

# Adventist Review

General Organ of the Seventh-day Adventist Church

September 6, 1979

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"Babylon is fallen, is fallen, . . . because she made all nations drink of the wine of the wrath of her fornication." In the end all nations, intoxicated by Babylon's seductive and deceptive teachings, will join the antichrist—Satan, impersonating Christ—in his final attack on Christ and His followers. See "Babylon Is Fallen" on page 4.



## THIS WEEK

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**Our cover picture** is an original photograph produced for us at the Review and Herald by Skip Baker. Harold Munson painted the world map on the goblet. At the art conference where the idea behind this picture was formulated, it was felt that combining the concept that the world's cup of iniquity was full to overflowing with the fact that "Babylon" makes all nations drink of the wine of the wrath of her fornication as apostasy reaches its culmination would be the most effective way to illustrate J. R.

Spangler's Annual Council message.

The photographer caught perfectly the concept the editors and artists had in mind. Skip Baker tells us that he had just one opportunity to capture this picture as the paint used to portray the world on the goblet was still fresh and began to run as soon as the glass overflowed. For the benefit of photographers reading this, he used an electronic light that caught the action at 1/350th of a second at f.22.

**After being out** of contact with our believers in the People's Republic of China for approximately 30 years, the REVIEW staff is pleased to be able to publish a recent submission by David Lin (see "Message From China," page 8). This comes about as one result of the normalization of relationships between the People's Republic and the United States. Because communications have been reestablished it is now possible to correspond with our believers in China.

Another reason we are pleased to present David Lin's message

is that a number of our believers in North America, including some of the REVIEW editors, attended Pacific Union College when David was there. His great burden for the church he loves is demonstrated clearly in his message. He particularly zeroes in on our need for a closer personal relationship with Christ and for making Christ the center in our homes. His report of what has taken place as far as the church on the Chinese mainland is concerned reinforces the conviction that where believers are grounded in the Spirit of Prophecy their faith is more likely to be a strong one.

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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.

### REVIEW needed

I must write to say how wonderful it is to receive my REVIEW each week. It arrives in the middle of the week, but I put it aside to read on Friday evenings after the Sabbath has begun. I get much courage and hope from it. It is a magazine we need in these critical times.

LEVENNA ELLIOTT  
Culloden, Georgia

I am always glad to get my REVIEW on Tuesday morning. I try to save it for Sabbath reading, but get so interested I can't stop until I have finished it. I'm glad it's not a monthly paper. I start with the letters and read through everything, even though I have to use a magnifying glass for the fine print.

MRS. G. A. SHAIN  
Hot Springs, Arkansas

### Major strength

I have appreciated the series of articles on church government, "God's Church Today." I am concerned, though, with the statement in the July 5 article that "such informal gatherings [InterVarsity Bible Study Group, Shipboard Navigators Prayer Cell, et cetera] can hardly be what God has in mind as a church structure for this sophisticated, industrialized, technological, urban society."

This sort of structure does have its weaknesses. Its major strength, however, is its ability to deal with the problems of just such a society—problems such as apathy, alienation, aloneness.

GREG BROTHERS  
Milwaukie, Oregon

### Conductor Blomstedt

It was gratifying to see the story about Conductor Herbert Blomstedt (July 19). The issue arrived on the day of the annual Blomstedt concert here at Loma Linda University, where for the past nine years he has taught a summer workshop in orchestral conducting. We were disappointed this fact was omitted from the list of his accomplish-

ments, because it is his only teaching appointment in the United States.

Our students and performers have also been impressed with his practical religion. Last year one person told a reporter the thing that impressed him most about Dr. Blomstedt was that "not only is he a good performer, he is a very good person. That comes across strongly, because it is not commonplace in music circles. He has been an inspiration to me."

For conductors wishing to work with him, I might add that the next workshop will be held on our La Sierra Campus June 29 to July 10, 1980.

BONNIE DWYER  
Public Information Officer  
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Loma Linda, California

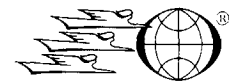
### Children in church

In recent weeks a number of letters have discussed the problem of noisy children in church. I would like to share my experience in this area.

I have been an Adventist for many years, but I was reared in the Presbyterian Church. My

*Continued on page 14*

## Adventist Review



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# Heroes of faith and commitment



Neal C. Wilson, president,  
General Conference

According to the paraphrase of Philippians 4:12 in *The Living Bible*, the apostle Paul affirms, "I have learned the secret of contentment in every situation." True religion, validated by unselfish service, yields high dividends of satisfaction for those who have inner resources based upon complete trust in and surrender to Jesus Christ.

During my recent visits to Africa, Inter- and South America, I have been unforgettably impressed by the lives of brave and unpublicized servants of Jesus Christ. If space permitted I would like to share a long list of names of brothers and sisters, young and old, who exemplify heroic faith. In spite of being asked to sacrifice personal benefit and comfort, and in spite of physical hardships, isolation, danger, and less-than-adequate working conditions, these gallant people, some employed by the church, but many who are not, find joy and inner contentment in serving humanity and representing their church.

The governor of Brazil's Amazonas State and I had the privilege of being featured speakers at the official opening of the very attractive new campus of the Adventist Agricultural-Industrial Institute in Manaus. The record of how this school was literally carved out of the jungle is a thrilling story of vision, tenacious commitment, sacrifice, and success. It is a story of devoted individuals who found satisfaction in staying by a struggling venture in behalf of Christian education.

Following the opening of the institute, the South American Division president, Enoch Oliveira, took me about 100 kilometers up the Amazon to see a medical launch in operation. Daniel Walter, who has spent many years as a flying pastor, was in command of our Lake Amphibian plane that is based in Manaus and is used to deliver mail and supplies of medicine and food to the gospel medical launches that ply the waters of the Amazon. We flew over dense jungle and a labyrinth of waterways. Floating down the center of the giant river were "islands" of grass, reeds, huge trees, and all manner of jungle debris. These floating "islands" indicated that the river was rising to flood level. After a flight of about 60 minutes we suddenly spotted the *Luzeiro XIV*, anchored in front of a little white Seventh-day Adventist church.

Finally arriving on board the *Luzeiro XIV*, we met Capt. Eric Monnier, his wife, Francoise, and two helpers. The Monniers were educated at our college in Collonges, France. As I visited with them I learned they had not been in a town or near society for two months, and that it would be another two months before they would return to Manaus for refueling and repairs.

These young people manifested great devotion and did not have one single complaint to register. We inspected the engine room, the medical clinic, and the dental unit, and reviewed the logbook of travel and services rendered. They conduct a religious service every evening and seem grateful for the opportunity to help people physically and spiritually. Before leaving, I had prayer with them in the captain's wheelhouse on the bridge. As we headed back we made a circle and came in low over the *Luzeiro XIV* and I felt proud of these faithful representatives who were on the top deck of the launch waving goodbye to us. That night, with deep conviction, I prayed, "Thank You, Lord, for young people like these who have a sense of mission and the inner resources to find contentment and satisfaction in ministering to others."

On another continent, I recently made a special effort to visit Solusi College in Rhodesia. During the past several years, it was felt best to temporarily suspend normal operations at Solusi. This college is located about 40 miles from Bulawayo and has been the source of great strength to the work in the subcontinent of Africa. In spite of the fact that the "college in exile" has been operating on a reduced basis in rented quarters in Bulawayo, the optimism of President Jim Bradfield and his faculty was inspiring. Certain members of the staff go out to the school several days a week. The first time I went to Solusi with my parents as a boy about 50 years ago, we made the journey in an ox wagon.

A number of our faithful African workers have remained at Solusi to care for the buildings and the excellent farm, orchards, and vineyards. During our short praise service with these brave brothers and sisters, I thanked God for His watchcare over them and our properties. Their trust in God's protection was contagious and refreshing.

Before leaving Solusi, President Bradfield drove me past the graveyard. I stayed just long enough to take in the sober message relayed by the weather-beaten grave markers. In the early years the pioneers braved malaria and other dreaded tropical diseases. Today there are new kinds of dangers that call for the faith and commitment of heroes. No wonder the Lord tells us:

"A fuller sense of God's relationship  
to those whom He has purchased with  
the gift of His Son,  
a greater faith in the onward progress of  
His cause in the earth—  
*this is the great need of the church today.*"  
—*Patriarchs and Prophets*, p. 243. (Italics supplied.)

# Babylon is fallen

In our own communion we find philosophies and concepts that tone down and mitigate the awfulness of sin.

By J. R. SPANGLER

Condensation of an Annual Council devotional message presented October 16, 1978.

The second angel's message of Revelation 14, coupled with that of Revelation 18, gives us clear insight into the very reason for our existence as a church and the rationale for our unique mission.

God's final warning to Babylon centers upon two distinct calls. The second angel's message states that "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication" (Rev. 14:8). The loud cry of Revelation 18 adds, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities" (verses 4, 5). In reality these two messages are one.

For one thing, these messages imply that we cannot join other religious bodies in dividing the world for missionary purposes. Obviously, with their distinct call to come out of Babylon, they are designed to be proclaimed to the entire world.

Since Reformation times many prophetic interpreters of the term "Babylon" in its spiritual sense have applied this term to the Roman Catholic Church. Most of the Reformers and many of those Protestants who followed them felt that the Roman Church had fallen from the original high spiritual state of Christianity that marked the apostolic age.

At the time of the rise of the Advent movement in the midnineteenth century, Charles Fitch, one of the most prominent of the Millerite leaders, wrote a sermon entitled "Come Out of Her, My People." In this sermon he expanded the view of "Babylon" to include not only the Catholic Church but also the great body of Protestant Christendom. To Fitch, the cold response on the part of the Protestant churches to the doctrine of a literal return

of Jesus revealed that they, too, had fallen away from the beliefs that mark pure Christianity.

In 1843 Fitch wrote with eloquence, "If you are a Christian, *come out of Babylon*. If you intend to be found a Christian when Christ appears, *come out of Babylon*, and come out *now*. Throw away that miserable medley of ridiculous spiritualizing nonsense, with which multitudes have so long been making the Word of God of none effect, and dare to believe the Bible.'"—Quoted in F. D. Nichol, *The Midnight Cry*, p. 148.

This expanded call out of Babylon reflected the increasing attacks against the Millerite movement by the press and Protestant clergy. An impressive amount of attention was focused on this movement. The leading religious figures of the day were very much aware of the Millerite views and progress.

The publicity and notoriety given the Advent movement, along with mounting opposition that came as the predicted time of the Advent grew closer, led to separation from the organized churches. No language was too vituperative to heap upon Miller and his followers. He was charged with being dishonest, a deceiver, and a humbug—a living example of Paul's words, "All that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12).

Consequently, as the summer of 1844 progressed, Adventists interpreted Revelation 14:8 and 18:1-5 as a call to separate from "Babylon," from both the mother and the daughter churches. In fact, many were forced to leave by being disfellowshipped from their congregations.

At the height of the "midnight cry" an estimated 50,000 to 100,000 people left the various churches to form distinctive groups of their own. Adventists look upon the call to come out of Babylon as a call that came at that time to leave those churches that insisted on rejecting the truth of the millennium and the literal return of Jesus. In later years a number of other Bible doctrines that were contrary to the popular teachings of the churches were discovered and added to the list of Babylonian errors, making the call to separate from Babylon even more imperative.

## A moral fall

The more the Seventh-day Adventist doctrinal positions became established, the broader became the interpretation of the term "Babylon." Ellen White wrote: "The message of the second angel did not reach its complete fulfillment in 1844. The churches then experienced a moral fall, in consequence of their refusal of the light of the advent message; but that fall was not complete. As they have continued to reject the special truths for this time they have fallen lower and lower. Not yet, however, can it be said that 'Babylon is fallen, . . . because she made *all nations* drink of the wine of the wrath of her fornication.' . . . The work of apostasy has not yet reached its culmination. The Bible declares that before the coming of the Lord, Satan will work 'with *all* power and signs and lying wonders, and with all de-



The language announcing Babylon's fall in Revelation is borrowed from the Old Testament. The ancient city and nation of Babylon had been an avowed enemy of God's people. Nebuchadnezzar had invaded Judah, destroyed Jerusalem and its Temple, and had deported the surviving Israelites to Babylon. Eventually it fell, as the prophets had predicted. On the night of its fall a hand suddenly appeared, writing on the palace wall the doom of the once-proud, seemingly invincible nation, "Mene, mene, tekel, upharsin ("Numbered, numbered, weighed and divided [that is, destroyed]")." Using the language of the Old Testament, the angels of Revelation 14 and Revelation 18:1-4 announce spiritual Babylon's fall. As ancient Babylon's fall signaled deliverance for God's captive people, so spiritual Babylon's fall signals the final deliverance.

ceivableness of unrighteousness;' and they that 'received not the love of the truth, that they might be saved,' will be left to receive 'strong delusion, that they should believe a lie.' 2 Thess. 2:9-11. Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. The change is a progressive one, and the perfect fulfillment of Revelation 14:8 is yet future."—*The Great Controversy*, pp. 389, 390.

Because the fall of Babylon is not yet complete in our day, the call out of Babylon is not yet complete either. The astounding implication of this fact should cause all of us to think seriously about our own spiritual condition, as well as the condition of our church.

The Lord's messenger continues with this point: "Notwithstanding the spiritual darkness and alienation from God that exist in the churches which constitute Babylon, the great body of Christ's true followers are still to be found in their communion."—*Ibid.*, p. 390.

We talk much about the secular society and the unchurched, but the fact remains that a Pope's death, a new Pope's election, and all that goes with it still gets top billing on television, radio, and in newspapers. The Pope can still be featured on the cover of *Time* and *Newsweek*. Ours may be a secular society, but it still thinks about religion. The latest Gallup poll of religion in America recorded an upturn in church attendance for the first time in nearly 20 years, with 42 percent of American adults attending church or synagogue in a typical week. About seven of every ten Americans now describe themselves as church members. Perhaps more revealing, six out of ten say religious beliefs are "very important" in their lives.

Many of these self-described religious people have

never seen the special truths for this time. Not a few are dissatisfied with their present condition and are longing for clearer light. They look in vain for the image of Christ in the churches with which they are connected. What does this say to us? What about our personal relationship with Jesus? What kind of impact do our local churches make on non-Christians or non-Adventists when they attend our services? What do they hear? What do they see?

As the differences between those who serve God and those who serve Him not (in spite of carrying His name) become pronounced, separation will finally result.

"Revelation 18 points to the time when, as the result of rejecting the threefold warning of Revelation 14:6-12, the church will have fully reached the condition foretold by the second angel, and the people of God still in Babylon will be called upon to separate from her communion. This message is the last that will ever be given to the world; and it will accomplish its work."—*Ibid.*

What are the implications of such a statement? Are we giving the last call clearly and distinctly? If I understand this prophetic statement properly, a host of sincere individuals are concerned and perplexed about the condition of the churches they attend. They don't know whether to stay as a positive influence in their church or to leave in search of something better. The crucial point is, What will these sincere ones find in our churches if they come our way looking for truth?

As much as I hate to admit it, Adventism is not totally divorced from active participation in creating a climate that would make everyone quite comfortable in the pig's pen. I may be too blunt, but I feel strongly that this beloved church of mine must take a strong stand for truth and do it quickly.

In our own communion we find philosophies and



concepts that tone down and mitigate the awfulness of sin. We find discussion groups spending time examining all facets of subjects that God's Word unequivocally labels as sin. Subtle (or not so subtle) suggestions are

made that we need to be broad-minded and listen to the other side, that we ought to take a look at all angles of some forbidden practice.

When I hear of such, I ask myself, Are there two sides

## BIBLE QUESTIONS ANSWERED By DON F. NEUFELD

# Why a brazen serpent? The enigma of Revelation 17

**Moses placed a serpent of brass upon a pole toward which the Israelites bitten by fiery serpents could look and be healed. Why a serpent? Does not a serpent represent the devil and the pole the cross of Jesus Christ?**

The Biblical narrative is extremely brief. The entire story is told in only six verses. Only the essential narrative details are given. No explanation is given as to why a serpent was chosen as a symbol. One is left to conjecture.

Referring to this incident, Jesus observes, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life" (John 3:14, 15). There is thus a symbolism pointing to the Messiah.

But why a serpent? Commentators have conjectured that the serpent symbol points to the fact that the Lord was made in the likeness of sinful flesh and took the very form which in every other case was full of sin. Being so fully human, in the eyes of men so like sinners, He was freely suspected, loudly accused, and finally condemned as a sinner. Yet in Him was no sin, as in the brazen serpent there was no poison.

This is something commentators have derived from the perspective of the New Testament. It is doubtful that the ancient Israelites had much of a grasp of such details. To them, the lesson that would come through the strongest would be that God was able to, and would, de-

liver them, but only on condition that they would demonstrate their faith in Him by looking at the brazen serpent.

In the light of the second commandment, which forbids the making of any likeness of the Deity with the purpose of making the likeness an object of worship, it is doubtful that God intended the serpent per se to represent the Messiah. The Israelites would simply see in the brazen serpent a likeness to the deadly serpents that were attacking them. They knew that the brazen serpent had no power to heal them. The whole incident taught the lesson of faith.

The cross idea, too, would hardly be understood in the Old Testament. The Messianic prophecies did not provide the detail that the Messiah's death would be by crucifixion. Even Nicodemus probably did not understand what Jesus meant by stating He would be "lifted up."

**For some years I have been seeking an understanding of Revelation 17, particularly verse 11, which says that "the beast that was and is not, it is an eighth but it belongs to the seven" (R.S.V.). A paper I read states that the number eight is a symbol of the resurrection. Could you give me some light on this?**

Revelation 17 is one of the difficult chapters of the book. Perhaps there has been more conjecture as to the meaning of its symbols than there has been concerning the meaning of the symbols of any other chap-

ter. I have read various interpretations of Revelation 17, none of which to me are entirely satisfactory.

One of the questions to be decided is at what point in history is the observation true "they are also seven kings, five of whom have fallen, one is, the other has not yet come, and when he comes he must remain only a little while" (verse 10, R.S.V.). Is it John's day? Or is it a later point of time? It is noteworthy that the subject of chapter 17 is "the judgment of the great harlot" (verse 1, R.S.V.), and the being showing John the judgment is one of the seven angels carrying the seven bowls.

Having decided when to begin numbering the seven, a person must still determine who are the seven and who is the eighth. How does one determine to what the symbols of prophecy refer? As I have mentioned in this column before, the Bible contains the predictions, and interpreters must look in history for events, powers, nations, and organizations that fulfill the predictions. Sometimes this is relatively easy; at other times there seem to be several possibilities; and at still other times no solution seems to be satisfactory.

Thus with some of the symbols there is no way of arriving at fulfillments with dogmatic certainty. This seems to be true in Revelation 17. *The Seventh-day Adventist Bible Commentary* presents three views that Adventists have held regarding the seven kings, without choosing among these three. The problem is that unless an inspired voice clearly identifies a symbol with an event, nation, organization, or power, one cannot be absolutely certain that he is correct in his interpretation.

It so happens that Ellen White has said little concerning the symbols of Revelation 17, hence the uncertainty concerning the

proposed solutions for this chapter. This is not true of chapter 13, for example, where she clearly identifies both the first and the second beasts, as well as the mark of the beast. I am not implying that Ellen White necessarily originated the interpretations of prophecy appearing in her writings. Bible students studying their Bibles and history came up with various proposed fulfillments. Of these she would often endorse one or the other of them. Generally this settled it for Adventists. (See *Selected Messages*, book 2, pp. 101-113.)

Now as to the number eight being a symbol of the resurrection, this would be hard to establish from the Bible. Perhaps the idea originated from the resurrection occurring on Sunday, which would be the eighth day counting the week just completed. The point is that without an inspired voice confirming such an application of a symbol, one cannot be certain that that application is correct. In other words, it can neither be proved nor disproved that in Revelation 17:11 "eighth" is a symbol of the resurrection. To me it seems inconsistent with the context, but to someone else it may not.

Does this mean, then, that the only way we can know what prophecy means is to read what Ellen White says about it? Not at all. God wants us to study the Bible and to seek to ascertain the meaning of the prophecies. But whatever conclusions we arrive at we must hold tentatively, the degrees of tentativeness varying, depending on the prophecy, until fulfillment confirms our conclusions. However, once an inspired voice identifies a prophetic fulfillment, the tentativeness disappears. With regard to Revelation 17 that inspired voice has been largely silent.

Send questions for this column to the Editor, ADVENTIST REVIEW.

to sin? Is not sin still sin, no matter which side you look at? Sin, in some people's minds, is the act of judging what is sin. Those who have come up with this definition categorically reject anyone who dares to lift up his or her voice against what the Bible calls sin. Such a "judgmental" attitude, they feel, is hateful and despicable. After all, we must give people liberty to "do their own thing" and respect their personhood. We must not denigrate any individual by claiming that what he or she is doing is sin.

If this attitude were reserved strictly for those outside our communion, it would not be as surprising. After all, what can one expect from Babylon? But this is by no means the case. What breaks my heart is that this attitude is found inside our church as well. I have come to the conclusion that no matter what stand one takes, someone within this church will oppose it. My question is, When the loud cry goes forth to come out of Babylon, will we be ready to receive a great influx of souls who are seeking for truth, for high standards, for Christ, or will we prove a disappointment to them?

Moral standards are disintegrating like tissue paper before a blowtorch. The awful work of apostasy and rebellion continues unabated. For this reason the second angel's message is most relevant and important today. The call out of Babylon, when applied to us individually, is a call to come to Jesus and surrender all to Him. The call to come out of Babylon is also a promise that victory through Jesus can be ours.

Never forget that the three angels' messages in their broadest sense center on the everlasting gospel. In 1905 Ellen White appealed to our people to let Christ and His righteousness be the very life of our faith (see *Evangelism*, p. 190). She declared, in some of her last words, that the sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. The great monument of mercy and regeneration, salvation and redemption, is the Son of God uplifted on the cross. This should be the foundation of every sermon we preach.

There is no way—no consistent, truly victorious way—to have the patience of the saints and to keep the commandments of God and the faith of Jesus except to have a powerful, deep, abiding love for Jesus. And how can we really love Him unless we understand daily the work He has done and the work He is doing for us now in the heavenly sanctuary? Speaking of the intervention of Christ in behalf of the human race, Ellen White states: "The nature of the intervention should ever make men afraid to do the smallest action in disobedience to God's requirement."—*Selected Messages*, book 1, p. 234.

I know of no other way to have a hatred for sin than to see sin in its awfulness. And I cannot fully see the horrible depravity of sin unless I look at the cross of Christ and see what sin did to heaven's beloved Commander. I know of no other way to shun worldliness in all its forms unless, on my knees, I see Jesus. I know of no other way to practice the principles of health reform

## Dear child!

By PATRICIA ERWIN NORDMAN

*Ah, child of woe, such tears you shed  
For lack of trust entire.*

*Don't you know 'tis only silver  
That He refines within love's fire?*

*Ah, child of pride, who dares say No  
To your dear Saviour's call;  
Head bowed in grief, He'll knock again.  
O foolish child, tear down self's wall.*

*Ah, child of wrath, why rail you so  
Against life's sore distress?  
His promises of help are sure  
In times of greatest trial and stress.*

*Ah, child of God, such sweetest love  
He wants to share with you.  
For you He prayed, and wept, and died.  
O precious child, you must love too.*

unless I conform with the laws of life and health from a love response to my Saviour, knowing that He loves me, gave Himself for me, has forgiven my sins, and freely offers me power to obey His will. I know of no other way to sacrifice my all for Him except by continually looking unto Jesus.

The call out of Babylon thus presents me with the privilege and the opportunity to demonstrate to the world that, through Christ's power, gained in moment-by-moment connection with Him, I can stand amid the swirling turbulence of evil.

Have we come out of Babylon experientially? Do we continue to fear God and give Him glory; is this part of our daily experience? Is the Sabbath an experience with Jesus? Is the hour of God's judgment an experience with Jesus? Is the call out of Babylon an experience with Jesus?

"After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory" (Rev. 18:1). Ancient Babylon lay crumbled in ruins as the apostle penned these inspired words. Only ruins remain yet today of that wicked, once-proud city. Shall we not let Babylon crumble in ruins today in our hearts and lives? Shall we not leave the ruins of our wicked, once-proud lives and come out of Babylon into the holy atmosphere of complete harmony with God as we sound the prophetic call for thousands to join us in our travels to God's City of Freedom, the New Jerusalem? □

# A message from China

Though some believers have forsaken the faith, newcomers have stepped into the breach—the work of God in China has always had brave and enthusiastic witnesses since it was first begun.

By DAVID LIN

We believers in China take this opportunity to express our gratitude for the prayers of the saints, which have sustained us through tests and trials. Through the years of comparative isolation the Lord's hand has not been shortened, and His ear has not been heavy. The Good Shepherd always cares for His sheep.

Through these 30 years, though some believers have forsaken the faith, newcomers have stepped into the breach—the work of God in China has always had brave and enthusiastic witnesses since it was first begun. But the work has not developed evenly. It has spread rapidly in some places, while in others it has come to a halt, depending on the effectiveness of seed sowing done by earlier workers. No statistics are available, but we are confident that the number of believers has not diminished, but increased, although not all have been baptized and their grasp of the fundamentals of our faith varies considerably. Where the Spirit of Prophecy writings have been distributed, the believers are better grounded in the faith.

Allow me to share with you some of what we have learned through our experience. I would like to remind the church as a whole that it was not in a trance that Enoch walked with God, but in humdrum daily duties he strictly obeyed God's law. Every Christian should learn to live between the mountain and the plain—first to behold the glory of God and then to serve the needs of man. Remember that each precious moment is sanctified by the blood of Christ.

Improve every chance in daily life to overcome evil

*David Lin lives in Shanghai, China, although at present he works in Anhwei Province, where he is a translator for a British coal company.*

and to do right. "Examine yourselves, whether ye be in the faith" (2 Cor. 13:5). Many who believe the truth labor under the illusion that their professed zeal for the faith ensures them a place in God's kingdom. But zeal is no substitute for works. Not all who say "Lord, Lord" are saved. Religion becomes a mockery if in our lives it works no change. The priest and Levite were so religious that they passed by a brother in need, leaving to a despised Samaritan the privilege of doing a kindly deed. God save us from the leprosy of cold, unfeeling apathy, smugly content with a stale experience.

With godly fear and humility, beginning with the rudiments of our faith, let us examine the Decalogue to find the cause of our lukewarm state.

"Honour thy father and thy mother" is an old and familiar truth. We dismiss it with the words "I've kept it from my youth." On second thought, however, we've not acted so kindly to our parents, who are left often to pine away in some State-run old-people's home. Tears shed at their funeral are always shed too late. Do your kind and thoughtful deeds while your parents still live to appreciate them.

Like Mary, whose liberal offering was poured out in love to Jesus,

Let us give gladly to our parents now,  
while they are still with us.

The fresh bouquet, the birthday gift,  
the loving word, the tender kiss,  
These bring warmth and turn their drab life  
to heavenly bliss.

The command "Husbands, love your wives" (Eph. 5:25; Col. 3:19) has been taken too much for granted. It is, in fact, inseparable from the seventh commandment. Every man should love his own wife, not the wife of another, and "what therefore God hath joined together, let not man put asunder" (Matt. 19:6). Husbands should love their wives out of Christian affection, not like worldlings who love out of physical attraction. "Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised" (Prov. 31:30). A man may pray most piously and yet the Lord does not hear, because his prayers are blocked by his wife's bitter tears. So he must leave his offering at the altar of prayer, be reconciled first with his wife, and then only will the Lord hear. No man can be harsh to his wife and enjoy spiritual health.

We are now come to Baal-peor. Moabitish women are very clever (see Num. 25:1-3; 1 Kings 11:1, 2). Let every man watch his step lest "a dart strike through his liver" (Prov. 7:23). "For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour" (1 Thess. 4:3, 4). Those who preach the gospel must be doubly on their guard. To the ministers especially, I would like to urge that you take care that every secret thought be worthy of a man of God.



Many bright stars among us have gone out  
in the darkness of perdition  
Because they sold themselves to the flesh  
and of the flesh reaped corruption.  
Like the lives of Samson and David they stand out  
in bas relief—  
Teachers by negative example ending their lives in grief.  
Let us look to Joseph and Daniel and resolve never  
to defile our souls,  
Ours to be vessels of honor, which our Father  
will be pleased to own.

If we are indeed converted and know the joys of the  
new birth we shall be able to make our homes a veritable  
heaven on earth. Blessed is the Christian parent who  
looks back to an untainted past and daily presents to his  
children a true representation of Christ.

The young are quick to see our faults and to take note  
of every inconsistency. In our homes we must pass the  
first test of our entrance exam to heaven. If we fail in the  
home we shall hardly succeed in more difficult situations.  
We must not take this challenge lightly.

“Feed my lambs,” said Christ to Peter, who  
had learned to trust himself.  
Now He gives us the same commission as we feel  
our need of help.  
When we rise up and when we sit down, when we  
go out and when we come in,  
We must daily instruct our children, their souls  
for Christ to win.  
What a tragedy it would be if, on the day  
of final roll call,  
We see other children saved, but our own children lost.  
Before our fledglings must fly at last from the nest,

To prepare them for life's battles we must do our  
very best.  
First, they must learn to pray, to contact  
the great Source of life;  
Then they must study the Scriptures for a personal  
knowledge of Christ.  
They must be warned of many pitfalls, be ready  
for tests and trials,  
To resist the devil's temptations and be not ignorant  
of his wiles.  
Then they must learn the technique of honest  
self-analysis,  
To know their strong and weak points and face  
the world with confidence.  
Then as they launch out on their own they must  
practice a useful trade,  
Learn to shun evil companions and wisely choose  
a mate.  
For them, after they have left us, we must not cease  
to pray  
That the Father's guardian angels may lead them  
each step of the way.  
“Be ye therefore perfect, even as your Father which  
is in heaven is perfect”—  
This was the motto of Enoch, the forerunner of  
God's elect.  
Constrained by the perfect love of Christ, he  
became a perfect father;  
He learned to be a perfect husband and honored  
his father and mother.  
“O let me walk with Thee, my God, As Enoch  
walked in days of old”  
Not in a trance, nor by empty words, but by  
true reform and action bold.

□

## FOR THE YOUNGER SET

# The gooney bird

By VIRGINIA HANSEN

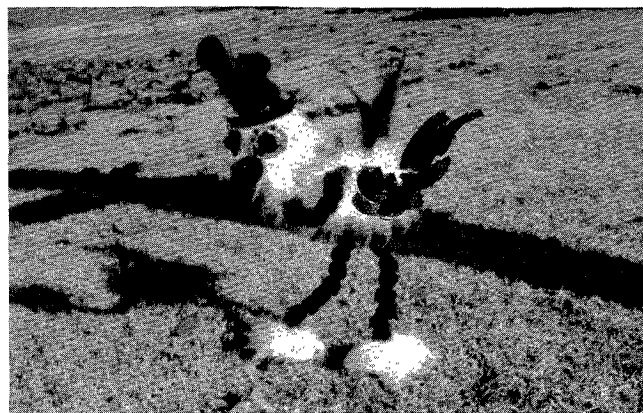
“Jeanie, come see what I  
have!”

Hearing her cousin  
Mary's voice, Jeanie went  
to look out her bedroom  
window. There on the side-  
walk she saw for the first  
time a “gooney bird.” He  
was such a funny bird with  
his long neck, long legs,  
and big feet clopping along  
with a tinny sound that she  
had to laugh.

His head bobbed up and  
down as he walked along,  
and his rolling eyes seemed

to say he was interested in  
everybody and everything.  
His tail feathers and wings  
of chicken feathers made  
him seem very real. On his  
feathered head he wore a  
cute black, high-topped hat  
with a saucy red feather in  
its band.

“I made his hat of card-  
board, then painted it,”  
Mary explained. “Mom and  
I had a lot of fun making  
him for you. We used sty-  
rofoam balls, chenille balls,  
nylon fish line, and feathers.



How do you like him,  
Jeanie?”

For the first time in many  
days Jeanie was laughing. It  
had been a long, hard winter  
since she had become crip-  
pled with polio, and she had  
found it hard to be cheerful.  
Being 9 years old, she  
would have loved to run and

play as other children do,  
but she couldn't. Instead,  
she sat in her wheelchair,  
day after day. Why should  
she smile?

But now she was laugh-  
ing in spite of herself. Her  
little missionary friend,  
Mary, had made her laugh  
with her gooney bird.

# Why isn't there an Adventist best seller?

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

From its inception the Seventh-day Adventist Church has been prophecy-centered. We find our special message outlined in the most enigmatic of all prophetic works—the book of Revelation. Not only does it contain the announcement of the appearance of the remnant church, but it points out the particular importance that will be placed on the Sabbath message in the last days. The final proclamation of the gospel message is dramatically portrayed by three angels crying out to earth's inhabitants. From the pages of this prophecy we sense that it is extremely urgent for the world to be made aware of the nature of the coming crisis.

In the light of the urgent sense of mission these prophecies give us, it would seem that, among the best sellers found in the world's bookstores, people should be able to find a highly readable and attractive book based on the special revelations with which the Seventh-day Adventist Church has been blessed.

But there is no such book.

The authors of current best sellers are dedicated men, students of history, modern culture, and the Bible. They present Christ as the center of faith, the author of prophecy, the culmination of history. Their interpretations are sincere, well-considered, and often logical. They present Bible truths that awaken their readers to the significance of prophecy. Indeed, in this respect, they have succeeded where we have failed.

Even if we were to leave the work of drawing public attention to last-day proph-

ecy to those presently publishing such books, there should be something left for us to attempt. There is. Despite all their studious reasoning, these men cannot possibly be expected to arrive at the truths that have been especially revealed to Seventh-day Adventists. Concepts such as the role of the United States in future events, the identity of the little horn, and the predicted rise of the united power of the popular churches have not been fully understood by these writers. How could they possibly be expected to see the prediction of a universal Sunday law upon which the final movements center?

It is argued that our point of emphasis should not be eschatological but soteriological. It is Jesus and His saving grace that must be proclaimed. For too long, we are told, our church has emphasized impending doom and the legalistic observance of the Sabbath. We must return to the basis of our faith. If men are truly converted, they will search out the meaning of last-day prophecies for themselves.

But this attitude is faulty in two respects, although based upon an important truth—the all-inclusiveness of salvation through Jesus Christ.

First, prophetic interpretation can never be separated from the science of salvation. Christ is found throughout the Scriptures, including the prophecies. He is portrayed as our High Priest ministering in the sanctuary, as a faithful Friend in the time of trouble, and as the glorious King of history's climax.

What Revelation has to say about coming Sunday laws should not inspire a legalistic observance of the Sabbath. Instead, it should motivate a new search on our part to determine why the Sabbath is of such ur-

gent importance—how it fits into the final proclamation of God as Creator and Judge.

Second, salvation through Jesus Christ is being proclaimed by Christians of every denomination. We are united with millions of other believers in preaching this most important basis of the everlasting gospel. Admittedly, they are doing a fine job. Men everywhere are being exposed to the good news. Although such work must continue, a special message combining the gospel with the urgent call to prepare for Christ's second coming must be spread abroad also.

Our message must be reevaluated and re-presented in ways suited to twentieth-century needs.

The chaos and instability that characterize our modern world have created a desire on the part of many to find some meaning in the bewildering present and the inscrutable future. Because our remnant church possesses the answer, we cannot escape our God-given responsibility of coming up with appealing, forthright, meaningful books that present this special, timely, healing revelation to a dying world.

NANCY HOYT  
West Covina, California

## Adventists and guns

In this age of crime and violence an increasing number of Seventh-day Adventists are resorting to firearms for the protection of themselves and their households. It is understandable that a nonbeliever might wish to arm himself, but is this the Christian's answer to the threat of burglary, robbery, and assault?

A few years ago we were sending our boys as non-combatants onto the battlefield, armed with only their faith in God, and we gloried in the tales they brought home of how God honored that faith, protecting their lives in the face of enemy gunfire, flying shrapnel, and bombings. We have also thrilled to other stories of providential deliverances from danger and death in the mission field and other places the world around. It has been apparent to us that "the angel of the Lord encampeth round about them that fear him, and delivereth them" (Ps. 34:7). What, then, is the matter now? Don't we believe that He encamps round about us here in the homeland? Or is it that we no longer "fear Him," and can therefore no longer claim the promise?

We used to memorize the ninety-first psalm and rest in its promises. Is it because we are not dwelling "in the secret place of the most High" that we're not so sure about abiding "under the shadow of the Almighty"?

"But," says one, "God expects us to do all we can ourselves." Agreed. We are to take every reasonable precaution to protect ourselves and our property. But where is our scriptural authority for bearing arms? What about the Saviour's warning to Peter that "all they that take the sword shall perish with the sword" (Matt. 26:52)? Wouldn't that apply to guns, too?

Does not our safety lie rather in letting the "sword of the Spirit" cut its way through the worldly entanglements that render us spiritually immobile? If we "follow peace with all men" (Heb. 12:14), we thereby eliminate at least some of the danger of foul play to ourselves and our families. If we heed the admonition to "lay not up for yourselves treasures upon earth" (Matt. 6:19), we make ourselves less of a target for thieves and robbers. If our women wear "modest apparel" and are adorned instead with a "meek and quiet spirit" (1 Tim. 2:9 and 1 Peter 3:4) rape would be less of a threat. And in doing these things we would find our faith increasing (James 2:22) so that we could say with David, "What time I am afraid, I will trust in Thee. In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me" (Ps. 56:3, 4).

GRACE E. BRAND  
Porterville, California



## Stewardship of children

We do not often think of stewardship in connection with the care of our children. Yet stewardship covers all that God entrusts to our care.

By LYNETTE NELSON BRAMLETT

My heart went out to the small year-and-a-half-old girl lying face down on the floor. Her expression was one of utter dejection. She gave no acknowledgment to my gestures of friendship, completely ignoring her surroundings. When I asked about the child, her baby-sitter seemed unconcerned. This was an everyday occurrence for her.

Such callousness on the part of baby-sitters probably is not common, nor would most parents consider leaving their children under such circumstances. Yet, at best, it involves more careful thought than some people give it to make the decision to place our children under the care and control of others.

Most often when we think of stewardship we think of money. Our attitude toward, and the way we use, money affects fundamentally our entire relationship with God. Right understanding and practice of financial stewardship

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brings a peace, contentment, and security that is impossible to obtain in any other way.

But we do not often think of stewardship in connection with the care of our children. Yet stewardship covers all that God has given us to be used and improved for Him: our time, money, voice, mind, health, and influence. Surely, our children are the most valuable of the many gifts God has placed in our hands and under our control.

I have been surprised to find that there are many inspired statements regarding this. There can be no question—our children are treasures God places under our control for a short time. “Children are the heritage of the Lord, and we are answerable to Him for our management of His property. The education and training of their children to be Christians is the highest service that parents can render to God.”—*The Adventist Home*, p. 268. “They [children] have been entrusted to parents. . . . They are God’s property; He loves them, and calls upon you to cooperate with Him in helping them to form perfect characters.”—*Ibid.*, p. 280.

We are told that even angels could not ask for a greater work. No other use of our time and talents has potential for greater good than the way we use them in raising our children. What a pity that so many consider this kind of stewardship of such little value—so beneath their high aims of accomplishment, such a hindrance to their self-fulfillment.

It’s our privilege to help our children become like Jesus—patient, kind, unselfish, wise, mild-tempered, and gentle. By neglecting their training in their early years, we make our work much harder. By not taking time from the beginning, we increase the demand on our limited time later on. Inspired counsel makes this clear. “If mothers neglect to properly educate their children, their neglect is reflected back upon them again, making their burdens and perplexities harder than they would have been if they had devoted time and patient care in training their children to obedience and submission. It will pay in the end for mothers to make the formation of the characters of their children their first and highest consideration, that the thorns may not take root and yield an abundant harvest.”—*Child Guidance*, p. 563.

### So much at stake

With so much at stake, how dare we attempt to rear the children God has lent us without reading and following the counsel He has graciously given. Books and articles written on different aspects of child-rearing and family life are of varying degrees of usefulness and value. But when we turn to *The Adventist Home* and *Child Guidance*, by Ellen G. White, we have an inspired source that is dependable and sure.

If there are two children in the family, the years of child-rearing are usually past within 20 years. If we live 80 years, surely we can afford to devote the major emphasis of one fourth of our years to something of such eternal value.

These years go by so quickly! How many parents,

looking back over the years, wish that they could change things, that their priorities had been different. How unimportant so many of the things that swallowed time and attention now seem.

Though the responsibility of parents is great, it is far surpassed by the reward promised to those who are faithful. "Your labor will be rewarded a thousand-fold."—*The Adventist Home*, p. 534. Our reward is both temporal and eternal. We view with satisfaction the useful adults our children become. However, a far greater joy will be to see them saved for eternity.

Because we love our children, we want them to be happy. Most of us do not purposely neglect them. It is just that we do not always have the wisdom to make right decisions. There are so many demands on our time, good things to do that seem so necessary—even duties and responsibilities connected with the church and God's work. How can we ever fit in all that must be done? First we need to know what really does need to be done. There

is a statement in *My Life Today*, page 168, that can be helpful in making such decisions. "The purest, highest enjoyment comes to those who faithfully fulfill their appointed duties."

That says a lot. At various periods of our lives we have different "appointed duties." While we have children growing up they are our duty, even above "the Lord's work." (On second thought, properly taking care of them is "the Lord's work"! ) There is time before and after to place greater emphasis on other areas of service. We can find no greater happiness on this earth than to be doing at any given time the work God has for us to do.

Sometimes we may have to deny our own desires and the requests of others in order to be faithful stewards of our children. Some might not understand the use we make of our time. But as we look at the product we have been privileged to have had a part in creating, can we ever regret the expense of time, of physical and emotional energy? □

## FOR THIS GENERATION By MIRIAM WOOD

### Thank you, parents

Recently I was a surrogate parent. The experience gave me some new ideas and insights about the whole subject of parents and children. It was like this. A graduating class from a large elementary school in my city had eagerly awaited their "visiting day" at an academy about two and a half hours away. Two large buses had been chartered, which would leave, if not at the "crack" of dawn, certainly soon after a bit of light had filtered through. The students were told in no uncertain terms that if they didn't arrive on time, they would simply be left behind. And that was the start of my new experience.

The teen-ager of my concern, who is a relative, incidentally, lives at some distance from the assigned bus-departure point. What to do? That was easy. He'd sleep at my house and I'd assume the responsibility of having him at the bus, awake and breakfasted.

The bus departed in a flourish of happy students, waving parents, and apprehensive-looking faculty members, who obviously

didn't think the day would be quite the delight that their charges did. Now came the more complex part of the plan. Because the two buses would "probably" arrive back in town "between eight and eight-thirty," someone had to be responsible for meeting each teen-ager. They certainly couldn't be left wandering around in the inky darkness.

Well, this little arrangement meant that I'd barely get home after leaving my office (which isn't all that close to my house) and feed my friend (who happens to be my husband) before it would be time to return. And that's how it worked out, except that my "friend" couldn't stand seeing me drive back alone, so the two of us made the trip.

As we turned into the parking lot of the school where the two buses would return, I was surprised, though I shouldn't have been, by the sight of several dozen cars parked, with parents sitting in them, waiting in the darkness. And as we found a parking place and waited more or

less patiently ("He might get back early, so we had better be in plenty of time") more cars drove into the lot, until there was hardly parking room. Of course, the bus came late, but it arrived safely, and "our" teen-ager reported that he was delighted with his academy day.

Since that little cameo experience, I've been thinking about the fact that most Christian parents are pretty good and pretty faithful. I know they take a lot of criticism from their growing children. They are the target of shattering denunciations from many sources, who claim that anything and everything wrong with the younger generation has to be the fault of the parents. Even at church they're told occasionally that they are pretty poor excuses for human beings.

You see, the point that struck me forcibly was that I gave up both my morning and my evening to meet "my" teen-ager's schedule. It was really inconvenient in lots of ways. But being a special kind of thing, it took on the flavor of the unexpected. But how would I like to be meeting these kinds of appointments every day of my life? The dentist. The doctor. The basketball game. The music lesson. The party. The program. The—whatever.

What I'm saying is that

parents don't get much credit for all the nice and loving things they do, and I'd like to remind this generation that an occasional Thank you might be deeply appreciated. After all, parents aren't money machines who exist just to pay your bills; they aren't animated objects—the extension of a car—designed just to transport you to your appointments; they aren't extensions of cooking stoves and washing machines so that you can be kept well fed and clean. They are people. They need rest, relaxation, and fun just as you do, and living your life along with you doesn't necessarily fill these needs, though when we're young and sublimely selfish we seldom think in those terms.

A prominent Seventh-day Adventist psychiatrist once made a statement at camp meeting that I've thought about a great deal, and it's been a comfort. Dr. George Harding, Sr., in talking about home and family, stated, "You parents are sitting here worried about whether you're good parents. And I'd like to tell you that in most cases you are."

So, a big and heartfelt Thank you to parents who are very often sitting around in the darkness, waiting to pick up their touring offspring—and doing lots of other loving things.

# The crisis of confidence

In a nationwide telecast beamed into American homes on the night of July 15, President Carter discussed the United States' most critical and basic problem, terming it a "crisis of confidence." He stated that confidence in the future has always defined the course of the American nation. Americans have always believed in progress—have had faith that the days of their children would be better than their own. That faith now seems to be shaken. American citizens seem to be losing faith in their future at the same time they have been closing the door on the past, including closing it on faith in God.

In what one NBC news commentator described as the "theological" part of the President's speech, Mr. Carter stated that consuming things, piling up material goods, cannot fill the vacuum in the lives of those who have lost confidence in the future. To support his loss-of-confidence thesis, he pointed out that two thirds of the American people do not vote; the productivity of American workers, so notable in the past, has dropped to an all-time low; and even their willingness to save money has fallen significantly below that of other industrial nations. The gap between the government and its citizens has never been so wide, the President stated. This is due

largely to the government's seeming incapability to act.

The President insisted that America is at a turning point. He suggested that it is time to stop cursing and start praying. There are two paths to choose. One is the path of continued self-indulgence. He portrayed this choice as a certain route to failure. The second path is that of self-denial—the strait and narrow way—the path that, he suggests, will lead to a restoration of true values and, consequently, to true freedom.

We believe that President Carter was correct in identifying the American malaise as a "crisis of confidence." But we also believe that beyond the symptoms he noted, there is a cause of this crisis much more basic than the ones he intimated in his speech.

## Old values have disappeared

Today's industrial society has begun to realize that the old values and certainties that our civilization was built on have disappeared. Evolution, materialism, and humanism have combined to bring society to the brink of moral collapse.

Evolutionary humanism has contributed to this moral bankruptcy by pulling the props out from under the concept of the dignity and worth of human beings who were created in the image of God because they were both wanted and needed by the Creator. The new philosophy has produced nothing but fear and despair.

The despair is inherent in the concept that man arrived on the scene of action on this world as the result of happenstance and that the vagaries of chance control his destiny.

## RESPONSE FROM READERS

### A super bargain

An incident that recently happened reminded me of the super bargain I am getting for those monthly checks I send to the academy my two boys attend.

The academy was sponsoring a Christmas banquet. Glen, my younger son, announced that he had a date for the banquet. Duane, the older son, was strangely quiet about the whole affair. He asked me to help him pick out a new pair of slacks to match his sport coat, and a new tie. Yet he volunteered no information about having a date. Finally, I asked bluntly whom he had invited. The only answer I received was "Someone."

Later we learned that he had asked a co-worker at the hospital. She is not an Adventist, but attends a Christian school. Although we had reservations about his decision, we decided not to object. Working in an adolescent psychiatry unit has taught me that dictatorial-type firmness on the part of parents usually results in rebellion. With this in mind, my husband and I merely told Duane that he better find out whether school rules permitted "outsiders" (I hate that word).

Duane has never been a disciplinary problem, but for some reason he has had difficulty feeling a sense of

belonging to this school. We had hoped that the school social functions might remedy the situation, but he obviously was still avoiding the school group.

One afternoon he bitterly complained that the Bible teacher had told some of the students they could not bring non-Adventists to the banquet, because they should not be dating them. Duane's face took on the familiar look of rebellion I've seen on the faces of many of my teen-age patients. That certainly was not the time to add fuel to the fire, even though I was glad about the position the teacher had taken. It was comforting to know that Duane's anger was not directed at us for making it. Still, we felt a responsibility to support the school.

The next evening we asked Duane whether he had invited anyone else. His mood seemed better but

darkened slightly as he replied, "No." As I began some feeble arguments for the necessity of rules, he cut me short by saying, "Mr. Brown explained all that in Bible class." He turned to walk away.

Fearfully I asked, "How did you feel about what he said?"

I could see a faint smile on his face as he muttered, "He's right."

A glow of warmth went through me as I was once again reminded of the bargain a Christian education provides. The responsibilities of training teen-agers are enormous. To have someone share these responsibilities in a way that doesn't just make rules but carefully and tenderly explains them so that young minds are willing to accept and follow is something worth more than money.

JUDY WAHLMAN  
Littleton, Colorado

If the evolutionary assumption of the "survival of the fittest" is true, then we cannot blame those who extort, cheat, and steal to get ahead. How can we trust anyone if the law of the jungle is to be the rule of life? Because such a philosophy has recently seemed to prevail in much of our world the expected result is now evident—a crisis of confidence.

Many thinking people, recognizing the bankruptcy of the humanistic-evolutionary assumptions, are now searching for that in which they *can* place their confidence.

May we suggest that the only place to turn is to the Creator. The more we come to appreciate and understand

the character of the One who is in control of all things, the less we will be anxious and overly concerned about what is happening and how it's going to turn out. To know the character of our God and His loving concern for His earthly children is enough to give us confidence even in a time of a crisis of confidence.

The Creator, Jesus, especially invites all who are restless, troubled, and afraid to "Come to me, all you who labor and are heavy laden, and I will give you rest" (Matt. 11:28, N.K.J.V.). His rest includes not only the peace of heaven in our hearts but a confidence in His leading in our lives and the ultimate triumph of His cause and His kingdom.

L. R. V.

## LETTERS Continued from page 2

parents had seven children. Sunday to us was really the Lord's day. On that day we did not sew, go to the movies, or pursue other secular activities. From the time we were babies we were taught to be quiet during the church-service hour. As we grew older we were encouraged to listen to the minister's sermon, which was discussed with us later. We soon learned to know something about our Saviour, and to have reverence for God's house. I taught my own son in the same way.

How can one expect a child, when he reaches a certain age, to make the transition from playing in the mothers' room and coloring in color books to giving attention to the minister and his sermon and not being bored? He should learn at an early age that playing and coloring are not appropriate for God's house and that this one hour in the week belongs to God in a special way.

It is the true fear of the Lord, established at a very early age, that will keep the child from many pitfalls in the future. The attitude of "Thou, God, seest me," ingrained in young minds, is a real protection. A child has much time in which to play.

MARCIA TERRELL  
Yarnell, Arizona

### Abused children

Re "Family Needed" (Letters, July 26).

Parents Anonymous is an organization that helps parents who abuse their children. The address of the main office is 22330 Hawthorne Boulevard, Torrance, California 90505. People can call the national office at (800) 352-0386 toll free to get the address of the local chapter.

MORTON M. WOOLLEY, M.D.  
Los Angeles, California

### Pants

I have been following with interest the recent discussion regarding the wearing of pants.

While I definitely do not think that the way most girls and women wear pants or slacks today is in harmony with God's counsel, I am not as yet totally convinced that the top that goes with the pants must come down below the knee.

I know that many sincere people take the statement by Ellen White saying that the American costume, the top of which was above the knees, was not modest and use it to insist that today we must wear the top to the pants below the knees in order to be modest. Perhaps they are right. But the word *immodest* means not only something indecent; it also means bold, shameless, and brazen. Is it possible that what made the American costume immodest was being bold, shameless, and brazen rather than indecent? Any extreme or "way out" style today that calls attention to the wearer, though not necessarily indecent, could be called immodest in the sense that the wearer is being bold and brazen by wearing it.

When Mrs. White said of the American costume, "I need not tell you that the skirt is too short," did she mean that it was indecent or that it was extreme and "way out" in that day when long skirts were in style, making the wearer stand out as brazen and bold?

Is it not possible that today a dress top below the knee might be considered extreme, making us a gazingstock to others, something we are counseled to avoid?

A recent Sabbath school lesson help quoted Mrs. White as saying that the small bonnets that

were worn in her day showed a lack of modesty (*Testimonies*, vol. 1, p. 189). Does that mean that today we should all wear large bonnets that cover the face?

I am a firm believer in the Spirit of Prophecy writings and am not trying to discredit them. The point I am attempting to make is that we should be careful not to take an isolated statement in regard to the length of a dress or the style of a bonnet and use it to get others to conform to what we interpret the Spirit of Prophecy to say.

I believe that as people study the subject for themselves and pray about it, God will lead them as to the proper attire for today.

MRS. ROBERT ALDRICH  
Georgetown, Kentucky

### Sabbathkeeping

The "Reader to Reader" column (July 12) regarding the problem of looking over friends' new homes or furniture on the Sabbath reminded me of my own problem of allowing secular interests and thoughts to take precedence on the Sabbath. However, I feel compelled to write and say that I was shocked at the self-righteous, judgmental tone of some of the letters. Now that I have said that, I'm not sure how to proceed without *myself* sounding self-righteous, but I feel I must comment.

It seems to me that the attitude of criticism these letters displayed is much further from true Christianity than a friend's wanting to share the pleasure of his home on the Sabbath. If this type of conversation on the Sabbath disturbs people, then by all means they should use some of the excellent advice these letters offered. No one should go against his conscience.

However, we should not look

down upon or criticize those who hold other convictions. We must love them and not conclude that they are necessarily lacking in spirituality simply because they don't wholly agree with us. It is the Holy Spirit's work to convict. Jesus pointed out that our attempts at convicting others often become harmful criticism.

CECILLE THOMPSON  
Jefferson, Louisiana

### Too much moving

"Too Much Moving?" (Letters, May 31) surely hit the nail on the head. Many of these long-distance moves are completely unnecessary. Church members are asked to sacrifice, but when they see their money spent on unnecessary things, such as the high cost of moving conference personnel around, it makes them wonder.

DORTHA F. ROESLER  
Salinas, California

I agree with the letter of May 31 that expressed concern about the great expenses involved in moving of church personnel, as well as the loss spiritually to congregations.

Personally, I have never had a pastor in my 30 some years in the church that I did not like or uphold. But, one of the most sincere and godly pastors we ever had was moved shortly after coming to us, just when the church began to move forward.

Not only did we lose him, a short while later the conference and the union lost him. Our loss was another country's gain. He didn't become a missionary as we think of missionary service, he became a pastor of a church in another country.

ROSE KRIEDLER  
North Apollo, Pennsylvania



## South India establishes 25-Village Program

By DOROTHY M. WATTS

One hundred and fifty villages have been entered and more than 4,000 people baptized as a result of a two-year experimental program of evangelism in the South India Union. Known as the 25-Village Program, it concentrates on bringing entire families and villages to Christ.

An example of what happens in this type of evangelism is Gannipattipuram, Madurai District, Tamil Nadu. There were no Christians here before the 25-Village Program went to their area in April, 1979. Now there are 54 baptized Seventh-day Adventists and scores of others who are preparing for church membership.

The local religious leader and his whole family have given their hearts to Christ and have thrown away their idols. Now only the Lord Jesus Christ is worshiped in Gannipattipuram. On the day we visited there, more than 200 people gathered under a large neem tree to hear the gospel.

In Anjukulipatti one family of 18 adult members took their stand for Christ. The head of this family, Mr. John, with his seven sons and three daughters and their husbands and wives, have all come together as a family to keep the Sabbath. This family owns and operates three businesses in the village: a restaurant, a cloth shop, and a bicycle shop.

"The secret of this program is in working for the village leaders," says P. V. Jesudas, union Ministerial secretary.

First, teams of laymen and ministers visit the new area, search out the village elders, and explain the program to them. They invite the elders to an eight-day camp meeting for village leaders, who will

learn about Jesus Christ and how to get ready for His return. Two or three delegates are accepted from each village.

V. D. Edward, union secretary and one of the instructors at the South Tamil camp meeting, reported tremendous changes in the lives of these leaders during one week.

"When they came to the meeting a good number of them were argumentative, skeptical, and prejudiced. However, as the gospel was presented in a systematic manner, the attitude of the people changed."

Many of the men stopped using tobacco during that week. Others gave up alcohol. These leaders then returned to their villages to share their faith.

Next, teams of evangelists and lay preachers went into these villages and conducted daily meetings for two months. In many cases the

village leaders who had attended the camp meeting worked beside the evangelists in visiting the homes and urging the people to surrender their lives to the Lord.

Between 600 and 700 have joined the church as a result of the 1979 25-Village Program in South Tamil Section. More than 1,200 have been baptized in the past six months in the 25-Village Program in Bidar, Karnataka.

What this type of evangelism has meant to the growth of the work can be seen in the Karnataka Section. In 1976 there were 351 baptisms in this field. In 1977, the first year of the 25-Village Program, 729 were baptized. In the first six months of 1979, 1,372 were baptized, and another 1,500 are expected to be ready for baptism by the end of the year.

In 1977, under the old plan of evangelism, 16 new places were entered in the South Tamil Section. During 1978, the first year the 25-Village Program went into effect, 29 new congregations were established. It is expected that at least 50 new villages will be entered in 1979.

### Laymen are working

"Another blessing of this program is the way it gets our laymen working with the ministers," says Joseph Daniel, lay activities director of the South India Union. "During the first six months of 1978 there was no 25-Village Program in the South Tamil Section. During this time laymen distributed only 3,000 pieces of literature as compared with 13,559 during the same period this year. They gave only 2,966 Bible studies during the first six months of 1978, but in that much time this year they gave more than 10,000 Bible studies."

Thirty laymen helped in the South Tamil 25-Village Program in April and May. Layman Ponniah helped Pastor D. Rajarathinam convert 46 persons in Athipatti. Layman Gnanamuthu helped Pastor D. M. David win 63 in Allikondan. Layman J. Selvanayagam was able to prepare 112 persons for baptism, and



Top: Paramathevar, pictured at left with his son and grandson, was the religious leader of Gannipattipuram. He has thrown away his idols and become a Christian. His grandson has enrolled at Spicer Memorial College. Bottom: J. Selvanayagam, left, and his family helped to win 112 new members to the Adventist Church during the 25-Village Program.

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

his brother, J. Sundaram, helped win 110.

Another feature of this program is that all of the villages are concentrated in a relatively small area. After the meetings are over, the villages can be visited easily by the pastors, who continue the work of training and instruction.

"Are the conversions under this type of evangelism genuine?" someone has questioned. "Do the individuals in such a group movement have a personal experience of salvation?"

Hundreds of stories could be told of individual struggles and ultimate victories as, one by one, these people decided to make Jesus Christ the Lord of their life.

In one community young rowdies did everything they could to disturb the meeting, even cutting off the electrical supply.

### God spares life

The next Sabbath one of the ringleaders came to the Sabbath school and gave this testimony: "I am the one who climbed the electrical pole every day and removed the fuse plug to disturb your meetings. As a result I got a shock one night and fell to the ground. I should have died, but God spared my life. Now I want to leave my evil ways and follow Him. Please pray for me."

Now baptized, he is work-

ing for the other members of his gang.

According to reports given at the midyear committee, there are hundreds of villages open to a similar program. And as the gospel is preached in these villages, church buildings must be constructed. Only a handful of the 150 new congregations established in this program have been able to build a church.

An increase in regular mis-

sion giving on the part of the Adventist family will mean that more villages can be entered, more churches built, and more workers hired to preach God's message to those who are waiting.

Part of the Thirteenth Sabbath Special Projects Offering September 29 will go to help build classrooms at Lowry Memorial School so that more workers can be trained to reap the harvest of souls in South India.

## University celebrates J. N. Andrews' birthday

By KEVIN MC CLANAHAN

Andrews University, bearing the name of John Nevins Andrews, recently celebrated the sesquicentennial of the birth of the Adventist missionary pioneer.

Perhaps best known as the first Adventist missionary sent overseas by the church, J. N. Andrews was a noted preacher and Bible scholar, author, editor, and president of the church. Born on July 22, 1829, he traveled to Switzerland in 1874 to organize the church's work in Europe. He died of tubercu-

losis at the age of 54.

Appropriately, the university's July 20-22 celebration weekend also concluded the Institute of World Mission, which began June 11 to train missionaries before their departure to all areas of the world. This was the twentieth such institute since the first in 1966.

Gottfried Oosterwal, professor of mission at the Seventh-day Adventist Theological Seminary, and M. O. Manley, then associate professor of mission, team-taught the first Mission Institute. Since that time Dr. Oosterwal has directed all the institutes—one each year

until 1975 and two a year thereafter. Dr. Oosterwal, a native of Rotterdam, Holland, pioneered mission work in the interior of Irian Jaya in West New Guinea.

The General Conference provides tuition to the institute for each mission appointee. Usually about 100 new or furloughing missionaries attend the summer session; fewer attend in winter.

Clyde O. Franz, secretary of the General Conference, conducted the early worship service of the Pioneer Memorial church July 21, bringing the institute to a close and dedicating the missionaries and their families to worldwide service.

Among the institute's graduates were Oliver and Yvona Stimpson, who will be the first North American couple assigned to the Adventist church on Pitcairn since 1913.

During the 11:00 A.M. service at the Pioneer Memorial church Dr. Oosterwal preached a sermon entitled "J. N. Andrews and Service," reviewing the history of Adventist philosophy toward mission service. J. N. Andrews was one of the first church leaders to realize the need for mission work. A common belief at the time was that the gospel need go only to the United States, because America comprised all nationalities.

Dr. Oosterwal's presenta-



Approximately 75 missionaries and their families were dedicated on July 21 during this summer's Institute of World Mission at Andrews University.

tion was the second of the series in J. N. Andrews' honor. University President Joseph G. Smoot had outlined Andrews' method of Bible study during vespers Friday, July 20. Andrews studied in careful detail, said Dr. Smoot, learning Greek and Hebrew as a young minister. He read the Bible for personal messages, memorizing large portions. He once said that he "could restore all of the New Testament and much of the Old Testament" from memory, if necessary.

### Preacher and writer

"J. N. Andrews and Dedication" was Provost Roy E. Graham's topic during vespers Saturday evening. Dr. Graham said J. N. Andrews was dedicated to spreading the gospel by both preaching and writing. "Throughout his short life," said Dr. Graham, "his pen was constantly busy." But above all, Andrews was "devoted to the Word of God and its Author."

Sunday, July 22, Dr. Smoot discussed Andrews University's past and plans for its future at a brunch for department chairmen and school officers.

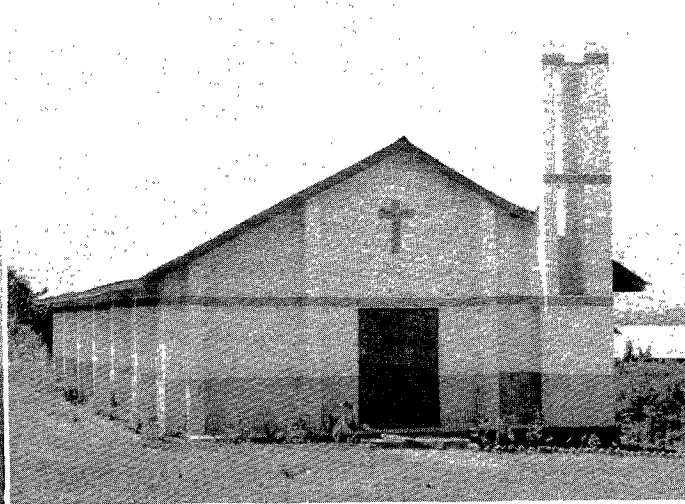
He said the university is using the talents of many people to formulate and execute policies through "an emerging central administration and strong schools." By 1985 the university will be on an even firmer foundation, he said, because of its development campaign, entitled "A Higher Standard: The Andrews University Capital Fund 1985." Both the campus physical facilities and the Academic Master Plan are being updated.

On Saturday, July 21, the Heritage Room of the James White Library was open for a special exhibit in memory of J. N. Andrews. In addition to many of his writings, the Heritage Room contains such artifacts as the wooden trunk he and his family used on their journey to Switzerland.

On October 20-22 a Sesquicentennial Conference will be held at Andrews University, examining the life and thought of J. N. Andrews.



Simeon D. Otieno, retired pastor, encouraged members to build the Kiterere church, dedicated December 28.



### TANZANIA

## Retired pastor revives church

Since his retirement in 1976 when he returned to his home village, Simeon D. Otieno has helped bring about a revival in his church.

Pastor Otieno was born in Tanzania in the little village of Kiterere in the Mara Field. The chief of the district was against beginning a school in Simeon's village, but Teacher-Evangelist Osodo Ondoro succeeded in doing just that. This was the start of young Simeon's interest in education and religion. His baptism into the Seventh-day Adventist Church in 1932 increased his interest. Continuing his formal training at Ikizu Training School, Tanzania, he graduated as a teacher and received his teacher's certificate.

After graduation Simeon Otieno taught in one of the mission schools and also began working as an evangelist. Finally, he gave up his formal classroom teaching and concentrated on evangelism. After his ordination he continued his successful ministry for God's cause. At the time of his retirement he was the administrative secretary of the Tanzania Union and had worked 38 years for the church.

When Pastor Otieno returned to his village of Ki-

terere, he found the spiritual condition of his people very low. Many of the members had left the church. Pastor Otieno felt strongly that he was needed there. He began a revival in the church with the few people who were interested. Gradually those who had left the church began to return. As the congregation grew in numbers and spiritual strength the members felt that the church of mud, poles, and thatch was inappropriate, especially at the time of the rainy season, when the rains came through the roof and window openings.

The pastor made an appeal for a new church building, the people responded liberally with funds and donated labor. Work on the new building began November 27, 1977, and was completed in ten months. Since the original church had been completed 50 years earlier, the members decided to celebrate the fiftieth anniversary of the church at Kiterere with the dedication of their new church.

Taking part in the services on December 28, 1978, were Pastor Otieno; H. Kijamashigan, field president; E. Wanjara, Tanzania Union stewardship director; and Y. Lusingu, Afro-Mideast Division stewardship director.

Beginning his revival with 20 members, Pastor Otieno has seen the church increase to 124 members, with 180 in the baptismal class.

"Retirement? What is that?" smiles Pastor Otieno. He says that there is one small project left to be completed on the church: "We need a bell. We built the tower on the church so that there would be a place for a bell to ring and remind the villagers of their spiritual needs."

Closely associated with Pastor Otieno in the development of the new church were two of his sons, Asubuhi and Jaloyo, both of whom are teachers at Ikizu Secondary School.

Y. LUSINGU

### SCANDINAVIA

## Groups donate funds to Uganda

A group consisting of Odd Jordal, development-aid coordinator for the Northern Europe-West Africa Division; John Munderspach, East African Union secretary-treasurer; Mrs. Bodil Lund, supervising nurse, Skodsborg Sanitarium; M. E. Lind, former Afro-Mideast Division president, and Borge Schantz, Afro-Mideast Division lay activities director, were able, early in June, to make a survey of the needs in Uganda. As a result, a substantial amount of money has been raised, not only for the rehabilitation of Uganda's Ishaka Hospital, but also for other urgent needs.

The Swedish International

Development Authority has donated an ambulance and equipment worth \$32,000. An editor of a Swedish journal gave \$11,000 in cash and the Adventist Swedish Union, \$6,500.

After an appeal by Pastor Lind on Norwegian national TV, a viewer gave \$20,000. The Adventist West Nordic Union appropriated \$7,000 of its funds and has paid another \$7,000 to help airlift much-needed medicine and hospital equipment to Uganda.

Personal appeals to commercial companies in Denmark resulted in donations of

26 tons of medicine, surgical instruments, bed linen, and other equipment. Part of this has been given to the Uganda Ministry of Health by the Adventists. The Danish Church Aid has been airlifting a great portion of the medicine, without charge, to Entebbe airport in Uganda. A private donor provided Mrs. Lund's round-trip air ticket from Copenhagen to Nairobi. A Danish ship owners' association has donated \$11,500 for Adventist relief work.

In addition to this, personnel from Denmark are under appointment to Uganda for

welfare work, a building program, and nursing duties. All together, help from Scandinavian countries is valued at \$300,000.

Success of this operation is a result of close cooperation between the lay activities departments of the West Nordic Union and Afro-Mideast Division. **BORGE SCHANTZ**

#### MALAWI

### President gives to SDA work

Hastings K. Banda, president of Malawi and a recent visitor to Malamulo Mission, gave to the Seventh-day Adventist Church in recent months US\$225,000 and 20 acres of land for the construction of two clinics to be operated by the church in two major cities of Malawi. This fact was reported recently to Loma Linda University's Medical Alumni Association by Vernon Foster, a missionary physician returned to the United States for the fortieth anniversary of his medical class.

The gift came after Dr. Banda's visit to Riverside Adventist Hospital, Nashville, Tennessee, in April of 1978. At that time he was entertained by local Adventist leaders. He also toured the hospital and greeted patients. In the group accompanying Dr. Banda was Gwanda Chakuamba, Minister of Youth and Culture in the Malawi government, who is a Seventh-day Adventist.

Dr. Banda's native Malawi is in southeastern Africa, bordered by Tanzania, Zambia, and Mozambique. The British established the Nyasaland Protectorate there in 1891, and in 1953 the country was joined with Northern and Southern Rhodesia to form the Federation of Rhodesia and Nyasaland. Dr. Banda was a leader in the movement for independence from Great Britain, leaving his medical practice in England in 1958 to return to his country.

He became leader of the Malawi Congress Party in 1960, a position he still holds. In 1963 he was named

Prime Minister of Nyasaland. The following year he became Prime Minister of Malawi, when the country became independent and the name was changed, and in 1966 he became the first president of Malawi.

The 72-year-old bachelor is said to lead an ascetic life. He dresses conservatively and neither smokes nor drinks.

**LOUIS B. REYNOLDS**

*Editor  
Message*

#### SANTO DOMINGO

### 700 converts are baptized

Walter Cameron, an evangelist from the Florida Conference, recently completed a crusade in Santo Domingo with the help of a team of workers of the Central Dominican Conference, and as a result approximately 700 converts have been baptized.

Preparation for the campaign began in October of 1978 when members engaged in a house-to-house distribution program of *The Sentinel* magazine, and 742 Missionary Mailmen enrolled 3,063 students in the Voice of Prophecy course. In January of 1979 the local pastors and laymen launched evangelistic crusades in churches and halls in each section of the city to prepare the way for Pastor Cameron's crusade, which was to begin March 29.

Two sessions were conducted four nights a week in one place and three nights a week in another. To give still more people an opportunity to hear the message, the coordinators of the crusade, Eligio Contreras and Diogenes Suero, lay activities directors of the Antillian Union and the Central Dominican Conference, respectively, began simultaneous meetings in the two largest churches in the city.

Local pastors are now conducting follow-up meetings in all the churches in the city, and it is expected that the number of converts baptized as a result of this crusade will swell to 1,000.

**ELIGIO CONTRERAS  
and DIOGENES SUERO**



### GC vice-president attends camp for blind

Summertime is camptime, even for General Conference officers. C. Dunbar Henri, a general vice-president of the General Conference and chairman of the board of trustees of the Christian Record Braille Foundation, recently spent a few days at one of the national camps for blind children sponsored by the Braille Foundation.

Exchanging the bustle of Washington, D.C., for the serenity of Camp Blue Ridge in Montebello, Virginia, Elder Henri, dressed in conventional camp attire, was a welcome guest to the blind campers.

Always one to become involved with youth and their activities, Elder Henri helped the youngsters with horseback riding (above), archery, and canoeing. He even participated in the talent-night program.

The General Conference headquarters is far removed from the 87 youngsters in attendance at Blue Ridge, but they will not soon forget the kind man who took time to share a few enjoyable days with them.

Camp Blue Ridge was one of 38 camps for the blind held nationwide this summer.

**JOHN TREOLO**  
*Christian Record Braille Foundation*

# THE EYES AND EARS OF YOUR WORLD CHURCH



Read the *Adventist Review* to see the sights and hear the sounds of progress as the Seventh-day Adventist Church moves ahead to finish its task in all parts of the world. Read the *Review* to understand the church's approach to current world situations. Read the *Review* to whet your appetite for personal Bible study. Delve into new theological topics. Read the *Review* to keep on top.

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## Adventist Review

## Afro-Mideast

• The book *Preparation for the Latter Rain* is being printed in Swahili, Luganda, and English at the Africa Herald Publishing House, Kendu Bay, Kenya. The printing order is for 10,000 copies in each of these languages.

• Twelve six-person tents have been given to the church in Ethiopia to be used in the Green Campaign in Southern Ethiopia. This campaign, sponsored by the Government, encourages every organization to be involved in a development project. The Adventist churches in southern Ethiopia are involved in a number of self-help projects.

• Under the leadership of Lester Rasmussen, the Egypt Field has launched into an ambitious evangelistic program. The Cairo Center is conducting a continuous series of outreach programs, and all 14 surrounding churches and companies are involved with the field's 15 evangelistic workers and are helping one another with meetings. Middle East Union president Manoug Nazirian and Pastor Fakhry Naguib are conducting a six-week series for the 2.5 million inhabitants of Alexandria. The meetings are being held in the Adventist church, which has a seating capacity of 120. It is reported that the church is filled at each meeting. Pastors Mikhael Fahmy and Faiz Tawfilis are assisting in the crusade.

• Members and workers attending the Egypt Field camp meeting, July 13-21, at Egypt Field Academy near Cairo were stimulated by the stewardship series presented by Yohana Lusingu, Afro-Mideast Division stewardship director. Borge Schantz, division lay activities and youth director, presented a series on the role of women in the church.

• One of Tanzania's first national workers, Paul Kilonzo, died on July 13. It was at Suji Mission, where pioneer missionary S. G. Maxwell was

working, that Pastor Kilonzo and another African were ordained as gospel ministers at the first camp meeting ever to be held in East Africa. Pastor Kilonzo worked closely with many of the early missionaries and has held a number of positions in the Tanzania Union.

• Stuart R. Jayne, Southern New England Conference president, is spending five weeks as guest speaker at camp meetings in the East African and Tanzania unions. Pastor Jayne and his wife, Ruth, are enjoying the "good climate and lovely fresh air" and the large crowds attending the meetings. He was one of the speakers at the Uganda Field fiftieth-anniversary celebrations in Kampala, Uganda, over the weekend of July 27 to 29.

## Euro-Africa

• In Ivry, in the North France Conference, a new Adventist church has been dedicated.

• Regional meetings have been conducted in a Protestant church in Strasbourg, France, and in a Baptist church in Orleans, France. On both occasions excellent contacts were made, and the church, its worshipers, and its message were made better known in the community.

• Andre Matton, formerly president of the North France Conference and recently pastor of the church in Poitiers, is retiring because of illness.

• Each of the 81 members elected for France in the new European parliament (European Economic Community) has been given two issues of the French *Signs of the Times*: one a special issue dealing with Adventists, and the other containing several articles concerning the prophecy of Daniel 2 and its interpretation with respect to the future of Europe.

• Francis Augsburg, pastor of the church at Dammarielles-Lys, France, and former professor at the French Adventist Seminary and missionary to the Cameroon, has

been appointed president of the Indian Ocean Union Mission, with headquarters in Madagascar.

• Thirty-nine persons were baptized in the North France Conference in the five weeks ending June 23.

## Far Eastern

• Beginning July 3, Bangkok Adventist Hospital in Thailand changed to medical directorship in its administration, with Russell Standish as medical director. The board of directors made the appointment during its meeting in May. This came about as Jonathan Kon, the former administrator, returned to the United States after serving the hospital for four years, and the assistant administrator, Kenneth Osborn, left for Taiwan to be business manager of Taiwan Adventist College at about the same time. The board of directors appointed T. Y. Billiones, administrator of Phuket Mission Hospital, Phuket, Thailand, to be business manager. The board of directors also voted to appoint Ronald Brody assistant medical director.

• The Reach Out for Life Crusade recently held in Taculing, Bacolod City, Philippines, has resulted in the baptism of 47 persons.

## Southern Asia

• At the beginning of the new school year, the E. D. Thomas Memorial School of Seventh-day Adventists was upgraded to a higher secondary school. V. Joseph is principal of this school, in Thanjavur in South India.

• In the recent public examinations conducted by the Sind Nursing Board, Pakistan, three nurses from the Karachi Adventist Hospital secured high places: Victoria Ghulam came first, Margaret Pollick third, and Farzana Khan fourth.

• The first citizen of the small Himalayan nation of

Bhutan to be baptized as a Seventh-day Adventist is Mrs. Kenneth Besra. She was brought to a knowledge of truth by her husband and by M. Hembron, caretaker of the Adventist church in Kalimpong.

• The manager of the school farm at the Raymond Memorial Higher Secondary School, Falakata, West Bengal State, India, and two other lay workers have brought 20 people into the church at Falakata. An additional 18 students were baptized at the school.

• Recently, Merle and Betty Fernando, from the Lakeside Medical Centre in Kandy, Sri Lanka, conducted a Five-Day Plan to Stop Smoking for 100 inmates of a nearby prison.

• There has been an increase in the number of literature evangelists working in the South India Union. In 1978 there were 55; this year there are 77.

## North American

### Canadian Union

• Gordon Pifher, Ontario Conference youth director, recently conducted the first Investiture service to be held in the Harrison, Ontario, church. Eight Pathfinders, including one non-Adventist, were recognized for completing the requirements of the AJY and AY (formerly JMV and MV) classes.

• A ten-week lay preachers' seminar recently ended at the Community Services center on Bathurst Street in Toronto, Ontario. The 20 members from the Parkdale church who participated are organizing Bible studies in the area.

• Official opening services of the Toronto, Ontario, Parkdale church were conducted on Sabbath, May 26. E. C. Beck, Ontario Conference president, was the guest speaker, together with Pastor Markham of the neighboring Methodist church. The seating capacity of the new church is 400; its assembly hall seats 500.



## Central Union

● On July 8 the Nebraska Conference Adventist Book Center opened a branch in Omaha, Nebraska, in a section of the Pacific Press Publishing Association branch office. This branch of the ABC was set up at the suggestion of the Pacific Press in order to better serve the members in the Greater Omaha area.

● Ground was broken in early summer for the new Denver-area Community Services Center. Local pastors, representatives from the State and county government, and members of the Community Services board for the area Adventist churches were present for the special service.

## Columbia Union

● Grace Ashton, who has retired from Mount Vernon Academy in Ohio after 23 years as a teacher of math and accounting there, was given a Citation of Merit for the 38 years she has contributed to Christian education.

● A television program known as *Word of Life* is being produced and released on a local cablevision station by the West Wilmington church in Delaware. Gary Waters and Phillip Dye are the two members behind the concept.

● One hundred graduates returned during alumni weekend to Highland View Academy, Hagerstown, Maryland. Mrs. L. M. Cox, the first principal of Mount Aetna Academy, told how the school began.

● The newly organized Dayton View church in the Allegheny West Conference hopes to reach a projected membership of 300 by the end of three years. A year and half from now they hope to buy ground on which to build a church.

● The Findlay, Ohio, church has purchased a new Community Services van to be used in its humanitarian outreach.

## Lake Union

● Children who attended the Glendale, Indiana, Vacation Bible School this year received coupons for attending, for bringing a Bible, or for bringing a friend. The coupons were redeemable at a "gift store." Other innovative ideas were employed by the VBS staff, such as organizing a Teen Club, whose members took attendance, registered children, and staffed the gift store, as well as enjoying their own meetings and craft sessions.

● Approximately 20 literature evangelists, leaders, other church workers, and members of the Lafayette, Indiana, church recently united to distribute 1,300 Bible study course cards and copies of the book *Hours to Live* to homes in Crawfordsville, Indiana. Forty-eight people signed up for Bible studies that day.

● The 250-member South Side church in Indianapolis, Indiana, was dedicated on April 28. Members from two churches on the west side of Indianapolis united to form the South Side church in 1918. Through the years the members have branched out to begin new churches in Irvington, Brownsburg, and Chapel West.

● The Sharon church in Milwaukee, Wisconsin, is co-operating with local community service agencies to provide a medical clinic and a day-care center at the church. Members have opened their church school gym on certain week nights for recreation for inner-city children.

## Pacific Union

● A total of 423 English-speaking members were baptized in the Southern California Conference during this year's first six months, setting a new record.

● Student literature evangelists in the Southern California Conference sold \$35,000 worth of books and magazines during a mid-July week, about half way into their

summer sales program. Ahead of last year's total, the students, age 13 to 31, are expected to exceed last year's average scholarship of \$2,000. Roy Brasher is conference coordinator of this campus crusade against drugs, in which more than 30,000 copies of *Steps to Christ* also have been distributed.

● Harold K. West is the new Ministerial Association secretary of the Central California Conference, transferring from the Far Eastern Division.

● Of the 54 children enrolled for the Vacation Bible School conducted by the 69-member Caruthers, California, church, 49 were from non-Adventist homes. Since the VBS ended, 20 visitors have attended Sabbath school, and the church is conducting a weekly Story Hour.

● Castle Memorial Hospital, Kailua, Hawaii, was granted two second-place awards for a float and marching unit in the July 4 parade. A special handout inviting the community to enter volunteer activities at the hospital was distributed to the 20,000 people lining the parade route.

## Southern Union

● One of the first Seventh-day Adventists to be cited by the natural Second Wind Hall of Fame, Inc., for service for his community in his retirement years is Cecil Flesher, of Hendersonville, North Carolina. The citation for Mr. Flesher, 75, points to his service in building and installing birdhouses and bird feeders on the grounds of various nursing homes in western North Carolina, and more recently his action in donating his full time and experience to the construction of the new \$700,000 Seventh-day Adventist church in Hendersonville.

● The 88-member Webster Street church in Thomasville, Georgia, occupied a new church complex on August 4. Mayor A. J. Gracey joined South Atlantic Conference president R. L. Woodfork

and Pastor Philip Florence in the ribbon-cutting ceremony.

● The Bethany church in Palatka, Florida, which dates back to 1908, held opening ceremonies in its newly remodeled building August 4.

● A fund-raising drive to finance a fine-arts complex at Southern Missionary College, known as Project 80, had raised \$2.6 million as of August 1, according to William H. Taylor, director of development. The estimated cost of the complex is \$3.3 million. Construction on the first building, the music center, will begin this fall. It will house a 400-seat recital hall, numerous class and practice rooms, offices, and a tracker organ.

● The Newport, Tennessee, church was dedicated July 14. The building was constructed during the pastorate of John Robbins. Speaker for the dedication was Desmond Cummings, Georgia-Cumberland Conference president.

## Southwestern Union

● Thirteen persons were baptized in Houma, Louisiana, on August 4, bringing the total baptized in the recent Houma crusade to 35, reports Buddy Brass, Arkansas-Louisiana Conference evangelist.

● Several members of the Gulfhaven English and the Magnolia Park Spanish churches gave two weeks of their time aiding hundreds of flood victims in southeastern Texas. Headquarters were set up in the parish hall of the St. John the Baptist Catholic church in Alvin.

● Charles Shobe, pastor of the Albuquerque, New Mexico, church died Monday, August 6.

● On May 12, the Phoenix, Arizona, Spanish church was dedicated to the Lord, debt free, five years after its inauguration. Shortly before the dedication, members and friends repainted the church, added a new fence, gate, and sign, and resurfaced the pavement in the parking lot.

# **To New Posts**

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

## **NORTH AMERICAN DIVISION**

**Richard Brannon**, principal and team teacher, Ann Arbor Junior Academy, Michigan Conference; formerly teacher, Kansas Conference.

**Ronald Clark**, physical education teacher, Battle Creek Academy, Michigan Conference; formerly teacher, Missouri Conference.

**David Littrell**, literature evangelist, Colorado Conference; formerly same position, Missouri Conference.

**Randolph P. Stafford**, pastor, Central States Conference; formerly pastor, Lake Region Conference.

**Richard Tibbits**, chaplain, Mile High Academy, Colorado Conference; formerly pastor, Pioneer Valley Academy, Southern New England Conference.

## **Student Missionaries**

**Becky Lynn Karls** (UC), of Wayzata, Minnesota, to serve as teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, June 18, 1979.

**Peggy Diane King** (SMC), of Collegedale, Tennessee, to serve as English teacher, Haad Yai English Language School, Haad Yai, Thailand, left Los Angeles, June 18, 1979.

**Naomi Kishihara** (PUC), of Fresno, California, to serve as nurse assistant, Tokyo Sanitarium and Hospital, Tokyo, Japan, left Los Angeles, June 13, 1979.

**Dierdre Louise Larsen** (PUC), of Honolulu, Hawaii, to serve as teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Honolulu, June 19, 1979.

**Jennifer Ione Lee** (WWC), of College Place, Washington, to serve as teacher, Haad Yai English Language School, Haad Yai, Thailand, left San Francisco, June 6, 1979.

**James Russell Logan** (PUC), of Modesto, California, to serve as teacher, English Conversation Schools, Jakarta, Indonesia, left Los Angeles, June 18, 1979.

**Lynda Joy Matsumura** (PUC), of Mountain View, California, to serve as teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, June 18, 1979.

enth-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, June 18, 1979.

**Kathleen Elizabeth McHan** (WWC), of Eugene, Oregon, to serve as teacher, English Conversation Schools, Jakarta, Indonesia, left Los Angeles, June 18, 1979.

**Steven Wayne McHan** (WWC), of Eugene, Oregon, to serve as teacher, Jayapura English Language School, Jayapura, East Indonesia, left Los Angeles, June 18, 1979.

**Annette Marie Neff** (UC), of Mills, Wyoming, to serve as teacher, Korean Union Mission, Seoul, Korea, left Los Angeles, June 18, 1979.

**Philip Byron Nixon** (OC), of Huntsville, Alabama, to serve as teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, June 18, 1979, with his wife, **Margaret See-moy (Lai-Hing) Nixon**, who is doing special service.

**Anna Lisette Perez** (UC), of Lincoln, Nebraska, to serve as teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, left Los Angeles, June 18, 1979.

**Jerilyne Kay Priddy** (WWC), of Turner, Oregon, to serve as teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, left San Francisco, June 19, 1979.

**Patrick L. Rampy** (PUC), of Angwin, California, to serve as teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, left Los Angeles, June 18, 1979, with his wife, **Mona Yvonne (Pearson) Rampy**, who will be serving in special service.

**James Richard Rasco** (PUC), of Thatcher, Arizona, to serve as English/Bible teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, June 18, 1979.

**Sandra Lynelle Rowe** (SMC), of Collegedale, Tennessee, to serve as teacher, Haad Yai English Language School, Haad Yai, Thailand, left Los Angeles, June 18, 1979.

**Yvonne Lyn Rudisaile** (SMC), of Punta Gorda, Florida, to serve as primary teacher, Seventh-day Adventist English Language School, Bangkok, Thailand, left Los Angeles, June 18, 1979.

**Karen Faith Sairls** (AU), of Lansing, Michigan, to serve as teacher, Manado English Lan-

guage School, Manado, East Indonesia, left Los Angeles, June 18, 1979.

**Anette Karin Schilling** (AU), of Park Ridge, Illinois, to serve as teacher, Manado English Language School, Manado, East Indonesia, left Los Angeles, June 18, 1979.

**Michael Scott Shaw** (SMC), of Grandville, Michigan, to serve as teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, left Los Angeles, June 18, 1979.

**Denise Lyn Shultz** (UC), of Lincoln, Nebraska, to serve as teacher/evangelism assistant, Seventh-day Adventist Language Institutes, Seoul, Korea, left Los Angeles, June 18, 1979.

**Jeffrey James Stephan** (LLU-LSC), of Garden Grove, California, to serve as teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, June 18, 1979.

**Dean Charles Tupper** (WWC), of Auburn, Washington, to serve as teacher, English Conversation Schools, Jakarta, Indonesia, left San Francisco, June 19, 1979.

**Alice Valdez** (UC), of Greeley, Colorado, to serve as general-duty nurse, Southeast Hospital, Villahermosa, Mexico, left Dallas, Texas, June 3, 1979.

**Robert Alan VanRaden** (SMC), of Overland Park, Kansas, to serve as mechanic, Mission Tasba Raya, Nicaragua, left New Orleans, Louisiana, May 29, 1979.

**Kevin Mark Ward** (PUC), of San Bernardino, California, to serve as teacher, English Conversation Schools, Jakarta, Indonesia, left Los Angeles, June 18, 1979.

**Sarah Washington** (OC), of Columbus, Ohio, to serve as teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, left Los Angeles, June 18, 1979.

**Robert John Wells** (WWC), of Boring, Oregon, to serve as teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left San Francisco, June 19, 1979.

## **Volunteer Services**

**John Freeman Adams** (Senior Dental Clerkship), to do dental service, Maseru Dental Services, Maseru, Lesotho, South Africa, and **Barbara Jean (De-**

**Bock) Adams**, of Loma Linda, California, left Montreal, Quebec, Canada, June 13, 1979.

**Angela Cecilia Bennett** (AUC '78) (Special Service), to serve as teacher, Pakistan Adventist Seminary and College, Chuharkana Mandi, Pakistan, left Los Angeles, June 9, 1979.

**Barbara Irene (Johnson) Bresnahan** (Special Service), to serve as teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, June 18, 1979, with her husband, **David Bresnahan**, who is a student missionary.

**Kenneth Dale Chaffee** (Senior Dental Clerkship), to do dental service, Karachi Hospital, Karachi, Pakistan, of Loma Linda, California, left Los Angeles, June 10, 1979.

**Claudia Jean Foster** (Medical Elective Service), to do elective medical service, Maluti Adventist Hospital, Ficksburg, South Africa, of Loma Linda,

## **Tune in to**

## **VIEWPOINT**

five minutes of editorial comment by the editors of the REVIEW. The program is broadcast weekly as follows:

**WAUS** (Andrews University) 90.9 Mhz FM Saturday, 8:45 A.M.

**KLJU** (Loma Linda University) 89.7 Mhz FM Saturday, 4:30 P.M.

**KANG** (Pacific Union College) 89.9 Mhz FM Saturday, 8:00 A.M.

**WSMC** (Southern Missionary College) 90.7 Mhz FM Saturday, 3:30 P.M.

**KUCV** (Union College) 91.3 Mhz FM Saturday, 1:15 P.M.

**KGTS** (Walla Walla College) 91.3 Mhz FM Saturday, 6:00 P.M.

**VOAR** (St. John's, Newfoundland) 1230 Kc AM Friday, 6:30 P.M.

**WGTS** (Columbia Union College) 91.9 Mhz FM Saturday, 2:30 P.M.

**KSUC** (Southwestern Adventist College) 88.3 Mhz FM Saturday, 10:00 A.M., 5:00 P.M.

California, left New York City, June 4, 1979.

**Robert Elsworth Fuller** (LLU '63) (Special Service), to serve as physician, Heri Hospital, Kigoma, Tanzania, **Alice Louise (Thiele) Fuller**, and three children, of Placerville, California, left Sacramento, California, May 27, 1979.

**Herbert D. Goertzen** (Special Service) to serve as builder, Mwami Hospital, Chipata, Zambia, and **Ruth Helen (Fisher) Goertzen**, of Grand Forks, British Columbia, Canada, left Calgary, Alberta, Canada, May 7, 1979.

**Dee Eugene Golles** (Senior Dental Clerkship), to do dental service, Dacca Dental Clinic, Dacca, Bangladesh, and **Sandi Lee (Chazotte) Golles** (LLU '74), of Grand Terrace, California, left Los Angeles, June 4, 1979.

**Ralph D. Harris** (U. of Cape Town, South Africa '60) (Special Service), to serve as physician, Hongkong Adventist Hospital, Hong Kong, and **Mrs. Harris**, of Redlands, California, left Los Angeles, July 4, 1979.

**Elwyn Ray Hasse** (U. of Guadalajara '62) (Special Service), to serve as physician, Davis Memorial Hospital, Georgetown, Guyana, **Maria del Carmen (Sanchez) Hasse**, and one child, of Cheney, Washington, left Los Angeles, June 1, 1979.

**Theodore Warren Hoehn** (Medical Elective Service), to do elective medical service, Mwami Hospital, Chipata, Zambia, of Loma Linda, California, left Los Angeles, March 4, 1979.

**Elwin Roy Hutchins** (Senior Dental Clerkship) (PUC '76), to do dental service, Seoul Adventist Hospital, Seoul, Korea, **Sandra Lynn (Nichols) Hutchins** (PUC '76), and children, of Loma Linda, California, left Los Angeles, June 11, 1979.

**Joseph Ru-Ku Hwang** (U. of Pacific '69) (SOS), to serve as assistant auditor, South China Island Union Mission, Taipei, Taiwan, and **Beth Liu (Lau) Hwang**, of Loma Linda, California, left Los Angeles, June 11, 1979.

**Ronald Eugene Krum** (LLU '60) (Special Service), to serve as physician, Cave Diagnostic Center, East Caribbean Conference, St. Michael, Barbados, **Ruth Marie (Coon) Krum** (CUC '56), and four children, of

Hendersonville, North Carolina, left Miami, May 20, 1979.

**Donald P. LaTourette** (LLU '39) (Special Service), to serve as physician, Phuket Mission Hospital, Phuket, Thailand, of Modesto, California, left San Francisco, June 4, 1979.

**Michael Robert Meharry** (Senior Dental Clerkship), to do dental service, Arusha Dental Clinic, Arusha, Tanzania, and **Cora-Marie E. (Clark) Meharry**, of Loma Linda, California, left Montreal, Quebec, Canada, June 13, 1979.

**Margaret See-moy (Lai-Hing) Nixon** (Special Service), to serve as teacher, Seventh-day Adventist Language Schools, Osaka, Japan, of Huntsville, Alabama, left Los Angeles, June 18, 1979, with her husband, **Philip Byron Nixon**, who will serve as a student missionary.

**Karlene Ann Proud** (Special Service), to serve as teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, of College Heights, Alberta, Canada, left Los Angeles, June 18, 1979.

**Mona Yvonne (Pearson) Rampy** (Special Service), to serve as teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, of Angwin, California, left Los Angeles, June 18, 1979, with her husband, **Patrick S. Rampy**, who will be serving as a student missionary.

**Mary Annette Rolls** (LLU-LSC '75) (Medical Elective Service), to do elective medical service, Bella Vista Hospital, Mayaguez, Puerto Rico, of Redlands, California, left Orlando, Florida, June 14, 1979.

**Claude A. Rossol** (Medical Elective Service), to do elective medical service, Bella Vista Hospital, Mayaguez, Puerto Rico, of San Bernardino, California, left Orlando, Florida, June 14, 1979.

## Ordinations

**Barry Bedwell**, pastor, Shreveport South district, Louisiana; on June 16 at the Arkansas-Louisiana Conference camp meeting, Shreveport, Louisiana.

**Peter Bertot**, pastor, Monroe, Louisiana, district, on June 16 at the Arkansas-Louisiana Conference camp meeting, Shreveport, Louisiana.

**Jac Colon**, Oklahoma Conference evangelist, on July 6 at the Oklahoma Conference camp meeting, Oklahoma City, Oklahoma.

**Brian Neal**, associate director, youth department, Southeastern California Conference, on May 26 at the old-fashioned camp meeting in Hemet, California.

**Tom Patzer**, pastor, North Little Rock, Arkansas, district church, on June 16 at the Arkansas-Louisiana Conference camp meeting, Shreveport, Louisiana.

**Reggie Phillips**, pastor, Slidell, Louisiana, church, on June 16 at the Arkansas-Louisiana Conference camp meeting, Shreveport, Louisiana.

**Ken Simpson**, pastor, Lake Charles district, Louisiana, on June 16 at the Arkansas-Louisiana Conference camp meeting, Shreveport, Louisiana.

**Melvin Swena**, pastor, Natchitoches, Louisiana, church, on June 16 at the Arkansas-Louisiana Conference camp meeting, Shreveport, Louisiana.

**C. L. Wright, Jr.**, pastor, Pine Bluff and Monroe, Arkansas, churches, on June 23 at the Southwest Region Conference camp meeting, Lone Star Camp, Athens, Texas.

## Notices

### The International Insurance Company of Takoma Park, Maryland

The annual meeting of The International Insurance Company of Takoma Park, Maryland, will be held at 9:30 A.M., Monday, October 15, 1979, at Takoma Park, Maryland, in connection with the Annual Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the election of directors for the term of three years.

JOHN E. ROTH  
Secretary

### General Conference Risk Management Services

The annual meeting of the General Conference Risk Management Services will be held at 9:30 A.M., Monday, October 15, 1979, at Takoma Park, Maryland, in connection with the Annual Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the Risk Management Services and the election of directors for the term of three years.

JOHN E. ROTH  
Secretary

## Coming

### September

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 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
8	Stewardship Day
29	Thirteenth Sabbath Offering

## Deaths

**CRAIG, Winifred M.**—b. May 20, 1907, Sebastopol, Calif.; d. May 26, 1979, Roseville, Calif. She served as an elementary-school teacher for 34 years in our schools in Sebastopol, Hawaii, Lodi, and the Foothill School in St. Helena, California. Survivors include her three sisters, Elizabeth Birge, Grace Ratzlaff-Neuman, and Rhoda Winkler; and two brothers, Newton and William.

**GRAYBILL, Martin B.**, M.D.—b. June 17, 1897, Washington, D.C.; d. July 6, 1979, Escondido, Calif. After graduating from Loma Linda University, he and his wife, Ruth, went as missionaries to Lake Titicaca in South America and set up a clinic there. In 1932 they returned to the United States and set up a clinic at Escondido that became known as the Escondido Community Hospital and was later named the Palomar Memorial Hospital. Survivors include his wife, Ruth; a son, Martin B., Jr.; and a sister, Marguerita Witt.

**KNOX, Charlotte A.**—b. May 5, 1890, in California; d. May 26, 1979, Sacramento, Calif. She served with her late minister-husband, John, in Indianapolis, southern California, Chicago, Battle Creek, Detroit, Long Beach, and Glendale. Mrs. Knox taught piano and prior to her retirement worked at the Glendale Adventist Hospital for 14 years.

**RALEY, William C.**—b. Sept. 12, 1882, Pendleton, Ore.; d. June 18, 1979, Angwin, Calif. After graduating from Walla Walla College in 1902, he served in the Oregon Conference and in California, many of those years being in the Pacific Union Conference as auditor and secretary-treasurer. In 1936 Elder and Mrs. Raley went as missionaries to the Inter-American Division office in Panama, where they served for two terms. They returned to the Atlantic Union Conference in 1942 and served there until his retirement in 1948. Survivors include his four children, Willeta Bolinger, William H., June Knight Reed, and Goldie Caviness; a brother, L. Raley; ten grandchildren; and 19 great-grandchildren.

## Consultation on righteousness by faith to convene soon

By NEAL C. WILSON

In the May 24, 1979, issue of the ADVENTIST REVIEW I addressed an open letter to the church. As might be expected, a number of people responded directly to me. Some REVIEW readers also wrote to the editor, and a sampling of letters was published. Out of several hundred responses sent to my office, only a few were critical or negative—the vast majority were positive and encouraging. Some good suggestions and ideas were offered, and I appreciate these. The fact that many felt free to share their reactions and recommendations has been gratifying. It has helped me to obtain a good cross section of opinions.

One matter that surfaced more frequently than any other was a concern expressed about the special study committee. Apparently, some were apprehensive lest this group never meet, or

*Neal C. Wilson is president of the General Conference.*

that, at least, it might be a long time before it was activated. These people will be glad to know that the committee is scheduled to meet in Washington, D.C., the early part of October, 1979. In order to make the two-day meeting productive, a carefully prepared paper has been developed, which includes the work of previous committees and study groups. This paper has been sent to those who have been invited to attend the October meeting.

This special study committee will be composed of approximately 150 individuals from the various categories mentioned in my open letter, including representation from every division of the General Conference throughout the world. The committee is large so that the widest possible input can be obtained.

The theme under consideration and study will be the plan of redemption, how human beings are saved, and what the relationship is be-

tween justification, sanctification, and glorification. In order to assure adequate analysis and interaction, the large group will be divided into subcommittees for a portion of the time.

Please pray for the ministry of the Holy Spirit to make real the promises of our Lord and thus bring spiritual enlightenment and harmony on this crucial subject. At an early date we will share with you the results of this special consultation.

## N.Y. Center sold

The General Conference has been informed that the New York Center has been sold for cash, and for about three and a half times the appraised value in 1978. The actual transfer is to take place the first of January, 1980.

In 1953 the church purchased the New York Center, thinking this would be a focal point for an entering wedge for the preaching of the gospel in the metropolitan area. The plan has met with some success. However, as the years have gone by the results have been disappointing, and the area in which the Center is located has become less and less desirable as a focal point for the church's activities. It

has been thought that other programs would be more effective and that perhaps the Center should be disposed of, thus allowing the proceeds to be used in programs and approaches that promise a higher degree of success.

The value of the property had decreased considerably, but just recently has increased rather spectacularly. The officers of the Atlantic Union and Greater New York conferences counseled with the General Conference, and it was agreed that if a proper price could be obtained the Center should be sold. It is our hope and prayer that exciting programs that will be successful in the spreading of the gospel can now be funded through the use of the proceeds from the sale of the Center.

KENNETH H. EMMERSON

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Every week I look forward eagerly to receiving my copy of the REVIEW. When I lived outside the United States I arranged for it to be sent to me airmail, because I felt extremely lost if I didn't receive the church paper regularly and on time.

As we look forward to the General Conference session to be held next year in

Dallas, Texas, I'm sure you realize that those who are subscribers to the REVIEW will have an extra bonus—the daily Bulletins giving all the news and highlights and actions each day at the session. If you cannot attend the General Conference session itself, then the next best thing is to receive the ADVENTIST REVIEW. Those who will attend these sessions often find that afterward, when they read the REVIEW, they have a clearer picture of what went on, because so many things go on at the same time in so many places that only the REVIEW can bring it all together.

Join me and your fellow Adventists in all parts of the world in renewing your subscription now to the ADVENTIST REVIEW.

G. RALPH THOMPSON  
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