

Adventist Review

General Organ of the Seventh-day Adventist Church

June 21, 1979

“Looking unto Jesus”

Page 4

The partners in medical missionary work

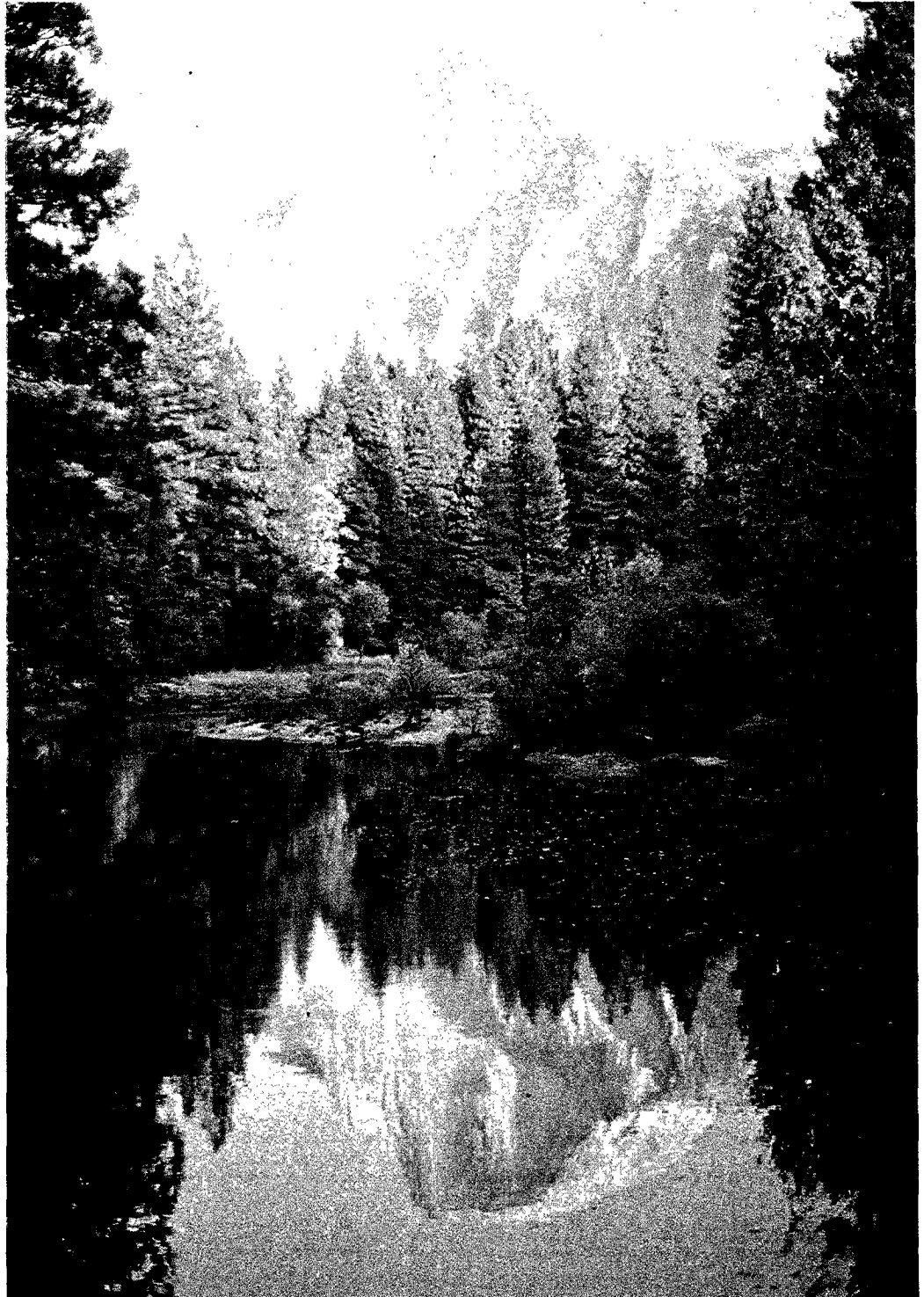
Page 10

From headache to happiness

Page 18

Deathbed “visions”

Page 19



Half Dome, well-known landmark of Yosemite National Park in California, and its reflection inspired the poem “Two Mountains” on page 16.

THIS WEEK

Contents

| | |
|----------------------|------------|
| General Articles | Pages 4-16 |
| Columns and Features | |
| For the Younger Set | 9 |
| For This Generation | 12 |
| Another Viewpoint | 13 |
| Fellowship of Prayer | 20 |
| Family Living | 18 |
| From the Editors | 19 |
| Newsfront | 21-31 |
| Inside Washington | 25 |
| News Notes | 28 |
| Bulletin Board | 31 |
| Back Page | 32 |

Christians who earnestly seek to discover what God's will is for specific situations in their lives often have difficulty discerning between His will and their desires. Dick Jewett outlines a plan that may help in this dilemma in "The Least Attractive Alternative Factor" (p. 7).

"In today's world of rush, rush, rush, who has time to read?" asks Judy Adams. In spite of her busy schedule she has found almost an extra day of time each week in which to read the Bible, Spirit of Prophecy, and other religious material. How does a wife and mother who holds down a full-time job find so much time? See "For Abundant Life, Read!" (p. 15).

On June 3, Andrews University honored ADVENTIST REVIEW editor Kenneth H. Wood by conferring on him the Doctor of Letters degree.

Readers who are unacquainted with Elder Wood's church service will perhaps be interested in excerpts from the biographical sketch in the citation read by Andrews University President Joseph G. Smoot:

"Since becoming editor of the *Review* and *Herald* in 1966, Wood has seen the journal's circulation climb from 75,000 to more than 110,000 weekly. Initially printed in a single edition, today's magazine—now known as the *Adventist Review*—comes out in nine editions—including four in English, two in Spanish, one in French, one in Portuguese, and one in Braille, published by the Christian Record Braille Foundation. Presently, Wood is examining the possibility of producing editions in other languages. . . .

"Perhaps Wood's greatest contribution to the denomination has resulted from his philosophy of journalism, which has led to an extremely 'open' church journal. Believing that the church

paper should be a mold as well as a reflector of public opinion, Wood writes on all current world and church issues. Considered as substantial statements on Seventh-day Adventist attitudes and doctrines, these editorials presently fill seven large volumes in the library of the *Review* and *Herald* Publishing Association.

"In recognizing his unquestioned excellence as a writer and leader who has clearly and directly confronted church and world issues, contributing greatly to the edification of the church as a whole, the faculty of Andrews University presents Kenneth H. Wood as a candidate for the degree Doctor of Letters, *honoris causa*."

Also given honorary doctorates at the ceremonies, where more than 516 received degrees, were Bender L. Archbold, president of the Inter-American Division, and Blythe Owen, music teacher and composer.

Art and photo credits: Cover, p. 16, Madge Haines; p. 5, Harry Anderson; pp. 8, 15, Don Jehle; p. 9, Siegfried Bohlmann; p. 14, Review; all other photos, courtesy of the respective authors.

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.

Front-seat REVIEW

I love the new format. Once I get my hands on the REVIEW, everything else takes a back seat until I read it from cover to cover!

MAXINE RASMUSSEN
Inverness, Florida

Declining growth

I am sure that every Adventist who noted the declining growth rate of the North American Division reported on the April 26 Back Page viewed it with real concern. The natural response is to ask ourselves, Why? and What can we do?

I realize that in today's complicated society there is no single simple answer, but I would like to share a concern that many workers on the grass-roots level

share among themselves. In 1973, a year in which we had a 3.4 percent growth rate, the Annual Council issued a stirring appeal to our people to let Jesus prepare them for the Second Coming. This was followed in 1974 by an appeal for serious commitment to Christ; in 1974 the growth rate climbed to 3.5 percent.

Many of us were excited as we came into the 1975 General Conference session. We prayed and hoped that the two previous Annual Council appeals would culminate in a great revival.

But it did not happen. We searched the REVIEWS after the session and found nothing that compared in spiritual thrust to the 1973 and 1974 appeals. Since that time there has seemed to be a tendency to treat the church as if it were a business. And while we should operate the church on a good business basis, first and foremost we are a people preparing to live with our Creator. Ellen White does not leave us with any doubts over the cause of the delay of our Lord's return.

Could we once again reach out

to our people with heart-yearning appeals for revival? Then maybe the Holy Spirit again will bless us with the amount of growth He knows we need. God need not turn us back into the wilderness to await another generation who will "keep the commandments of God, and the faith of Jesus."

H. ROGER BOTHWELL
Des Moines, Iowa

Smaller hospitals?

Re "Darkness Does Not Dispel Darkness" (May 3). Praise God for this courageous article! Hopefully, an equally courageous article will someday soon be written on the need for keeping our health institutions small.

It seems to me it would be much easier to follow God's ideals if we reduce the size of these health institutions, aiming for simplicity. Our mammoth multimillion-dollar hospitals too often call for the watering down of our high standards. Can't something be done about this? Is bigness to be applauded?

We are told that we should have many small units (of 30 to

Continued on page 20

Adventist Review

(ISSN 0161-1119)



129th Year of Continuous Publication

EDITOR
Kenneth H. Wood

ASSOCIATE EDITORS
Don F. Neufeld, Leo R. Van Dolson

ASSISTANT EDITOR
Jocelyn Fay

ASSISTANT TO THE EDITOR
Eugene F. Durand

ADMINISTRATIVE SECRETARY
Corinne Russ

EDITORIAL ASSOCIATE
Aileen Andres Sox

EDITORIAL SECRETARIES
Pat Alden, Chitra Barnabas

ART
Director, Byron Steele
Designer, G. W. Busch

CONSULTING EDITORS
Neal C. Wilson, Charles E. Bradford, W. Duncan Eva, W. J. Hackett, Richard Hammill, C. D. Henri, Alf Lohne, M. S. Nigri, G. Ralph Thompson, Francis W. Wernick

SPECIAL CONTRIBUTORS
C. O. Franz, K. H. Emmerson, R. R. Figuhr, Robert H. Pierson, B. L. Archbold, W. T. Clark, R. S. Lowry, Edwin Ludescher, M. L. Mills, Enoch Oliveira, K. S. Parmenter, W. R. L. Scragg, C. D. Watson

EDITORS, NORTH AMERICAN UNION EDITIONS
Columbia, Franklin W. Hudgins
Southwestern, George Schram

EDITORS, SPANISH EDITIONS
Inter-America and North America, Humberto M. Rasi, Wanda Sample, Raul Villanueva
South America, Gaston Clouzet

EDITOR, PORTUGUESE EDITION
R. S. Lessa

EDITORS, AFRO-MIDEAST EDITION
Jack Mahon, Jean Thomas

CORRESPONDENTS, WORLD DIVISIONS
Afro-Mideast, Jack Mahon; *Australasian*, Gordon A. Lee, Robert H. Parr; *Euro-Africa*, E. E. White; *Far Eastern*, M. G. Townend; *Inter-America*, Tulo R. Haylock; *Northern Europe-West Africa*, Paul Sundquist; *South American*, Arthur S. Valle; *Southern Asia*, A. M. Peterson; *Trans-Africa*, P. J. Salhany

CORRESPONDENTS, NORTH AMERICA
UNIONS: Atlantic, Geraldine I. Grout; Canadian, A. N. How; Central, Clara Anderson; Columbia, Franklin W. Hudgins; Lake, Jere Wallack; North Pacific, Morten Juberg; Northern, Halle Crowson; Pacific, Shirley Burton; Southern, Oscar Heinrich; Southwestern, George Schram

UNIVERSITIES: Andrews, Ray Minner; Loma Linda, Richard Weismeyer

CIRCULATION
Manager, Edmund M. Peterson
Associate Manager, Robert Smith

Editions in English, French, Portuguese, Spanish, and Braille are available.

TO CONTRIBUTORS
Unsolicited manuscripts are welcome, but notification as to acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope.

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

The *Adventist Review* is published every Thursday. Copyright © 1979 Review and Herald Publishing Association, 6856 Eastern Avenue NW, Takoma Park, Washington, D.C. 20011. U.S.A. Second-class postage paid at Washington, D.C. Subscriptions: one year, US\$15.95. Single copy, 45 cents.

Vol. 156, No. 25.

Gas, law, and character

Christians, in common with their fellow citizens, are affected by changing circumstances within society. They share inconveniences, shortages, discomfort, the effects of inflation, and other factors that impact on their peers.

But Christians should react differently than do people who have not surrendered to Christ and adopted the principles of God's kingdom. Christians are to be Christ-centered, not self-centered. They are to manifest faith and trust, not fear and worry.

Let us consider how we as Christians should relate to some aspects of the current energy crisis.

Whether we approve or disapprove of the 55-miles-per-hour speed limit on the highway, we must recognize that in the United States it is the law. Should Christians defy law, or break it willfully? No. Christians should be foremost in upholding and obeying law. When a Christian boasts that he drives 65 to 75 miles per hour on the highway, he reveals that he is a lawbreaker at heart, that he has no real commitment to law.

When a Christian ignores the speed limit, he also reveals that self has not been crucified. Tests have established beyond dispute that driving at high speeds burns more gasoline than does driving at moderate or slow speeds. Thus, a person who disregards the speed limit burns more than his share of gasoline. By his actions he says, "I'm going to do my own thing no matter what happens to anyone else. I have no compunctions about depriving someone else of his fair share of gasoline." He flagrantly disregards the principle set forth in the inspired statement "We are all a part of the great web of humanity."—*Thoughts From the Mount of Blessing*, p. 105.

One further dimension of the matter should be considered. Statistics show that accident fatalities escalate as speeds rise. If a person drives at speeds that are dangerous, is he not saying, "I put a low value on human life; I'm willing to risk my own life and to take a chance on killing someone else, too"? The cross of Christ demonstrates the value that Heaven places on human beings. Dare people who call themselves Christians fail to share God's attitudes toward their fellow men?

As with the 55-miles-per-hour speed limit, so the way a Christian relates to long lines of cars waiting to buy gasoline at service stations provides another opportunity to reveal character. In the past some people, controlled by the principle of selfishness, have cut into line ahead of people who have been waiting their turn. Some, though staying in line, have fussed, fumed, and complained. But true Christians will *never* seek benefits for themselves at the expense of others. They will not push ahead of others

in line. (In fact, they might, under some circumstances, let another car go ahead of them.) And, giving clear evidence that their hearts are controlled by the Holy Spirit, they will wait their turn *patiently*.

As the Christian contemplates the future, he knows that conditions in the world will not improve. As Satan is granted greater opportunity to shape events in the world, crises will multiply. But the Christian will not be anxious and troubled. Knowing that God loves him and cares for him, he will trust his heavenly Father, "leaning on the everlasting arms." He will know that the same God who cares for the birds of the air and the flowers of the field is interested in his welfare, and will watch tenderly over him.

In Matthew 25 is recorded the story of the ten maidens who went out to meet the bridegroom. "While the bridegroom tarried, they all slumbered and slept" (verse 5). At midnight all were awakened by the cry "Behold, the bridegroom cometh; go ye out to meet him" (verse 6). All awoke and feverishly endeavored to get ready to join the bridal procession. Five succeeded in their effort; five failed. Five had adequate oil in their lamps; five did not.

The parable says much to the church today. It says that not all who join the Advent Movement will be ready when Jesus comes. It says that many in the church have an intellectual knowledge of truth but lack the oil of the Spirit. This lack is fatal, for "unless the Spirit of God sets the truth home, the character will not be transformed. Without the enlightenment of the Spirit, men will not be able to distinguish truth from error, and they will fall under the masterful temptations of Satan."—*Christ's Object Lessons*, pp. 408, 411. This class does "not know how to trust, how to look and live" (*ibid.*, p. 411).

Crises reveal character

In drawing lessons from the parable, Ellen G. White says, "*It is in a crisis that character is revealed. . . . A sudden and unlooked-for calamity, something that brings the soul face to face with death, will show whether there is any real faith in the promises of God. It will show whether the soul is sustained by grace.*"—*Ibid.*, p. 412. (Italics supplied.)

Present-day crises of various kinds are minor compared with the great crisis that will burst upon the world at the close of human probation, but even today's crises reveal one's character. Through these crises God gives us opportunity to see ourselves as we really are. In mercy He permits minor crises to confront us so that we may obtain self-revelations that will lead us in penitence to the foot of the cross. Hoping that we may see our need, He permits us to face trials that will help us recognize our lack of faith. Tenderly He draws us, urging that we utilize the precious hours of probation to study His Word and be so filled with His Spirit that our characters will be transformed.

Continued on page 19

“Looking unto Jesus”

Three words only, but in three words is
the whole secret of life.

By ADOLPHE THEODORE MONOD

This inspiring appeal appeared as No. 1 of the Apples of Gold Library, a series of small pamphlets published in the 1890's by the Pacific Press Publishing Association, Mountain View, California. The editors of the REVIEW and Ministry are republishing it simultaneously in their respective journals as a joint plea to make Jesus first, last, and best in everything. We believe our readers will be thrilled by the way this document focuses attention on Christ.

“Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God” (Heb. 12:2).

“Looking unto Jesus”—in the Scriptures, to learn who He is, what He has done, what He gives, what He requires, to find in His character our pattern, in His teachings our instructions, in His precepts our law, in His promises our stay, in His person and in His work a full satisfaction offered to every want of our souls.

“Looking unto Jesus”—crucified to find in His blood poured out our ransom, our pardon, our peace.

“Looking unto Jesus”—risen again, to find in Him that righteousness which alone can justify us, and through which, unworthy though we are, we may draw near, with full assurance in His name, unto Him who is His Father and our Father, His God and our God.

“Looking unto Jesus”—glorified, to find in Him our advocate with the Father, making complete, through His intercession, the merciful work of our salvation; appearing even now in the presence of God for us, and supply-

ing the imperfection of our prayers by the power of those which the Father heareth always.

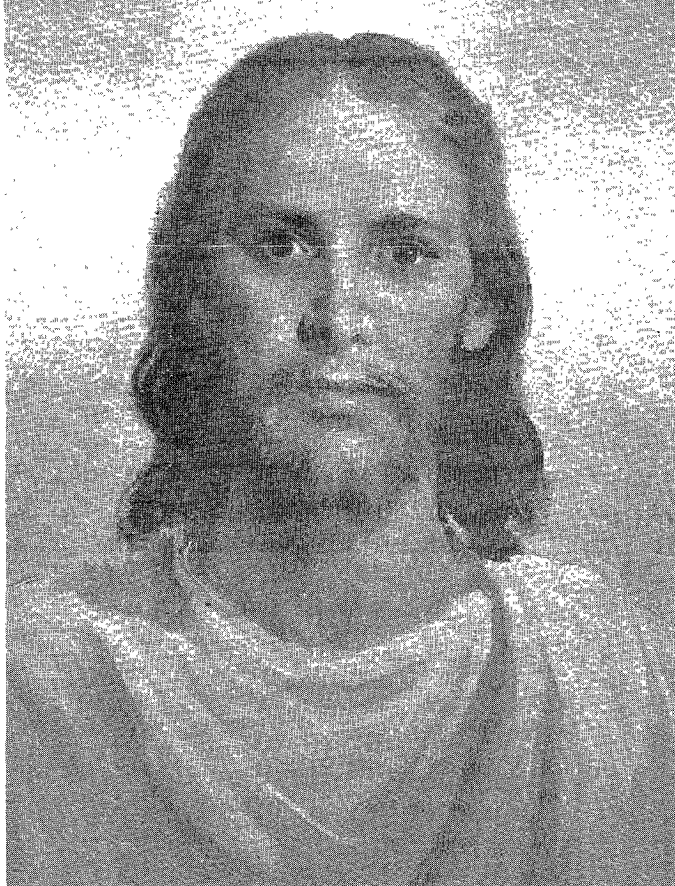
“Looking unto Jesus”—as revealed to us by the Holy Spirit, to find in constant communion with Him, the cleansing of our sin-stained hearts, the illumination of our darkened minds, the transformation of our perverse wills, to the end that we may triumph over the world and the devil, resisting their violence through Jesus our strength, bringing their devices to naught through Jesus our wisdom, upheld by the sympathy of Jesus who was Himself tempted in all points, and by the help of Jesus, who resisted and conquered.

“Looking unto Jesus”—that we may receive from Him the work and the cross of each day, with grace which is sufficient to bear the cross and do the work; patient through His patience; active by His activity; loving with His love; asking not “What can I do?” but, “What can He not do?” relying upon His strength, which is made perfect in weakness.

“Looking unto Jesus”—that the brightness of His face may enlighten our darkness; that our joy may be holy, and our grief subdued; that He may humble us to exalt us in due time; that He may afflict and then comfort us; that He may strip us of our self-righteousness to enrich us with His own; that He may teach us how to pray, and answer our prayers, so that while we are in the world, we are not of the world, our life being hid with Him in God, and our words bearing Him witness before men.

“Looking unto Jesus”—who has re-ascended to His Father’s house to prepare a place for us, that this blessed hope may give us courage to live without murmuring,

Adolphe Theodore Monod (1802-1856) was a French Protestant clergyman and editor, who labored extensively in France and the United States. His brother, Frederic Joel Jean Gerard Monod, was founder of the Free Church of France (1849).



and to die without regret, when the day shall come to meet the last enemy whom He has conquered for us—whom we shall conquer through Him.

“Looking unto Jesus”—who gives repentance as well as remission of sins, to receive from Him a heart that feels its wants, and cries for mercy at His feet.

“Looking unto Jesus”—that He may teach us to look unto Him who is the Author and Object of our faith, that He may keep us in that faith of which He is also the Finisher.

“Looking unto Jesus”—and to no other, as our text expresses it in one word which is untranslatable, and which enjoins us at one and the same time to fix our eyes upon Him, and to turn away from all besides.

“Looking unto Jesus”—and not to ourselves, our thoughts, our wishes, our plans; unto Jesus, and not unto the world, its allurements, its examples, its maxims, its opinions; unto Jesus, and not unto Satan, whether he tries to affright us with his rage or to seduce us with his flatteries. Oh, how many useless questions, uneasy scruples, dangerous compromises with evil, distracted thoughts, vain dreams, bitter disappointments, painful struggles, and backslidings could we not avoid by looking unto Jesus, and following Him wherever He leads the way, careful not even to cast a glance at any other way, lest we should lose sight of that in which He leads us.

“Looking unto Jesus”—and not to our brethren; not even to the best and most beloved among them. If we follow a man, we run the risk of losing our way; but if we follow Jesus, we are certain we shall never go astray. Besides, by putting a man between Christ and us, it

happens that the man imperceptibly grows in our eyes, while Christ becomes less; and soon we know not how to find Christ without finding the man, and if the latter fails us, all is lost. But if, on the contrary, Jesus stands between us and our dearest friends, our attachment to our friends will be less direct, and at the same time more sweet; less passionate, and purer; less necessary, but more useful—the instrument of rich blessings in the hands of God when it shall please Him to use it, and whose absence will still prove a blessing when it shall please Him to dispense with it.

“Looking unto Jesus”—and not to the obstacles we meet in our path. From the moment that we stop to consider them, they astonish and unnerve us and cast us down, incapable as we are of comprehending either the reason why they are permitted or the means by which we may overcome them. The apostle began to sink as soon as he turned to look at the boisterous billows; but as long as he continued looking unto Jesus, he walked upon the billows as upon a rock. The harder our task and the heavier our cross, the more it behooves us to look to Jesus only.

“Looking unto Jesus”—and not to the temporal blessings which we enjoy. By looking at these blessings first, we run the risk of being so much captivated by them that they even hide from our view Him who gives them. When we look unto Jesus first, we receive all these blessings as from Him; they are chosen by His wisdom, given by His love; a thousand times more precious because received at His hands, to be enjoyed in communion with Him, and used for His glory.

“Looking unto Jesus”—and not to our strength; for with that we can only glorify ourselves. To glorify God we need the strength of God.

Jesus' strength fortifies

“Looking unto Jesus”—and not to our weakness. Have we ever become stronger by lamenting our weakness? But if we look unto Jesus, His strength shall fortify our hearts, and we shall break forth into songs of praise.

“Looking unto Jesus”—and not to our sins. The contemplation of sin brings only death; the contemplation of Jesus brings life. It was not by looking at their wounds, but by beholding the brazen serpent, that the Israelites were healed.

“Looking unto Jesus”—and not to the law. The law gives us its commands, but does not impart the strength necessary to obey them. The law always condemns, it never pardons. To be under the law is to be out of the reach of grace. In the same measure as we make our obedience the means of our salvation, we shall lose our peace, our strength, our joy, because we forget that “Christ is the end of the law for righteousness to everyone that believeth” (Rom. 10:4). As soon as the law has constrained us to seek salvation only in Christ, He alone can command obedience, an obedience which asks no less than our whole hearts and our most secret thoughts, but which is no longer an iron yoke and an intolerable

burden—an obedience which He makes lovely while it is also obligatory—an obedience which He not only enjoins, but inspires, and which, well understood, is less a consequence of our salvation than a part of the same, and like every other part is the gift of free grace.

“Looking unto Jesus”—and not to what we are doing for Him. If we are too much taken up with our work, we may forget our Master—we may have our hands full and our hearts empty; but if we are constantly looking unto Jesus, we cannot forget our work; if our hearts are filled with His love, our hands will also be active in His service.

“Looking unto Jesus”—and not to the apparent success of our efforts. Apparent success is not always the measure of real success, and besides, God has not enjoined success upon us, but only labor; He will ask an account of our labor, but not of our success. Why, then, should we be too much concerned about it? We must sow the seed; God will gather the fruit, if not today, it will be tomorrow; if not for us, it will be for others. Even if success were to be granted to us, it would always be dangerous to look complacently upon it. On the one hand, we are tempted to claim for ourselves some of the glory; on the other, we are too prone to slacken our zeal when we see good results arising from it, and that is the very time when we ought to put forth double energy. To look at our success is to walk by sight; to look unto Jesus and to persevere in following and in serving Him despite all discouragements, is to walk by faith.

Grace for today

“Looking unto Jesus”—and not to the gifts that we have received or are now receiving from Him. As to the grace of yesterday, it has been withdrawn with the work of yesterday; we can use it no longer; we ought not to dwell upon it any longer. As to the grace of to-day, given for the work of to-day, it is entrusted to us, not to be contemplated, but to be used; not to be paraded, that we may appear rich, but to be employed at once, that we may in our poverty look unto Jesus.

“Looking unto Jesus”—and not to the depths of sorrow we feel for our sins, or to the degree of humility they produce in us. If they humble us, so that we no longer delight in ourselves; if they cast us down, so that we look to Jesus, that He may deliver us from them, that is all that He requires of us; and it is looking unto Him which above everything else shall cause our tears to flow and our pride to fall.

“Looking unto Jesus”—and not to the liveliness of our joy or the fervor of our love. Otherwise, if our love seems to grow cold, and our joy is dim—whether an account of lukewarmness or for the trial of our faith—as soon as these emotions have passed, we shall think that we have lost our strength, and we shall give way to hopeless discouragement, if not to shameful inactivity. Ah! let us rather remember that if the sweetness of religious emotions be sometimes wanting, faith and its power are left us; and that we may be always abounding

in the work of the Lord, let us be constantly looking, not to our wayward hearts, but unto Jesus, the same yesterday, today, and forever.

“Looking unto Jesus”—and not to our faith. The last artifice of Satan, when he cannot lead us out of the way, is to turn our eyes away from Jesus to look at our faith, and so to discourage us, if it is weak; to puff us up, if it is strong; and in either case to weaken it. For it is not our faith which makes us strong, but it is Jesus through faith. We are not strengthened by contemplating our faith, but by looking unto Jesus.

“Looking unto Jesus”—for it is from Him and in Him that we should learn, not only without injury, but for the good of our souls, as much as it is meet that we should know of the world and of ourselves—of our misery, our dangers, our resources, our victory; seeing all these things in their true light, because He shall show them to us at the very time and in the very measure when the knowledge shall be best calculated to produce in us the fruit of humility and wisdom, of gratitude and courage of watchfulness and prayer. All that is well for us to know Jesus will teach us. All that He does not teach us, it is better for us not to know.

“Looking unto Jesus”—during all the time which He has allotted us here below—unto Jesus ever anew, without allowing either the remembrance of the past, which we know so little of, or the cares of an unknown future to distract our thoughts; unto Jesus now, if we have never looked unto Him; unto Jesus again, if we have ceased to do so; unto Jesus always, with a more fixed and steadfast gaze, “changed into the same image from glory to glory” and thus waiting for the hour when He shall call us to pass from earth to heaven, and from time to eternity, the promised, the blessed hour, when at last we shall be “like him, for we shall see him as he is.”

“And there came a voice out of the cloud, saying, This is my beloved Son: hear him” (Luke 9:35).

O God, well pleased art Thou*

With Thy beloved Son!

Before Thy feet I bow

And plead what He has done;

For His name's sake remember me,

His Precious Book is all my plea.

Thou, God, hast set Him forth

Worthy of endless fame,

I won His matchless worth,

And plead no other name;

My faith is centered in His blood,

Which brings poor sinners home to God.

O God, behold our Shield!

And let us share His grace,

While to the Lamb we yield

The brightness of Thy face;

Through Him, O God exalted high,

Through Thy Anointed, lo, I cry!

* This poem was attached to a copy of this sermon found in the Bible of the late W. H. Branson, president of the General Conference, 1950-1954.

The least attractive alternative factor

The story of the Golden Girl suggests a practical method of determining God's will in any set of circumstances.

By DICK JEWETT

It is not enough to be willing to do the Lord's will. One must also know what the Lord's will is. How many times have you said, "I did what I did because it was the Lord's will . . . I think." Isn't there any way to know what the Lord's will is?

"Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil" (Prov. 4:26, 27). Obviously the first principle in Christian decision making is to rule out making decisions that involve one in a known evil. But this text goes far beyond that. It suggests that every step along the path of life is important, so that all thy ways can be established.

"Our only safety will be found in constantly seeking wisdom from God, in carefully weighing every matter with much fear and trembling, lest there should be brought into the work not the light of heaven, but the weakness of man. But the Lord has promised to give light to those who seek Him with the whole heart. If we will but wait patiently and prayerfully upon God, and not follow our own impetuous plans, He will guide our decisions, and open many doors of hope and labor."—*Testimonies to Ministers*, p. 211.

The main principle involved would seem to be that God is more than willing, and has the communication capacity, to illuminate the path of our feet with the light of heaven. But—and here comes the catch—we must constantly seek wisdom from God by seeking Him "with the whole heart." Then we must wait "patiently and prayerfully," not following "our own impetuous plans."

Dick Jewett is pastor at Auburn Adventist Academy, Auburn, Washington.

All this sounds fine in theory and principle, but how does it work out in practice? Do not we who are Christians still stumble around in the darkness of indecision and ignorance? Is God too busy to be interested in the little decisions across the landscape of my life? Is there a contemporary equivalent to the Urim and Thummim?

Are there decisions we must make that are not specified by Bible doctrine or articulated by modern prophets? Where should we go on family vacation? Should we have another child? Is this the job that best fulfills my potential? Then there are the less vital decisions. Should I take my wife out to dinner tonight? If so, where shall we go? Is God both interested and willing to get involved in the mundane decision-making process?

Some tell us that if we live close enough to the Lord, we will know what He wants us to do. I accept that as a basic principle. But it is not enough merely to state the principle. We must ask, How does the principle become operational in the Christian life? How can we know—and know for sure—what God wants us to do in a given situation? How can we be certain that we are close enough to God to know for sure that the decision we come up with is God's decision for us and not the skillfully disguised product of self-deception?

This is where the Golden Girl comes in. The following story is a personal testimony of the practical value of what I call the least attractive alternative factor. It is not a magic formula designed to solve every decision-making dilemma. In fact, it may not make any sense to you at all. But for me it seems to be a practical application of principles we have discussed. I have discovered that it minimizes error in decision making according to the degree of submission with which the person using it is willing to allow God to become involved in the personal decision-making process.

Golden Girl's dilemma

It isn't because of her shiny hair alone that I call Lisa the Golden Girl. The bright expectancy in her face as she came out of the world into a personal relationship with Jesus Christ led me to think of her in that way. She had been a listener to a local Adventist radio program for a couple of years. Then she came to an evangelistic meeting in the church "just out of curiosity." She came from a fine Catholic family which was understandably cautious about this "adolescent phase" through which Lisa seemed to be going. But they felt that "it couldn't do her any harm." When she reached her eighteenth birthday she was baptized, becoming a strong worker in the church.

One day she came to me with a real dilemma: "Pastor Jewett, I'm willing to do what God wants. But I don't know what God wants." Her question revolved around what she should do after she graduated from public high school. There were several possibilities that she had been considering with much deliberation. She did not view the issue as involving right and wrong. Neither could she come up with a direct "Thus saith the Lord." But every



fiber of her born-again nature seemed to demand an answer "from the Lord." She did not want me to tell her what I thought. She only wanted me to tell her how she could find out for sure what God wanted her to do.

That is a fair question, is it not? She did not want any equivocation on my part. After all, as a pastor I could reasonably be expected to have a good answer to such a reasonable question. It seemed logical to her that God not only knew the answer to her dilemma but wanted her to know what He had in mind. She believed that God should be able to use me to tell her how she could find out for sure what God wanted her to do. The key word in the preceding sentence is "sure."

I take no credit for the answer that came, because I had been trying for years to come up with a good answer to that question on my own. The answer came because of the Golden Girl's faith. It was her answer and she seemed to understand what it meant. Let me pass it on to you with the following qualification: It may make sense to you and may work for you to the extent that your faith relationship with God is as operational as was Lisa's.

I call it the least attractive alternative factor. What it entails is examining the options open to you that involve no known moral issue. If one of the options even borders on being a known sin, discard it immediately. Then consider carefully the remaining options. Pick the one that is least attractive to you and submit to it.

When I say submit to it, I really mean *submit to it*. The problem in decision making, you see, is not so much discovering what God wants you to do. You want to know what God wants you to do. And God is able to let

you know what He wants you to do. The only question is whether you are willing to do what He wants you to do.

If you are willing to accept the least attractive of the options open to you, then you can know for sure that you are willing to do whatever God wants you to do. If you are not willing to accept the least attractive alternative then you are saying to God: "God, I am willing to do anything You want me to do except follow that least attractive option."

Select a sensible option

After you sincerely submit to the least attractive alternative, the next step is to select the option that seems to make the most sense to you at the moment and claim God's promise to close and open doors according to His pleasure, not yours. This puts the burden for the initiative in knowing God's will on God, where it belongs, instead of on you. It is not necessary for you to pray harder to get God to listen to your prayers. The only issue becomes your willingness to listen.

What I have outlined above probably seems too simple, but it is not easy to submit to the least attractive alternative, although everything after that becomes easy. Submitting is the one thing God cannot do for us. He can supply the know-how and the power to accomplish everything else once we have submitted fully.

Let us plug Lisa's dilemma into this principle. Lisa had three options that seemed not to violate any moral principle of which she was aware: (1) She could attend a Christian college (if God would work a miracle of fund-raising); (2) she could get a job for a year to raise

money for college later; (3) she could attend a non-Christian college for a year to pick up some secretarial skills to help her earn her way through a Christian college. (Some may argue that alternative three involves a moral principle, and you may be right. But for us at the time it did not seem wrong to consider this option, as long as we had the assurance that God would sort it out for us in the immediate future.)

I asked Lisa to pick the least attractive alternative. The one thing she did not want to do was to make a choice that involved staying home another year. Having just turned 18 and wanting to demonstrate that she was capable of being on her own, Lisa didn't want to have to live in the same room she had lived in throughout her childhood. She no longer wanted to have to ask permission of her parents and to seek advice as a child would, now that she was a bona fide member of the adult community.

A bitter pill

Lisa was crestfallen when she realized that this was not a game we were playing. She had to seriously become willing to stay home for another year. It was a bitter pill for her to have to swallow. You can imagine how such a decision would cloud her anticipation of graduation. I let her "stew" over that one for a couple of days. This is the difficult part of the Christian decision-making process. She finally agreed, and meant it, that if God wanted her to stay home she would.

Then I told her to choose the option that seemed to make the most sense to her. She could hardly believe her ears. She thought the principle of the least attractive alternative meant she not only had to be willing to do the least attractive alternative, but that she had to *do* it. This is a common problem among Christians. We are more concerned with the doing (which is God's part) and not nearly enough concerned with the being willing (which is man's part).

Choosing to go to a Christian college immediately, she began to make her plans accordingly. I promised her that God would intervene if she was on the wrong track. Not only that, I told her God would stop her before she got too far down the wrong track. That took a lot of faith on my part.

The end of the story may not be important, but it is interesting. It is not important because as long as Lisa followed the principle of submission there would be no way that she could go wrong. As a matter of history, God did clearly interrupt Lisa's plans to go to the Christian college that year. She did have to stay home for another year, after which she was able to qualify for a substantial scholarship of many thousands of dollars. Lisa has been attending the Christian college of her choice ever since.

"Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left" (Prov. 4: 26, 27). "The Lord has promised to give light to those who seek Him with the whole heart."—*Ibid.* □

FOR THE YOUNGER SET

Talkie the parrot

By WINIFRED BUCKLE

"How would you like to have a parrot for a pet?" Mr. Faber asked his children, Susan and Joe, one day.

"A parrot?" they both echoed. "Can it talk? How big is it? What color is it? Where can we keep it?"

Mr. Faber put his hands over his ears. "We must ask Mother first whether it is all right with her for you to keep it. If she agrees, then you will have to feed it, give it fresh water, and clean its cage every day. Also, you must be sure never to leave the door open to the room where the cage is if no one is there. It could be dangerous for the parrot. So think it over before you say Yes."

After thinking it over briefly, the children decided they wanted the parrot, as well as the responsibilities that went with it. Susan promised her father, "We will be very careful to take care of it the way you told us to do."

Although Mr. and Mrs. Faber didn't like the idea of keeping a bird in a cage, they decided to give the gray African parrot a good home. Because this parrot had never been free, it felt more secure in its cage than it would in the wild.

At last the day came for Talkie, who really could talk, to be picked up. His big cage was put into the back of the car and carefully covered. The covering, combined with Mr. Faber's smooth driving, helped keep Talkie from being frightened.

There was great excitement as the cage was placed in the living room where the family hoped Talkie would not be lonely. He was very quiet at first, but after a while he began talking so much that Joe and Susan sometimes wished he would keep quiet so they could concentrate on their homework.

One day someone carelessly forgot to close the outside door of the house. Working in the kitchen, Mrs. Faber didn't notice Sam, the big cat from down the road, steal in. Sam crept toward the cage, his eyes fixed on Talkie, who had stopped preening his feathers to watch his enemy



coming nearer. What could he do? He couldn't fly away. Then suddenly he shouted at the top of his voice, "Whoa!" Mrs. Faber hurried into the home and nearly fell over Sam as he dashed out.

After that close call, Joe and Susan remembered always to close the door to protect Talkie.

That evening at worship the family read 1 Peter 5:8 and James 4:7. "You know," said Dad, "a lion is a big kind of cat that springs on other animals and eats them. God says the devil is like that. He goes about looking for boys and girls—and grown-ups too—hoping to catch them unawares. Talkie couldn't get away from Sam; all he could do was shout for him to stop. But we are not caged as Talkie is, and we should do our best to stay away from the danger of temptation. We can remember, too, that as long as we keep close to Jesus, Satan cannot overcome us."

The partners in medical missionary work

By LEO R. VAN DOLSON

In recent years a few ministers and Bible instructors have been hired by medical groups to serve in physicians' clinics. Their salary is paid by the medical group through the conferences. They not only follow up interests but serve in a sort of "preventive treatment" role, counseling those whose illnesses are complicated by the moral, social, and ethical dilemmas of our time.

Two ministers of another faith working with such a team in Minneapolis report that, although the types of cases they handle run the gamut, the majority involve emotional problems, marital difficulties, drugs, or alcohol. One of the clergymen involved, Pastor Erickson, states: "The clergy have a great and unique role to yet fill in the medical world of today, but we have usually relinquished our place to step aside, apologetically, so that we are not 'in the way' of the medical man. We must take the opportunity and dare to serve."¹

Not all such medicine-religion programs directly involve ministers and physicians. The Santa Ana, California, Community Hospital has inaugurated a "Someone Cares" program, which has enlisted 163 volunteer helpers from 34 Orange County churches and synagogues. A full-time coordinator is employed by the hospital to direct the activities of these volunteers, which include aid to those who have returned home from the hospital but need help with housekeeping, shopping, transportation, baby-sitting, and meal preparation. Bed-ridden and shut-in patients are made to feel a definite part of the community as participants in a prayer group that receives requests through a "Prayer Box" at the hospital.

Church leaders caught this vision

More than 100 years ago Seventh-day Adventist leaders caught this vision—recognizing the necessity for combining health and religious ministry. At that time instruction went out to the developing church that seemed almost impossible for a newly formed organization to put into practice. Commenting on this aspect, D. E. Robinson records:

"Upon the leadership of the recently organized Seventh-day Adventist Church was now placed not only a great responsibility but a seemingly impossible task. Two decades before that, they had been called of God to lead out in the advocacy of unpopular reforms in religious teachings, and through His blessing the believers

had grown to a united people, numbering about ten thousand Sabbathkeeping Adventists. Now they were called upon to unite with these doctrines still other unpopular reforms in physical habits, changes that called for self-denial and a breaking away from popular customs and practices.

"They had begun the first task with three public laborers, no publications, and no financial support. They faced the second call to duty with one physician among them, who was a modest, retiring gentleman with no experience either as a public speaker or as a writer. There were among them no trained nurses, no physiologists, and no lecturers in the health field. Points of agreement among them were limited to the certain preliminary reforms, such as discarding the use of tobacco, alcohol, tea, and coffee."²

In 1866 the Western Health Reform Institute was started in Battle Creek, Michigan. It served as the forerunner of the 142 denominationally controlled Adventist hospitals and sanitariums that now circle the world. Soon the concept caught on that ministers and doctors were to be united in a team effort. From the pen of one of the most influential early Adventist leaders, Ellen G. White, came the following instruction:

"Gospel workers should be able also to give instruction in the principles of healthful living. There is a sickness everywhere, and most of it might be prevented by attention to the laws of health. The people need to see the bearing of health principles upon their well-being, both for this life and for the life to come."—*The Ministry of Healing*, p. 146.

"No line is to be drawn between the genuine medical missionary work and the gospel ministry. These two must blend. They are not to stand apart as separate lines of work. They are to be joined in an inseparable union, even as the hand is joined to the body. Those in our institutions are to give evidence that they understand their part in the genuine gospel medical missionary work. A solemn dignity is to characterize genuine medical missionaries."—*Medical Ministry*, p. 250. (Written in 1900.)

During that time, and since, much more was and has been written along these same lines. There were some early, rather abortive, efforts to put this concept of medical-ministerial cooperation into practice. However, until recent years, when the American public has become

more interested in the preventive aspects of medicine and protection of our environment, as well as drug abuse in all its forms, there has not been a truly viable attempt to develop this doctor-minister cooperation in our church on the scale envisioned.

In a survey I conducted for my doctoral dissertation in 1972 concerning doctor-minister relationships in the Adventist Church, several encouraging trends were noted. One of the most encouraging is the fact that there seems to be a genuine interest and a definite recognition that a problem exists in Adventist doctor-minister rela-

Without impressive structures, the early church carried on a tremendous missionary-contact program, reaching an indifferent world. Today, with its impressive facilities, is the church accomplishing proportionately more?

tionships, along with a realization that something needs to be done about it.

Another encouraging finding was that there has been an apparent increase in doctor-minister cooperation in the past few years. Although several of the responding ministers indicated that they were serving in areas where there were no Adventist doctors, 14 doctors and 16 ministers out of the 100 professionals surveyed indicated that they had cooperated extensively with their Adventist fellow professionals in health-team ministry, and 17 more doctors and 14 more ministers reported cooperation to some degree. The Five-Day Plan to Stop Smoking and other community health-education programs have done much to foster this kind of doctor-minister cooperation. Those who have participated in such programs report that they feel this kind of mutual effort has done much to break down the barriers of suspicion and lack of trust between these Adventist professionals:

Steps are being taken on the part of our Adventist universities and by those in positions of denominational leadership to foster this "blended ministry" concept among us. Yet, the "blended ministry" ideal is not confined to cooperation between ministers and those in the healing professions. The whole church is to be part of the medical-missionary team.

There are church members who feel that unless they are giving Bible studies or bringing someone to church or evangelistic meetings they are not fulfilling the Lord's commission to preach the gospel. However, we are told concerning the ministry of Jesus that He "spent the largest part of His ministry in restoring the suffering and afflicted to health."—*Medical Ministry*, p. 240. What He did, we are to do: "As He went from place to place, He comforted the suffering and healed the sick. Then He placed before them the great truths in regard to His

kingdom. This is the work of His followers. As you relieve the sufferings of the body, you will find ways for ministering to the wants of the soul."—*Christ's Object Lessons*, p. 233.

This counsel needs to be understood in relationship to the point made in last week's article, that we do not need professional health training in order to do medical missionary work. Much can be done in very simple ways to relieve suffering and bring comfort and help to our friends and neighbors by anyone who is willing to spend a little time in loving, unselfish ministry to the needs of others.

Medical-missionary work is distinguished, however, from social service in that it has a definite, soul-winning objective. We are to take people where they are, minister to their immediate felt needs, and then, kindly and winsomely, endeavor to lead them to Christ.

The primitive church in the days of Christ and the apostles was organized for service. Without impressive structures, either in buildings or organization, it carried on a tremendous daily missionary-contact program that effectively carried the gospel to an indifferent world.

Today it is the church that to a large extent, seems indifferent. Writing in 1897, Ellen White lamented that "most of those who compose our congregations are spiritually dead in trespasses and sins. They come and go like *the door upon its hinges*. For years they have complacently listened to the most solemn, soul-stirring truths, but they have not practised them."—*Manuscript 151*, 1897. (Italics supplied.)

What God expects us to do

After some elaboration on this point, Mrs. White proceeds to tell us what God expects this church to do.

"God has given to every man a work to do in connection with His kingdom. Each one professing the name of Christ is to be an interested worker, ready to defend the principles of righteousness. The work of the gospel is not to depend solely upon the minister; every soul should take an active part in advancing the cause of God."—*Ibid*.

Again, the statement is made, "But instead of this, how many of our large churches come and go *like a door on its hinges*, feeling no responsibility for the progress of the work."—*Ibid*. (Italics supplied.)

What can be done about it? How can the church be organized for missionary service?

Ellen White pictures the church as the dynamic, thriving, vibrant, growing organization it will become when we put God's plan to work: "To everyone who becomes a partaker of His grace the Lord appoints a work for others. Individually we are to stand in our lot and place, saying, 'Here am I; send me.' Isaiah 6:8. Upon the minister of the Word, the missionary nurse, the Christian physician, the individual Christian, whether he be merchant or farmer, professional man or mechanic—the responsibility rests upon all. It is our work to reveal to men the gospel of their salvation. Every enterprise in

which we engage should be as a means to this end. . . .

"The church of Christ is organized for service. Its watchword is ministry. Its members are soldiers, to be trained for conflict under the Captain of their salvation. Christian ministers, physicians, teachers, have a broader work than many have recognized. They are not only to minister to the people, but to teach them to minister. They should not only give instruction in right principles, but educate their hearers to impart these principles. Truth that is not lived, that is not imparted, loses its life-giving power, its healing virtue. Its blessing can be retained only as it is shared.

"The monotony of our service for God needs to be broken up. Every church member should be engaged in some line of service for the Master. Some cannot do so much as others, but everyone should do his utmost to roll back the tide of disease and distress that is sweeping over our world. Many would be willing to work if they were taught how to begin. They need to be instructed and encouraged. Every church should be a training school for

Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath-school classes, how best to help the poor and to care for the sick, how to work for the unconverted. There should be schools of health, cooking schools, and classes in various lines of Christian help work. There should not only be teaching, but actual work under experienced instructors. Let the teachers lead the way in working among the people, and others, uniting with them, will learn from their example. One example is worth more than many precepts."—*The Ministry of Healing*, pp. 148, 149.

What a challenge this presents to every one of us to become active partners on the medical-missionary evangelistic team—the same kind of gospel team Jesus organized when He was here. *To be concluded*

REFERENCES

- ¹ Don Zeller, "M.D.—Clergy Teams Working to Meet Health Needs," *American Medical News*, October 4, 1971.
- ² D. E. Robinson, *The Story of Our Health Message*, p. 104.

FOR THIS GENERATION By MIRIAM WOOD

Eight inches from death

When people are young, do they consider themselves indestructible? Do they feel that their lives are so secure, so totally their possession, that they can flout the safety laws of the universe and come out unscathed and whole?

Let me tell you the reason for these questions. Not long ago I joyfully found that I could spend two days at the seashore. I love the shore and I'm endlessly fascinated by the sea; I'm only sorry I don't live right beside one of the world's oceans. Therefore I was understandably full of anticipation. On the first morning, though, something happened that dulled my enjoyment just a little, even though it really had no connection with the sea per se. I was sitting by the swimming pool, with the sapphire ocean forming a beautiful backdrop, with palm trees in the foreground, and fluffy white clouds drifting across a blue, blue sky. A veritable paradise.

Suddenly the person sitting next to me gasped and

pointed 13 floors upward. As I looked, I could hardly grasp what was happening. (Let me explain that on the outside of each floor of the motel was an ornamental ledge about eight inches wide that projected out from the building. I suppose this was designed to break up the architectural monotony of the 15-story structure. Windows in the rooms did not extend to the floor; probably safety considerations dictated that they be only half the height of the rooms.)

On the thirteenth floor, clinging to the side of the building on this eight-inch ledge, was a young girl, giggling nervously, as her girlfriends leaned dangerously out the windows of their own room, several windows from her. She was inching her way along, apparently having accepted a dare, or having concluded that going out into the hall and walking the few yards was much too prosaic for her. How she had even gotten out of the tall windows and secured any kind of

handhold on the smooth brick was a total mystery.

By this time all the swimmers and pool loungers were gazing upward. We had become a frozen tableau, no one moving or speaking, or even breathing, it seemed, lest the slightest distraction send her crashing to the cement below—and to a horrible death. All sorts of things kaleidoscoped through my mind. Would the ledge hold? The architect certainly hadn't designed it to be walked on. Could it take her weight? If she looked down, would she panic?

Her girlfriends kept screaming encouragement to her as she inched along. Finally she was close enough to their window so that they could reach out and grab her—but even in trying to pull her into the high window, something went wrong with her balance, and for one awful moment it looked as though she would fall. When she finally disappeared into the room, all the spectators, including me, were limp and drained.

Of course, the motel people sprang into action. The lifeguard rushed into the building, one of the managers came out, the room was identified, and I wouldn't be surprised if the ambitious "Alpine

climber" was asked to leave. After all, you couldn't blame the management for not wanting such an irresponsible person as a guest.

When the lifeguard came back, I talked with her a bit, expressing my horror at such a careless disregard for life. "How could she?" I asked rhetorically. "In one instant, her life could have been over."

The lifeguard smiled without humor. "I've discovered that on a vacation people will do *anything*," she declared. "They seem to lose all their stability; they think the rules of ordinary living have been canceled here."

I've thought about that a great deal. I hope that this generation of young Christians—meaning you—has internalized the concept that life was given to you by God. It is a sacred trust, to be preserved and used in His service. There is so much life to be lived; there are so many wonderful, happy things to achieve; there is so much joy to experience and to share with others; there are so many people who need the news of Christ's redeeming grace and His soon return, that on a vacation or anywhere else, I hope you never find yourself eight inches from death by your own volition.

The LCMS controversy

In 1977 the REVIEW published a series of articles (Jan. 13 to Feb. 10) by Raymond F. Cottrell on the recent controversy in the Lutheran Church-Missouri Synod. In a question as complicated as this controversy, it is not surprising that a Seventh-day Adventist reporting on the controversy would tell a somewhat different story than would a Lutheran. One views the situation from without, another from within. Both perspectives have advantages and disadvantages. In some areas truth is difficult to arrive at. At times, the very volume of documents makes it likely that some fact will be overlooked or misinterpreted. Moreover, researchers have different perspectives. REVIEW readers appreciated Elder Cottrell's articles. We think they will also appreciate the following article by one of the vice-presidents of the LCMS.

The other day I reread Raymond F. Cottrell's "A Church in Crisis," a series of five articles dealing with the recent controversy in the Lutheran Church-Missouri Synod. Feeling that present readers might be interested in an update and somewhat different analysis of the controversy, I am submitting the following for consideration.

Readers might like to know, for example, that the once prestigious Concordia Seminary in Saint Louis is back to an enrollment of 560. The "Walkout" of 1974 resulted in a remaining student body of 80. Meanwhile, the Seminary-in-Exile (Seminex) continues to shrink (from 433 to 224 in five years). Some 50 graduates of this institution have returned to the Synod, and after a colloquy process have been certified as pastors of the Synod.

Together with the sister seminaries at Fort Wayne, Indiana, and St. Catharines, Ontario, 1,120 men were studying for the ministry during the past school year, one of the highest total enrollments in the history of the 138-year-old Synod.

Readers might also be interested in the fact that the group that has left the Synod, the Association of Evangelical Lutheran Churches, consists of 182 former Missouri Synod congregations (out of 6,100) in addition to 46 small segments from Missouri congregations. With a few occasional exceptions, the defections have since come to a halt.

In my opinion, the article by Mr. Cottrell demonstrates a great degree of

factuality and fairness. However, there are certain major areas that deserve comment, even at this late date, especially if Seventh-day Adventists are to learn from the controversy, as the author hopes. These have to do with the cause of the controversy, the teachings of the former faculty, and subsequent decisions in the Tietjen case.

I. Briefly put, the cause of the controversy was the attempt to introduce a different view of the Bible than the Synod had previously held. The view had to do with what is called "historical criticism," which, in connection with the Bible, has been used for 200 years in Europe and perhaps 100 years in America. In his second article (January 20, 1977) Mr. Cottrell defines it by quoting Webster's Third International Dictionary and states that what is commonly called the historical critical method is closely related to higher criticism: "The literary-historical study of the Bible that seeks to determine such factors as authorship, date, place of origin, circumstances of composition, purpose of the author, and the historical credibility of each of the various biblical writings, together with the meaning intended by their authors."

Most of these steps are not new, but constitute legitimate steps in studying the Scriptures. They have been used for many years. However, it is precisely the determination of the "historical credibility of each of the various biblical writings" that places higher criticism and/or historical

criticism at variance with a Christian's view of Scripture. The critic puts himself in the position of deciding on the basis of all available evidence whether this or that miracle occurred or whether this or that event happened as the Biblical writer said it did or whether Jesus or Paul actually made certain statements attributed to them. This is a flagrant violation of the over-arching principles spelled out in the Confessions to which our Lutherans pledge adherence: "Holy Scripture remains the only judge, rule, and norm, according to which as the holy touchstone all doctrine should and must be understood and judged as good or evil, right or wrong." (Formula of Concord.)

In other words, a new norm has been placed over the true norm, the Bible. So far as "the meaning intended by their authors" is concerned, the critic regards himself to be in a better position to decide what the Biblical writer meant to say than the writer himself. Besides, what other authentic "meaning" can there be other than that which is expressed in the words of the writer?

Historical criticism

That historical criticism found a place in the educational institutions of the Synod in the mid-70's is beyond doubt. In one of the Synod's teachers' colleges a basic text was used in 1973 that states, for example, that the details of the birth stories of Jesus in Matthew and Luke are not compatible and that they tell us nothing of historical value about the family origins of Jesus, that Matthew 18:18 was not spoken by Christ but added later by the early church in order to justify the church's exercise of authority, and that Matthew developed a rather elaborate story of the guard at the tomb in the resurrection account. The textbook has since been withdrawn.

One would have to disagree with Mr. Cottrell's observations that, as a matter of fact, "all conservative evangelical scholars, including SDA's," make at least some use of both lower and higher criticism in their

study of the Bible (January 20, 1977).

II.

What was the doctrinal stance of the former faculty? This was documented in their own booklet entitled "Faithful to Our Calling, Faithful to Our Lord, Part I" published in December of 1972, and in the "Response of the Faculty of Concordia Seminary, Saint Louis, to the 'Report of the Synodical President'" published in May of 1973.

Resolution drafted

The 1973 convention floor committee spent more than 100 hours reviewing these documents and other evidence, and interviewing various "faculty majority" members, as well as students, recent graduates, the "faculty minority," administrators, et cetera. This finally resulted in the drafting of a long resolution that was passed at the convention of the Synod in New Orleans that year. The crucial resolution reads: "That the Synod repudiates that attitude toward holy Scripture, particularly as regards its authority and clarity, which reduces to theological opinion or exegetical questions matters which are in fact clearly taught in Scripture (e.g., facticity of miracle accounts and their details; historicity of Adam and Eve as real persons; the fall of Adam and Eve into sin as a real event, to which original sin and its imputation upon all succeeding generations of mankind must be traced; the historicity of every detail in the life of Jesus as recorded by the evangelist, predictive prophecies in the Old Testament which are in fact Messianic; the doctrine of angels; the Jonah account, etc.)."

In the series of the five articles under discussion, the statement is repeatedly made that the "faculty majority was charged with false doctrine." As the Synod's Commission on Constitutional Matters later ruled, the position was called false doctrine, but neither the former faculty nor individuals were charged. The reason for this is simply that during the interviews with certain faculty members, some indicated surprise when certain con-

tents of the writings were cited ("That isn't in there, is it?").

It was now up to the Seminary Board of Control to determine which faculty members actually held the condemned position. When the majority of faculty members walked out five months later and were finally terminated because of breach of contract, the Board no longer had the responsibility. However, in order to clear the air, a special committee was appointed at the next convention to accomplish the task. The former faculty members, however, refused to be interviewed individually by this committee. Thus every effort to make the determination was frustrated.

III.

Eventually, Dr. John Tietjen, former president of Concordia Seminary, and now president of the Seminary-in-Exile, was removed

from the clergy roster of the Synod on the basis of charges that he allowed and fostered false doctrine. The particular teachings are enumerated in the above resolution.

In his February 17, 1977, article, Mr. Cottrell states that "the original charge that the Lutheran Church-Missouri Synod moderates were teaching false doctrine arose from a sincere but apparently mistaken belief that they had abandoned the inspiration and authority of Scripture and were, in fact, liberals, and from an inaccurate identification of the real point at issue." However, the "Faithful" document presents new definitions of inspiration and inerrancy by the faculty that opens doors to the possibility of factual errors in the Bible. They defined inspiration and inerrancy as what the Bible *does* and not what it *is* ("the inspiration of the

written Word pertains to the *effective power* of the Scriptures to bring men and women to salvation through the Gospel. We affirm, therefore, that the Scriptures are the inspired Word of God").

Some believe that the former faculty attempted to fuse the Synod's traditional view of Scripture together with historical criticism. But even a quick and partial analysis of the two, as shown above, indicates that such a venture is doomed to fail. For a while, a kind of "gospelism" was evident: If a Bible teaching is not a part of the message that Christ atoned for the sins of the world one could question, doubt, or even deny what the Bible says. ("The reliability or 'inerrancy' of the Scriptures cannot be determined by twentieth-century standards of facticity. . . . The purpose of the Spirit imparted by our Lord

is to lead us into the whole truth about what God was doing in Jesus Christ. . . . In disclosing that truth God does not err, and in achieving that purpose the Spirit active in the Word does not lead us astray. . . .") This reduces the truths of the Bible to its central doctrine only.

Such a handling of God's holy and inerrant Word cannot be dismissed with "allowing for differences of opinion," as Mr. Cottrell calls for in his conclusion if the church is to be faithful to that faithful Word.

I would hope that this short treatment of the controversy will alert Seventh-day Adventists and all who profess Christ as Saviour and Lord to beware.

ROBERT C. SAUER, D.D.
Fourth Vice-President
Lutheran Church-
Missouri Synod
St. Louis, Missouri

The path in the sky

By E. DALE SMITH

The woods were dark, and the night was black,
And only an owl could see the track.
Yet the cheery driver made his way
Through the great pine wood as if 'twere day.
I asked him, "How do you manage to see?
The road and the forest are one to me."
"To me as well," he replied, "and I
Can only drive by the path in the sky."

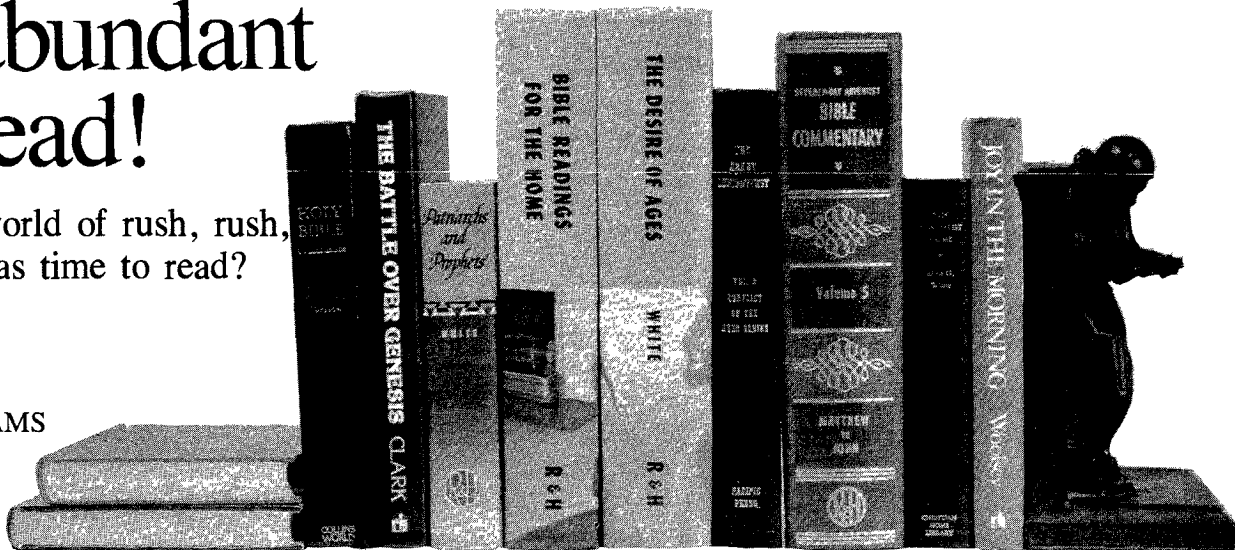
I looked above where the treetops tall
Rose from the road like an ebony wall.
And, lo, a beautiful starry lane
Wound, as the road wound, and made it plain.

And since, when the path of my life is drear,
And all is darkness, and doubt, and fear,
When the horrors of midnight are here below,
And I see not a step of the way to go,
Then, oh, then I can look on high,
And walk on earth by the Light in the sky.

For abundant life, read!

In today's world of rush, rush, rush, who has time to read?

By JUDY ADAMS



As a new member of the church, I find myself facing a mountain of reading that I not only consider important but hunger for in a way that a starving person hungers for bread.

But reading takes time. In today's world of rush, rush, rush, who has time to read? Just to cover the Bible in a year's time requires reading three chapters a day. Sabbath school lessons require more time. The weekly ADVENTIST REVIEW is always loaded with good reading. I read halfway through *The Great Controversy*, then managed only to skim the last half. I started *Patriarchs and Prophets*, but got bogged down with Joshua. Recently I have discovered several Ellen G. White books that point directly at me as a homemaker, wife, and mother, and I am determined to read them before I move past these roles in life.

But where do I begin? With a full-time job, a husband, and a wonderfully inquisitive 5-year-old, where do I find time?

I believe in the old saying "Nothing ventured, nothing gained." Of course, the sensible thing to do before venturing anywhere is to define goals in a realistic manner, decide upon the necessary actions to obtain these goals, and carry out these actions.

There is no way I can put more hours in a day. Evidently the Lord figured 24 hours should be enough. Consequently, my only course of action is to reevaluate my priorities, eliminating those areas in my life that are physically, intellectually, and spiritually unproductive.

Eliminating an hour of television a day gave me almost a full day in a week's time! This is like having an entire rainy day to curl up in a comfortable chair and read to my heart's content. It adds almost 52 eight-hour days a year of full-time reading. However, because the rest of the family doesn't care to follow my example (my husband is a nonmember), I have had to move that comfortable chair to another room. Reading during television commercials

is about as productive as doing embroidery in the dark.

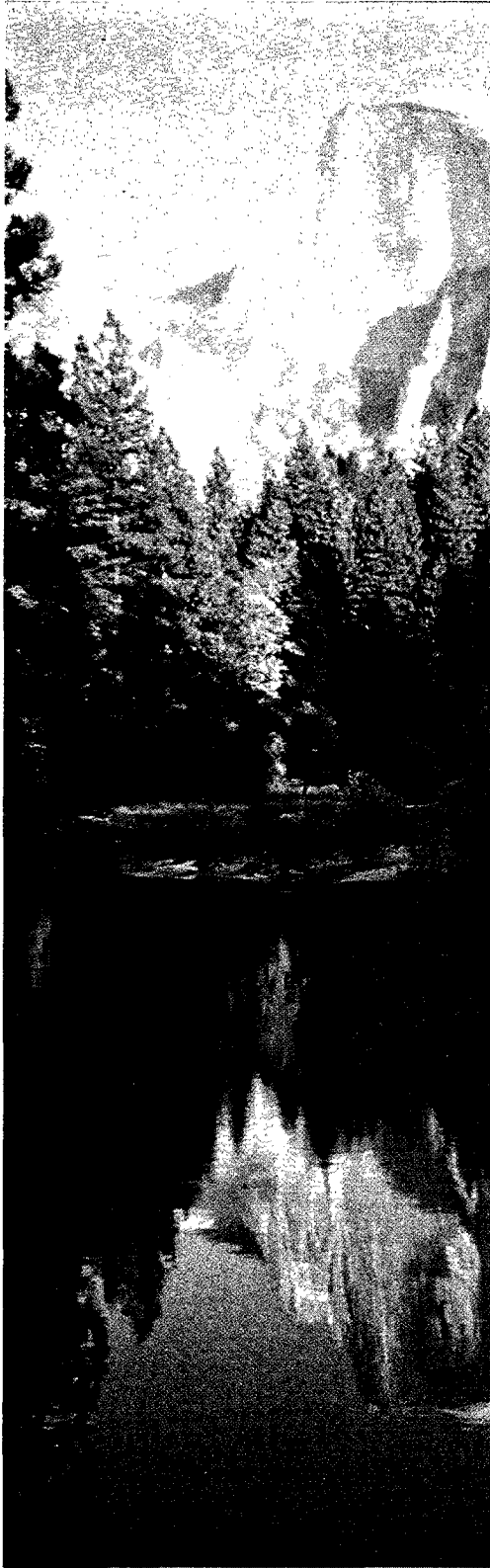
In the year and a half since I joined the church, my morning devotions have been virtually nil. Woeful confession, but I suspect that I have company among other church members. I am well aware that morning communion with God would make a dramatic impact on my life. I want the same fervor and devotion that I see in others. Thank God for those wonderful people who radiate God's love. Don't you go home with a renewed sense of faith after listening to an inspired speaker? They don't get inspired by skipping morning visits with God. There is no question but that I want this same love and closeness to God in my life. Consequently, I'm asking God to remind me to get out of bed an extra 45 minutes early tomorrow morning and each morning thereafter. I'll have time to study and visit with my Lord—another half day gained each week.

There are so many things we can do to give ourselves time to keep attuned to God. The examples given above are only two that demonstrate how we can create a sizable amount of time for study and prayer. We need not and, indeed, must not, leave it up to our ministers to do our studying for us.

Neither can we excuse ourselves because of our families, jobs, and hobbies. Place your Bible and other books where you see them each time you walk through your home. You will be more apt to read them that way. Make morning devotions the most important part of your day. Talk with God and read His Word. Plan your reading and carry out that plan. If necessary, carry with you a pocket- or purse-size Bible and paperback copies of your favorite books. Read in your spare minutes in the laundromat, the dentist's office, or on the way to work (if you are not the driver). Read, read, read. The Word is life. And reading the Word is God's way to the more abundant life.

I plan to cover the Bible this year, and again next year, and again the next. Except for the Bible, Ellen White is tops on my reading list. Several other writers also make their contribution. They feed my mind as bread feeds my body. □

Judy Adams is a secretary for the Monona Soil Conservation District of Onowa, Iowa.



Two Mountains

By Madge Haines

Two mountains held my gaze—

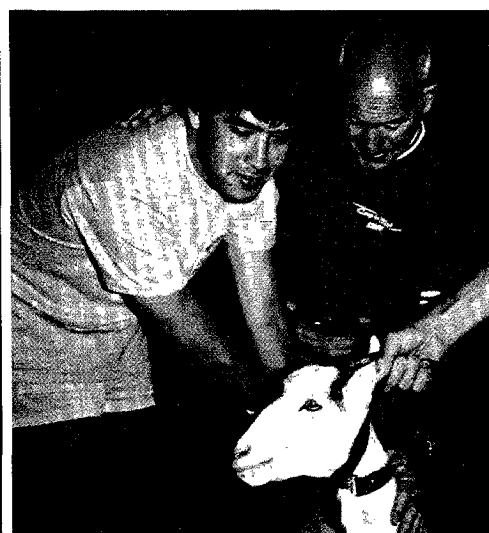
*The one was bold, sharp-chiseled,
as if a piece of massive sculpture
towered there into the sky to give
a testimony of creative power.*

*The other, a reflection in a pool,
was not quite clear, but showed
the mountain in the sky
like a weaver's muted tapestry.*

*In pensive contemplation my gaze was swept
from sky to pool to see both
majesty and grandeur in the real
and in the water's mirrored copy.*

*A prayer came almost audibly:
"Please help me be a pool.
Though rippled, clouded, misty,
I want to show the form of Him*

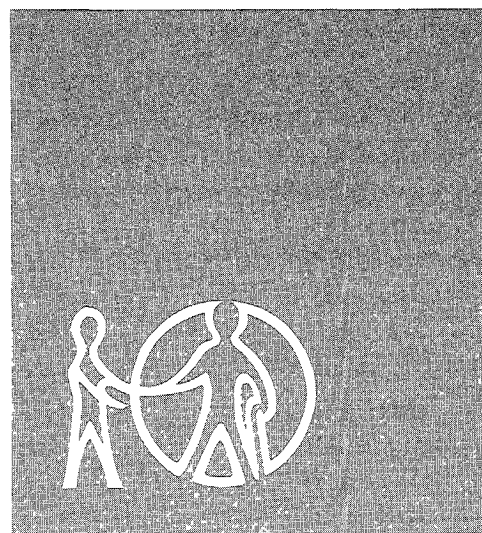
Who made both mountain and the pool."



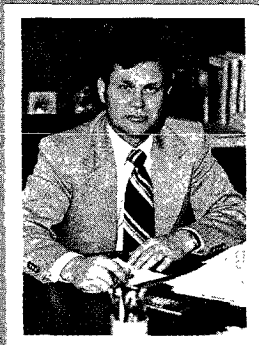
**EVERY
EYE
SHALL
SEE HIM**



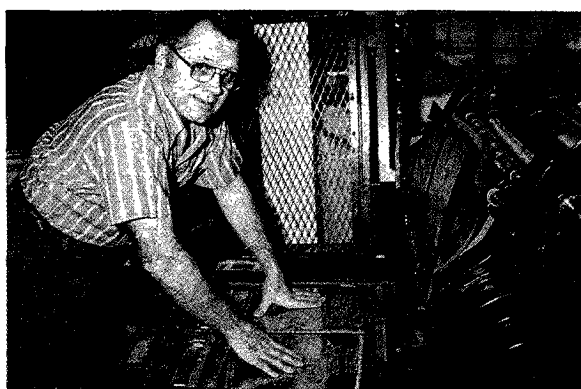
**Christian
Record
Braille
Foundation**



“EVERY EYE SHALL SEE HIM” IN BRAILLE



There are alive in the world today more than 15 million persons who suffer the most universally dreaded of all physical handicaps—blindness. Estimates of blind persons in the United States alone range from 500,000 to 1,700,000, with an additional 4,700,000 Americans suffering severe visual impairment.



SERVICES

Varied services offered free of charge to blind or visually impaired persons: Representatives and field directors located in many parts of the U.S. and Canada
Production Area
Library
Camp Scene



BOB FUNDERBURK

Nu-Vision camps are operated by Christian Record Braille Foundation under the National Camps for Blind Children program. A legally blind young person between the ages of 12 and 25 who is multidisabled is eligible to attend. Specially trained staff members are required for Nu-Vision campers.

Bob Funderburk came to Nu-Vision camp in a wheelchair. Multiple sclerosis and double vision did not hinder this intelligent young man from making friends and encouraging campers to participate in every activity.

Bob's great love was crafts and swimming. His spastic body movements hindered his independence in feeding and dressing himself, but his counselor was on hand to help with these and other needs.

To teach math or history, "something that is lasting and will impress students," was a goal Bob hoped to attain. "I once encountered a teacher in college who made me feel as if I were perfectly normal." Bob told his friends, indicating that he would like to teach in such a way that students would forget his handicaps.

Morning devotions at camp appealed to Bob. As he participated in prayer and Scripture study he experienced a renewal of his own Christian commitment. He questioned the camp pastor, Ben Newsome, about his new discoveries regarding Christ's second coming and the special joys of worshiping on God's day, the seventh day of the week.

Before returning home, Bob and his wheelchair were lifted down into the swimming pool for a unique baptismal service. A radiant Bob Funderburk was lifted from the pool, praising God for His many blessings. The inspiration of his courage and determination bore a positive witness to each camper.

Bob died September 5, 1978, still practicing his philosophy: "I'm not perfect; but what I am, I will, with God's help, expand to its full extent."



BEN NEWSOME,

Jackson, Mississippi, is married, has two children, is an active SDA layman; has been blind since 1969, when he suffered detached retinas in both eyes; and is active in street evangelism. He has won 59 souls since becoming blind; enjoys being camp pastor at National Camps for Blind Children, another free service of Christian Record Braille Foundation. He is Pathfinder director in Jackson, Mississippi. Those Pathfinders go camping, help in disaster relief, and sometimes show films for the public.

If You're Traveling Through Nebraska, Plan a Visit to Christian Record Braille Foundation

Have you ever
seen Braille sheets
being stereotyped and
printed?



Have your children
seen how blind persons
read and write?

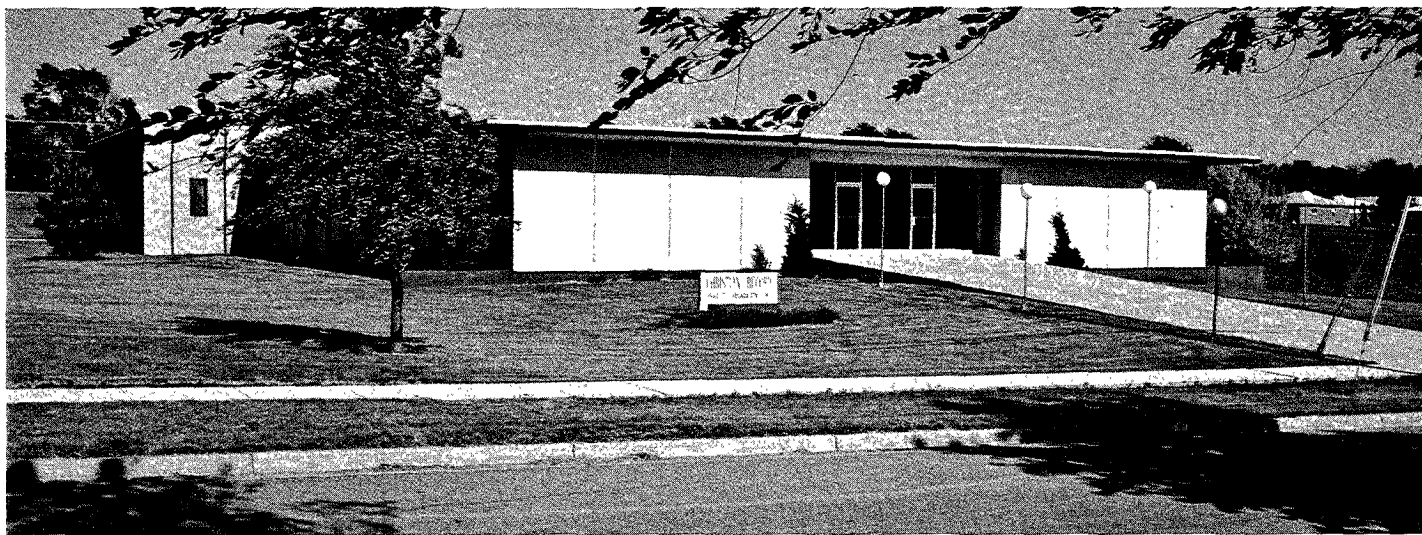


Do you know how a
blind person wishes to
be treated?



This year when you
plan your vacation,
come through
Lincoln, Nebraska,
and spend an hour
or so touring this
unique SDA
publishing house.
You will have
memories to share
that will last a
lifetime.

Christian Record
Braille Foundation
4444 South 52nd St.
Lincoln, Nebraska 68506



***Thank You for Your Offering
on July 14, 1979***

From headache to happiness

A "merry heart" can do more than beget a cheerful countenance; sometimes it helps erase headaches.

By MARION RUNGE

I woke with a splitting headache, and my eyes seemed to have jigsaw vision. I had no desire to see anyone or do anything; I simply wanted to stay in bed for the entire day. Even my little songbird friends on the windowsill got an ugly frown from me.

Ignoring my hungry husband's pleas for breakfast, I turned over and went back to sleep. It seemed just a moment later when my explosive 10-year-old early riser yelled at the top of her lungs, "Mommy, you have a telephone call!"

Her cry seemed to shatter the very tip of my spine. Shaking myself, I staggered out of bed, barely making it to the living room. Our 3-year-old neighbor wanted to talk to me. Normally I gave this darling little girl a lot of love and attention, but this time she did not get the best of treatment.

As I sank back into bed I suddenly thought of the picnic lunch that we had planned as a family that day as soon as my husband got back from work. Easing out of bed once again, I mustered up enough energy to take me into the kitchen.

Somehow I managed to survive the morning. As soon as my husband came home we left for our picnic. Not only was I in a bad mood, but my hard-working husband begrudged having to leave his work. On top of that, he considered it senseless to drive to the mountains on four aging tires and carrying a hopeless spare.

Turning off the main road, we came onto a seldom

used road filled with potholes. The reason the road was deserted soon became apparent. After driving about half a mile we heard an ominous bang and knew that one of our tires had blown out.

The spare tire was useless. No air. Walking back to the main road, we flagged a taxi and took the tire to the nearest station. The long wait seemed to make things worse for all of us.

Because we were without a spare and afraid of losing another of our bald tires, we decided to head back home and have the picnic in our back yard.

After the picnic lunch I tried taking a nap to quiet my jangled nerves, but found that sleeping in the center of a riot would have been just as conducive to sleep. The house seemed to rock with loud talk, laughing, quarreling, teasing, and the ringing of the doorbell and telephone. With each shattering bang of the door, my headache grew more intense.

Our budding piano virtuoso managed to play her recital piece for what seemed to be the sixteenth time, crescendoing on every measure. Our seventh-grader kept calling, "Mommy, help me, please," as she tried to do her homework.

Finding it impossible to rest, I managed to get up, only to face a messy cleanup job in the kitchen from our aborted picnic. With each clattering of a dish, I longed to be in some lonely mountain outpost by myself, without doorbells, telephones, yelling children, and a yapping dog.

As evening bore down on us, our youngest wanted to practice her temperance speech on me. The other youthful member of the family kept calling for advice on her poster.

After evening worship I said to myself, "Good. Now maybe everything will quiet down." But it was not to be. My husband had to saw some plastic in the kitchen, and the girls did gymnastics. Our poodle ran from sawmill to gym, thoroughly confused and telling each participant what she thought of this utter confusion.

While this was going on I laid my thundering head on a table and started to cry. Then I did some serious thinking.

Having observed our healthy, happy girls tumble, fall, camel walk, laugh, play, and worship caused me to realize how good God is. How thankful I was that God had guided our children this far in life, giving them good health and the ability to laugh and cry.

That night as my girls threw their arms around me and kissed me goodnight, they expressed their concern, urging that I should go to bed early. They hoped that I would feel better tomorrow. I sniffed as I realized that, without the noise and confusion, my life would be a dull one.

As I reflected on God's gifts to me, I suddenly realized that my headache was disappearing as the result of the joyous laughter of my precious children. The Bible tells us that "a merry heart maketh a cheerful countenance" (Prov. 15:13). A merry heart can also help erase a headache, bringing happiness in its place. □

Marion Runge works at Home Study Institute in Takoma Park, Maryland.

Deathbed "visions"

Have researchers proved that there is life after death? Has anyone ever returned from the other side to report on conditions there? Or is the beyond still as Hamlet described it, "the undiscover'd country from whose bourn [that is, boundary] no traveller returns"?

Researchers of deathbed "visions" believe they have found evidence of survival. They feel that, from those conscious to the end, they have collected convincing evidence of a remarkably common experience, and, furthermore, of survival after death.

According to a book published recently by Drs. Karlis Osis and Erlendur Haraldsson, entitled *At the Hour of Death*, one of the main experiences of deathbed patients was the appearance of apparitions who came to "take them away." Most of these apparitions were dead relatives of the patient, such as a mother or spouse. The second-largest category was that of religious figures. Christians generally described what they saw as angels, Jesus, or Mary.

Other deathbed experiences included "visions" of nonearthy environments characterized by light, beauty, and intense color; and mood changes in the patient, including expressions of serenity, peace, elation, and religious emotions (sometimes there occurred an easing of pain and a noticeable transformation of the patient, as if he had "lighted up" from within).

Interesting as this research may be, it is by no means convincing. For one thing, it flies in the face of Biblical data. Although the Bible clearly affirms life after death, such life does not begin until a person's resurrection, which is future. Between death and his resurrection, the Bible represents a person as sleeping. He is unconscious, but not nonexistent. God preserves his identity, which will be returned to him at his resurrection (see *The SDA Bible Commentary*, Ellen G. White Comments, vol. 6, p. 1093).

The other Biblical data that is contradicted has to do with the future judgment. The researchers indicate that generally those departing this life find acceptance awaiting them. But the Bible says that only those "that have done good" will be accepted. Jesus said, "Do not marvel at this; for the hour is coming when all who are in the tombs will hear his voice and come forth, those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment" (John 5:28, 29, R.S.V.). Furthermore, the Bible implies that only a minority will choose the good. Again, it is Jesus who said, "For many are called, but few are chosen" (Matt. 22:14).

This research thus confronts the Christian with a test:

Which shall he accept as truth, the Scriptures or the findings of these researchers?

This test is reasonably simple, but ahead lies the great test, when by the agency of the great apostate undeniable miracles will be wrought, and demons will personate departed loved ones. So clever will be the counterfeit that "only those who have been diligent students of the Scriptures and who have received the love of the truth will be shielded from the powerful delusion that takes the world captive."—*The Great Controversy*, p. 625.

Concerning that test Ellen White inquires fittingly, "Are the people of God now so firmly established upon His word that they would not yield to the evidence of their senses?"—*Ibid.*

Tragically, "as the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition."—*Ibid.*, p. 608.

As one observes how readily some church members today receive the testimony of certain charismatic personages or of people who captivate them with their sensational stories, he feels apprehensive. How providential it is that the current quarter's Sabbath school lessons deal with last-day events! To be forewarned is to be forearmed. "So closely will the counterfeit resemble the true that it will be impossible to distinguish between them except by the Holy Scriptures."—*Ibid.*, p. 593.

The words of Paul are, therefore, apropos: "But ye, brethren, are not in darkness, that that day should overtake you as a thief" (1 Thess. 5:4). D. F. N.

Gas, law, and character

Continued from page 3

Life's minor crises—including the energy shortage—not only serve to reveal *our* characters but also give us opportunity to witness for Christ and reveal *His* character. "Behold," say the Scriptures, "the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee" (Isa. 60:2).

Wrote Ellen White: "At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. *His character is to be made known.* Into the darkness of the world is to be shed the light of His glory, the light of His goodness, mercy, and truth."—*Ibid.*, p. 415. (Italics supplied.)

Thus, let us not only prize each crisis as an opportunity to understand better our own character deficiencies, and to seek a divine remedy, but let us see each one as an opportunity to let God use us to be a blessing to humanity. Forgetting self, personal inconvenience, or hardship, let us consider it a privilege to help reveal to the world the loving, unselfish character of God. K. H. W.

40 beds) outside the cities all over the world. Instead I see large, centralized hospitals being made even larger. Is it really too late and too difficult to turn things around and follow God's designs?

JOAN CLUNY SIMKIN
Enterprise, Kansas

Judicious use of vitamins

Re "Nutritionists Adopt Statement on Diet" (May 3). The General Conference Nutrition Advisory Committee is to be commended for its prudent counsel concerning the present inclusion of eggs and milk in the diet. In addition to the counsels cited in the Spirit of Prophecy, there are cogent nutritional arguments against the premature elimination of these foods. The committee should also be commended for its counsel concerning the dangers inherent in a "total vegetarian diet."

However, I am disappointed in the omission of any statement concerning the judicious use of vitamin and mineral supplements. When one considers that garden-fresh peas can lose as much as 56 percent of their vitamins by the time they are served; that frozen peas can lose 83 percent; and that canned peas can lose 94 percent (R. A. Passwater, *Supernutrition*, p. 22), it is apparent that even persons who are careful about their eating habits could find it difficult at times to obtain optimum quantities of essential nutrients.

Recent research findings (R. J. Williams *Nutrition Against Disease*, p. 148) are underscoring the fact that some of these vitamins, especially vitamins C and E, can be effective in preventing premature aging as well as in protecting the delicate functioning of our body cells from the insults of many of the pollutants that we are being constantly exposed to in the air we breathe, in the water we drink, and in the food we eat. Another argument in favor of the judicious use of vitamin supplements is the fact that the Recommended Dietary Allowances (RDA's) are not sacrosanct and may be too low for optimum health.

E. A. COOPER, Ph.D.
Huntsville, Alabama

It is indeed gratifying to see our top nutritionists studying the crucial question of diet, but one wonders whether the recommen-

dations are strong enough in view of the advancing light on the detrimental effects of fats and cholesterol on the human body.

The Nutrition Advisory Committee states that "all known nutrients are supplied in a diet of a variety of commonly used plant foods with the exception of vitamin B₁₂ and vitamin D." This seems to be in error, for God Himself assures us that "all the elements of nutrition are contained in fruits, vegetables, and grains."—*Counsels on Diet and Foods*, pp. 395, 92.

Any way we look at the matter, God has pledged that a variety of simple fruits, nuts, grains, and vegetables is sufficient for us and that He intends to lead us back to His menu. Should we delay longer?

HARRY SUE-A-QUAN
Aurora, Ontario, Canada

If a total vegetarian tells us that he believes that the diet given to us by the Creator (Gen. 1:29; 3:18)—consisting of fruits, vegetables, nuts, grains, legumes, and seeds prepared in the most natural, whole, and unprocessed manner possible—is the only diet necessary for excellent health, how can we say to him that he must add an animal product (vitamin B₁₂) to his diet or he may suffer irreversible physical damage?

In Ellen White's day, about the only food one could obtain from the general store was imperishable staples containing very few nutrients, and the public had virtually no knowledge of nutrition. But today fresh, highly nutritious food is available at all supermarkets, and the public is more nutrition-conscious. Why, then, has our position on diet remained virtually unchanged for more than 100 years? We are counseled, "As we near the close of time, we must rise higher and still higher upon the question of health reform and Christian temperance, presenting it in a more positive and decided manner."—*Counsels on Diet and Foods*, p. 443. If Ellen White's reason for not eliminating all animal products from the diet was the lack of availability and high cost of nutritious, natural food, then why are we not now giving wholehearted support to a total vegetarian diet?

JOHN D. ELLIS
Shell Lake, Wisconsin

FELLOWSHIP OF PRAYER

Prayer moves the arm of Omnipotence

"He invites us to present to Him our perplexities and necessities, and our need of divine help. He bids us be instant in prayer. As soon as difficulties arise, we are to offer to Him our sincere, earnest petitions. By our importunate prayers we give evidence of our strong confidence in God. The sense of our need leads us to pray earnestly, and our heavenly Father is moved by our supplications. . . . The children of God are not left alone and defenseless. Prayer moves the arm of Omnipotence. Prayer has 'subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire'—we shall know what it means when we hear the reports of the martyrs who died for their faith."—*Christ's Object Lessons*, p. 172.

"The same compassionate Saviour lives today, and He is as willing to listen to the prayer of faith as when He walked visibly among men. The natural cooperates with the supernatural. It is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask."—*The Great Controversy*, p. 525.

"Would that there were still with the professed people of God the same spirit of heart searching, the same earnest, determined faith. Had they continued thus to humble themselves before the Lord and press their petitions at the mercy seat they would be in possession of a far richer experience than they now have. There is too little prayer, too little real conviction of sin, and the lack of living faith leaves many destitute of the grace so richly provided by our Redeemer."—*Ibid.*, p. 373.

"The prayer of the humble suppliant He presents as His own desire in that soul's behalf. Every sincere prayer is heard in heaven. It may not be fluently expressed; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and He will present it to the Father without one awkward, stammering word, beautiful and fragrant with the incense of His own perfection."—*The Desire of Ages*, p. 667.

► Several years ago I wrote to the REVIEW asking for prayer in regard to marital problems and for our two daughters, who had left the church and were having marital problems too. We are thankful to God for having solved these problems and for bringing our two daughters back into the church—they have been selling our books and witnessing continually for the Lord.—K. C., of Louisiana.

► Some 15 or 20 years ago I wrote to the REVIEW requesting prayer for my stepson who had strayed from the church, but I neglected to report the results. He came back into the church, married a lovely Adventist girl, and is now a deacon in one of our large churches. God truly does answer prayer.

Now I should like to request special prayer for my brother's son and for my sister's two daughters and their children, who have strayed from the

Lord. I am very much concerned about them, but realize the Lord loves them even more than we do.—L. R. H., of California.

► I wrote several weeks ago regarding my son's behavior. I can truly say that it is much improved now. Please continue to pray for him that he will shun bad companions, continue his education in a Christian school, and grow up to be a strong Christian.—M. E. A., of Illinois.

► A few months ago I wrote to the REVIEW asking for prayer for my two teen-age sons. I am glad to report that my younger son has returned to the church and has given up smoking and drinking. My heart is still heavy for my older son. Please continue to pray for him that he will return to the church and surrender his life to Christ completely.—M. M., of Western Australia.

Dedication ceremonies held at Andrews Airpark

By KEVIN MCCLANAHAN

Two buildings at the Andrews Airpark in Berrien Springs, Michigan, the center for the largest mission-aviation program in the world, were dedicated and officially opened in public ceremonies Sunday, May 6.

According to statistics compiled by the Mission Aviation Fellowship, the Seventh-day Adventist Church operates the largest fleet of mission aircraft among all churches and mission societies. Since 1976, Andrews Airpark has been designated by the church as the center for the training of mission pilots and mechanics, and for the purchasing and outfitting of mission aircraft.

William E. Smith, director of the Adventist Aviation Center and Andrews University Airpark, said about 60 of the total 120 planes operated by the church are stationed outside North America, with many in Central Africa, the central and northern part of South America, central Inter-America, Borneo, and New Guinea. The remaining aircraft are operated in North America, serving various functions such as flight training and medical transportation.

Both buildings named in the official opening and dedication are currently in use, although one is in the final stages of construction.

The airport terminal building—which contains the receiver and transmitter for communication with aircraft, offices for airport personnel, a maintenance shop, Cessna dealership, air taxi (charter) operation, and flight service—was named the J. L. Tucker Building. Elder Tucker is the founder and speaker of The Quiet Hour radiobroadcast. With the help of the program, he and his son, LaVerne, associate speaker, have been responsible for the purchase of 51 of the 120 aircraft operated by

the Seventh-day Adventist Church.

The building in which the Andrews College of Technology offers courses in airplane mechanics was named during the ceremony in memory of Robert E. Seamount, who was active in the mission-aviation program of the church until his death in 1976.

Elder Seamount was an Adventist pilot and pastor in Puget Sound, Washington, as well as a member of the King's Heralds Quartet. He later served as a mission pilot in South America.

Among those involved in the dedication and open house were Joseph G. Smoot, pres-

ident of Andrews University, and Lowell Bock, vice-chairman of the university's board of trustees and president of the Lake Union Conference. Donald H. Clausen, U.S. congressman from California, was the featured speaker.

An associate secretary of the General Conference, David H. Baasch, spoke on mission aviation, then two mission planes were dedicated by LaVerne Tucker and M. S. Nigri, a general vice-president of the General Conference. One plane, a Cessna 206 Stationaire, is to go to the Solomon Islands. The other, a Cessna 185, is destined for Sarawak, Malaysia.

Elder Smith says that a mission-aviation program demands more of its aircraft than most stateside flying, creating additional challenges for airport personnel.

"Many times aircraft will have to be modified to make them more effective as mis-

sion planes," he said. "For instance, not all parts of the world carry all types of radios. We have to take into account where the plane is going before we install a communication system." He added that, in order to cope with this problem, Andrews mechanics have been certified to install many of the leading systems available.

The airport also has the authority to install the Robertson STOL, a device that makes it possible to take off and land in a relatively short space. Extra fuel tanks are mounted for transoceanic flights, and body structure can be modified to allow additional space for supplies and cargo.

Once an airplane has been purchased and modified for overseas use, it must be delivered to the pilot in the field. Elder Smith and other officials at the airport often deliver aircraft, returning to



After the Airpark dedication, Ellen Seamount christens the Quiet Hour's fifty-first plane as the Tuckers look on.

Andrews by commercial carrier.

"We will sometimes ferry a plane to the mission field. This lets us get acquainted with some of the problems involved in certain areas, and it gives us an understanding of how to outfit the next plane going out," said Elder Smith.

The man responsible for maintaining the quality of all aircraft and the physical facilities at the airport is R. A. George, airport base manager and FAA maintenance-shop director. Under his direction the maintenance shop at Andrews has met the standards of the FAA and was awarded repair-station certification in 1978.

Andrews' flight school is certified under part 141 of the Federal Aviation Regulations, approved-school standards, according to Harry Lloyd, chief flight instructor.

Elder Smith said 80 percent of a school's graduates must pass the FAA test the first time in order for the school to maintain 141 licensing.

"Our flight school has one of the highest performance rates in this part of the country," said Elder Smith. "About 95 percent of our students pass the FAA test the first time they take it."

The special dedicatory weekend also included meetings of the Andrews University Aviation Advisory Council, General Conference Aviation Committee and Adventist Aviation Association, as well as a mini-airshow, pilot fly-in, and motorized hang-gliding exhibition.

The complex now stands more ready than ever to render service to Andrews students, the surrounding community, and the mission work of the church.

SUDAN

Church faces opportunities

"The kindness and friendliness of the Jubans impressed me," writes Manoug Nazirian, Middle East Union president, in a letter to Charles Watson, Afro-Mideast Division president. In this letter he reports on the recent visit he made with his treasurer, Tom Staples, to assess the needs and potential for opening work in southern Sudan.

"Juba has a modest airport. The city is built on the banks of the Nile and is growing rapidly. It has a population of 100,000. There are many needs—economic, educational, religious, social. Unquestionably southern Sudan presents a tremendous evangelistic challenge."

It was more than two years ago that a report was received by Yohana Lusingu, division stewardship director, of a young Sudanese who had learned of the gospel while studying at the University of Kampala, Uganda, and returned to his native village in southern Sudan, where he began teaching his fellow villagers about the Bible and salvation. Some months later he returned to Uganda, and upon locating an Adventist minister he requested baptism.

"You know," replied the pastor, "the Adventist Church is banned in this country. We are not allowed to baptize anyone."

"Pastor," came the reply, "when I have studied God's Word and know the truth of salvation, how can you not baptize me—I have come all this way!" Thus it was that, after dark, two figures made their way to the riverbank, where the young man was baptized.

"Now," said the young Sudanese, "there are six others back in my village, my wife and five young men, who are also ready for baptism. Please send a pastor to baptize them."

Since Sudan is part of the territory of the Middle East Union, action has been taken

by their committee to call a pastor evangelist, David Ogillo, from Tanzania to begin work in Juba. It is hoped that a resident permit will be granted for this pastor in the near future.

JEAN THOMAS
Office Editor
Afro-Mideast Division

OHIO

KMC receives Kellogg grant

A \$96,000 W. K. Kellogg Foundation grant to strengthen educational programs in medical technology has been received by Kettering Medical Center in Ohio. The funds will be used by KMC faculty to teach educators from more than 600 schools a unique process and format for creating single-concept self-study materials developed by faculty at the medical center.

The Kellogg Foundation had previously made grants to KMC totaling \$339,042 for development of a ladder curriculum in medical technology education. While developing this curriculum, faculty members designed and published more than 60 written study units, supplemented by either slide-tape programs or videotapes. These units allow students to learn at their own speed.

W. O. COE
President
Columbia Union
Conference

Virginia encounters Encounter

Virginia, a non-Adventist who went into the Loma Linda University Medical Center in California for surgery, became intrigued with the Adventist life style while she was there. Back at home, she asked the local Adventist minister for Bible studies.

One Sabbath morning Virginia visited the Adventist church, where she saw the Dukane projector and the Encounter series being demonstrated. She bought the first machine for the church, and then used this machine and an Encounter set to study the Adventist message on her own.

Virginia's entire being opened up to the gospel as presented through sight and sound. Even before her baptism, she contributed generously to the Adventist church building fund. She has been a spark in the local Adventist church, inspiring others to share Christ through Encounter.

"I wouldn't trade my small Adventist church for any church I've seen all my life!" says Virginia. The machine she purchased is now being used to share the Adventist message with many others.

Kenneth Livesay, Southeastern California Conference lay activities director, reports that more than 250 Encounter sets are being used by churches in his field. He reports, "This will give us about an extra 1,000 Bible studies a week. In one case a pastor told me that the one machine in his church was being used to give 16 Bible studies a week. This is a new day, and Encounter is a new avenue for people who would not give Bible studies in any other way."

S. F. MONNIER
Associate Lay Activities Director
General Conference

field," he continued. "The country as a whole is grateful for your organization here. What would we have done if you had not been here?"

The president's visit had caused quite a stir on the hospital compound. All who could move had assembled by the open field near the women's ward to await the distinguished guest's helicopter. Before him had come security men, hundreds of villagers, crowds of flag-carrying children, and news reporters.

A quick visual orientation by the medical director, Roland Kazen, in the lecture hall gave the president an insight into the intricacies of restorative surgery and the extent of the leprosy-control program at the more than 100 village centers supervised from Masanga. More than 6,000 people are at present being checked by supervisors in the Masanga section of the government program.

With the 180-bed hospital full to capacity, with regular monthly courses for field workers, and with field supervisors coming from other West African countries, the influence of Masanga is widening constantly. The growing international recognition was also referred to by the president at the conclusion of the visit.

A guided tour through the institution showed that there are people in the wards awaiting surgery or recovering from it. Many are referral cases from other hospitals who need special care. The physiotherapy department plays an important role both for ante- and postoperative treatment.

In the industries patients are being taught trades that will make them independent of outside help upon recovery. An expanding agricultural program also aims at serving the same purpose.

"Here we see what real devotion is." Those words by the president cheer the devoted staff at Masanga in their efforts to restore not only the physical man but the totality of man.

PAUL SUNDQUIST
REVIEW Correspondent



Top: Kitty Moisa doing macramé work in a ward at the Masanga Leprosy Hospital in Sierra Leone. Bottom: President Stevens of Sierra Leone visiting the industrial section, flanked by Drs. R. Kazen and H. Gudmundsson.

TASTE OUR NEW SIZZLE BURGER. IT'S ENOUGH TO MAKE A BELIEVER OUT OF ANYONE.



Loma Linda's new Sizzle Burgers capture the flavor and texture of real burgers so well that you don't have to be a vegetarian to enjoy them.

That's because they contain Loma Linda's own special ingredient, combining two different vegetable proteins. This special blend gives Sizzle Burgers more of a real burger texture, plus a more favorable nutritional balance, with no cholesterol or animal fat.

Loma Linda's new Sizzle Burgers are precooked, then quick frozen to capture all the good flavor. So all you do is heat and serve them.

Put Sizzle Burgers between a bun, add the fixings

and you've got the all American burger without all the animal fat and cholesterol.

Serve it open-faced on a platter with vegetables and you've got a hearty main dish entree.

Or cut them into bite-sized portions and top them with your favorite sauce to make excitingly different hors d'oeuvres. In fact, the only thing about Loma Linda's new Sizzle Burgers that's unbelievable is the taste.

Loma Linda Foods
SINCE 1906



Inside Washington By DE WITT WILLIAMS

● **First student missionary:** The Youth Department was delighted recently when one of their visitors introduced himself as Marlin Mathiesen, of Greeneville, Tennessee. In 1959 Dr. Mathiesen, then a student at CUC, became the first student missionary. He spent four months working in Mexico, sponsored by the college and Sligo church. After finishing medical school he served as a physician in Thailand. Dr. Mathiesen stated that without his student mission experience he probably never would have become a full-time missionary.

Nearly 1,800 student missionaries have served overseas in the 20 years that the program has been functioning.

● **Vegetarian restaurant:** The General Conference has approved a loan to Metropolitan Ministries in New York City for the partial initial funding of a vegetarian restaurant. The funds are part of monies from the sale of Bates Memorial Hospital. Discussions have begun with a lawyer and a real estate broker concerning the location of the restaurant. A special menu committee will meet soon to recommend the entrees, soups, salads, breads, desserts, and drinks. Metropolitan Ministries personnel have selected some possible names for the restaurant. Apple Seed, Health Tree, and Garden Terrace were the top three names, in that order.

● **Baptisms in St. Kitts:** After a three-week campaign, Charles D. Brooks, General Conference general field secretary, baptized 50 converts in St. Kitts, West Indies, recently. Fifty more indicated their desire for baptism. The governor's wife and premier's wife and daughter were among those who attended the meetings. For two years prior to Elder Brooks's meeting Breath of Life was shown on TV station ZIZ, the only

station on the island. Lynford Williams, Walter Arties, and Shelton Kilby were associated with the campaign.

● **Genetic-engineering seminar:** A seminar on genetic engineering was sponsored by the Health Department of the General Conference recently to explore issues in genetic engineering and bioethics and provide information that would be of value to health professionals, ministers, and church members who face these issues. Articles will be prepared from the papers presented and will be published in Seventh-day Adventist journals.

● **Music for G.C. session:** John Hancock, director of the music committee for the General Conference session in Dallas, says that the music "will be of the highest quality." Plans are being developed to have a 100-piece symphony orchestra directed by Virginia-Gene Rittenhouse and William Bromme; a 300-voice choir directed by James Bingham, of Kingsway College, and Alma Blackmon, of Oakwood College; a Polish choir; a Yugoslavian orchestra; and a bell choir, among other musical treats. The committee, made up of musicians from all over the United States, met at the General Conference recently to listen to a multitude of taped selections. They made preliminary acceptance of special music from the world field. The theme song was selected from 102 submissions.

● **National congress:** F. E. J. Harder, executive secretary of the Board of Higher Education, attended meetings of the Board of Directors for the National Congress on Church-related Colleges and Universities at Notre Dame University. The congress, first of its kind ever to be convened, was preceded by intensive studies in areas of special concern to church-oriented higher education. The study groups will continue for another year preparing publications for the spring of 1980.

NO OTHER SET OF BOOKS EVEN COMES CLOSE!

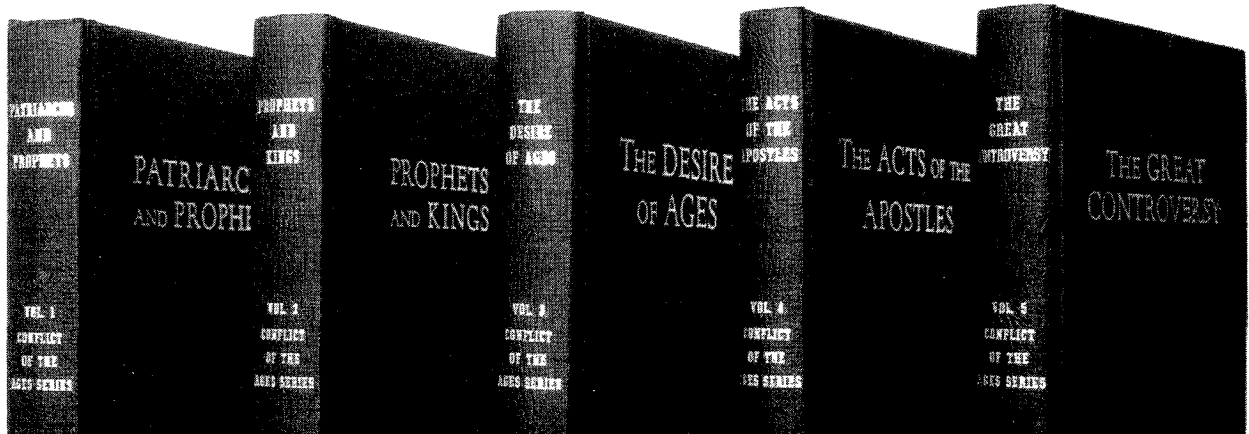
Conflict of the Ages books by Ellen G. White

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.

This special low price is for a limited time only. Available now at your friendly Adventist Book Center. Own the CONFLICT set today.



Brought to you by Pacific Press Publishing Association



TERRIFIC STORIES FROM THE PAST!

A collection of our most popular storybooks from the past decade, reprinted on demand and specially priced for camp meeting.

THE BOOK AND THE QUEST by Margt Strom Heppenstall

This tender love story of a young Bulgarian couple, their marriage, their search for a Bible, and the influence of its teachings upon their lives will intrigue you from start to finish. Here is true romance in a biographical framework of two lives dedicated to God. **Special camp meeting price, US\$2.00; Regular price, US\$3.50.**

A COW FOR HANSEL by Ernie Hooyer

A plague strikes the cattle in the Bavarian valley where Hansel Hohenleitner lives, and Hansel's family loses its only cow. How Hansel through resourceful planning gets another one is the gist of this lively story for juniors. **Special camp meeting price, US\$2.25; Regular price, US\$3.95.**

LAND BEYOND THE MOUNTAINS by Ruth Wheeler

No two stories of crossing the plains in the days of the California and Oregon trails are alike, but this story of John Bidwell has that something extra that makes the episodes the author's narrative stand out with gripping interest. All the lore of the early plains and the perils of crossing the Rockies are painted here as a background for a heroic tale of early America. **Special camp meeting price, US\$2.75; Regular price, US\$4.50.**

LUTHER THE LEADER by Virgil Robinson

In fascinating procession the author leads the reader through the many events of Luther's life leading up to his summit experience at Wittenburg. This sprightly biography from reliable sources is sure to be stimulating to every reader who has dreams of personal fulfillment. **Special camp meeting price, US\$2.75; Regular price, US\$3.95.**

PEDRO by Louise Price Bell

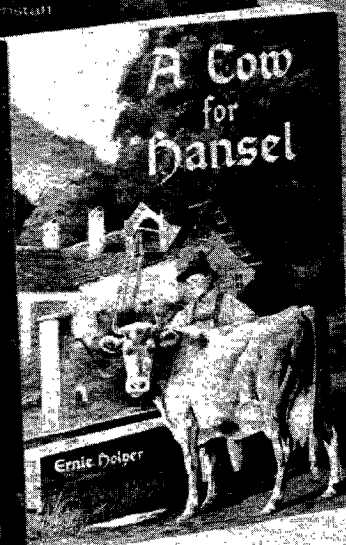
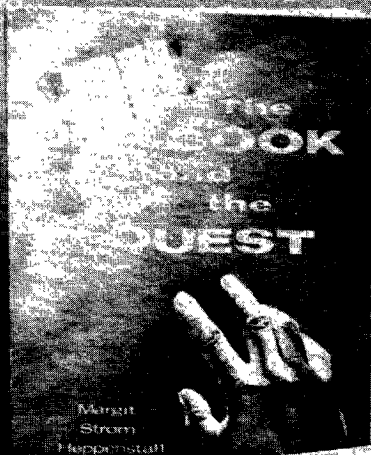
Pedro was the son of a Mexican family that had moved from their home in Mexico to small desert mud-brick home in the American Southwest. This delightful sequence of stories reveals the ways and life of the desert and magnifies the gentle, thrifty nature of Mexican-American families. **Special camp meeting price, US\$2.00; Regular price, US\$3.50.**

UNTO A KNOWLEDGE OF THE TRUTH by Josephine Cunningham Edwards

An interest-compelling, heart-stirring story of a German-American family who, though gradually losing their spiritual vision, cling to the hope that their son will fulfill their early dedication of him to the ministry. Pathos, humor, tragedy, and ultimate victory are interwoven with the author's recognized narrative skill. **Special camp meeting price, US\$2.75; Regular price, US\$4.50.**

UP FROM THE SIDEWALK by Elsie Lewis Rawson

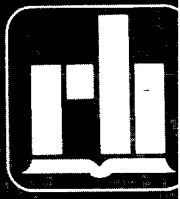
Here is the gripping "rags to riches" story of Shantappa, an Indian boy who lived with his family and others of India's outcast millions on the sidewalks of a teeming Indian city. How a mission hospital stirred Shantappa's impulses to find a better life is the gist of this poignant story. **Special camp meeting price, US\$2.25; Regular price, US\$3.95.**

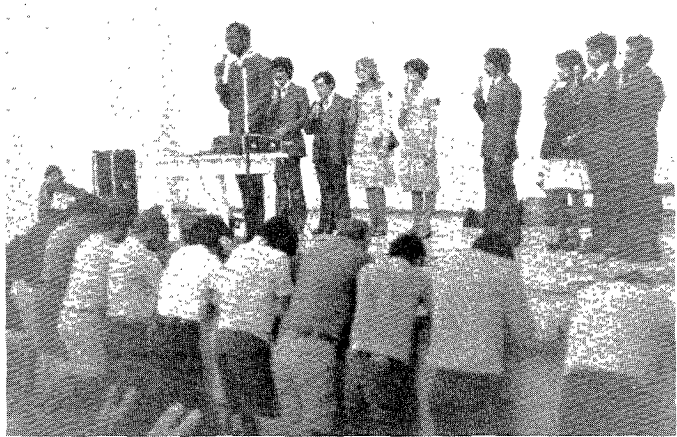


Land
Beyond the Mountains



Order from your local Adventist Book Center or ABC Mailing Service, P.O. Box 37485, Omaha, Nebraska 68137. In Canada, Box 398, Oshawa, Ontario L1H 7L5. Please include State sales tax where necessary, and 10 percent or a minimum charge of 75 cents for mailing.





Guatemalan prisoners search for true liberty

Sixteen prisoners of the Pavon Prison near Guatemala City, Guatemala, graduated from the Voice of Prophecy Bible course on March 24 as a result of meetings held there by a layman, Luis Feldman.

More than 1,500 youth are behind bars in this penal institution, and Mr. Feldman had visited them occasionally. On one of his visits a young inmate who was friendly toward Adventists said to him, "Representatives of various denominations visit us and hold meetings here, but it is strange that you, who have the truth, do not meet with us regularly."

"Those words," Mr. Feldman declared, "hit me as if a bucket of cold water had been thrown on my body, and I instantly resolved not only to visit the prisoners regularly but to preach to them." He further resolved to give what material help was possible, and above all to give moral and spiritual help.

For several months now Mr. Feldman has conducted a Sabbath school, a Bible class, and a sermon hour for the youth of Pavon Prison. A baptismal class is now in progress.

Above, Israel Leito, youth director of the Central American Union, makes an altar call at one of Mr. Feldman's meetings. The musical group Adventist Voices is assisting him.

ALFREDO GAONA
Temperance Director
Central American Union

EURO-AFRICA DIVISION

312 are baptized in crusades

The last five New Dimensions of Living evangelistic campaigns in Europe have resulted in the baptism of 312 persons. Fifty-four persons have been baptized thus far as a result of the most recent series, conducted by Roland Lehnhoff in Vienna, Austria.

Four months prior to this evangelistic series a week of revival meetings was conducted as part of the preparation program. This resulted in the formation of 38 prayer

and discussion groups that met weekly in homes in various parts of Vienna. These prayer groups continued to meet during the public campaign and are now an important part of the follow-up work.

Meetings are now being presented on Tuesday and Friday nights by Walter Schultschik, Austrian Union Ministerial secretary, and other pastors in Vienna. Others are preparing for baptism.

Meanwhile five more people have been baptized in Milan, Italy, making a total of 53 baptisms as a result of

that campaign. Six more persons were baptized in Darmstadt, Germany, making a total of 91 baptisms. Heinz Hopf, Euro-Africa Division communication director, has conducted 12 meetings as part of the follow-up program there. ROLAND LEHNHOFF

ICELAND

Tithe increase tops inflation

Forty-four baptisms, half of them from the Iceland Secondary School; a tithe increase of 175 percent over the previous triennium; a similar increase in Ingathering—these were highlights of the report given by Iceland Conference president Sigurdur Bjarnason at the recent conference session. Some 50 delegates representing the 521 members of the Iceland Conference met in the Reykjavik church April 11-14 under the session motto "By His Spirit."

An inflation rate of 164 percent during the triennium didn't prevent the Iceland Conference from operating four primary schools as well as a four-year secondary school. The tithe was a notable 11 percent above the inflation rate.

Elected for the new triennium to lead a renewed evangelistic drive were Sigurdur Bjarnason, president; Erling Snorrason, secretary; and Jonathan Dibble, treasurer. All these men carry other responsibilities. David West and Trausti Sveinsson are departmental directors.

The high point of the session was the ordination to the gospel ministry of Erling Snorrason and Gudmundur Olafsson, both men with their main experience in teaching.

After the session the Hlidardalsskoli Secondary School board met to accept the resignation of Bjorgvin Snorrason, who, after 15 years of service, has accepted a call to be dean of men at Norwegian Junior College, and elected Gudmundur Olafsson to replace him as principal.

To far-off Iceland, the fel-

lowship of the world church is precious. Icelandic members are confident that the great harvest of the sea, so vital to the national economy, will soon be surpassed in significance and fame by the harvest of souls. Literature sales and Ingathering contacts show that the time is here to launch out into the deep. Two hundred and twenty thousand Icelanders need to be gathered into the gospel net.

H. I. DUNTON
Education Director
Northern Europe-
West Africa Division

ILLINOIS

Evangelism training center

An evangelistic training center for seminary students is being established in the suburbs of Chicago, according to Donald Gray, Ministerial secretary of the Lake Union Conference. The Lake Union Conference is working with Great Lakes Adventist Health Services to establish a common site for the training center and a health-conditioning center.

Primarily for students who are sponsored to the Seventh-day Adventist Theological Seminary by conferences within the Lake Union, the center will offer two quarters of practical instruction in witnessing, techniques of soul winning, including Bible studies, and conducting public meetings and Bible seminars. Workers already in the field who feel a need to update their training and seminary students from other union conferences will be accepted on a space-available basis.

The training-center program, Elder Gray says, will be longer than summer Field Schools and will permit the students to participate in the entire evangelistic program.

Mark Finley, a full-time evangelist for the Southern New England Conference, will head the program when it gets underway in the fall.

RAY MINNER
Public Information Officer
Andrews University

Trans-Africa

● General Conference representatives, including the president, Neal C. Wilson, participated in the recent division executive committee session held in Blantyre, Malawi. Thirty-nine members, representing nine countries, met for nine days for discussion and plans regarding the church in Africa.

● The Malamulo College temperance team, supported by a 68-member choir, conducted rallies in nearby community centers. More than 1,200 persons in four places listened to the programs on healthful living. Many indicated a desire to change their life style.

● For 22 consecutive evenings, more than 1,000 persons attended evangelistic meetings conducted by Dale Ingersoll, Zambesi Union youth director, and his associates in Bulawayo, Rhodesia. One hundred and ninety persons make decisions to join the baptismal class.

● Howard Rampton, General Conference Sabbath School director, spent six weeks recently with Norman Doss, Trans-Africa Division Sabbath school director, conducting seminars in six unions. Far-reaching plans were discussed, and instruction was given to help meet the needs of the division's 700,000 Sabbath school members, of whom 400,000 are children and youth.

North American

Atlantic Union

● As a result of an evangelistic series held last summer by Trevor Fraser, of the Grand Concourse church, Bronx, New York, in a tent pitched on a vacant lot in the Bronx, the Tabernacle of Joy company of more than 40 members was organized on April 7 by G. M. Kretschmar, Greater New York Conference president. Cyrus Wedburn, a member of the Concourse church, is the leader of the company, and

Linford Martin, Bible instructor for the New York medical van ministry, assists.

● In late April, 14 persons were baptized as a result of an evangelistic program in the Queens, New York, Spanish church by Hearley Roscher, evangelist from Metropolitan Ministries, and the local pastor, Jose Siqueira.

Central Union

● Religion majors at Union College held a spring crusade March 27-April 7 in the Capitol View church in downtown Lincoln, Nebraska. The crusade was organized by the evangelism class, under the direction of Sieg Roeske, instructor in witnessing and evangelism. At the close of the two weeks of meetings ten persons were baptized.

● Jim Davis is the new intern assigned to the New Haven church in the Kansas Conference. He will be in charge of the Wellington district.

● Sixty-two employees of Porter Memorial Hospital, in Denver, Colorado, were honored for their years of service on April 3. Shirley McGinley, medical-records director, and Esther Riddle, pathology secretary, have worked at the hospital for 30 years.

● Casper, Wyoming, church members held a senior citizens' dinner for the community, with 60 guests attending. A local quartet provided entertainment.

Columbia Union

● The Harrisburg, Pennsylvania, congregation broke ground April 15 for a new school, which will be erected on the same property as the church.

● More than 200 guests attended the groundbreaking for the renovation program recently begun at Washington Adventist Hospital, Takoma Park, Maryland. Senator Charles Mathias and Representative Gladys Spellman were the guest speakers.

● A total of 205 highway signs have been erected in the Columbia Union Conference

during the past 14 months by Elder and Mrs. Ivan Crowder, who do the field work for the union's church-identification program.

● An elementary school will open in Waldorf, Maryland, this fall on the first floor of the church.

● The new 35-member Parkway South, New Jersey, company had more than 80 non-Adventists in attendance for its special Visitors' Day recently. A vegetarian meal was served after the service.

● Four Ohio students were given scholarship grants by Columbia Union College during its annual awards assembly. These four were among the 140 CUC students who received scholarship grants totaling \$20,745.

Lake Union

● A ten-night evangelistic series was conducted in the Pioneer Memorial church, Berrien Springs, Michigan, from February 25 to March 11 by Anthony Castelbuono, youth pastor. He and 30 volunteers conducted simultaneous meetings for primary and junior children in one group and earliteens in another. The attendance ranged from 229 to 404.

● Lake Union literature evangelists and their leaders reported \$170,300 in processed sales during their recent Big Week. They sold more than 2,000 large religious books.

● Eleven years after a literature evangelist, Bonnie Wolfe, sold several Adventist books to Mrs. Claude Gregory, the Gregory family—Mr. and Mrs. Gregory and two of their children—were baptized and joined the Frankfort, Indiana, church. Later four others were baptized, and two more family members are studying for baptism.

● The new Columbus, Indiana, Community Services Center was officially opened at a ceremony on March 25. Local city and conference officials took part in the ceremony.

North Pacific Union

● Jack Hubbs, of Seattle, Washington, who has conducted more than 220 Five-Day Plans to Stop Smoking, has been nominated as one of Seattle's outstanding citizens. A local radio program had asked listeners to nominate persons for this honor.

● Work has begun on a two-room church school for the Woodburn, Oregon, Spanish church.

● Nearly 200 Pathfinders took part in the Idaho Conference Pathfinder Fair on May 6 at Gem State Academy. During the fair 21 club members and leaders were invested as Master Guides.

● Thirty-seven new members were added to the Spokane Valley, Washington, church during spring meetings conducted by Russell Burrill, Al Stern, and Nebraska Conference evangelist Les Fowler.

● Paul Nelson, North Pacific Union Conference Ministerial secretary, and his son, Dwight, Coquille Valley, Oregon, district pastor, recently conducted an evangelistic crusade together. On the closing Sabbath afternoon 15 persons were baptized. Seven more were baptized two weeks later, and more are planning for baptism.

Pacific Union

● First of the Southeastern California Conference's churches to benefit from the Adventist Layman's New Church Development Group is the Spanish church in San Ysidro, an outreach of the San Diego Spanish congregation. Carlos R. Malan is pastor.

● Modesto Parkwood and Penn Valley churches in California were dedicated in late April and early May, respectively.

● Construction has begun on a new sanctuary and school in Mt. Shasta, California. Maranatha Flights International groups are working on both this project and an addition to the emergency room at Mon-

ument Valley Adventist Hospital in Utah.

- For the fourth year Pacific Union College Preparatory School students have spent their spring vacation in a special mission project. This year 29 students and ten adults went to a clinic in Teopaco, Mexico.

- More than 5,000 persons attended the fifth annual Black Convocation in Lynwood, California, late in April when Calvin B. Rock, president of Oakwood College, was the featured speaker.

- In what is believed to be an unprecedented event, a Yuba City, California, dentist dedicated his office to God's service earlier this year. "I want to have not only the best equipment but also surroundings where patients may learn to know God and His love," says Gerald Reynolds.

Southern Union

- The Myrtle Beach, South Carolina, church was occupied and dedicated on March 31. Conference workers and laymen adopted Myrtle Beach as a special project. Materials were donated or purchased at reduced rates, and labor was volunteered.

- Open-house ceremonies were held at the new Hernando, Florida, school April 22. The \$60,000 one-classroom building is situated on five acres of land and serves the Hernando, Homosassa, and Inverness churches.

- Nearly 500 students and teachers at the University of Charlotte, North Carolina, were served samples of various meat analogs by members of the Charlotte Sharon church during the school's annual food day on March 22.

- The Anderson, South Carolina, church was organized April 21 with 34 charter members. The organization took place less than a year after Pastor and Mrs. Bill Harward were sent to Anderson as dark-city evangelists. The Friedrich-Hansen evangelistic team concluded a crusade there on April 28, resulting in the baptism of 21 persons.

Southwestern Union

- G. N. Wells, pastor of the Dallas, Texas, City Temple, recently baptized 10 persons as the result of an evangelistic emphasis during the Sabbath morning worship hour. Ten are preparing for baptism.

- Elder and Mrs. Alvin Wilson are one of the newly appointed dark-county evangelistic teams for the Arkansas-Louisiana Confer-

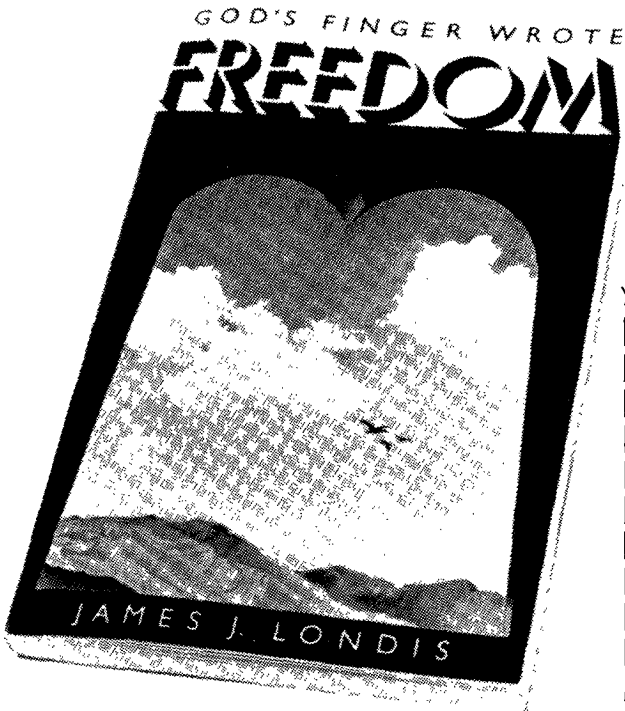
ence. Their first assignment is in Faulkner County, Arkansas, with Conway as their headquarters. Already 60 persons have responded to special leaflets mailed to the community.

- P. A. Kostenko, Arkansas-Louisiana Conference director of Community Services, reports a successful trip through the conference collecting approximately 8,000 pounds of clothing and bedding for SAWS to ship overseas.

- Fifty-two students graduated from Chisholm Trail Academy, Keene, Texas, on June 2.

- Southwestern Adventist College market, renamed La Loma Market, is now more than double its former size and includes a new bakery. John Engel, manager, anticipates a 25 to 30 percent increase in sales this year.

When Moses climbed Mt. Sinai he came down a free man.



When God gave Moses the stone tablets, He gave him something else too: freedom. Now, in his compelling, provocative new book, *God's Finger Wrote Freedom*, Dr. James Londis shows how God's laws have set us all free. Not restricted us. Londis' fresh approach to the Ten Commandments as a liberating, positive force for Christian spontaneity is important reading in these times of disillusionment with legal structures. To order your copies, fill out the coupon provided, or contact your local Adventist Book Center.

For mail orders send coupon and check or money order to:
 ABC MAILING SERVICE,
 P.O. Box 37485, Omaha, Nebraska 68137
 (In Canada: ABC MAILING SERVICE,
 Box 398, Oshawa, Ontario L1H 7L5)

Please send me _____ copies of "God's Finger Wrote Freedom." Enclosed is US\$3.95 for each copy. (Add a minimum of 75¢ or 10% of your order to cover postage and handling. Also include state sales tax where applicable.)

Name _____
 Address _____
 City _____ State _____ Zip _____

SELECTED MESSAGES, BOOKS 1 & 2, SPECIAL SET— at \$4.95* per set, priced to be placed in every Seventh-day Adventist home during 1979.

This inexpensive paperback edition of Mrs. White's two volume SELECTED MESSAGES set has been produced to enable church members everywhere to acquire these important "selected messages" for their home during 1979.

This collection of special counsel, written specifically to members of the remnant church, fills a gap in the Spirit of Prophecy writings available to the public by gathering together and preserving in permanent form valuable periodical articles, manuscript statements, mimeographed documents, pamphlets and tracts that had a wide acceptance at the time of their publication.

Included in the set are comments on such topics as: faith healing, fanaticism, and deceptive teachings and erroneous and subversive movements that will arise during the last days.

Regularly US\$7.50 per set, the Special Set sells for only *US\$4.95—one-third less than the regular price.

SELECTED MESSAGES
BOOK ONE / Ellen G. White

SELECTED MESSAGES
BOOK TWO / Ellen G. White

Order from your local Adventist Book Center or ABC Mailing Service, P.O. Box 37485, Omaha, Nebraska 68137. In Canada, Box 398, Oshawa, Ontario L1H 7L5. Please include State sales tax where necessary, and add 10 percent or a minimum charge of 75 cents for mailing.



Health Personnel Needs

NORTH AMERICA

| | |
|------------------|----------------------|
| Accountant | Med. technol. |
| Computr. oper. | Nurses (superv. ICU, |
| Diet., admin. | med.-surg., ped.) |
| Dietary, gen. | Nursing-serv. dir. |
| Engr., Electron. | Phys. ther. (reg.) |
| (BMT) | Resp. ther. |
| Key-punch oper. | Soc. wrkr., MSW |
| Maint., gen. | |

For more information, write or call Hospital Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone (202) 723-0800, extension 337.

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

To New Posts

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

NORTH AMERICAN DIVISION

Regular Missionary Service

Gladys Eleanor Morton (LLU '79), to serve as teacher, Bangkok Adventist Hospital, Bangkok, Thailand, of Riverside, California, left Los Angeles, April 21, 1979.

George Timothy Wiebe, to serve as respiratory therapist, Bella Vista Hospital, Mayaguez, Puerto Rico, of Princeton, West Virginia, left New York City, May 4, 1979. **Mirella Carmen (Aguirre) Wiebe** preceded her husband and left Miami, March 14, 1979.

Volunteer Service

Kenneth Hudson Burden (LLU '53) (Special Service), to serve as physician, Kaohsiung Clinic, Kaohsiung, Taiwan, and **Clarita (Kaufman) Burden** (U. of Denver '50), of Chehalis, Washington, left San Francisco, May 1, 1979.

Everett Frank Coleman (LLU '44) (Special Service), to serve as physician, Davis Memorial Hospital, Georgetown, Guyana, of Yakima, Washington, left New York City, May 1, 1979.

Ralph Theodore Gladden (SOS), to serve as associate pastor-teacher, Irian Jaya Mission, Jayapura, Irian Jaya, Indonesia, and **Velma Dorothy (Kenney)**

(Mont. St. U. '59), of Gaston, Oregon, left Los Angeles, April 26, 1979.

Peter Christian Nelson (LLU '70) (Special Service), to serve as dentist, Nairobi Dental Clinic, Nairobi, Kenya, **Suzanne Jane (Rouhe) Nelson** (LLU '68), and two children, of San Luis Obispo, California, left Los Angeles, March 21, 1979.

Claude Burton Shook (SOS), to serve as plumber, Adventist Hospital of Haiti, Port-au-Prince, Haiti, and **Geraldine Mae (Benson) Shook**, of Inverness, Florida, left Miami, March 13, 1979.

Carolyn Rhoda Warner (LLU '76) (AVSC), to serve as physical therapist, Heri Mission Hospital, Kigoma, Tanzania, of Sonora, California, left New York City, April 23, 1979.

Student Missionary Service

Rodnez Radee Small (OC), to serve as English teacher on the secondary level, Panama Adventist Institute, La Concepcion, Chiriqui, Republic of Panama, of Cleveland, Ohio, left Miami, April 25, 1979.

AUSTRALASIAN DIVISION

Regular Missionary Service

Hedley M. Anderson (and Judy and family), of Australia, returning to serve as production supervisor, Trans-Pacific Publishers, Fiji, left January, 1979.

Michael O. Bartlett (and Sandra R.), of Australia, to serve as teacher, Aore Adventist High School, New Hebrides, left January 18, 1979.

David V. Bertelsen (and Elaine and family), of Australia, to serve as district director, Maprik, Papua New Guinea, left January 22, 1979.

Peter B. Brewin (and Janice M. and family), of Australia, returning to serve as treasurer, Lae, Papua New Guinea, left March, 1979.

Ronald W. Brody (and Lorraine M. and family), of Australia, returning to serve as physician, Bangkok Adventist Hospital, Thailand, left February, 1979.

Clive D. Butcher (and Diane and family), of Australia, returning to serve as president, North East Papuan Mission, Pongdetta, Papua New Guinea, left February, 1979.

Gwennie A. Caldwell, of Australia, returning to serve at Beulah College, Tonga, left March 11, 1979.

Ronald Chapman (and Carol L. and family), of Australia, to serve as teacher, Kambubu High School, Papua New Guinea, left January 22, 1979.

Notice

Correction

In the article on the Back Page of the April 5 REVIEW listing SDA camps that are accredited in the United States, Camp Mohaven in Ohio was omitted. It is listed in the Midwest 1979 Parents' Guide to Accredited Camps.

Literature Requests

Literature requests cannot be acknowledged, and will be published only if forwarded through one's local conference/mission office. Individual requests ordinarily will be published only once during each calendar year. In the list below, when only name and address are given, send general missionary supplies.

India

D. R. Watts, President, South India Union of Seventh-day Adventists, Post Box 120, Bangalore 560052, India: Spirit of Prophecy books, Bible Readings, missionary books, and tracts.

Philippines

Rogelio J. Aquadera, principal, Southern Mindanao Academy, Digos, Davao del Sur, Philippines.

Mariano M. Aquino, Mangagoy SDA church, Mangagoy, Bislig, Surigao del Sur, Philippines 8615: Bibles, Picture Rolls, greeting cards.

Orlando H. Aquino, Trentos SDA Church, Trentos, Agusan del Sur, Philippines: Bibles, Picture Rolls, MV Kits (Youth Ministry Accents), greeting cards.

Percy Honorio, Kapatungan, Bunawan, Agusan del Sur, Philippines: Greeting cards, magazines for children, youth, parents.

Cary Incendencia, Caramcam SDA church, Mangagoy, Bislig, Surigao del Sur, Philippines: Bibles, Picture Rolls, Signs, Reviews, greeting cards.

Mrs. Pergentina S. Liguin, Tandag, Surigao del Sur, Philippines: Bibles, New Testaments, greeting cards, Church Hymnals, evangelistic and devotional magazines, MV Kits.

Pastor U. D. Negre, Padada, Davao del Sur, Philippines: Magazines and books.

United States

George Swanson, Country Club Terrace, Lot 21, Box 21, Hutchinson, Minnesota 55350.

DISCONTINUE: A. Brown, Loma Linda, California.

West Indies

Barbados SDA Community Services Centre, c/o P.O. Box 223, Bridgetown, Barbados, West Indies.

Manuscript of the Year SEARCH

Categories:

- *Health
- *Doctrine
- *Christian Biography
- *Christian Home
- *What being an SDA has meant to me/Christian self-improvement
- *Creationism

Awards:

- Winner, each category \$1000.00
- Runner-up, each category \$500.00
- Plus royalties and satisfaction of a book marketed worldwide

Criteria

- *Quality of writing
- *Timeliness
- *Edification in harmony with SDA principles

DEADLINE February 15, 1980

Rules:

1. Each manuscript will be assigned a number and judged anonymously.
2. No more than 250 double-spaced, typewritten pages, nor less than 64.
3. Manuscripts not specifically awarded may be accepted for publication.
4. Categories may go unawarded if no manuscript qualifies.

Send Manuscripts to:

SEARCH PACIFIC PRESS
1350 Villa Street
Mountain View, CA 94042

200 Oakwood students sell literature

This summer more than 200 Oakwood College students will be going out with Adventist publications to earn scholarships. To facilitate their activities, Oakwood College operates a publishing industry. Headed by S. C. Robinson, the coordinator and director, this industry is successful, productive, and soul winning.

Operating 11 vans, this industry carries students to all major cities in North America, where they sell gospel and health literature. Students who sell regularly and enroll in salesmanship classes receive college credit.

Oakwood College recently held its annual spring publishing institute for North America in the faculty lounge of the college. This institute was one of the most successful and rewarding since the beginning of the industry.

S. C. ROBINSON

Texas session

The Texas Conference constituency, convening May 20 at Nameless Valley Ranch, reelected Cyril Miller, president; Charles Griffin, secretary; and Frank Moore, treasurer. All incumbent departmental directors were either reelected or given new staff responsibilities. Three additional staff members were elected.

Since the 1976 session (1) 22 new congregations with nearly 1,300 attending each Sabbath have been organized by the Dark Area Commission; (2) \$1 million was paid to liquidate a longstanding debt; (3) the new 847-acre Nameless Valley Ranch was purchased and is being developed for a youth camp and Christian growth center; (4) title increased 46 percent; (5) Ingathering increased 20 percent (a per capita of \$26.08 was achieved in the recent campaign); (6) 2,385 persons baptized and other growth dynamics brought the confer-

ence membership to 13,364; and (7) the pastoral staff has been enlarged by 22. The conference now has 124 congregations.

B. E. LEACH

Greater New York session

The Greater New York constituency met at Camp Berkshire, Wingdale, New York, May 20 for their forty-fourth conference session and unanimously reelected G. M. Kretschmar, president, and C. E. Schmidt, secretary-treasurer. They also returned all departmental directors to office.

In his report, Elder Kretschmar told of the soul-winning program presently in operation, comprised of evangelistic campaigns in nearly every church, and a unique mobile-van program that has enrolled thousands in Bible correspondence courses and brought the name Seventh-day Adventist to the attention of many New Yorkers. More than 1,660 converts were added to the church through baptism or profession of faith during the past three years.

JOSEPH ESPINOSA

New book on faith and works is published

There has just been placed on my desk an attractive little Ellen G. White volume titled *Faith and Works*, fresh from the presses of the Southern Publishing Association. It presents 19 readings from Ellen G. White sermons and *Review* and *Signs* articles, arranged in unstructured chronological sequence.

It is fortunate that at the time when church leaders are appealing to each member and believer to "earnestly study the Bible and the Spirit of Prophecy writings of Ellen G. White in order to understand better the great truth of salvation by grace," this work of 128 pages can be added to other Ellen White

presentations on this subject.

With 1888 and the memorable Minneapolis General Conference session placed at about midpoint in the book, the presentations spanning the 22 years from 1881 to 1902 show Ellen White's consistent position concerning the balance of faith and works in the life of the Christian.

This collection of messages is now available at all Adventist Book Centers and camp meeting bookstands in two bindings—a durable paper cover and a cloth binding matching *Steps to Christ* and *Thoughts From the Mount of Blessing*.

A few months ago I read these articles and sermons in manuscript form and sensed their great value to the church at this critical time. I urge all of our church members to secure this little book and to study prayerfully its timely messages.

NEAL C. WILSON

Supreme Court declines review

The Supreme Court of the United States on June 4 declined to review an appellate court decision favoring a Seventh-day Adventist who refused to join or financially support a labor organization.

In *Anderson v. General Dynamics*, the United States Court of Appeals for the Ninth Circuit in September, 1978, had ruled that the International Association of Machinists and the company had failed to prove they could not reasonably accommodate church member David Anderson's religious convictions without undue hardship, as required by Title VII of the Federal Civil Rights Act of 1964. Mr. Anderson had offered to pay the equivalent of dues and fees to a nonreligious, nonunion charity.

The Supreme Court's action marks the third time it has refused to review similar decisions, which means the favorable appellate court decisions remain in force.

In a similar case, *Robert A. Wondzell v. Alaska Wood Products, Inc.*, the Alaska

Supreme Court has reversed itself on rehearing and held that under the State's Human Rights Law the payment of dues equivalent to a neutral charity would not be an undue hardship on the company and the Lumber Production and Industrial Workers, Local 2362. ROBERT W. NIXON

For the record

New position: J. H. Zachary, Ministerial Association secretary, Far Eastern Division; formerly associate professor, SDA Theological Seminary (Far East), Manila, Philippines, and coordinator of the "Good News" Program for Metro Manila. He replaces Harold West, now Ministerial Association secretary of the Central California Conference.

If you're moving, please let us know six weeks before changing your address. Print your new address below, clip out this entire corner, including the label, and send it to us. If you have a question about your subscription, please clip this form to your letter.

Mail to: Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012.

To subscribe, check the appropriate boxes below, print your name and address clearly, and mail this form with your payment to your Adventist Book Center. Expires 8/31/79.

- New subscription
- Renew my present subscription
- One year (US\$15.95)
- Single copy 45 cents

name (please print) _____

new address _____

city _____ state _____ zip code _____

Attach label here or print old address: