director of plant services at Union College, is retiring after 15 years of service there. He and his wife will move to Lawrenceburg, Tennessee.

• Twenty-two have united with the Longmont, Colorado, church as a result of the meetings held by Elder and Mrs. Lyle Albrecht, union evangelistic team. They were assisted with this series by G. A. Haas, the Longmont pastor.

### Columbia Union

• The 11,000 pennies the youth of the Arlington, Virginia, church saved for investment, when stuck on a role of tape, circled the inside of the Arlington sanctuary three times.

• D. A. Delafield spoke for 20 minutes about the Spirit of Prophecy in the Sanitarium church in Takoma Park, Maryland, during a six-week series of midweek meetings.

• Ohio's Faith-Action Advance training sessions assist in educating each church congregation to view themselves not as factory workers for producing disciples, but as a family that is to grow through fellowship and ministry.

• More than one ton of printed items—650 four-pound packages—was shipped by the Mount Vernon, Ohio, Hill church members to the church schools of the North Luzon Mission in the Philippines.

• An official proclamation by the Catholic mayor of Charleroi, Pennsylvania, enabled

the Adventist church members there to achieve 182 percent (\$1,920.01) of their 1978-1979 Ingathering goal.

- The Mount Holly, New Jersey, Sunshine Band, organized ten years ago, saw a nursing-home invalid, Maurice Bowker, baptized on February 24 as a result of their prayers and individual concern.

**Southern Union**

- A health-education team from Wildwood Sanitarium and Hospital, Wildwood, Georgia, conducted a Five-Day Plan to Stop Smoking at Rossville High School March 19-26. Principal Jim Fowler requested the plan to help implement a smoking ban, which will go into effect next September. Sixty students chose to attend.

- The Murphy, North Carolina, church was dedicated March 31. Leading out in the dedication were Pastor Carl Hartman, Georgia-Cumberland Conference president Desmond Cummings, and John Sines and Charles Fleming, from the professional and business association that provided financing for the project. Membership was 30 when construction began in May, 1974, but presently is 115.

- Opening services for the McDonald Road church near Collegedale, Tennessee, were held March 23 and 24. Amos Cooper pastors the 282 charter members.

- The Avon Park, Florida, church and its \$600,000 complex opened April 14. The speaker for the occasion was Victor L. Zuchowski, Ministerial secretary for the Florida Conference.

- Literature evangelists in the Southern Union increased their sales by 11 percent during the first quarter of 1979 compared with the same period last year. Leading the union was the Georgia-Cumberland Conference, with sales of \$158,798. Virtually tied for second were Alabama-Mississippi Conference, with \$128,854; Carolina, with \$124,682; and

Florida, with \$122,825. The Kentucky-Tennessee Conference registered the most rapid gain in sales, with 38 percent, followed by Alabama-Mississippi, with 32 percent.

**Southwestern Union**

- Mike Wiist, formerly of Keene, Texas, and a 1976 graduate of Southwestern Adventist College, has been honored by the Adventist Radio Network for producing the network's live call-in program last November. He currently lives in Takoma Park, Maryland, and works

for the General Conference.

- Emilio Knechtle was the guest speaker for the homecoming day for the Shreveport, Louisiana, South church.

- Barbara Oliver, Community Services director for the Texas Conference, reports that the Adventist Center in the Wichita Falls tornado area has had nearly the entire responsibility for distribution of many thousands of blankets, sheets, and garments to the victims of the storm. They have had excellent coopera-

tion from the American Red Cross and other churches in the area.

- Vera Wolfe, Community Services director for the Oklahoma Conference, reports that the Oklahoma disaster van was in Lawton within hours after a tornado struck the city. To date, 67 families have been assisted with clothing and bedding. More than 250 people have gone to the van for assistance. Lawton church members, led by Pastor Arlen Holerud, have worked hours sorting and delivering used clothing.

- Recently Melvin Rees, a retired stewardship director of the General Conference, completed a ten-day stewardship tour for the Oklahoma Conference, holding seminars in Tulsa, Shattuck, Ardmore, and Oklahoma City.

- On Sabbath, March 17, the Huntsville, Texas, church was organized under the direction of Cyril Miller, Texas Conference president. Forty-one persons signed the charter-membership book. Charles Hinckley, Gary Howard, and Huntsville supporters rallied to strengthen the work and the organization of the church.

- The annual Southwestern Union Adventist Youth for Better Living (AYBL) rally was held March 9 and 10 on the Ozark Academy campus in Arkansas. Other academies represented were Chisholm Trail Academy, Keene, Texas; Valley Grande Academy, Weslaco, Texas; Sandia View Academy, Corrales, New Mexico; and Jefferson Academy, Jefferson, Texas. Special guests were Reginald Mattison, General Conference associate temperance director, and Paul Schmidt, Southwestern Union youth and temperance director.

- Jim Griffin and Harold Heath report that nearly 600 people attended the first night of their evangelistic meetings in Baton Rouge, Louisiana. More than half were non-Seventh-day Adventists. Elder Griffin is the Arkansas-Louisiana Conference Ministerial secretary; Elder Heath is Baton Rouge pastor.



**Malawi's president joins Martyrs' Day services at Malamulo**

"I personally believe in freedom of worship," said His Excellency the Life President, Ngwazi Dr. Hastings Kamuzu Banda, of Malawi, at the March 3 Martyrs' Day church service held in the Seventh-day Adventist church at Malamulo Mission. (See the Back Page, March 15.) He told the 18,000 people gathered inside and outside the large church, "We believe in freedom of worship in this country."

Each year Martyrs' Day in Malawi is marked by special church services and prayer in remembrance of those who died in the struggle for independence. The president participated in the church service by reading the scripture lesson, Psalm 67:1-7, in Chichewa.

Albert Bristow, of the Trans-Africa Division, who had been a missionary in Malawi for nearly 18 years, gave Dr. Banda a special edition of the Conflict of the Ages Series. F. E. Wilson (right), director of the South-East Africa Union, presented Dr. Banda (left) with a large family Bible. Assisting in the presentation is the Minister of Youth and Culture, Gwanda Chakuamba (center).

P. J. SALHANY  
*Communication Director  
 Trans-Africa Division*

**To New Posts**

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

**NORTH AMERICAN DIVISION**

**Marlin Dolinsky**, associate pastor, North Shore church, Chicago, Illinois Conference; formerly Taskforce worker, Potomac Conference.

**Silvio Fernandez**, pastor, Chicago Spanish North church, Illinois Conference; formerly from Washington Conference.

**Larry J. Milliken, Sr.**, pastor, Hinsdale church, Illinois Conference; formerly pastor of Willowdale church, Ontario Conference.

**W. B. Sorenson**, pastor, Stewardson, St. Elmo, Donnellson churches, Illinois Conference; formerly pastor, Miami and Vinita churches, Oklahoma Conference.

**Ed Swanson**, teacher, Rifle, Colorado; formerly from the New Jersey Conference.

**Regular Missionary Service**

**Sylvia (Jack) Buckman** (U. of Mich. '64), of Warsaw, Virginia, to serve as associate sister-tutor, Kanye Hospital, Kanye, Botswana, Africa, left New York City, March 19, 1979.

**Myrtle May Fitzgerald** (AU '67), returning to serve as dean of women, Bangkok Adventist Hospital, Bangkok, Thailand, left San Francisco, March 20, 1979.

**Sherry Karon Read** (LLU '74), of Oconto, Nebraska, to serve as physician, Scheer Memorial Hospital, Kathmandu, Nepal, left San Francisco, March 4, 1979.

**Volunteer Service**

**Ashley Nelson Grosboll** (LLU '41) (Special Service), to serve as physician, Youngberg Adventist Hospital, Singapore, and **Jeanette Elizabeth (Nailor) Grosboll**, of Loveland, Colorado, left Los Angeles, March 19, 1979.

**Siegfried Herbert Horn** (U. of Chicago '51) (SOS), to serve as guest professor, Newbold College, Bracknell, Berkshire, England, and **Jeanne Wilhelmina (Kirkwood) Horn**, of

Pleasant Hill, California, left San Francisco, March 18, 1979.

**Marvin R. McColpin** (Special Service), to serve as assistant in evangelism, Metro-Manila Project, Manila, Philippines, and **Rosellia Edna (Herington) McColpin**, of Colledge, Tennessee, left Los Angeles, February 26, 1979.

**W. Douglas Steinman** (LLU-LSC '73) (Med Elective Service) and **Beverly (Way) Steinman** (PUC '76) (Med Elective Service), to do elective service, Bella Vista Hospital, Mayaguez, Puerto Rico, of Loma Linda, California, left Los Angeles, March 3, 1979.

**Herbert Melvin Westphal** (LLU '33) (Special Service), to serve as physician, Mwami, Mugonero, Lesotho, Zambia, and **Amy (Reed) Westphal**, of Menard, Texas, left New York City, February 28, 1979.

**Deaths**

**ANDREWS, Dorothy M.**—b. June 29, 1903, Flowery Branch, Ga.; d. March 4, 1979, Oklahoma City, Okla. After completing her nurse's training she met and married Dr. L. L. Andrews, who was then medical director at Florida Hospital, and later at Hinsdale Sanitarium, Illinois. She is survived by a daughter, Elaine Balkam; a son, Lowell; six brothers and sisters; and three grandchildren.

**FOWLER, Alfred W.**—b. July 26, 1904, in Maryland; d. March 8, 1979, Apopka, Fla. He served as a maintenance worker at Orlando Junior Academy. Survivors include his wife, Hilda; sons, Gary N. and Winfield; brothers, Henry, Logan, and Holland; sisters, Mrs. Rhoda Willard, Mrs. Rebecca Schier, and Mrs. Margaret Hascar; seven grandchildren; and one great-grandchild.

**FUKAZAWA, Ai**—b. Sept. 2, 1880, Kobe, Japan; d. Feb. 4, 1979, Tokyo, Japan. She and her husband labored together for many years in God's cause in Japan and were instrumental in the founding of Japan Missionary College. Mrs. Fukazawa also served as secretary of the Sabbath school department of the Japan Union Mission and taught English at Japan Missionary College. Survivors include her only daughter, Masu, a missionary in South America, and two grandchildren.

**GIDDINGS, Philip E.**—b. in 1911 in Haiti; d. March 11, 1979, Nairobi, Kenya. He began his service to the church in 1939 as principal of Shiloh Academy. In 1945 he left for Liberia and spent a total of 25 years in service for Africa's youth as educator and student chaplain. Upon returning to the United States he served as a teacher at Oakwood College for five years, then spent four years as principal of Union School, Los Angeles. In 1964 the family was called to Ivory Coast, West Africa, returning in 1970 to the United States as vice-principal of Lynwood Academy, Los Angeles. They were there only four months, accepting a call to the East Africa Union, where he served until his death.

**HAYES, Tom** (John W.)—b. Oct. 16, 1899, Chicago, Ill.; d. March 7, 1979, Forest City, Fla. His 43 years of denominational service included work at the Pacific Press International Branch at Brookfield, Illinois, before it was moved to Mountain View, California, and became the Pacific Press Publishing Association. Later he worked as foreman of the bindery at Southern Publishing Association in Nashville, Tennessee. Survivors include his wife, Eva; daughter, Mrs. Martha Jarard; and three grandchildren.

**SNAPP, Mildred G.**—d. March 9, 1979. She had worked as an LPN for 21 years at Florida Hospital. Survivors include her son, Webster K.; a daughter, Mrs. Dolores Freyer; three sisters, three brothers, and seven grandchildren.

**SOPER, George R.**—b. Sept. 21, 1891, Sherburne, Minn.; d. Feb. 9, 1979, Coalmont, Tenn. He taught church school in Canada, served as secretary-treasurer in the Manitoba, Texico, and Idaho conferences, also on the faculty of Walla Walla and Sandia View academies. He was financial officer in the organizing stage of the town of College Place, Washington. Survivors include his wife, Maggie; one son, Francis A., associate director of the General Conference Temperance Department and editor of *Listen* magazine; one brother, Fred; and two grandchildren.

**STURGES, Violet Catherine**—b. Nov. 26, 1894, Tacoma, Wash.; d. March 4, 1979, Portland, Ore. Mrs. Sturges and her husband, John Hubert, served as missionaries for eight years in the Belgian Congo and started the Songa Hospital there. They also started the Mugonero Hospital in Rwanda. Then they served three years in Ethiopia and four years in Uganda. Survivors include one daughter, Elizabeth Taylor; and three sons, all medical doctors: Stanley, Keith, and Hubert; 16 grandchildren; and five great-grandchildren.

**Newly Published**

**Southern Publishing Association**

**A Mink's Story**, by Emil Liers (\$1.95). Orion Series. A fascinating story of a family of Minnesota bottom land minks.

**Compleat Marriage**, by Nancy Van Pelt (\$2.95). Orion Series. Practical help for married couples based on psychological and Christian principles.

**Jonie Goes to Academy and Jonie Graduates**, by Jo-An Ritchie, each (\$1.95). Orion Series. Experiences of a student at a Washington State Seventh-day Adventist academy.

**Unblessed**, by Berneice Lunday (\$1.95). Orion Series. Catholic Margaret marries Lutheran Jacob; a true story of the religious intolerance that often plagued mixed-religion marriages in the days of immigrant farming communities.

**Where Are We Running?** by June Strong (\$1.95). Orion

Series. A compilation of practical advice to husbands, wives, parents, young people, and children.

**Witnesses Through Trial**, by Marvin Moore (\$1.95). Orion Series. A collection of stories of those who had to witness for their faith under difficult circumstances.

**How to Develop a Child's Character**, by Nancy Van Pelt (85 cents). Better Living Series. Chapter excerpt from *The Compleat Parent*.

**How to Handle Imagination**, by Marvin Moore (85 cents). Better Living Series. The place of imagination in successful living, with practical suggestions on its use in the business and religious experience.

**Happy Sabbath Afternoons (III-3) The Family of Jesus**, General Conference. An activity booklet for children ages 4-7 is a creative way to illustrate the third quarter, 1979, Sabbath school lessons.

**Review and Herald Publishing Association**

**What About Life After Life?** by Leo Van Dolson (Back-to-God Series, 75 cents). After hearing himself pronounced dead, a man feels himself moving rapidly through a long tunnel. Then he realizes he is outside his own physical body, looking at it as if he were a spectator, watching the activities of the doctors and the nurses around it. Does this describe the experience of a person after he is truly dead? Dr. Van Dolson deals with this important question in a way that gives scientific, as well as Biblical, answers.

**Notices**

**Corrections**

A recent news note reported that Andrews University will soon offer a Master of Social Work degree. This was an error. The university is not currently planning to offer this degree, but is trying to identify those interested in pursuing studies toward this advanced degree to determine the need within the Seventh-day Adventist Church.

Part of a sentence was inadvertently left out of the article "Studies on Atonement and the Sanctuary" on the March 29 Back Page. The sentence should read, "It is an exegetical study of the 70 weeks of Daniel 9 by Jacques Doukhan, of the French Adventist Seminary, and appeared in the *Andrews University Seminary Studies*, Vol. XVII, No. 1, Spring, 1979."

## New president in California

At a meeting of the conference executive committee on April 19, Warren C. Heintz, secretary of the Southeastern California Conference, was elected conference president. He replaces W. D. Blehm, newly elected president of the Pacific Union Conference.

Elder Heintz, 43, a native of Milton, Oregon, is a graduate of Walla Walla College and Andrews University. Prior to his nine years of service as secretary of the Southeastern California Conference, he pastored the Imperial Beach, Calimesa, and San Diego North Park churches in California.

Elder Heintz's successor will be chosen at a meeting of the conference executive committee on May 24.

S. A. YAKUSH

## New HSI course on Ellen White

A course on the life and teachings of Ellen G. White is now available from the Home Study Institute. The syllabus for it was prepared by Elder and Mrs. Paul Eldridge, of Hendersonville, North Carolina. A number of White Estate documents and cassette tapes are included in this basic guide for a two-hour college correspondence course. The course satisfies Adventist teacher certification requirements for a course on the Spirit of Prophecy.

For details write to Home Study Institute, Takoma Park, Washington, D.C. 20012.

ROBERT W. OLSON

## SAWS aid

Seventh-day Adventist World Service sent relief supplies to victims of the recent earthquake in Yugoslavia, a cyclone in the New Hebrides, and a tornado in Texas.

When the strongest earthquake ever recorded in Yugoslavia took place April 15,

at 7:20 A.M., SAWS responded immediately through the Euro-Africa Division, sending tents, blankets, and food in the amount of \$23,500. An additional \$23,500 has been sent from SAWS in Washington for relief supplies.

In Bellona, New Hebrides, where half of the people are Seventh-day Adventists, a cyclone destroyed the island's homes and contaminated its fresh water supply. SAWS in Australia immediately purchased \$5,000 worth of food and gave an additional \$2,500 to rebuild the water supply. Qantas Airways transported without charge several tons of clothing from Sydney to Fiji. Air Pacific then took the bales from Fiji to the capital of the Solomon Islands, where the Adventist mission plane picked up the bales and dropped them on Bellona. SAWS Washington airfreighted (courtesy of USAID) 200 tents to the disaster area.

SAWS also has responded to a call for help from the Southwestern Union Conference and shipped \$15,000 worth of blankets to Texas for victims of the Wichita Falls tornado. Braniff International carried the blankets from New York City to Dallas, Texas, without charge.

The Disaster and Famine Relief Offering, this year to be taken on May 12, provides SAWS with funds for these services.

H. D. BURBANK

## Ambassador is church guest

Ambassador Mohammed Turay, of the Republic of Sierra Leone, West Africa, visited the Breath of Life church, Memphis, Tennessee, on Sabbath, April 7.

At an afternoon service, the superintendent of schools for the city of Memphis, the chamber of commerce, the Breath of Life church, and the South Central Conference made presentations to him. Also present to honor the Ambassador was C. Dunbar Henri, a general vice-presi-

dent of the General Conference, who has served many years in West Africa.

Seventh-day Adventists operate the Masanga Leprosy Hospital for the Sierra Leone Government. The main purpose for honoring Ambassador Turay, a Moslem, was to provide him with a knowledge of the message and work of the Seventh-day Adventist Church in North America and around the world, with a view to strengthening the church's ties with and work for the people of this progressive West African nation.

C. D. HENRI

## Staff reelected in New Jersey

The two New Jersey Conference officers—President Don Schneider and Secretary-Treasurer Tom Massengill—and all the departmental directors were returned to office at the conference's thirtieth regular session, held in Chesterfield, New Jersey, on March 18.

Two new churches (Mount Holly Spanish and the Korean congregation at Perth Amboy) and two new companies (Manahawkin and Parkway South) were accepted into the conference, as the first item of business. Two congregations that no longer meet (the Newark Slovakian and the Passaic Polish) were disbanded.

W. O. COE

## Northern New England session

The president and secretary-treasurer of the Northern New England Conference, Donald Sandstrom and W. M. Adams, respectively, were reelected Sunday, April 1, at the conference session conducted in Brunswick, Maine. All departmental directors also were reelected. The executive committee was increased from 11 to 13 members, a board of 23 persons was elected to serve the Ledgeview Memorial Home, and two churches were added to the sisterhood of churches.

EARL W. AMUNDSON

## For the record

**Sacrificial gifts in North Dakota:** The 3,447 church members in North Dakota recently gave special offerings to the conference to help liquidate the construction indebtedness of Dakota Adventist Academy. The total they gave between September 24 and February 25 was \$875,369, an average of more than \$250 per member.

**AMD membership gain:** The 1978 net gain in membership of the Afro-Mideast Division was 12,493, as compared with 10,193 for 1977. Fred G. Thomas, division secretary, says he feels this gain is indicative of the fact that troublous times do not deter people from accepting the gospel; on the contrary, they make people more receptive to it.

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