

Adventist Review

General Organ of the Seventh-day Adventist Church

January 24, 1980

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heaven real

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Imaginary headlines from
Bible times introduce
a thought-provoking article
about the lives of
Christians in the final
great crisis. See page 4.

Warren H. Johns's final thoughts in "Headlines" (p. 4) bring to mind the words of one poet: "We are the only Bible The careless world will read; We are the sinners' gospel, We are the scoffers' creed; We are the Lord's last message given in deed and word—What if the line is crooked? What if the type is blurred?"

Jane Turner Sandquist, a homemaker living in Hamilton, Montana, tells about a "Celebration in Colorado" in our Family Living section (p. 11). Featured in the article are her grandparents, Ed and Lillian Turner, who celebrated their sixty-fifth wedding anniversary last April. With the article is a photograph of the Turners taken at the time of their anniversary. We thought readers might enjoy seeing their wedding photograph, so we are including it with this column.

Mrs. Sandquist and her husband, a dentist, served a term in



Pakistan from 1973 to 1976. Using the camper and mobile dental unit provided by her father, Grover Turner, the first and only one of its kind in Pakistan, the Sandquists visited many villages, both during their term of service and later as volunteers. They plan to go again.

Mrs. Sandquist enjoys helping her children plan unique Invest-

ment projects. One project, Jonathan's Café, was reported in the REVIEW (Oct. 27, 1977). After serving breakfast for two Sundays to church members, neighbors, and guests, the total given to Investment was \$167.97. Although the café was oldest son Jonathan's idea, the entire family helped.

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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.

Jesus takes his place

I heartily agree with "On Self-esteem, Cats, and Sows" (editorial, Dec. 13).

Romans 5:8-10 makes it clear that while we are justified by the blood and death of Jesus Christ, we are reconciled and saved by His life. Every day of my life I thank God for the fact not only that Jesus died for me but that He intercedes for me as my advocate (1 John 2:1) before God the Father as judge. What hope would there be for me, or any sinner, if Jesus, the Son of man, were not pleading for me before the bar of justice? It is not justice alone for which I plead, but for mercy. If I got justice alone, I would get death, for the wages of sin is death, and thus I, a sinner, deserve to die. But Jesus takes my place, not only on the cross of Calvary but before the bar of justice.

Proverbs 28:13 says that it is necessary not only to confess sin but also to forsake it. And this I can do only by the indwelling

Christ, or the power of His Holy Spirit (Phil. 4:13; Col. 1:27).

HAROLD E. VOORHEES
South Lancaster
Massachusetts

GC president

I enjoyed reading "A Word Portrait" (For This Generation, Dec. 20). I couldn't have described Neal C. Wilson better myself after having been his secretary for 11 years. He surely was grand to work for.

GRACE SAMPSON
Huntington, California

The description was perfect. Elder Wilson is surely an unusually talented person and a great leader.

J. L. DITTBERNER
Calimesa, California

Inconsistent?

In "To Us a Child of Hope Is Born" (Dec. 20) the author states, "He [Christ] did so with the awareness that dawn would break again across the earth, that light would penetrate the gloomy tomb, while a shattered Roman seal on a ponderous stone would witness that death could not hold its prey."

However, in *The Desire of Ages*, page 753, we read, "Satan with his fierce temptations wrung the heart of Jesus. The Saviour could not see through the portals

of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. He feared that sin was so offensive to God that Their separation was to be eternal."

Why was not the statement in the article made to agree with Ellen White?

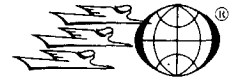
ESTHER HIRST
Apopka, Florida

► *Ellen White is referring to Christ's not being able to "see through the portals of the tomb" when He took our place on the cross. The author of the article is referring to the decision Christ made in heaven prior to His incarnation. There is no contradiction or lack of harmony in these statements.*

Thanks for the magazines

We appreciate the literature we receive from those responding to the Literature Requests column. The magazines, whether old or new, have helped us tremendously in our soul-winning outreach and in contacts with the leaders of the nations we represent in the West African Union Mission.

JEAN-JACQUES BOUIT
Communication Director
West African Union Mission
Accra, Ghana



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Vol. 157, No. 4.

Let's make heaven real

A suggestion of how to move the church to action so as to get the job done and see Jesus come.

By GEORGE H. TAGGART

Christians tend to make the real unreal, and the unreal real. But someday all who truly believe in Christ are going to take a real trip to heaven. Do we believe it will happen, or do we make the real unreal?

Won't it be wonderful to put away the cares of this present world, taking up the challenges of eternity; to join Christ and the heavenly host in a journey through the stars to the sea of glass; to walk on streets made of pure gold; to see the Saviour with no veil between? Soon, perhaps sooner than we expect, we will visit with the saints now sleeping and the unfallen of the universe. In the near future the hosts of the saved will attend weekly Sabbath services where Christ will teach and the great choir of heaven will sing His praises from the song book of experience. The melodies will be sweeter than any ever sung, the renditions greater than anything ever imagined.

Think of what it will mean to leave the darkness of life as we now know it for the brilliance of the unpolluted air of heaven; to be where pain is exchanged forever for perfect health; to be where days of weariness and exhaustion are exchanged for years of strength and vitality. An eternity of holy, exciting endeavor awaits us where disappointment and disease are exchanged for freedom and perfection; where tragedy and temptation are laid aside for perfect peace and perfect joy; where frustration and misery are unknown and tears of sadness are forgotten.

It is real. In Revelation 21 and 22 God makes it real, describing heaven as best He can in human language. There will be never-ending days. There will be no night there. There will never be another day ending in ex-

haustion and failure; never another night of sleeplessness and worry.

But why do people make the present life seem so real and the future life so unreal? Are we missing the reality for unreality? There will be no delays, no rushing, no plans that don't work out, no restaurants with tasteless food, no motel rooms where loneliness is our companion. We will no longer be forced to endure the monotony and aggravation of details and endless scheduling. There will be no more plans that fail; no more crowds and lines to waste our time; no more headaches from poor food, late hours, tension, and uncertainty.

I can't wait to taste the fruit from the tree of life, to drink from the blessed river, to see the throne of God, and to sing His praises. I can't wait for that white cloud of angels to escort King Jesus. I can't wait to hear the dumb speak, to share the excitement of the blind as they see again and the deaf as they hear again. All that I picture is real. It will come—that day when the crippled will run, the sick will enjoy eternal health, and the weak will be strong. Pain will cease. Trials will end. Temptation and sin will never rise again. I want to shout with joy. I am eager to give up that which I cannot keep to gain that which I cannot lose.

I can't wait. These words say a lot. If we aren't eager for the reality of the promise maybe there will never be a reality. How awful not to see the forest for the trees, not to see Christ really coming in our mind's eye and see only things as they are now. Is the dark glass fogged with so much *now* that we feel there will not be enough *then*?

The more real we make Christ's soon return, the harder we will work to make it come. A great longing will drive us on. Perhaps this is really all that we need to move us to action, to get the job done by His grace, to see Jesus come. □

George H. Taggart is associate publishing director for the Northern Union Conference.

Headlines

A glance at imaginary headlines and news stories in ancient newspapers helps us to focus on God's message for the world today.

By WARREN H. JOHNS

Scanning old newspapers can be a fascinating pastime. Particularly would this be so if the newspapers predated the printing press by thousands of years.

If the antediluvians had had newspapers one headline from the *Havilah News* might have read: "MAMMOTH SHIP AWAITS TEMPEST." Beneath the headlines the copy might have added: "Noah, an aging, and apparently somewhat addled preacher, has completed six days of isolation in a three-story, waterproof, wooden ship in anticipation of a predicted tempest. This hammer-swinging revivalist holds the misguided notion that a 120-year period of grace, divinely allotted to the human race, has expired. He predicts that torrents of moisture stored in the upper atmosphere will be unleashed, destroying civilization.

"Government officials are concerned about the welfare of the eight people crowded into this limited space with the vast horde of animals seen to board the vessel. Because Noah's spartan mansion is sealed tight, there is no word on conditions inside of what he calls his 'ark.'

"Word from the world's foremost meteorologist, Dr. Wiseman, shows that the deluge Noah expects is impossible, incredible, and unscientific. 'If every drop of water were siphoned from every pond, stream, river, lake, or ocean,' Wiseman states, 'then spread uniformly across the surface of the earth, the average depth would be an estimated 2¼ inches, not enough to drown a turtle!'

"There is some speculation that when this fanatical preacher is proved wrong he will turn the dry-docked vessel into a zoo, as many unusual species from around the world happened to wander into it while the huge entry door was still unsealed. Others feel that it would be more

Warren H. Johns, a religion teacher at Columbia Union College, Takoma Park, Maryland, now lives in England, where he teaches at Newbold College.

useful as a museum. Perhaps it could serve as a laboratory for studying the effects of overcrowding on humans, as well as animals."

Let's imagine another headline written on papyrus many centuries later, published by the *Delta Gazette*: "WALKOUT BRINGS ECONOMY TO A HALT." The accompanying story relates that "ninety percent of the work force in the brick and masonry industry has walked off the job in protest of work conditions. Sons of Israel, as they prefer to be known—Semitic nomads who have settled in the Goshen farm belt—are threatening to leave the country, even if their visas are withheld.

"Informed sources say the problem lies deeper than job grievances. Their bone of contention is the increasing attention being given to the worship of Amon-Ra, which they oppose. They want unhampered worship of their own deity, whom they feel will release them. Plans call for a mass revival in the eastern desert.

"Israelite worship is regarded as crude and offensive by the local population because of their practice of slaughtering various creatures—from bulls to doves. Owing to their great reverence for living bulls, the priests who guard the famed Apis bull at Memphis are horrified at every report of an Israelite bull sacrifice. They also view such sacrifice as wasteful in view of the current meat crisis. This proposed blood bath in the desert would serve a better purpose if the blood were used as fertilizer for the Delta's farmlands."

Morning after Babylon's fall

Another intriguing headline could have been written in cuneiform on clay tablets dating back to the morning after the fall of Babylon on October 15, 539 B.C., "ISRAELI COLLABORATION UNVEILED." The account in the *Babylonian Star* might have stated: "Last night's coup in the presidential palace, rather than being a mass assassination by the palace guard as first reports erroneously indicated, was instead a wholesale attack by Persian forces. Two reliable sources describe Israeli collaboration in the coup.

"The famed historian Nergali, an authority on Palestinian history, has turned over secret documents purportedly written by the Palestinian activist and seer, Isaiah, in which he predicts the very name of the opposition leader, Cyrus. The conqueror's strategy of 'drying up of the rivers' and 'opening of the gates' is outlined in the documents. Intelligence reports indicate that Cyrus followed this strategy by diverting the Euphrates from its channel. According to Nergali, the documents do indeed go back to the time of Isaiah two centuries ago, having been captured at the time of the destruction of the Jewish Temple 50 years ago.

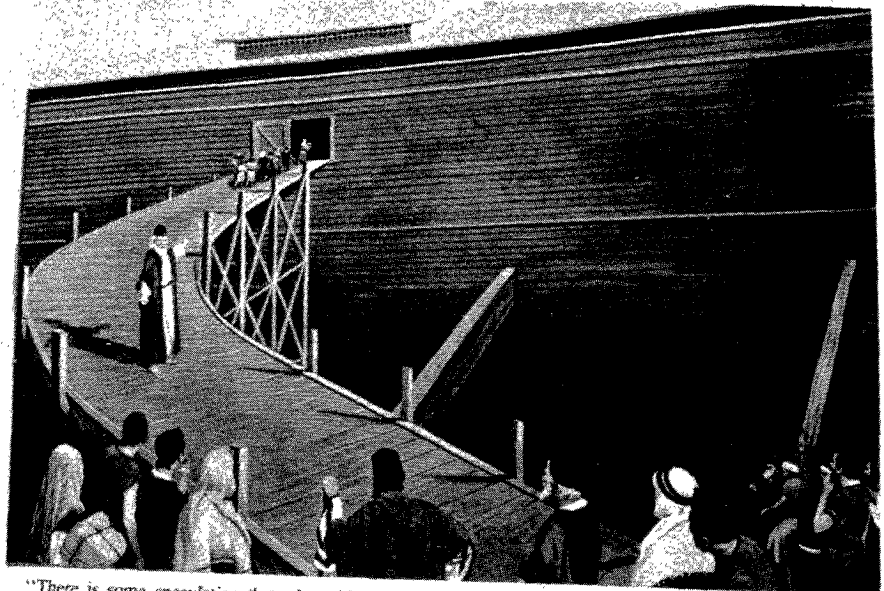
"The second link comes from eyewitness reports of those who escaped the palace slaughter. The key figure involved seems to be another Jewish seer, Belteshazzar, who is said to have been offered a high position in the occupation government. Witnesses describe how the noise of festivities was stilled by strange, portentous

HAVILAH NEWS

Weather:
Skies clear;
continued
warm

Mammoth Ship Awaits Tempest

Scientist says the deluge Noah predicts is impossible



"Noah, an aging, and apparently somewhat addled preacher, has completed six days of isolation in a three-story, waterproof, wooden ship in anticipation of a predicted tempest. This hammer-swinging revivalist holds the misguided notion that a 120-year period of grace, divinely allotted to the human race, has expired. He predicts that torrents of moisture stored in the upper atmosphere will be unleashed, destroying civilization.

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pyrotechnics on the glazed-brick walls. The fiery cryptic characters written by a supernatural hand were interpreted by the Jewish seer as announcing the collapse of the government. His prior knowledge of the overthrow without a single Babylonian knowing it points the finger strongly in the direction of an Israeli plot."

These true-to-fact excerpts from the *Havilah News*, *Delta Gazette*, and *Babylonian Star* are not isolated, totally unrelated clippings. They have something in common in that they relate to God's people in a crisis. God's faithful servants are caught in a corner, fenced in without any apparent escape. They are blamed and even ridiculed for the predicament in which they find themselves. The news is so slanted that we cannot help wondering what would have happened had they listened to the "news media" instead of to the voice of God.

What if Noah had succumbed to the torrent of criticism that resulted from his efforts? What if the sons of Israel had been swallowed up in Egypt's false worship? What if Daniel had not foretold doom in the presidential palace, or Cyrus had lingered in fear outside the mighty walls of Babylon?

In comparison to secular news, God's news, the good news, points to a means of escape; it shows us the way

out. In Noah's case the escape mechanism was the ridiculed wooden ship; for Israel in Egypt it was the unforeseen dry path through the Red Sea; for the Jews in Babylonian captivity, the means of escape provided was the divinely destined Cyrus, whose decree gave the long-awaited signal for God's people to return to their homeland. These unusual means—the wooden ship, the Red Sea, and a Persian king—helped prepare the chosen people for the greater means of escape to be provided centuries later when the greatest of all rescuers was to appear personally, Christ the Saviour. His was to be the most daring rescue; earth's greatest headline.

Today God's people are caught in a crisis—the final one. Again God offers an escape—through you. You hold in your hands the world's only life preserver. Your life may be the only good news that the readers of modern newspapers will ever hear (2 Cor. 3: 2, 3). You, not secular reporters, have been called to publish the good news to a generation being swept away by a flood of falsehoods. (See Revelation 14: 6, 7, T.E.V.) Are the headlines legible? Is the story coherent and convincing? Does your life, your message, outweigh the slanted views of the world's news? That is up to you, for you will be writing the story of the final great crisis. □

“Am I converted?”

It is not necessary to be a theologian in order to be a dedicated Christian, but it is necessary to have a vital relationship with Christ.

Condensation of a sermon preached at the Sligo church, Takoma Park, Maryland.

By JOSEPHINE BENTON

It is appropriate to ask ourselves the question “Am I converted?” In order to be able to answer that question better we need to consider two other questions. First, What is conversion?

The Greek word *epistrephō*, translated in the K.J.V. “to convert” or “be converted,” means literally “to turn,” “to turn around (or back).” Figuratively, it means a change of mind or course of action, especially a change in the sinner’s relation to God. This, then, includes the new birth experience Jesus described to Nicodemus.

Nicodemus came to Jesus by night. After his polite greeting he expected probably that there would be a polite conversation about the theory of truth. But cutting through the customary cordialities, Jesus replied earnestly, “Nicodemus, unless you are born again, you can’t see the kingdom of God.”

The thought of a kingdom too pure for him to enter was so disconcerting that he responded with sarcasm: “How can a man, when he is grown, re-enter his mother and be born again?”

But Jesus pressed the point that one must be born of water and the Spirit to enter the kingdom of Heaven. You see, birth is the beginning of life, natural or spiritual. And that which is born carries in it characteristics of that which gave it birth. To be born again means to “begin life anew in relation to God” (Jamieson, Fausset, and Brown, *Commentary on the Whole Bible*, on John 3:3).

A love relationship

This new life with God involves a love relationship. One night a leader had her Pathfinder group over to her house to make candles to sell. After the children trooped happily out, she decided that two of the candles were not

of the quality to be sold. She dumped them back to melt the wax, intending to remake them herself.

Then she went to put her children to bed—and forgot the candles. When she remembered, and rushed back to the kitchen, smoke was billowing up from the pan. The kitchen wall behind the stove and the ceiling above the stove were black. When she looked at all that cleaning that had to be done after an already full and busy day she felt drained of the last remnant of vitality.

At that moment her husband walked in. Surveying the disaster area, and noting his wife’s utter exhaustion, he gathered her up in his arms, expressed appreciation for her wonderful efforts, and told her to go to bed.

Then he went back to the kitchen and washed the ceiling above the stove until it was white. Next, the wall behind the stove—except for one small square which he left, writing in it with his finger, “I love you.”

That is what God is doing in my life. Do you wonder that I love Him?

Another way of looking at our union with Christ is to compare it to a contract. In a contract each party agrees to do certain things.

First, let’s look at what God covenants to do.

He covers us with the perfect robe of Christ’s righteousness.

He gives us hearts capable of loving, of acting unselfishly, of becoming like Him.

He gives us His companionship. “Behold, I stand at the door and knock; if any one hears My voice and opens the door, I will come in to him, and will dine with him, and he with Me” (Rev. 3:20, N.A.S.B.).

In this contractual arrangement, what do we give to God?

We give our lives

First of all, we give Him our lives. I have tried to think of a term to describe this relationship. Do we make God the “director” of our lives? The director of an organization makes most of the choices. But God doesn’t do that. He leaves the making of the choices up to us. Perhaps we can make God our “counselor.” Since He made us, He should know best what will make us happy.

In my recently remodeled kitchen I have a glass cooktop stove. I’m enjoying it. But it’s different from other stoves. If anything ever goes wrong with it I’m going to want the people who made it or someone trained by them to service it. It seems that the people who made it should know best how to make it work.

That’s the way it is with God and us. He made us; He knows what will give us fulfillment and joy.

Under the contract, we give God our companionship. Some may answer, “Come now! That doesn’t seem much of a bargain to God.” But consider how much God has invested in bringing us back into harmony with Him. I have come to the conclusion that God enjoys us. Having this understanding makes a difference every day to me. When I wake up in the morning I say, “Good morning, God. It’s good to be alive again!” You might

Josephine Benton is pastor of the Rockville, Maryland, church.

say, Isn't it disrespectful to talk to God that way? I don't think so. Ellen White said, "Prayer is the opening of the heart to God as to a friend" (*Steps to Christ*, p. 93). But I never forget that He is God, and I am never, I hope, disrespectful.

Entering the covenant relationship is the beginning of a growth process that is to continue throughout our lives. How do Christians grow?

Consider the way plants and children grow naturally. Do those of you who are gardeners ever notice your roses straining and saying, "We must grow"? If you have a child too small to be on the school basketball team, will it help if in all his spare moments he thinks, "I have to grow—I must become taller"? That might be counter-productive, don't you think? Plants and children grow simply by taking from their environment, largely unconsciously, the elements they need for life.

Shall we memorize Scripture?

By MALINDA RODENBERG

Memorizing Scripture seems to be out of fashion nowadays. We seldom hear memory verses mentioned in Sabbath school anymore. Does God approve of this? Not according to what I find in the Bible and in the writings of the Spirit of Prophecy.

"Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119:11).

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16).

Do we want protection from temptation? Do we want divine guidance? Do we want a rich background of holy wisdom from which to draw to give the right counsel to others? Do we want themes for meditation that will bring our thoughts into captivity to the mind of Christ? If so, then we must possess the Scriptures until the Scriptures possess us.

"Fill the whole heart with the words of God. They are the living water, quenching your burning thirst. They are the living bread from heaven."—*Steps to Christ*, p. 88.

"Keep your Bible with you. As you have opportunity, read it; fix the texts in your memory. Even while you are walking the streets you may read a passage and meditate upon it, thus fixing it in the mind."—*Ibid.*, p. 90.

"Parents, set apart a little time each day for the study of the Sabbath school lesson with your children. . . . Let the more important passages of Scripture connected with the lesson be committed to memory, not as a task, but as a privilege."—*Counsels to Parents and Teachers*, p. 137.

"None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict."—*The Great Controversy*, pp. 593, 594.

"The teachings of Christ must previously have been stored in the mind in order for the Spirit of God to bring them to our remembrance in the time of peril."—*Ibid.*, p. 600.

So it is with spiritual growth. Christ is comparable to the natural, life-giving elements: He is the dew and rain; the bread of life; our sun; a life-giving atmosphere. We grow spiritually, not by anxiety or by merely human effort, but by staying in the atmosphere of grace with which God has surrounded us through Jesus Christ (*ibid.*, p. 68).

Christian growth is a process; it takes time.

We can learn about God's dealings with us from watching earthly parents. What happens when an infant learns to walk? Perhaps the father holds out his hands; turning loose of the table, the child cautiously and slowly, or precipitously and with abandon, begins to walk. Either way, he is almost sure to fall. Then what happens? Does the father say, "You stupid infant! I didn't think you'd ever learn to walk"? No. Typically the parent goes over, picks up the child, comforts him, and holds out his hands again.

It is comforting to me to know that God looks at me as a growing child. Some days I may write down in the morning ten things I hope to accomplish, but in the evening recognize that I have completed only three. My tendency is to become frustrated. But then I tell myself, "I think maybe God is saying, 'Josephine is a capable person. She did three things rather well today, and I am pleased with her.'" Believing this, I can go to sleep.

Conversion every day

Probably the most surprising concept that I gained from my study of conversion is that we need to experience it every day (*The SDA Bible Commentary*, Ellen G. White Comments, vol. 6, p. 1115; *Testimonies*, vol. 2, p. 505).

How can a person tell whether he is converted? For my own use I've made a list of characteristics of the born-again Christian. I keep adding to it, and I encourage you to make your own list. To stimulate your thinking, let me share with you four items from my list.

The life in Christ is a life of restfulness. Jesus invited, "Come to Me, . . . and I will give you rest" (Matt. 11:28, N.A.S.B.). The key to such rest is the realization that the heavy load has shifted. Our hope is no longer in ourselves—it is in Christ. However, restfulness does not mean inactivity. The person fully resting in the Lord is freed to be most productive in service for Him.

Not long ago, with the help of a brand-new recorder of reliable brand, I sat down to compose a sermon on restfulness. After running nicely for about 15 minutes the recorder quit. This meant that I had to make a trip to the place where I bought it and a longer trip to the authorized service shop. When I arrived at the store I discovered that I didn't have the sales slip. There was a strong temptation to frustration and anger as I drove back to get the slip on that rainy morning. Then the thought came to me, "What's the use of talking about something if you're not willing to live it?" Turning to God in prayer, I pleaded, "Help me to realize that the character growth I can make under these circumstances is more important than the

work I had hoped to accomplish today." Then I relaxed. But the experience helped me realize anew how deeply ingrained these habits of anxiety are in us.

Anxiety is evidence of a lack of faith. We seem to be saying to God, "I know You can handle many things, but here's a problem You might not be able to manage. So I'll take it back and work it out myself." That doesn't make sense, does it? When Christ invites us to rest, we need to do just that—rest in the Lord; committing the keeping of all that we have and are to Him.

The born-again Christian lives a Christ-centered life. Who has our thoughts most often? Our warmest affections?

The devil has a clever technique he uses in this connection. He gets conscientious people to worrying so much about the dangers of committing sin, that in the end they think about themselves most of the time instead of about Christ. Look to Jesus. It is our privilege, far more than most of us realize throughout the day, as we go about our ordinary activities—in the office, shopping, at a party—to be relating to Christ at the same time that we are relating to the people around us. The Christian's life is Christ-centered.

God wants us to be happy

The life of Christ is a life of joy. God wants us to be happy. I think some people get much more enjoyment and pleasure out of their Christian life than do most of us. "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1). Isn't that a cause for happiness? The person in whom Christ abides *has* eternal life (1 John 5:12, 13). That's reason for rejoicing, isn't it? I think the fact that we are in a saving relationship with Jesus Christ should give us a great deal of joy.

The life of Christ is a life of choosing. This is where the struggle occurs in the Christian life. All heaven comes to assist us, if necessary, once the decision is made. But deciding whether to stick with God can sometimes be a real struggle. We always have the opportunity to choose another master. And contrary to some people's thinking, the choice must be made repeatedly. Every day we make decisions. If this seems difficult, remember that it is also what makes us interesting and capable of tremendous development. When God gave us the power of choice He really did give it to us, at tremendous risk and cost to Himself.

The life in Christ, then, is a love relationship in which He is central. It is perpetuated by choices made daily. It is a life of restfulness and joy. Going back to the original question, let's ask ourselves, Am I converted?

Rebirth is the union of a person with the Saviour who loved us before we loved Him, accepts us as we are, and enables us to become like Him.

A knowledge of what God has been doing, and is willing to do, for us should give us exalted conceptions of what we can become in Christ Jesus. You and I are called to be sons and daughters, not of earthly royalty, but of God. Let's accept this heritage. □

The battered parent

There's a new syndrome springing up among us—the battered parent. We've heard about the abused child, the battered wife or husband, but now battered parents?

A pilot study of assaultive teens was done by Drs. Henry T. Harbin and Denis J. Maden, of the University of Maryland Medical School. From it some helpful, though distressing, insights emerge.*

The assailants, ranging in age from 13 to 24, were all living with the parents, and most were economically dependent upon them. Parents were in the 40-to-70-year-old bracket. Siblings too sometimes received their share of violence, and even others outside the home were attacked.

The attacks ranged from belligerent behavior, such as destroying furniture while shouting verbal abuse, to physical assault that required hospitalization of the parent. The abused parent then often rewarded the teen's demands by giving in to his wishes.

And this, of course, is basic to the whole problem. The authority hierarchy has been destroyed. Either one or both of the parents has abdicated leadership of the home. Sometimes there is so much competition between the mother and father that neither rules effectively. The angry and undirected teen has a drive to replace his ineffective parents the only way he knows how—with violence.

It is interesting, though, that in all of these families there was an attempt "to maintain an illusion, a myth of family harmony and peacefulness." To do so a lot of denial takes place when a parent has to face the reality that his/her child has tried to kill him. Much of the abuse goes unreported

and unchecked because of this denial, which again is only sanctioning the battering behavior.

One of the most loving things we can do for a child is to discipline him—lovingly and firmly, not by whim or impulse. We may break a child's spirit, but good discipline will not be the cause. We break a child's spirit by violent physical abuse, by belittling or embarrassing, by lack of affection and caring, and by failing to commend him for the good things he does. In fact, if we were to commend our children more for the good they do, there would be less bad.

But beyond the commendation there must be an intelligent plan of active training, not just punishment. Children need consistent limits, and they need to know those limits from the time they are very small. No yelling, no harshness, but firmness. Parents who are predictable give a child security.

A child loses respect for the parent who abdicates his role as parent to be a pal.

I would not minimize friendship with our children. We tend to dictate and command too much at times, and we need to take time to let them "whisper . . . their trials and joys" (*The Adventist Home*, p. 191) in our ears. We need to let them know that we love them; thus when we have to place restrictions on them they will understand that we are acting out of love.

One maturing and perceptive teen-ager confided, after his parents took charge of the home again:

"This whole disciplining thing has been rough on me, but it's been even tougher on my parents. They must really love me."

Love is the key to training a child. Not wishy-washy, sentimental love, but a warm, affectionate, principled love.

* *Marriage and Divorce Today*, vol. 5, no. 18 (Dec. 17, 1979).

The world church meets

In his concluding article in the series "God's Church Today" the author, looking toward the General Conference session in April, 1980, gives helpful backgrounds that will make the session more meaningful.

By WALTER R. BEACH

The delegated representatives of the Seventh-day Adventist Church will hold the fifty-third session of the General Conference in Dallas, Texas, April 17-26, 1980. An outline of the nature and functions of this session will be, it would seem, a fitting conclusion to this series of presentations on God's church today, for that is the time when the highest organization in the administration of a worldwide work convenes to express the collective thinking and planning of the church. The session synthesizes and implements church organization on a world scale.

The Seventh-day Adventist form of church government recognizes that authority rests in the total church membership. Leadership and executive responsibility are assigned to bodies and officers for the governing of the church and the promotion of church interests. Leadership does not stand apart from God's *laos*, the people, but is a part of it. These basic principles of authority and representation, as we have pointed out previously, characterize the four steps in Seventh-day Adventist organization, leading from the individual believer to the world church.

The General Conference organization operates in the world field through divisional sections. During the interim between sessions the General Conference Executive Committee, elected at the session, constitutes the body of final authority for the church. This committee, including officers and members for the 11 world divisions, currently has 365 members. Month after month and year after year problems in church administration, evangelism, and spiritual life are handled under the general supervision of the headquarters organization. The work of administrators and committee members is reviewed at the Annual Councils in the form of reports,

Walter R. Beach, retired vice-president of the General Conference, lives in Loma Linda, California.

resolutions, and general planning. This process of review is continued in the same way at the world session, though one might say more conclusively because of the additional feature of general elections as provided for by the constitution and bylaws of the General Conference.

The world session operates, then, on the basis of duly accredited delegates. To this fifty-third session will come approximately 1,815 delegates. Contrast this great assembly, if you will, with the first General Conference session, held in Battle Creek, Michigan, 117 years ago, on May 20-23, 1863. Nineteen delegates were in attendance from six of these United States. In Dallas the delegates will represent 190 countries. They will speak many languages and will differ greatly in race and nationality. Yet they will be one in a General Conference session to express the supreme authority in God's church today.

It will be of interest to take a closer look at these duly accredited delegates. The number will be made up as follows:

This group includes all members of the General Conference Committee; in addition, delegates at large are recommended by the General Conference Committee for seating at the session to represent general institutions and church interests. The number of these, according to the bylaws, is not to exceed 25 percent of the total number of delegates in attendance otherwise provided for.

The same bylaws provide that each world division, without regard to membership, shall be entitled to four delegates at large and one additional delegate at large for each 200,000, or major fraction thereof, of the division membership. The division committee appoints these delegates to represent general church interests in the territory.

The credentials for delegates at large appointed by the General Conference Committee and division committees to represent general institutions and church interests must be ratified by the session.

The total number of delegates at large will be approximately 724.

Regular delegates

Union conferences and union missions are entitled to one delegate for the unit (in addition to the union president, who is already a delegate at large by virtue of membership in the General Conference Committee), an additional delegate for each local conference and each regularly organized mission in its territory, and an additional delegate for each 3,500, or major fraction thereof, of the church membership of the union.

In some situations local conferences or missions have no union affiliation. Such organizations are directly attached to a division or to the General Conference. When they are, or have been, accepted into General Conference membership by a vote of a session, they are entitled to one delegate for the unit and an additional delegate for each 3,500, or major fraction thereof, of the church membership.

All calculations for the number of delegates involved are made on the basis of membership totals as of December 31 of the year preceding the session.

The appointments of these regular delegates fall into three categories:

1. The delegates representing union conferences are appointed by the respective unions.

2. The delegates representing union missions, and local conferences and missions attached to the division but not affiliated with any union, are appointed by the division committee in consultation with the organization concerned.

3. Delegates representing union missions, local conferences, and local missions without division affiliation are appointed by the General Conference Committee in consultation with the organization concerned.

1,815 delegates to Dallas

The total of all these regular delegates to the Dallas session will approximate 1,091, bringing the total number of delegates in Dallas to approximately 1,815.

Under the leadership of the current General Conference officers, these delegates will proceed to set up a number of standing committees to care for the regular business of the session and to process items and suggestions that are to come before the session. Many times special groups are appointed to deal with specific matters. Possibly more technical groups set up previously by the General Conference Committee will be called upon to report to the session. This procedure ensures orderly and proper attention to ordinary and extraordinary business.

The standing committees called for in the bylaws are five: constitution and bylaws, credentials and licenses, finance, nominations, and plans. Probably the most dramatic work is done by the committee on nominations, which is charged with submitting to the session names to fill 286 leadership posts, including the president, the secretary, and the treasurer of the General Conference, and their officer associates and department directors on the home and division staff. Yet the work of the other standing committees, particularly constitution and bylaws, and plans, can have even a more far-reaching impact. Their work deserves more attention, really, than sometimes it is given.

The bylaws are silent on the methods to be used in choosing the personnel of these standing committees, save for the committee on nominations, where impartial, balanced representation is vital to approval of its work. The other standing committees probably require specialists more than equal representation, though both would be the ideal. In the case of nominations a fair, equal representation is the *sine qua non* to an acceptable report to the session.

So, long experience and much thought have eventuated in an official plan adopted by a previous session for deciding the distribution of the membership of the committee on nominations and the method of choosing the delegates who are to serve on that committee.

A. Basically the number of members of the committee on nominations is computed by divisions acting as a unit. Each division appoints one member of the committee for each 20,000 church members in the territory, or major fraction thereof. No division will have fewer than eight members on the committee on nominations.

The nominating committee

The appointment of these nominating committee members by the division delegation can be by the method preferred by it, taking into account the size of the delegation and other circumstances. But the appointments should represent, as far as possible, the various geographical areas, organizational segments, and types of activity in the division. Of course, members of the General Conference Committee whose terms are expiring and are eligible for re-election at the session cannot serve on this committee.

In this process of selecting members of the committee on nominations the delegates at large are to join the delegations from the divisions from which they are, or were, last employed or now reside.

B. The growing importance of general institutions and the need to integrate them firmly within the framework of the church program has been recognized by the church in world session and provided for by including representation on the nominating committee from these large general institutions. These institutions are listed by name in the bylaws, and the total number of delegates assigned them on the nominating committee is ten. The appointment of these ten is made by the respective institutional boards.

Once the membership of this committee on nominations has been reported to the session, the group (some 170 members) meets under the temporary chairmanship of the current president of the General Conference to elect a permanent chairman and secretary. When this has been done the process of the General Conference elections is underway.

The standing committees work arduously at the tasks assigned to them and prepare their reports to the session. Meanwhile, God's Word is opened daily in study and prayer, and leading delegates furnish reports on every line of activity and in every section of the world field. These men and women recount the triumphs of the cause in countless hearts, as well as throughout the world.

Thus, the situation of the world church is considered carefully through much prayer and effort. Plans are formulated to ensure the progress of God's cause. Where needful, adjustments are made and visions clarified. Needs and opportunities are brought into focus. Leaders for the General Conference and its 11 divisions are invested with the confidence of the more than 3,200,000 Seventh-day Adventists around the globe. Then on adjournment sine die the evening of April 26, God's church today will set its face again with renewed consecration and power to the finishing of the world task. □

Concluded

Celebration in Colorado

Living the simple life in a simple, consistent, Christian way in the wide-open spaces has paid off remarkably for Ed and Lillian Turner.

By JANE TURNER SANDQUIST

Last year my grandparents celebrated their sixty-fifth wedding anniversary. Imagine 65 years of living together, praying together, and staying together. It seems remarkable at first. But when you think about it, with all the counsel given to Seventh-day Adventists concerning life styles, a happy, faithful union such as theirs should not be surprising.

Ed Turner and Lillian Cochran were married April 12, 1914, in eastern Colorado. Having lived in that area ever since, they are still independent, taking care of them-

Jane Turner Sandquist is a homemaker living in Hamilton, Montana.



Ed and Lillian Turner, married in 1914, celebrated their sixty-fifth anniversary last year. They have enjoyed a rewarding life together.

selves, as well as their 1,800-acre ranch. The Turners have been members of the Adventist Church throughout the years. Grandma still maintains her house, doing her own cooking. Grandpa still not only rides horseback but, at 89, attends to the necessary chores of the ranch.

As I sat on the plane flying from Missoula, Montana, to eastern Colorado for their anniversary celebration I found myself wanting to shout to everyone on the plane, "Hey, my grandparents are celebrating their sixty-fifth anniversary, and I'm going to be there!" It was a special thrill to me, because I practically grew up on their ranch, spending most of my summers as a child there.

I couldn't wait to be there! As the plane ate up the miles my thoughts went back to the months spent with my grandparents and to what they had taught me. Every summer as soon as school was out I was sent to visit them. I spent many happy hours collecting turtles, naming them, and painting identification on their backs—usually going home with several dozen pet turtles at the end of the summer. I helped grandpa ride pasture, count cattle, brand calves, and with anything else he would let me attempt. Hours were spent chasing jack rabbits, hunting, and shooting rattlesnakes, driving the jeep through the pastures, checking windmills and water tanks, and riding horseback. We spent Wednesday afternoons in the Yuma cattle sale barn at the weekly sale. I learned then how well respected my grandfather was. The auctioneer would take time to explain that this particular herd of cattle was from Ed Turner's ranch. Then he would comment on how everyone knew Ed, thus knew what they were getting. It was and still is a well-known fact that grandpa is a solid Christian and an honest businessman.

Because their home is 22 miles from the nearest town, it may seem to some that grandpa and grandma live an isolated life. The closest Adventist church is 40 miles away. Most Sabbaths grandpa conducts the services at home, whether just the two of them are present or whether there is a houseful. They belong to the Colorado Conference church. Once a year the church holds its services at grandpa's house and everyone brings food. Grandma looks forward eagerly to these occasions. Grandpa leads out in the lesson study.

Shopping day

Once a week, providing the weather permits, grandpa and grandma go to town for their groceries and other essentials. I always looked forward to shopping day during my summers on the ranch, for we usually stopped for an ice-cream cone to eat on the trip home.

Not many cars go down the road past the old homestead. It is used almost exclusively by those going to and from my grandparents' house. They greatly enjoy having visitors. Often grandpa sits up long after everyone else is in bed "just in case somebody comes." Usually he falls asleep in his rocking chair, finally finding his way to bed several hours after everyone else is asleep. Even now when we arrive for a visit late in the evening, we often

Shabbir's goal

By AUDREY LOGAN

Do you have a goal or aim in life, something you want to do? Perhaps it is to become a doctor, a mechanic, or a missionary. How hard are you willing to work for it? Shabbir Akhtar, a little boy from west Pakistan, knew how to work toward a goal.

Some time ago Shabbir stood on the rain-swept runway of the airport in London, England. He shivered with the cold, and the tears trickled down his face. Shabbir longed for his sunny homeland 8,000 miles away. He had come, with his parents, to live in this strange country, and he knew only one word of English. That word was *Cambridge*.

Shabbir's father had made a promise to him. "One day you will study at Cambridge University," he said. "No matter how hard or long the task, you will attend Britain's finest college. Always remember, Cambridge is your goal."

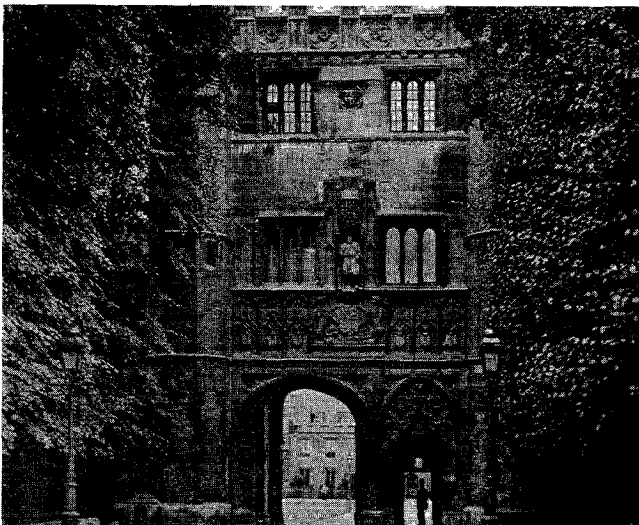
On their first night in England, Mr. Akhtar sat for four hours teaching his son the alphabet. Soon they stopped using their native

language at home so that Shabbir would learn to speak English. Father and son struggled together. Day after day and night after night they read, studied, and wrote. The family had no holidays and no luxuries so that Shabbir could have all the expensive books needed for his course.

When Shabbir saw his friends playing outside he would turn away in tears, for he longed to join them. But he would say the word *Cambridge* out loud, and that would help him to return to his books.

For ten years Shabbir never gave up his task. On October 3, 1978, he proudly walked through the doors of St. Catharine's College, Cambridge. He had reached his goal.

Didn't he set a splendid example for us? I don't plan to go to Cambridge and I don't suppose you do, either, but I do have another goal—heaven. I want to join with the apostle Paul in saying, "I press towards the goal to win the prize which is . . . the life above, in Christ Jesus" (Phil. 3:14, N.E.B.).



Many colleges form part of Cambridge University in England. Shabbir went to St. Catharine's College. This is Trinity College.

catch grandpa asleep in his special chair, waiting for someone to come.

For years the Turners had no electricity or any of the conveniences and complexities that go with it. There was no telephone, no garbage pickup, or newspaper service. Mail service stops about two miles from their house. They have never been bogged down with committees, board meetings, city life, or the pressures of the world in general. There has never been need for a stress-control clinic in their world. Instead they have had a plentiful supply of fresh, clean air, pure water pumped by the windmill, and a lot of good hard work. Coupled with the simple life they live is an equally simple, wholesome diet. Having done their best to follow the advice given through God's servant years ago, they have enjoyed long and healthy lives.

On several occasions, years ago, H. M. S. Richards, Sr., spent some time with my grandparents. He enjoyed the slow pace, the lack of telephones, and the simple life on the ranch. It is a good place to get away from the normal pressures of a busy and demanding schedule. Grandpa's brother, Elder J. W. Turner, also spent many days on the ranch recuperating from the strains of his work as conference and union president. Many others have found relaxation and peace on their Colorado ranch through the years.

Grandpa's life is so regular and consistent that you can predict exactly what will happen next. Taking down his big Bible immediately following breakfast, he begins reading a chapter to those at the table. It doesn't matter who is there, the Bible reading is never omitted from the schedule. Many hired men have sat through grandpa's daily reading of the Scriptures. This is followed by prayer, with everyone kneeling around the breakfast table. Grandpa's consistency has helped me to be more consistent through the years too.

Five children—four sons and a daughter—grew up on the ranch and were educated in Christian schools. Grandpa and grandma have enjoyed watching their 16 grandchildren grow and have helped educate them in Christian schools. Now they are enjoying their great-grandchildren, watching them grow up with a Christian education, too.

When our children plan a visit with Grandpa and Grandma Turner they look forward excitedly to hearing the stories of the "olden days," to driving the jeep through the pastures, and to collecting turtles to take home to Montana. They enjoy thoroughly reliving my childhood summers on the ranch.

It is wonderful to be a part of the family of God—but especially to have God-fearing grandparents to go home to. To be able to take our children to visit them and let them see the value of a consistent Christian life. To let them see what life can be when one follows the guidance of the Lord. How fantastic it is to see my grandparents live long enough to celebrate their sixty-fifth anniversary and to take part in their living testimony to the Adventist way of life!

A firm foundation—2

Satan versus the church

We noted last week that the Christian church throughout the centuries has been plagued by heresies. While these heresies have deceived some members and led them into apostasy, they have stimulated other members to study the Bible more diligently, and thus become well informed concerning the subjects under discussion.

As we look to the future, we know that heresies will increase. The dragon is "wroth with the woman" and goes to "make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12:17). He knows that his time is short, hence he will step up his efforts to bring confusion into the church, mislead people, and if possible, prevent the church from fulfilling its mission.

In an undated manuscript (apparently written around the turn of the century), Ellen G. White wrote: "The light given me has been very forcible that *many* would go out from us, giving heed to seducing spirits and doctrines of devils. . . . False prophets will arise and will deceive *many*. Everything is to be shaken that can be shaken. . . . *The deceptions will increase.*"—*Selected Messages*, book 2, pp. 392-395 (italics supplied).

In 1906 she wrote: Satan "works today as he worked in heaven, to divide the people of God in the very last stage of this earth's history. He seeks to create dissension, and to arouse contention and discussion, and to remove if possible the old landmarks of truth committed to God's people. He tries to make it appear as if the Lord contradicts Himself. . . . False prophets, who claim to be taught of God, will take beautiful scriptures that have been given to adorn the truth, and will use them as a robe of righteousness to cover false and dangerous theories. And even some of those who, in times past, the Lord has honored, will depart so far from the truth as to advocate misleading theories regarding many phases of truth, including the sanctuary question."—*Evangelism*, pp. 359, 360.

But though we know that deceivers will multiply as we near the end, this must not make us afraid of new ideas. "Whenever the people of God are growing in grace, they will be constantly obtaining a clearer understanding of His word. They will discern new light and beauty in its sacred truths."—*Testimonies*, vol. 5, p. 706. Part of the genius of Adventism is belief in God's willingness to shed more and more light on His people as they study His Word. As Adventists we must always be open to new truth. We must never close our minds automatically when we hear new ideas propounded. We must examine the ideas, testing them by the writings of God's inspired messengers. If they are in harmony with established truth we should accept them.

But while every Adventist should be open to new light and should examine it carefully, he should be quick to reject ideas that contradict "old light." He should reject views that cannot be harmonized with the total body of truth revealed in the Bible and the writings of Ellen G. White. He should reject teachings that unsettle confidence in the landmarks of the message or contradict the unique aspects of our faith. He should reject ideas that fail to pass scrutiny by fellow church leaders and scholars. On these points Mrs. White has written:

"We are not to receive the words of those who come with a message that contradicts the special points of our faith."—*Counsels to Writers and Editors*, p. 32.

"God has not passed His people by and chosen one solitary man here and another there as the only ones worthy to be entrusted with His truth. He does not give one man new light contrary to the established faith of the body."—*Testimonies*, vol. 5, p. 291.

"There are a thousand temptations in disguise prepared for those who have the light of truth; and the only safety for any of us is in receiving no new doctrine, no new interpretation of the Scriptures, without first submitting it to brethren of experience. Lay it before them in a humble, teachable spirit, with earnest prayer; and if they see no light in it, yield to their judgment; for 'in the multitude of counselors there is safety.'"—*Ibid.*, p. 293.

"Satan hopes to involve the remnant people of God in the general ruin that is coming upon the earth. As the coming of Christ draws nigh, he will be more determined and decisive in his efforts to overthrow them. Men and women will arise professing to have some new light or some new revelation whose tendency is to unsettle faith in the old landmarks. Their doctrines will not bear the test of God's word, yet souls will be deceived."—*Ibid.*, p. 295.

Signs in the world and in the church

Most Seventh-day Adventists believe that Jesus is coming soon. Events in the secular world deepen this belief. International tensions, famine, earthquakes, violence, moral depravity—all these prevail, just as Scripture said they would precede the Lord's return. Adventists look upon these things with mixed feelings—sorrow and joy; sorrow that the world persists in rebellion and apostasy, joy that the great controversy is drawing to a close and that Jesus soon will appear.

But let us not forget that one of the final signs of Christ's coming takes place in the church, not in the world. The church is to pass through a period of great agony before Jesus comes; it is to be shaken violently. During the shaking large numbers will forsake the historic faith. In some places, church membership may dwindle or even disappear.

Of this time Mrs. White has written: "The days of purification of the church are hastening on apace. God will have a people pure and true. In the mighty sifting soon to take place we shall be better able to measure the

strength of Israel. . . . Many a star that we have admired for its brilliancy will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat.”—*Ibid.*, pp. 80, 81.

“The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat. This is a terrible ordeal, but nevertheless it must take place.”—*The SDA Bible Commentary*, Ellen G. White Comments, vol. 7, p. 911.

The picture should solemnize our hearts and drive us to our Bibles and to our knees.

K. H. W.

Concluded next week

How Adventists adopted the sanctuary doctrine—4

Ellen White and Crosier's Day-Star article

In our previous editorials we have shown that a group of Adventists shifted from William Miller's view that the church or the earth was the sanctuary to be cleansed at the end of the 2300 days in 1844. After the October 22 disappointment, three men—Hiram Edson, O. R. L. Crosier, and Dr. F. B. Hahn—through Biblical study arrived at the conclusion that the Sanctuary to be cleansed was the heavenly sanctuary. They published their conclusions in an article in the *Day Dawn* and later in a more extended article in the *Day Star*.

O. R. L. Crosier's article in the *Day Star Extra* of February 7, 1846, was not a reprint of the *Day Dawn* article, but a freshly reasoned discourse. Crosier titled it “The Sanctuary.” In it he dealt with many topics not touched on in the earlier article. Following are a few highlights of the more than 200-column-inch article.

1. “The Sanctuary of the new covenant is connected with New Jerusalem, like the Sanctuary of the first covenant was with Old Jerusalem. As that was the place where the priests of that covenant ministered, so this is in heaven, the place where the Priest of the new covenant ministers. To these places, *and these only*, the N.T. applies the name ‘Sanctuary,’ and it does appear that this should forever set the question at rest.”

2. “The atonement is the great idea of the Law, as well as the Gospel; and as the design of that of the Law was to teach us that of the Gospel, it is very important to be understood. The atonement which the priests made for the people in connection with their daily ministrations was different from that made the tenth day of the 7th month. In making the former they went no further than in the Holy; but to make the latter they entered the Holy of Holies—The former was made for individual cases, the latter for the whole nation of Israel collectively—The former was made for the *forgiveness of sins*, the latter for *blotting them out*—the former could be made at any time,

the latter only on the tenth day of the seventh month. Hence the former may be called the daily atonement and the latter the yearly, or the former the individual, and the latter the national atonement.”

3. “This ‘iniquity of the Sanctuary’ we have learned was not its own properly, but the children of Israel's, God's own people's, which it had received from them. And this transfer of iniquity from the people to their Sanctuary was . . . according to the original arrangement and regular operation of this typical system.”

4. “Through what medium was his iniquity conveyed to the sanctuary? Through his victim, or rather its blood when the priest took and sprinkled it before the vail and on the altar. Thus the iniquity was communicated to their Sanctuary.”

5. “The sanctuary was unclean in some sense, or else it would not need to be cleansed; and it must in some way have received its uncleanness from man. Removed, as the heavenly sanctuary is from the midst of mortals and entered only by our Forerunner, Jesus, made an High Priest, it can only be defiled by mortals through his agency, and for them cleansed by the same agency.”

6. “The word in ch. 9:8, 10, 19, is Hagion, ‘of the Holies,’ instead of ‘holiest of all;’ and shows that the blood of Christ is the way or means by which he, as our High Priest, was to enter both apartments of the heavenly tabernacle. Now if there be but *one* place in the heavens, as many say, why were there *two* in the figure? And why,

HEALTH CAPSULES

Sponsored by the General Conference Department of Health

One more reason not to smoke

By DON G. KING

Administrative Assistant to the Director

Parents have been made aware of one more reason not to smoke by researchers at the National Center for Health Statistics in Maryland.

Children who live in households with adult cigarette smokers tend to have more days of disability and more loss of school days than those who don't. According to researchers G. Borham and R. W. Wilson, the pattern of difference between smoking and nonsmoking households is consistent for all ages of children. Furthermore, the relationships between the number of household smokers and restricted activity due to acute respiratory conditions apply throughout all income and educational levels.

One hundred and fifteen years ago, Ellen White wrote: “The infant lungs suffer, and become diseased by inhaling the atmosphere of a room poisoned by the tobacco-user's tainted breath. . . . By inhaling the poisonous tobacco effluvia, which is thrown from the lungs and pores of the skin, the system of the infant is filled with the poison. . . . Every exhalation of the lungs of the tobacco slave, poisons the air about him.”—*Selected Messages*, book 2, p. 467.

in applying the figure, does Paul speak of two? Perhaps those who 'despise the law' and 'corrupt the covenant of Levi' can explain this; if not, we advise them to abide by Paul's exposition of the matter."

7. "Chap. 6:19, 20, is supposed to prove that Christ entered the Holy of Holies at his ascension, because Paul said he had entered within the veil. But the veil which divides between the Holy and the Holy of Holies is 'the second veil,' ch. 9:3; hence there are two veils, and that in ch. 6, being the first of which he speaks, must be the *first* veil, which hung before the Holy, and in Ex. was called a curtain. When he entered within the veil, he entered his tabernacle, of course the Holy, as that was the first apartment; and our hope, as an anchor of the soul, enters within the veil, i.e. the atonement of both apartments, including both the forgiveness and the blotting out of sins."

8. "The Sanctuary must be cleansed before Christ appears; because, 1. He 'was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.' Now as his last action bearing the sins of many is to bear them from the Sanctuary after he has cleansed it, and as he does not appear till after having borne the sins of many, and then without sin; it is manifest that the Sanctuary must be cleansed before he appears."

9. "At the appearing of Christ, as taught from Rev. 20: Satan is to be bound and cast into the bottomless pit, which act and place are significantly symbolized by the ancient High Priest sending the scape-goat into a separate and uninhabited wilderness. . . . Thus we have the Scripture, the definition of the name in two ancient languages both spoken at the same time, and the oldest opinion of the Christians in favor of regarding the scape-goat as a type of *Satan*."

Basic features were retained

Crosier's sanctuary doctrine later was more fully developed by the pioneers of the Seventh-day Adventist Church. In fact, some of Crosier's ideas were not accepted by Adventists later, among them the idea that the cleansing of the people was to follow the cleansing of the sanctuary and that it would take place in "the age to come." But the basic features of Crosier's presentation were retained. These features were unique ideas, never before taught by any church body.

The uniqueness was not that Christ was a high priest in the heavenly sanctuary. This is so clearly taught in the book of Hebrews that none can miss it. Christians in all ages have believed and taught this. The uniqueness was that Daniel 8:14 is to be applied to the sanctuary in heaven, that it is the one to be cleansed at the end of the 2300 days in 1844, and that the cleansing has to do with the sins of the people transferred to the sanctuary through the ministry of the High Priest who officiates there.

Did Ellen White play any role in the development of the sanctuary doctrine?

Sometimes it has been asserted that Adventists got

their sanctuary doctrine from Ellen White. The evidence we have presented shows otherwise. Edson, Crosier, and Hahn arrived at their understanding of the sanctuary in Daniel 8:14 through Biblical study. Regarding Crosier's work Ellen White commented in a letter written to Eli Curtis dated April 21, 1847, as follows:

"I believe the Sanctuary, to be cleansed at the end of the 2300 days, is the New Jerusalem Temple, of which Christ is a minister. The Lord shew[ed] me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, &c; and that it was his will, that Brother C. should write out the view which he gave us in the Day-Star, Extra, February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint."—*A Word to the "Little Flock,"* p. 12.

Double evidence

Those who accepted her visions as genuine believed that God had sent a message confirming the researches of Crosier and his friends, at least in the main. Not all at this time were convinced that Ellen White had been given the New Testament gift of prophecy. Those who were convinced believed they had double evidence that Crosier's views were correct: (1) Biblical evidence and (2) supernatural operation in a vision endorsing the Biblical research.

An earlier vision, in fact, Ellen White's first, had already encouraged the Advent believers to maintain their belief in the integrity of the seventh-month movement, which had focused on the date of October 22, 1844.

In this vision she saw "a straight and narrow path, cast up high above the world. On this path the Advent people were traveling to the city, which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry."—*Early Writings*, p. 14.

The way to reach the city, therefore, was to walk in the light of the Midnight Cry. She saw "others" who "rashly denied the light behind them and said it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below."—*Ibid.*, p. 15.

The vision clearly endorsed the seventh-month or Midnight Cry movement, and thus the date October 22, 1844. Those who denied the movement and thus the date fell off the path and ceased to journey toward the city.

The researches of Edson, Crosier, and Hahn showed that an important event in salvation history occurred on October 22, 1844. It is concerning this event that Ellen White said, as already reported, "The Lord shew[ed] me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the sanctuary, etc."

D. F. N.

To be continued

The fruit of friendship in Australia

By S. F. MONNIER

"Wherever we are, we should watch for opportunities of speaking to others of the Saviour. If we follow Christ's example in doing good, hearts will open to us as they did to Him. Not abruptly, but with tact born of divine love, we can tell them of Him who is the 'Chiefest among ten thousand' and the One 'altogether lovely.' . . . This is the very highest work in which we can employ the talent of speech. It was given to us that we might present Christ as the sin-pardoning Saviour."—Christ's Object Lessons, p. 339.

Ten years ago Mr. and Mrs. Robert MacLean moved from Ireland to Australia, where they settled in Tasmania. There they were befriended by an Adventist woman who loaned them materials and books for use in the Presbyterian Sunday school.

Later the MacLeans moved to a warmer climate and settled just a few miles out of Port Macquarie, New South Wales. The seed had been planted; the Holy Spirit watered it day by day. An Adventist from Port Macquarie, Bill Hayes, was God's instrument to nurture the young plant of truth until the fruit appeared. As soon as Mr. Hayes saw Mr. and Mrs. MacLean in his place of business one day, he thought, "I'd love to see that couple in the church." He engaged them in conversation after their business was completed. They told him that their son believed in evolution, which was contrary to their Christian beliefs. They asked Mr. Hayes whether he might have a suggestion.

"Yes," he replied, "let me come to your home, and I'll bring a projector and an

interesting audio-visual Bible presentation. You'll enjoy it."

Never afraid to speak a word for the Saviour he loved, Mr. Hayes shared his personal testimony with the MacLeans. As their friendship grew, their confidence in Mr. Hayes grew, because he always was able to support his convictions with a positive "It is written" on the screen and from the Bible.

After the third study Robert said, "I have something to tell you. I've stopped smoking."

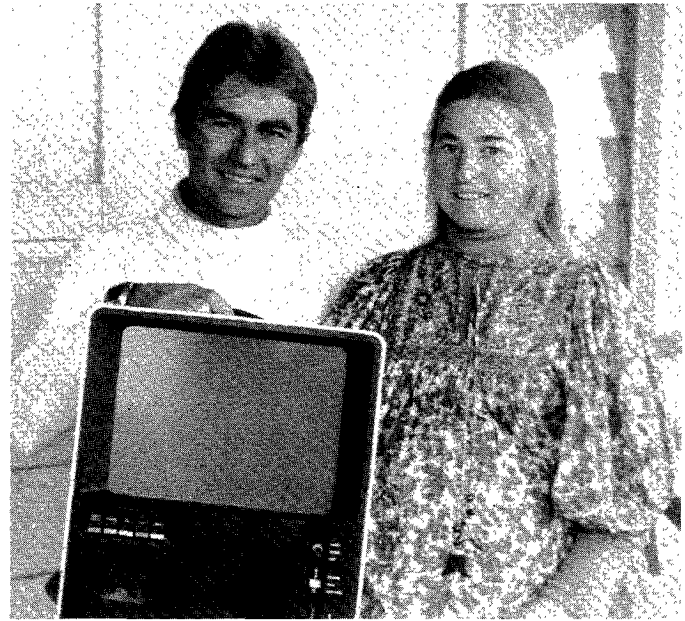
"Why did you do that?" asked Mr. Hayes.

"Well," he answered, "after your study last week, in which you showed us the text that spoke of our bodies' being the temple of the Holy Ghost, I just knew that the Holy Ghost wouldn't be pleased to live in a smoker's body, so I quit."

After four studies, Mr. and Mrs. MacLean asked for baptism. No special study on baptism had been given, but



The MacLeans and two of their sons, Burns and Richard, are greeted at the door of the Port Macquarie church by Bill Hayes, a layman who was instrumental in introducing them to the Seventh-day Adventist message.



Bruce and Sue Vincent use what they call the "miracle" projector to share with others the Bible truths they learned from another couple.

the Holy Spirit was leading them forward.

The MacLean family faithfully attended an entire series of meetings in Port Macquarie and thrilled as they heard the wonderful Advent message unfold. Toward the end of the year Mr. and Mrs. MacLean were baptized. Several months later, after

further studies with Pastor Ray Dickson, they had the great joy of seeing their three teen-age sons, Burns, Paul, and Richard, stand together for baptism.

Since then, the MacLeans' neighbor, Helen Bailey, also has joined the church. Mrs. MacLean's sister in Sydney has expressed her conviction that this is the truth and is going home to Ireland to share the message with the rest of the family.

* * * * *

Bruce Vincent was the best man at Judi and David Taylor's wedding in Port Macquarie. After David studied the Adventist message and was converted, Bruce learned of this and decided to visit his friends to learn what it was all about. It wasn't long until Bruce yielded also to the powerful moving of the Holy Spirit upon his heart. Although heavily into drugs, alcohol, and smoking, Bruce gave them all up and then hurried back to his home to share the wonderful news with his girlfriend, Sue.

Sue was a heroin addict who had been delving into the occult, but during Bruce's absence she had begun studying the Bible. While Bruce

S. F. Monnier is General Conference associate Lay Activities director.

was wondering how best to approach Sue with his new Christian faith, Sue was wondering what she would say to Bruce about the change she was beginning to experience in her life. What words of ridicule they expected from each other!

To their amazement, Bruce and Sue discovered that the Holy Spirit had been doing a wonderful work of regeneration on both their hearts. They decided to get married and move to Port Macquarie to be near Judi and David and to study the Word of God with Pastor Dickson. Now they are baptized, enthusiastic workers for God. Bruce is active both in literature evangelism and in giving Bible studies with his Dukane project.

* * * * *

Mr. and Mrs. Colin Cains found the Adventist message through adversity.

One day as Colin backed out of the driveway, his small, 2-year-old son (Robert Mark) ran behind the car and was killed. Colin, Jeanette, and their 3-year-old daughter, Tammy, were heartbroken. Kind Adventist neighbors, Mr. and Mrs. Henry Higgins, attended the funeral. They showed their love and sym-

pathy to the Cains in many practical ways and also pointed them to the wonderful promises in the Scriptures of a resurrection morning. Colin and Jeanette found comfort in the precious Book, and soon Bible studies were arranged with Pastor Dickson. Now the Cains too are members of God's remnant church and sharing their testimony with others. They now have another son, Austin.

Inspiration says that "the Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'follow me.'"—*The Ministry of Healing*, p. 143. What a world of good is accomplished by being a friend!

CALIFORNIA

Open-heart fund to aid Koreans

As 1979 and the United Nations' promotion of the International Year of the Child come to a close, Loma Linda University Medical Center's development office is establishing the "Open Hearts for Children Fund."

This fund has been initiated

to provide money for pediatric open-heart surgery at LLUMC. In the past, a number of LLU physicians have donated their heart-surgery services for children around the world who have been unable to obtain needed open-heart surgery in their own countries.

The Medical Center maintains a limited charity fund to cover hospital costs for such surgery, which can run from \$10,000 to \$15,000 per case. However, the need for surgery is fast surpassing the hospital's fund bank.

According to Edwin (Bud) Racine, director of Medical Center development, administrators have been considering answers to the problem for a number of months. It was finally decided that the only solution is to develop a community-supported assistance fund, with immediate sights set toward a massive South Korean children's aid program.

The International Human Assistance Program, Inc., of New York has a list of 400 Korean children with congenital heart disease in need of open-heart surgery unavailable in Korea. Without surgery, the children will die. This agency is willing to pay the round-trip air fare between Korea and the United States for these children, if hospitals and physicians willing to donate their services can be found.

The Washington Association of Christian Adoptive Parents, based in Spokane, Washington, is willing to place these children in homes where they can stay for the duration of their postoperative recuperation.

All that is left is to find medical personnel and facilities willing to aid these children.

Physicians Leonard Bailey and Eugene Petry, faculty members in LLU's School of Medicine, together have agreed to perform at least two of these open-heart surgeries per month during 1980. The Loma Linda University Medical Center is standing behind this effort, pledging one free surgery that could easily total \$15,000 in regular hospital

costs. The first child was expected to arrive in December.

Whether these surgeries can continue through 1980 depends on the financial support received from people throughout the country.

SCOT ROSKELLEY
LLU News Service

NEVADA

Ninety Adventist dietitians meet

More than 90 dietitians and nutritionists from the United States, Canada, Puerto Rico, and Mexico met October 22-28 in Las Vegas, Nevada, for the twenty-fifth annual meeting of the Seventh-day Adventists Dietetic Association.

Rose Stoia, outgoing president of the SDADA, handed over her responsibilities to Geraldine Border, former director of dietary services at Walla Walla General Hospital in Washington.

The key issue was the challenge of communicating to the world the importance of diet in health.

Speakers included Alice Smith, associate director of the General Conference Department of Health; James Crawford, dean of the School of Health at Loma Linda University; and Gerald Winslow, associate professor of religion at Walla Walla College.

Highlights of the silver-anniversary meeting included review of the organization's history and discussion of ways to meet the communication challenge through career guidance, community nutrition, diet therapy, public relations, and work with overseas needs such as nutrition textbooks.

"As health professionals, we need to be aware of our communication to others," said Dr. Crawford. "Not many know that more than 50 percent of their communication is in the form of body language. Thirty-eight percent involves voice tone, while only seven percent is derived from the message. We must be informed and dedicated in order to serve."



When the Cains (left) lost their small son, Mr. and Mrs. Henry Higgins (right) befriended them and led them to the Scriptures for comfort.

SOUTH AMERICA

Two research centers opened

"With the inauguration of the Ellen G. White SDA Research Center here in South America comes an enrichment of our Seventh-day Adventist historical heritage in this part of the world. It will fill its rightful place in fortifying us, and as we follow the counsels of the Spirit of Prophecy our church will be enabled to continue on in strength and unity to do its work of hastening the glorious day of our Lord's return to earth." With these words Juan Carlos Viera, president of the Austral Union, addressed pastors, students, administrators, and lay members who were gathered together for the inauguration of the research center on September 9 at River Plate College in Puiggari, Entre Rios, Argentina.

Paul A. Gordon, associate secretary of the Ellen G. White Estate at the General Conference, and Hedwig Jemison, assistant secretary of the Andrews University branch of the White Estate, also were there for this important occasion.

Elder Gordon stated that "the founding of the research

center here in Argentina represents a great advance in our work, and will provide a fine opportunity for pastors, students, and other church members to become better acquainted with the writings of Mrs. White." Mrs. Jemison noted that "the church of God in this rapidly progressing division now has another accomplishment for which to thank the Lord. This institution will contribute to the cultural and spiritual development of the many thousands of Adventists in this country."

Humberto R. Treiyer, curator of the research center at River Plate College, also addressed the group assembled for the opening.

Elder Gordon and Mrs. Jemison went from River Plate College to São Paulo, Brazil, and together with James Chase, director of the General Conference Communication Department, who joined them there, attended a ceremony on September 20 to open a smaller research center at Brazil College.

Modesto Marques, professor in the college's school of theology, is the curator of this center, which occupies an area in the new theology building of the campus.

ARTHUR S. VALLE
REVIEW Correspondent

AZORES

MFI team builds church

Ponta Delgada, the chief town in the Azores, in the Atlantic Ocean off the coast of Portugal, was invaded in September by 110 Seventh-day Adventists of Maranatha Flights International. This group included builders, gardeners, doctors, teachers, secretaries, and students, who had flown to the Azores to erect a two-story, 200-seat church in the short time of three weeks.

Their project brought sarcastic comments, laughter, and incredulity from local residents similar to that which must have greeted Noah when he started to build the ark, but to the amazement of all except the Maranatha team, the church was completed on time and ready for dedication on the last Sabbath of the month.

During the intensive building program Maranatha members attempted to capture the interest aroused by this "aerial invasion" and high-speed construction. Twenty Maranatha people worked with Bill Liversidge and local members in evangelistic activity.

Radio interviews, newspaper articles, television coverage, and tract distribution made known the fourfold nature of the church's activities in the physical, mental, spiritual, and social realms. Two Five-Day Plans to Stop Smoking, conducted in the city auditorium (provided free of charge), drew a maximum attendance of 400 persons. A course in nutrition aroused such interest that two women stayed on after the three-week course to conduct a course for instruction in nutrition and health. Singing groups performing in the open air also attracted attention and gave the church a good image.

The Maranatha Flights International team attended a reception given by the United States consul and the governor of the region. Because of MFI's visit to the Azores, 70 persons are manifesting an interest in the church, and

local members plan to conduct Bible studies with these people. Portuguese members have been inspired and are continuing this program of witnessing to their fellow citizens.

EDWARD E. WHITE

ETHIOPIA

Eritrea lifts restrictions

Teckie Gebre-Amlak, North Ethiopia Field treasurer, and I recently visited all believers in the outlying villages to reassure them of God's love and our concern.

Because of political tension in Eritrea, severe restrictions had been in force, especially on travel to and from Asmara, the capital, making it impossible for workers at the North Ethiopia Field office to keep contact with members in the field. Now with the easing of these restrictions it has been possible to leave the capital and visit areas where no one from "outside" had been for some years.

It was not with weariness, but with joy, that we plodded along mile after mile, walking 90 miles, visiting one village after another, reuniting with our believers from whom we had been cut off for five years. What surprise and joy met us at every turn. Our members were thrilled to be visited by brethren from the field office once more.

Our believers have a strong faith in God. Everyone was filled with praise and thanksgiving for God's great care and protection. Tithes that had been carefully stored away were paid with joy. Evangelists, teachers, office workers, and lay members are active in witnessing for Christ. Ten persons were baptized at Semansem. Many others are ready in different parts of the country, but circumstances are such that it is not yet possible for them to be baptized. We pray that we may be able to finish the work entrusted to us, that our Saviour may come soon.

ANDEBERHAN MANNA
President
North Ethiopia Field



Paul Gordon shows some of Ellen White's letters to people attending the inauguration of the Adventist research center at Brazil College.

Inside Washington By VICTOR COOPER

• **General Conference update:** The Central Planning Committee has voted to hold a short service of thanksgiving in Thanksgiving Square in Dallas, Texas, during the fifty-third world session when delegates (many in national costume) will give thanks to God for guidance and blessings received during the past five years. Six or seven blocks from the Dallas Convention Center, the Chapel of Thanksgiving, housed in a curving shell of white marble that spirals upward—like the human spirit—is the crowning glory of this enclosed garden, where the trees, grass, and sound of rushing water shut off the confusion of traffic at the city center. At the entrance to the park, the Bells of Thanksgiving invite all to give thanks.

Two vans from New York and two from Florida are to provide health screening for all who visit the session.

The television program *Town Hall of the Air* has invited three Adventist delegates to participate in each of two programs that are to be aired in April.

Seventh-day Adventists are to be featured on a 30-minute CBS network program in the series *For These Times*, also expected to be ready about the time of the world conference.

Seven Dallas-Fort Worth TV stations and almost 40 radio stations have been alerted about the conference.

The Adventist Radio Network will provide a daily 30-minute program to its member stations—most of which are situated on Adventist college campuses. Recorded tapes of these programs and the one-hour radio special that is to be aired by ARN on April 26, the last day of the conference, will be on sale at Dallas. Recordings of all the meetings and sessions made by the Adventist Media Center also will be available.

The *Adventist Review* will be published daily and will serve as the official minutes of the conference. The *Review* staff will work closely with the GC secretariat in producing these daily bulletins.

• **A powerful voice:** In the *TV Guide* of December 9-15, Radio Columnist Roger Piantadosi, for the *Washington Post*, referred to WGTS(FM) on the campus of Columbia Union College as one of the top three classical stations in the Washington area.

• **Broadcasting in Italy:** Villa Aurora, the Adventist secondary school near Florence, Italy, began broadcasting Sabbath, December 1, using a 100-watt FM transmitter, according to a cable received from Heinz Hopf, communication director of the Euro-Africa Division. It is the first broadcast in Italy on an Adventist-owned-and-operated radio station, jointly sponsored by the local conference and the school.

• **TV spots change attitudes:** Two television spots produced by John Robertson at the Adventist Media Center have been tested in Lubbock, Texas, by James David Chase, of Andrews University. He found that before the airing only 17 percent of those interviewed said they had a positive attitude toward Seventh-day Adventists. After the 30-second and 60-second spots were aired, 47 percent of those interviewed were found to have a positive attitude toward Adventists. (A more complete report will appear later.)

• **Sound of Listen:** More than 50 radio stations have asked to broadcast an Adventist radio program, but cannot carry the program for lack of a sponsor. Currently on 112 radio stations each week in North America, the 15-minute program, *The Sound of Listen*, is produced for teen-agers by Sherrie Thomas, of the General Conference Temperance Department. She says it costs \$100 a year per station for the tapes and postage. *Sound of Listen* is a magazine-type format, including features from *Listen* magazine, interviews, narrative, and dramatizations with music and sound effects.

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Afro-Mideast

● Lay workers attending a rally at the Busegwe church in the Tanzania Union's Mara Field on October 6 gave enthusiastic reports of their soul-winning activities. Relying on the help of the Holy Spirit, lay workers in some areas are going about fearlessly spreading the good news of salvation.

● Forty youth received honors at an Investiture held during a youth rally at the Got church on Rusinga Island, on the eastern side of Lake Victoria.

● The first Five-Day Plan to Stop Smoking held in the Swahili language at the Better Living center, Nairobi, Kenya, found 31 in attendance the first night. John Omwega, one of the medical staff at the Adventist Health Services, and Mutuku Mutinga, East African Union education director, were the lecturers.

● In his opening address to the Adventists gathered for their first camp meeting service in Uganda since a ban was imposed on the church two years ago, Executive Director D. I. Isabirye praised God for His blessings and His keeping power.

● Central Kenya Field has a new office building on one of the oldest Adventist mission stations in Kenya, Karura Mission, approximately five miles from Nairobi.

● Approximately 1,000 young people gathered October 21 for a youth rally at the Nyagowa church, near Gendia Mission, Kenya Lake Field. Ninety-eight young people were invested, including three Master Guides.

Euro-Africa

● Two national groups of Seventh-day Adventist youth attending universities met in October. One was the newly formed Portuguese group, which met in Costa de Lavos, 25 miles from Coimbra. The 60 youth, with assistance

from John Graz, of the Franco-Belgian Union, and Pietro Copiz, of the division, organized themselves into a society. Some of their objectives are to integrate students into church activities and to share their faith among their fellow students. A few days later the Spanish Society met in Peñiscola, 50 miles north of Sagunto Seminary, and Pietro Copiz and Juan Navarro, Bible teacher at Sagunto Seminary, led out with talks on religious education and youth evangelism. Also present and giving valuable counsel were the new president of the Spanish Church, Antonio Bueno, and the youth director, Manuel Martorell.

● The annual meeting of the division took place in Gland, Switzerland, November 9-15. General Conference visitors were M. T. Battle and R. M. Reinhard. The 40 committee members and 23 invited guests who were present represented 16 nationalities. The agenda was carried on in French and German, with translations into other languages where necessary.

Far Eastern

● With financial help from the East Indonesia Union and the Far Eastern Division, Manado's Adventist Voice of Hope radio station is now broadcasting Monday through Saturday. Hours of broadcasting are limited because of lack of trained personnel.

● Branch Sabbath schools directed by Steve and Nancy Bassham at Chiang Mai Adventist Academy, North Thailand, have made it possible to reach the Lahoo tribe and to report the first baptized Lahoo. The young man is now active in winning others of the large Lahoo tribe to Christianity and is a student at the Tribal Center in Chiang Mai. Helen Morton, formerly of California, has joined the Tribal Center, where she will assist at the clinic that is situated there.

● The first Karen tribal camp meeting in 30 years, held re-

cently on the Burma side of the Thai border, was attended by some 400 Adventists and Baptists. One of the pioneers of the faith in Burma from the days of Eric B. Hare was the main organizer of the historic event. Burma workers reported that the church in Burma has grown from 2,000 members to 6,500 members in recent years.

● The Southeast Asia Union, Far Eastern Division, and Youngberg Memorial Adventist Hospital are assisting with weekly medical assistance, clothing, mats, and blankets, and are distributing the Voice of Prophecy Bible lessons in Vietnamese to more than 2,000 refugees in Singapore.

Southern Asia

● The name of the boarding school in Sri Lanka has been changed from Lakpahana Adventist Seminary to Lakpahana Adventist College and Seminary. The new name reflects the recent upgrading of the school. Seminary students and their faculty guide, S. McCormick, recently conducted two evangelistic series in towns near the school.

● The first festival of faith in Shillong, Assam, attracted 120 delegates from surrounding areas. The festival was conducted by W. H. Mattison, Northern Union president, and J. S. Singh, Southern Asia Division youth director.

● One hundred and fifty persons attended an evangelistic camp meeting in Gulbarga, in South India. Similar camp meetings in Bidar and Belgaum attracted a combined attendance of 350.

● Businessman P. K. Gayen, of Calcutta, conducts an evangelistic series each year. This year his series was in Machalandapur, where 18 people were baptized.

● The new youth director of the South India Union is Y. R. Samraj. P. R. Israel was elected to replace Pastor Samraj as president of the North Tamil Section.

North American

Atlantic Union

● H. E. Thomas, Wayland, New York, district pastor, was featured in a 26-column-inch news item in the November 8 Genesee County Express as a result of health lectures he has been holding in area schools.

● Nearly \$20,000 in cash and short-term pledges was raised in early December to pay off the Frontenac school mortgage and provide funds toward completing the building. The school, in Union Springs, New York, is jointly operated by the Auburn and Union Springs churches and serves nearly 50 pupils.

● On the evening of December 2, a mortgage-burning ceremony and harvest dinner marked the end of the indebtedness on the spacious Dexterville, New York, school plant. The building has been in use for five years and is currently being operated as a two-teacher school.

Canadian Union

● More than 200 persons attended the dedication of the new Swan River, Manitoba, church recently. Doug Gourlay, member of the legislative assembly for Swan River, congratulated the church members on their accomplishment of having a debt-free church. The dedicatory sermon was preached by R. W. Wilmot, treasurer of the Canadian Union. The new church was constructed after a fire destroyed the old building in 1972.

● On November 20, first-, second-, and third-grade children from the Yorkton, Saskatchewan, academy performed on local television.

● Recently the students of the international church school that serves the congregations of Perth-Andover, New Brunswick, and Presque Isle, Maine, had a visit from Conrad Dube, of Quebec City, Province of Quebec. Mr. Dube, who is on his ninth world tour by bicycle, de-

lighted the students with accounts of his visits all over the globe.

- Twenty new members have joined the Edmonton, Alberta, Southside church as a result of evangelistic meetings conducted during the summer.

Columbia Union

- Eradio Alonso, associate Ministerial Association secretary of the New Jersey Conference, led out in the Lakewood, New Jersey, evangelistic campaign recently. Ten people have been baptized, and ten more are preparing for baptism.

- A 120-bed addition to the Laurel Nursing and Retirement Center in Hamburg, Pennsylvania, was dedicated on November 18. The addition contains 60 intermediate-care beds and 60 skilled-care beds.

- Ingrid Gheen, of Rockville, Maryland, has been appointed staff physiatrist at Washington Adventist Hospital in Takoma Park, Maryland. She will coordinate the physical-rehabilitation services at the hospital.

- Josephine Benton, who has been serving as an associate in pastoral care of the Sligo, Takoma Park, Maryland, church, is now the pastor of the Rockville, Maryland, congregation. Mrs. Benton is married to the Columbia Union director of religious liberty, Elvin Benton.

- Ninety-nine-year-old Thomas Schaeffer, of the Reading, Pennsylvania, Hampden Heights church, earned his sixth consecutive Jasper Wayne Award this year by raising more than \$160 for Ingathering.

Lake Union

- On October 27, after an evangelistic crusade, 36 persons were baptized in the Spanish church in Milwaukee, Wisconsin.

- Twelve Berrien County, Michigan, churches teamed up to staff two booths at the Berrien County Youth Fair in

1979. More than 4,000 young people took a personality inventory test. Test results were mailed to the youth with an invitation to enroll in the Voice of Prophecy Way Out Bible lessons. More than 3,000 vegetable samples were given away, and interested people received 240 health pamphlets and 470 recipes. About 1,500 fair visitors completed a 3 C's evaluation. Several people who had been evaluated the previous year stopped by the booth to report weight loss and health improvement.

- Madison, Wisconsin, church members dedicated their church on October 6. The church had its beginning in 1888, when members met in one another's homes.

North Pacific Union

- The Valley View church in the Medford, Oregon, area has been holding a Five-Day Plan to Stop Smoking about every two months for the past two years. A number of people have been baptized through the indirect evangelistic approach of the plan.

- Thirty-four persons were baptized at the close of meetings held in the Puyallup, Washington, church by Arthur R. Lickey, North Pacific Union public affairs director, and his brother Charles, pastor of the church.

- Each weekday morning in Hermiston, Oregon, listeners to the local station, KOHU, hear Focus, a five-minute devotional program with two local members as the participants. Milton Johnson, a family-practice physician, and his brother Louis, a high school teacher, use the Morning Watch book as the basis for their dialogue.

- Students at Walla Walla College have raised more than \$7,000 for Cambodian relief under the direction of Rick Gage, student body president. More than \$1,900 came in from a "starve for a day" program in which students fasted for a day and turned in meal money. Other funds have come from auction sales, faculty payroll de-

ductions, and various individual projects.

- Dedication services have been held for the Sequim church in Washington's Olympic Peninsula. Max Torkelsen, North Pacific Union president, and Glenn Aufderhar, Washington Conference president, led out in the services. Former Pastors Joseph C. Hansen, Ted Herr, and George Rasmussen joined the present minister, Mike McBride, for the special weekend. The church dates back to 1924.

- Because of the work of Stan and Candy Johnston, a company has been organized in Brinnon, Washington. The couple moved into the area and began Bible studies and Story Hours, which resulted in the company's being formed with 21 members. The new congregation is meeting in an instant church, a prefabricated structure made available through the North Pacific Union Conference.

Southern Union

- Southern Missionary College's students and faculty gave or raised more than \$8,000 in one week for Cambodian relief work administered by Seventh-day Adventist World Service, Inc. (SAWS), according to Les Musselwhite, president of SMC's Student Association. Ninety percent of the total was given or raised by the students.

- New Life, Inc., a lay-organized prison ministry, was incorporated in September by a group of Adventists who have a burden to work for prisoners. The organization has its headquarters in the Forest Lake church, Orlando, Florida. President is Gideon Lewis; vice-president, Kenneth Crofoot; director, David Mould. The State Department of Corrections has granted New Life access to all of Central Florida's prisons. The Florida Conference has shown its support of New Life with a \$5,000 donation to get the work off the ground. Emilio Knechtle, evangelist, recently received clearance to assist New Life

in its fund-raising activities. In the past four months New Life has held meetings in four of the correctional institutions in Central Florida.

- Elder and Mrs. C. W. Pomeroy, from Reed City, Michigan, are now members of the Carolina Conference office staff. Besides filling preaching appointments in local churches, Elder Pomeroy is the office custodial engineer.

Southwestern Union

- Texico Conference membership passed the 4,000 mark during the third quarter of 1979.

- At a youth rally at Ozark Adventist Academy December 7-9, workshops were conducted on "Marriage and Divorce," "Dating," and "The Bible Alive." On Sunday, Pathfinder and senior youth ministry seminars were conducted.

- Twelve new churches were established in the Texas Conference between December, 1978, and December, 1979. These new churches were not organized and then left to struggle on their own. They are being cared for. Plans are being laid and carried out to help in building programs, Five-Day Plans to Stop Smoking, evangelism, youth choirs, and Bible studies. There still are 25 counties in the Texas Conference without an Adventist church or company, and 23 counties without an Adventist church member.

- Warren Skilton, Texas Conference communication director, recently spent three weeks visiting TV and radio stations and newspapers with Ingathering publicity. The TV stations received a 60- or 30-second film clip with Ingathering promotion, some of them airing the spot during prime time.

- J. J. Fletcher, Arkansas-Louisiana Conference publishing director, reports that the summer sales for the student colporteurs amounted to \$19,879. Nelda Hays led the students with sales totaling \$4,865.

To New Posts

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

NORTH AMERICAN DIVISION

Ross Lauterbach, assistant treasurer, Oklahoma Conference; formerly Adventist Book Center manager, Arizona.

Morris Rossier, builder for the Christian Record Braille Foundation in Arizona; formerly pastor of the East Mesa and Apache Junction churches in Arizona.

Regular Missionary Service

John Dudley Dorland (U. of Wash. '74), returning to serve as departmental director, West Africa Union Mission, Accra, Ghana, left New York City, October 14, 1979.

Robert Edward Mottaz, to serve as radio station manager/engineer, Guatemala Mission, Guatemala City, Guatemala, **Susan Marie (Brauner) Mottaz**, and two children, of Spokane, Washington, left Los Angeles, November 16, 1979.

Elizabeth Nicolacopoulos (WWC '73), returning to serve as science teacher, Mugonero Hospital, Kibuye, Rwanda, left New York City, November 14.

Fred Choichi Oshiro (U. of Mo. '75), to serve as industrial head/teacher, Lakpahana Adventist Seminary, Mailapitiya, Sri Lanka, of Campbell, California, left Los Angeles, December 6, 1979.

Nationals Returning

Joshua A. Adeyeye (Ala. A&M U. '79), to serve as chemistry teacher, Adventist Seminary of West Africa, Ikeja, Lagos State, Nigeria, left New

York City, December 6, 1979.

Ebenezer Gbli Agboka (AU '79), to serve as in-service treasury department trainee, West African Union Mission, Accra, Ghana, and **Lorna Carol (Dyett) Agboka** (AU '78) left New York City, November 18.

Gerald Bacchus (AU '78), to serve as business education teacher, St. Croix Seventh-day Adventist School, St. Croix, Virgin Islands, and **Marlene (Afanador) Bacchus** (AU '77) are now serving in the field.

Volunteer Service

Jerrold James Aitken (PUC '65) (Special Service), to serve on the Cambodia/Thailand Relief Team #1, Bangkok Adventist Hospital, Bangkok, Thailand, and **Judy May Aitken** (PUC '65) of Joplin, Missouri, left by military transport from Travis Air Force Base, California, December 2, 1979.

Arthur L. Calhoun (LLU '72) (Special Service), to serve as physician, Valley of the Angels Hospital, Valle de Angeles, Francisco Morazan, Honduras, **Bernice Louise (Kressler) Calhoun** (CUC '67), and two children, of West Union, West Virginia, left Miami, November 30, 1979.

Kenneth Rolland Dasher (Special Service), to serve as builder, Guam-Micronesia Mission, Agana, Guam, and **Mabel Eva (Tomlinson) Dasher**, of College Place, Washington, left Los Angeles, December 4, 1979.

Delbert Russell Dick (LLU '48) (Special Service), to do specialty consultations, hospitals in Manila and Cebu, Philippines, and **Dorothie Rebecca (Baum) Dick** (CUC '38), of Takoma Park, Maryland, left San Francisco, December 4, 1979.

Donald James Harvey (Special Service), to serve as English



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teacher, Ubol English Language School, Ubol, Thailand, and **Olive Victoria (McEwen) Harvey**, of St. Maries, Idaho, left San Francisco, December 4, 1979.

Howard Holmes Mattison (AU '53) (SOS), to serve as ministerial training director, South-East Africa Union, Blantyre, Malawi, and **Evangeline (Green) Mattison**, of Keene, Texas, left New York City, December 3, 1979.

Joyce L. McMillan (Special Service), to serve on the Cambodia/Thailand Relief Team #1, Bangkok Adventist Hospital, Bangkok, Thailand, of Loma Linda, California, left by military transport from Travis Air Force Base, California, December 2, 1979.

Jacob George Mehling (Ind. U. '52) (SOS), to serve as teacher, Southeast Asia Union College, Singapore, and **Mae T.**

(Rutan) Mehling, of College Place, Washington, left San Francisco, December 4, 1979.

Eric Henry Nelson (Special Service), to serve on the Cambodia/Thailand Relief Team #1, Bangkok Adventist Hospital, Bangkok, Thailand, and **Jerene Ann Nelson**, of Berrien Springs, Michigan, left by military transport from Travis Air Force Base, California, December 2, 1979.

Lorne Andrew Peterson (Special Service), to serve as builder and in maintenance, Mwami Hospital, Chipata, Zambia, **Annette Pauline (Brousseau) Peterson**, and two children, of College Heights, Alberta, Canada, left New York City, September 27, 1979.

Theodore Daniel Pletsch (Special Service), to serve on the Cambodia/Thailand Relief Team #1, Bangkok Adventist Hospital, Bangkok, Thailand, and **Sherry June Pletsch**, of Loma

Linda, California, left by military transport from Travis Air Force Base, California, December 2, 1979.

Harry J. Sharley (Special Service), to serve on the Cambodia/Thailand Relief Team #1, Bangkok Adventist Hospital, Bangkok, Thailand, left by military transport from Travis Air Force Base, California, December 2, 1979.

Robert Lee Smith (Special Service), to serve as construction helper, Valley of the Angels Hospital, Valle de Angeles, Honduras, and **Sylvia Leora (Roggow) Smith**, of Yuma, Arizona, left early in November.

Marilyn Ann Stickle (WWC '70) (Special Service), to serve on the Cambodia/Thailand Relief Team #1, Bangkok Adventist Hospital, Bangkok, Thailand, left by military transport from Travis Air Force Base, California, December 2, 1979.

Kent Stewart Taylor (LLU '46) (Special Service), to serve on the Cambodia/Thailand Relief Team #1, Bangkok Adventist Hospital, Bangkok, Thailand, and **Katheryn M. Taylor**, of Exeter, California, left by military transport from Travis Air Force Base, California, December 2, 1979.

James Lloyd Webster (LLU '48) (Special Service), to serve as physician, Scheer Memorial Hospital, Kathmandu, Nepal, and **Betty Winslow (Knowlton) Webster**, of Redlands, California, left Los Angeles, November 26, 1979.

Richard Wayne Weismeyer (Special Service), to serve on the Cambodia/Thailand Relief Team #1, Bangkok Adventist Hospital, Bangkok, Thailand, of Loma Linda, California, left by military transport from Travis Air Force Base, California, December 2, 1979.

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SPA constituents discuss future

The 1979 Annual Council passed an important action affecting the denominational publishing program in North America. The action called for reducing the number of publishing houses to two, one on the East Coast, the other on the West Coast. Inasmuch as the plan would involve phasing out the Southern Publishing Association, on October 23 the board of that house met to discuss the action. It also appointed three committees to study steps that could be taken to improve the financial position of the house.

On January 8 the board met in Nashville to discuss the reports of these committees, and on January 9 the full constituency met. Earnest and full discussion was given to the committee recommendations. As a result, the following actions were taken:

Voted, to request the General Conference representatives present at this special meeting of the constituency of the Southern Publishing Association to convey to the General Conference Committee the deep conviction of this body in regard to maintaining the Southern Publishing Association as an independent and self-standing institution making its contribution to the finishing of the work in its assigned territory and in all the world; and to appeal to the General Conference Committee to grant the institution a further opportunity to improve its financial position, increase its income, and establish itself on a firm operating basis.

Voted, that should the General Conference Committee not see light in responding favorably to the foregoing appeal, we concur in a careful study by the General Conference of the possibility of merging operations of the Review and Herald Publishing Association and the Southern Publishing Association in such a way as to ensure that both be dynamic instruments in the hands of God

to provide literature for the finishing of the work especially in the territory for which they have responsibility. It is understood that, while smaller groups are able to proceed more effectively with such a study, both houses and the unions they serve will nevertheless be represented and that such plans as are developed will be referred to the boards of the publishing houses and to their constituencies, as may be arranged, for adoption before implementation.

Voted, that we encourage the Southern Publishing Association management to take steps as early as possible to implement certain of the recommendations made to the board by the ad hoc committees provided for in its action on October 23, 1979. These actions concern economy measures as to operation and ways of increasing income.

We ask the prayers of our people in North America that God may bless every aspect of the publishing work in these difficult times.

W. DUNCAN EVA

N.A. Ingathering report—8

Total Ingathering funds raised in the North American Division through January 5, 1980, amounted to \$8,236,297, a per capita of \$14.40. The amount raised during the eighth week of the current campaign is \$476,858.

Nine conferences—Greater New York, New York, Manitoba-Saskatchewan, Newfoundland, Indiana, Arkansas-Louisiana, Oklahoma, Texas, and Texico—have reached Silver Vanguard status. The Canadian Union and 15 conferences have exceeded their final totals of last year. Seven unions and 37 conferences showed gains.

An Ingatherer in Florida, Sylvia Charrier, soliciting in front of a bank in the busy downtown section of Fort Myers, was surprised when a young woman who had been intently watching her for sev-

eral minutes approached with the question, "You are a Seventh-day Adventist, aren't you?"

"Yes, I am" Sylvia responded. "How did you know?"

"Oh, I recognized the can you're holding. You see, I used to be a Seventh-day Adventist, and I used to do Ingathering too!"

"Well, I want to invite you to be with us in church next Sabbath. You'll love our church, our pastor, and all our members," Sylvia said cheerfully.

The young woman accepted the invitation and was in church the next week with her husband. They both have attended regularly since that first Sabbath.

The pastor, Philip Parker, stated that he plans to baptize the couple soon.

DON CHRISTMAN

Health personnel needed in NY

WNBC-TV and the National Health Screening Council have asked the medical van ministry of the Greater New York Conference to handle community coordination of approximately 200 simultaneous health fairs in the tri-State area of New York, New Jersey, and Connecticut in April. These fairs will involve more than 700 organizations and will have a turnout of between 100,000 and 200,000 persons.

Seventh-day Adventists also have been asked to develop a follow-up program to aid those needing life-style changes. For this, WNBC-TV will do the advertising free of charge. On June 2 it is planned to have a prayer and orientation session for participating physicians and health professionals. That evening, in dozens of sites in the tri-State area, we are extremely anxious that sufficient Adventist physicians will be available to meet with those screened in April to share health-education information relating to laboratory results

and health-hazard appraisal findings. Then, June 3-7, dozens of simultaneous stop-smoking clinics will be held, followed by nutrition seminars June 8.

Due to WNBC-TV printing deadlines for advertising, I am appealing for an immediate response from those willing to volunteer their time in this project. Physicians specifically are needed for at least the June 2 sessions. Health professionals are needed for the June 3 to 8 programs. If you are willing to become involved in what appears to be an unusual and providential opportunity, please contact Juanita (Mrs. Merlin) Kretschmar immediately at the Greater New York Conference, P.O. Box 1029, Manhasset, New York 11030, telephone (516) 627-9350. NEAL C. WILSON

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