

Adventist Review

General Organ of the Seventh-day Adventist Church

August 9, 1979

Wonderful Leader

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Preparing *The Desire of Ages*

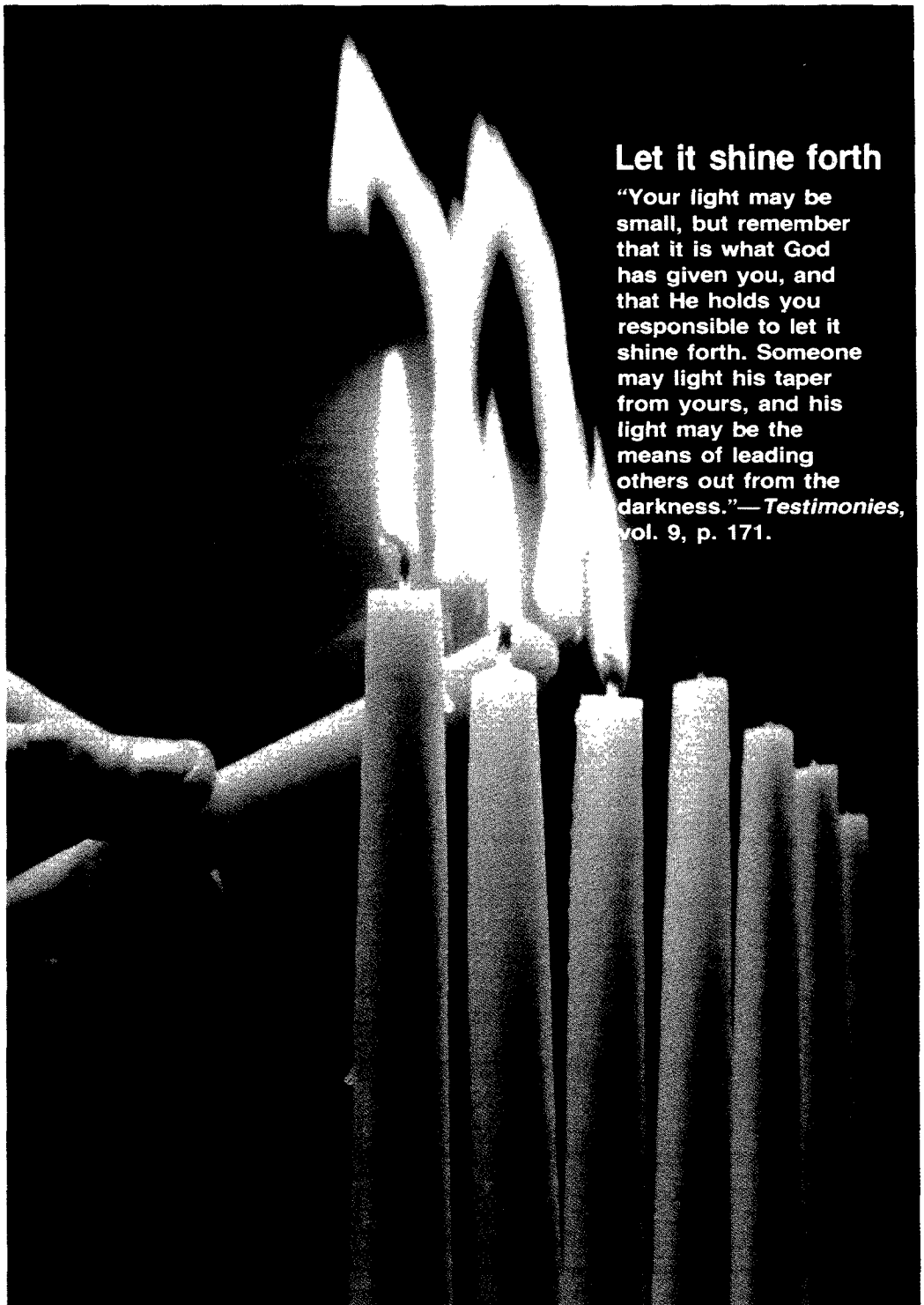
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Let it shine forth

"Your light may be small, but remember that it is what God has given you, and that He holds you responsible to let it shine forth. Someone may light his taper from yours, and his light may be the means of leading others out from the darkness."—*Testimonies*, vol. 9, p. 171.

THIS WEEK

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"Why do people in affluent economies complain constantly about rising prices, increased taxes, and inflation? Why do they insist that yesterday's luxuries must be today's necessities? Why do they indulge in 'poor talk'?"

ADVENTIST REVIEW editor Kenneth H. Wood examines these and other questions in

"Help in Facing Inflation and Other Problems" (From the Editors, p. 13).

Periodically we include a Literature Requests list on our Bulletin Board, as we have this week (p. 23). Readers who send literature to those names listed may wonder from time to time whether the material has been used. A recent letter from the Upper Burma Section of Seventh-day Adventists sheds some light on the use made of literature sent by our readers.

"Especially here in Burma we are wholly dependent on the supplies we get from members overseas. The supplies help us so much in our missionary work. We still have people here who can read some English, but as the years go by, the English reading population becomes smaller and

smaller. We appreciate members sending us literature while we can still reach people through English-language literature."

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LETTERS

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

Christian education

This week it again has been brought forcibly to mind how important Christian education is.

For many years my son has had a friend—a wonderful boy—from a lovely Christian family. We grew to love him as our own son.

When the time came for the boys to go to academy ours went, my son's friend didn't; not for economic reasons, but because the family didn't want to be parted from their son so soon. I could understand their feelings. It was hard for me, too, and still is, but I believed I should follow the counsel to give children a Christian education.

This week I found out that my son's friend is in jail on drug charges. I sorrow as deeply as if he were my own child. I can't help but think that a Christian education would have made a world of difference to this young man. Of course, Christian education does not guarantee that our young people will turn out right, but certainly they have a better chance.

If you could see this dear boy in jail as I have, see the tears run down his face in fear, hear the

sordid tale of how he was tied up and molested in the night by brutish inmates, there would be no doubt about the value of Christian education.

NAME WITHHELD

"Teledivision"

To the article "Escape From 'Teledivision'" (July 12), I would like to add a hearty "Amen!" We have been without a television for more than two years, and our home is a much better place than before. Our 7- and 5-year-olds spend almost all their time playing in the sunshine. Our 13- and 15-year-olds spend more time in the sunshine and reading, when they aren't engaged in other activities.

If we truly ask God to open our eyes we will see that those "harmless" programs are not so harmless as we first believed.

ONGIE HAMBY
Hendersonville,
North Carolina

Bible scholarship

A recent letter to the editor (June 14) questioned the need for further study of the Bible in the original language when Ellen White had commented on the text in question (in this case Deut. 22:5). Since Mrs. White has commented on many, if not most, of the more important scriptural passages, the adoption of such a limiting practice would virtually end serious Biblical scholarship among Adventists. It would also seem to be a departure from Mrs. White's counsel

that we should diligently study the Scriptures. The founders of this church, with open Bibles and open minds, studied to know God's will. Should we, who are blessed with a more advanced scholarship, be content to do less?

RICHARD GOYNE
Bridgeport, Pennsylvania

Hasty marriages

I would like to go one step further than did the author of "Hasty and Immature Marriages" (June 7). While it is true youth need to hear over and over the excellent advice given, single, divorced, and widowed adults need to heed this advice, as well. Sometimes these people think that since they are "mature" they do not need to take the time to get to know one another before marriage. They presume since they are both Christians all problems can be solved.

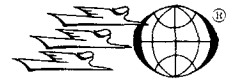
Let me say it isn't so. It takes time, much time, to know another's temperament, to see whether you are compatible. Two good people may not always blend, especially when a second marriage is complicated by children from the first marriage.

Because so many factors are involved in developing a happy relationship, a mere casual relationship prior to marriage can lead to total devastation.

Within the past two years I have known people, like myself, who married the second time in

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Vol. 156, No. 32.

Where was God when Jesus died?

His agonizing cry, "My God, my God, why hast thou forsaken me?" showed that Jesus felt completely abandoned by His Father.

By CAROLYN BYERS

A thief hung on a cross to Jesus' left, and another thief to His right. A short distance away the women of Jerusalem sobbed on one another's shoulders. After Jesus' mother visited the scene, she left with John the Beloved. Mockers and curious onlookers dotted the hill. The soldiers paced about the foot of the cross.

But where was God, the Father of Jesus? Was He sitting idly on His throne in heaven, smiling over His universe? Was He visiting another galaxy on business?

God's voice spoke at Jesus' baptism, "This is my beloved Son, in whom I am well pleased." But that same voice remained silent at the cross. Just where was God? "At the ninth hour the darkness lifted from the people, but still enveloped the Saviour. It was a symbol of the agony and horror that weighed upon His heart. No eye could pierce the gloom that surrounded the cross, and none could penetrate the deeper gloom that enshrouded the suffering soul of Christ. The angry lightnings seemed to be hurled at Him as He hung upon the cross. Then 'Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani?' 'My God, my God, why hast thou forsaken me?'" —*The Desire of Ages*, p. 754.

Where was God? Where is an earthly father when his son is dying? Take the case of a boy dying from the much dreaded disease cancer. The disease slowly, insidiously takes control of his body. Each day he appears whiter, moves less, and cries more. The father stands by the bed, clears his throat, wipes a tear, and tries to speak a brave word. The word sticks in his throat.

Angry and hurt, he goes home to sob on his pillow. His appetite is gone. At work the next morning he piles error upon mistake. After only a few minutes he throws the work into a heap. Work can wait. He must go back to that hospital. He can't stay away.

At the hospital his shadow falls over the dying boy. His hands hang like broken tree limbs at his side. He

hates it here. Agony is killing him, but he can't leave. How long can he endure?

Where is the earthly father when his son is dying? Beside the child's bed, of course! Can one expect less of a gracious, loving God?

"'There was darkness over all the land unto the ninth hour.' There was no eclipse or other natural cause for this darkness, which was as deep as midnight without moon or stars. . . . In that thick darkness God's presence was hidden. He makes darkness His pavilion, and conceals His glory from human eyes. God and His holy angels were beside the cross. The Father was with His Son. Yet His presence was not revealed."—*Ibid.*, pp. 753, 754.

The Father was there, hidden in the darkness. The Divine Father, unlike the human father, had an option. All power to stop the dreadful scene rested at His fingertips. One word, one look, one motion, and all of heaven would move into action. To have this power at hand sharpened the pain, deepened the grief. "Legions of angels were sorrowfully waiting, hoping that, as in the case of Isaac, God would at the last moment prevent His shameful death. But angels were not permitted to bear any such message to God's dear Son."—*Testimonies*, vol. 3, p. 369.

God did not stop the course of events. Too much depended on this sacrifice. The human family could never choose life without the death of the Substitute. Satan's lies could be exposed only through Christ's death. Man's righteousness depended upon Jesus' actions.

No mere bystander

God was more than a mere bystander at the cross. He was a participant in the agony. He felt the separation, perceived the wall that separated Him from His noble Son. "The dark cloud of human transgression came between the Father and the Son. The interruption of the communion between God and His Son caused a condition of things in the heavenly courts which cannot be described by human language."—*The SDA Bible Commentary*, Ellen G. White Comments, on Matt. 27:45, p. 1108.

The dreadful scene hurt God. The ugliness of sin caused the Father to hide His face. He abhorred sin. He could not look. "It was the hiding of His Father's face—a sense that His own dear Father had forsaken Him—which brought despair. The separation that sin makes between God and man was fully realized and keenly felt by the innocent, suffering Man of Calvary."—*Testimonies*, vol. 2, p. 214.

Where was the Father? He was beside the cross covering His face in deepest anguish, suffering sin's penalty with His Son. And at the last He bowed before the rough-sawn tree, exclaiming, "It is enough."

"Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). The only love that exceeds this is the love of the heavenly Father, who gave His Son to save an unworthy people. □

Wonderful Leader

By G. E. GARNE

“It was right and proper that in bringing many sons to glory, God . . . should make the leader of their salvation perfect through his sufferings” (Heb. 2:10, Phillips).

Our image of Jesus is, regrettably, too often somewhat effeminate. We think of Him as the gentle shepherd gathering the lambs into His arms, and as the tender friend of little children lifting them up onto His knee. All this is correct and true. But the Bible also presents Him as a conquering hero. Notice the magnificent portrayal of Jesus the soldier that is given to us in Psalm 24:7-10: “Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory.”

Did you notice that He is called “the Lord strong and mighty, . . . mighty in battle”? There’s nothing effeminate about this description, is there? When we think of a soldier we think of a real man, a hero, someone who bears the marks and scars of battle upon him. Jesus Christ bears in His person the battle scars He received in His deadly encounter with the enemy, in His victorious combat with sin.

In the kingdom, some day, the redeemed are going to inquire of Him, “What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends” (Zech. 13:6).

This picture of the victorious Saviour is encouraging because all of us are intimately engaged in the great struggle between sin and righteousness, right and wrong, light and darkness, truth and error. In this conflict there is no neutrality. None of us can stand aside and say “I am not involved.” All of us experience conflicts in our personal lives in a very real way from day to day. All of us, if asked to choose a title for the story of our individual lives, would be able to use the title of Hitler’s once-famous book *Mein Kampf*—(“my struggle”).

At times it appears to us that the odds against us are too overwhelming—that we have no hope of overcoming in this warfare against self and sin. For any who feel that

way, the Bible contains good news. We may be great sinners, but we have a greater Saviour. We may be exceedingly weak and helpless, but we have a mighty Leader. Victory is ours in Him.

The Bible is, in fact, a book of victories—and these victories are God’s victories. We can gather strength from the stories of victory. Let us notice just one of them by way of illustration. The children of Israel had come at last to Jericho, the invincible city that had caused the hearts of ten of the 12 spies to quail. Joshua, Israel’s leader, while looking in trepidation at those impregnable walls, saw standing before him a warrior with his sword drawn. Immediately he challenged him with the question any trained soldier would ask: “Art thou for us, or for our adversaries?”

A thrilling reply

He must have been thrilled by the visitor’s reply: “And he said, Nay; but as captain [prince, margin] of the host of the Lord am I now come” (Joshua 5:13, 14). Thinking of himself as the captain, Joshua had wanted to know whether this warrior was on his side or on the side of his enemies. But God said to him in effect: “No, I’m not on your side. You are on My side. You’re not the captain of this army. I am. I haven’t come to take orders from you. From now on you will take orders from Me.”

How often we make the same mistake that Joshua made. How human it is to suppose that the outcome of the struggle depends on us. Are you standing before an invincible Jericho in your life right now? If so, God says to you, as to Joshua of old, “As captain of the host of the Lord am I now come.” He stands before you with His sword drawn in His hand, ready to fight for you, ready to conquer for you, ready to do for you what you cannot do for yourself.

The key to victory is not to be found in struggling on and striving to overcome by means of our meager human resources, but in responding to our Captain as Joshua did: “And Joshua fell on his face to the earth, and did worship, and said to him, What saith my Lord unto his servant” (verse 14).

The secret of victory is clearly outlined here. It is to be found in simply being willing to obey our Commander’s orders. Do whatever He tells you to do. Follow Him wherever He leads. He has never yet lost a battle. No one

G. E. Garne is editor of the Sentinel Publishing Association, Kenilworth, Cape Town, South Africa.



The Saviour, who leads His people on to victory, is a perfect leader, as well as a mighty warrior. We can confidently follow Him anywhere.

ever yet lost the struggle by obeying His orders. We can have the utmost trust in His leading.

Even though at times we may not understand His instructions, we can have the fullest assurance that He knows what He is doing and that He has good reasons for leading us by the route He has chosen. He will never lead us astray. The keystone of victory is contained in the words of Mary to the servants at the wedding in Cana at a moment of crisis in the experience of the group of people involved in the drama: "Whatsoever he saith unto you, do it" (John 2:5).

Rather than coming at the peak of intense struggle, victory comes at the point of full and complete surrender to God's will—at that moment when we humbly bow our naked souls before our Captain and say with Joshua, "What saith my Lord unto his servant?" The text quoted at the beginning of this article tells us that Jesus became a perfect leader by means of suffering. What does this mean?

There are two ways in which a man can become a leader. The first is by means of what we might call influence. He is promoted because his father holds a position of prominence in society, or because he can cruise to success on the merits of his family's name. Such people do not generally become great leaders. The other way is by means of merit. The man earns his right to lead by means of toiling, sacrificing, and suffering with those he desires to lead.

In the army a person may become an officer by going to a military academy and learning the art of strategy without actually engaging in war as an ordinary soldier. Or he can earn his commission through dint of sheer

bravery in battle. By distinguishing himself in combat he gives evidence of his right to be a leader.

History bears ample testimony to the fact that it is those soldiers who have earned their spurs on the battlefield whose names have been inscribed in the annals of time as the world's most illustrious generals. They suffered with their men in the trenches. With them they endured the privations of hunger and thirst, exposure and cold. They suffered the agony of bursting shells, whining bullets, exploding bombs, and shattering shrapnel. They engaged in deadly hand-to-hand combat with the enemy. Their heroism set them apart as leaders. They were "perfect leaders." When they asked their men to go forward into battle they knew what it meant, because they had been through it themselves.

So it is with Christ. He could have become our leader by means of "influence." His Father was King of kings, the Sovereign of the universe. He could have come down to earth as a majestic being of light and challenged the enemy by His divine authority. But if after so doing He had said to us, "Overcome the enemy as I have done," we could justifiably have responded, "Lord, You don't know what You're talking about. You know nothing of human weakness and frailty. You've never experienced fear and despair as we have. You can't tell me to overcome as You overcame, because You've never stood where we stand—never met the enemy on the ground on which we must meet him."

But it is not so with Christ. His Father did not send Him into our midst as a groomed general from military academy. He did not first take a course in strategy at a celestial Sandhurst or West Point before stepping down into this old world of sin. God saw fit to make the leader of our salvation a perfect leader through the fact that He suffered. He came down into the trenches with us. Here on the battlefield He bled with us, endured with us the privations and horrors of war, and finally entered with us into the heart-rending experience of separation from His Father, and of death. He became a perfect leader by the things that He suffered.

He met and defeated the enemy

When He says to you, "My child, I know what you have to endure. I was poor, I was hungry, I was thirsty, I was lonely, I was rejected, I was misrepresented, I was betrayed. In Gethsemane I suffered such agony of spirit that I sweat great drops of blood. On Calvary such darkness enveloped me that in My despair I cried out, 'My God, my God, why has thou forsaken me?' I was spiked to a cross as a criminal. I was reviled and mocked. My persecutors spat in My face. The people I came to serve and save cried out, 'Crucify him, crucify him'! All this I have personally experienced down here on the battlefield. Here I met the enemy and defeated him. Meet him on the basis of My victory. Follow Me, and I will lead you on to victory." "Be of good cheer; I have overcome the world" (John 16:33).

Wonderful Jesus! Wonderful Leader!



“A time to keep silence”

It must have been difficult for the mother to remain seated in her car while her boy fell twice on the ice, but she apparently chose not to add to his embarrassment.

By MARGARET B. GEMMELL

At a market where I used to do my shopping, an intriguing short, sloping sidewalk led from the main-level parking lot to the one below. This little incline was steep enough to take your breath away if you flew down it on a bike in summer or slid down it on your feet in winter. The incline was made so that workers could roll produce up or down, but I doubt whether the children who entertained themselves on it ever thought of that. Right alongside it were regular concrete steps for sensible adults.

One cold winter day as I sat in my car facing this enticing little slope I watched a 6-year-old boy come out of the store with an armload of groceries. His mother was waiting for him in her car in the lower parking lot. Instead of taking the steps, which had been shoveled, the boy took the ice-slick walk, pushing off with a little burst of extra energy.

My motherly premonition told me he would fall, and he did—hard, on his little back. Cans, bread, and cereal packages tumbled out of the sack, and two or three dollar bills he had been holding in his hand blew about in the snow. While tears streamed down his cheeks he gathered up the groceries and took them to the car. Then he climbed back up the steps and chased the money.

Everything under control again,

he turned back toward the car. Should he take the steps this time? Of course not. Without the groceries he could make it on the slide easily. Again his feet flew out from under him, but he managed to keep the dollars clutched in one fist.

And what about his mother? After the first fall I thought, Why doesn't she get out of her car and give him a hand with the spilled groceries? Why doesn't she at least see whether he's hurt? But his mother remained calmly in the car—no scolding, no comments that I could observe. Finally the boy shut the door and they drove off.

Then I realized that this mother respected her son's nearly lost dignity. If she had helped rescue the groceries and chased the bills, or offered her sympathy, she would have been saying by her actions, "Too bad, I thought you were responsible enough to go to the store, but I guess you're not." Instead, she let him take the full responsibility for his poor judgment without benefit of motherly admonition or assistance. The added injury the second time didn't call for the reprimand some mothers would have given: "Silly, don't you ever learn?" This wise mother seemed to believe with Solomon that there is "a time to keep silence, and a time to speak." □



Preparing “THE DESIRE OF AGES”

Literary assistants played an important role in preparing the Conflict Series, but the books remained the product of Ellen White’s mind guided by the Holy Spirit.

By ARTHUR L. WHITE

The Desire of Ages is acclaimed by many as the crowning literary production of Ellen White’s pen, because of its style, language, and spiritual power. She herself disclosed the principal reasons for this when she declared in 1895: “You know that my whole theme both in the pulpit and in private, by voice and pen, is the life of Christ.”—Letter 41, 1895.

Ever striving for excellence in speaking and writing on the sublime themes of the life and ministry of our Saviour was bound to result in paramount work.

Diligent work on the manuscript for *The Desire of Ages* stretched over a period of six years, 1892-1897. The book followed naturally the publication of *The Great Controversy* in 1888 and *Patriarchs and Prophets* in 1890. But not until Ellen White moved to Australia was she able to find time for more than the barest attempt on this large literary project, a project that would yield not only *The Desire of Ages* but *Thoughts From the Mount of Blessing* and *Christ’s Object Lessons*, as well.

Work on this book did not call for writing of completely new manuscripts, beginning with chapter one and running through to the end, but a work of bringing together, enlarging, and amplifying that which had gone before in *The Spirit of Prophecy*, periodical articles, manuscripts, and letters. It would have been an unpardonable misuse of resources to have ignored the extensive writing done by Ellen White up to this time on the life and ministry of Jesus.

But, with her many responsibilities, including travel, speaking appointments, counseling, and the constant writing of testimonies, Ellen White had little time to bring together and arrange existing materials to form the basic pattern of the enlarged work on the life of Christ. This was largely a clerical task another could perform. This responsibility she placed upon Marian Davis, who



The Granville home near Sydney, Australia, where Ellen White and her staff worked from June, 1894, through 1895 preparing *The Desire of Ages* manuscript.

since 1879 had been one of her literary assistants. Miss Davis was an efficient, dedicated worker. In 1900 Mrs. White wrote of Marian: “She is my book-maker. . . .

“How are my books made? . . . She [Marian] does her work in this way. She takes my articles which are published in the papers, and pastes them in blank books. She also has a copy of all the letters I write. In preparing a chapter for a book, Marian remembers that I have written something on that special point, which may make the matter more forcible. She begins to search for this, and if when she finds it, she sees that it will make the chapter more clear, she adds it.

“The books are not Marian’s productions, but my own, gathered from all my writings. Marian has a large field from which to draw, and her ability to arrange the matter is of great value to me. It saves my poring over a mass of matter, which I have no time to do.”—Letter 61a, 1900.

In the preparation of *The Desire of Ages*, after selections from the published materials relating to a particular phase of the Saviour’s ministry were assembled, and selections from unpublished manuscripts were added, both Ellen White and Miss Davis gave diligent study as to how well what had been written covered the subject and how much Ellen White still wished to add.

Then as the work progressed, each doing her part, Miss Davis would search the writings for additional material, and Ellen White would fill in the gaps. In this way the chapters were rounded out. But Ellen White alone performed the task of filling in to complete the text. She made mention of this at the death of Marian Davis in 1904, when her mind turned back to their labors together. “We have stood side by side in the work, and in perfect harmony in that work. And when she would be gathering up the precious jots and tittles that had come in

papers and books and present it to me, 'Now,' she would say, 'there is something wanted [lacking]. I can not supply it.'

"I would look it over, and in one moment I could trace the line right out. We worked together, just worked together in perfect harmony all the time."—Manuscript 95, 1904.

Miss Davis gives us a glimpse of her task early in the work as she pleaded that relevant materials be copied out from various sources, so they would be more readily available: "Perhaps you can imagine the difficulties of trying to bring together points relating to any subject, when these must be gleaned from thirty scrapbooks, a half dozen bound [E. G. White] volumes, and fifty manuscripts, all covering thousands of pages."—Marian Davis to W. C. White, March 29, 1893.

Some time earlier in their work together Ellen White had felt that Marian needed to be a little less dependent in certain phases of her work. It seems that she wanted Ellen White and her son, W. C. White, to see "every little change of a word" that she made. "Her mind," Ellen White declared, "is on every point and the connections," so she had a little talk with Marian, and explained that "she must settle many things herself," that "she must carry some of these things that belong to her part of the work" (Letter 64a, 1889).

A course on the life of Christ

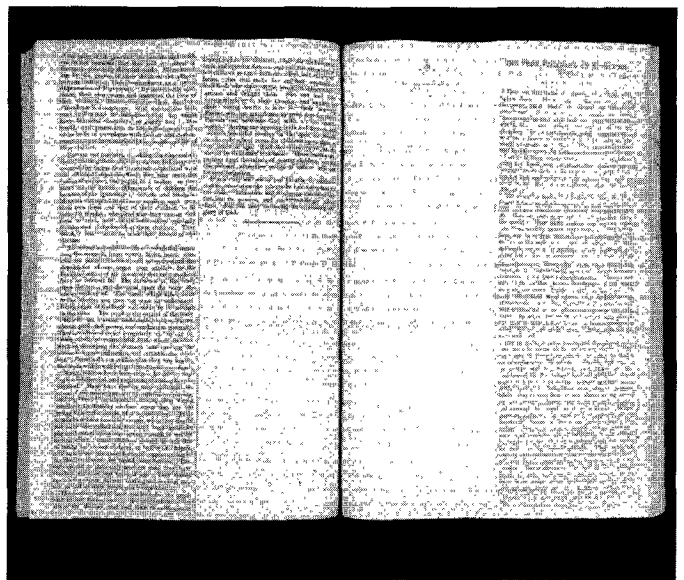
In 1893 the newly opened Bible training school, not far from the Belden home in Melbourne, Australia, where Miss Davis was rooming, offered a course in the life of Christ. Eager to get all the background help she could for her task on the E. G. White manuscript on Christ's life, she enrolled in early 1893.

She wrote to Ellen White, who was spending most of the year in New Zealand, "The Bible class coming in the middle of the forenoon is rather inconvenient, but while the life of Christ is studied, I can't afford to lose it." And she added, "It is the only thing I have bearing on my work, and it wakes one's mind up, to hear the matter talked over."—Marian Davis to Ellen G. White, October 18, 1893.

The interchange of correspondence during this year showed the concern of each of the two women as they made progress in the preparation of the manuscript. In July Ellen White reported, "I write some every day on the life of Christ."—Letter 132, 1893.

Addressing Mrs. White in early August, Marian Davis wrote, "Now about the book. I am so glad you are writing on the two journeys to Galilee. I was so afraid you would not bring that out. . . . I shall watch with great interest for the arrival of the promised manuscript. . . . There is such a rich field in the teachings of Christ after He left Jerusalem."—Marian Davis to Ellen G. White, Aug. 2, 1893.

Some time earlier, prompted possibly by her attending the class, Marian Davis suggested some topics she thought she would like to see represented in the book.



In preparing her books Ellen White would also draw from her articles that had already appeared in journals. One of her helpers, Marian Davis, kept scrapbooks similar to the one pictured here, containing Ellen White's 1885 Review articles that dealt with the life of Christ.

Ellen White did not see the real need, and declared, "These I shall not enter upon without the Lord's Spirit seems to lead me." She continued: "The building a tower, the war of kings, these things do not burden my mind, but the subjects of the life of Christ, His character representing the Father, the parables essential for us all to understand and practice the lessons contained in them, I shall dwell upon."—Letter 131, 1893.

When Ellen White returned from New Zealand to her Melbourne home she referred to the book in preparation in a letter to the president of the General Conference in 1894, bemoaning:

"If I could only feel to give my whole attention to the work. . . . And now I think, as I have thought a few hundred times, I shall be able after this [American] mail closes to take the life of Christ and go ahead with it, if the Lord will."—Letter 55, 1894.

But perhaps of greater concern to her was the importance of an adequate portrayal of Christ's life and ministry. As she undertook work on the manuscript soon after her arrival in Australia, she wrote: "This week I have been enabled to commence writing on the life of Christ. Oh how inefficient, how incapable I am of expressing the things which burn my soul in reference to the mission of Christ! I have hardly dared to enter upon the work. There is so much to it all. And what shall I say, and what shall I leave unsaid? I lay awake nights pleading with the Lord for the Holy Spirit to come upon me, to abide upon me."—Letter 40, 1892.

Disclosing her heart feelings she continued: "I walk with trembling before God. I know not how to speak or trace with pen the large subjects of the atoning sacrifice. I know not how to present subjects in the living power in which they stand before me. I tremble for fear lest I shall belittle the great plan of salvation by cheap words. I bow

my soul in awe and reverence before God and say, Who is sufficient for these things?"—*Ibid.*, quoted in *Ellen G. White, Messenger to the Remnant*, p. 59.

Some months later, in a letter written to the president of Battle Creek College, she made a statement others would not agree with, but which expressed her feelings: "Now I must leave this subject so imperfectly presented, that I fear you will misinterpret that which I feel so anxious to make plain. Oh that God would quicken the understanding, for I am but a poor writer, and cannot with pen or voice express the great and deep mysteries of God."—Letter 67, 1894.

As the materials were assembled and arranged into chapters, careful attention had to be given to the sequence of the events in the Saviour's life. To what extent and in what detail visions provided the sequence in ministry and miracles in Christ's life and work is not known to us. We do know that a decade earlier she made a significant request: "Tell Mary to find me some histories of the Bible that would give me the order of events."—Letter 38, 1885. She could find nothing in the publishing house library in Basel, Switzerland.

Marian had a mass of material before her on one phase or another of Christ's life, and in the main it was her task to put the materials into proper sequence. The gospel writers in their accounts did not help her much. In the absence of direct instruction from Ellen White, or clues in the materials themselves, Miss Davis consulted carefully prepared harmonies of the Gospels.

As the work was nearing completion, Marian, working on the three introductory chapters, "'God With Us,'" "The Chosen People," and "'The Fullness of the Time,'" sought the counsel of Elder Herbert Camden Lacey, Bible teacher at the Avondale School, concerning the arrangement of the paragraphs. He made some helpful suggestions on this line, which, when it became known, gave birth to rumors that Lacey had a prominent role in authoring the book.

In oral and written statements Elder Lacey flatly denied this rumor. One such statement explaining his involvement in the preparation of *The Desire of Ages* reads: "Miss Marian Davis, who was entrusted with the preparation of 'Desire of Ages,' frequently came to me in 1895 and 1896 asking help in the arrangement of the material which she gathered from Sister White's various manuscripts. Sister Davis was a warm personal friend of mine, and I did the best I knew how to aid her, especially in the first chapter. As I recall it, this help was only in the arrangement of the sentences, or paragraphs, or the choice of a more suitable word. Never at any time, was there any alteration of the thought, or the insertion of an idea that was not already expressed in the original text. The resultant 'copy' was always submitted to Sister White herself for final approval.

"The entire 'Desire of Ages' as it is now printed is, therefore, I hold, the product of Sister White's mind and heart, guided by the good Spirit of God. And the 'editing' was merely technical.

"I gladly and with all my heart accept the 'Desire of Ages' as an inspired book; indeed I regard it as the most spiritual Life of Christ, outside the Gospels, ever given to His Church."—H. C. Lacey to S. Kaplan, July 24, 1936, White Estate Document File 508.

Ellen White did not choose the titles for her books, except possibly those for *The Great Controversy* and the *Testimonies*. This usually was a matter of collaboration between Ellen White, her literary assistants, and her publishers. In this case, the publishers suggested two possible titles, "The Desire of All Nations," and "The Desire of Ages," both based on Haggai 2:7, "The desire of all nations shall come." "The Desire of Ages" was favored.

As to chapter titles, these came rather naturally as the material was prepared, being representative of the subject matter. The Bible narrative naturally suggests some, but there is some paralleling with chapter titles used by

FOR THE YOUNGER SET

A Sabbath resolution

By NETTIE EDEN

"Marta, why are you cleaning your room today?" Auntie Ruth asked as she noticed her niece's wastebasket in the hall and saw her dusting the furniture.

"Because I didn't get it done yesterday, and it is not supposed to look like this on Sabbath." Marta's tone was apologetic.

"Do you remember that I asked you to clean your room before you got your bath yesterday?" Auntie Ruth reminded.

"But I forgot." This was becoming a habit of Marta's—saying she forgot when she didn't do what she was supposed to do.

"Very well," Auntie Ruth replied gently. "Since you failed to take care of your room on the preparation day, you may just leave it. This is God's special day. If we neglect or forget to do our work during the six week days, then we will just leave it until the Sabbath has past. You may close off your room and —"

"But, Auntie Ruth," Marta interrupted, "you've

read to me that angels don't like to come into a cluttered room, that they like a clean, tidy one. I want the angels to come into my room. That's why I want to clean it."

"That's true, Marta. We did read that the angels linger in an orderly room. But God gives a whole week to be ready for the Sabbath. The way we show we love Him is by obeying His commandments. And what does the fourth one say? *Remember*. God wants us to make a difference between His time and ours. If you really want to show God you love Him, you will do this."

Marta was very thoughtful. "I do want to show God I love Him. From now on, Auntie Ruth, I will really try to remember to dust and clean my room before Sabbath. I know what I will do: I will keep it clean every day, but on Friday I will double-check to see that it is sparkling for the Sabbath. Then the angels will want to visit my room. I feel happier already."

others in writing on Christ's life. Selection would be based on appropriateness and reader appeal.

As she pushed ahead in preparing *The Desire of Ages*, Ellen White was not ignorant of the help certain narratives on the life of Christ and works depicting Bible geography and customs could be to her in the descriptive part of her writing. William Hanna's *Life of Christ*, to which reference had been made in 1876, and Cunningham Geikie's *Life and Work of Christ* were in her library, and no doubt others. At various times she and her son, W. C. White, demonstrated their acquaintance with such works. Thus, for instance, just as she left Oakland for Battle Creek in 1876, apparently anticipating that she would be finishing *The Spirit of Prophecy*, volume 2,

and would be continuing on volume 3, she selected books to be sent to her. On the train she wrote a note home: "You need not send [Daniel March's] *Walks and Homes of Jesus* when you send the books I laid out."—Letter 27a, 1876.

While in Europe in 1887, W. C. White recommended to the publishing house there that they purchase William Hanna's *Life of Christ*, Geikie's *Hours With the Bible*, S. J. Andrews' *Life of Our Lord*, and Edersheim's works on the Temple and its services and Jewish social life. He also advised them to secure a good harmony of the Gospels.

All of these books on the life of Christ were quite well known in Adventist circles. *To be continued*

ESPECIALLY FOR MEN By W. R. L. SCRAGG

Beyond the end

You've rejected divorce, rejected separation, rejected separate lives in the same house, and have decided together that you will begin again. Where can you start?

Even if you are yet this side of such a crisis but slipping toward one, can you stop the slide and inch your way back?

Recently I talked with a woman, now past 60, about the problem of trust. She related a sad history of broken promises and dreams. Sometimes she had been at fault, sometimes her husband. They had talked of divorce several times. They had shouted and argued. Periods of bleak silence had descended on the household when even the politenesses of society escaped them. Friends, relatives, and professional counselors had advised them to divorce. But they had never done so. Some reason had always seemed to make it inappropriate—the children, sickness, employment.

Then a few years ago they decided that they should try to rebuild. It was not easy, but, she confessed, "we are both glad there were always reasons not to separate. More than once we went beyond what seemed the end, but we always struggled on. And I'm so glad now. We are happier today than we've ever been. We trust each other more."

To go beyond the end when the trust between you lies shattered and come out the other side with a better relationship is surely a feat of considerable skill. It cannot happen without effort.

In talking about trust, remember that it may be either positive or negative. "I can always trust you to leave me waiting on the corner for half an hour," one partner may offer. Trust is about expectations, and they can be of the destructive kind. Trust comes as a result of a pattern of actions that leads one to anticipate a certain future pattern.

Positive trust burgeons through a flexible understanding between spouses that recognizes that changes will occur and that has learned to accommodate such changes. "Till death do us part" sounds almost inflexible. Marriage never thrived under a rigidity of expectations.

Trust builds as a result of mutual experiences that are clarified between partners. When change occurs, recognize it and discuss it. Come to an understanding of what has occurred and why.

In any marriage crisis, a first step is complete and open honesty. Lies have lies as their children, and sooner or later any faint surge of trust built on lies will fracture.

The word *trust* has a Norse origin; it originally meant "to console" or "to confide in." A partner confides in the other, and that one consoles. Trust in its truest sense is always two-way. It does not omit the sharing, concern, and communication that must be a part of every trusting act.

A husband may admit to his wife that the real reason he shouts and yells at her when she spends money is that he fears losing his job. The wife accepts his feelings of inadequacy and consoles him. She now understands why he becomes angry and insecure about money. They can now talk about it openly and protect their relationship from the strains that financial insecurity produces.

The same kind of oneness may even take a couple through the trauma of unfaithfulness and protect their relationship. At these moments the Christian has an advantage over the worldling, for he may draw on resources to support and strengthen the new beginning being sought.

Consistency in explaining and discussing change cannot begin too soon in a marriage. Perhaps it is the most important factor in creating trust. Carefulness in communicating how the change came about, what results have come from it, and what the future may hold will help build trust.

I once copied out the kind of vows a couple might secretly share while the preacher is pronouncing the formal ones. They could well become a point to

which to return when things seem to have gone wrong. Perhaps they might even form a basis for a renewal of vows years later.

"We have voluntarily agreed to form a marital partnership for our mutual benefit. We are human beings and will grow and change with age and circumstances. Neither of us is perfect. We are not afraid of being fallible, and therefore we will be honest and open with each other and reveal ourselves and our changes or failures; we will disclose hidden things when they unexpectedly emerge from the unconscious or from the forgotten past. If what happens is joyful (as we have faith it will be most of the time), we will treasure this good fortune. But if events are painful and harmful, we will adjust and accept the change because it is a fact. Instead of exhibiting frustration and being punitive toward each other, we will be consoling and encouraging. We will discuss realistically whatever has happened and see how it relates to us mutually, and as equals we will decide what action is required. We also will discuss, if necessary, how both of us may change or adjust for our mutual benefit. More important than ourselves is our marital structure."

And if into these vows is built mutual prayer and worship, then trust, understanding, compassion, and caring may never escape a couple, and may yet be theirs even though they have gone beyond what seems to be the absolute end.

READER TO READER

An exchange of views on a topic of current interest

THE QUESTION:

Recently we moved to a town where there is only one other Adventist family with children the same ages as ours. Their children are rebellious and dominate their parents. Yet our children admire them and frequently copy their attitudes. The neighbor children, on the other hand, are all well-behaved, but not interested in religion. What is our duty in this situation?

■ I assume that your children are preteen-age. When my children were small our home was a favorite neighborhood play area because (1) I worked only part time so was home more than some mothers, (2) I let the children do things they often couldn't do at their homes such as finger paint and play with cookie dough, and (3) I insisted on my own four boys' staying home except for brief visits when specific arrangements were made with another mother.

When the neighborhood children began spending time at our home I put my hands on my head with my fingers pointing up like points on a crown. I said, "This is my crown. It means I'm King of the Castle. Everyone inside my kingdom obeys my rules. My kingdom is everywhere inside my fence." Penalty for breaking a rule was having to leave the kingdom for a certain period of time, usually 15 minutes to an hour, although once I banned one boy for a week. As time went on it became less and less necessary to exile anybody. I was careful to carry out the penalty at the first infraction—no second chance. I avoided attacking anyone personally. I would say, "You have to leave because you broke a rule of the Medes and Persians," not "because you're a bad boy."

It helps to be funny and make a game of administering the rules. Highly praise a child when he shows unselfishness, resists the temptation to slap back, et cetera. Be friendly and let the children know you like them. When they feel you enjoy them they try to be well behaved. When they are well behaved they are not a chore to have around. One boy who was known as the neighborhood terror and could use very bad language would reprimand my children for even mild slang at our house.

Aside from obeying your rules, make no other criteria such as church affiliation or race for determining whom your children play with. At the same time keep your children at home under your watchful eye.

The Adventist mother with unruly children may not be willfully negligent, but only ignorant about how to handle children. Explain to her your standards and reasons for them, and it might be that she would like to work and study with you in learning how to train her children.

I feel that the influence of the well-behaved non-Adventist children may be more dangerous in the long run because it is more insidious and less obvious.

If, after using all the kindness, tact, good humor, and wisdom you can muster, you still cannot handle the situation without causing hurt feelings, remember that your children, although not more important in the sight of Heaven than other people's children, are your personal God-given assignment. Do what you believe is best for your children and let the chips fall where they may.

BETTY SCOTT
Orlando, Florida

■ If your children are at least of school age you should be able to reason with them. You might approach it this way: "There is good and bad in each person, and we should admire the good and shun the bad. As Christians, we are to choose Jesus as our true example, and it is our duty to show Him to the world (including our Christian friends)." You might find it helpful to use evening worship periods as times for the study of the Bible characters such as the young Jesus.

If things seem to progress from bad to worse you may need to have a frank talk with the other

Adventist family. We all need to encourage one another in rearing our children "in the Lord."

JENNIFER SMITH
Hyattsville, Maryland

■ When children see other children their age getting away with disrespect toward their parents they are going to try the same with their parents. This is normal. And even though they know it is wrong, they will try it. We as their parents have the right to say, "I will not allow you to treat me or any adult this way," and apply our discipline. We can even reprimand other children when they show us disrespect. If we do not allow this kind of treatment from our children, we should not allow it from other children.

As for the neighbor children, I see nothing wrong with their playing with your children. Our children are to be missionaries in their neighborhoods by letting their lights shine.

Children should know why their parents prefer that they do not play with certain children. Proverbs 22:6 says it all: "Train up a child in the way he should go; and when he is old, he will not depart from it."

MRS. ROBERT BURDICK
St. Paul, Minnesota

■ The term *Adventist* does not mean much if applied to those not manifesting a Christlike character and behavior, and the Adventist children you describe are not the kind of children I would want mine involved with.

In my opinion, the neighborhood children are preferable, but do your best to monitor what they do and where they play.

S. OSBORNE
Severn, Maryland

■ I suggest that you encourage your children to make friends with both the non-Adventist neighbors and with the "unruly" Adventist children.

I believe that if you have been teaching your children to distinguish right from wrong and giving them loving discipline when they are wrong, they will be able to be a good influence on the Adventist children. They can show them that being a Christian young person can be a joy, and part of that joy is loving and respecting their parents, who have done so much for them. Let your children know from the beginning that you will not tolerate any behavior that is unacceptable. Most children try to test their parents to see how much they can get away with.

SUE KAHLEY
Takoma Park, Maryland

■ Try to avoid discussing the faults of the Adventist children in the presence of your children. If you have to point out the faults of these Adventist children be sure to do so in love, not in a spirit of condemnation.

LUCILE DAILY JOHNSON
Hillsboro, Ohio

■ When my children were very young my husband and I moved to a small town where there was only one Adventist family with children the ages of ours, and two other adults. About the same time Adlai Esteb, then a young colporteur, was sent to work in our vicinity. Taking our children with him, he would go out and gather in the neighborhood children for Sabbath school. I suggest you invite your neighbor's children to attend Sabbath school with yours.

MRS. FRIEDA PRITCHARD
Richland, Washington

■ I would encourage you to let your children play with the well-behaved neighbor children. Try to develop a friendship with their parents. You may be able to influence them for Christ.

I think as Adventists we tend to keep to ourselves when we should be making contacts outside the church in order to spread the gospel. This is an excellent opportunity for you to make such contact. Don't let it slip by.

LINDA J. WERMAN
Ashland, Ohio

QUESTION FOR OCTOBER

Response deadlines September 14

Since our son and his wife have both left the church they have tended to shun us. Because we love them, this attitude hurts us. They do not even allow our grandchildren to visit us. For years we have sent gifts for their birthdays and Christmas, but seldom do we receive a Thank you letter or phone call. We are beginning to feel we would rather give this money to God's cause. Would this be right, or would it be better to continue to send gifts, even though they are unappreciated? How have others facing similar situations worked out their problems, and what were the results?

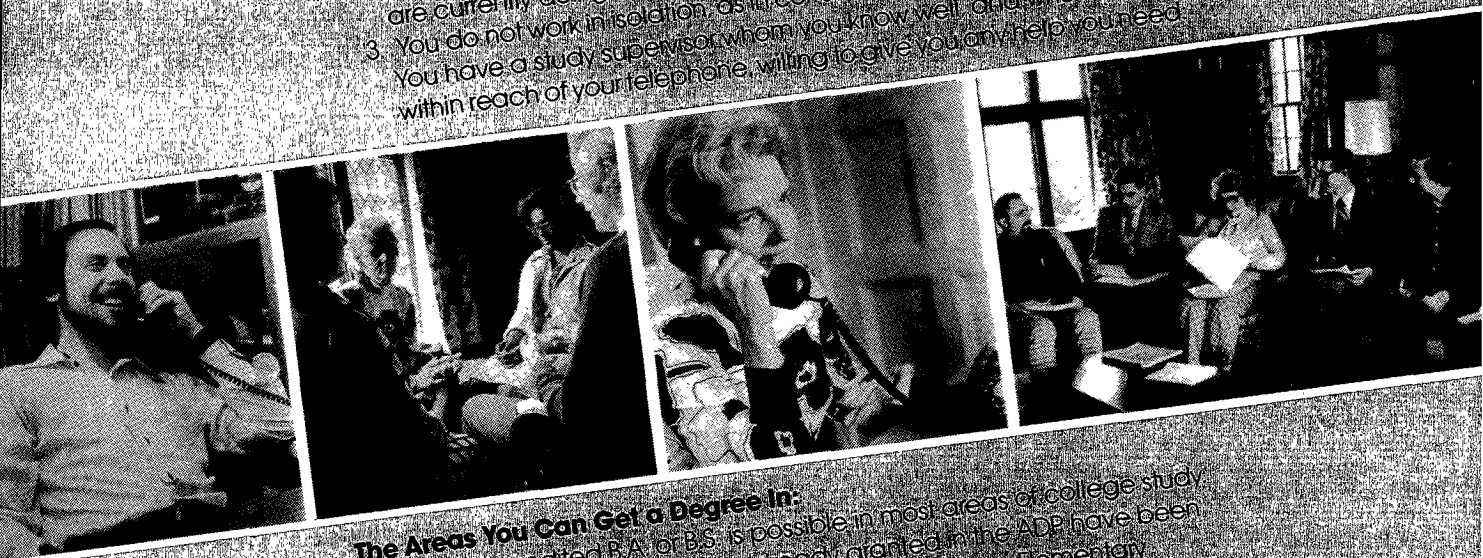
Send answers (or questions for consideration) to Reader to Reader, ADVENTIST REVIEW, 6856 Eastern Avenue NW, Takoma Park, Washington, D.C. 20012. Letters should not exceed 300 words in length and will be edited to fit available space. Duplicate ideas and standard suggestions, such as "Pray about your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

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Help in facing inflation and other problems

Why do people in affluent economies complain constantly about rising prices, increased taxes, and inflation? Why do they insist that yesterday's luxuries must be today's necessities? Why do they feel discontented and unhappy? Why do they indulge in "poor talk"?

Are there good answers to these questions? What can be done to help people see life in better perspective?

In a thought-provoking article in the May 30, 1979, *Christian Century*, Drs. Thomas Ludwig and David Myers, of Hope College in Holland, Michigan, came to grips with what they described as today's "hedonic treadmill" and suggested five ways to relate to it.

The article speaks to a problem that affects not only the general populace but also Seventh-day Adventists. In the United States—and likely in other affluent countries—church members have at least 50 percent more disposable income today than they had 25 years ago. Their buying power is not less than it used to be; it is much more. Yet, as anyone can testify, many of them complain not only about prices of food, gas, and other necessities but about the high cost of Christian education, denominational publications, and health care. People are better able to pay for whatever they need, but they feel less able, and they complain more. Apparently one element of human nature leads people to feel that their needs are always slightly greater than their income.

Drs. Ludwig and Myers attempted to explain this phenomenon by setting forth two principles—the *adaptation-level phenomenon* and the *relative-deprivation principle*. The principles sound complicated, but actually they are simple and practical. The first one means that human beings measure their satisfaction or dissatisfaction, success or failure, by their previous experience. If their achievements rise above their expectations, or if their financial position improves, they feel happy and successful. If the reverse is true, they feel dissatisfied and frustrated. But in either case they adapt rapidly to their new situation, and the new situation then becomes the base from which they measure progress (or lack of it) and become happy or unhappy.

The adaptation-level principle

The adaptation-level principle explains why people who live in rich nations seem no happier than people who live in poor nations. Surveys indicate that Egyptians are as happy as West Germans; Cubans are as happy as Americans. Apparently Plato was right when he said, "Poverty consists not in the decrease of one's posses-

sions but in the increase of one's greed." If people base their happiness or satisfaction on the adaptation principle, they need a continually larger income or better job to be content. Many politicians understand this, hence believe that moderate inflation is not a bad thing, because people enjoy the feeling of having more money. Efforts to "cool" a nation's economy sometimes are opposed, because politicians know that people will be less happy with less money—even though the money they have will be stronger, hence will have as much or more buying power than before.

The relative-deprivation principle mentioned in the article suggests that people measure their happiness or discontent in relation to the financial or professional success of their peers. They are happy if they seem to be doing as well as, or better than, people of similar backgrounds, education, or occupation; they are unhappy if they seem to be doing worse.

The "self-serving bias"

Unfortunately, if people base their happiness or satisfaction on whether their status or income equals that of other people, they will never be content. They will always see someone who has more money, a better car, a more impressive house, or a better job. Happiness will escape them further because people usually have a self-serving bias in their view of reality. As Drs. Ludwig and Myers expressed it, people "generally perceive themselves as more admirable and deserving than others in their peer group." Businessmen perceive themselves as more ethical than other businessmen; whites/blacks consider themselves less prejudiced than their friends or neighbors; employees consider themselves more worthy of a raise than others with whom they work.

This self-serving bias is one reason Economist George Katona has observed that "people tend to perceive their wage increases as the reward for their talent and effort, and thus they see price increases as cheating them of gains that are rightfully theirs."

The relative-deprivation principle is fueled also by the principle of upward comparisons. People tend to look up, not down; they are more interested in where they are going than in where they have been. As people reach higher levels on the educational and financial ladder, they tend to compare themselves with people above them rather than with those below them. Thus, even though people may be much better off in every respect than they were a short time before, since they now compare themselves with a new group—those above them—they may be unhappier and more discontented than before.

Why have we called attention to these two principles—*adaptation-level* and *relative-deprivation*? Because we feel that many Seventh-day Adventists need to look realistically at themselves, admit that the chief source of their discontent is self-seeking and self-serving, then reorient themselves toward Christ and the principles of His kingdom. Unless self is crucified, people always will be unhappy. Until they look to Christ

as their example, rather than at their peers, they always will be discontented, jealous, and critical.

The Holy Spirit is the only power that can make significant changes in our lives, but we must do our part. Thus there are some steps we can take that will help us relate properly to our circumstances and thus help us feel happier and more contented.

First, we can evaluate our present situation in the light of the adaptation-level principle. We can note recent changes in our income or status. If these changes have been negative, let us be heartened by the fact that changes in the past have affected us favorably or unfavorably for only a short time. The same will be true now. If by personal effort we can change our perceived deprivation, fine; if not, let us be tranquil, knowing we shall adjust soon to our new situation, and happiness will return.

Solomon was wise indeed when he wrote: "I have also learned why people work so hard to succeed: it is because they envy the things their neighbors have. But it is useless. It is like chasing the wind. They say that a man would be a fool to fold his hands and let himself starve to death. Maybe so, but it is better to have only a little, with peace of mind, than be busy all the time with both hands, trying to catch the wind" (Eccl. 4:4-6, T.E.V.).

Stop engaging in "poor talk"

The second thing we can do is to stop engaging in "poor talk." We are influenced by our own words; hence, the more we talk about our financial difficulties, the worse we feel. Indeed, our "poor talk" may bear no resemblance to reality. We may be better off financially than we have ever been. In a way, "poor talk" is evidence of self-centeredness. If we focus on the needs of others, we shall cease our "poor talk" and thank God for our blessings—which are numerous.

Third, let us admit—then conquer—our self-serving bias. As we do, we shall be able to handle better the apparent slights we receive, the incidents in which we feel we are treated unfairly, or the times when our achievements seem to be overlooked.

Fourth, let us choose carefully the people or groups with whom we compare ourselves. Instead of choosing people who are farther up "the ladder of success," let us compare ourselves with the deprived, with people who lack even life's necessities. By confronting the truly impoverished of this world, we will develop a sense of appreciation for our blessings.

Fifth, let us keep our gaze fixed on the ultimate future. The tensions, inequalities, and sufferings of this world will not last forever. Jesus is coming. He is about to set up His eternal kingdom. Life will always have its ups and downs, but our faith in Christ's promises for a glorious future gives us a liberating cosmic perspective from which to view them. Surely with the psalmist we can exclaim: "The Lord is my shepherd; I have everything I need" (Ps. 23:1, T.E.V.)!

K. H. W.

Threats to church-related colleges

On page 17 of this issue F. E. J. Harder, executive secretary of the Board of Higher Education for the North American Division of the General Conference, reports on the National Congress on Church-related Colleges and Universities that was held June 21-23 on the campus of the University of Notre Dame, South Bend, Indiana. Twenty-three denominations—as diverse as the Church of Jesus Christ of Latter-day Saints, Roman Catholics, Episcopalians, Southern Baptists, and Seventh-day Adventists—sent delegates to this congress.

What common denominator brought these 23 denominations together? All operate church-related colleges and institutions. The group met because the continued existence of such institutions is being threatened. Among the problems confronting these institutions are (1) finance; (2) Government control; (3) decreasing enrollments; (4) secularization; (5) loss of identity; and (6) a growing number of people who feel no need for, or purpose in, the church-related institutions of higher learning.

Hinting at lack of deserved support, Cynthia Wedel, one of six presidents of the World Council of Churches, who addressed the conference, said: "There are 100 million members of the 23 churches represented here. If even a fraction of them could catch the vision of the importance of the church-related colleges, if they knew of the threats to these institutions today, they could be formidable allies."

The congress felt that in meeting a common enemy, such as the Government's persistent hankering for greater control, cooperative action would prove more effective than separate actions by the various denominations. It is a well-known fact that public education would shed no tears if church-related colleges and universities would go out of business.

Attacking the intervention of the Federal Government in the affairs of private higher education, Dallin H. Oaks, president of Brigham Young University (Mormon), characterized Federal funding with strings attached as something that "jeopardizes our existence on the one hand and our vital uniqueness on the other—threatening us with financial failure if we do not comply with homogenization, or secularization if we do." He added, "We cannot accomplish our mission as church-related colleges and universities if our educational lights are even partly obscured by Government regulation."

He charged that "the Federal Government's principle is no longer nonintervention in curriculum, but intervention in those subjects that the Government considers 'tools of learning.'"

There was not the slightest hint at the congress that the 23 denominations intended to move toward ecumenical union. Speakers repeatedly affirmed that one of the purposes of the congress was to help each school main-

tain its denominational identity in the face of threats and pressures. Where cooperative efforts might seem desirable they would be in areas where unity would not jeopardize the diversities.

One speaker put it this way: "We meet, not to eliminate or resolve our differences, but to affirm and defend them."

Voicing a plea that church-related institutions keep their religious heritage, Governor Albert Quie, of Minnesota, speaker at one of the plenary sessions, said: "If you become more and more like public institutions you will go out of existence, and you should go out of existence."

Private sessions

Actually, the Seventh-day Adventist delegates spent more time in sessions of their own on the campus of Andrews University than in plenary sessions and discussion groups on the campus of the University of Notre Dame. Delegates of other denominations also met for private discussion of their problems.

High on the list of items discussed by the Adventist delegates in their private discussions was finance. Leading out in one of the discussions was Milton Murray, General Conference consultant for philanthropic service for institutions. He urged that Adventist colleges and universities go after their fair share of philanthropic moneys available. He pointed out that in 1978 higher education received \$3.04 billion from philanthropic sources and that Adventists received only 40 to 50 percent of the full potential they might have received. He cited Ellen White as endorsing the solicitation of such moneys:

"Let those who labor in the interests of the cause of God lay the necessities of the work in _____ before the wealthy men of the world. Do this judiciously. Tell them what you are trying to do. Solicit donations from them. It is God's means which they have, means which should be used in enlightening the world.

"There are stored up in the earth large treasures of gold and silver. Men's riches have accumulated. Go to these men with a heart filled with love for Christ and suffering humanity and ask them to help you in the work you are trying to do for the Master. As they see that you reveal the sentiments of God's benevolence, a chord will be touched in their hearts. They will realize that they can be Christ's helping hand by doing medical missionary work. They will be led to cooperate with God, to provide the facilities necessary to set in operation the work that needs to be done."—*Welfare Ministry*, p. 280.

Will the solicitation of such funds make unnecessary members' support of their schools? Not at all. As costs go up, the added philanthropic moneys will help to make it possible to keep costs for Christian education within the reach of Adventist homes and will help the institutions to maintain quality education.

There is an added bonus. The solicitation of such funds is a means of witnessing. Those who are being

solicited are being made acquainted with Adventist beliefs and principles.

Even in the area of philanthropic soliciting it is important for the church to assure itself that gifts received come without strings attached that would make the church compromise its principles. For example, a gift with the proviso that so far as religious beliefs are concerned there be no discrimination in the hiring of faculties or in the admission of students would have to be turned down.

As Dr. Harder points out in his article, one of the values of the congress most appreciated by the Adventist delegates was a renewed appreciation for the church's system of higher education and for the close working relationship between the church and its institutions. The delegates observed that in some of the non-Adventist church-related schools the relationship is not nearly as close or as cordial. It is easy to see that in schools such as these the drift would ever be toward increasing secularization until the school ceases to represent the church. Within the Adventist Church so long as the present close working relationships are maintained there seems to be little danger. But vigilance needs to be maintained.

D. F. N.

LETTERS Continued from page 2

haste. They had been single for several years since the first marriage and are now separated or divorced for one simple reason: they did not take enough time to know their partner prior to marriage.

The solution, though complicated by loneliness and personal needs, is simple: take time, a lot of time, to know the person to whom you want to be married. I know. I've just gone through the painful experience of not doing so.

NAME WITHHELD

Suffering

"How Can God Be Good If I Suffer?" (June 7) wrestles with one of the most difficult ironies of Christianity. We are better for having been able to share the author's thoughts. I think that one of the main reasons this has remained such a problem for so many Christians is that we have tried to answer the question rationally. The author, on the other hand, looks at God's answer to Job and recognizes that there is no truly rational answer to the question; it is a matter of faith.

I do wish, however, that he had quoted Job's final answer to God: "I know that thou canst do all things and that no purpose is beyond thee. But I have spoken

of great things which I have not understood, things too wonderful for me to know. I knew of thee then only by report, but now I see thee with my own eyes. Therefore I melt away; I repent in dust and ashes" (Job 42:2-6, N.E.B.). Once Job moved from a knowledge *about* God to a personal experience *with* God he no longer cared why God allowed him to suffer; he now had faith. Likewise, we will probably never, while on this earth, be able to answer the question of why God allows suffering. But if we have a personal relationship with Him it may not even occur to us to ask the question!

GRANT N. MITCHELL
Fresno, California

May I add that man suffers because he chose to suffer, not individually, but inherently. God created Adam perfect in mind, body, and spirit; Adam flouted his perfection, choosing to swap it for disease, pain, and death. Being born heirs to imperfection, Adam's children suffer, and will continue to suffer, the consequences until the day disease, pain, and death are banished forever. Suffering, then, is the result of sin, i.e., man's choice to disobey God.

VERA PRESTWOOD
Kerrville, Texas

South America conducts three Festivals of Faith

By ARTHUR S. VALLE

Thousands of Adventist youth in South America have been inspired by the three Festivals of Faith that took place in the division. John Hancock, General Conference youth director, and Mario Veloso, division youth director, were present at these lively congresses—festivals that proved to be of great cultural, social, and spiritual value.

At these encounters dynamic missionary activity was demonstrated through organized youth ministry to the community. As one young person commented, "This time we didn't just stay put, listening and singing and listening and praying, but we went out and worked from house to house, witnessing that Jesus Christ is our Saviour. This really made us happy."

The first festival was in Fortaleza, a coastal city in northern Brazil, where 1,500 youth met for four days in the State Convention Center, an air-conditioned auditorium. During the congress they set up a blood bank. Government doctors and nurses were on duty to aid the youthful donors, and the city's hospitals were the recipients of this life-giving gift. Newspapers, radio, and TV praised these young Adventists. One wrote: "The Adventist youth make a promise, and then they make it good."

Telepaz Service begun

The governor, prefect, and other officials attended the first night's ceremonies, and the State Military Police Band played the national anthem. That same evening the prefect inaugurated the Adventist Telepaz Service in Fortaleza. This is a ministry the church provides for the public in which encouraging and com-

forting messages are given over the telephone. Telepaz, operating electronically on a 24-hour basis, is carried on in a number of cities in Brazil, and many persons have already been won to Christ through this means.

Sabbath afternoon a special monument depicting the law of God, erected in one of the main plazas, was dedicated. That same afternoon musical groups visited the governor and the prefect, and gave a sacred musical program to those present. At the governor's palace a request was made that they wait while someone went to pick up the governor's wife at their mansion "so that she will not miss the Adventist youth program."

Homero Reis, who led out in this congress, and Elder Veloso arranged a backdrop depicting a *jangada*, a fishing sailboat, symbol of the State of Ceara.

Marriage ceremony

The Festival of Faith reached its climax with a final meeting of song and testimony. At this closing meeting two young people, Maria Elena Almeida and Ivan de Carvalho, were united in marriage, with Claudio Belz officiating.

The next festival was held in Campinas, State of São Paulo, in the Guarani Sports Arena. Approximately 5,000 youth converged on the arena from the seven states and Federal District that comprise the South Brazil Union. About 127 of these young people were guests in the homes of non-Adventist families in the community. Some of the Catholic families commented, "We have never known youth so different in their conduct and deportment."

Youth groups visited the newspaper offices and radio stations, as well as the hospitals and civil authorities.



Princess speaks at Tokyo gathering

Tokyo Sanitarium-Hospital's fiftieth anniversary celebration on May 1 provided an opportunity for the hospital staff to introduce the work of Seventh-day Adventists to prominent Japanese leaders.

In a simple and dignified ceremony a half century of God's blessings and providences were gratefully acknowledged, and the earnest labors of past workers were remembered. Eight retired Japanese workers were presented with tokens of appreciation for their long years of dedicated service. For some this service began with the opening of the hospital in 1929 by Dr. and Mrs. E. A. Getzlaff, a Japanese physician, and five nurses. With the exception of Drs. Getzlaff and Paul Starr, both now deceased, the hospital's subsequent medical directors and their wives were present for the anniversary ceremonies.

Princess Chichibu, of the Imperial Family, was guest of honor for the day and gra-

ciously commended the hospital workers in her address to the 450 guests who gathered in the historic Amanuma church on the hospital compound. After a tour of the hospital complex, the Princess and 50 guests ate at a vegetarian banquet prepared by the hospital kitchen. Prominently displayed health foods and Adventist books and literature were a source of much conversation and interest. Samples later were presented to the Princess for use in the Imperial household.

Before leaving the hospital grounds the Princess planted a flowering dogwood tree to commemorate the day. It was significant not only as a memorial of the fiftieth anniversary and her gracious visit but also as a symbol of the planting that day of seeds of truth in the minds of many prominent and influential Japanese.

C. DELMAR JOHNSON
Medical Director
Tokyo Sanitarium-
Hospital

These were unforgettable moments of community activity that spread good will to all around as the young people went out sharing the blessings they were receiving from the meetings. The youth took an active part in the programs, going to the front and telling of their conversions, of their desire to hasten the kingdom of God, or of their experiences in soul winning.

Twenty-three groups went out into the city to share their faith—800 youth filling 14

buses. During their visits they distributed 1,500 copies of *The Desire of Ages*, as well as leaflets and magazines.

Before the congress started, the happening was announced in the name of Seventh-day Adventist youth by means of hundreds of outdoor billboards bearing the greeting "Good Day, Campinas." It is interesting to note that the 127 young men and women who were guests in non-Adventist homes in the community were able to bring

Arthur S. Valle is communication director of the South American Division.

all these families to the opening meeting. One young woman who was staying with some Methodists said, "The family changed their menu just for us." A Catholic woman who entertained two Adventist girls exclaimed, "You truly brought peace to my home!"

Because the congress produced a great awakening in the city, the West São Paulo Conference has decided to conduct a series of evangelistic meetings in August to reap the benefits of this outreach. Jose Bessa, associate director of the division Ministerial Association, has been invited to hold this crusade.

Elders Hancock and Velloso then went on to Lima, Peru, where the enthusiastic Peruvian youth received them with the happy and hospitable spirit that is so characteristic of the Inca Union young people. The Festival of Faith meetings there were marked with great spiritual enthusiasm, and these young people again demonstrated their interest in being an integral part of the division Penetration Plan, which is designed to finish the work in South America.

The Inca Union this year has a goal of baptizing 1,000 persons per month and expects to reach a total membership of 100,000 in September. Surely the Festival of Faith has contributed to making this bright prospect possible.

INDIANA

Congress on higher education

Delegates from 23 denominations, including Seventh-day Adventists, representing about 700 institutions of higher learning and more than 100 million church members, convened June 21-23 on the campus of the University of Notre Dame (Indiana) for the first Congress on Church-related Colleges and Universities ever to be held in North America. The gathering was part of a major two-year effort to review, reaffirm, renew, and protect the role of

church-related higher education as it relates to both national and church life.

Planning and arrangements for the congress were the responsibility of a board of directors consisting of 20 church, education, industry, and foundation executives, and chaired by Terry Sanford, president of Duke University. Seventh-day Adventists were represented on the board by F. E. J. Harder, executive secretary, Board of Higher Education for the North American Division. Some of the major speakers were Albert Quie, governor of Minnesota; John Silber, president of Boston University; Dallin Oaks, president of Brigham Young University; Theodore Hesburgh, president of the University of Notre Dame; L. D. Johnson, chaplain of Furman University; and Cynthia Wedel, one of six presidents of the National Council of Churches.

Papers presented

Working papers had been prepared by six study commissions on various issues facing colleges and churches such as educational purposes, societal needs, governance, finance, and legal concerns. The denominational delegates discussed these papers among themselves on the first day, and on the second day they divided into interdenominational groups to share their views with one another.

The Seventh-day Adventist delegation of 43 church leaders, college and university administrators, lay trustees, and a student association officer began their sessions June 20 at Andrews University. The afternoon and evening sessions were devoted to the study of the growing role philanthropy must play in the support of our educational institutions. Leadership of the discussions was shared by Milton Murray, General Conference philanthropic consultant; Edward Hale, partner in Gonser, Gerber, Tinker, Stuhr, consultants on development in higher education; C. E. Bradford, General Conference vice-president for North America; and a panel moderated by Lowell Bock,

president, Lake Union Conference.

The following day résumés were presented for discussion by the Adventist delegates who had been serving on the study commissions for the past several months. In addition, Warren S. Banfield, director of the General Conference Office of Ethnic Relations, led out in a discussion of the role this new agency can play in assisting the church to achieve greater eq-

uity among all segments of its membership.

The congress was given radio coverage by WAUS, the Andrews University station, which also made tapes of the plenary sessions. The university choir furnished music for an evening worship service in the Convocation Center at Notre Dame.

At the final meeting of the Adventist delegates it was evident from the enthusiastic testimonials that the congress



Ceremony held in Haiti

A stone-laying ceremony for a new auditorium was held on the campus of Franco-Haitian Adventist Institute in Port-au-Prince, Haiti, on April 29. George Figaro, mayor of Port-au-Prince, attended with his wife and spoke on the important contribution Adventists are making to the community there.

The president of the Franco-Haitian Union, Robert Kloosterhuis, and Architects Nicoleau and Mallebanache described plans of the new auditorium, which will seat 2,100, more than the present enrollment of the school.

The college band, under the direction of Student Missionary Denise Shaw, played several pieces for the students, faculty, church members, and friends gathered for this occasion.

Pictured from left to right are Robert Kloosterhuis; F. Emmanuel, college business manager; George Figaro; and A. dos Santos, college president.

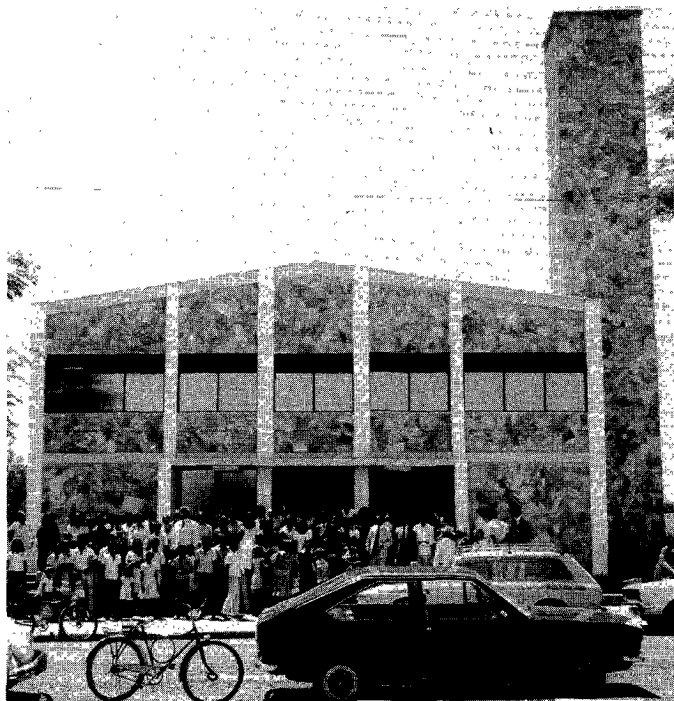
L. MARCEL ABEL
Temperance Director
Inter-American Division

had been a significant occasion. Clarification of current problems shared by all church-related educational institutions, a renewed appreciation of our own system of higher education and its relationship to the church, and the opportunity—in the setting of a cordial fellowship—to contribute to others something from our own experiences and convictions appeared to be the values most appreciated by our delegates.

The study commissions are continuing their work pre-

paratory to a final smaller congress to be held in Washington, D.C., February 1, 2, 1980, at which it is expected that U.S. President Jimmy Carter will be a guest speaker. Publication of the commission studies will appear in book form a few months thereafter. The purpose of this entire venture is not to minimize or to resolve the differences between denominational systems, but rather to celebrate, publicize, and defend them.

F. E. J. HARDER



250 churches and chapels under construction in South America

According to the latest reports, there are at least 250 churches and chapels under construction throughout the South American Division to accommodate the phenomenal growth of the church, which in the recent past has been welcoming into its doors an average of 30,000 new members each year. The picture shows the newly inaugurated church in Guarapuava, Parana, Brazil.

In the Amazon region especially, it has become necessary to build more houses of worship as the opening of the Trans-Amazon Highway has seen the influx of thousands of persons colonizing in this region. Alberto Ribeiro, president of the North Brazil Union, says as he views the situation, "This is the time of enlarging our work and establishing new churches in the Amazon. At present we need at least 30 new chapels along the highway to minister to the people and evangelize that area."

ARTHUR S. VALLE
Review Correspondent

"God's perfect timing" leads to baptism

By DONNA WILLARD

"It's amazing to see how the Lord uses us as His tools when we give Him a chance," says Selma Rhys, director of dietetic education and assistant director of dietetic services at Hinsdale Sanitarium and Hospital, Hinsdale, Illinois. "As He works through us, He allows us to share in the happiness of the conversion experience, as in the case of the Oliveri family."

The Oliveri family—Tony, Charlene, their two children, and Tony's mother and brother, Josephine and John—were born and raised Catholics with an investigative interest in religion and spiritual concerns. Despite their involvement in church affairs, supplemented by personal Bible study at home, an uneasiness and dissatisfaction permeated their lives. They began to search in earnest for new meaning and answers to recurring questions.

"I now see God's perfect timing in the series of events that led up to our baptism," says Tony. Mailing a card accompanying the *Bible Story* volume in the doctor's office brought Literature Evangelist Bill Justinen to the door.

Armed with a new Bible given to him by his mother and with a complete set of religious books, including the *Conflict of the Ages Series* purchased from Mr. Justinen, Tony and his family began to delve deeper into Bible truths. "The graphic illustrations in *Prophets and Kings*, *The Desire of Ages*, and *The Triumph of God's Love* made the Bible stories real to me," says Tony. "My interest was sparked, and I was ready for studies."

"Although we were excited about our new discoveries, we still needed help,"

Donna Willard is public-relations assistant at Hinsdale Sanitarium and Hospital.

says Charlene. "About this same time I sent in an inquiry for John about the Five-Day Plan to Stop Smoking."

Unaware that the new books they were studying were Seventh-day Adventist literature, Tony and Charlene decided to go to their priest for some answers. Surprised at the depth and scope of the questions presented to him, the priest hedged for answers. Still hoping to gain satisfaction within his church, Tony invited the priest to his home for further study. He never came.

Having already become disillusioned with Catholicism because of its teachings about the state of the dead and confession, Tony recognized that he must look elsewhere for assistance. "Only days after my disappointment at our priest's refusal to help me solve some perplexing Biblical problems, Selma Rhys knocked on our apartment door, looking for John in response to the Five-Day Plan inquiry," he says.

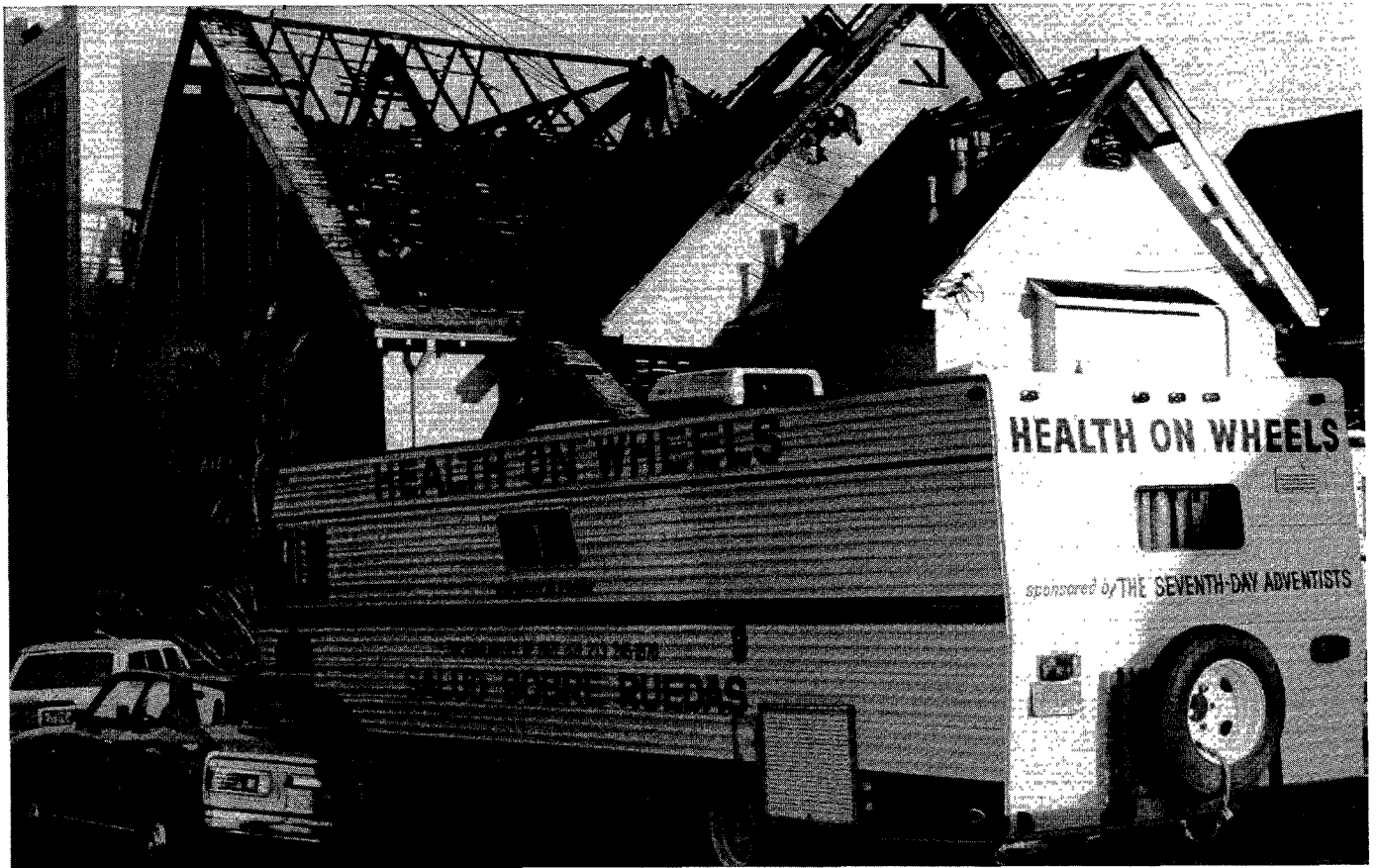
John was not home, but Tony was in his living room, reading the new Bible his mother had given him.

Interested in Bible study

"Talk about timing," Tony later related. "I rarely read in the living room, yet there I was with my Bible in front of me." After the initial introduction, Selma responded with "I see you're reading the Bible. Do you understand it?" Tony jokingly referred to his encounter with the "thee's and thou's," yet he indicated a keen interest in Biblical teachings and a sincere desire to study further.

Finding that she was also interested in the Bible, its prophecies, and stories, Tony began to show Selma his library.

It was not until the second visit that the Oliveris learned that Selma and the books had



Congregation of Los Angeles church undaunted by sanctuary fire

In the shadow of their fire-gutted sanctuary, members of the Los Angeles Central church in California sponsored a mobile health-screening clinic for residents of their central-city community from May 14 through 17.

During its four days of operation more than 100 people were tested for symptoms of anemia, high blood pressure, diabetes, breast cancer, overweight, and visual difficulties in the Health on Wheels mobile medical unit. Local church members distributed fliers announcing the program, and registered patients, who were tested by medical personnel.

The medical van was parked in front of the church, which

two days earlier had suffered about \$200,000 in fire damage. The fire had broken out just as members of the Central and Miramonte Boulevard churches were assembling for a youth program. While firemen extinguished the blaze, the group, which grew to 75, held their scheduled service in a nearby park.

Plans are now under way to completely restore the church that houses the oldest Adventist congregation in Los Angeles.

MARILYN THOMPSON
*Communication Director
 Southern California Conference*

something in common. She explained, "We have that book in our church," as she began to talk about Seventh-day Adventists.

"We had read about Elder Bates, William Miller, and the Advent movement in an article published in *These Times*, which we had purchased as part of the set from Bill Justinen. Knowing little about Adventists, we were anxious to learn more," says Tony.

Studies were arranged with Robert Hirst, pastor of the Elmhurst church. While Tony, Charlene, and Josephine were studying in their home, the Lord had not forgotten about John, who was serving in the Navy in Memphis. John had looked over

the calendar of religious services in the area and had begun attending a series of evangelistic meetings held by Jerry Willis, a Seventh-day Adventist evangelist in Tennessee. With the aid of the prayers offered by many people in his behalf, John gave up his smoking and became convinced of the truth of Adventist doctrines.

Tony is now the lay activities leader of the Elmhurst church, and Charlene is an assistant in the cradle roll division. John, who was baptized within a year of his brother and sister-in-law's baptism, is active in the youth Sabbath school. Tony and Charlene's two little boys and their grandmother also attend regularly.

"The Oliveris are impressed with the need to reach more people," says Selma, "and are on fire to witness in an active way." Tony decided to send out a bulk mailing to postal areas surrounding Elmhurst, offering Bible studies. The mailing elicited an enthusiastic response from people interested in studying the Bible.

GERMANY

Series gains new interests

Twenty-six persons responded to a call for dedication of life and for baptism, and six have already been baptized, as a result of a re-

cent evangelistic series in Darmstadt, Germany. The large auditorium of the Georg Moller House was filled during the meetings; even the anteroom was crowded with eager listeners. In spite of a blizzard and cold weather, visitors came from far and near to listen to the Advent message and to follow the texts in the Bibles they received upon entering the hall.

The special feature each evening was a film, with a brief introduction by an expert in the area portrayed by the film—for example, Missionary Doctor Christa Heuck, Psychologist Winfried Noack, Homemaker Renate Noack. Choirs, soloists, bands, and congregational singing helped set the

atmosphere for the meeting. Heinz Hopf, Sabbath school director of the Euro-Africa Division, then presented the evening message.

The success of this series was due largely to the energetic activity of church members of the Darmstadt and Marienhoehe churches, under the direction of their pastor. They visited from door to door for several months, giving personal invitations and arranging transportation to the meetings. They are continuing their missionary contacts in preparation for another series of public meetings next year.

HELLMUTH PAESKE
Pastor
Darmstadt, Germany

BRAZIL

SDA is first woman senator

The first woman senator in Brazil's history, Eunice Berger Michiles, has been a Seventh-day Adventist from childhood. She is a member

of the church in Manaus, Amazonas State.

Mrs. Michiles is the daughter of the late Teofilo Berger, who died of a fever while carrying out pastoral duties near Bahia. A graduate of the School of Education of Brazil College in São Paulo, Mrs. Michiles also is a nurse.

For many years after her marriage to Darci Michiles, she taught in elementary schools in Maués, in the Amazon jungle. After moving to Manaus she was elected state representative and later served as deputy for Senator Joao Bosco. She held the position of secretary of the Department of Labor and Social Affairs of Amazonas State until the death of Senator Bosco on May 11, when she took his seat in the senate.

M. S. NIGRI
General Vice-president
General Conference

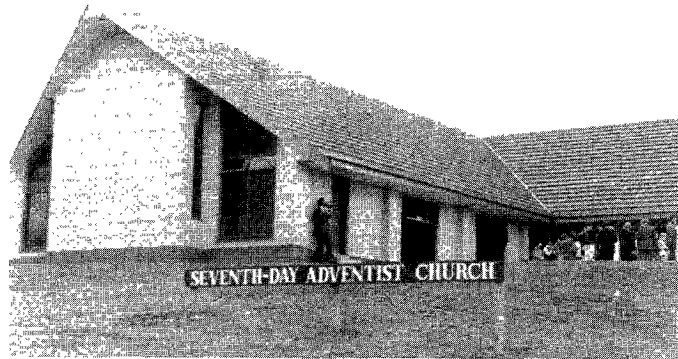
KENYA

Better Living Center lights up

The Adventist Better Living Center in Nairobi is fast becoming well known through its efforts to stop people from "lighting up" cigarettes as it moves into action to light up Kenya's capital with the rays of spiritual truth.

V. Rajani, a Hindu, smoked heavily, which disturbed him. He came across a small advertisement in the *Daily Nation* newspaper advertising the first Five-Day Plan to Stop Smoking to be held in the new Better Living Center. He attended, lost his 40-a-day cigarette habit, and gained a whole new set of insights. When the low-profile suggestion was made that people benefiting from the course might like to help finance future antismoking activities, he reacted positively, but wanted to help in his own way. "Let me advertise the next session for you," he said.

Instead of the usual few lines in the *Daily Nation* the temperance department had been able to afford, Mr. Rajani financed a succession of



Church complex opens in South Australia

A new church and hall complex was officially opened at Mount Gambier, South Australia, on Sabbath afternoon, December 16, 1978, by the local member of state parliament, H. Allison. Mr. Allison spoke highly of the work of the Seventh-day Adventist Church, complimenting church members on their new building. Also present for the opening was the mayor of Mount Gambier, A. Sealey.

The dedicatory address was delivered by C. D. Judd, president of the Trans-Australian Union Conference. R. E. Cobbin, South Australian Conference president, officiated in the Act of Dedication and led out in the dedicatory prayer.

N. E. DEVENISH
Assistant Communication Director
South Australian Conference

large display ads in strategic places, such as the back page of the sports section. The Better Living Center and Five-Day Plan began to be "on the map" in downtown Nairobi. The result was a quadrupling of the routine attendance at the monthly Five-Day Plan. Mr. Rajani beamed with pleasure as he escorted several Hindu business friends into the opening session.

A big surprise

"Do you mind if I advertise the next Plan too?" was his query at the successful end of the second. Needless to say, he received an enthusiastic go-ahead from East African Union temperance and Better Living Center director David Syme.

Once again the strategically placed display ads put in their appearance, but this time Mr. Rajani had a big surprise in store. During the weekend before the March 12-16 Five-Day Plan, prime-time television programs in Kenya were interspersed with

commercials recommending the group therapy sessions at the Better Living Center.

The outcome of this lavish and most effective promotion was one of the brightest, best, and largest Five-Day Plans ever held in the Kenyan capital. Among the 70 or so people attending were Kenyans, Asian Buddhists, Muslims, and Hindus (Mr. Rajani brought six of his friends), and European business executives and diplomatic corps members. The assembly was a fair representation of the upper echelon of Nairobi's civic, professional, and business community.

Earl Richards, a physician making his Five-Day Plan debut, and Kenneth Bushnell, East African Union communication director, acquitted themselves well before a group that must have been one of the most lively, cooperative, and successful in the history of this unique Adventist temperance evangelism tool.

JACK MAHON
Temperance Director
Afro-Mideast Division



Panamanian wins souls

Samuel Olivares, 17, is the champion in youth evangelism in the Panama Conference. Since his baptism in 1974, Samuel has established a group of 54 baptized members (16 last year) in Curundu, Panama. His plans for 1979 include uniting with other laymen to evangelize the town of Viejo Veranillo. Above, Samuel is greeted by John Parchment, conference youth director.

Afro-Mideast

- Alfred Brandt, who served the Adventist Church in Africa for more than 25 years, is to return to Africa as coordinator of the Uganda relief operations in Kampala. The Afro-Mideast Division committee appointed him July 3 as its official representative in Kampala for a period of not less than three months. He has been retired and living in Denmark.
- Under various titles and in a miscellany of African languages, Spirit of Prophecy book production at Africa Herald Publishing House in Kenya is rapidly approaching the half-million mark. Since 1957, 455,500 Spirit of Prophecy books have been printed. At present *The Great Controversy*, *Prophets and Kings*, and *Patriarchs and Prophets* are being printed in whole or in part.
- J. Kuyenga, Tanzanian Union youth director, has been granted study leave to attend Spicer Memorial College in India. Theus Young, union communication and Sabbath school director, has been asked to be acting youth director until a new leader is appointed at the year-end meetings.
- Forty-seven young people, one third of whom are university students, have completed the requirements for the ten-hour Youth Ministry Training Course in Addis Ababa, Ethiopia, in April.
- R. E. Barron, of the General Conference Youth Department, visited the Afro-Mideast Division during April and May. On this his first visit to Africa he traveled for six weeks in Tanzania, Kenya, Ethiopia, and Egypt, speaking to more than 4,000 young people.
- Keith Moses, instructor in automotive engineering at Ethiopian Adventist College in Kuyera, has accepted a call to the University College of Eastern Africa.
- W. B. Nyagabona, South Nyanza Field evangelist, reports the baptism of 222 per-

sons in the town of Maswa in the Shinyanga region of Tanzania. The baptism on June 2 was the climax of a two-month campaign of regular nightly meetings. The South Nyanza team went on from Maswa to Arusha, where a field school of evangelism is currently being conducted by

George S. Crutchfield, of the Northern Europe-West Africa Division. After the Arusha campaign, the South Nyanza team will divide, three members returning to Maswa for a follow-up campaign and the remaining three going to Shinyanga for a "spearhead" campaign.



New food factory serves Japan

A new food factory for San-iku Foods (top picture) was completed in September, 1978, and now produces three varieties of canned vegetable proteins, eight varieties of soy milk, and an assortment of bakery products. Situated in Chiba-ken, Japan, this is the only food-production-and-marketing institution in the Far Eastern Division.

For many years the factory occupied a small corner of the Japan Union College campus, but when this property was sold in 1976, and the college moved to a new location, the factory management also had to find another site. Eventually an industrial lot was purchased close to the main Tokyo highway, which meant that the new facility would be close to major markets. A staff of 53—two of whom are featured in the bottom picture—unite their talents and energies to help develop this important aspect of the church's health ministry in Japan.

ERIC W. HOWSE
Director
World Foods Service

Euro-Africa

- Plans for the Vaucher Library at the French Adventist Seminary have been approved by the General Conference and now await local government council permission. The anticipated cost of the project is four and one-half million French francs (a little more than US\$1 million).
- The German Swiss Conference plans health seminars for Temperance Year in Basel, Bern, Zurich, and St. Gallen.
- At the Francophone College of West Africa, 46 teachers from Cameroon primary schools recently participated in a convention.
- Last year Adventist Book Centers throughout the division sold almost 9 million francs' worth of books and 1 million francs' worth of foods and audio-visual material, a total of more than US\$2 million.

Far Eastern

- After broadcasting Adventist programs weekly for 15 years, South Korea's CBS radio network has notified the Korean Union that it can no longer carry these programs because "the Seventh-day Adventist Church is not affiliated with the ecumenical movement." The Adventist message still can be heard in Korean each week from the MBC and KBS networks.
- Neal C. Wilson, General Conference president, visited the Far East June 14 to 24, stopping in Manila, Hong Kong, Bangkok, and Singapore.
- The Far Eastern Division has approved a change of constitution for the Bangkok Adventist Hospital that provides for a medical director and a business manager. Russell Standish is to be the medical director.
- Erva Lucille Barber, wife of Walter Barber, pastor on the island of Majuro in the Guam-Micronesia Mission, died May 11 in Majuro.

• Rudy B. Bermudez, South Philippine Union communication director, has been appointed president of the Northern Mindanao Mission, replacing Casimero Ranario, new South Philippine Union communication director.

• The population of the Silang Campus of Philippine Union College suddenly increased the first week in June with the arrival of the freshman class of 287. This represents another step toward the complete transfer of the college to this campus. Sabbath services are now held in the new cafeteria, ending 17 months of meeting in the graduate-seminary building.

North American

Canadian Union

• Members of the newly formed Dawson Creek, British Columbia, church are conducting a branch Sabbath school and Bible seminar in a log cabin in the town of Gundy, several miles distant.

• The Perth-Andover church in New Brunswick has approved the construction of a church school complex in Carlingford. The new school should be completed in time to help mark the diamond jubilee of Adventist education in Victoria County.

• Eleven boys and girls have been attending a children's story hour at the Maranatha church in Toronto, Ontario, every Tuesday since last October. The younger children learn about Bible lands, and the older ones study Faith for Today Bible lessons. Vacation Bible School is being held this month, and then the story hour will continue in September.

Columbia Union

• Ten of New Jersey's Pathfinder Clubs met recently for their annual fair, demonstrating their skill in close-order drill, first aid, backpacking, and model rocketry.

• Students and teachers from eight schools in the Mountain View Conference spent a

week at Valley Vista—4,000 feet above sea level—during their third annual outdoor education program.

• Participants in the last Wā-Rite program at Hackettstown Community Hospital in New Jersey during 12 weeks lost a total of 615 pounds—the equivalent of four average-sized persons simply disappearing.

• The 900 residents of Port Deposit, Maryland, have elected Donald N. Poist—one of seven Seventh-day Adventists who reside in the town—to be their mayor.

• Claude F. Toombs, founder and director of the East End Rescue Mission, in Newport News, Virginia, was awarded the 1979 Black Achievement Award for Human Fellowship by the Office of Human Affairs. Founded six years ago, the mission provides lodging, meals, clothing, and job opportunities for alcoholics and others in need. Mr. Toombs is a local elder of the Prentiss Park church in Portsmouth, Virginia.

• Roger Roberts, Jr., is the first Pathfinder anywhere to receive the new MV Honor in Sign Language. Roger's father, who works with the deaf, helped develop the requirements for the honor.

• After a six-week series by Efrain Murillo in Philadelphia, Pennsylvania, 62 persons were added to the Spanish church there by baptism. The meetings were extended two weeks, which gave time for 30 more to make their decision.

Lake Union

• Recent baptisms in Wisconsin include nine in the Appleton church, five in Janesville, and five in the Fond du Lac, Manitowoc, and Sheboygan churches.

• During May, 150 staff members and students from Adelphian Academy in Michigan participated in the "Clean Sweep" program sponsored by the Michigan United Conservation clubs. The group walked the streets

and highways in the Holly and Fenton, Michigan, areas, where they collected enough litter to fill 666 giant plastic trash bags.

• Eighty-one-year-old Ivy Reed, a member of the Reed City church, was recently named Secretary of the Year by members of the local legal secretaries association. She has worked for the same law firm in Jackson, Michigan, for the past 33 years and "takes dictation faster than her boss can dictate." Mrs. Reed serves her church as organist and has been treasurer since the Reed City Adventists formally organized.

Pacific Union

• After vandals destroyed the Community Services center in Tucson, Arizona, Dan Robles and his congregation totally renovated the center and expanded the outreach in this city.

• Under leadership of Sharyn Joseph, Cottonwood, Arizona, church members opened their rebuilt Community Services center with rooms for health education, storage, clothing distribution, and other organizations.

• Office secretaries are being featured in the *Recorder*, the weekly union paper with a circulation of more than 50,400. Without these dedicated women, departmental services to the field would be impossible. The series began with National Secretaries Day.

• Five new Spanish churches organized earlier this year were accepted into the sisterhood of churches by the fifty-third business session of the Southern California Conference. The churches with their pastors are: Glassell Park (Los Angeles), Paulino Marquez; El Monte, Raul Rojas; San Pedro, Victor Lee; Norwalk, Gonzalo Alva; and Foothill (La Crescenta), Haraldo Duarte.

• Terry Cassingham is the new pastor at Wahiawa, on the Hawaiian island of Oahu, transferring from Santa Maria, California.

• Members of the 5-year-old Phoenix, Arizona, Spanish congregation have dedicated their sanctuary debt-free. Manuel Vasquez, pastor, conducts a radio program in connection with the growing ministry of the congregation.

• Now open in the heart of Hollister, California, is the new Community Services center operated by the Hollister congregation.

Andrews University

• Andrews University's undergraduate program in general dietetics has become the first such course in the State of Michigan to receive full accreditation status by the American Dietetic Association (ADA). Patricia B. Mutch, of the home economics department, said the ADA granted full accreditation after a site visit and evaluation of a self-study report made by the faculty. The program has had developmental accreditation since it started in 1974. It offers training in therapeutic nutrition, food-service management, and community nutrition.

• Luncheons on Wednesdays, planned by the Student Forum at the Theological Seminary, are helping students, faculty, and families "get to know each other better." Stephen Gillham, chosen to coordinate the weekly event, said average attendance is 65 to 70, although there have been more than 100 at times. Andrews' Food Services Department prepares the informal meal for a small charge.

• Lifelong Learning, Andrews' program of continuing education, is offering about 50 courses this summer, varying in length from one day to the entire summer quarter. Two of the more popular courses are the Orff-Kodaly Elementary Music Education and the Family Life workshops. Prime Time '79: Youth Ministry Seminar is a new workshop directed by Des Cummings, assistant professor of youth ministry, and John Hancock, General Conference youth director.

Newly Published

Pacific Press Publishing Association

Expectations, Hopes, Dreams, Fantasies, Desires by Katie Tonn (60 cents). In our relationship with God, we surrender to Him and let Him control us, so that we become able to control our expectations, hopes, dreams, fantasies, and desires and use them toward positive ends.

I Was a Stranger by Susan Davis (\$3.95). Hannah More represents many persons who come into the Adventist Church and are ignored because of members' lack of interest, their preoccupation, or simply not wanting to become involved.

Walkabout Long Canoe by Dennis Steley (\$3.95). The author takes three young surfer friends on a tour of the Western Solomon Islands.

John Knox, a Bold One for God by Charles Edwards (\$3.95). This is the story of a great Scottish reformer's struggle to uphold the truth.

Frau Luther by Yvonne Davy (\$3.95). The story of Katharina von Bora, a nun who became the wife of Martin Luther and the first lady of the Reformation.

With an Holy Calling by Josephine Edwards (\$3.95). Saved from what seemed to be sure death in a blizzard, Herbert Vandeman felt that God had a special work for him to do. He went on to become one of the Seventh-day Adventists' first radio speakers.

Song of the Trail by Mabel Cason (\$3.95). The story of David Cameron, a boy who learns responsibility and always to put his trust in the Good Shepherd.

Pokey, Packy, and Sally by Ethel Neff Maxson (\$9.95). These three popular children's records are once again available in book form. Your child will love to follow along in his own book as these stories are told. All three stories are on one cassette. (Books may be purchased separately).

Living God's Joy by Douglas Cooper (\$2.95). A sequel to the ever-popular book *Living God's Love*.

Sex Is Not to Lose Sleep Over by Dick Jewett (\$2.95).

This timely book helps to restore the right perspective to sex—to give it the place God intended it should occupy in one's thinking and expression.

Madison, God's Beautiful Farm by Ira M. Gish and H. K. Christman (\$2.95). E. A. Sutherland played an important role in the building up of Madison College.

Every Believer a Minister by Rex Edwards (\$4.50). This book is an attempt to reveal the layman's role in Christian ministry.

Ordinations

Toese AhSam, pastor, Compton, California, Samoan church, on June 23 at the Southern California Conference camp meeting.

Andrew Samjoo Ahn, associate pastor, Korean church, Los Angeles, California, on June 23 at the Southern California Conference camp meeting.

Elbert Anderson, Iowa Conference youth and temperance director, on June 1 in Nevada, Iowa.

William Brace, pastor, Leominster and Sterling, Massachusetts, churches (formerly Middletown, Connecticut), on June 29 in South Lancaster, Massachusetts, at the Southern New England Conference camp meeting.

Robert Alan Clark, pastor, Baldwin Park, California, on June 23 at the Southern California Conference camp meeting.

Harold J. Duarte, pastor, Foothill Spanish church, La Crescenta, California, on June 23 at the Southern California Conference camp meeting.

Daniel Ha, pastor, San Gabriel, California, Korean church, on June 23 at the Southern California Conference camp meeting.

David Hakes, pastor of the Mankato, Minnesota, church, on June 9 in Hutchinson, Minnesota.

Leonard Kitson, Northern Union Conference assistant publishing director, on June 9 in Hutchinson, Minnesota.

James Lewis Kyle, pastor, Miramonte Boulevard church, Los Angeles, California, on June 23 at the Southern California Conference camp meeting.

Lee Larson, pastor of the

Wahpeton, North Dakota, church, on June 15 in Bismarck, North Dakota.

Frederick Vandale Leamon, pastor, Sunland-Tujunga, California, church, on June 23 at the Southern California Conference camp meeting.

Scott LeMert, pastor of the Williston-Keene, North Dakota, church, on June 15 in Bismarck, North Dakota.

Clarence McKey, pastor of the Anoka, Minnesota, church, on June 9 in Hutchinson, Minnesota.

James Edward Merideth, Jr., pastor, Maranatha church, Inglewood, California, on June 23 at the Southern California Conference camp meeting.

Dick Norman, Northern Union Conference assistant publishing director, on June 1 in Nevada, Iowa.

Ron Wooten, Southern New England Conference publishing director, on June 29 at the conference's camp meeting in South Lancaster, Massachusetts.

Seven men were ordained to the gospel ministry on Sabbath, June 9, at the Texas camp meeting: **Bennie Garcia**, pastor, Harlingen Spanish church; **James S. Gleason**, pastor, San Marcos church and chaplain and health educator, Hays Memorial Hospital; **Norman LaMountain**, pastor, Beaumont and Warren churches; **Franklin Moore**, conference treasurer; **Stephen Orian**, pastor, Arlington and Duncanville churches; **William Rorick**, pastor, Houston Central church; and **Jerry D. States**, pastor, Denison-Sherman and Gainesville churches.

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.

Burma

Miss Margaret Khei, Junior Bible Seminary of SDA, Singunau, P.O. Tahan, Kalembo, Upper Burma: *Our Little Friend, Primary Treasure, Guide*.

India

P. V. Prasad, Principal, SDA English School, Giffard Memorial Hospital, Nuzvid 521201, Krishna District, Andhra Pradesh, India: books and magazines.

Philippines

B. B. Acaac, Western Mindanao Mission, P.O. Box 13, Ozamis City, Philippines 9101.

Lucilyn Baco, Lambajon, Baganga, Davao Oriental, Philippines 9602: Bibles, books, songbooks, magazines with colored pictures.

Levi B. Baliton, Accountant, Western Mindanao Mission, P.O. Box 13, Ozamis City, Philippines 9101: missionary magazines.

Ricardo Bongo, Mahayag, Mahaplag, Leyte, Philippines: Bibles, songbooks, evangelistic and branch Sabbath school materials.

Mrs. Ludy Camacho, Western Mindanao Mission, P.O. Box 13, Ozamis City, Philippines 9101: missionary literature for adults and juniors.

Lilibeth Dealdo, Lambajon, Baganga, Davao Oriental, Philippines 9602: Bibles, songbooks, Spirit of Prophecy books, books for children and youth, magazines with colored pictures.

H. V. Gayares, Sabbath School and Lay Activities Director, Negros Mission of SDA, P.O. Box 334, Bacolod City 6001, Philippines: Bibles, magazines, Picture Rolls, visual aids.

Ephraim Gersava, Lambajon, Baganga, Davao Oriental, Philippines 9602: Bibles, songbooks, Spirit of Prophecy and other religious books, Picture Rolls, magazines with colored pictures.

Notice

The last sentence in the second paragraph of the article "Health Leaders Study Work in Large Cities" on the back page of the May 31 issue should have read, "The SDA Dietetic Association has developed a diet for infants that is adequate in protein and iron without the use of flesh foods" (not "animal products").

Coming

August

11 Oakwood College Offering

September

1 Lay Preacher's Day
1 Church Lay Activities Offering
8 Missions Extension Offering

8 to Oct. 6 *Adventist Review, Guide, Insight* Campaign
15 Bible Emphasis Day
22 Pathfinder's Day
29 Thirteenth Sabbath Offering (Southern Asia Division)

October

6 Medical Missionary Work
6-13 Health Emphasis Week
6 Church Lay Activities Offering
13 Voice of Prophecy Offering
13 Sabbath School Community
13 Guest Day
13 Community Relations Day
20-27 Week of Prayer
27 Annual Week of Sacrifice Offering

November

3 Church Lay Activities Offering
10 to Jan. 5 Ingathering Crusade
24 World Temperance Day and Offering

December

1 Ingathering Emphasis
1 Church Lay Activities Offering

76 appointees complete studies

Seventy-six missionary appointees from the North American Division have completed their studies at the Summer Institute of World Mission. The institute, jointly sponsored by the General Conference and Andrews University, is conducted on the university campus at Berrien Springs, Michigan, for six weeks. On Sabbath, July 21, a special service of commitment and dedication was conducted in the Pioneer Memorial church.

The appointees have been assigned to Africa, Asia, Europe, Inter-America, the Middle East, Oceania, and South America.

Gottfried Oosterwal was director of the institute; associated with him were Werner and Nancy Vyhmeister, Russell Staples, and Elden Chalmers. Representatives from the General Conference Secretariat and Transportation Office were guest lecturers at the institute.

CLYDE O. FRANZ

PUC sponsors China tours

The denomination's first authorized educational tour of China was completed July 11 in Hong Kong, as Elmer Herr, professor of history at Pacific Union College, sponsor of the tour, said goodbye to the 26 members of the touring group.

During their 11 days in China, tour members visited the cities of Canton, Peking, Shanghai, and Hangchow. They viewed the Great Wall, the Forbidden City, and the Ming tombs. By visiting a commune, a hospital, a middle school, a silk and brocade factory, and a typical residential quarters, they observed how the Chinese people live.

Said Dr. Herr, "The tour was most enjoyable. It gave us a firsthand view of a nation of gracious people who are on the move in developing the vast resources of the

country." While in the city of Shanghai, tour members enjoyed a visit with David Lin, a Pacific Union College graduate.

Two other groups, also being led by Dr. Herr, are touring China this summer, a second group from July 20 to August 5, and a third group from August 16 through September 5.

HERBERT FORD

Record baptism in Poland

Sabbath afternoon, June 16, 68 persons were baptized in Poland in the Vistula River. Almost all of them were young people. This was the largest group baptism in the Seventh-day Adventist Church in Poland since World War II. Most of the newly baptized members have joined churches in the South Polish Conference.

After the morning worship service in Wisla, which was attended by some 600 members, the candidates went to the banks of the mountain river. They were baptized by Stanislaw Karauda, newly elected East Polish Conference president; Marek Ignasiak, conference youth director; Witold Nawrocki, pastor in Jelenia Gora; and Wladyslaw Polok, pastor in Bielsko Biala.

RAY DABROWSKI

AU to receive programs via satellite

The Andrews University radio station, WAUS-FM, is to receive programming via satellite. WAUS will be the first Adventist college-based station to have a receiving dish, or earth station, on campus. Installation of the 16-foot-high dish by National Public Radio, of which WAUS is a member, began the end of July, and the \$43,000 project is expected to be complete by the end of October and in service by the end of the year, according to

Stan Bisel, chief engineer.

Manager Allen Steele said there will be four high-fidelity channels, two for stereo and two for mono signals. Live coverage of major events, improved clarity of signal, and increased services will result, he said, obviating the necessity of sending tapes through the mail.

WAUS-FM is the first station in the State of Michigan to receive FCC approval of satellite reception. WSMC at Southern Missionary College, Collegedale, Tennessee, expects to be the next Adventist college radio station to be listed for satellite reception.

VICTOR COOPER

Hospital fund nets \$785,000

The Moberly Regional Medical Center (see *Review*, Feb. 8, 1979), in Moberly, Missouri, has surpassed its \$750,000 goal in its voluntary support campaign by \$35,000. Leaders of the Progress Fund Drive are confident that additional anticipated pledges will bring the total to \$800,000 or more by September 1.

The campaign, begun last February, helps to establish a new Adventist presence in a community of 17,000. Since Moberly residents never before had raised more than \$120,000 in a community-wide effort, the cochairmen of the drive, Don Orscheln and Clifford Falzone, exulted: "The people of this community responded beautifully with many small donations to this deserving project. They really got out and supported us."

KENNETH H. EMMERSON

For the record

President to President re Indochinese: Neal C. Wilson, General Conference president, has sent a telegram to U.S. President Jimmy Carter encouraging him in plans to aid Indochinese refugees. In part, Elder Wilson's message read, "As fellow Christians we support you in

this effort and will urge our church members as individuals and Seventh-day Adventist institutions and congregations to become actively involved in resettlements as they have in the past."

Record in Hong Kong: Under the direction of Randy Horning, publishing director of the South China Island Union Mission, 125 students are canvassing in Hong Kong this summer. They set records early, 19 students selling 1,940 journals in one day. It is fitting that this should happen in Hong Kong, where this summer literature evangelists from all over the Far Eastern Division will gather August 22 to 26 for the Abram La Rue Institute, named in honor of the self-supporting missionary colporteur who pioneered the work in Hong Kong in 1888.

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