

Adventist Review

General Organ of the Seventh-day Adventist Church

May 24, 1979

An open letter
to the church

Page 4

The gospel
of health

Page 6

Speaking Out

Page 11

Family
security
and a
Christian will

Page 12



THIS WEEK

Contents

General Articles	Pages 3-14
Columns and Features	
Speaking Out	11
Response From Readers	13
For the Younger Set	14
Family Living	15
From the Editors	17
Newsfront	20-31
Inside Washington	22
News Notes	28
Bulletin Board	31
Back Page	32

In "What Do Ye More . . . ?" (p. 8), Arnold Kurtz writes about Christ's summons in the Sermon on the Mount to a life "superior in love." Jesus lived

this kind of life, inspiring believers by His example and motivating them to love even their enemies, as He did. While this is not easy, Dr. Kurtz suggests that it is possible when "we love, not with *our* love, but with *His*—the love that enabled Him to pray on the cross, 'Father, forgive them; for they know not what they do.'"

Cora Stark Woods, conscious that "if shortages and high gasoline costs persist, most of us will have to fill our recreational needs closer to home," makes some suggestions from her own experience in "In the Mean Time" (p. 15). The RE-

VIEW staff would enjoy hearing from others who have ideas to share on coping with emergency situations and possibly even benefiting from them.

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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.

Heart response

I was deeply moved by the Reader to Reader (April 12) answers to the question of what a bored 13-year-old should do to stay occupied in an isolated environment.

What touched me were the heart responses of the many writers to a call for help by a person whom they have never met before.

The letter from Harold Clark and the other letters seemed to me to show more interest in loving this young person and encouraging him than in educating him.

GREG GOODCHILD
Loma Linda, California

Need of frills

The Adventist Austerity Year idea (Response from Readers, March 29) appeals to me.

But the list of frills the Response mentions differs considerably from mine. Too much housing and furniture and too many vehicles, clothes, and adult toys seem to me to be the extravagances responsible stewards will forgo in order to support the final thrust of the gospel.

I appreciate the writer's willingness to let each of us make his own list of frills. I am not one of those fortunate people who can

live in a black-and-white world of austerity and routine all day, day after day, year after year, and apparently suffer no ill effects.

But for some of us, certain "frills" are necessities to avoid our going berserk! Some people need a pet to love, a tree at Christmas, a beautiful organ in church, trips to the mountains, frequent news from home, or a sense of well-being from being suitably dressed.

Not just a year but a lifetime of responsible stewardship is what I would like to attain. And along with that, I want the wisdom to be able to judge accurately between needs and frills.

LOUISE REA
College Heights, Alberta

Hymn singing

One thing I noticed on a recent trip, during which I visited many Adventist churches, was the lack of hymn singing. I can remember when our congregations sang three hymns on Sabbath morning. Then when a special feature took the place of the middle hymn it became the fashion to sing two hymns. Now we notice a number of our churches have an opening hymn and a special musical number and do not bother to sing a closing hymn.

To me a hymn can sum up the sermon and make a wonderful appeal, especially where today only a few of our ministers make an appeal at the close. Many preachers simply close with a prayer and walk out. It seems to leave us up in the air.

The singing of hymns is a valuable part of our Protestant

gospel method of saving souls. Is hymn singing on the way out?

Also in many of our Sabbath schools members sing only an opening hymn.

Can anything be done to save and restore hymn singing to our churches?

HUBERT G. O. BAYLISS
Kelowna, British Columbia

Stable or house?

Re "Wise Men Still Seek Him" (Dec. 14).

Your editorial indicates that the visit of the Wise Men was some weeks after the birth of Jesus. This agrees with the fact that the dedication at the Temple, in which Simeon and Anna took part, was 40 days after His birth, and certainly before the flight into Egypt, which immediately followed the Wise Men's visit.

Our idea of the "house" in which the Wise Men found Jesus needs to take into consideration the statement from *Spirit of Prophecy*, vol. 2, p. 24: "The wise men found no loyal guard to debar their entrance to the presence of Christ. The honorable of the world are not in attendance. In place of the people who should have welcomed with grateful homage the Prince of Life, He is surrounded with dumb beasts."

To me this indicates that the part of the "house" occupied by Joseph, Mary, and Jesus was still indeed the stable that had been His birthplace.

We agree, too: Wise men still seek—and find—Him.

MARTIN PASCOE
Warwick, Queensland, Australia

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“What is the most important organ of the body?”

Asked this question by a student nurse, the doctor hesitated. Never having been asked the question before, he needed time for reflection.

By ROBERT LEE MARSH

When asked by a student nurse, “What is the most important organ of the body?” I was rather startled. No one had asked me this question before. I discovered it was not an easy one to answer, for obviously there are many vital parts necessary to life.

My first impulse was to answer, “The heart.” But then I decided that perhaps the brain is the most important. After all, doesn’t the entire body inform the brain and, in turn, carry out commands from the brain?

The part of the brain that controls such functions as movement of arms and legs, vision, hearing, and balance is essentially identical in all people. The part of the brain that *really counts* is a small area near the frontal lobe that is scarcely bigger than a walnut. This small portion makes the difference between our being intellectuals or idiots.

However, I wish to make a case for the mouth as the second most important organ in the body. If this organ is adequately controlled by the brain, the whole body will function more healthfully and effectively.

What goes *into* the mouth may determine a person’s health more than any other single factor. Improper diet clearly plays a significant part in causing arteriosclerosis, which leads to coronary heart disease and strokes, the commonest cause of death in the United States. Probably gallstones also are diet related.

What passes between the lips can lead to obesity and consequent hypertension, diabetes, peptic ulcer, degeneration of the knees and weight-bearing joints, some anemias, certain hernias, and even gout. The obese patient presents definitely greater risks when surgery is undertaken because of the need for larger doses of anesthetic, decreased breathing capacity, and larger mechanical difficulties that prolong the time surgery takes.

Not only does the constant ingestion of sweets lead to dental caries, because the bacteria in the mouth are increased, but the oral ingestion of parasites, due to inadequate care in choosing water and preparing foods, is a major source of disease in many parts of the world.

Abusive toxins commonly enter the body through the mouth. These include the poisons in tobacco and ciga-

rettes that lead to chronic bronchitis and cancer of the lungs, lips, or larynx. Marijuana, LSD, and other drugs are often taken by mouth.

Alcoholism afflicts 5 to 10 percent of all American families. It may account for more family unhappiness than any other single factor. Moreover, 50 percent of all highway deaths involve someone who has been drinking.

Let’s consider next that which comes *out* of the mouth. Major psychological problems hang like a pall over the human race. Most of these problems originate in someone’s “big mouth.” Think of the hostility, neuroses, and the many types of social infidelity that could be avoided if the words of the mouth were properly guarded and maturely considered before being released. “The largest share of life’s annoyances, its heartaches, its irritations, is due to uncontrolled temper. In one moment, by hasty,

I wish to make a case for the mouth as the second most important organ in the body. If this organ is adequately controlled by the brain, the whole body will function more healthfully and effectively.

passionate, careless words, may be wrought evil that a whole lifetime’s repentance cannot undo. Oh, the hearts that are broken, the friends estranged, the lives wrecked, by the harsh, hasty words of those who might have brought help and healing!”—*Messages to Young People*, p. 135.

On the positive side, we might mention the often undeveloped capacity to communicate love, leadership, and spiritual encouragement. Helpful, healing words merely remain in the head if the mouth isn’t used to express them.

Of all the parts and organs of the body that the brain controls, the mouth deserves our thoughtful top-priority attention. Even though only four inches apart, the frontal-brain-to-mouth axis is probably more important than any other dynamic axis that is known. □

Robert Lee Marsh, M.D., is a surgeon practicing in Glendale, California.

An open letter to the church

Dear Fellow Believers and Church Leaders:

It is the sacred responsibility of church leaders to cooperate with heavenly agencies to ensure that the good news of the gospel is proclaimed to every person on Planet Earth, and that nothing be permitted to weaken the witness of the church.

During the past few years the subject of righteousness by faith has been widely discussed in many parts of the world field. Some have pointed out that from a Biblical and technical point of view, the words "righteousness by faith" refer exclusively to the matchless provisions of justification. Others believing this have nevertheless felt that in the preaching of justification by faith more emphasis should be given to the new birth and the changes that follow in the life of a repentant sinner. Many, taking account of the tremendous emphasis in the Bible and the Spirit of Prophecy writings on ethical righteousness and holiness of life, feel that because justification (imputed righteousness) and sanctification (imparted righteousness) are by faith and both are of Christ, both may be included theologically in the term "righteousness by faith."

Much has also been said about Reformation history and its impact on terminology and doctrine. Included in such discussions have been related theological concepts such as the nature of Christ, the nature of man, the nature of sin, perfection, and the question as to whether it is possible for a Christian to live a sinless life. In our judgment these complex theological and Biblical issues need not be settled in detail in order to rejoice in the gracious provision of salvation through faith in Christ, which includes justification, sanctification, and glorification.

Writing in 1895, Ellen White referred to the 1888 message of justification by faith as being "a most precious message" (*Testimonies to Ministers*, p. 91). In this connection we would like to make some observations on which we feel there is general agreement. This "most precious message" will produce an atmosphere of love and harmony within the church. It will bring about a unifying influence; the fruits of the Spirit will be evident in abundance; and all of this will be seen in the framework of honoring and exalting our Lord and Saviour Jesus Christ, who is the beginning and the end of our salvation. We believe that many have experienced this joyful life and have been richly blessed spiritually. On the other hand, we have observed that some discussions of righteousness by faith in recent years have produced, on occasion, too much open debate and unhappy controversy. It has even engendered confusion, divisiveness, and bitterness. When this happens it can be used as a diversionary tactic by the enemy. All of this has brought grief and concern.

Therefore, with the concurrence and support of the vice-presidents, including those who are the world division presidents, and of the North American union presidents, I am proposing a plan designed to minimize or end such controversy. This will give opportunity for the body of

believers to move on with the great task of sharing with others what can happen through the work of the Holy Spirit if we believe all that is envisioned as a result of what Christ does for us, and in us, through justification and sanctification.

We are proposing that each member and believer earnestly study the Bible and the inspired writings of Ellen G. White in order to understand better the great truth of salvation by grace. We also suggest that our teachers and ministers, in their work and preaching, lift up Jesus in Christ-centered messages that will fill hearts with the assurance and joy of salvation and inspire our people to share the good news of His pardoning and redeeming grace in a great evangelistic thrust.

We are requesting that we refrain from involving ourselves in public presentations of the fine points and the controversial aspects of the theology of righteousness by faith. We believe that all of us could use our time and knowledge more profitably by winning souls who are not part of our spiritual family at this time. We are suggesting that in any discussion of subjects that touch the question of salvation in rallies, workers' meetings, retreats, special series, or major discussion groups, great care be exercised to avoid that which is too often not only barren and fruitless but divisive and spiritually hurtful.

We should all seek to diminish the flood of cassettes, brochures, books, and miscellaneous documents, for it is possible to keep talking among ourselves—to ever be learning and never coming to a knowledge of the truth—when on the contrary we should be talking with others and ever be sharing the love and redeeming grace of our Saviour.

In considering the good news found in Romans 3:24-28, and various speculative views about righteousness by faith, it seems especially appropriate for us seriously to take to heart God's counsel to us through His messenger in 1891. "Many commit the error of trying to define minutely the fine points of distinction between justification and sanctification. Into the definitions of these two terms they often bring their own ideas and speculations. Why try to be more minute than is Inspiration on the vital question of righteousness by faith? Why try to work out every minute point, as if the salvation of the soul depended upon all having exactly your understanding of this matter? All cannot see in the same line of vision."—*The SDA Bible Commentary*, Ellen G. White Comments, vol. 6, p. 1072.

For some years the leaders of the church have been calling for repentance, revival, reformation, and the active participation of every member, every believer, every young person, every pastor, every professional person, and every administrator in helping to finish God's work quickly. Consequently, the General Conference will appoint a representative group of lay persons, pastors, evangelists, theologians, church historians, Biblical scholars, editors, and church administrators to survey and study difficult

The General Conference president writes to all leaders and members of the Adventist Church on the subject of righteousness by faith.

theological issues and to share with the church at large approaches that will help to heal and bind and keep us together and united. There will always be individual concepts on minor points, but on the major truths of justification and sanctification we believe we should be united.

In taking the course of action that I have outlined, we feel that we are following a precedent recorded in the Bible when the Lord led the early church to resolve conflicts and controversy. Though the parallels between the apostolic church and the church today are not exact, we believe that God has a message in Acts 15 that we can apply to our situation. In addition, through the ministry of Ellen White, God has amplified the experience of Acts 15, giving us counsel that is timely and practical.

Very briefly, we share the story as found in *The Acts of the Apostles*, pages 188-200. The church in Antioch was having a problem in connection with preaching the gospel to the Gentiles. This was a large and growing church. It also was the center of vigorous missionary activity and was considered one of the most important groups of Christian believers. Prospects were bright for converting large numbers of Gentiles to the Christian faith. It is not difficult to understand that Satan, being sorely displeased with such a situation, would do all in his power to prevent the advance of soul winning, especially among the Gentiles. Not only was his purpose well-served by the assertion of the Judaizers, visitors from Judea, that in order to be saved one must be circumcised and keep the entire ceremonial law, but even more so by the resulting contention and confusion.

In their dilemma the believers in Antioch decided to lay this entire matter before the apostles and elders in Jerusalem. It was decided that while the matter was being settled, and until a final decision was given by the general council in Jerusalem, all controversy should cease. When made, the decision was to be universally accepted by the churches.

The early Christians and apostles knew well that controversy and contention rarely stimulate study, unity, harmony, or love. The Lord also helped them to understand that matters of this kind should be terminated and settled as soon as possible. It appeared that they were confronted with insurmountable difficulties in trying to settle the main issues involved. But the Holy Spirit had an answer and already had made provision for this emergency so that the prosperity, if not the very existence, of the Christian church would be assured.

After the apostles and elders had listened to the testimony and the matter was reviewed with great patience, a decision was reached that the ceremonial law, including the rite of circumcision, was not binding on these new Gentile Christians. However, they were forbidden to eat strangled animals and meats offered to idols; they were to abstain from fornication and the use of blood; and they

were exhorted to keep the commandments and lead holy lives.

Analyzing their conclusion, Ellen White states, "The Holy Spirit saw good not to impose the ceremonial law on the Gentile converts, and the mind of the apostles regarding this matter was as the mind of the Spirit of God."—*The Acts of the Apostles*, p. 194. (Italics supplied.)

This ended the discussion because the voice of the highest authority had spoken. The question was not submitted to the entire body of Christians for a vote. The apostles and elders, men of influence and judgment, framed and issued the statement, which was thereupon generally accepted by the Christian churches. Some were unhappy with the decision and murmured, criticized, and tried to pull down the work of the men whom God had ordained to teach the gospel message. "From the first the church has had such obstacles to meet and ever will have till the close of time."—*Ibid.*, pp. 196, 197.

But the work moved on. The gospel reached to the uttermost parts of the earth, and triumphed in spite of these obstacles. So it should be today. Ellen White informs us that "the broad and far-reaching decisions of the general council brought confidence into the ranks of the Gentile believers, and the cause of God prospered."—*Ibid.*, p. 197.

A committee such as we have suggested will not be inspired in the same way as the apostles and elders were in the early church, but we believe that we can learn helpful lessons from this ancient experience.

We are appealing to the church today to accept our proposal, refraining from further agitation of the subject of righteousness by faith while helpful guidance for the future is being developed by a representative group of spiritual leaders.

In no way should this hinder individuals from studying God's Word and from delving into the mysteries of salvation and the distinctive truths committed to this people in order that they might reflect the character of Christ in these tremendous times and hasten His second coming. What we do appeal for is that all controversy and contentious discussion of this matter be suspended until a representative church committee under the guidance of the Holy Spirit can offer helpful and practical direction. Then, as in the early church, we hope that we can move ahead in the spirit of unity and love. The work of God must not be hindered. Confidence can be established, and thus the cause of God will prosper and triumph.

Wishing you every blessing and with kind regards, I am
Sincerely your brother,



NEAL C. WILSON

The gospel of health

The great goal of our health message
is not health for health's sake, but
restoration to the image of God.

By LEO R. VAN DOLSON

In its narrowest sense, the gospel message can be limited to the good news that Christ died the death that was ours in order that we might live the life that is His.

Yet, Adventists discern a much broader base to the gospel than this. In its fullness, it becomes the good news that God, through Christ, has restored and is continuing to restore all that was lost through sin. Special significance is attached to the "everlasting gospel" in the setting of the three angels' messages of Revelation 14:6-12. Here we discover that God plans to demonstrate the practical outworking of the gospel, even in the midst of the final Babylon revolt, in the lives of His "saints . . . [who] keep the commandments of God, and the faith of Jesus" (verse 12).

Christ revealed that this restoration takes place physically, as well as spiritually. Speaking of the gospel as Christ taught it, Ellen White states: "The Saviour ministered to both the soul and the body. The gospel which He taught was a message of spiritual life and of physical restoration. Deliverance from sin and the healing of disease were linked together."—*The Ministry of Healing*, p. 111. Should we teach any other gospel than that which Christ taught?

The book *Medical Ministry* uses the word *gospel* in a unique and interesting way to designate the health message. Calling it "the gospel of health," the servant of the Lord strongly urges us to link health reform to the rest of the gospel message. "The principles of health reform are found in the word of God. The gospel of health is to be firmly linked with the ministry of the word. It is the Lord's design that the restoring influence of health reform shall be a part of the last great effort to proclaim the gospel message."—Page 259.

Another passage from this same health classic speaks of "the gospel of release from suffering," plainly informing us that "medical missionary work brings to humanity the gospel of release from suffering. It is the pioneer work of the gospel. It is the gospel practiced, the compassion of Christ revealed."—Page 239.

So closely is "the gospel of healing and blessing and strengthening" (*Counsels on Health*, p. 533) linked to the rest of the gospel that we are cautioned that "ministering to the sick and suffering . . . cannot be separated from the gospel" (*ibid.*, p. 534).

In volume 6 of the *Testimonies*, page 291, the health message is referred to as part of the "whole gospel," and this whole gospel, we are promised, "will do a complete work and develop a complete man."

Restoration of all that was lost through sin—including the physical, mental, social, and spiritual dimensions—is the key to this broader interpretation of the whole gospel. "The very essence of the gospel is restoration, and the Saviour would have us bid the sick, the hopeless, and the afflicted take hold upon His strength."—*The Desire of Ages*, pp. 824, 825.

We would expect, then, that the gospel commission would include health and healing. It does, as we discover in *The Ministry of Healing*, page 141: "Physical healing is bound up with the gospel commission. In the work of the gospel, teaching and healing are never to be separated."

Part of the three angels' messages

Not only is the health message "bound up with the gospel commission" but it ranks among the most important doctrines that this church teaches. It can even be included as a definite part of the three angels' messages.

Not only are our health principles an integral part of our message but divorcing the doctrine of health from the doctrine of the judgment, the 2300 days, the sanctuary, the second coming of Christ, the millennium, and the Sabbath is compared in the Spirit of Prophecy to separating the right arm from the body.

Counsels on Health, page 49, states unequivocally that "health reform is an important part of the third angel's message." To this we can add the following: "Present truth lies in the work of health reform as verily as in other features of gospel work."—*Counsels on Diet and Foods*,



p. 72. "True conversion to the message of present truth embraces conversion to the principles of health reform."—Letter 62, 1909. "Health reform . . . stands connected with the third angel's message as a part and parcel of the same work."—*Testimonies*, vol. 1, pp. 469, 470. "The health reform, I was shown, is a part of the third angel's message and is just as closely connected with it as are the arm and hand with the human body."—*Ibid.*, p. 486.

Yet, we must keep the health message in its proper perspective. It is *not* to become our one all absorbing theme. It is not *the* three angels' messages. "The health reform is as closely related to the third angel's message as the arm to the body; but the arm cannot take the place of the body. . . . The presentation of health principles must be united with this message, but must not, in any case be independent of it, or in any way take the place of it."—Letter 57, 1896.

The one great object of the gospel of health, as well as the main reason for Adventists' strong emphasis on it, is its place in the development of Christian character. Since body and soul cannot be separated, health is essential for wholeness, and wholeness is the key to Christian growth. Our health message, therefore, is not just a relatively unimportant side issue that one can take or leave alone. It is one of the basic ingredients in the healing, restoring, transforming process that is at the root of the preaching of the three angels' messages.

"The physical life is to be carefully preserved and developed that through humanity the divine nature may be revealed in its fullness."—*Christ's Object Lessons*, p. 348. "The development of all our powers is the first duty we owe to God and to our fellow men. . . . In making a profession of faith in Christ we pledge ourselves to become all that it is possible for us to be as workers for the Master, and we should cultivate every faculty to the highest degree of perfection."—*Ibid.*, pp. 329, 330.

This does not mean that the Holy Spirit cannot work

with and through an individual who has ruined his physical and mental health over long periods of intemperance and indulgence. God can take any of us just as we are here at the tag ends of the human race and make sons and daughters out of us. However, it does mean that we are to present ourselves "a living sacrifice, holy, acceptable unto God. . . . Transformed by the renewing" of our minds (Rom. 12:1, 2).

The great goal of health is not health for health's sake, but sanctification and restoration to the image of God. "The sanctification set forth in the Sacred Scriptures has to do with the entire being—spirit, soul, and body. Here is the true idea of entire consecration. . . . True sanctification is an entire conformity to the will of God. . . . Jesus awakens a new life, which pervades the entire being."—*The Sanctified Life*, pp. 7-9.

Unfortunately, it is still true that "the subject of health reform has been presented in the churches; but the light has not been heartily received. The selfish, health-destroying indulgences of men and women have counteracted the influence of the message that is to prepare a people for the great day of God. If the churches expect strength, they must live the truth which God has given them. If the members of our churches disregard the light on this subject, they will reap the sure result in both spiritual and physical degeneracy."—*Testimonies*, vol. 6, pp. 370, 371.

The gospel of health in the finishing of the work

We often think of the health message as an entering wedge designed to create greater public interest in our message. But it is much more than that. The gospel of health plays an integral part in the preparation of the mind for the reception of truth, "for it is impossible for men and women, while under the power of sinful, health-destroying, brain-enervating habits, to appropriate sacred truth."—*Counsels on Health*, p. 21.

Health reform is also an essential part of God's plan for revival and reformation. "Combine medical missionary work with the proclamation of the third angel's message. Make regular, organized efforts to lift the church members out of the dead level in which they have been for years. Send out into the churches workers who will live the principles of health reform. . . . See if the breath of life will not then come into our churches."—*Testimonies*, vol. 6, p. 267.

"In the preparation of a people for the Lord's second coming, a great work is to be accomplished through the promulgation of health principles."—*Counsels on Health*, p. 206.

Because a vital relevance exists between healthy minds and bodies and the upbuilding of Christian character, we must begin our efforts to reach men's hearts and change their characters by meeting their physical needs, thus enabling them to rightly use the powers of mind and body. Doing so opens the avenues of the soul for the kind of clear communication between us and the Holy Spirit that all of us so desperately need. □

“What do ye more...?”

The Sermon on the Mount teaches that Christians must not be satisfied with anything less than a life of superior moral quality.

By ARNOLD KURTZ

“What do ye more than others?” (Matt. 5:47) is a searching and disturbing question. The Sermon on the Mount, in which this question was asked, is not an evangelistic sermon directed toward the unchurched—it represents the teachings of Jesus as directed toward His disciples.

The question is, What *do* ye? Not, What *believe* ye? The test is not a theological test, but a moral test. What are you doing? How do you live and act and conduct yourself? The point our Lord would impress on us may be simply stated: *We must not be satisfied with anything less than a life of superior moral quality.*

In the Sermon on the Mount, Jesus had been giving a series of illustrations of superior righteousness. In the last verses of Matthew 5 He offered His climactic illustration. It teaches us that the love of one's enemies is not merely one virtue among many. It is the highest ethical demand, the highest moral imperative that can be laid upon human conduct. It calls us to a life of superior moral quality. Please notice the incentives by means of which He summons us to such a life:

1. *There is the incentive of a command that cannot be ignored:* “Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you” (verses 43, 44).

Because of the nature of its demands, here is a command that cannot be ignored. Christ contrasted this command with the standard ethic as taught by the teach-

ers of the day, a standard that did not appear in the Bible at all: “You have heard that it was said, ‘You shall love your neighbor and hate your enemies.’” (This may have been a perversion of Leviticus 19:18.)

Instead of facing up to the demands of love, they tried to avoid them by quibbling over who one's neighbor might be. He had to be an Israelite, one of their own kind, and by implication, anyone outside the circle was to be hated. But Jesus shattered such artificial barriers, stating, in essence, “No, I want the walls down, I want the fences down, this is not a case where fences make good neighbors; this is a case where fences restrict love, and I want you to love those whom you call your enemies.”

Furthermore, this command of Jesus cannot be ignored, because of the nature of the love it requires. What is Jesus commanding when He exhorts us to “love our enemies”? Jesus uses a word that describes a new attitude toward people. It involves the kind of love God has toward all people, whether they be good or bad. It expresses itself as invincible, indestructible good will. Unlimited in its scope, it is all-inclusive, unrestricted.

The love of which Jesus speaks involves an act of the will. It is a principle. It is not something that simply happens. Until we have experienced love on this level, Jesus says we do no better than pagans or publicans. Jesus used the tax collector as an illustration because he was deeply disliked by his countrymen, yet even *he* could show kindly feelings toward his friends and family. It requires no effort to love the quiet couple in the next door apartment. But those neighbors whose hi-fi set and noisy children give us no rest day or night—well, that's another thing!

Jesus' commandment cannot be ignored, because of the high ideal it represents. Some say it is on too high a plane, that it is beyond our reach. With few exceptions Christians and non-Christians have spoken highly of the teachings of the Sermon on the Mount. Their objections to it revolve around their opinion that it is impractical to follow in everyday life. It is so far above ordinary conduct, it is argued, that people don't even take it seriously. For instance, if a businessman tried to live by the ideal he would go bankrupt.

The ideal towers above the practical

To be sure, Jesus' command makes a heavy demand on human nature, but what ethical standard worthy of the name does not? The ideal always towers above the practical. We are evading the issue when we tell ourselves that it is unattainable. As Browning saw it, “A man's reach should exceed his grasp, Or what's a heaven for?” Christ calls us to a superior quality of life, with a command intended to keep us morally on the stretch.

2. *There is a call to a superior quality of life by the incentive of our inspiring example:* “That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust” (verse 45).

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Here Jesus points to the highest possible example of moral conduct—God Himself. Be like God, your Father in heaven, He says. What does the Father's example teach us? One thing it teaches is that our treatment of others must never depend upon what they are or what they do to us, but must be governed entirely by their condition and need.

There are people who are evil and foul and unjust, who ignore or even defy God, for whom, nevertheless, He sends His rain to water their crops. He sends His sun, and it is *His* sun. He could withhold its life-giving rays. He does not say, Serve Me and I will serve you; ignore Me and I will ignore you. Our Father is not governed in His treatment of others by how they treat Him or by what they deserve, but by His own *love*, which seeks only their best good.

If we examine ourselves we cannot but recognize that our lives often are controlled by what other people do and think about us. Just take a look at one day in our lives—perhaps yesterday. Think of the unkind thoughts we had, the ugly feelings and the hurt or anger we felt. What was it that produced those feelings and that unhappiness? How much of our thinking, and acting, and feeling is governed by somebody else?

Christ indicates that we must develop a self-detached objectivity toward others, characterized by good will. A phrase from our stewardship literature is helpful here, "disinterested benevolence." It is not benevolence without interest or concern—but good will without *self-interest* or *self-regard*. When we develop this characteristic we will see people in a new way.

Jesus Himself is the supreme example of this kind of self-detached objective love. It has always been a mystery to me how Jesus' first words spoken from the cross

involved a prayer for His executioners: "Father, forgive them; for they know not what they do" (Luke 23:34). The only explanation is that He was not exerting an extreme effort of the will to repress feelings of hate, but His was a different way of seeing people. He saw through the covering layer of filth and sin and recognized a child of God beneath. He saw people, not as they were, but as they might become through the Father's grace.

But Christ wasn't the only one who developed this ability. A little later we see Stephen praying under the hail of stones that would crush him to death, "Lord, lay not this sin to their charge" (Acts 7:60). He had been granted the miracle of seeing these cruel men in a new dimension—as souls for whom Christ died.

What happens when Christ's kind of love fills our souls is that we come to invest people with what Helmut Thielicke has called an "alien dignity"—a goodness is attributed to them that is not manifestly natural to them. As a youngster, Thielicke and some of his classmates were tormented by an aggressive young ruffian. One day they watched as the boy's father, a highly honored and respected man, left the boy at the school gate. They noted how he patted his son's head and his cheeks, how he continued to wave as they parted. At once they saw the boy in a new light—still a bully, but a boy loved by a good man. A kind of alien dignity, the splendor of a good man's love, now lay about him.

"What do ye more than others?" Jesus asks. If you love only the lovable how are you better than the tax collectors?

3. *There is the incentive of a powerful motivation to summon us to the superior life:* "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which de-

In a mother's heart

By HERMAN T. ROBERTS

*What's in a loving mother's heart?
The sweetness of the rose,
The fragrance that its blooms impart,
The patience as it grows.*

*What's in a mother's tender hands?
The gentle loving care,
The touch of faith that understands
The power that lies in prayer.*

*What's in a mother's memory?
Her children's joys and tears,
The thoughts of things that used to be
That linger through the years.*

*The gentle fragrance of the rose,
The tender touch of love,
The joys that every mother knows,
Are given from above.*

spitefully use you, and persecute you; that ye may be the children of your Father which is in heaven" (Matt. 5:44, 45).

Here we find the secret of how Christ's commandment *can* be fulfilled. The answer lies in the phrase "That ye may be the children of your Father which is in heaven."

When Jesus told His followers to love their enemies He obviously did not consider it impractical and impossible to do so. It appears that such a thought did not even occur to Him. Do it, He says, as sons of your Father.

It is to be expected that children should partake of the Father's nature. When you receive Christ you become a partaker of the divine nature, with the potential for loving as He loved. A Christian cannot for the sake of convenience, expedience, or safety set aside his nature any more than a minnow can transform itself into a bird when in danger of being swallowed by a bass.

"Be ye perfect"

Christ's final statement should encourage rather than discourage us: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (verse 48). Remember that the word "perfect" is translated from a word that can mean "mature." Maturity when applied to people indicates a *process*. Christ calls for growth, for progress. The Father's love is the ideal. By our daily choices and by the grace of God we may move toward that ideal until we shall have reached the fullness of Christ's stature. As partakers of the Father's nature we have the potential for growth into His likeness. Don't attempt to avoid the implications of that fact.

There is no power like love. "Charity never faileth" (1 Cor. 13:8). Every failure in human relationships is a challenge to our love. Love's invincibility is illustrated in a story related long ago by a colonel in the Austrian army. "I was commanded," the old colonel began, "to march against a little town in the Tyrol and lay siege to it. My confidence in the success of the venture was dampened by a remark from a prisoner we had taken. 'You will never take that town,' he said, 'for they have an invincible leader.'

"What does that fellow mean?" I inquired of one of my staff. 'And who is this leader of whom he speaks?'

"Since nobody seemed able to answer my question, I doubled my preparations in case there should be some truth in the report.

"As we descended through the pass in the Alps, I saw with surprise that the cattle were still grazing in the valley and that women and children and even the men were working in the fields.

"Either they are not expecting us, or this is a trap to catch us, I thought to myself. As we drew nearer the town we passed people on the road. They smiled and greeted us with a friendly word, and then went on their way.

"Finally we reached the town and clattered up the cobble-paved streets—colors flying, trumpets sounding a

challenge, arms in readiness. It was impossible to keep strict discipline, and I began to feel rather foolish. My soldiers answered the questions of the children, and I saw one old warrior throw a kiss to a little golden-haired tot on a doorstep. 'Just the size of my Lisa,' he muttered. Still no sign of ambush. We rode straight to the open square that faced the town hall. Here, if anywhere, resistance surely was to be expected.

"As I reached the hall and the guard was drawn up at attention, an old white-haired man, who by his insignia I surmised to be the mayor, stepped forward. He walked down the steps straight to my horse's side, and with hand extended cried, 'Welcome, brother!' One of my aides made a gesture as if to strike him down with a sword, but I saw by the face of the old mayor that this was no trick on his part.

"Where are your soldiers?" I demanded.

"Soldiers? Why, don't you know we have none?" he replied in wonderment.

"But we have come to take this town.'

"Well, no one will stop you.'

"Are there none here to fight?'

"At this question, the old man's face lighted up with a rare smile that I will always remember. His words were simple:

"No, there is no one here to fight. We have chosen Christ for our Leader, and He teaches another way.'

"There seemed nothing left for us to do but to ride away, leaving the town unmolested. It was impossible to take it. If I had ordered my soldiers to fire on those smiling men, women, and children, I knew they would not have obeyed me. I reported to headquarters that the town had offered unassailable resistance, although this admission injured my military reputation. But I was right. We had literally been conquered by these simple folk who followed implicitly the teachings of Christ."*

The shame of Christianity is its failure to take Jesus' teachings seriously. "What do ye more than others?" the Master asks. If you love only those you like, what reward is there in that? How are you, then, better than publicans—tax collectors?

Christ summons us to the superior life—to a life particularly superior in love. He commands us to love even our enemies, He points us to the ideal of the unlimited, indiscriminating love of our Father, He moves us with the possibility and the challenge of being true to our nature as Christians.

In our human nature we cannot measure up—we cannot love our enemies. But there is hope: "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5). It is "shed abroad in our hearts"! We love, not with *our* love, but with *His*—the love that enabled Him to pray on the cross, "Father, forgive them; for they know not what they do." There is hope! By His grace we can be like Him. □

* Condensed from *The Friendly Story Caravan*, by Anna Pettit Broomell, published by J. B. Lippincott Co.

A "good time" on Saturday night

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

Many Adventist churches provide recreational activities for their members. Why? And why are they usually on Saturday night?

I have concluded that planned recreation in Seventh-day Adventist churches has not always proved to be a benefit. Some of the churches that offer such programs have had more problems with their young people than do churches that don't. Every earnest Christian needs to ask the question, "How does God want me to spend Saturday night?"

Is it possible that the concept of Saturday night entertainment is a devilish device designed to rob people of the Sabbath day's blessing? Certainly, if the Sabbath has been properly kept the commonly held idea that Adventist young people need to "let off steam" after the Sabbath's inactivity is misleading.

The restless energies of youth might better be directed toward creative activities such as hobbies, MV classwork, visiting those absent from Sabbath school, visiting older members, those who are ill, holding youth evangelistic campaigns or street meetings, or even family fun at home, not necessarily in games, but in workshop or other creative projects carried out together.

Where does the idea come from that Adventist youth need to be entertained? Most of the "entertainment" that people engage in is vicarious, that is, they are mere spectators at sports events, night clubs, theaters. Wouldn't it be better for Adventists to participate actively in some worthwhile project, such as

giving out literature, sharing their faith in witness groups, or singing the songs of faith? Many could learn to give Bible studies.

Lest it seem that these are the ideas of a narrow-minded, fun-hating oldster, let me point out that they are God's counsel and are designed to bring lasting thrills and satisfying pleasures to His people (see *Testimonies*, vol. 6, p. 276; *Selected Messages*, book 1, p. 136; book 2, pp. 322-324; *Thoughts From the Mount of Blessing*, pp. 82-88).

Sometimes church programs combine sacred and secular items, with one following the other. Recreation is often approached as if it is a necessary part of a person's secular life. This is a stratagem of the enemy, who would have us feel that "rest stops" to relax and "spread out a little on the narrow way" are necessary. However, there should be no compartmentalizing of Christianity. If religion is good, then it is good for all of life. Our recreation should be definitely biased toward religion.

How can we prostitute music, given for a holy purpose—namely, to praise and honor God—to the singing of rounds containing false philosophy such as that found in "Life Is but a Dream," or to singing senseless ditties about John Brown's body or Old MacDonald's farm or "London's Burning," when our world is about to go up in judgment-hour flames?

Youth need diversion, but shouldn't it be found in worthwhile activities such as studying God's handiwork in nature; singing truly worthwhile songs; taking part in Bible quizzes; studying foreign lands and people in missionary bands, hoping that someday they might serve there; writing missionary letters to encourage someone to be

faithful or to make a decision for Christ; and witnessing for Christ?

Ellen White wrote, "I desire so to live that in the future life I can feel that during this life I did what I could. God has provided for every one pleasure that may be enjoyed by rich and poor alike—the pleasure found in cultivating pureness of thought and unselfishness of action, the pleasure that comes from speaking sympathizing words and doing kindly deeds. From those who perform such service the light of Christ shines to brighten lives darkened by shadows."—*Selected Messages*, book 1, p. 87.

Such activities bring genuine pleasure and true happiness, as thousands of our youth can testify. When we learn truly to work for Christ the problem of entertainment will vanish. Saturday night and every night will be God's night, no longer spent in selfish pleasure, but in helping ourselves and others draw closer to His kingdom.

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Dedicating "missionaries"

A number of missionaries were dedicated at a Sabbath morning service I attended some time ago. Several were returning to their posts of duty, others were being sent out for the first time. I was greatly moved by this dedication service.

However, just before the dedication prayer, while the charge was being read, a disturbing thought fixed itself in my mind. Why were these persons being dedicated in a special way? Some were being called to serve as physicians and dentists, others as principals of schools, and still others as teachers.

It is only right that they should be dedicated. But what disturbed me was the realization that those who serve our work in the United States in such jobs as physicians, dentists, teachers, farmers, secretaries, and builders are not similarly dedicated to their vocations for the Lord. I also won-

dered why it is that many of those who work side by side with missionaries in the various countries are not dedicated in a special service. Don't they do the same kind of work?

My concern is that by this practice we may be implying that the work a person does who serves overseas is more important than the same work by someone who serves in his or her own country. Are we giving the impression that those who serve and witness at work and at home and around the neighborhood are not missionaries? Are we not in danger of developing the attitude that a person can truly serve the Lord and fully be a missionary only if he serves overseas? If so, does this not discourage members from becoming missionaries where they live and work?

Nowhere in the Bible can I find any indication that one can be a missionary only by going overseas. In fact, the disciples were sent by Jesus initially to their own city or country. The history of the apostolic church clearly demonstrates that most Christians witnessed without leaving their place of residence.

Rather than doing away with dedication services for those going overseas, perhaps we should inaugurate such services for those committing themselves to witness in their own neighborhood. What would happen if each local church would, once in a while, hold a dedication service for those of its members about to enter their chosen vocations, asking that God might abundantly bless them where they work, so that they as farmers, secretaries, garbage collectors, salespersons, physicians, factory workers, and other workers, including those who work at home, might sense the significance of their missionary calling? Through this kind of dedication service we would give recognition to the fact that every member, whatever his or her vocation, wherever he or she might work, is a missionary—that the primary vocation of every disciple of Christ is to be a witness for Him.

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Family security and a Christian will

Planning an estate should be a thoughtful spiritual experience, entered into with earnest prayer for divine guidance.

By A. C. McKEE

Perched atop the service elevator in Acapulco's Princess Hotel, repairman Louis Sandoval was performing a routine maintenance check, when suddenly the elevator began to rise. To his surprise it ascended all the way to the restricted twentieth-floor penthouse, which elevators could reach only if summoned by a special key.

Peering through an open panel in the ceiling, he watched in fascination as a drama unfolded in the elevator below. Anxious aides and a doctor wheeled in a stretcher bearing an old, apparently unconscious man covered with a yellow sheet. A tube dangling from one of his arms connected him presumably to a dialysis machine.

When the elevator reached the ground floor the attendants brushed away curious hotel workers and loaded the man into an ambulance, which sped to the airport. There the patient was placed in a waiting Gates Learjet ambulance plane. As the plane streaked toward Houston, Texas, the pilot inquired about the patient's condition. "He is very close to death," replied the doctor. After the plane touched down at the Houston International Airport the doctor told the pilot, "There's no hurry; he's gone."

At age 70, the mysterious, seldom-seen, legendary Howard Hughes was dead. Even in death, Hughes created more mysteries. There is continuing suspicion that he may have died before executing a legally binding document providing for the distribution of his vast fortune. If so, his estate will probably be reduced by the largest estate tax in history.

One is tempted to disbelieve that such a preposterous thing could happen to a genius like Howard Hughes, who spent a lifetime building a great financial empire and yet neglected his privilege to clearly provide for its distribution at death.

On second thought, if a person does not have a family to whom he feels responsible or a charitable cause to which he is dedicated, perhaps it is not too important. But if there are loved ones to whom he feels a responsibility and a religious or charitable cause to which he is dedicated, it is unbelievable that he would neglect to exercise that privilege well in advance of death.

Family security during the years of child support and education becomes a most important stewardship responsibility to every Christian parent. To ignore or neglect our responsibility in this respect is inexcusable in the sight of Heaven. Such negligence leaves loved ones and temporal possessions entirely at the discretion of the courts and a court-appointed administrator.

For any of us to die without leaving an up-to-date will that will stand the test of the courts of law and that clearly expresses one's wishes for the distribution of property constitutes a major disservice to the members of our family. Without a will, the courts distribute possessions to relatives through a pattern fixed by law. These relatives may have no need or even appreciation for the property they receive in this way. Frequently the court costs, attorney's fees, administrative fees, and taxes dissipate much of the estate involved.

Christian guardians

If a competent Christian guardian is needed for minor children, that person should be designated in a Christian will. Otherwise, the court will make the appointment without knowledge of personal wishes and may provide the least desirable person insofar as the children's welfare is concerned.

The Christian can also use his will to provide for the interests of his church or other qualifying charitable institutions. When a person dies intestate (having made no will) no distribution can be made to a church or charity by the courts, and Federal estate-tax regulations apply to the entire estate.

Fortunately, the United States Government continues to encourage those who wish to make contributions to qualified charitable organizations. Favorable laws have made it possible for discerning people to extend Christian stewardship beyond this life. By making the necessary arrangements through a will to remember the individual's church it is possible to reduce effectively the amount of estate taxes, thus benefiting the worldwide task of the church with resources that would not directly benefit the bereaved family in any case.

Estate planning reflects one's character. It is a continuation of the life's influence. Plans for the future reveal those things that are closest to the heart—loved ones and the church of one's choice. A Christian is happier today after planning with Christ for tomorrow.

God, the loving Owner of the cattle on a thousand hills, has provided many symbols of His love. He gives us His creation to enjoy. Such gifts as the Creator provides carry certain conditions and responsibilities. In order to help us understand our responsibilities, God uses

the Scriptures to lay down both general and specific principles of stewardship.

"Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. 3:9, 10).

"There is that scattereth, and yet increaseth; and there

is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself" (chap. 11:24, 25).

In the plan of salvation divine wisdom has appointed the law of action and reaction, making the work of beneficence in all its branches twice blessed. He who

RESPONSE FROM READERS

God is indeed at the controls

Re the short article by John W. Fowler, "God Is at the Controls" (March 22). Indeed He is! I wish to comment on the "remarks," which filled his "heart with anxiety and concern," in the order in which he gave them.

"When I joined the church it seemed to be strong and sure; but now I don't know." When I joined the church, more than 30 years ago, I thought the church not only strong and sure but practically perfect. Fortunately, the young minister who brought me into the church felt it advisable to dispel my notion that all Adventists are perfect. I'm glad he did, for I might not have survived the shock; and I don't believe I'm an overly critical person, nor do I look for faults in others. I still think the church is basically "sure," but not perfect by any means. No doubt, the church has suffered, spiritually, in recent years from the television age and too much material prosperity.

"I'm not at all certain about our system of organization." I feel certain about our system. Believing that it was arrived at by divine guidance, I feel it should be adequate to see us through to the end.

"The church is being sabotaged from within by our system of higher education." Not by our system, I would think, but perhaps by a wrong emphasis that some educators, and others, place on education, as well as by too much education of the

wrong kind. I am glad Seventh-day Adventists are, largely, an educated people. There is nothing wrong with the right kind of education—it is needful, almost essential. But I do think education can sometimes, for some people, be spiritually detrimental. If all Adventists were totally committed Christians there would be no danger in higher education, only a blessing. But given the situation as it is, and considering the appalling nearness of the end, is it not time to shift the emphasis a bit?

I believe that the highly educated are subject to more temptations than most of us. Because they are more valuable to the Lord's work when wholly converted, Satan tries harder to overthrow them. I should think there would be greater temptations also to pride and self-sufficiency. Because highly educated people usually have a more-than-comfortable income, there is an added temptation to affluent living and wrong spending habits, which can sabotage Christian experience. But the saddest part is that this seems to happen gradually, often after the religious habits of life are well established, and the person is not aware that he is walking in "sparks of his own kindling." If such a person is functioning in an important post in the Lord's work the church is bound to suffer from his unsanctified judgment, because highly educated people are usually persuasive, highly re-

spected, and listened to. "If we think that all is well [in the church] we are kidding ourselves." At the risk of being called a "grumbling voice," I will say I'm in full agreement with this statement.

"I look for the church to split wide open!" A few quotations from the Spirit of Prophecy shed light on this statement: "A new life is coming from heaven and taking possession of God's people. But divisions will come in the church. Two parties will be developed. The wheat and tares grow up together for the harvest."—*Selected Messages*, book 2, p. 114.

"All who seek to follow Jesus will be brought into conflict with this relentless foe. The more nearly the Christian imitates the divine Pattern, the more surely will he make himself a mark for the attacks of Satan."—*The Great Controversy*, p. 510.

"Do not think that God will work a miracle to save those weak souls who cherish evil, who practice sin; or that some supernatural element will be brought into their lives, lifting them out of self into a higher sphere, where it will be comparatively easy work, without any special effort, any special fighting, without any crucifixion of self; because all who dally on Satan's ground for this to be done will perish with the evildoers. They will be suddenly destroyed, and that without remedy."—*Testimonies to Ministers*, p. 453.

"Is the church falling apart? Is it moving toward disaster?" I can identify with Elder Fowler in his anxiety, but not because of the "expressions of concern." I would have greater anxiety if there were no expressions of concern. Although there is, indeed, nothing stable in this doomed world, and the

church itself reflects, to some degree, the unsteadiness of the world around us, I do not feel any unsettling of mind. Elder Fowler's quotations from *Selected Messages*, book 2, p. 380; Matthew 16:18; and Isaiah 41:10 settle the question once and for all—the church will go through! It "may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out."

"They have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side."—*The Great Controversy*, p. 608. Whether this "easy, popular side" will require a total abandonment and repudiation of the Sabbath remains to be seen. However it works out, Ellen White says, "They become the most bitter enemies of their former brethren."—*Ibid.*

Certainly it is not a mark of apostasy to express concern over things we cannot help seeing in the church, nor are we disloyal to the church if we do so. On the contrary, according to the ninth chapter of Ezekiel and the Spirit of Prophecy, it is a mark of apostasy not to express concern. "Mark this point with care: Those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by a mark by the man in linen, are those 'that sigh and that cry for all the abominations that be done' in the church. Their love for purity and the honor and glory of God is such, and they have so clear a view of the exceeding sinfulness of sin, that they are represented as being in agony, even sighing and crying. Read the ninth chapter of Ezekiel."—*Testimonies*, vol. 3, p. 267.

ELIZABETH COOPER
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Only dozing

By MYRTLE R. COOPER

"Granddad," asked Stephen one day, "do you have any more stories you can tell us about Dominic, your pet ram?"

"Yes," chimed in Lora, "we like to hear about him."

"Oh, plenty," replied Grandfather, who loved telling stories to his grandchildren just as much as they liked to listen. "As you know, Dominic gained quite a reputation in the neighborhood for his man-butting habit, which I had unwisely taught him when he was a very small animal.

"I remember one hot and sultry Sabbath," Grandfather began. "The sheep had wandered over to the churchyard. Many were lying in the cool shade of the church while the rest of the flock were grazing contentedly nearby. This was their favorite spot, for they enjoyed the grass that grew around the building, and there was no fence to keep them out.

"While he was grazing with the other sheep, the old ram gradually worked his way around to the wide-open door of the church. Close to the aisle just inside sat a weary farmer. Although he was trying to listen to the sermon, he was having a hard time staying awake. Eventually his eyelids would not stay open any longer. He slumped forward, his head nodding rhythmically.

"Dominic spotted him," Grandpa continued, "and thought he was being challenged to a butting match because his head had fallen into the same position I used to put my head in when playing with him. Of course, when Dominic would charge me I would quickly dodge out of the way, but things were different for the poor farmer who was oblivious to what was going on around him.

"As the dozing farmer's head swayed on his chest, Dominic carefully eyed him. The old ram slowly backed up, lowered his head, and then began a full-powered charge.

"The first thing the farmer knew was that he was being hurled against a row of people sitting in the backless seat in front of him. You can imagine what a disturbance this caused—and right in the middle of the service, too."

"Did he charge again?" asked Lora.

"No," Grandfather replied. "True to style, he backed up to try again. However, because there was so much noise and confusion, he lost sight of his target."

"I suppose you're going to tell us that the moral of the story is to stay awake during the sermon," Stephen said.

"Not exactly," laughed Grandfather. "The lesson this experience taught me was that Old Dominic was only responding to an in-born instinct that all rams have. Unfortunately, because of my thoughtlessness in training him when he was young, his instinct was misdirected.

"Our God-given instincts such as worship, love, and even zeal for the right can become misdirected and self-centered unless we ask God to take control of us each day."



gives to the needy blesses others and is blessed himself to a still greater degree.

The spirit of liberality is the spirit of Heaven. Christ's self-sacrificing love is revealed upon the cross. He gave all that He had that man might be saved. The cross of Christ appeals to the benevolence of every follower of the blessed Saviour. The light of the gospel shining from the cross of Christ rebukes selfishness and encourages liberality and benevolence.

In commissioning His disciples to go "into all the world, and preach the gospel to every creature" (Mark 16:15), Christ assigned to men the work of extending the knowledge of His grace. While some go forth to preach, He calls upon others to provide liberal gifts with which to support His work on earth. He has placed wealth in the hands of men and women that His divine gifts may flow through human channels in doing the work appointed us in saving our fellow men. This is one of God's ways of exalting men and women.

God planned the system

The gold and silver are the Lord's, and He could rain these from heaven if He chose. But instead of this, He has made human beings His stewards, entrusting us with means—not to be hoarded but to be used in benefiting others. We form the medium through which He distributes His blessings on earth. God planned the system of beneficence in order that we might become like our Creator, benevolent and unselfish in character, finally to be partakers with Christ of the eternal glorious reward.

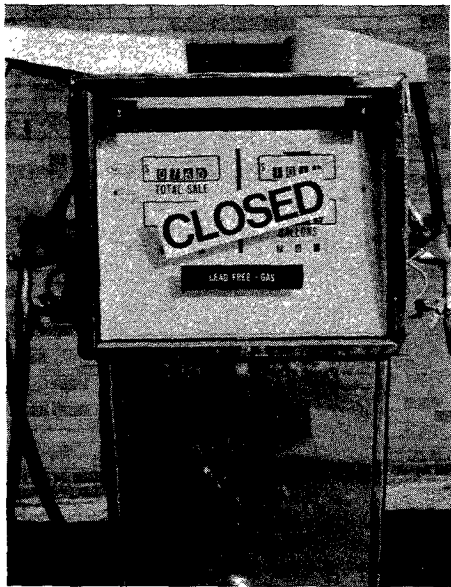
Christ urges, "Lay up for yourselves treasures in heaven" (Matt. 6:20). This work of transferring our possessions to the world above is worthy of our best energies. It is of the highest importance and involves eternal interests. That which we invest in the kingdom of God is not lost. All that is given for the salvation of men and to the glory of God is invested in the most successful enterprise in this life and the life to come. In giving to the work of God, we are laying up for ourselves treasures in heaven, and where our treasure is, there will our hearts be also.

The making of an estate plan may be as simple as having an attorney prepare a will. In some cases it may require the professional services of a certified public accountant or other qualified professional advisor in addition to an attorney. These people work together as a team to advise us as to the most economical and advantageous way to plan our estates. Making an estate may involve the consideration of a trust that can be properly correlated with our wills to provide the maximum advantages to our estate and to our loved ones.

Planning an estate should be a thoughtful spiritual experience, entered into with earnest prayer for divine guidance. Our wills can be a living, lasting testimony to our faith in Christ and our dedication to the gospel commission. Our affairs should be so arranged as to express our will and purposes and those of our Lord and Master. □

In the mean time

It's an ill wind that blows nobody any good—even the energy crisis.



By CORA STARK WOODS

The energy crisis could prove to be a real blessing. Today it seems that when people try to "get away from it all" they end up going in the same direction, finding themselves still surrounded by large numbers of people when they arrive at their get-away-from-it-all spot.

The expression "happiness in your own back yard" contains a truth geographically, as well as in the sense the expression is generally used. It is unbelievable, and even embarrassing, to realize that my husband and I could live more than ten years in an area surrounded by natural beauty that we had completely overlooked. Much of this beauty is within walking distance of our home.

For ten years we drove over a bridge without noticing the lovely brook and waterfall underneath it—but upon investigation, we discovered not only these features but also a path and footbridges that lead to an abandoned mansion with a back yard filled with birds and wild and cultivated flowers. How thrilled we were to discover lady-slippers and blue gentians blooming there.

It took me almost as many years to discover an alternate route to the shopping center in my area. Weary of traffic smells and sounds, I decided to see if I could find a less-traveled street running parallel to the busy highway I ordinarily walked along. It was a delight to

find a walk that led through an undeveloped park to the grade school, coming out close to the shopping center.

While walking along this path, I have seen many rare birds and wild flowers, including lady-slippers and trailing arbutus. In the summer I have discovered wild blueberries and blackberries along this way. I had not thought it possible to find these so close to a city.

On one of my winter walks, the park was so indescribably beautiful that I forgot where I was—everything was transformed by a covering of ice and snow. By the time the weekend came, the snow had melted. If I had waited to travel out into the country to see the snow, I would have missed a pleasurable experience.

Not only have we found satisfying recreation in our nearby walks, but we have come to enjoy our suburban back yard with an enthusiasm we once saved for campgrounds. Having always enjoyed cutting wood for campfires, my husband often wished he could cut wood every day, because a person must keep up with this kind of strenuous work in order to stay in shape for it.

Frequent fires in our living room fireplace proved to be damaging to our carpet and furniture. Because of this we decided to purchase a small wood-burning stove and install it in our breezeway, putting a chimney up through the garage.

With the addition of indoor-outdoor carpeting, a couple of old-fashioned rockers, a braided rug, TV trays and lamps, we now have a cozy country-style room where we spend many enjoyable hours eating, reading, or listening to good music. Although we started this before shortages and accelerated fuel costs, we find that having one warm spot has enabled us to turn down the thermostat of our electrically heated home to an even lower level than the recommended 68 degrees.

Consequently, my husband has his much-desired woodpile. It seems to have become a community project. Neighbors and friends call us to come and cut down their dead trees or remove fallen ones.

Ours for the taking

On one of our rides we saw a large quantity of wood lying beside a dirt road that had been widened. Upon calling the owner, we were told that it was ours for the taking, as well as any other wood lying on his land. This turned out to be both a pleasant and profitable undertaking, since the wood was in a beautiful area next to a State park about 12 miles from our home. We thoroughly enjoyed the many trips to bring it home in our wagon. Now my husband rushes home from school, puts on work clothes, and saws and chops to his heart's content.

I love to be outside, too, but feel that my housework and shopping trips provide the exercise I need. In order to rest and get fresh air at the same time, I take a daily outdoor siesta in my chaise lounge. I can read, sleep, or watch the birds and squirrels in the trees.

For a long time, I thought it impossible to continue the outdoor siesta habit in winter. However, one day I noticed how warm it was up close to the garage when the

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To be content

Women in the labor force. What picture does that phrase bring to mind? A professional woman, successful, pursuing a fulfilled and rich life? Or do you see the woman who runs a punch press eight hours a day? Or the one who sits behind a desk, typing letters or copy that has a strange sameness to it? Or even the woman who dreamed of caring for the sick but who is now filling out endless forms and dispensing medication?

For several years now we've been urged to see only the first picture—fulfillment, enrichment, success. We've been told that only "out there" could we truly find happiness. There were statistics and surveys to prove it.

Now, however, there is evidence from several national surveys that explode that myth. An effort to replicate earlier findings that women with outside work are happier and more satisfied with life than housewives was consistently unsuccessful.* In fact, in the period from 1971 to 1976 there was no significant difference between working women and housewives as far as satisfaction with life was concerned.

What we must realize is that both roles have costs and benefits attached to them. Some of the pluses for the working woman are: She enjoys the outside income and the feeling of independence that comes from it; she gets out of the house more and probably meets more people than her stay-at-home counterpart; and if she has a challenging job and feels she is bringing some unique skills to it, there is a sense of satisfaction and fulfillment.

But whatever the pluses, there also are some minuses: She will have a more hectic pace, less free time for herself, and life will be more complicated. She may discover that her energies

will not cover both home and work, that one or both will suffer. The resulting feelings of guilt and inadequacy can be pretty overwhelming.

In contrast to the working wife, the housewife may find life a little easier (certainly easier than keeping both a home and a job going!). She will have more hours to juggle at her own discretion. And she, too, may find that her job of homemaking is a challenging one and that she is bringing to it some unique skills.

On the negative side, the housewife will find, like the woman who runs the punch press or the typist who produces pages of copy, that much of the work we all do is routine and repetitious. An empty laundry basket doesn't stay that way, neither do full stomachs. There's something too about a paycheck that seems to measure our worth and gives a sense of accomplishment. A housewife, unless she has a very wise and understanding husband, misses this.

What one survey emphasizes, however, is that, as a whole, homemakers are just as happy as women who work, and why should we deny it? I would agree.

I have a feeling that the housewife who is happy and content at home would probably, if there was a real necessity, also be happy working outside the home. Is the reverse true as well?

We don't find happiness by deliberately setting out to look for it. Paul said he had "learned . . . to be content" (Phil. 4:11). And then he shared his secret: "I have strength for anything through him who gives me power" (verse 13, N.E.B.).

The strength—and the happiness—are there when we really know we are doing His will.

* "Are Working Women Really More Satisfied?" James D. Wright, *Journal of Marriage and the Family*, May, 1978.

sun was shining. Now, with adequate clothing and comforter wrapped around me, I find winter sunning even more relaxing than summer outdoor siestas. The expressions on the faces of passers-by provide a never-ending source of amusement. When it is a cool 20 degrees, I wonder if some of the drivers will lose control of the car as they stare in disbelief. But this habit helps keep me remarkably free from colds.

Winter used to be our time for reading nature and travel books and daydreaming about summer trips. Now that we have decided to get involved with nature year round, we have found this to be a favorite season. Snowshoeing, cross-country skiing, and hiking on the trails made by snowmobiles can be safe even in middle life if we do not let ourselves become overtired. We have found places to enjoy these activities close enough to home so that gasoline is not a problem and we do not have to battle the crowds or pay the price of commercialized winter playgrounds.

Sledding in the evening

We also enjoy sledding. Doing this in the evening is not only more fun but less embarrassing than in the daytime, when onlookers might conclude we are in our second childhood. Occasionally we slide with the neighborhood children. They seem to prefer riding downhill with us rather than on their own sleds.

Because of our great love for the outdoors, we often wonder how we will survive our rocking chair days should time last that long. Taking seriously the suggestions in a magazine and book we read, we started a project of bringing the woodland atmosphere into our back yard. We have successfully transplanted many small evergreen trees and a variety of wild flowers.

If shortages and high gasoline costs persist, most of us will have to fill our recreational needs closer to home. Doing so helps us find beauty and a new awareness of God's goodness, for He has sprinkled loveliness in the most unlikely places. Our attitudes toward the emergencies we face can be a blessing if we use them to witness to others. It takes patience to wait in lines, and if we can do this uncomplainingly, we can be an influence for good. We can share when shortages exist, even if it means watching a woodpile dwindle or foregoing stocking up on hard-to-get items.

Shouldn't we begin to think creatively about using the inevitable emergency situations of these last days for greater sharing within and without the church. Some of these shortages may increase attendance at our home churches. Those of us who live near a church can make increased attendance possible at evening vesper programs and recreational activities by inviting folk in outlying areas to spend Sabbath afternoons with us. Those out in the country might also occasionally take an elderly or city-bound member home for a treat in natural surroundings. Our citizenship in the new earth will depend on how we occupy ourselves—in the *mean* time here on the old earth. □

Literal hell denied

Because of their teaching that hell's fires will go out, Seventh-day Adventists have been accused of not believing in hell. This accusation, of course, is false. They believe in the hell taught in the Scriptures. But even a hell whose fires eventually go out does not go far enough to satisfy theological author-commentator Robert Short, author of the 1965 nonfiction best seller *The Gospel According to "Peanuts."* In a recent address, he declared that the doctrine of a literal, superheated hell is a monstrous misunderstanding that has led to countless other heresies in the history of Western civilization.

If by superheated hell he means an eternally burning hell, we could agree with him. Concerning this doctrine Ellen White herself has said: "It is beyond the power of the human mind to estimate the evil which has been wrought by the heresy of eternal torment. The religion of the Bible, full of love and goodness, and abounding in compassion, is darkened by superstition and clothed with terror. When we consider in what false colors Satan has painted the character of God, can we wonder that our merciful Creator is feared, dreaded, and even hated? The appalling views of God which have spread over the world from the teachings of the pulpit have made thousands, yes, millions, of skeptics and infidels."—*The Great Controversy*, p. 536.

But Mr. Short's objection to the teaching of a literal hell goes beyond that. He denounces the teaching because according to it some people will be lost. He says that Biblical literalists can't have it both ways, for besides passages that may be understood to teach a literal, fiery hell, there are many New Testament passages that can be understood to suggest the eventual universal salvation of all people and things, rather than that some will be consigned to eternal fire. He, apparently, opts for universal salvation.

Not Biblical alternatives

But the two ways are not alternatives offered in the Scriptures. To accept them as such would imply that the Bible contradicts itself and that one must choose one or the other of these viewpoints.

Regarding his second alternative, we cannot think of even one Bible statement that suggests universal salvation. If there is one teaching emphasized more than any other, it is that salvation is on condition, and the conditions are clearly stated in both the Old and New Testaments.

With his admission that there are passages that may be understood as teaching a literal, fiery hell, we have to agree. Seventh-day Adventists believe in a fiery hell to be

kindled after the millennium, to burn awhile, then go out. This teaching and its reality cannot be wished out of existence or disregarded in favor of a more agreeable universal salvation concept. People must let the Bible teach them, not stand outside the Bible and, on the basis of their finite understanding, select what they wish to believe and reject what to them is disagreeable.

Instead, they must go to the Bible not to teach it but to let it instruct them. This is the Seventh-day Adventist approach to the Scriptures. But it is becoming less and less popular. People are not afraid to cull from Scripture what to them is distasteful. Nevertheless, the church must not mute its message. The fearless preaching of Ezekiel is still needed today. God told him, "And thou shalt speak my words unto them, whether they will hear, or whether they will forbear" (chap. 2:7).

D. F. N.

Predictions, false and true

People who offer predictions concerning the future are in generous supply these days. Some forecast a financial crash. Some predict prosperity. Some predict war. Others predict peace. Some predict a gasoline-and-oil shortage. Others say that supplies will be adequate.

Occasionally someone makes a forecast that coincides with reality. When this happens the prediction is given wide publicity. Articles are written about it; the "prophecy" is examined in detail and elaborated on. Writers have had a field day with predictions by Jules Verne, H. G. Wells, Thomas Edison, and, in more recent times, Jeane Dixon.

Curiously, however, false predictions either are ignored or quickly forgotten. Who remembers, for example, that H. G. Wells declared of the submarine, "I must confess that my imagination, in spite even of spurring, refuses to see any sort of submarine doing anything but suffocating its crew and floundering at sea"? And who remembers the numerous ridiculous unfulfilled predictions of Jeane Dixon?

Recently Author Paul Dickson wrote an article for the *Washingtonian* magazine in which he offered a collection of predictions that might be considered the worst ever made. Among his choices are the following:

Octave Chanute, aviation pioneer, 1904—"The [flying] machines will eventually be fast, they will be used in sport, but they are not to be thought of as commercial carriers."

The Literary Digest, October 14, 1889—"The ordinary "horseless carriage" is at present a luxury for the wealthy; and although its price will probably fall in the future, it will never, of course, come into as common use as the bicycle."

Andrew Carnegie, 1901—"Before the twentieth

century closes, the earth will be purged of its foulest shame, the killing of men in battle under the name of war.'”

Lord Kelvin, British physicist (1824-1907)—“‘X-rays are a hoax.’ ‘Aircraft flight is impossible.’ ‘Radio has no future.’”

Sir John Erichsen, English writer on the sciences, 1873—“‘The abdomen, the chest, and the brain will be forever shut from the intrusion of the wise and humane surgeon.’”

Admiral William Leahy, 1945—“‘The [atomic] bomb will never go off, and I speak as an expert in explosives.’”

Inspired predictions contrasted

In contrast to the fumbling attempts of uninspired people are the predictions of God’s inspired messengers. “We have the prophetic word made more sure,” wrote the apostle Peter (2 Peter 1:19, R.S.V.). “You will do well to pay attention to this as to a lamp shining in a dark place.” God does not guess about the future; He bases His predictions on absolute foreknowledge and on His divine purpose. Of course, since He has given human beings the power of choice, some predictions are conditional: “The promises and threatenings of God are alike conditional.”—*Selected Messages*, book 1, p. 67. If people rebel against Him, or spurn His plans, He carries out His purposes in alternate ways (for example, He raised up the church to take the place of the Jewish nation).

Seventh-day Adventists have a deep interest in prophecy, first, because they arose as a movement in fulfillment of prophecy (Matt. 24:3-42; Rev. 10; 14:6-12; Dan. 8:14, etc.), and second, because prophecies that point to the soon coming of Christ are now being fulfilled.

More than 100 years ago signs of the Second Coming appeared in the sun, moon, and stars. Since then, many other signs have appeared—international tensions, wars, famines, earthquakes, worldwide proclamation of the gospel, revival of papal power, and the appearance of false christs and false prophets. Jesus said, “‘When you see all these things, you know that he is near, at the very gates’” (Matt. 24:33, R.S.V.).

Over and over, Ellen G. White called attention to fulfilling prophecy as evidence of Christ’s soon return. “The evidences before us of the fulfillment of prophecy declare that the end of all things is at hand.”—*Testimonies*, vol. 7, p. 100.

Again, “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.

In counsel directed primarily to ministers, she declared: “The twenty-fourth chapter of Matthew is presented to me again and again as something that is to be brought to the attention of all. We are today living in the time when the predictions of this chapter are fulfilling.

Let our ministers and teachers explain these prophecies to those whom they instruct. . . . They should warn the inhabitants of the world that Christ is soon to come with power and great glory. The last message of warning to the world is to lead men to see the importance that God attaches to His law. So plainly is the truth to be presented that no transgressor, hearing it, shall be excusable in failing to discern the importance of obedience to God’s commands.”—*Gospel Workers*, p. 148.

To deceive earth’s inhabitants, Satan specializes in counterfeits. As a counterfeit of the true Sabbath, he offers Sunday. As a counterfeit of the true church, he offers Babylon. As a counterfeit of genuine grace, he offers “cheap grace.” As a counterfeit of true morality, he offers the “new morality.” As a counterfeit of healing by the Great Physician, he offers healing by “faith healers.” As a counterfeit of the latter-rain experience, he offers charismatic manifestations. As a counterfeit of true prophets, he offers false prophets. As a counterfeit of true prophecy, he offers the predictions of charlatans and spirit mediums.

As we see the world being deceived by Satan’s counterfeits, shall we be silent? As we see the signs of Christ’s coming multiplying around us, dare we fail to tell others what these signs mean? “Are we to wait until the fulfillment of the prophecies of the end before we say anything concerning them? Of what value will our words be then? Shall we wait until God’s judgments fall upon the transgressor before we tell him how to avoid them? Where is our faith in the word of God? Must we see things foretold come to pass before we will believe what He has said? In clear, distinct rays light has come to us, showing us that the great day of the Lord is near at hand, ‘even at the doors.’ Let us read and understand before it is too late.”—*Testimonies*, vol. 9, p. 20. K. H. W.

INSPIRED GEMS



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

W. D. Wampler
Alabama-Mississippi
Conference

- “Not by might, nor by power, but by my spirit, saith the Lord of hosts” (Zech. 4:6).
- “I saw jets of light shining from cities and villages, and from the high places and the low places of the earth. God’s word was obeyed, and as a result there were memorials for Him in every city and village. His truth was proclaimed throughout the world.”—*Testimonies*, vol. 9, pp. 28, 29.

YOU EXERCISE YOUR BODY. HOW ABOUT YOUR FAITH?

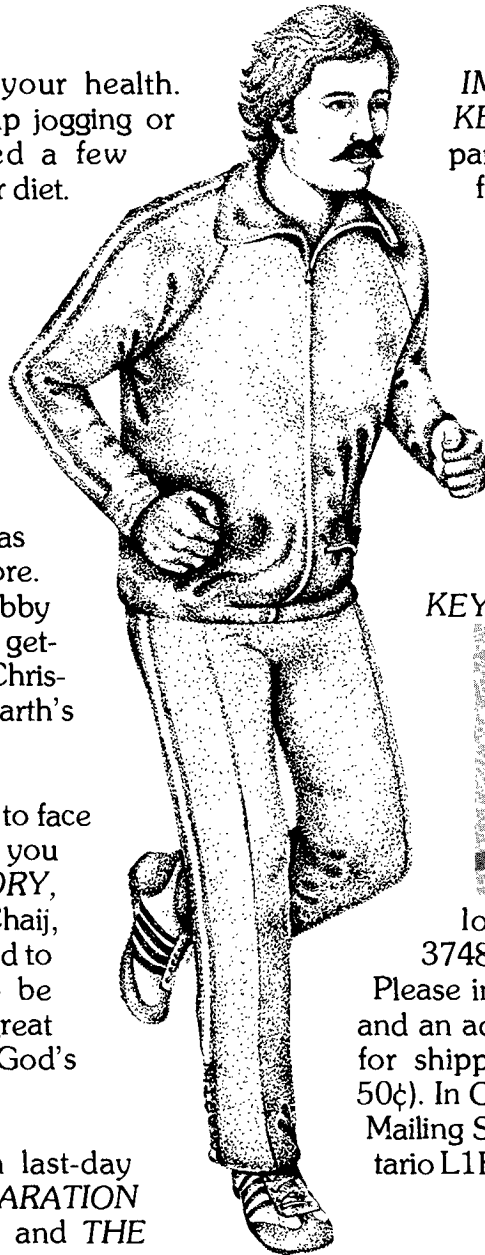
You're concerned about your health. That's why you've taken up jogging or bicycling, you've dropped a few pounds, and you watch your diet. No heart attacks for you!

But how healthy is your faith? Does it get the exercise it needs to keep you in close touch with God?

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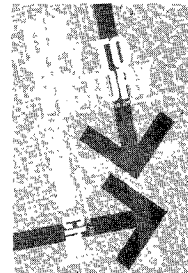
Chaij, noted authority on last-day events and author of *PREPARATION FOR THE FINAL CRISIS* and *THE*



IMPENDING DRAMA, wrote *KEY TO VICTORY* to accompany the Sabbath School lessons for the third quarter.

More than a time line of last-day events, *KEY TO VICTORY* points out how Christians everywhere can be spiritually ready for Christ's return . . . something everyone who is waiting for that event needs to know.

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Southern Publishing Association



Diary entries illuminate work among Kasai

By GORDON ELLSTROM

Thursday. Today I packed for a trip to the South Tshikapa district, where I am to teach and prepare candidates for a baptism in two weeks. After I packed, I had to spend some time in the office, so we did not get away until after noon. Traveling with me on this safari are Robert Dick, pastor, and Brother Tshiyoyo, a pastoral student. We have been a little concerned about going to South Tshikapa because it is near the Angola border and the troubles are not quite over.

Today we traveled through an adjoining district, encountering no difficulties, except that we missed our road and went clear around by Tshiwala.

We arrived in Dibatayi, our destination for that night, to find that District Leader Ndayi was out visiting. He was unaware that we were coming because he had misunderstood my letter. After dark, I moved my bed into the church and ate two eggs with some bread and papaya. Pastor Dick decided to sleep in the car. I had a warm bath, a luxury, because usually they are cold. Then I read a bit and had worship with the Ndayi family. I got to bed around ten o'clock.

Friday. I got up before the others, shaved, and ate some granola for breakfast. We took Brother Ndayi with us in the Land Rover to where he and Pastor Dick will begin working. Pastor Dick followed us on his Mobylette (a small motorbike).

When we left them, Brother Tshiyoyo and I continued to our next destination, Diboko. All went well until I drove onto the ferry that was to take us across the river. The ferry is propelled both ways by the flow of the river. Just as I got the Land Rover's

front wheels onto the barge, the ramp fell, leaving us hanging with our two back wheels over the edge. We spent two hours working before we finally got the Land Rover on board; it cost me six zaire (US\$3.87) to pay the people who helped us. We arrived in Diboko about 4:30 P.M. with no further trouble.

Soon after we arrived, the district leader there, Brother Kanyunyu, told us that two days earlier soldiers had been checking on identification cards, awaking him in the middle of the night. Since his papers were in order, he had no trouble, but those who didn't have papers or who didn't have a picture on their identification cards had to pay a fine.

I took a bath before Sabbath and then attended sunset worship, conducted by Brother Tshiyoyo. After a short visit with a Pentecostal believer, I ate some cookies, drank some milk, and went to bed. The trip had been difficult and I was weary.

Sabbath. I lay awake a long while last night, a bit troubled at what might be ahead of us. In my devotions I asked the Lord for more trust and to sleep better tonight. I attended Sabbath school and then preached.

We had beans for dinner, rested awhile, and then went to a village 16 kilometers from Diboko, where I preached again. We prayed together for several who were sick and returned to Diboko.

After sundown worship in the church, I ate some cookies with milk and a banana, took a bath, listened to the radio I had brought with me, studied my Sabbath school lesson, and went to bed early again.

Sunday. I slept much better last night. After breakfast and worship, we discussed our itinerary and decided to visit the chief of the collectivity, a large group of vil-

lages. After stopping at a couple of villages along our route, we came to another ferry. I killed the motor just before driving onto the ferry. Because the battery could not turn the motor over, some men pushed the Land Rover up a steep hill and I was able to start the motor while coasting down the hill toward the ferry. I paid my benefactors two zaire.

I had to drive onto the ferry on two ramps that were not more than eight or ten inches wide. On the other side there was one wide ramp and one narrow one, but the Lord helped me to drive safely across both places.

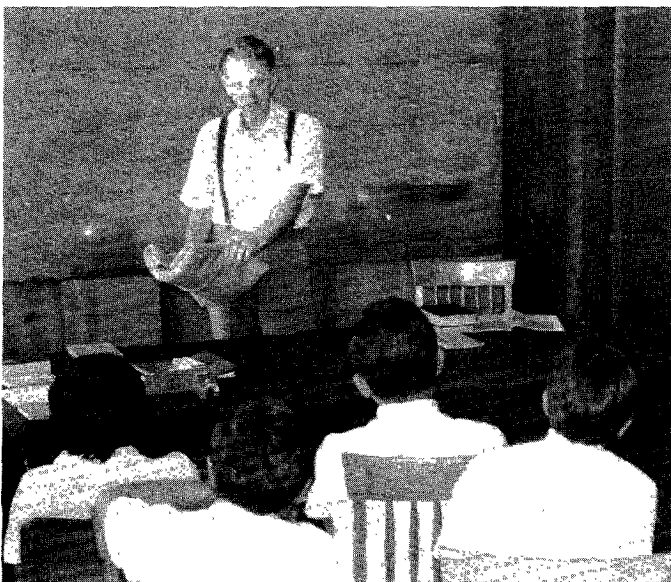
When we met with the chief, he gave us a drink of juice as he had done once before when we visited him, but advised us to return home soon. We did not have a paper authorizing us to circulate and he could not give us

one. We returned by the same ferry. This time the ferry operators placed the wide ramp on the high side, the narrow on the lower side, and would not change it for me. I thank the Lord that we got onto the ferry safely and returned to the village without incident, except that the motor overheated.

After some discussion we decided to change our plans, deciding to hold several baptisms, organize a church, and return home by Thursday.

We packed immediately and left for Shakayanga, arriving just before dark. I had visited Shakayanga once before. The residents are members of the Chokwe tribe. They sang for us in their language for several hours, continuing after we retired for the night. Brother Tshiyoyo plans to record some of the music for me.

Monday. We began inter-



Stewardship seminar conducted for Southern Luzon Mission workers

Doyle M. Barnett and T. V. Barizo, Far Eastern Division and North Philippine Union Mission directors of stewardship, respectively, teamed up to present a two-day stewardship emphasis to Southern Luzon Mission workers. Dr. and Mrs. David Zinke assisted by presenting health lectures. Dr. Zinke is shown demonstrating simple home treatments at the seminar, conducted February 22-23 at the Southern Luzon Mission compound.

E. E. MARIFOSQUE
Communication Director
Southern Luzon Mission

Gordon Ellstrom is director of the Kasai Project in the Zaire Union.

viewing baptismal candidates. Of 25 people, we found ten whom we felt were prepared to make their commitment to the church. After I preached, we went to the stream and baptized the candidates.

Tuesday. Today we spent nearly the whole day organizing the church. Many visitors who had been invited were present. After the organization service, the leader of a religious group I had never heard of before started to question what I had said in my sermon regarding the Sabbath. We talked for quite a while, but didn't seem to get anywhere. I left a bit unhappy, feeling I hadn't shown him enough patience. It takes the love of God and a lot of patience when arguments are presented that don't seem to make any sense.

These people believe they are led by the Spirit; it seems to me they would do almost anything, claiming that the Spirit led them. We can only pray that they will be convicted of the truth.

We returned to Diboko by six o'clock and settled down for another night.

Wednesday. It was a bit cold this morning; I had to put on my blazer. We questioned more baptismal candidates in the church, dropping a few. After completing our examination of the candidates, we had 25 to baptize. We then heard that a roadblock had been set up and wondered whether we should leave immediately, but decided the Lord would take care of us another day.

At 2:30 P.M. I preached, then led the group down to the creek for the baptism. We returned by 5:30 P.M. Because I came back in my wet clothes, I took a bath immediately. After supper one of the men I had just baptized came to me. He thanked me for baptizing him and promised to be a strong and faithful member of the church. In times such as these I am very happy indeed to be in God's work.

Thursday. We arose early and were on our way a little after seven. Beyond the river, which we ferried across with-

out incident, we met a lay preacher that I had baptized last year. He reported that he was working and studying with many people who he felt were ready for baptism. His report made me happy.

We did not see Pastor Dick on the way back, but continued our journey home, planning to return for him later, as promised. We filled our tank with the remaining portion of our fuel and used the last of the motor oil. We had already finished our brake fluid, but traveled on in faith.

We met another baptismal group led by Pastor Rwibasira, who said that they would

probably be able to baptize 150 in their district. I believe they baptized 181 two days later. We bought cassava and bananas on the way home, arriving in Lulengele in the late afternoon.

I ate with the Littles and then went home to read my mail. Three of the letters were from my wife, so I spent a pleasant evening. I took a cold bath because no one had heated any water. Tomorrow I will go to another district to baptize more people. I am grateful for the 35 we were able to baptize on our trip and trust that the Lord will give us many more in the days ahead.

Temperance, safari style

By DAVID R. SYME

Sitting by yourself inside a bogged-down Land Rover at 10:00 P.M. on a Friday evening with the prospects of an uncomfortable night ahead on a bush road in the heart of Kisii country, southern Kenya, knowing that you will probably not make it for your big temperance rally the next day, is not the most conducive atmosphere in which to reflect on the virtues of an African temperance safari.

The enthusiasm generated by the attendance of nearly 2,000 people at your meeting only two hours earlier is put to the test as you realize that you are on an unfrequented road, miles from any town.

"Lord, please send four men to push," I prayed. It wasn't long before lights appeared in the darkness—a Land Rover, no less. Help at last. Thoughts of a hot bath and a good bed rose before my eyes, only to vanish as the vehicle shot past the mudhole on a detour unknown to me and disappeared into the darkness.

"Lord, please, four men!" Half an hour, an hour, an hour and a half passed. I heard voices in the darkness, saw tiny lights weaving and

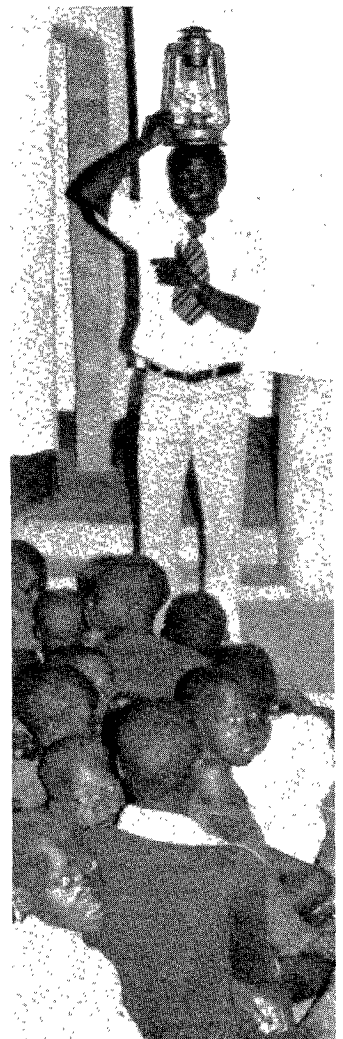
bobbing their way down the hill. How many? Will there be enough? I must have at least four or five. Nearer they came, not four or five, but 20 young men!

"Thank You, Lord."

Soon the car was lifted out of the mud, and I was on my way with a song in my heart. Twenty young men on a deserted African road? It was unusual. "My ways are not your ways," says our God. Who can doubt Him?

Threatened by torrential rain and difficult roads, our Temperance Year travels have already included 1,500 kilometers of travel in southwestern Kenya without missing a meeting. Illustrated lectures in public schools, marketplaces, and churches, and deputations to influential government officials, have exposed 17,000 people, mostly non-Adventists, to our call for better living.

The large gathering of 2,000 people at Segero and 3,000 at Kenyenia were almost unbelievable. At Kiabonydru Government Secondary School, on top of the highest hill in Kisii country, 400 students cleared their beds out of the dormitory in record time to make room for everyone to watch films in a room that could be darkened. At an all-day rally for Better



Johnson Othoo, Ranen Field temperance director, provides his own light as he speaks on temperance.

Living in South Kenya Field at Nyanchwa more than 2,000 attended Sabbath services, and at a small meeting of 300 at Sayru church in Ranen Field, the townsfolk flocked to hear our message.

Also to be mentioned are the newly formed Adventist Youth for Better Living Clubs (AYBL) started at Ranen and Nyabola and a Collegiate Adventists for Better Living Club (CABL) at Kendu Adventist Hospital. The first AYBL and CABL clubs at Kamagambo High School and Teacher's College are beginning their second year and are actively engaged in temperance work. As a result of the work of the two leaders,

David R. Syme is health and temperance director of the East African Union.

Caleb and Eric, a capacity crowd of 2,000 met in Rongo to see the program.

Tired but rejoicing, I set off for home with one short detour to Kisumu to meet with the Ismaili Moslem leaders, making final arrangements for our upcoming community health week in this large western town. As I met with these men, I realized once more the impact and influence our temperance program is having on the Moslem community, as well as on the other groups we have contacted.

We cannot measure our success in statistics, but by the lives that have been helped and the heavy burdens that have been lifted. If this trip is a taste of what lies ahead, then 1979 will be a blessed year indeed.

PENNSYLVANIA

Seminar attracts non-Adventist educators

Approximately 45 educators, students, and *Listen* representatives spent a day discussing alcohol and drug problems and how *Listen* magazine can help junior and senior public high school students establish a drug-free life style.

Featured speaker at the seminar, held in Reading, Pennsylvania, was Winton Beaven, dean of the Kettering College of Medical Arts,

Kettering, Ohio. Dr. Beaven, a world-renowned authority on the problems of alcoholism, spoke on the topic "Can We Ever Solve the Alcohol Problem?" at the morning session. During the luncheon he presented positive alternatives to a drug way of life that schools can incorporate into their extracurricular programs.

Last year, the first time special *Listen* representatives were active in the Columbia Union, they placed approximately 5,000 subscriptions to the magazine in public schools. In 1979, they are placing nearly 1,000 subscriptions a month into schools in Pennsylvania, Virginia, New Jersey, Maryland, and Ohio, according to George Peterson, director of the *Listen* program for the union.

Thirteen junior and senior high school students gave feedback to the editors about specific areas of the magazine and its companion cassette, *The Sound of Listen*.

PATRICIA HORNING
Associate Editor
Listen

PUERTO RICO

Bella Vista accredited

Bella Vista Hospital, in Mayaguez, Puerto Rico, has received a two-year Certificate of Accreditation from the joint commission of the Hospital Accrediting Board. The

presentation was made to I. E. Burke, administrator of Bella Vista Hospital.

This action followed an evaluation by a team of professional investigators for the Accrediting Board. Besides the meticulous inspection, an examination was made from questionnaires and documents, and conferences with professional personnel, the

chief of staff, and members of the governing board.

This year Bella Vista Hospital is celebrating its twenty-fifth Anniversary. It has just opened a new six-bed intensive-care and coronary unit to continue offering improved service to the citizens of Mayaguez and the island of Puerto Rico.

I. E. BURKE

Inside Washington By VICTOR COOPER

• **Spots:** During the past five years the Voice of Prophecy has produced three types of spots tagged with the name of the Seventh-day Adventist Church. More than 3,000 radio stations aired the *Aware* series, donating time worth \$9.2 million. The *Inside Track* series has been used on 1,600 youth-oriented stations. The openly religious *Brite Spots* have been played as a public service by more than 600 radio stations, using time valued at more than \$2.2 million. Dan Guild, Voice of Prophecy manager, presented these facts to the 1979 Communication Department Advisory in New York City and announced a new series of *Format Spots* now being prepared for the eight most popular radio station formats used by 92 percent of the radio stations in the U.S.A.

• **Doors of Hope:** *Doors of Hope*, a 12-minute film depicting Christian action in India, Nepal, Pakistan, Burma, and Bangladesh, has been released by the General Conference Sabbath School Department and the Southern Asia Division. Produced by the church's Audio-Visual Service of Thousand Oaks, California, it is designed to be used in churches to promote the third quarter's Thirteenth Sabbath Special Projects Offering. *Doors of Hope* is available through local conference Sabbath school departments.

• **Evangelism:** General Conference funds amounting to \$370,000 have been allocated for large-city evangelism in North America during 1979. An additional \$400,000 has been voted for large-city church buildings.

• **Groundbreaking:** "One of the nation's finest community hospitals is moving forward in its role as a house of mercy," said Gladys Spellman, U.S. Congresswoman, at the groundbreaking ceremony for an extension to Washington Adventist Hospital on February 26. Charley Eldridge, president of Washington Health Services Corporation, said that among the services that will move into the \$8 million extension will be the open-heart-surgery unit, which last year performed 109 operations and expects to perform more than 200 this year.

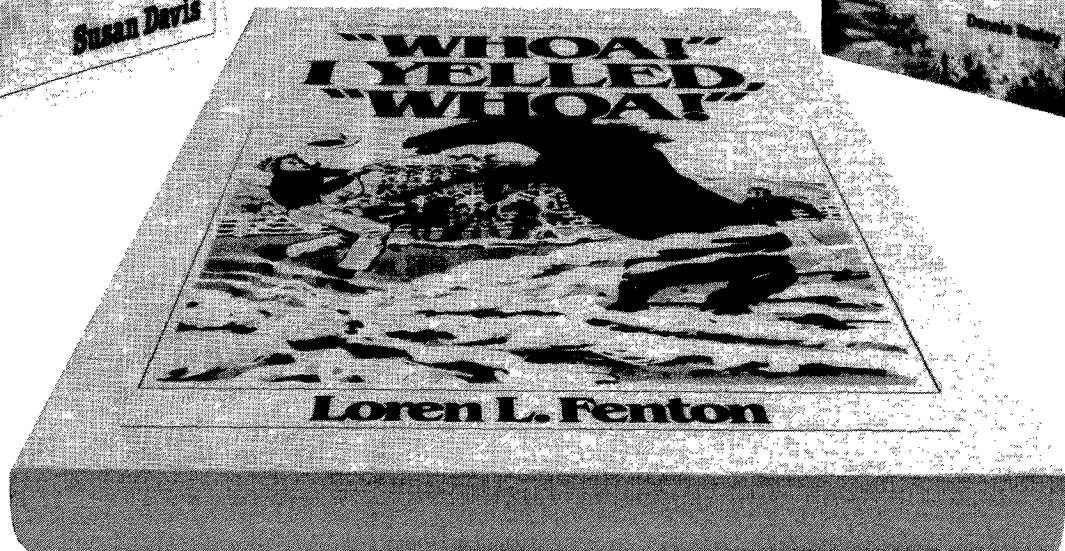
• **More Adventists choose law:** An increasing number of young Adventists are choosing law as a profession. Attorney Warren Johns, head of the General Conference Legal Services, reported to the General Conference that there are now more than 300 Seventh-day Adventist lawyers in the United States, most of whom are under age 30. In discussing the need for legal assistance in the church, Mr. Johns noted that if all denominational assets were counted together the way a business is categorized, the church would place between seventieth and seventy-fifth on the *Fortune* magazine list of the top 500 business organizations.

• **Voice of Youth:** John Hancock, Youth Department director, reports that at a Voice of Youth meeting in North New Zealand the last three months of 1978, 35 youth with non-Adventist backgrounds were baptized.



Ronald Morrow, vice-principal of a high school in Schillington, Pennsylvania, chairs a round-table discussion on alcohol and drug problems with 13 junior and senior high school students. George Peterson, left, directs the *Listen* program for the Columbia Union Conference.

We Found a Cure for Boredom



3 new books to brighten your day

"Whoa!" I Yelled, "Whoa!"

by Loren L. Fenton

This book is a collection of stories from the childhood and youth of Loren Fenton, today a missionary in Taiwan. These true stories from the growing-up years of a headstrong farm boy show how the influence of a God-fearing mother guided the soul of her son who finally became a missionary evangelist for God. U.S. \$3.95 Reg. *Special U.S.\$2.95*

I Was a Stranger

by Susan Davis

Hannah was a missionary to Africa in the mid-1800s, when she accepted the doctrine of the seventh-day Sabbath. She returned to America to find fellowship and a place of new service. You may feel indignant at the treatment Hannah received and shed a tear or two as you read this heart gripping story. U.S. \$3.95 Reg. *Special U.S.\$2.95*

Walkabout Long Canoe

by Dennis Steley

This is the story of a four-week "long canoe" tour through the Western Solomon Islands. The author seeks out and talks to the old men who remember the way the islanders were before the missionaries came and how the missions helped to change them from murderous, warring tribes to peaceful people. U.S. \$3.95 Reg. *Special U.S.\$2.95*

Available at your friendly
Adventist Book Center.

Brought to you by Pacific Press

Prices subject to change without notice.



POLAND

SDA bindery is recognized

In early February, Pope John Paul II was given volume 3 of a 12-volume edition of the *Catholic Encyclopedia*, a book that had been bound at the Adventist publishing house in Warsaw. The Polish Publishing House is acknowledged in each volume as the binder.

The encyclopedia is the product of scholars mostly from the Catholic university in Lublin, one of two universities operated by the Roman Church in Poland. (Pope John Paul II was professor of ethics at the Lublin school.) Zachariasz Lyko, secretary of the Polish Union, has been asked to write the encyclopedia entry on Adventism.

The bindery, well known throughout the country for its quality craftsmanship, in 1976 received a prize for binding the first volume of the encyclopedia. The publishing house cooperates with a number of Catholic and Protestant publishers. Currently it is binding 30,000 New Testaments and 20,000 Bibles for the British and Foreign Bible Society. All Adventist literature in Poland is printed on state presses.

RAY DABROWSKI
Editor
Znaki Czasu

NORTH DOMINICAN MISSION

Jababa school produces missionaries

The Adventist secondary school in Jababa, situated near the city of Moca, in the North Dominican Mission, is outstanding for two reasons: It has an active missionary and evangelistic program participated in by both students and teachers; and the school has thus far produced 40 denominational workers.

Aside from the regular Bible classes, the curriculum includes a baptismal class attended regularly by students

GC president addresses Washington-area Southern Asia Adventists

Neal C. Wilson, General Conference president, spoke to approximately 500 Southern Asians and former missionaries to Southern Asia on February 10 at the Grace United Methodist church, Takoma Park, Maryland. In his sermon he emphasized unity and newness of life in Jesus Christ.

Elder Wilson, like his predecessor, Robert H. Pierson, is a son of Southern Asia, having grown up in Poona and Vincent Hill, India, while his father, the senior N. C. Wilson, was president of the Southern Asia Division.

Elder Wilson's sermon was followed by a traditional Indian potluck dinner, during which Elder and Mrs. Wilson were welcomed with fragrant garlands flown in from India for the occasion.

from both Adventist and non-Adventist homes. As a result of the class, approximately 20 students are baptized each year. The school also makes available to all non-Adventist parents of students monthly copies of *The Sentinel*.

Teachers and students unite to hold regular evangelistic crusades in the city and in the rural areas surrounding the school. These crusades have been blessed with many decisions for Christ during Evangelism Explosion 1979.

The entire student body is divided into evangelistic groups, with a teacher and four or five students working as a missionary team. Every house in the vicinity of an upcoming crusade is visited by one of the teams, who leave literature. In homes that need one, a Bible also is provided.

The church membership in Jababa is not large. Thus, maintaining a secondary school of 50 to 60 students each year represents a sacrifice on the part of all. Physical teaching facilities and audio-visual aids are almost nonexistent, and yet the school has an exceptionally good record of inspiring students to take advanced studies in preparation for some avenue of church work.

DAVID H. RHYS
Education Director
Inter-American Division

MICHIGAN

AU dedicates 36 missionaries

Thirty-six new missionaries were dedicated for overseas service recently at Pioneer Memorial church on the campus of Andrews University, Berrien Springs, Michigan. Thus they culminated six weeks of intensive preparation in the Institute of World Mission, a General Conference missionary orientation program.

This institute was conducted by Werner Vyhmeister, Russell Staples, and Gottfried Oosterwal, of the SDA Theological Seminary's department of world mission. The main classes were principles and practice of mission, missionary anthropology, and area studies. Elden Chalmers, of the Seminary, and Richard Hart, of Loma Linda University, taught sessions on the mental and physical health of missionaries. Several men from the General Conference assisted in discussions of church organization and policy, transportation and freight shipment, and missionary finances. There were also classes in local food preparation, personal relationships overseas, and missionary family life.

This was the nineteenth in-

stitute to be conducted on the campus of Andrews University since the first one in the summer of 1966. They were held annually until 1975, when a winter institute was added each year. To date, the total enrollment has been 972. In addition, two institutes have been conducted at Newbold College in England (1972 and 1975), and last summer one was conducted in Collonges, France. These have especially served the needs of missionaries from Europe, many of whom serve in Africa.

This winter's institute was unique in that no one on furlough attended. One man had served a mission term several years ago; otherwise there were only new appointees. It was also largely a medical group, with five physicians, four dentists, several nurses, and various paramedical personnel.

For example, Helen Morton, a retired pediatrics professor, plans to spend the remainder of her life as an itinerant mountain physician among the tribes of northern Thailand.

A widow, Sylvia Buckman, plans to join the nursing staff at Kanye Hospital in Botswana, where her son will be a physician.

Archie and Nancy McCluskey have sold a printing business in Oregon in order for him to serve as a pressman-supervisor for the rapidly expanding Caribbean Union College Press in Trinidad.

Two of the group are missionary children returning to their childhood surroundings. Gerald Christman grew up in Brazil and is returning to be director of the youth and temperance work in the Santa Catarina Mission there. Judy Astleford grew up at the Roorkee High School in India and is returning with her husband, James, who will teach in the new ministerial training program there.

These are just a few of the 36 who attended the 1979 winter institute from January 15 to February 24 and who, with their children, are now scattering to 15 countries in five world divisions.

Beginning in 1980, the General Conference will sponsor three institutes per year. In addition, one will be conducted in Australia in 1981.

MADELINE S. JOHNSTON
*Department of World
 Mission
 Andrews University*

OREGON
**Church shares
 cancer special**

Last December the board of the Laurelwood church in Portland, Oregon, authorized the purchase of 1,000 copies of the *Life & Health Cancer Prevention Special* to give to Ingathering contacts. Realizing that the shortage of time would make it impossible to have them on hand to distribute during most of the In-

gathering campaign, members of the church kept a record of favorable contacts to be visited again and given the special.

O. A. Gerst, a Laurelwood church member, distributed copies of the special to the teachers and other employees at the public school where he teaches. After reading the first page, one teacher said, "I know this is exactly what I am looking for." Nearly every teacher, teacher's aide, cook, and custodian gave an Ingathering contribution after looking through the magazine. Only one teacher returned his copy.

The interest in sharing the cancer prevention special has continued to be strong in the church. In January they ordered 5,000 more copies and have raised \$1,500 to pay for 10,000 copies to be given to public school employees.



Carolina quilter receives citation

Lorenz E. Peterson (center), soon to be 90 years old, recently received a citation honoring him for his 12 years of dedicated ministry to the Community Services program, and for his gift of 955 quilt tops, which he designed and sewed. Joseph J. Battistone (left), pastor of the Fletcher, North Carolina, church, presented the citation. J. E. Edwards (right), lay activities consultant, expressed gratitude on behalf of the disaster victims who now sleep under warm quilts filled by the Dorcas Societies.

NO OTHER SET OF BOOKS EVEN COMES CLOSE!

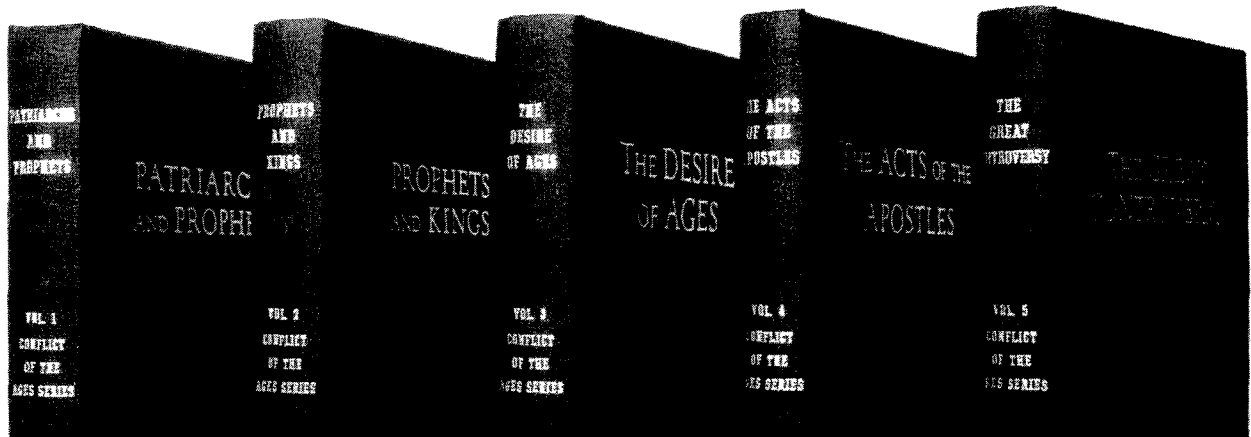
Conflict of the Ages books by Ellen G. White

This complete story of man and his relationship to God follows the chronology of the Bible in an inspired commentary. Written in a bold and appealing style, inspiring, informative, without parallel in Christian literature except the Bible. Only U.S. \$19.95 for the entire five-volume series in a beautiful black hard cover.

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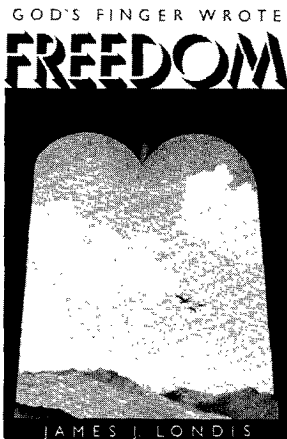


A NEW CROP OF BOOKS

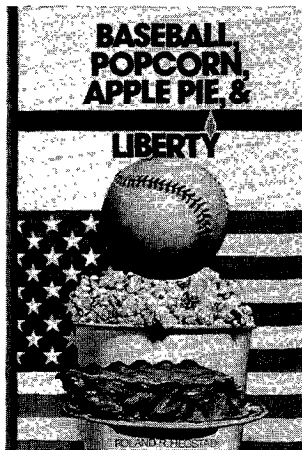
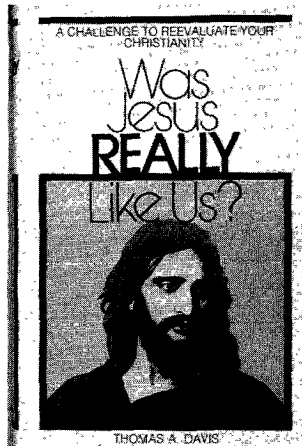
Vital Issues Presented

BASEBALL, POPCORN, APPLE PIE, AND LIBERTY by Roland R. Hegstad. Religious liberty may not come to mind as readily as some other elements of Americana, but it definitely plays a part in what makes this nation unique. This volume presents a cross-section of the best articles from LIBERTY magazine for two decades. Everyone interested in the cause of religious freedom will want this book. **Regular price US \$6.95; introductory price only US \$4.95.**

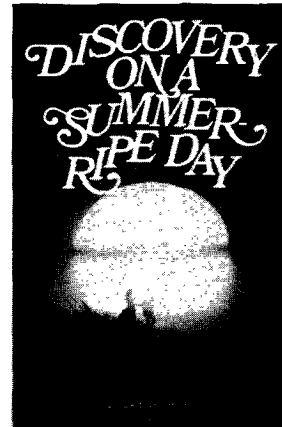
GOD'S FINGER WROTE FREEDOM by James J. Londis. In this fresh look at the law of God, the author purports that each of the Ten Commandments is designed to discipline or train people for genuine freedom, not bind them in legalism. This book will help non-Adventists, including older teenagers and college and university students, to grasp the unique Adventist understanding of the law, and all readers to appreciate better its clear speaking on human problems. **Price US \$3.95.**



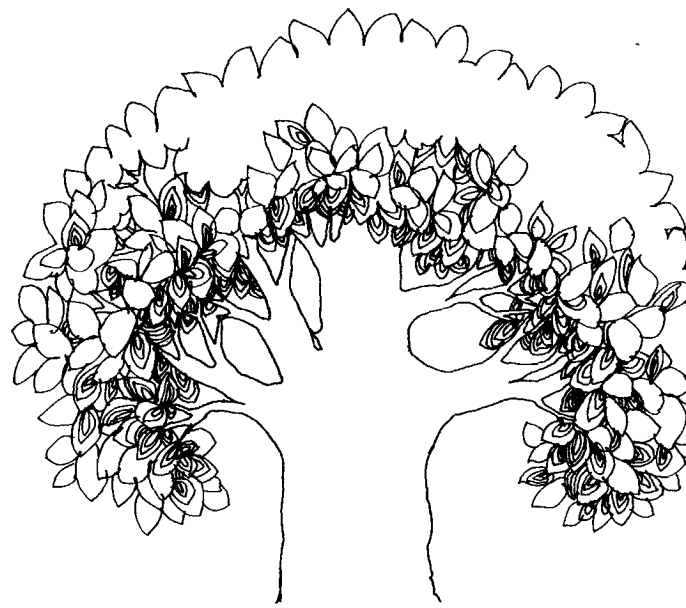
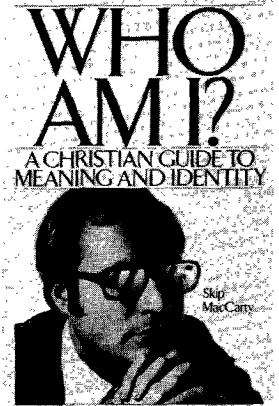
WAS JESUS REALLY LIKE US? by Thomas A. Davis. Writing primarily with the practical, rather than the theological, in mind, the author has explored, in the Bible and the Spirit of Prophecy, the implications of the humanity of the Son of God in terms of the Christian who must meet life on his own level, with his own personality and problems. **Price US \$7.95.**



DISCOVERY ON A SUMMER-RIPE DAY compiled by Pat Horning. Thousands of young lives are touched by drug abuse in its various forms, a problem that affects not only the youth but also their parents and all concerned adults. This book takes a close look into the lives of more than twenty young people who skirted disaster and were saved in the nick of time. It provides a close view of the problem and offers hope that does not necessarily depend on a summer-ripe day to blossom. **Price US \$3.95.**



WHO AM I? by Skip MacCarty. Do I really count as an individual? How can I discover life's meaning? Each generation has its own problems and questions. These are two of the predominant questions in youthful minds today to which Skip MacCarty, as a pastor, offers meaningful answers that he has drawn from observations gleaned from counseling and research. **Price US \$4.95.**



THIS YEAR FROM R&H

Inspiration and Adventure

THE GLAD GAME by Vickie Hyde Corey. This is a crying-and-laughing account of the growth and adjustments of two American girls serving God in Sierra Leone. This action-filled story leaves the reader feeling that the student missionary program is a good experience for all concerned. Price US \$3.95.

The Glad Game

Vickie Hyde Corey



DON'T STEP ON THE PANSIES by Kay Kuzma. A small child is tender and crushable, much like the velvety pansies that have little strength and no thorns for protection. So begins **DON'T STEP ON THE PANSIES**, a charming booklet of spiritual poetry about children. Planned particularly as a thought-inspiring and encouraging message for parents, the poems also have strong appeal to grandparents and to anyone who cares for children. Price US \$.85.

Don't Step on the Pansies



Sea, Sand & Stars



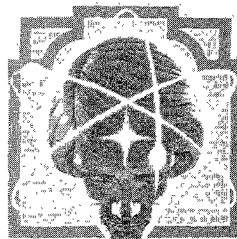
SEA, SAND, AND STARS by Marjorie Brannaka. In middle life the Brannakas decided that city living was not for them, a conclusion meaning entirely new careers for them and many moves for the family. This story, written at their home on Caladesi Island off the coast of Florida, is a story of stepping out alone to find God and discovering that others, very precious, are following. Price US \$2.95.

YOU CAN LIVE RADIANTLY EVERY DAY by Reuben Hilde. Many people see Christlikeness as a somber blend of self-control and denial, an idea insulting to the life and ministry of the Pattern, Jesus Christ. **YOU CAN LIVE RADIANTLY EVERY DAY** will make a joyous Christian life seem not just a possibility, but a certainty. Price US \$3.95.

Thought-provoking Reading

MOLDING THE CHRISTIAN MIND by Willis J. Hackett. "The brain nerves which communicate with the entire system are the only medium through which Heaven can communicate to man and affect his inmost life," wrote Ellen White. The author offers insights, information, and counsel that will help the reader to understand his own inner workings—emotional, intellectual and spiritual—and those of others. Price US \$4.50.

MOLDING THE CHRISTIAN MIND

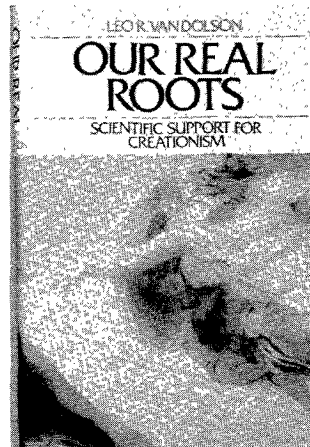


Willis J. Hackett

OUR REAL ROOTS compiled and edited by Leo R. Van Dolson. For several years **MINISTRY** magazine has included a section wherein scientists from a wide variety of specialized disciplines—physics, biology, astronomy, anthropology, geology, and so forth—have presented well-reasoned and documented support for faith in a Biblical Creation. While he was editor of that magazine, Leo Van Dolson, Ph.D., M.P.H., compiled and edited **OUR REAL ROOTS** as a representative selection of the best articles on the subject. Price US \$7.95.

OUR REAL ROOTS

SCIENTIFIC SUPPORT FOR CREATIONISM



Afro-Mideast

• Twenty-five thousand Kenya shillings (US\$3,333) have been released by the Afro-Mideast Division to help refugees from warring countries in East Africa. This amount will be augmented by 10,000 Kenya shillings (US \$1,333) from private donations. Ingathering comeback, and gifts to be collected from the 136,000 members of the East African Adventist churches.

• Five senior pastors, Z. Bina, J. K. Kajula, W. Mtani, J. Onyango, and W. Mwamakamba, are holding revival meetings in most of the large churches throughout the Tanzania Union during 1979.

• Fifty-one persons have been baptized as a result of a crusade held in the town of Iringa, central Tanzania, during February and March. A group of literature evangelists, working with the evangelistic team and a number of laymen, have generated a large interest. Another 100 persons are taking studies preparatory to joining the Seventh-day Adventist Church.

• The six hundred students and faculty of Mutitu Seventh-day Adventist Secondary School in Kenya, East Africa, enjoyed spiritual refreshment during the March Week of Prayer conducted by Kenneth Bushnell, East African Union youth director. Many non-Adventists in attendance indicated their desire to join the church.

• In order to facilitate the translation of much-needed Kiswahili books and other materials, the Tanzania Union has appointed two new translators, A. Kiboko and L. Miyayo. E. Okeyo serves as coordinator.

• A plan for assigning laymen to selected unentered areas was adopted at the January Tanzania Union committee meeting. R. Mkama was asked to serve in Mahenge, B. Chimika in Tunduru, and D. Chilimba in Mbambabay.

• With the plan in mind to coordinate educational requirements with the new senior college in the East African Union, the Tanzania Union has revised the schedule of the Arusha Adventist Seminary to meet the standards of a two-year junior college, under the name of Tanzania Adventist Seminary and College (TASC).

• Youth directors have been appointed for the two largest fields in the Ethiopian Union. Lukas Adde will lead out in the program for the 8,000 youth in the South Field, and Tinsae Tolessa will serve the 7,500 young people of the West Field.

Inter-American

• Eighty people, teachers from the East Puerto Rico Conference and their families, visited the Inter-American Division office April 9, on a tour that included visits to church schools in Florida and places of recreational, historical, and cultural interest. J. H. Figueroa welcomed the teachers and gave a résumé of the progress of the church in Inter-America. The excursion was financed by the teachers themselves, and they expressed appreciation for the opportunity to visit their division headquarters.

• As Inter-American Division members participate in the program Evangelism Explosion 1979, good reports from evangelistic crusades are arriving at division headquarters in Miami, Florida. Carlos Aeschlimann, Ministerial secretary of the Inter-American Division, baptized 500 persons in the El Salvador crusade; S. N. McKinney, secretary of the West Indies Union, baptized 157 in Santa Cruz, West Jamaica; Don L. Crowder, stewardship director of the West Indies Union, won 268 in Port Antonio, East Jamaica; C. D. Brooks, a general field secretary for the General Conference, baptized 67 in Saint Kitts; Hugh Blackman, president of the Belize Mission, won 50 in San Ignacio Town.

North American

Central Union

• Members of the Capitol View church, Lincoln, Nebraska, are conducting a telephone service called Pass It On. Callers hear a different 90-second inspirational message every day. After hearing the message, they can request Bible studies by leaving their name and address. About 350 calls per week were received in March. Forty persons have requested Bible studies.

• The publishing department of the Kansas Conference announced record sales for the first 11 weeks of 1979 amounting to \$92,000. This is a 20 percent increase over the same period last year. Don Anderson is the publishing director.

• The 1979 Mid-America AYBL weekend was held at Campion Academy on March 9 and 10. Delegates from several academies and Hillcrest Junior Academy joined with the host academy for this special temperance program. Richard Neil, M.D., health director of the New Jersey Conference, was the main speaker. The first-place speaker for the rally chosen from participating academies was Debbie Handshumaker, from Enterprise Academy. Enterprise Academy received the highest number of points for its activities, winning the trophy for this year.

• Three new churches were voted into the conference fellowship at the Nebraska triennial session on April 15—Columbus, Hyannis, and Aurora. During the three years 400 people were baptized, bringing the membership to 6,500, and 15 new church organizations were established.

Columbia Union

• Two churches and nine schools in Pennsylvania have completed renovation programs that include both interior and exterior changes.

• Seventy-six of the 82 persons who took the five-hour

course in cardiopulmonary resuscitation (CPR) at Columbus (Ohio) Eastwood Junior Academy were given one-year certification to administer CPR in emergency situations.

• The Rockaway, New Jersey, English church gave a \$1,000 gift to the Dover, New Jersey, Spanish congregation to aid them in purchasing a church.

• Enrollment in the Huntington, West Virginia, church school has increased from ten to 21 pupils in the past three years.

• Members of the West Wilmington, Delaware, church have produced an hour-long weekly program on the Rollins Cablevision channel 2 in hopes of reaching the Greater Wilmington area.

• The ski club of Highland View Academy, Hagerstown, Maryland, received physical education credit for a Friday and Sunday outing to Hunter Mountain of New York and Elk Mountain in Pennsylvania.

Lake Union

• Sergeant Gene Wingate, of the Kokomo, Indiana, Police Department, received a Community Services Award at the Kokomo church recently. Sergeant Wingate was honored for his work with the Police Athletic League club, whose membership numbers 360 boys and girls between the ages of 10 and 13. William Hawkes, pastor of the church, presented the award.

• Two young women were baptized recently and joined the Kokomo, Indiana, church, where William Hawkes is the pastor.

• Nearly 1,200 people attended four It Is Written seminars held in March in southeastern Michigan by George Vandeman and Lonnie Melashenko. Myron Voegelé, Michigan Conference Ministerial secretary, reports that continuing seminars are being well attended. More than 250 people have attended the follow-up seminars in several locations.

● Two persons recently were baptized and joined the Otawa, Illinois, church.

● Hulda Crooks, an 82-year-old physical-fitness enthusiast from Loma Linda, California, recently climbed the 28 flights of stairs of Detroit's Fisher Building in 15 minutes to advertise a Better Living seminar being conducted by Dr. and Mrs. Arthur Weaver and John Swanson, pastor of the Plymouth, Michigan, church. Mrs. Crooks was interviewed on television. Her picture and a story appeared also in the *Detroit News*.

North Pacific Union

● Philip Samaan, pastor of the Meridian, Idaho, church, will become a director of outreach in the North Pacific Union Conference. His duties will be coordinated through the youth department in counsel with administration. Emphasis will be given in training young adults and students in one-to-one evangelism.

● A new, expanding industry at Montana's Mount Ellis Academy is the bakery. Several varieties of bread are being marketed in many sections of the State and in Utah.

● When the Canyonville, Oregon, Pathfinder Club outgrew their bus, Club Director Don Demaline mentioned the need for a larger bus to a woman who is one of the owners of a transportation company in nearby Days Creek. A few days later she called and said that she and her husband had decided to give the Pathfinders a 78-passenger bus.

● The ministerial association in Dallas, Oregon, formed the Dallas Food Bank as a consolidated effort by the various churches to provide help to the unfortunate. Because of its reputation as an effective agency in the community, the Adventist church was asked to take charge of the operation, including both stocking and distributing the food. The church agreed to do so, with the understanding that they would distribute only wholesome foods and would not

include meat, soft drinks, and coffee. During the past year, 54 families have received emergency food from the agency.

● Volunteers from the Leavenworth, Walla Walla, Pullman, and Ephrata, Washington, churches joined with members in Othello on a building project. They built an addition to the church that will house a Sabbath school room and bathroom facilities.

● Evangelist Leighton Holley recently completed an evangelistic crusade in Yakima, Washington. Twenty-five have been baptized so far.

● Members in Helena, Montana, have broken ground for their new church on a seven-acre plot in the southeastern section of the city. Members plan to have the foundation ready by August, when members of Maranatha Flights International will build the church in two weeks.

● Myrtle Cochran has recently retired after spending 34 years in the Oregon Conference treasury department.

Southern Union

● Ground was broken March 18 for a new church building in Albemarle, North Carolina.

● Forty-six people were baptized at Miami Springs, Florida, following a series of meetings held in April by Don Edwards, evangelist, and Mike Coe, pastor.

● More than 1,800 Pathfinders and staff, representing 73 clubs, attended the biennial Southern Union Pathfinder Camporee April 5-8 at Georgia Veterans Memorial State Park, Cordele, Georgia. In addition to regular field events, activities included a witness walk/parade through Plains, Georgia, hometown of President Carter. In his remarks, Plains Mayor Godwin stated that many groups come to that community to protest or denounce something, but he was glad to welcome a group that was for something. Camporee guests included Lillian Carter, mother of the

President; Bonnie Consolo; Leo Ranzolin, General Conference associate youth director; Paul Gordon, from the Ellen G. White Estate; and Jim Tucker, a naturalist from the University of Texas. The camporee was directed by Clay Farwell and Ralph Peay, Southern Union youth directors, and the youth directors of the conferences in the union.

Southwestern Union

● Gary Rust, Arkansas-Louisiana Conference youth director, reports that 20 Pathfinder clubs participated in olympics, drill team marching, blindfolded tent pitching, and the pack-a-rack relay. Early-bird winner was the Mena, Arkansas, church school. First trophy winner for overall participation of winning entries was El Dorado church school. First trophy winner among the students was Jeff Swart, of El Dorado.

● Keith McBeth, pastor at Fayetteville, Arkansas, reports a baptism on May 12 as a result of his evangelistic series. He plans to follow his meetings with a nutrition school and a seminar on vegetarianism.

● Students Against Cancer, a team from the Sunshine Valley Junior Academy in Hot Springs, Arkansas, are presenting programs in nearby high schools and elementary schools. They use overhead-projector transparencies, Smoking Sam, Humpty-Dummy, and other visuals in their presentations.

● Forty persons have already made decisions for Christ and baptism in the effort being held in Baton Rouge, Louisiana, by Jim Griffin, Arkansas-Louisiana Conference Ministerial secretary, and Harold Heath, pastor.

● The El Paso Junior Academy, along with the principal, Mike Gendke, has been honoring World Temperance Year by distributing *Listen* magazines in local public schools. More than 100 subscription requests have been received from these schools.

Local merchants are sponsoring the subscriptions to the public schools.

Loma Linda University

● Kathleen K. Zolber, professor of nutrition and co-chairman of the department of dietetics in the School of Allied Health Professions, presented the annual Distinguished Faculty Lecture May 3. Dr. Zolber, a graduate of Walla Walla College and the University of Wisconsin, has written numerous articles for Adventist and professional publications. She is currently a member of the American Dietetic Association's board of directors.

● A home nutrition instructors' course, designed for men and women interested in good nutrition habits and how to teach them to their neighbors or community, will be offered by the School of Health beginning Sunday, June 10.

● Gifts totaling \$104,277 were received by the university from several organizations and foundations during the first quarter of 1979. Organizations contributing during the first three months were the Hughes Employees Give Once Club; George H. Mayr Educational Foundation; Alumax Mill Products, Inc.; and the Requa Manufacturing Company, of Greenwich, Connecticut.

● Lamarr C. Edwards, director of Loma Linda University Medical Center's department of safety, recently received the Certified Protection Professional (CPP) designation. He is the first Seventh-day Adventist to earn such certification. Even though the examination is given on Saturdays, special exception was made for Mr. Edwards to take the tests on Friday.

● Giving to Loma Linda University by foundations and corporations increased substantially during 1978. The foundation-and-corporate-relations office reports total grants of \$398,861 during the calendar year, an increase of 62 percent over grants received in 1977.



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Camp Meeting Schedule

Atlantic Union	
Greater New York	June 29-July 7
English	July 8-14
Spanish	June 22-30
New York	June 29-July 7
Northeastern	June 21-30
Northern New England	June 22-30
Southern New England	June 22-30
Canadian Union	
Alberta	July 13-15
Beauvallon	June 29-July 7
Bowden (Foothills)	July 8-14
Bowden (Foothills—Korean)	July 20-28
British Columbia	July 20-28
Manitoba-Saskatchewan	June 29-July 7
Blackstrap (Saskatoon)	July 13-21
Clear Lake (Manitoba)	July 6-14
Maritime	July 13-21
Newfoundland	July 13-21
Ontario	June 29-July 7
Keswick	July 13-21
Keswick (Korean)	July 23-28
Thunder Bay	August 3-6
Quebec	July 20-28
Central Union	
Central States	June 15-23
Colorado	June 12-16
Campion Academy	June 12-16
Cedaredge	May 29-June 2
Kansas	May 25-June 2
Missouri	June 1-9
Nebraska	June 8-16
Platte Valley Academy	June 8-16
Scoutsbuff Mini Camp Meeting	September 21, 22
Wyoming	July 31-August 4
Columbia Union	
Allegheny East	July 5-15
Allegheny West	July 6-14
Chesapeake	June 22-30
Mountain View	October 27
Charleston	June 30
Cumberland	July 7
Parkersburg	July 7
New Jersey	June 22-30
English	July 1-7
Spanish	June 22-30
Ohio	June 15-23
Pennsylvania	June 15-23
Potomac	June 15-23
Lake Union	
Illinois	June 8-16
LaFox	September 12-15
Little Grassy Youth Camp	June 15-23
Indiana	June 28-July 7
Lake Region	July 19-28
Michigan	June 8-10
Grand Ledge	July 19-28
Escanaba	June 8-10
Wisconsin	July 26-August 4
SDA Campground (Westfield)	July 26-August 4
North Pacific Union	
Alaska	August 8-11
Palmer	June 29-July 1
Wrangell	June 1-9
Idaho	June 29-July 7
Montana	July 13-21
Oregon	June 7-9
Gladstone Park	June 22-24
Rogue River Jr. Academy	June 8-10
Upper Columbia	June 15-17
Spokane	June 15-17
Walla Walla College	June 15-17
Yakima	June 14-23
Washington	June 14-23
Northern Union	
Iowa	June 1-9
Minnesota	June 8-16
North Dakota	June 10-16
South Dakota	June 1-9
Pacific Union	
Arizona	July 12-21
English	July 12-21
Spanish	July 12-21
Central California	August 2-11
English	August 2-11
Spanish	August 2-11
Hawaii	August 18
Hilo	August 25
Kauai	September 8
Maui	September 22
Molokai/Lanai	September 22

Oahu (Honolulu)	September 29
Nevada-Utah	June 18-23
Northern California	June 20-23
Lodi	June 10-16
PUC (English)	July 11-15
PUC (Spanish)	July 14-17
Paradise	July 19-28
Fortuna	October 19, 20
Southeastern California	October 19, 20
Anaheim (English)	May 24-27
Anaheim (Spanish)	September 7, 8
Hemet	September 7, 8
La Sierra (Black)	April 27-29
Southern California	June 19-23
Lynwood Academy (Black)	June 27-30
Soledad Sands Park	June 27-30
Spanish	June 27-30
Asian	June 29-July 1
Filipino (Newbury Park)	June 22-24
Japanese (Newbury Park)	June 22-24
Southern Union	May 25-June 2
Alabama-Mississippi	June 1-9
Carolina	May 25-June 2
Florida	May 23-26
Georgia-Cumberland	June 1-9
Kentucky-Tennessee	June 7-16
South Atlantic	June 7-16
South Central	June 8-16
Southwestern Union	June 8-17
Arkansas-Louisiana	July 6-14
Oklahoma	June 15-23
Southwest Region	June 8-16
Texas	June 8-16
Texico	June 12-17

To New Posts

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

NORTH AMERICAN DIVISION

Dick Dale, pastor, Syracuse SDA church, New York; formerly pastor from the Carolina Conference.

Terry Dodge, pastor, Brighton, Colorado; formerly pastor, Martinsburg, West Virginia.

Les Fowler, evangelist, Upper Columbia Conference; formerly evangelist, Nebraska Conference.

Michael Thurber, teacher, Mount Pisgah Academy, Candler, North Carolina; formerly teacher, Sunnysdale Academy, Centralia, Missouri.

Regular Missionary Service

Harry Donald Chambers (LLU '77), to serve as dentist, Port-of-Spain Adventist Hospital, Port-of-Spain, Trinidad, of Downey, California, left New York City, March 5, 1979.

David Homer Hughes (PUC '48), to serve as pastor evangelist, South England Conference, Watford, Herts., England, **Eunice Verrett (Dennison) Hughes**, and one child, of Culver City, California, left Washington, D.C., March 27, 1979.

Stanley Philip Murphy (U of Oreg. Med. Sch. '72) to serve as

director, hospital school of laboratory technicians, Hongkong Adventist Hospital, Hong Kong, **Grace Anne (Lehmann) Murphy** (UC '57), and one child, of Wytheville, Virginia, left Los Angeles, March 26, 1979.

Louis Randolph Preston, Jr. (CUC '69), to serve as pastor-evangelist South England Conference, Watford, Herts., England, **Janice Anita (Montgomery) Preston** (CUC '66), and four children, of Virginia Beach, Virginia, left Washington, D.C., April 1, 1979.

Dorothy Jean (Graves) Salhany, of Madison, Tennessee, left Washington, D.C., April 10, 1979, to join her husband, **Phaize Jean-Pierre Salhany**, youth director, Trans-Africa Division, Salisbury, Rhodesia.

Volunteer Service

Melvin Evens Beltz (LLU '45) (Special Service), to serve as physician, Solomon Islands Hospitals, Western Pacific Union Mission, Burns Creek, Honiara, Solomon Islands, and **Muriel Mildred (Pogue) Beltz**, of Wahpeton, N. Dak., and one child left Los Angeles, January 5, 1979.

Walter Arthur Bozak (LLU '57) (Special Service), to serve as surgeon, Hongkong Adventist Hospital, Hong Kong, and **Carolyn (Gogol) Bozak**, of Yuba City, California, left San Francisco October 22, 1978.

Daisy Olivieri (Special Service), of Monterey Park, California, to serve as teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, left Los Angeles, November 12, 1978.

Merle Harold Peterson (LLU '52) (Special Service), of Glendale, California, to serve as surgeon, Hongkong Adventist Hospital, Hong Kong, left Los Angeles, March 21, 1979.

Steven Harold Peterson (LLU '78) (Medical Elective Service), to do elective service, Hongkong Adventist Hospital, Hong Kong, and **Bonnie Elizabeth (Gregoroff) Peterson**, of Loma Linda, California, left Los Angeles, March 21, 1979.

Allen Edwin Shepherd, Jr. (LLU '73) (Special Service), to serve as surgeon, Yuka Hospital, Kalabo, Zambia, of Santa Barbara, California, left New York City, February 17, 1979.

William Glenn Trambly

(LLU '43) (Special Service), to serve as surgeon, Malamulo Hospital, Makwasa, Malawi, and **Esther (Weng) Trambly**, of Midpines, California, left Washington, D.C., December 21, 1978.

Bryce J. Young (LLU '57) (Special Service), of La Grande, Oregon, to serve as surgeon-ophthalmologist, Maluti Hospital, Ficksburg, South Africa, left Vancouver, British Columbia, Canada, March 8, 1979.

Deaths

BOOSE, Rose E.—b. Nov. 18, 1884, Exira, Iowa; d. March 20, 1979, Newbury Park, Calif. In 1905 she entered denominational service. During her 38 years of service she worked as a Bible instructor in the Iowa Conference, a missionary to India, and later in the Northern and Southern California conferences. She was instrumental in raising up four churches in the Southwestern California Conference. Survivors include several nieces and nephews.

MARTIN, Bertha Jane Dower—b. Nov. 27, 1898, Newfoundland, Canada; d. Feb. 27, 1979, Annapolis, Maryland. She served as registrar of Washington Missionary College, now Columbia Union College, and secretary to its president, B. F. Machlan. During the depression years she was active as director of the Prince Georges Clinic, a medical-welfare outreach of the Hyattsville church, and was cofounder of the clinic. Survivors include her husband Terence K.; two daughters, Esther Yowell and Doris Lander; a sister, Gertrude Wolohon; three brothers, Harold, Roland, and N. Reginald Dower, of the General Conference Ministerial Association; three grandchildren; and two great-grandchildren.

Coming

June	
2	Bible Correspondence School Emphasis
2	Church Lay Activities Offering Inner City Offering
9	North American Missions
16	Thirteenth Sabbath Offering (Northern Europe-West Africa Division)
30	
July	
7	Vacation Witnessing
7	Church Lay Activities Offering
14	Christian Record Braille Foundation
August	
4	Dark County Evangelism
4	Church Lay Activities Offering
11	Oakwood College Offering
September	
1	Lay Preacher's Day
1	Church Lay Activities Offering
8	Missions Extension Offering
8 to	
Oct. 6	Adventist Review, Guide, Insight Campaign
15	Bible Emphasis Day
22	Pathfinder's Day
29	Thirteenth Sabbath Offering (Southern Asia Division)

Inter-America becomes largest world division

During the first three months of 1979, the Inter-American Division became the largest of the world divisions. With a March 31 membership of 574,349, Inter-America exceeded North America by about 6,000. Inter-America and South America are the two fastest-growing divisions.

During 1978 the Seventh-day Adventist Church experienced its largest growth rate in three years, 5.7 percent. In 1975 the growth rate was 5.8 percent; in 1977 it dipped below 5 percent.

World membership as of December 31, 1978, stood at 3,117,535, a net increase of 167,777 over the count of December 31, 1977. It has taken only 7.3 years for the church to experience a net gain of 1 million members.

F. DONALD YOST

Nevada-Utah session

Some 220 delegates attended the twenty-third session of the Nevada-Utah Conference, held in the new Salt Lake City Wasatch church, May 6 and 7, at which A. G. Streifling, conference president, Charles H. Snyder, secretary-treasurer, and the departmental leaders all were elected to another triennium of service.

The 30 churches of the conference have 3,149 members, according to Elder Streifling.

W. D. BLEHM

Staff reelected in Oklahoma

Oklahoma Conference president Robert Rider, Secretary-Treasurer Max Trevino, and the entire departmental staff were reelected at the conference's fifty-eighth regular session in Oklahoma City, Oklahoma, on May 6. The executive committee was enlarged to 15.

Ten new congregations have been organized since the 1976 constituency meeting, and tithes increased 34 percent. Three conference evangelists have been hired, and converts baptized the first quarter of 1979 are up 179 percent as compared to the same quarter in 1978. A retirement center was opened and a youth camp site purchased during the past triennium.

B. E. LEACH

New associate secretary of White Estate

Elbio Pereyra, recently elected associate secretary of the Ellen G. White Estate, received a Latin-American welcome when he arrived at National Airport in Washington, D.C., on May 2 to take up his new duties. The entire White Estate staff was present to greet Pastor and Mrs. Pereyra.

Fluent in Portuguese and Spanish, and well prepared to preach in English, Pastor Pereyra will find many and frequent demands made upon him by churches on the North American continent and around the world.

Formerly a professor at River Plate College, president of the Austral Union, and secretary of the South American Division, he also served as Spirit of Prophecy secretary of the division for many years. D. A. DELAFIELD

Filipino camp meeting planned

The fifth union-wide Filipino camp meeting in the Pacific Union will be held on the campus of Newbury Park Adventist Academy, Newbury Park, California, June 29 to July 1. Speaker at the Sabbath morning worship service will be Earl Cleveland, head of the department of missions of Oakwood College.

The camp meeting, which has been held in the same place since 1975, provides an

annual occasion for spiritual and social fellowship for nearly 1,000 Filipinos, mainly from California. At one time eight other States and Canada were represented. This year's camp-meeting committee chairman is P. C. Banaag.

BAN B. ALSAYBAR

Colorado session

William C. Hatch was reelected president of the Colorado Conference on April 22 at the sixty-sixth regular conference session, held at Campion Academy, Loveland, Colorado. Ernest E. Lutz, Jr., secretary; Lloyd D. Cleveland, treasurer; and all departmental directors also were reelected by 482 delegates.

The past triennium brought an increase of \$2,483,170 in tithes, for a grand total of \$11,993,439 from church members throughout the State of Colorado and San Juan County in New Mexico, which is also a part of the Colorado Conference.

The membership of the conference has also shown steady growth and stands at 12,293.

The delegates in session elected for the first time a board of education to direct the educational activities of the conference.

C. E. BRADFORD

For the record

SDA ambassador: P. B. Kopolu, head elder of the Central Lusaka church in Zambia, was recently appointed by the government of Zambia to be its Ambassador Extraordinary and Plenipotentiary to Sweden, Norway, Denmark, and Finland. His move to Stockholm was scheduled for early May. Mr. Kopolu has been senior government inspector of secondary schools in Zambia.

Died: George Bryson, 40, when struck by an automobile while repairing a flat tire near Detroit, Michigan, on May 5. He was a teacher in Liberia, Ghana, and Sierra Leone, and president of the North Ghana Mission.

Coordinator for native American work appointed

Arthur LeRoy Moore was named as coordinator for native American work by the North American Division committee on April 5. The committee was fortunate in finding a person for this post who has many long years of experience on various levels of the church. Elder Moore was recently the director of La Vida Mission in New Mexico.

The appointment came as a result of the church's first Indian Council, held in Glacier View, Colorado, August 21 and 22, 1978. Elder Moore will work under the guidance of the North American Missions Committee, beginning his work July 1.

R. A. WILCOX

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