

Adventist Review

General Organ of the Seventh-day Adventist Church

November 22, 1979

“Praise the
Lord anyway”

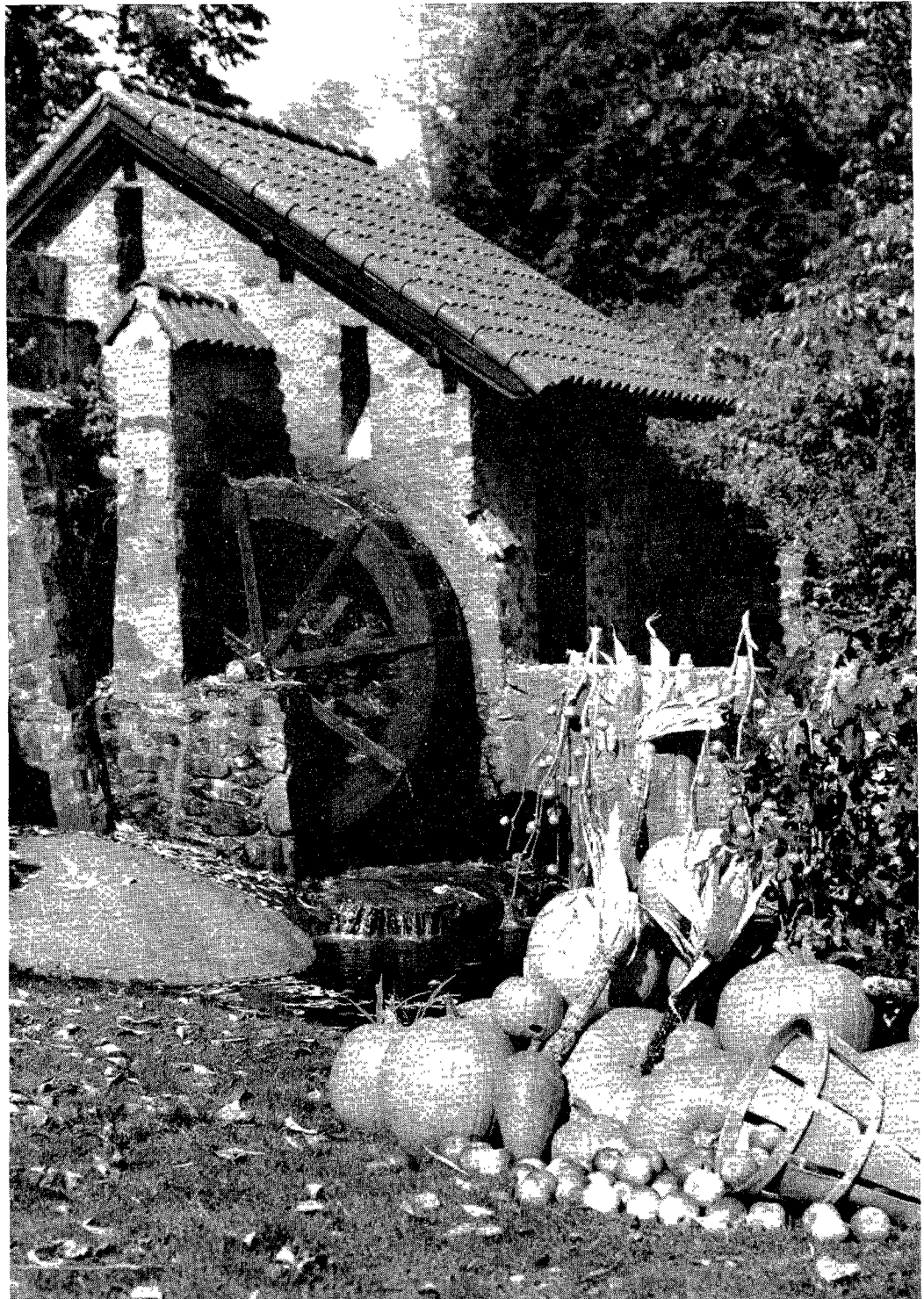
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“Praise the Lord, all nations!
Extol him, all peoples! For
great is his steadfast love
toward us; and the faithfulness
of the Lord endures for ever.
Praise the Lord!”—Psalm 117,
R.S.V.

THIS WEEK

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Psalm 117, quoted on our cover, is the shortest psalm in the Bible and is particularly appropriate for the harvest and Thanksgiving season, when many are turning their thoughts to God and the abundant blessings He gives to His people.

Jesus quoted this psalm, part of the Passover hallel. Ellen White tells us, "Before leaving the upper chamber, the Saviour led His disciples in a song of praise. His voice was heard, not in the strains of some mournful lament, but in the joyful notes of the Passover hallel."—*The Desire of Ages*, p. 672.

In the darkest of circumstances Jesus still found reason to praise His Father for His steadfast love and faithfulness. As Jesus is to be our example in all things, so is

He to be in this. "He [our Lord] does not say to us, 'Do not fear; there are no dangers in your path.' He knows there are trials and dangers, and He deals with us plainly. He does not propose to take His people out of a world of sin and evil, but He points them to a never-failing refuge."—*Steps to Christ*, pp. 122, 123.

Pathfinders in Turlock, California, collected canned goods and other foodstuffs from their community this past Halloween. Because the newspaper had announced the day before Halloween that the Pathfinders would be collecting, many people were waiting for their arrival.

During the course of the evening, the Pathfinders distributed 450 copies of the Friendship Issue of the REVIEW. Inside the Friendship Issue was a Voice of Prophecy radio log, a card offering a free Bible, and a Bible-correspondence-course enrollment card. Other churches are using the Friendship Issue and the recently produced Gift Issue in similar house-to-house visitation programs.

We are always interested in reports of original uses made of the Friendship Issue and the Gift Issue. We will share these ideas with our readers through this column as we have space.

Kay Dower reports on the activities of the women at the Annual Council, on page 16. Tapes of June Strong's talks to the women are available through the General Conference Ministerial Association, 6840 Eastern Avenue NW., Washington, D.C. 20012.

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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.

Babylon

Re "Babylon Is Fallen" (Sept. 6).

I agree with the author that "this beloved church of mine must take a strong stand for truth and do it quickly." There are too many of us who feel comfortable in a climate that falls far short of what God expects of us. We philosophize and parlay with sin and Babylonish customs when we should be marching as an army with banners so that God's people who are still in Babylonian communions can find their way out!

The appeal in the article and the beautiful climax could hardly be better expressed. Our only remedy, our only hope, is to seek with all our heart the powerful, deep, abiding love relationship with our Lord and Saviour, Jesus Christ. Only then will our won-

derful doctrines and principles, found in the Bible and magnified by the Spirit of Prophecy, be a living part of us.

MRS. DONALD W. MADDY
Crestline, Ohio

Pope's visit

I read with interest and appreciation the editorial reporting and commenting on the Pope's visit (Oct. 25). I feel that the data and the analysis are timely and helpful to both the ministry and lay members.

We are fortunate to have *The Great Controversy* at this critical period of earth's history.

J. F. ASHLOCK
Collegedale, Tennessee

It is interesting that in an era when it is increasingly popular for the news media to criticize almost all leadership, and when our President is coming under constant attack for his leadership, the media would be caught up so completely in this spiritual and temporal leader.

A significant note on the Pope's visit here in Chicago: The extent of the crowds at the outdoor mass in Grant Park was exaggerated by as much as 17

times! While headlines proclaimed that as many as 1.75 million came to worship, aerial photographs mathematically studied by crowd specialists have shown there were as few as 65,000, but no more than 300,000, present. Probably the figure was around 100,000.

JEFFREY K. WILSON
Brookfield, Illinois

Looking unto Jesus

"Looking unto Jesus" (June 21) moved me as no article has ever done before.

ANITA SHEARING
Newlands, Republic of
South Africa

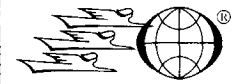
Gentle and masculine

Re "Wonderful Leader" (Aug. 9).

I don't see Jesus as effeminate, as the author stated some tend to do, because He is depicted as the gentle shepherd and the tender friend of children. To be tender and gentle does not make a man any less masculine, but gives him a character that reflects our wonderful Jesus.

ORBIE LIND
Sacramento, California

Adventist Review



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"Praise the Lord anyway"

As we count our blessings at Thanksgiving time we need to consider thanking God for some blessings that may not always be recognized as such.

By AILEEN ANDRES SOX

I have a good friend, whom I have never met. We became acquainted through the mail several years ago when I corresponded with her about writing articles for the ADVENTIST REVIEW. In one letter she mentioned a trying day in which her car had broken down, making her late for a speaking appointment. After she finished relating everything that had gone wrong, she commented, "Oh, well, it was just a good occasion to praise the Lord anyway."

Not long after I received that letter, I checked into the Washington Adventist Hospital, jaundiced from mononucleosis that had infected my liver and broken out in hives from an allergic reaction to penicillin. I itched. I ached. I had yellow eyeballs. I was tired, depressed, and miserable. I did not feel like praising anyone for anything.

It was in that frame of mind that I read a quotation placed on my breakfast tray through the hospital chaplain's office: "Circumstances have but little to do with the experiences of the soul. It is the spirit cherished which gives coloring to all our actions. A man at peace with God and his fellow men cannot be made miserable."—*Testimonies*, vol. 5, p. 488.

Those words brought my friend's "Praise the Lord anyway" statement back to mind. Both the quotation and my friend's words ran through my head for the better part of the day. "Is there something about a Christian's walk with God that enables him to transcend the misery of the moment and acknowledge God's love and goodness in an attitude of praise?" I asked myself.

Paul the apostle evidently thought so, because he shared this testimony with us: "I know what it is to be in need and what it is to have more than enough. I have learned this secret, so that anywhere, at any time, I am content, whether I am full or hungry, whether I have too much or too little. I have the strength to face all conditions by the power that Christ gives me" (Phil. 4:12, 13, T.E.V.).

In *The Hiding Place*, Corrie ten Boom relates how she and her sister Betsy were sent to a Nazi work camp because they had been sheltering Jews in their Holland home. The barracks of one of the camps was infected with fleas. In one of her prayers Corrie was amazed to

Aileen Andres Sox is editorial associate for the ADVENTIST REVIEW.

ADVENTIST REVIEW, NOVEMBER 22, 1979

He has never left me

By MARIAN FERNER

*I am dizzy from walking
in circles, and thirsty
and pricked by thorns.*

*This desert clamors
for my life.*

*I am sick of my own complaining
and ashamed.*

But the Presence has never left me.

Think of it!

*Blessed be the name
of the Lord!*

hear Betsy thank God for the fleas. Corrie was understandably skeptical about fleas being a blessing, but as it turned out there was good reason to be thankful: Corrie and Betsy were never molested while holding Bible studies in that camp. Because of the fleas, the supervisors would not enter the barracks.

"Praise the Lord anyway." Why? Because God is in charge of your life, and if you let Him, He will use each of life's experiences to help you grow into a more loving and lovable Christian.

"Praise the Lord anyway," because there are things more important than the present misery. There is a future glory.

"Praise the Lord anyway," because attitudes have much more to do with how we mature than do circumstances. And praise is an attitude.

"Praise the Lord anyway," because in any list of problems and blessings, the blessing side will always be the larger, just by the virtue of what Christ did on the cross for our salvation.

Praise Him anyway!

□

Through the valley of the shadow

By GRACE H. MORRIS

The day had begun like any other ordinary workday that summer. Because my husband was a laboring man, there was the usual hearty breakfast, followed by family worship. Somewhat later I caught my last glimpse of him as he drove away to work.

Who is to know what a day will bring forth? Little did I think, as I went about my daily tasks, that this day would end as it did. I put the bread I was baking in the oven at 4:00 P.M., planning to take it out at 5:00 P.M. Going busily about my other routine chores, I was interrupted by the telephone.

I glanced at the clock. It was 4:30 P.M.

Picking up the receiver, I heard the familiar voice of Lee, who worked for my husband. The voice carried its usual cheerful tone. He told me my husband had been hurt.

Well, no cause for alarm. My husband had been hurt a number of times before. His tree-service work was dangerous. Between his dangerous work and the numerous cuts, bruises, and spills that occur in the course of rearing six children, I had long ago ceased to push the panic button at the first sound of alarm. Supposing this to be another one of those incidents, I calmly queried, "Well, how bad was he hurt, Lee?"

"He was hurt internally," came the reply. Then silence.

Had the voice changed its tone? Was it shaky or was that just my imagination? I was growing suspicious and somewhat alarmed.

Lee was too silent.

"Tell me everything, Lee," I urged.

"He's dead."

Now the voice did change its tone. In a sob came the reply, "He was hurt very badly; he's dead." Then, gushing forth from an anguished heart, came the apology, "Oh, I'm sorry, I'm sorry. I didn't know how else to tell you."

It was my turn to be silent. I had heard him, all right. The words registered on my brain, but my emotional system refused to accept them. Lee might as well have told me that the dog just had her pups. However, it wasn't long until this calm reaction gave way to reality.

But it was difficult to believe. It just couldn't be. What had been going on for 24 years couldn't come to a halt that suddenly.

Lee gave me some of the details. My husband had fallen from a tree and was killed instantly.

Reality had to be faced. It was all around me. There was too much to think of—to tend to. With a start I heard the noise. What was it? Oh, yes, the ringing of the oven timer. How easily the bread could have been left in the oven to burn that day. As though I were playing the part of a character in a play, I roused myself to tend to the bread. Then there was the trip to the morgue, followed by endless phone calls into the wee hours of the morning.

The following day the funeral arrangements had to be made. It had never occurred to me that the person who finds it the most emotionally difficult to perform this task is, ironically, the most likely person to have to do it.

In a blur the time flew by. There were many trips to the airport. On the third day the funeral was over. Many friends came to the house to console me. Through such tragedy there comes to the surface the genuine love that is revealed by kind and sympathetic words and acts. How gratefully I received each expression.

What was that my sister-in-law was saying? "Everything has its compensations"? Yes, I could accept that. It was true. But what was the pastor's wife saying? It was intended to point me beyond the valley. She stated that she had seen so much good come out of tragedy. My mind was not quite open to receive that statement, at least not at that point.

All too soon the blessing and comfort of friends and relatives was gone. The house had become like a tomb, so silent and empty. Now what?

It was as though, in my journey through the valley of the shadow, I had suddenly come to a mammoth chasm. Glancing over the brink, I saw the sordid face of an old enemy called Fear. Her hands were stretched out in eager welcome to me. My mind couldn't leave her, she stared at me so steadily. I tried to look away, to find some path around her, above her, beneath her, through her.

Then I remembered that I had met her somewhere before on the path of life. How had I escaped her then? I looked into her awful eyes and fell trembling. There was no strength left in me. As I lay there helpless, a Friend suddenly stood beside me, repeating the words "I sought

My husband's sudden death led me to a new appreciation of God's care and concern, and even the blessings experienced in the valley of the shadow of death.

the Lord, and he heard me, and delivered me from all my fears" (Ps. 34:4), adding, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1:7).

As He grew more insistent, I heard these words: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5, 6). Seeing that I was responding favorably, His voice rose in crescendo, "Behold, I will do a new thing; now it shall bring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert" (Isa. 43:19).

How welcome were these beautiful words. I fell on my knees and asked the Lord to forgive my lack of trust. What happened to my old enemy? She had vanished.

Are we not told that it was God's good pleasure to bring Israel of old into strait places that He might reveal His love and power to them? He does the same for Israel today. Through this valley-of-the-shadow experience God revealed, and continues to reveal, His love and His power to me. In fact, not a day has gone by without God caring in a special way for me and my family. Now I can say with the pastor's wife that I, too, have seen good come out of tragedy, even my own tragedy.

God revealed His love

Let me share with you a few of the ways in which God has revealed His love to me. To begin with, stored within our house were a number of books from the days my husband had canvassed. On various occasions I had asked him why he did not return that unused inventory. Perhaps he thought he would use those books someday. Shortly after the tragedy I turned the books in, asking that the check be sent to the church school to apply toward the children's tuition for the following year.

To my amazement, and owing to the kind consideration of the Home Health Education Service, as well as the Nebraska Book and Bible House, sufficient funds came in from this source to cover the two grade-school children's tuition for the entire year. In fact, a little was left over to help with the tuition of my girl in academy.

Another apparent providence involved the fact that about two or three weeks before my husband died, the apparatus that runs the winch on the big truck that he used in his tree-service work had broken. During that

time he had completed a number of large jobs, except for the sawing down and hauling of the large trunks. Lee and two of my sons finished the work after the funeral in about a week and a half. The money that we were able to collect from these jobs, as well as from a few others that still owed us for my husband's work, was used to pay off completely the business expenses that had accumulated.

I received a number of cash gifts from friends. Some of this was used to fly our daughter in California to and from the funeral. The rest was used to live on. When the cash began to get low, God sent someone to buy our riding lawn mower. The man who bought it had not been interested in buying a mower when he came. He wanted to look at another item that was for sale, but saw the mower and decided to buy it. Because we have another good mower, I was glad to sell the riding mower.

Also, there is the stockpile of fireplace wood that my husband handled in connection with his tree business. It seems to bring in just enough above the other income I receive to pay the bills. To list another financial blessing, my garden has really produced this year. I am thankful for all the good produce that I have been able to put away for winter.

Looking beyond the financial picture, I thank God that our six children are all Christians. What a comfort that is to me. Each of them is willing to work and do his share. Each has the blessing of good health that the Lord has been pleased to bestow on me, too. Another reason I have for thanking God is that all of my immediate family, and all of my deceased husband's immediate family, are Christians. We met together after the funeral for the first time. I felt truly blessed, even though the occasion was sad.

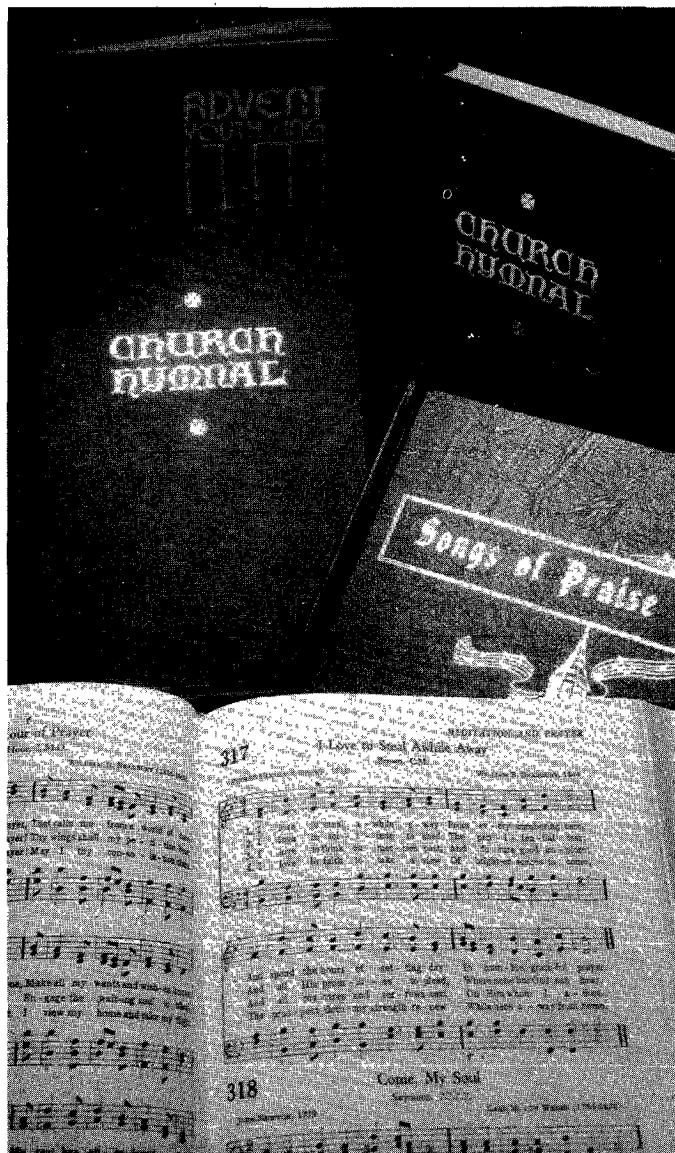
Besides these blessings, although it may seem morbid to some, I praise the Lord that my husband was killed instantly, not having to die a slow and painful death, or to be crippled or paralyzed. He would have wanted it this way. I also praise the Lord for the companionship and comfort of my mother.

I have discovered that when we walk through the valley of the shadow of death, we are not alone. God is with us, helping us every step of the way. He has promised that He will hold us by a hand that will never let go. I know that it is so, for He has done that for me. □

Do you ever read hymns?

The sweet and stately lines
of poetic literature
found in the hymns of the church
can bring many unexpected blessings.

By ADRIAN R. M. LAURITZEN



Have you ever sought for comfort, assurance, joy, or blessing in the poetry of our denominational hymnal? Have you ever, in moments of silent meditation, attempted to mine the rich veins of spiritual truth and enrichment to be found in the stanzas of familiar and unfamiliar hymns? If not, a precious blessing awaits you.

Few Seventh-day Adventists recognize our hymnal for the remarkable compilation that it is—a volume that includes Scripture, gospel sentences and responses, prayers, and tunes for special occasions and ceremonials, as well as congregational hymns. Few pause to consider that the musical settings, the melodies of the hymns, which are “designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul” (*Messages to Young People*, p. 291), serve the primary purpose of highlighting the words, thus fulfilling the central purpose of any hymnal—that of giving expression to the spiritual needs of the human heart.

While it may seem unusual to read as well as sing hymns, I wish to point out that such an experience can become a treasured adjunct to personal devotions. In the quiet moments when we are alone with God in prayer and meditation, the sweet and stately lines of poetic literature so beautifully exemplified in the hymns of the church can bring many unexpected blessings. For example, in a typical day of crowded schedules and multiple responsibilities, the sentiments of Phoebe Hinsdale Brown in her “I Love to Steal Awhile Away” (*Church Hymnal*, No. 317) come as a simple message of calm renewal and Christian composure. Each translucent word seems to diffuse blessing and strength from the courts above.

I love to steal awhile away
From every cumbering care,
And spend the hours of setting day
In humble, grateful prayer.

I love in solitude to shed
The penitential tear;
And all His promises to plead,
Where none but God can hear.

I love to think on mercies past,
And future good implore;
And all my cares and sorrows cast
On Him whom I adore.

I love by faith to take a view
Of brighter scenes to come;
The prospect doth my strength renew
While here away from home.

Adrian R. M. Lauritzen, at the time this article was written, was coordinator of undergraduate advising, director of undergraduate studies, and coordinator of graduate affairs for the Department of Music at the University of Minnesota, Minneapolis.

In times of need, when we seek a closer walk with God and a heart experience more perfectly reflecting Him, the adoration from the pen of Charles Wesley, "O for a Heart to Praise My God" (*ibid.*, No. 18), reverently identifies the steps that sanctify the life and bring the solace and assurance for which we plead.

O for a heart to praise my God!

A heart from sin set free,
A heart that always feels Thy blood,
So freely shed for me.

A heart resigned, submissive, meek,
My dear Redeemer's throne,
Where only Christ is heard to speak,
Where Jesus reigns alone.

A heart in every thought renewed,
And full of love divine,
Perfect, and right, and pure, and good,
A copy, Lord, of Thine.

Thy nature, gracious Lord, impart;
Come quickly from above;
Write Thy new name upon my heart,
Thy new, best name of Love.

How perfectly such words express the transformation of the human heart! And how perfectly such lines paraphrased from Holy Writ speak to all of us!

Again, when we petition the Lord for a more sensitive approach to blessed communion with Him, the lines from Henry F. Lyte, "There Is a Safe and Secret Place" (*ibid.*, No. 399), come as a Biblical answer to such a prayer.

There is a safe and secret place
Beneath the wings divine,
Reserved for all the heirs of grace;
O, be that refuge mine!

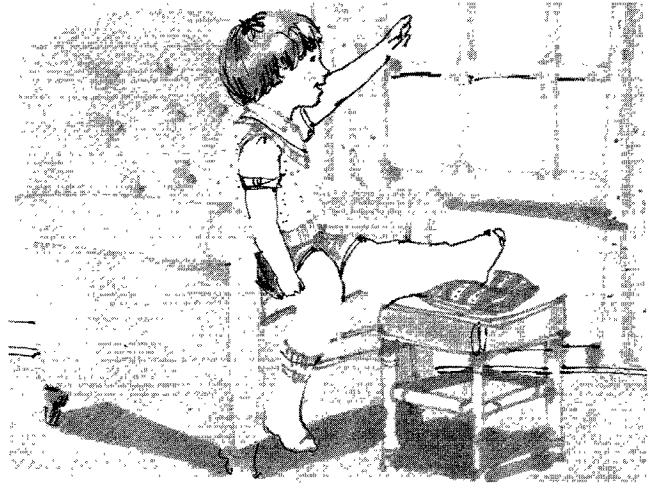
The least and feeblest there may bide,
Uninjured and unawed;
While thousands fall on every side,
He rests secure in God.

He feeds in pastures large and fair,
Of love and truth divine;
O child of God, O glory's heir!
How rich a lot is thine!

A hand almighty to defend,
An ear for every call,
An honored life, a peaceful end,
And heaven to crown it all.

From the first sacred moments of contemplative reading of the *Church Hymnal*, a blessing can be ours. From my own experience I know that this approach to an old familiar book will evoke heartfelt gratitude and praise to a loving God who has revealed so much to us so beautifully. □

FOR THE YOUNGER SET



Bobby's surprise

By ELLA RUTH ELKINS

Because Bobby had broken his leg, he could not go to Sabbath school. Sitting in the big chair by the front window, he waved to his friends as they walked past the house on their way to Sabbath school.

"Since I have a class to teach," Mother explained to Bobby, "Daddy will stay here while I go to Sabbath school. Then I'll stay with you while Daddy goes to church."

Bobby sighed. "That's better than staying alone. But I do get tired of just sitting here all the time with my leg up on this stool."

Bobby listened to Bible-story records during Sabbath school and church. After church Daddy helped fix a place at the dinner table where Bobby could sit with his leg propped up. After the blessing, Bobby said, "I'm glad I can sit at the table. It just wasn't the same this morning not being at Sabbath school with my friends."

"I'm sure that you miss them," Mother said, "but maybe you won't have to miss them for long."

"What do you mean?"
"Oh, I can't tell!"
Mother laughed.

Bobby had no sooner gotten settled in the big chair after dinner when he cried out, "Mamma! Daddy! Here come all my friends!"

When the doorbell rang,

Mother opened the door. There stood Bobby's Sabbath school teacher, Mrs. Turner, with the boys and girls from his Sabbath school class!

"Come in!" Mother invited, hurrying to find more chairs.

Mrs. Turner smiled at Bobby. "We missed you so much at Sabbath school this morning that we decided we'd bring Sabbath school to you!"

Mother sat at the piano and played the songs for the boys and girls as they sang. One of the boys had prayer, one of the girls read some verses from the Bible, and Mrs. Turner told a mission story. Ronnie, Bobby's best friend, played a song on his violin. Everyone seemed to enjoy the Sabbath school lesson.

After it was over, Bobby said, "I sure liked this Sabbath school. Now I don't feel as lonesome as I did. It's no fun staying away. Not for any reason!"

"Will we be seeing you at Sabbath school next week? Or do you want us to come to the house again?" Mrs. Turner asked.

"Well, if the doctor lets me have a walking heel on my cast this week, I'll be there. But if I have to wait longer, then I hope you can come here again. I liked this Sabbath school. In fact, I think it was the best Sabbath school I ever had!"

We have the key

Church finances would not be a major problem to the church if each member would recognize that he is part of God's solution.

By S. L. FOLKENBERG

When we accepted Christ we entered into a special relationship with Heaven. We accepted the fact that God is the owner of everything; we accepted our responsibility as stewards of all He entrusts us with, and we became as channels through which His resources are to flow. Upon the establishment of this accepting relationship He in turn has given us the "key" to His "boundless resources" (*Steps to Christ*, pp. 94, 95).

S. L. Folkenberg is associate director of stewardship and development for the Upper Columbia Conference, Spokane, Washington.

His warehouse is full of blessings. His grace and power alone make it possible for us to subdue selfishness in the natural heart, to regulate the impulses, to control the tongue, and to experience calm self-possession and unflinching trust.

In the financial realm God has "deposited with His people . . . enough to carry forward His work without embarrassment" (*Testimonies*, vol. 1, p. 197). Further, He has promised, "Give what you can now, and as you cooperate with Christ, your hand will open to impart still more. And God will refill your hand. . . . He will give to you that you may give to others."—Ellen G. White, in *Review and Herald*, Dec. 10, 1901.

We become partners with the God of heaven. It is a unique partnership based on the Heaven-established principle that the more we give, the more we will receive from Him—to give. We become part of a circuit of beneficence in which our love for Him keeps the channel of giving flushed out, open, and free from selfishness. Ours becomes an exciting life style. We consult Him, then watch to see how He will lead us each day.

However, there is one vitally important condition—God must always be first. Nothing or nobody will be permitted to come before Him. Even in our giving habits our first priority will be to set aside at home His tithes and offerings before we distribute anything to meet our needs.

He says, "I allow you to use My bounties after you have laid aside the tenth, and have come before Me with gifts and offerings."—*Ibid.*, Dec. 1, 1896. When we put His plan to work we find that what is left stretches to cover our necessities. God will always take care of us if we make Him first.

The results of this trusting, giving life style are two-



Heaven's mathematics seems to be different. Jesus demonstrated that five loaves plus two little fishes equals meals for 5,000.

"It doesn't make sense, but it works"

He was a teacher who shared with me the information that all their married life he and his wife had been in debt. "When you said that if we made God first, He would stretch what was left—that He had the only deutsche mark stretcher in the world—I was intrigued," he told me.

After the meeting in which I had made this comment, he went home and shared this paradoxical-sounding truth with his wife. When he suggested they should set aside a second tithe—first, before anything was spent—her comment was, "Well, go ahead, what difference does it make whether we are 100 deutsche marks or 300 deutsche marks behind at the end of the month? As you know we are always behind anyway."

When I saw him again, two years later, he related this experience to me, then said, "It is stupid to think that 80 deutsche marks will go further than 100 deutsche marks. It doesn't make sense at all, but it works. God *does* have a deutsche mark stretcher! Today my wife and I are free from debt for the first time since our marriage; we owe no one anything. It doesn't make sense, but it works."

It does sound a bit strange to human ears, but somehow Heaven's mathematics seems to be different. In school I was taught that five plus two equals seven. However, Jesus demonstrated that five little loaves + two little fishes = 5,000 meals. That's ancient math rather than the new math, but it still works.

fold: The needs of God's work will be met, and our own characters will be shaped for eternity. "For a little time the Lord allows man to be His steward, that He may test his character. In that time man decides his eternal destiny. . . . The proof of our love is given in a Christlike spirit, a willingness to impart the goods God has given us, a readiness to practice self-denial and self-sacrifice in order to help advance the cause of God and suffering humanity."—*Ibid.*, May 15, 1900.

Ready to overflow

If God's warehouse is ready to overflow, why, then, should our leaders have to wrestle with financial problems? Why should there be a lack of nontithe resources? Our leaders' concern should be how best to distribute God's funds in harmony with His clearly revealed instructions, rather than how to generate more funds so that there will be enough to meet the needs of the work. God has given us the key. Why aren't we putting it to work? "The Lord has a treasure house of supplies for His children, and can give them what they need under all

circumstances. Then why do we not trust Him?"—*That I May Know Him*, p. 224.

What a question! Why don't we use the key of faith and trust? Why don't we, more than we do, reach out with the hand of faith and put that key in God's door? It cannot be done by church legislation, but only by individual members recognizing the full implication of the covenant relationship that binds us to support His work and binds Him to granting us the blessings and spiritual resources that will flow through us in service for others, and for the finishing of His work throughout the world.

Notice His startling promise: "If all the tithes of our people flowed into the treasury of the Lord as they should, such blessings would be received that gifts and offerings for sacred purposes would be multiplied tenfold, and thus the channel between God and man would be kept open."—*Testimonies*, vol. 4, p. 474. It seems to me, and I am sure you agree, that a "tenfold" multiplication would go a long way toward solving the increasingly severe financial problems that confront the church right now—and you and I have the key! □

ESPECIALLY FOR WOMEN By BETTY HOLBROOK

Circumstances and goals

Pam's world has been shattered. Tears bathe her cheeks as she tells of her husband's affair, the pain, the anger, the bleak despair. How can she begin putting the pieces back together?

Life isn't like a blackboard that can be erased and scrubbed clean. It's more like the wall in my study. I can hang pictures on it at will, but once hung, when I take them down the nail holes and marks are there—the bigger and heavier the picture, the uglier the holes.

Just so, life. History cannot be reversed, and we cannot change people, but we can change ourselves and begin repairing the ugly scars.

Sometimes our goals are wrong—deftly camouflaged, but wrong nonetheless. Without our recognizing it, our primary goal may be to avoid pain. We don't like to hurt—no one does. Then when someone (like Pam's husband) blocks that goal, the hurt, anger, and frustration surge. (Anger is often the result of blocked goals.) I know it sounds like

an oversimplification to say that this is the moment when we need to find out how God can meet our needs at a time like this, but it's true. I am indebted to Dr. Larry Crabb, a counselor and author, for some of the following concepts.

We need to remember that we are personal beings, made in God's image. We can think, feel, love, reason, evaluate, and choose. We have a need for security and significance—*security* that comes from the awareness of being unconditionally and totally loved by a love that cannot be earned and therefore cannot be lost; *significance* that comes from a realization of personal adequacy for a job that is truly important, a job whose results will not evaporate with time, but will last through eternity. This significance requires that we have a meaningful impact on another person.

When we try to fill these needs in our own way, however, it usually turns out as unadulterated selfishness. That's what Paul discov-

ered: "Those who live as their human nature tells them to, have their minds controlled by what human nature wants" (Rom. 8:5, T.E.V.). In our attempt we tend to make one of two bad choices:

1) We decide we must change our circumstances (husband, job, friends, et cetera), or 2) we decide we must change our feelings, and again, do it our own way by either "stuffing" or "dumping." When we "stuff," we pretend we don't feel. See, we're still smiling, and we're not angry, hurting, or frustrated. Strange, though, how we have this splitting headache or a gnawing in our stomach.

When we "dump" our feelings, of course, we simply unload them on whoever is close at hand—guilty or innocent. We vent them in a white heat of anger, intoxicated with wrath.

What options do we have? While we cannot always change our circumstances, we can remember that "circumstances have but little to do with the experiences of the soul. It is the spirit cherished which gives coloring to all our actions."—*Testimonies*, vol. 5, p. 488. So that's where we begin—with the spirit cherished. Specifically, what do we do?

We should acknowledge our feelings—first to ourselves (and it's surprising how hard this is to do), and then to God. (I'm angry, I'm hurt, I'm green with envy, I'm ashamed, or whatever.) Doing so provides a real cleansing process. God already knows exactly what we're feeling; why not tell Him about it? David did. At times he was angry with his enemies and wanted them destroyed. At other times he was repentant and wanted a clean heart, a right spirit. Once we've asked God to take a look at our thoughts and feelings, we're ready to ask Him to help us set new goals—we'll no longer ask Him to operate on *our* goals.

And Pam? Is her goal to erase history, avoid pain? She can't. But she too can set new goals. She can, as Paul suggests, live as the Spirit tells her to live and have her mind controlled by what He wants (see Rom. 8:5). His ways may be different from our ways, but is there any other way that we can find solutions to our problems and needs, and with those solutions also find real contentment and peace?

Christ says: "I created you. I created those needs, and I can fill them." Have we really given Him a chance?

Parents' shadows-1

A former teacher testifies that parents' shadows do not remain outside the classroom door.

By RUTH JAEGER BUNTAIN

In his much-loved poem for children "My Shadow," Robert Louis Stevenson wrote, "I have a little shadow that goes in and out with me." To have been more accurate, he should have written, "I have three little shadows," for every child has three shadows, not just one—his own visible shadow and the two invisible ones of his parents.

Wherever the child goes, these parental shadows go. Even at the schoolhouse they do not remain outside the door. They follow the child into the classroom, down the aisle, to his desk. They are unseen enrollees, but teachers are aware of their presence—never underestimating their influence.

During my 27 years of teaching, the shadows of several thousands of parents have been visible in my classrooms. Some of these shadows have encouraged scholastic achievement and balanced personality development. Other shadows have been ominous, inviting child failure and maladjustment.

As a result of my contacts with these parental shadows, one fact above all others has impressed me. Never do parents influence a child as potently as they do during the formative years. As Ellen White states: "The lessons learned, the habits formed, during the years of infancy and childhood, have more to do with the formation of the character and the direction of the life than have all the instruction and training of after years."—*The Ministry of Healing*, p. 380.

I remember the forces that were shaping Floyd, a pupil in one of my second-grade classes. I could not forget the

shadow that followed him to school, the influence of a mother who was beautiful, socially ambitious, and resentful of her children. She belonged to the feed-them-and-leave-them group of parents, those who think they have done their duty when they have provided for children's physical needs but who are unaware of or indifferent to a hunger that cannot be appeased with bread.

Floyd was a handsome, intelligent, disturbed child. He should have been an advanced student, but because of emotional disturbances, he was trailing the class.

Floyd often came to school without breakfast. "Mother didn't get up," he would explain as he walked into the classroom munching a cookie. Later in the day she was busy with her social activities. She was seldom there when the children arrived home from school. The woman who took care of the house was there, but she was busy with the mops and brooms.

His mother was married to her fourth husband, Floyd's stepfather. Evidently Floyd was quite concerned about his own father. He would say to me, "The father I'm living with isn't my father. He's just my stepfather. I don't know where my father is."

Although every child needs to feel that his parents want, enjoy, and love him, Floyd knew that nobody at home really cared. And what he knew, thousands of other children also know. Home is too often the place where parents change clothes. Then they start running, away from their own children and from themselves.

There has been a too-prevalent belief in Western countries—and in some professedly Christian homes—that a good home is to be judged by how many cars there are in the garage and how many of the latest appliances there are in the kitchen. A good home is one where spiritual and moral values are emphasized and where no substitutes are offered for love.

Dr. Roy Menninger, president of the Menninger Foundation and a member of the President's Commission on Mental Health, stated: "I fear that children are coming to feel increasingly estranged from family life because their homes have ceased to offer warmth, acceptance and satisfaction. One result I see constantly is that more and more young people who come to the Menninger Foundation for treatment appear to have basic problems in attaining and maintaining good constructive relationships with other people. They seem not to have learned this at home."—*U.S. News & World Report*, May 1, 1978, p. 82.

Closely related to the feed-them-and-leave-them parents are the too-busy parents. These may be sincerely interested in their children but they permit too many encroachments to come between them and those who are closest to them. They are so busy that they have little time for their children.

At the beginning of one of the terms, each child I taught made a folder in which he was to save his work, samples of what he had been doing in the classroom. At intervals, these were to be taken home to show the parents what had been accomplished at school.

Ruth Jaeger Buntain, for 27 years a California public school teacher, is a homemaker and free-lance writer who lives in La Verkin, Utah.

The time came to take home the folders. When they were distributed, the children clapped as young children do when they are happy or excited. They were shiny-eyed as they started homeward. The folders were treasures to them. Obviously, they believed they would be treasures to their parents, as they should have been.

No child left the classroom with more stars in her eyes than did Mabel. No one hurried home faster than she.

The next morning I asked, "How did your parents like your folder, Mabel?"

"They didn't even look at it. They said they were too busy."

How little time it would have taken to have looked at her papers and to have complimented her on the evidences of her workmanship. How encouraging it would have been to her if her parents had hung some of the papers on the wall or perhaps have started a scrapbook in which to keep some of them and to which they could have added in the future. But they were too busy to give consideration to her accomplishment.

"Let not the children be neglected. Burdened with many cares, mothers sometimes feel that they cannot take time patiently to instruct their little ones and give them love and sympathy. But they should remember that if the children do not find in their parents and in their home that which will satisfy their desire for sympathy and companionship, they will look to other sources, where both mind and character may be endangered."—*Ibid.*, p. 389.

Smother-parents

There are other unfortunate parental shadows. A particularly oppressive type is that projected by smother-parents. These do their children's thinking, make their decisions, and choose their careers.

Freddy was the child of a smother-mother. He was a likable boy with latent talents, a charming smile, gentle ways, and a subdued spirit.

Freddy's mother *knew* how I should teach. She *knew* which books Freddy should be reading. She *knew* what grades he should have. After Freddy mentioned at home that he had taken tests, she would be at school the next day to see what grade he had received. She haunted me, and I think she must have haunted Freddy. He did not need the fine mind that he had, for he never was given opportunity to use it. His thinking and his life were as carefully laid out as a road map lays out highways and towns.

It is a terrible thing to dominate a child's thinking, to make all his decisions and shatter his ability to reach conclusions. It is even more tragic when that child becomes an adult, incapable of solving his own problems. In moments when decisions must be reached, he tries to imagine what his mother would say or do—or his father—or whoever dominated his thinking. Such a person's mind has been crippled by the shadows that smothered him.

"The severe training of youth—without properly

directing them to think and act for themselves as their own capacity and turn of mind will allow, that by this means they may have growth of thought, feelings of self-respect, and confidence in their own ability to perform—will ever produce a class who are weak in mental and moral power. And when they stand in the world to act for themselves, they will reveal the fact that they were trained, like the animals, and not educated. Their wills, instead of being guided, were forced into subjection by the harsh discipline of parents and teachers."—*Child Guidance*, p. 227.

We-want-perfection parents

These are some of the shadows I as a teacher thought about as I faced my class.

I saw Jim writing numbers at the board, but I also could see the shadow of his mother beside him. I knew that no matter how many numbers Jim wrote correctly, his score would not please his mother. No matter how hard he worked, it was not hard enough. In his case the woman in the shadows was one of those we-want-perfection parents.

Such parents are too concerned about their own competitive standing. Because of this, they often encourage their children to outdo one another and also the children next door. To satisfy their own self-esteem, they overemphasize competition and drive too hard for success.

Not a school term has passed without some child saying to me, "If I get all A's, I'll get a present," or "I'm going to get a dollar for every good grade on my card."

Parents lack understanding in offering their children gifts for good grades. Although children should be encouraged to do their best, and less than their best should not be acceptable, parents should realize that scholastic achievement is not something to be purchased like a pair of shoes or a dress. It is cruel and disheartening to a child to offer him gifts for a type of success that his limitations, and not his lack of application, make impossible for him to attain.

It would take volumes to record the unhappy results on children of their exposure to cultural patterns that put more emphasis on getting ahead than on acquiring character and spiritual values. Such an emphasis means that the "laggers" and the less-attractive youngsters, who fall behind and are unable to compensate in acceptable ways for their inadequacies, are the children who are neglected and bypassed by their parents and too often by their teachers.

Children should be judged and guided on an individual basis, with the recognition that each child is a separate entity and each has a different set of potentialities. There can be no mass production in the field of child development. Each child has his special aptitudes and special limitations that must be kept in mind in making a total appraisal. □

To be continued

Jesus, our Mediator

After Adam and Eve sinned, they could no longer communicate face to face with God. Sinful human beings cannot communicate directly with the holy, sin-hating God.

Fortunately, when sin broke communication between God and the human family Deity was ready. "Before the foundation of the world," Jesus was "foreordained" to restore communication and reconcile sinners to God (1 Peter 1:20; 2 Cor. 5:18-20). This reconciliation would be achieved by the Incarnation, the substitutionary death of Christ on the cross, and Christ's priestly ministry in the heavenly sanctuary. Ever since sin entered the world, all communication between human beings and the Godhead has been through Jesus. The apostle Paul declared: "There is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). How much the human family owes to Jesus! How dependent they are on Him!

The Bible teaches us to approach God through Jesus. When Jesus was on earth He instructed His disciples (and us): "Whatsoever ye shall ask *in my name*, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing *in my name*, I will do it" (John 14: 13, 14; see also chap. 15:16; 16:23, 24, 26).

To pray in Christ's name, of course, means more than merely closing our prayers by saying, "We ask this in Jesus' name," or some similar expression. It "means that we are to accept His character, manifest His spirit, and work His works" (*The Desire of Ages*, p. 668). To pray in Christ's name means that the will is surrendered to Him and is being refined and sanctified by the Holy Spirit. It means that we accept Christ's sacrifice for our sins, that we love Him and His law, that we identify with His interests.

Jesus' role as Mediator

Here is a beautiful description of Jesus' role as Mediator: "As we approach God through the virtue of the Redeemer's merits, Christ places us close by His side, encircling us with His human arm, while with His divine arm He grasps the throne of the Infinite. He puts His merits, as sweet incense, in the censer in our hands, in order to encourage our petitions. He promises to hear and answer our supplications."—*Testimonies*, vol. 8, p. 178.

In another passage, Mrs. White says: "As our Intercessor, Christ's office work is to introduce us to God as His sons and daughters. He intercedes in behalf of those who receive Him. With His own blood He has paid their ransom. By virtue of His merits He gives them power to

become members of the royal family, children of the heavenly King. And the Father demonstrates His infinite love for Christ by receiving and welcoming Christ's friends as His friends."—*Ibid.*, p. 177.

Occasionally Christians in offering prayer as part of the Sabbath school or worship service terminate their petition with an abrupt "Amen." Perhaps they do not mean to be disrespectful to the Infinite God. Perhaps in their hearts they recognize that they have been approaching the Almighty "in Jesus' name." But the impression they leave with hearers is that they have no adequate understanding of their great need of Jesus as their Mediator. Hearers who have a sense of awe as they approach the Eternal are shocked by the absence of any statement in the prayer that indicates appreciation for Jesus' role as Mediator between the finite and the Infinite.

In these days when secularism is sweeping the world, let the church be on guard against sacrilege. Let not Christians approach God in prayer as they would an equal. Let them acknowledge their dependence on Jesus. Let them pray "in His name," and make that clear by ending their petitions with some appropriate expression, such as "In the precious name of Jesus we ask this" or "In the name of our dear Saviour" or "In the name of Him who loved us and gave Himself for us." Away with the practice of rudely terminating prayer with only an "Amen," with no expression to indicate that we are dependent on the Saviour, without whose merits our petitions could not be heard.

K. H. W.

How to believe

What does it mean to believe in Jesus? One of the best-known Bible texts states the condition for salvation this way: "Whosoever believeth in him [God's son] should . . . have everlasting life" (John 3:16).

Another scripture gives the directions as follows: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

Let us assume that we are seekers for salvation. We read the directions given in the Bible. We want to believe in Jesus. How do we proceed? What is involved? Surely more than an intellectual acceptance of the identity of the Son of God.

To arrive at an understanding, let us review sacred history. Adam and Eve would have perished for their transgression if the Son of God had not stepped in and offered to redeem the human race. His act of redemption would involve His coming to this earth clothed in humanity, His ministry to the human family, and His death for their sins.

For long centuries people awaited the coming of the Saviour. "When the fulness of the time was come, God sent forth his Son, made of a woman" (Gal. 4:4). Tragically, when the Son "came unto his own . . . his

own received him not" (John 1:11). Why did they reject Him? He did not meet their expectations. They did not believe that He was He.

Although to us today, through hindsight the manner of the Messiah's coming seems to have been fairly clearly set forth in Old Testament prediction, it is possible to see that someone living before His advent could have had difficulty properly sorting out the various Messianic predictions. How would one, for example, understand the following scriptures, which represent the Messiah as a king on David's throne: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder. . . . Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever" (Isa. 9:6, 7).

And Jeremiah 23:5: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth."

Or, if we had been Mary, the mother of Jesus, how would we have understood the annunciation concerning His birth? "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David" (Luke 1:31, 32).

It is true that there is Isaiah 53, but if we had lived in Isaiah's day, we too might have wondered how to relate this passage to the Isaiah 9:6, 7 passage describing the Messiah as a king on David's throne.

Now, in due time, suddenly someone appeared claiming to be the long-awaited Messiah. He grew up in a humble peasant home and did not play an active religious role until He was some 30 years of age. Then He became an itinerant teacher, instructing a small group of followers, as well as large crowds.

Immediately people began to debate as to His identity and role. Some said he was John the Baptist, others that he was Elijah, still others that he was Jeremiah or one of the prophets (Matt. 16:14). Only a few people recognized Him for who He was.

But this was He. This was the One who, according to the promises, was to redeem the people. This was the

Messiah. This was the One whom God had sent. He was the means of salvation God had provided in the beginning. Apart from Him, the human race was doomed.

For the Jewish people particularly, this was a period of test. They could not go on in their old ways, trusting in the Old Testament instruction alone. The Messiah had come. They needed to reckon with Him. They needed to believe that He was the Promised One. Jesus told them plainly, "If ye believe not that I am he, ye shall die in your sins" (John 8:24).

Choosing Him as Lord and Saviour

Thus to believe in Jesus in that historical context meant to accept as the Messiah whom God had sent the Nazarene named Jesus (His Hebrew name was the same as Joshua's) who lived for some 33 years in the first decades of what is now described as the Christian Era, and who was crucified by the Romans on the outskirts of Jerusalem. He was not Elijah, He was not Jeremiah, He was not an impostor; He was the Messiah.

However, the word "believe" in the salvation contexts must be understood to mean more than the intellectual acknowledgment of Jesus' identity as the Messiah. The meaning includes doing that which an acknowledgment of His identity entails—choosing Him as personal Lord and Saviour.

There is a word that comprehends this enlarged aspect of "believe," namely the word "receive." The two terms appear in a parallel relationship in John 1:12: "As many as received him, to them gave he power [Greek *exousia*, "right," "privilege"] to become the sons of God, even to them that believe on his name." Jesus accused the Jews, "I am come in my Father's name, and ye receive me not" (chap. 5:43).

To believe in Jesus still means what it meant in the first century A.D. But there is a difference. History has helped to confirm Jesus' identity. Thus today it is easier to believe. In addition to the help of history we have the witness of an enlarged understanding of the Messianic predictions, giving us an added basis for confidence.

What we need to guard against is to surround the expression "believe in Jesus" with meanings so mystical that no one is sure just what the command entails, and, as a result, misses out on salvation. Particularly vulnerable is the noun "faith." But in Greek, "believe" (*pisteuō*) and "faith" (*pistis*) are built on the same root. One is the verb, the other the noun. In Greek one cannot distinguish as he sometimes does in English between "believe" and "faith."

It is regrettable that people with a penchant toward mysticism often obscure the simple directions of Scripture. They assign to "faith" meanings so involved that people throw up their hands in despair, declaring that they cannot understand what they must do to be saved. For an antidote, one needs merely to go back and review what "believe" meant in the first century.

We plead for simplicity in expounding truths upon which the destiny of souls hangs.

D. F. N.

Joy

By ELIZABETH THOMANN

It's midnight.

My world is still.

I hear God speaking to my heart.

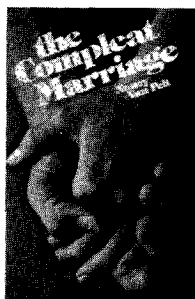
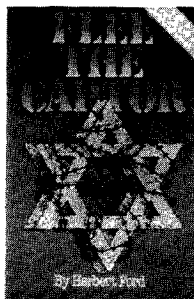
Soon day will come

*and we shall speak again—
but face to face.*

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Update on Hurricane David in the Dominican Republic

By JUAN DE ARMAS

I had heard many newscasts describing the destruction brought to the Dominican Republic recently by Hurricane David, but I was unprepared for what I saw. It was worse than I had imagined.

Moments before my plane touched down at the airport, the pilot announced that if we passengers would look out the windows to the right we could see a large cargo plane on top of a building, deposited there by the hurricane. When I saw that, I began to understand the force of the winds.

As we went from the airport into the capital, Santo Domingo, the ferocity of the storm was evident everywhere. The beautiful park that had stretched for about 15 kilometers between the highway and the blue Caribbean was in ruins. All the flowers and shrubs were either torn up and blown away or buried beneath debris. The few palm trees that remained looked as if they had passed through a fire. The major portion of the capital itself was without electricity and water. Few trees remained standing.

The poor have been the most affected because their homes, built of inexpensive materials, were the first to go in the storm. These people took refuge in the schools and other designated emergency shelters. When the winds ceased they returned to the site of their homes to find that they had been blown away. In some cases corrugated roofing and other materials had blown in from some other place, so they set to work immediately to reconstruct dwellings with whatever they

could find. Of course, in no area was there enough salvageable material to reconstruct all the homes, so many were forced to return to the shelters and hope for help from the Government or from outside the country.

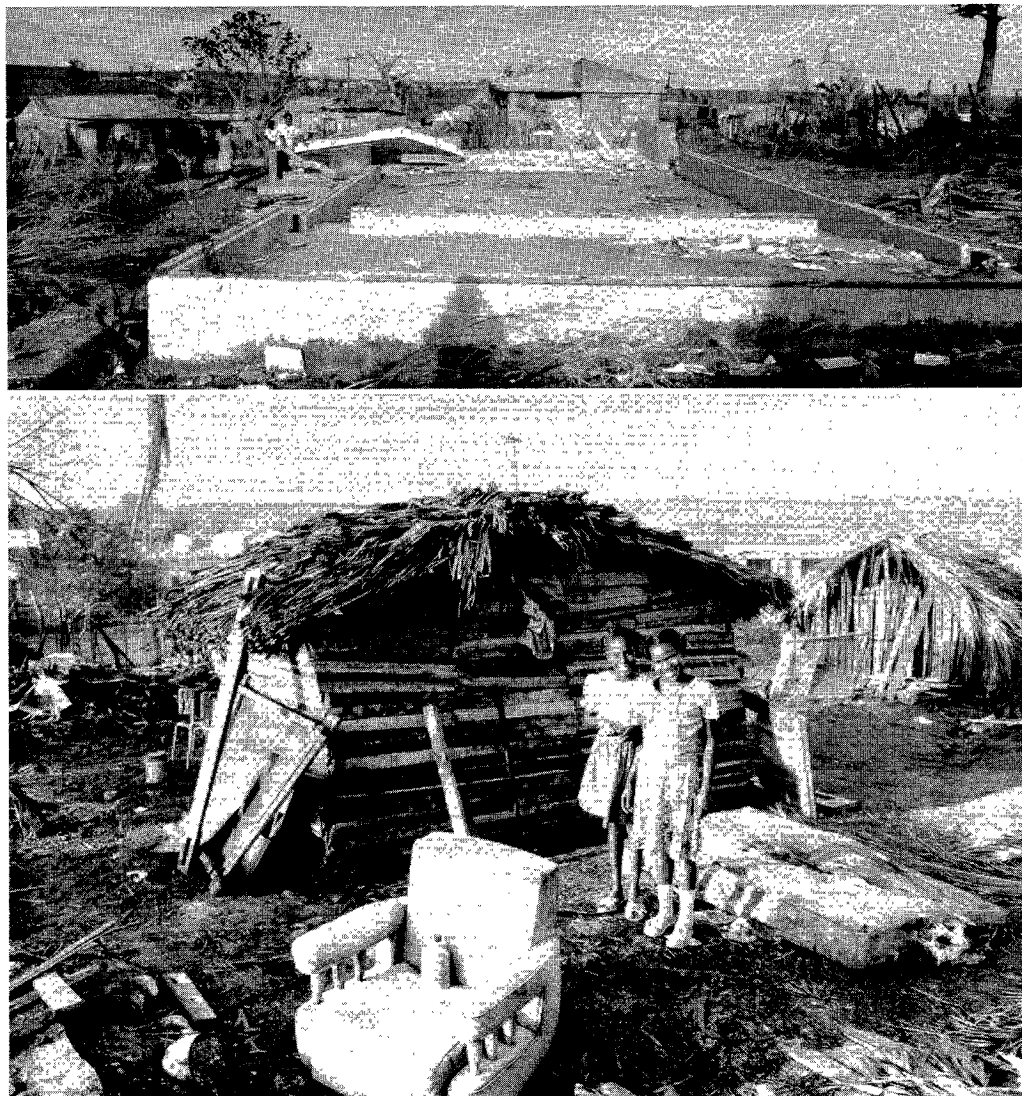
Most affected were the National District and the San Cristobal and Azua provinces. In San Cristobal and

Azua many of the poorer class lost not only their homes but also their means of livelihood, for much of the fruit for the entire country is grown in that area. Banana plants and food crops were largely destroyed, which means there is neither work for the residents in the normal harvests nor food for them to eat.

Thousands of Dominican families, including approximately 600 Adventist families, are without any roof to protect them from the elements. Two hundred and seventy-five of our brethren have lost their homes and everything they had.

Twenty Seventh-day Adventist churches were destroyed, and 24 others were badly damaged. The greatest loss sustained was at the youth camp, on a section of the beach that received the intense fury of the storm. The main assembly hall and all the unit cabins, even though they were of cement block construction, were destroyed. Huge trees, including those that formed a beautiful amphitheater near the entrance of the camp, were blown down.

The Central Dominican Conference and the North Dominican Mission face a



Top: Only the foundation and cement floor remain of this Adventist church in the Dominican Republic after Hurricane David. **Bottom:** These Adventist girls and their family lost their home, but have built a simple shelter.

Juan de Armas is assistant treasurer for transportation and purchasing, Inter-American Division. He went to the Dominican Republic on a special assignment to assess the damage from Hurricane David.

crisis because their budgets call for a normal tithe income of \$50,000 a month. Now that thousands of the members are without income there is little tithe to return. All schools in the country have been suspended indefinitely, and 140 Adventist teachers are without income.

What has been done by the Adventist Church organization thus far to respond to the needs of those who suffered so much from Hurricane David in the Dominican Republic? Neighboring Puerto Rico was the first to respond with clothing, food, and medicine. Seventh-day Adventist World Service (SAWS) in Washington, D.C., sent tents, clothing, blankets, detergents, and medicines. In the Palenque zone of the province of San Cristobal, where hardly a house was left standing, a tent camp was erected. Two distribution centers were established to allocate the relief supplies, and two units are distributing food to 12 areas.

Doctors donate time

A group of young Dominican doctors are donating their time for a twice-weekly clinic. They are taking time not only to examine the patients and dispense medicines but also to talk to patients about spiritual things and to take note of the response. I had the pleasure of accompanying one of these groups (six physicians, four nurses, and three pharmacists) while they cared for 580 patients and delivered food to 325 families.

The Government has decreed that all help arriving for the Dominican Republic should be delivered to the Civil Defense. However, because of the work of the Medical Cadets and the good relations established, the doors have been opened so that aid sent by the Adventist organizations has been turned over to Adventist distribution centers.

Difficult days are ahead. The Dominican Republic has always depended on agriculture for its economy, but the crops that were not destroyed by the strong winds of Hurri-

cane David were flooded by Frederick, the storm that followed.

We pray that church members in other areas will respond to the needs of their brethren in the Dominican Republic, especially in the

Women hear SDA author during Annual Council

By KAY DOWER

On October 10 and 11 approximately 70 women gathered for meetings in the junior room of the Takoma Park Church Center. It was Annual Council time, and many women had accompanied their husbands to the church headquarters for this convocation.

After everyone was welcomed to the first meeting, and prayer was offered by Elinor Wilson, wife of the General Conference president, we discussed our conference Shepherdess organization. Marjorie Woodruff, whose husband is president of the Chesapeake Conference, told of their newly reorganized club, which now includes "all workers' ladies and all lady workers." These office secretaries and wives of teachers, literature evangelists, physicians, and ministers, call themselves Leading Ladies Incorporated. This is an ideal arrangement, especially for smaller conferences.

The speaker for both of our afternoon meetings was June Strong, of Batavia, New York. Mrs. Strong is a columnist for *These Times*. She is the author of three books—*Journal of a Happy Woman*, *Mindy*, and *Where Are We Running?*—and is presently writing a devotional book in narrative form on the life of Christ. Her books are popular in her hometown, as

Kay Dower writes the "Shepherdess" column in Ministry magazine and is known for her ministry to pastors' wives around the world.

reconstruction of churches, so that they may continue to have meeting places. Many need a helping hand to acquire the simple comforts of life, including roofs over their heads and food for the days of famine ahead in this country.

well as with church members elsewhere, and are sold in a bookstore in Batavia. She is also in demand as a lecturer.

Her first subject was "Who Are We?" She asked us to evaluate ourselves, which was enlightening as we honestly delved into our innermost selves to answer the questions.

Mrs. Strong talked about Nicodemus and how his life was transformed completely as he watched Christ. She encouraged us to read and study the four Gospels, as well as *The Desire of Ages*, *Christ's Object Lessons*, and *Thoughts From the Mount of Blessing*. She suggested that we get a notebook and start recording things about Jesus—to pretend we were there listening as He talked and to keep our concept of Christ growing—and to spend that "thoughtful hour each day in contemplation of the life of Christ." She stimulated us to search the Scriptures in a new way.

On Thursday, after Ethel Bradford, wife of the General Conference vice-president for North America, offered prayer, Mrs. Strong spoke on "Why Are We Here?" She shared some experiences with which we all could identify. We came away realizing anew that Christ is equal to all our needs. God loves us, and we as Christian women need to share that love with others. How can we be silent and inactive when the world needs "mending," when we know the rewarding security of our blessed truth?

Juanita Kretschmar, whose husband is president of the

Greater New York Conference, told us of their van program—how they "take New Yorkers by the arm" and take their blood pressure! Through this hypertension screening program doors have been opened to TV and radio, and thousands of people have enrolled in Bible courses, healthful-living courses, and Five-Day Plans to Stop Smoking. The Spirit of God is being poured out as these faithful, courageous van workers show care and love to the people of New York. We praise God for the work being done by His Spirit and hope it will inspire similar soul-saving programs in other large cities.

The General Conference Woman's Auxiliary hosted a Sunday morning brunch on October 14 for the women, which gave an opportunity for us to mingle socially, renewing old acquaintances and making new ones. Miriam Wood, in her delightfully inimitable way, was guest speaker. Julie Lantry, Shirley Kinsman, and Sherrie Thomas provided music for our enjoyment.

Opportunity was also given for tours of the General Conference, White Estate, and Review and Herald buildings, guided by Lorraine Henri. Dorothy Christman is president of the Auxiliary, and with her associates provided warm hospitality for us all.

We thank God for a part in the gospel commission as we stand with our leaders in praying for the Holy Spirit to take possession of our lives and finish "the Work."

PHILIPPINES

Seminary begins new year

With a new dean, new faculty and staff members, a new *Bulletin*, a new working relationship with the Far Eastern Division, and a new building rapidly nearing completion, the Seventh-day Adventist Theological Seminary (Far East) began the 1979-1980 academic year with 43 resident students from 16 countries. The seminary has thus

experienced a 115 percent increase in enrollment since September, 1978.

Leslie Hardinge, educator, theologian, and scholar, is the new dean, replacing J. H. Zachary, new Far Eastern Division Ministerial secretary. Five faculty members began their duties with an immediate curriculum study culminating in the publication of a new seminary *Bulletin*, a *Faculty Handbook*, and a revision of scheduling for the seminary's popular extension schools in the Far Eastern Division.

The seminary now offers five graduate degrees and one undergraduate degree, Bachelor of Theology, in conjunction with Philippine Union College. The seminary degrees are the Master of Arts, the Master of Arts in Professional Ministry, the Master of Arts in Religion and Health, the Master of Arts in Teach-

ing Ministry, and the Master of Divinity. For these degrees students may major in church and ministry, theology and Christian philosophy, Old Testament, New Testament, church history, world missions, and health. The Master of Arts degrees offered by the seminary are fully accredited by the Association for Theological Schools of South East Asia (ATSSEA), and it is expected that the Master of Divinity will be accredited by the end of the year.

Seminary extension schools are planned for the various fields of the Far Eastern Division. These extension schools are operated on a three-to-six-week bisemester plan that makes it necessary for only one or two faculty members to be absent from the resident program each semester, on a short-term basis.

The faculty now consists of: Gil Fernandez, church

history and assistant dean; Larry Herr, Old Testament and coordinator of extension schools; John Jones, New Testament; Hedrick Edwards, health; C. Raymond Holmes, church and ministry; and Herminio Reyes, missiology. A call has been extended for an additional faculty member in the field of evangelism. Sixteen additional teachers throughout the Far Eastern Division serve as adjunct professors in connection with extension schools. Resident staff includes a business adviser, a treasurer and accountant, a director of admissions, and a librarian.

Construction of the new seminary building began in December, 1978. It will be completed soon. The building contains four large classrooms, dean's office and conference room, seven faculty offices, secretaries' office and faculty lounge, registrar's of-

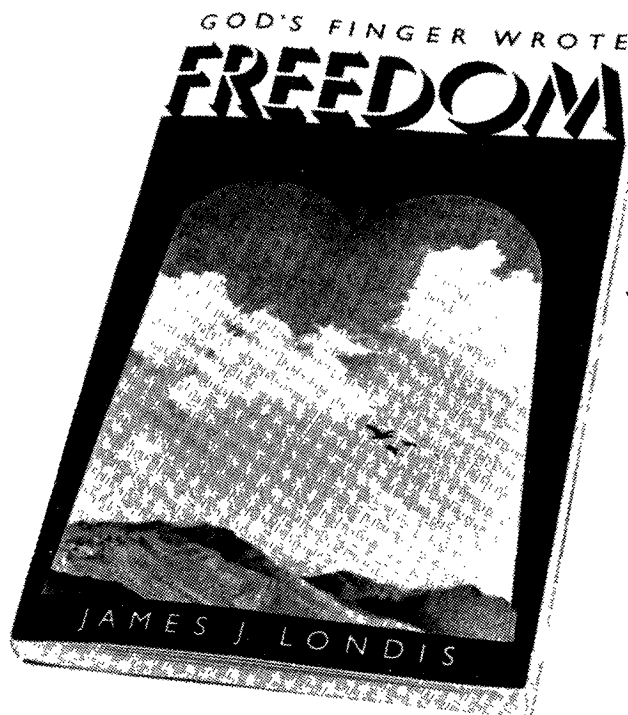
ice, business offices, librarian's office, library workroom, and a library, which will house the books for the seminary and the graduate school of Philippine Union College until the permanent library is built.

An important part of the seminary building is the Ellen G. White Research Center, with Gil Fernandez as curator. It is hoped that this center will be fully operational by the summer of 1980.

One of the most pressing needs for the seminary is additional student housing. Plans are being implemented for the construction of 16 student and staff apartments. To keep up with the renewed interest in the seminary program, not only in the Far East but also in other parts of the world field, more student housing will have to be built over the next few years.

C. RAYMOND HOLMES

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I almost didn't go Ingathering

By J. N. HUNT

Copy for the next issue of the *Literature Evangelist* was already overdue. I had a dozen things to line up for our department's Christmas party, scheduled for the following evening. Even my wife, Bonnie, who is always ready to do missionary work, didn't feel like going Ingathering with me. A thousand good excuses seemed to be shouting down the still small voice of duty.

Then I remembered the good Ingathering reports I'd heard at the General Conference Committee and worship periods, and the beautiful soul-winning experiences reported in our Beltsville, Maryland, church. The voice inside became more insistent,

J. N. Hunt is General Conference associate publishing director.

almost compelling: "Don't put it off; souls may be waiting. You've got to go out tonight!"

Some of the people I met were suspicious; some prejudiced; others warm and responsive. Several gave five-dollar contributions.

On the top floor of the third block of apartments a friendly young woman answered my knock. Her young husband was soon standing beside her. Almost incredulously he asked, "Did you say you are a Seventh-day Adventist minister?" When I assured him I was, he responded, "Well, maybe you have come at the right time. Could you come in and talk to us a few minutes?"

With tears in his eyes he (I discovered his name was Norm) explained how just moments before my knock at

their door he had surrendered his quick temper and hasty words to the Lord. He and his wife, Betty, talked of their longing to have a closer walk with Christ and thus assure success in their newly established marriage.

Betty told me her brother had married a Seventh-day Adventist and was taking Bible studies. They had met his wife's parents and were impressed that they were true Christians.

Norm told how he had worked with Seventh-day Adventists in the medics in Vietnam and had met a number of Adventist medical people. He said, "They seem to have something we don't have." They had thought of visiting an Adventist church.

I talked to them about the Word of God and some of the truths that Adventists hold dear. They looked at each other and nodded their heads. I arranged for them to visit our church the next Sabbath morning and to have studies each Sunday evening.

I could picture them becoming involved in our

church's medical missionary work. Both were skilled U.S. Army medical workers at Walter Reed Army Medical Center, Washington, D.C., Betty as a nurse and Norm as a perfusionist with the heart surgery team.

After I prayed at the close of our visit, Norm stood up. He said, "Now we have to see what we can do," and left the room. I heard him jingle coins. He said, "We have been saving up our silver and we want all of this to go for your work. There are no pennies; this is just the silver."

It was quite a heavy little bag. I thanked the couple and assured them I would be back to bring them books and a Sabbath school quarterly, and to be of help in their study of God's Word.

I was sure I could hear the angels singing with me as I skipped down the apartment stairway and audibly praised the Lord all the way home: "Dear Jesus, thank You for insisting that I go to find these precious souls. You had them all prepared. Thank You for not letting my excuses prevail."

After sharing this experience with Bonnie, I poured out the little pile of "silver" on our table. The quarters, dimes, and nickels totaled more than \$23. A few nights later I called back to give the couple a receipt and to deliver the promised literature. Since I had a speaking appointment at another church that Sabbath, I asked Beltsville church members Dr. and Mrs. Ellwood Voorhees to be their hosts and accompany them on their first visit to Sabbath school and church.

The following Sabbath, Bonnie and I took part with them in the communion service. After washing Norm's feet I prayed for him, and he for me. I could hardly keep back the tears as he prayed, "Thank You, Lord, for sending Elder Hunt to our door."

The couple joined the pastor's Bible class and started attending regularly. Our Beltsville members always made them feel welcome, and our pastors studied with them. They especially appreciated attending our church's



When J. N. Hunt, left, was Ingathering, he met Norm and Betty Pregent, who are now Seventh-day Adventists.



New home for Swedish food company

New facilities are now in use at the church's food packaging and marketing institution near the Swedish Junior College and Seminary in Rimbo, Sweden. Trading under the name of Esdakost, the plant began business in 1969 marketing products imported from the Nutana food factory in Denmark to the general food and health-food markets of Sweden. In the foreground of this picture of their new facility is an older building previously used as a primary school but now remodeled to take care of all of the packaging of preprocessed

foods. The new building in the rear is the main warehouse and office complex.

Esdakost General Manager Bertil Utterback reports that in 1978 the plant's turnover was more than US\$1,400,000. The present staff numbers six. In addition to employing some students on a part-time basis, Esdakost appropriates a large percentage of its earnings to assist the college in its development program.

E. W. Howse

Director

World Foods Service

marriage enrichment seminar.

Week by week we watched them grow. Their honest hearts responded to the full truth of the Bible. On Sabbath, August 25, Norm and Betty Pregent were baptized and became members of God's remnant church. When the good news of their decision reached me while I was in Hong Kong, I couldn't hold back a few more tears of joy. That one hour of Ingathering had indeed proved to be one of the most profitable hours of my life. As a result of it two persons are preparing for Jesus' return.

SUDAN

First expatriate worker moves into country

Pastor and Mrs. David Ogillo and their four children, workers from Tanzania, have established their home in Juba, capital of Equatoria province of southern Sudan.

This was reported by Tom Staples, Middle East Union secretary-treasurer, on his return to Beirut from Sudan on October 10. Juba is an attractive city with many modern buildings. The Nile River, freeing itself from the swampy area to the north called the Sudd, provides an avenue for communication supplemented by roads and a small airport.

The people of the region are Nilotic, belonging to tribes such as the Dinka and Nuer, indigenous to Africa. Unlike the inhabitants of northern Sudan, who are Semitic and mainly Moslem, the people of the south are predominantly Christian. Islam and the Arabic language have gained a considerable bridgehead in the past decade.

Many of the people of southern Sudan became refugees during the civil disturbances of the sixties, finding refuge across the borders of Sudan's southern neighbors—Kenya, Uganda, and Ethiopia. Here many of them

came into contact with Adventist workers, churches, and institutions, and carried their interest back to their homeland when peace was restored. It is with these people, who are familiar with Adventism, that Pastor Ogillo will initiate his work.

David Ogillo is the first Adventist expatriate worker to live in Sudan. The three dominant Christian groups in the area succeeded in denying access to the country to Adventists for more than half a century. Pastor Ogillo's move signifies a significant break with the past.

Sudan, geographically the largest country in Africa, with an area of approximately a million square miles, and a small population of some 19 million, has enormous potential. Experts of the Food and Agriculture Organization predict that it could become the garden of the Middle East if vast irrigation schemes watered by the Nile are carried out.

JACK MAHON

Review Correspondent

Religious Newsbriefs

from Religious News Service

● **TV violence monitors report level declines:** Violence on commercial television continued an overall decline in 1979 largely because of strong citizen pressure, according to results of the third monitoring project of the National Citizens Committee for Broadcasting (NCCB). The survey showed that 45 percent of all prime-time network programs this past spring contained no definable incidents of violence.

● **China plans first Bible since 1949:** A Chinese-language edition of the Bible will be published in China for the first time since the 1949 Communist Revolution, according to Yin Ziehzeng, pastor of Peking's only Protestant church. Mr. Yin, in an announcement, said the government had already "sanctioned translation and publication" of the Old and New Testaments, which he said were slated to be completed late in 1979 or early in 1980.

● **Rare Luther work discovered:** Eight rare theological works, one of them a sixteenth-century Biblical commentary by Martin Luther, turned up in the rubble of a dormitory that demolition workers razed in Holland, Michigan, recently to make way for a new \$3.5-million research center at Western Theological Seminary. The 1547 Luther work compares Luther's commentary on the Scriptures with the view of other religious writers of the day.

● **Clergy malpractice insurance:** Churches have been moving to protect their ministers from malpractice suits for giving people bad advice. The latest denomination to make professional liability insurance available to clergy is the Lutheran Church in America. The insurance provision was also added recently to the clergy insurance of the United Methodist Church. In both cases, liability is \$300,000 per claim per policyholder.

Far Eastern

● Verneita Oliver, East Indonesia Union child-evangelism director, reports that during this International Year of the Child intensive-training workshops designed to improve child-evangelism programs have been conducted in strategic areas in all seven missions of the East Indonesia Union.

● Maurice Bascom, Far Eastern Division lay activities director, recently baptized 215 persons as a result of a three-week series of meetings he conducted in La Carlota, Negros Mission, Central Philippine Union. Dr. Bascom reports that 500 graduated from the Voice of Prophecy Bible course during the series.

● F. M. Arrogante, former president of the North Philippine Union Mission, is the new field secretary of the Far Eastern Division. His first assignment is to introduce a program to consolidate church membership in the South and Central Philippine unions, where the church has experienced tremendous growth in recent years.

● During the second week in September, M. G. Townend, Far Eastern Division communication director, and Warren Judd, head of the production department of Adventist Radio-Television Productions, Sydney, worked in Hong Kong on plans and specifications for a new recording facility for China evangelism. Daily programs to be beamed into China will be prepared in the new facility, as will cassette evangelistic programs for China evangelism.

North American

Atlantic Union

● Approximately 200 young people from 11 junior and senior academies of the Atlantic Union met at Camp Winnekeag, Ashburnham, Massachusetts, for the annual Atlantic Union Bible Conference, under the direction of

Eloy Martinez, union youth director. The conference was opened with a presentation by Larry Bilbough, from the National Aeronautics and Space Administration, Washington, D.C. Robert R. Correia, from the Bermuda Mission, presented material resulting from his 27 years of study of the Scriptures and the Spirit of Prophecy as they pertain to the subject of space and space travel.

● Church school enrollment in the New York Conference stands at 528 pupils in 19 schools with 43 teachers. Union Springs Academy opened with 126 students.

● Jerry Cheney, a junior at Atlantic Union College and director of the Student Project for Recreational Activities for Youth (SPRAY), reports that SPRAY has begun its thirteenth year of "caring for the youth of Clinton, Massachusetts." This program of the AUC Student Association is basically a big brother, big sister arrangement, providing direction and guidance through friendship between the program's 40 counselors and the 70 children, aged 8 to 14. Weekly Monday night activities for the children are held in the AUC gymnasium.

Central Union

● E. A. Pembleton, from Missouri, has moved to Des Moines, Iowa, where he is now pastor of the Philadelphia church.

● Casper College, Casper, Wyoming, listed "The Stop Smoking Plan" in its evening schedule for the fall semester. Terry McCrillis, director of the Five-Day Plan to Stop Smoking in Casper, worked out the details for the class with the dean of continuing education at the college. Twenty-seven enrolled in the first class, and 21 stopped smoking before the class finished.

● The seven members in Paonia, Colorado, who sold their old church three years ago and have bought a lot for a new church, plan to build soon, according to the pastor, Lloyd Austin.

Lake Union

● Members of the Cedar Lake, Michigan, church observed the one-hundredth anniversary of the church on July 14. The church was organized in July, 1879, when 13 people signed a covenant to "keep the commandments of God, and the faith of Jesus."

● Five persons were baptized during September by Phillip Colburn, pastor of the Pontiac Riverside church in Pontiac, Michigan.

● Statistics from the Michigan Conference reveal that of 7,000 children who attended the 114 Vacation Bible Schools in the State this past summer, 67 percent were from non-Adventist homes. One hundred of these children are now attending Sabbath school.

● An ordinary weekend retreat was turned into a special experience by the members of the Sheboygan, Wisconsin, church recently: the members left their Bibles, songbooks, and other reference books at home. All of the services were conducted with the members' relying on their memories.

● Four persons were baptized recently in the Appleton, Wisconsin, church, where Jim Mamanua is the pastor.

North Pacific Union

● The Nelson Crane church school, operated by the Puyallup, Washington, church, has been designated a minor disaster emergency center for the American Red Cross.

● About three years ago the Rupert, Idaho, church opened a Community Services center in the nearby city of Burley. The purpose was to win friends and break down prejudice in the area. During the three years of their operation they have assisted about 1,500 people.

● The three Adventist churches in the Salem, Oregon, area have combined their efforts and have opened

a \$200,000 Community Services center. With more than 4,000 square feet of floor space, the building includes a large multipurpose room for meetings and classes, a work and display room, dressing rooms, storage facilities, and offices for the service center. The center was constructed primarily with volunteer labor and will have four departments: distribution of food and clothing to the needy; health education, for cooking and Five-Day Plans to Stop Smoking; a new programs division for stress control and other classes; and a disaster-relief section.

Northern Union

● Construction has begun on the new administration building at Oak Park Academy in Iowa.

● Forty-five literature evangelists and district leaders participated in a recent fall Big Week. Total sales for the week amounted to \$22,668. The total for the two annual Big Weeks, one in the spring and one in the fall, exceeded \$57,000.

Pacific Union

● Mr. and Mrs. Fuller Dye, of Millville, California, near Redding, were home from nearly a year's volunteer work in Bangkok, Thailand, when they received an invitation to return to Asia to Taiwan Adventist College. Mr. Dye will supervise the addition of further buildings, as well as moving the academy, while Mrs. Dye will teach English at the college.

● Earl Canson, Jr., has been assigned the pastorate of the newly organized Shiloh Mission company of nearly 100 members in southeast Phoenix, Arizona.

● Mel Rees, retired stewardship director of the Oregon Conference, held seminars for pastors in the Southern California Conference during early October.

● James Londis, pastor of the Sligo church in Takoma Park, Maryland, held a series entitled "Discipleship" during

the Loma Linda University special week of religious emphasis.

● ASI (Association of Privately Owned Seventh-day Adventist Services and Industries) members in the Pacific Union have formed their own ASI group to assist with building projects throughout the Pacific Union. They are headed by Art Wilson, a miner, in Carson City, Nevada. The group, who comprise nearly half of the ASI members in North America, will begin their first full project in February—a church in Boulder City, Nevada. However, a Thanksgiving session will be held at Monument Valley Adventist Hospital to complete a frontal renovation begun in June by Maranatha Flights International. The new portion houses the emergency room, which must be brought up to Medicare standards for licensure.

Southern Union

● One year ago, when Anderson, South Carolina, was a “dark city,” Mr. and Mrs. William M. Harward were invited to go there to begin work. Literature and visitation programs resulted in Bible studies and cottage meetings. Today 38 members worship there, along with many interested people and many guests who attend worship services on the Sabbath.

● Mr. and Mrs. Mark Sturgis, church members in Kissimmee, Florida, have been active in jail ministry for a number of years. At present they are conducting Bible studies with 43 inmates. Since their ministry began there have been several inmates baptized.

● Evangelism paid noteworthy dividends in Christian education in Greenville, North

Carolina, recently. As a direct result of Bill Waters’ evangelistic crusade there, the church school enrollment increased from four students last year to 18 students this year.

Loma Linda University

● Three weeks, 14 concerts, and many hours of bus riding ended recently when Loma Linda University’s Little Orchestra returned home from Scandinavia. The 17-member chamber orchestra performed in 14 cities scattered throughout Sweden, Norway, and Denmark. Director of the choir is Claire Hodgkins, who is also a music teacher at the university.

● Loma Linda University’s radio station recently changed its call letters from KLLU to KSGN. The new call letters signify “Keep Sharing the Good News,” which has long

been the slogan of LLU’s radio station.

● Walter F. Specht has been chosen Loma Linda University’s Distinguished Faculty Lecturer for 1979-1980. Dr. Specht, dean of the LLU Division of Religion from 1976 to 1978, is the ninth person to be selected for the annual lecture.

● A 1978 dietetics graduate, Linda Lee Tincher, has been recognized by the American Dietetic Association as a Young Dietitian of the Year. Miss Tincher also received the university’s annual President’s Award in 1977.

● The foundation and corporate-relations office reports grants totaling \$43,567 for the month of August. Of these funds, \$31,600, or 73 percent, were earmarked for scholarship support. Several foundations and private companies donated the funds.

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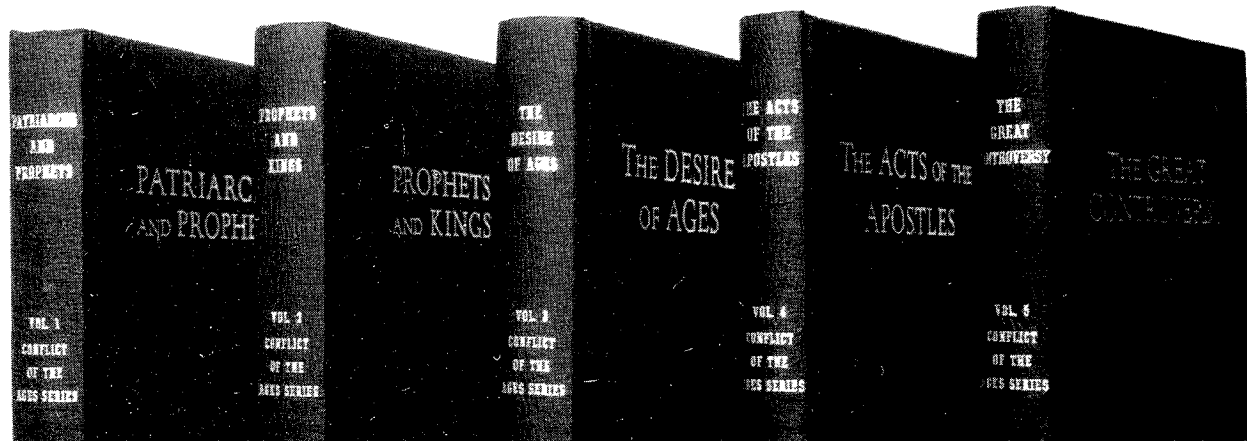
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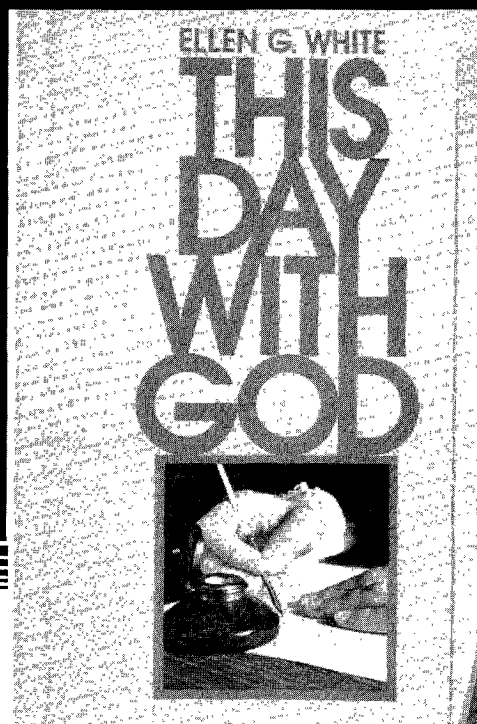
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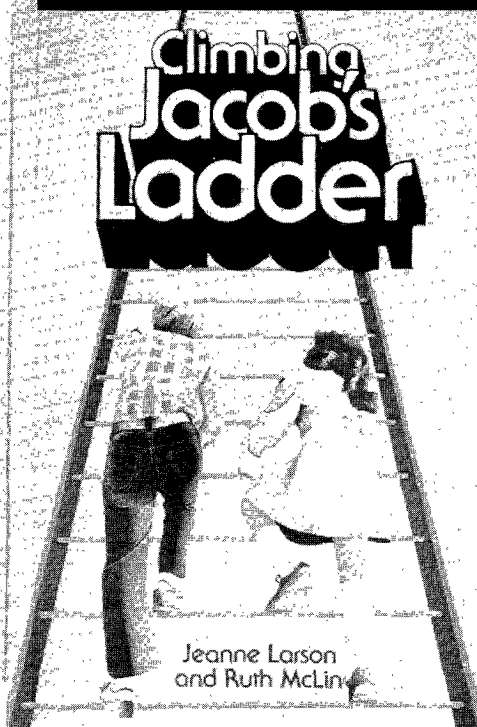
God's messenger, Ellen White, has told us, "When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."—*Christ's Object Lessons*, p. 69. From this statement one can conclude that we, His people, can delay Christ's return through our failure to develop a character like Christ's.

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review publications

Righteousness-by-faith consultation

A righteousness-by-faith consultation involving about 140 men and women met at General Conference headquarters in Washington, D.C., on October 3 and 4. Among the participants were laymen, pastors, editors, teachers, and Biblical scholars from the United States and Canada, and administrators from the various divisions of the world field, including the North American Division. Neal C. Wilson, president of the General Conference, chaired the consultation.

Creating a setting for the consultation, V. N. Olsen, president of Loma Linda University, in a devotional message spoke on the theme "Christ Alone." He based his remarks on Ephesians 3:21 (T.L.B.), which mentions the "master plan of salvation for the church through Jesus Christ." W. Richard Lesher then presented an extended statement synthesizing the results of three prior righteousness-by-faith consultations, after which participants were invited to comment on the statement. About 35 persons availed themselves of this opportunity. The participants were then assigned to six smaller groups for study of specific facets of righteousness by faith. After several hours of study, the findings and suggestions of the smaller groups were reported to the entire consultation group.

After the secretaries of the six groups had presented their reports, opportunity was again provided for comments with further suggestions. Many expressed their convictions, representing various facets of the subject of righteousness by faith, and expressed gratitude for the matchless provisions of the gospel.

A spirit of sincere devotion to Bible truth characterized the two-day meeting. The search for truth was aided by love and forbearance one for another and a longing to see

and understand the other person's point of view.

A committee of 24, consisting of the chairpersons and secretaries of the subgroups and two persons chosen by each group, was appointed to go over the documents submitted by the groups.

After this committee has done its work the documents will go to the large committee for suggestions. This holds true also of the extended statement presented by Dr. Lesher.

As soon as these committees have done their work the results will be shared with the church.

CLYDE O. FRANZ
A. V. WALLENKAMPF

For the record

Philanthropic director receives recognition: The National Association of Hospital Development (NAHD) recently bestowed the title of Fellow upon Milton Murray, director of the Philanthropic Service for Institutions at the General Conference. NAHD distinguished Mr. Murray "in recognition of excellence and exemplary performance in the field of hospital development." This is the highest level of achievement in the profession, attainable only after passing rigorous written and oral examinations. Mr. Murray also was appointed to chair NAHD's Committee for Governmental Affairs, which is responsible for monitoring pending legislation affecting volunteerism and philanthropy in the United States and its impact on hospitals.

Prime-time TV in Canada: Henry Feyerabend, pastor in Toronto, Ontario, reports that Seventh-day Adventists are on the air in Toronto with four television programs each Sunday: Yugoslavian in the morning, Portuguese and Spanish in the afternoon, and a new English program, *Destiny*, at 9:00 P.M. Opportunity to purchase

prime time for the English program came unexpectedly, and required action within one week in order not to lose it. The Portuguese program is scheduled to be aired in British Columbia also.

IAD continues to grow: The Inter-American Division's third-quarter report shows that the division has exceeded the 600,000 membership mark, with a total of 601,467. On November 5 leaders of the seven unions reported 56,166 converts baptized this year to October 31. Baptismal classes and Sabbath schools are overflowing, and evangelism by members and leaders is in full swing.

Christian Record anniversaries: Recently the Christian Record Braille Foundation, Lincoln, Nebraska, celebrated its eightieth anniversary with an open house that attracted more than 400 church members and community residents. The informal celebration was held to inform friends and neighbors in Lincoln of the service the Christian Record has provided in behalf of blind people, and of the growing needs of the visually impaired, says Eugene Stiles, general manager.

Died: Martha E. Paddock, 87, in Loma Linda, California, on November 5. Her husband, C. L. Paddock, spent 50 years in the church's publishing work.

Gift of Prophecy emphasis given

With baptisms reported every Sabbath in the seven local conferences of the Mexican Union, efforts are being made to build the confidence and strength of the new believers. To accomplish this aim, Marcel Abel, Inter-American Division Spirit of Prophecy representative, accompanied by Francisco Flores Chable, Mexican Union Spirit of Prophecy representative, held meetings from September 28 to October 13 in 12 districts in northwestern Mexico. Those attending the meetings, which were conducted every day for

four hours, purchased Spirit of Prophecy books from the ABC bookmobile. At the conclusion of the meetings, sales of books amounted to more than US\$6,000.

Subjects discussed were "Last-Day Events," "The Contribution Made by the Gift of Prophecy to the Seventh-day Adventist Church," and "Operation of the Prophetic Gift."

Spirit of Prophecy representatives, like Elder Abel, in every division carry on similar seminars and workshops for ministers and laymen, helping to confirm new members in the faith as they study prophetic guidance in the Advent Movement.

D. A. DELAFIELD

Notices

General Conference Session

Official notice is hereby given that the fifty-third session of the General Conference of Seventh-day Adventists will be held April 17 to 26, 1980, in the Dallas, Texas, Convention Center. The first meeting will begin at 6:00 P.M., April 17, 1980. All duly accredited delegates are urged to be in attendance at that time.

NEAL C. WILSON, *President*
CLYDE O. FRANZ, *Secretary*

General Conference Corporation of Seventh-day Adventists

Notice is hereby given that the next regular meeting of the members of the General Conference Corporation of Seventh-day Adventists will be held in the Dallas, Texas, Convention Center, at 9:30 A.M. on April 22, 1980, for the transaction of any business that may come before the meeting. The members of this corporation are the delegates to the fifty-third session of the General Conference.

NEAL C. WILSON, *President*
ROBERT E. OSBORN, *Secretary*

General Conference Association of Seventh-day Adventists

Notice is hereby given that the next meeting of the members of the General Conference Association of Seventh-day Adventists will be held in the Dallas, Texas, Convention Center, at 9:30 A.M. on April 22, 1980, for the transaction of any business that may come before the meeting. The members of this association are the delegates to the fifty-third session of the General Conference.

NEAL C. WILSON, *President*
ROBERT E. OSBORN, *Secretary*

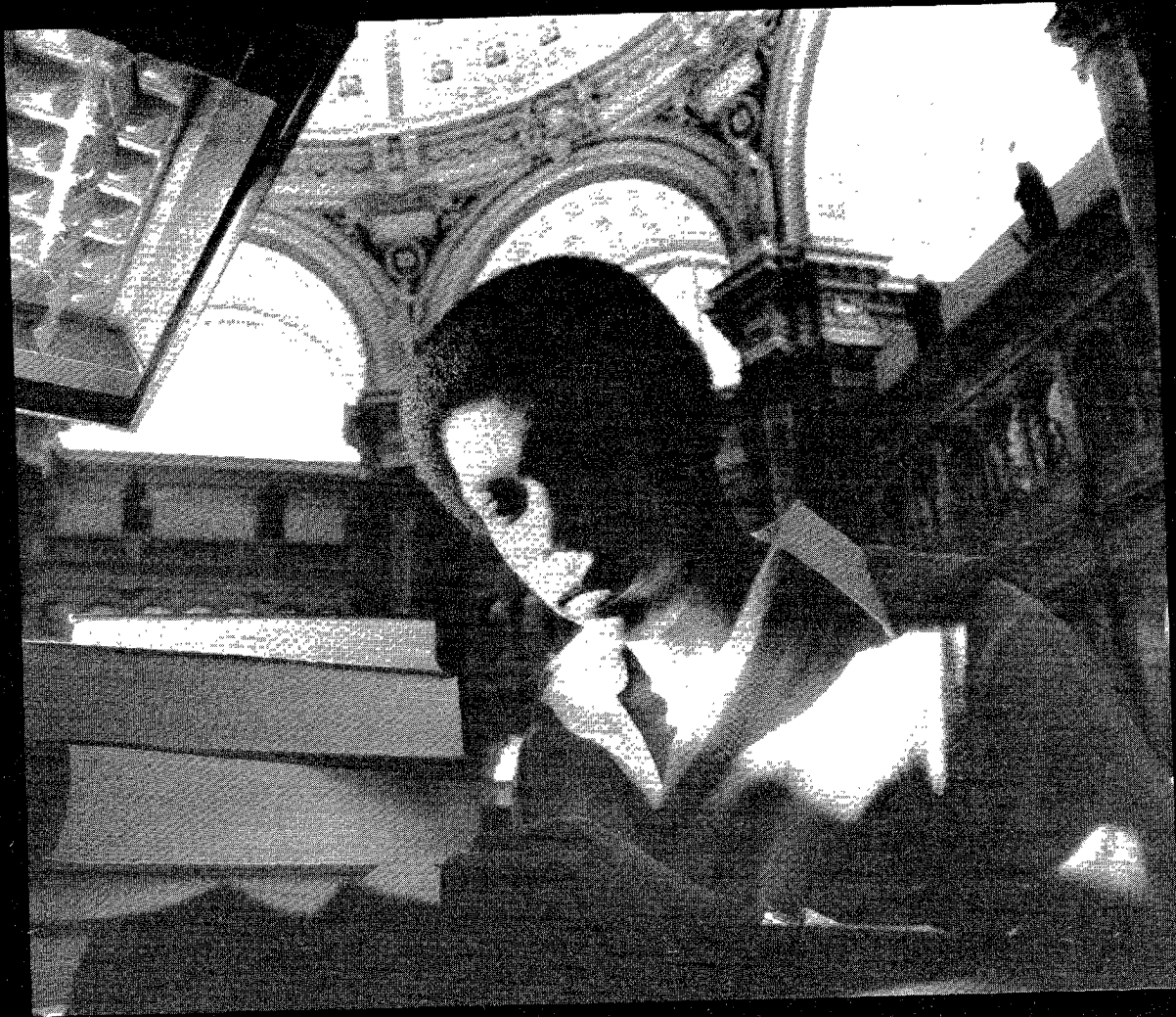
North American Conference Corporation of Seventh-day Adventists

Notice is hereby given that the next meeting of the members of the North American Conference Corporation of Seventh-day Adventists will be held in the Dallas, Texas, Convention Center, at 9:30 A.M. on April 22, 1980, for the transaction of any business that may come before the meeting. The members of this corporation are the delegates to the fifty-third session of the General Conference.

NEAL C. WILSON, *President*
ROBERT E. OSBORN, *Secretary*

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Derryle Farmer



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