

Adventist Review

General Organ of the Seventh-day Adventist Church

February 14, 1980

How inspiration
works

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The 144,000

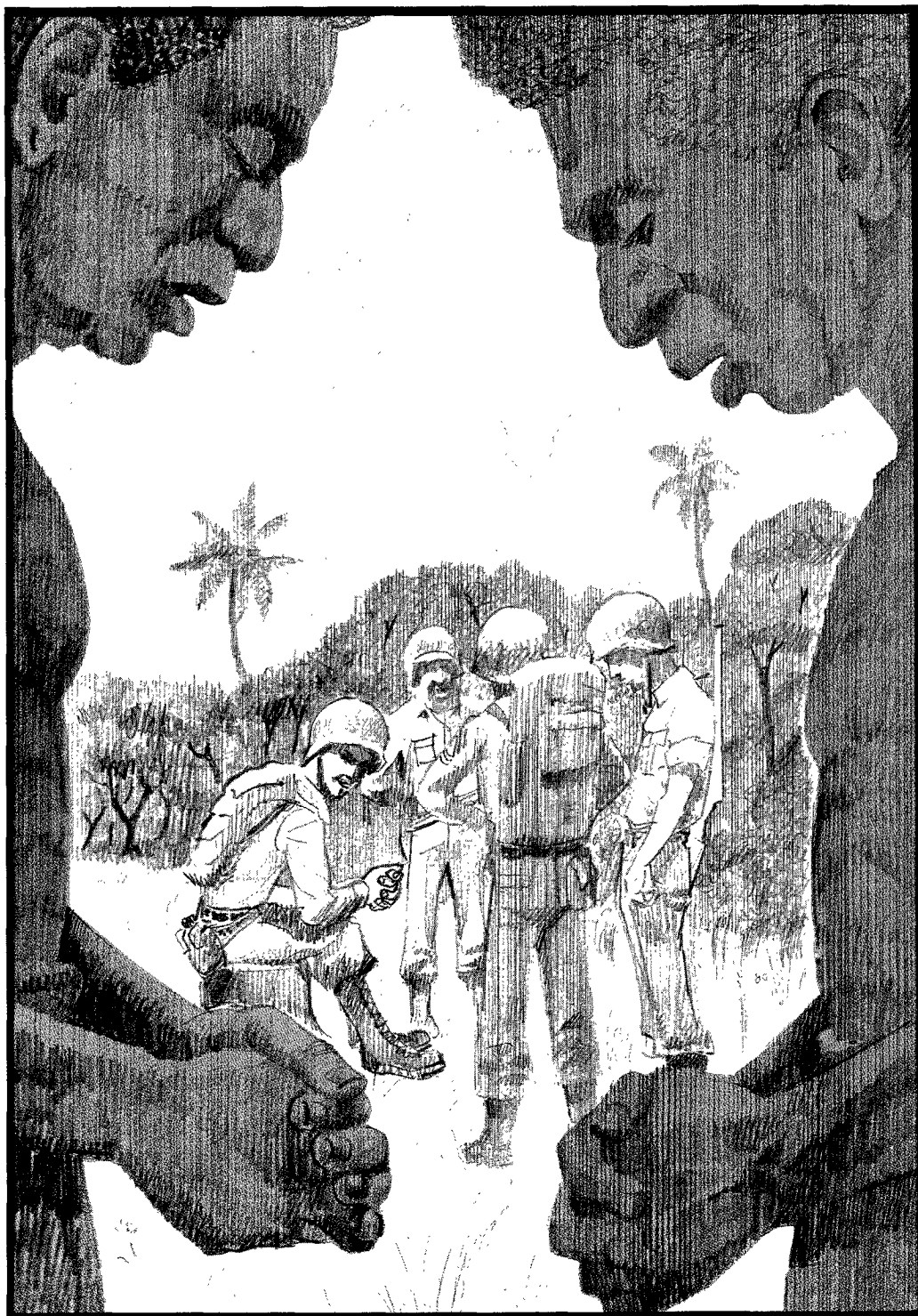
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Woman finds
secret of
staying young

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Baptistries
before buildings

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Every morning the "seven-day boys" would go to one side of the camp and have worship.

See story on page 4.

Nellie Winslow Hollier, author of "The Seven-day Boys and the Cavalry Officer" (p. 4) and a retired psychiatric social worker, is the great-granddaughter of Stockbridge Howland, a pioneer in the early Advent Movement. It was in the Howland home in Topsham, Maine, that Ellen and James White first set up housekeeping. When the Whites received a message from God telling them to visit scattered believers, they left their son Henry in the Howlands' charge. Ellen White records the experience in the book *Life Sketches*, page 120:

"Again I was called to deny self for the good of souls. We must sacrifice the company of our little Henry, and go forth to give ourselves unreservedly to the work....

"We left Henry in Brother Howland's family, in whom we had the utmost confidence. They were willing to bear burdens, in order that we might be left as free as possible to labor in the cause of God. We knew that they could take better care of Henry than we could should we take him with us on our journeys. We knew that it was for his good to have a steady home and firm discipline, that his

sweet temper might not be injured.

"It was hard to part with my child. His sad little face, as I left him, was before me day and night. . . .

"For five years Brother Howland's family had the whole charge of Henry. They cared for him without any recompense, providing all his clothing, except a present that I brought him once a year, as Hannah did Samuel."

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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.

He will feed you

I don't disagree with the article "The One Sure Way to Beat Inflation" (Dec. 27), but, the point needs to be made that in concrete ways the Lord takes care of His servants who return the tithe and make generous offerings.

I'm a waitress and free-lance writer on a very tight budget, yet about 15 percent of my income goes to the church. To keep this from being a burden the Lord has given me friends who have done handiwork for me or have given me things I passed by in the store as too expensive. Often He has kept me from being cheated in business affairs about which I was ignorant, as in car repairs or insurance.

We tend to divide things into the spiritual and the physical, when the Lord takes care of the whole person. If you give Him your last nickel you won't die of starvation with a peaceful smile on your lips. He will feed you.

LINDA J. WERMAN
Ashland, Ohio

Pictured or not?

Re "Why No Women?" (letter, Dec. 13).

I too belong to the 65 percent majority group of church members. But it doesn't matter whether men or women are in the pictures illustrating the different

articles in the *REVIEW*. The important thing is to do the will of God in all humility and not be concerned as to whether we are recognized for our position or achievements.

God chose two men who turned Him down before choosing Ellen White as His instrument. I'm sure her character was fitted to her work. One of her great concerns was that she remain humble. I believe that the words the Lord gave her to speak and write were far more important than having her picture printed.

BETSY PAGE
Woodburn, Oregon

Truth will stand

"Let the Word Go Out" (Dec. 13) thrilled my heart and encouraged me. Our church will go through to the kingdom even if some try to destroy the foundations. Truth can and will stand.

MARGARET HEALD
Angwin, California

The pillars of faith

General Conference president Neal Wilson emphasized the importance of the landmarks of the faith for the Adventist Church in "Let the Word Go Out" (Dec. 13). He counseled that "we need to review them frequently." I believe that in this lies the strength and the future of our message. Ellen White wrote that "God would have all the bearings and positions of truth thoroughly and perseveringly searched."—*Counsels to Writers and Editors*, p. 40. "If the pillars of our faith will not stand the test of investigation, it is time that we knew it."—*REVIEW AND HERALD*, June 18, 1889. The

clear presentation of the true Biblical message has ever been the goal of the Seventh-day Adventist Church, and should remain our burden until our Lord returns.

MOLLEURUS COUPERUS
Angwin, California

Homes in trouble

Re "The Home Is in Big Trouble" (editorial, Jan. 10).

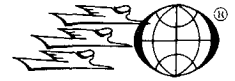
The 1980 census will soon reveal that more than 50 percent of all women between 16 and 65 years of age work outside the home.

Many fine teachers, nurses, secretaries, clerks, doctors, lawyers, and a myriad of other professionals work because they enjoy what they are doing and believe they are making a contribution to the good of society. Indeed, the church employs thousands of such women in its work around the world.

The editorial accused the family of being materialistic, and associated the desire of women to work with the selfishness of Lucifer. Although the editorial used qualifiers as "often" and "some," the impact remains pretty much the same—it is wrong for women to work outside the home.

Using the same words, I can say *often* the father (or pastor) spends too much time at his job and not enough time helping to raise his children. *Some* fathers take jobs that require extensive travel, leaving the mother for weeks on end without male support. These factors are just as likely to cause family difficulties.

HENRY E. FELDER
Mitchellville, Maryland



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The general kept his promise

Oppressed by a cruel occupying power, God's children on earth await eagerly the fulfillment of Christ's promise to return to free them from the enemy's domination.



By ARNOLD V. WALLENKAMPF

One morning a few years ago I stood on Red Beach at Palo, on the island of Leyte, thinking about how General MacArthur fulfilled the promise he had given to the Filipino people, "I shall return," by coming ashore at that very spot.

When leaving Corregidor, as he shook hands with General Moore before slipping into PT boat 41, General MacArthur promised, "I am coming back." After breaking through the Japanese lines and arriving in Australia, where he had been ordered by President Roosevelt to organize the defense of the South Pacific region and the recapture of the Philippines, he announced, "I came through and I shall return."

Two and a half years elapsed between his departure from Corregidor in 1942 and his promised return. Those were years of extreme anguish and suffering for the Filipino people. Through many trials and ordeals they peered into the murky future with faith in the fulfillment of his promise. Many died without seeing the promise fulfilled.

But MacArthur kept his promise by returning on October 20, 1944, when the Filipino and American flags were again planted on Filipino soil at Palo.

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On that occasion the general proclaimed that he had come dedicated and committed "to the task of destroying every vestige of enemy control over your daily lives and restoring, upon the foundation of indestructible strength, the liberties of your people."

Before Jesus left His disciples, He promised, "I shall return." God's children scattered throughout the world are still looking for the fulfillment of that promise. Many of them have suffered much under the oppression of the enemy; others are still enduring untold hardships; some have died without seeing the fulfillment of their hope; all are on territory largely dominated by the enemy. On his return MacArthur proclaimed redemption for the Filipino people; Jesus will soon proclaim the hour of redemption for His people.

But in the same way that the soil of the Philippines was not freed from enemy domination when MacArthur landed on Red Beach, the soil of our homeland, or the earth, will not be rescued from the dominion of Satan at the second coming of Jesus. The deliverance of the earth does not occur until His third coming. Then Jesus will come to destroy every vestige of enemy control over the earth and restore upon the foundation of indestructible strength the liberties of His people.

In the meantime, His thrilling promise reechoes in our ears, "I shall return." □

The “seven-day boys” and the cavalry officer

Impressed by the religion of the Adventists who led him to safety from the jungles on the island of Manus, an American soldier was attracted to the church.

By NELLIE WINSLOW HOLLIER

After a particularly difficult seven months in the Milne Bay, New Guinea, area, where I had been attached to the Forty-seventh General Hospital (a U.S. Army hospital organized by the College of Medical Evangelists near Los Angeles) as a psychiatric social worker, I was transferred to an Army hospital in Lae.

However, between assignments, I was granted two weeks' leave in Australia. Flying across the Coral Sea to Brisbane and then on to Sydney, I checked in at the American Red Cross billets in that city. A secretary, motioning me over to her desk, asked me whether I would consider accepting a dinner date that evening with a cavalry officer who had requested the company of an American girl. Because I was quite tired and run-down after my long trip out of the jungle, it took quite a bit of persuading on her part, but I finally accepted.

That is how I met Al Pearce, a 25-year-old Texas cowboy, college football player, and cavalry officer—tall, freckle-faced, husky, and as fiery in disposition as his strawberry-blond hair predicted he would be.

Al, having already been in the war in the South Pacific for three years, had just been assigned to the campaign in the Philippine Islands when I met him. However, there was little time for much explanation of his background the night we met. I was whisked along by him to a banquet hall, where it seemed that practically the whole

First Cavalry Division was whooping, yelling, and celebrating the beginning of a ten-day vacation before they would be sent north to enter the then-secret campaign to recapture the Philippines.

Everywhere we went that first evening, hats were doffed and Lieutenant Pearce was given a standing ovation. Such deference toward him convinced me that my escort was a hero, widely acclaimed and loved by all. However, I could find out little or nothing from him. He was reluctant to talk about himself. By the end of the evening we did know enough about each other to want to spend the next few days riding horseback together over the rolling hills on the outskirts of Sydney. Also, we discovered that neither of us drank or smoked.

Not only were we free from jungle heat and bugs, but we both experienced a wonderful freedom from tension and discomfort for the next several days. It was great fun to ride the famous Australian horses about which I had heard so much. By Friday, I still knew little about the lieutenant's personal life. All Friday afternoon I was tormented about what to do the following day, the seventh-day Sabbath. I knew that my duty was to take the electric suburban train out to Wahroonga, where I planned to visit and worship with the people of God. But my heart kept asking, What will Al say or do if I don't ride with him? As was my habit, I sent up a prayer for help with this problem.

When the question did come up about our activities the next day, I blurted out, partly in self-defense and partly from long experience with non-Adventist men, “We probably won't see each other again, because I can't ride tomorrow.”

When Al asked “Why not?” I answered, “I'm going to church, to my Seventh-day Adventist church at Wahroonga.”

To this day, I still bow my head at this point in my story and say, “Dear God, thank You for giving me those words and for the strength to say them.”

Al's response was as forthright as mine had been. “Of course, you'll see me again,” he said. “I'm going with you to that church. For a long time I've wanted to see the church that produced people like the ‘seven-day boys’ who were our guides on Manus.”

Al's story

As you can imagine, I soon heard all about Al's “seven-day boys”—as well as much about Al himself that he had never told anyone. On Sabbath Al went to church with me. He knelt in prayer as humbly as any of our own believers, sang the hymns as lustily, and enjoyed meeting the brethren and sisters from “down under” as much as I did.

Al's story, as he told it to me, went something like this: His mother was a devout Christian. He believed that it was her prayers that had brought him safely through the war to that point. He had been a heartache to her because he refused to go to church.

Gradually the officers in his outfit had been killed and

Nellie Winslow Hollier is a retired psychiatric social worker living in San Jose, California.

not replaced. As top sergeant, he was left in command of his platoon. Lost in the jungle behind the enemy lines, they came upon a few "seven-day boys" who agreed to lead them to safety. In contrast to the betel-nut-chewing inhabitants, the "seven-day boys" were clean and soft-spoken. They never smoked nor swore—even putting their hands to their lips when the soldiers cursed. Every morning they would go to one side of the camp and have worship. Finally Al made them sit down and conduct worship with the soldiers. He explained to them that they too felt the need of divine help.

American servicemen in that area had been instructed that they could trust the "seven-day boys"—that these loyal young men would rather be killed than betray them. Al testified that the trite saying that there are no infidels in foxholes was true in his case. He wanted his mother to know that he believed it was her prayers that kept the many bullets from finding him there in the jungle.

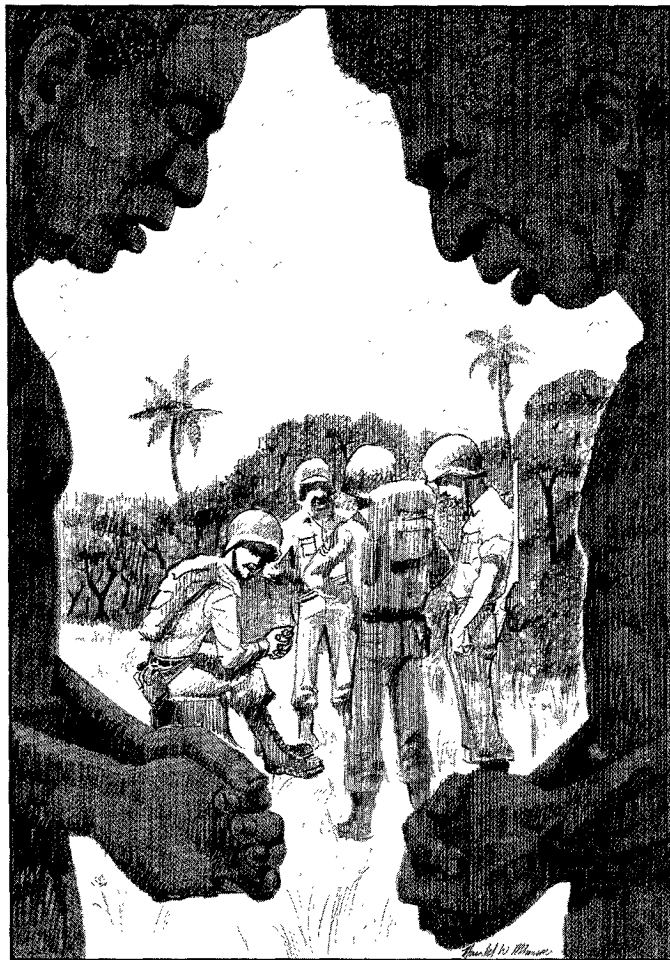
What could he do in return?

When he returned safely to his outfit, he felt indebted to the "seven-day boys." He asked what he might do for them in return. After being urged a little, they said that they would like to find out whether their families and the white missionary on nearby Heron Island were safe. The commanding general agreed to outfit a small expeditionary force to go to Heron Island. There Al and the other soldiers found that a younger brother of one of the "seven-day boys," having returned from school, had converted the whole village. It was so clean that they could have eaten off the ground. There were no pigs or dirty children running unclad, no idols, no betel-nut chewing, and the women were wearing clean calico Mother Hubbard dresses. They learned also that a submarine had stopped at the island, rescuing the missionary that the "seven-day boys" had been concerned about.

After that, Al had spent several weeks in the hospital because of malaria and a fungus infection. Flat on his back, he had been unable to refuse the officer's commission when it came as a reward for his bravery. That was what his buddies and friends were celebrating the night I first met him. Our first dinner was the first time he had worn his bars and tunic.

Feeling that his job as a soldier was only half done, Al prepared to join his division on its way to the Philippines the first week in September of 1944. The few days we had left together in Sydney were soul-searching ones. There was much heart-to-heart talking and praying. Al was as certain as though he could see it that he was not going to live through the next campaign. He was convinced that time had run out for him. As a consequence, he was doing all he could to get ready to meet his Maker.

I used all the morale-building techniques I had been taught, all the psychiatric social work training I had been given, to help him think more positively. By this time, I wanted very much for Al to live. But never once did Al weaken in his conviction or make plans for the future, except to ask me to write to his mother at the appropriate



time, explaining to her what happened to him, how God had spoken to his heart, and the things we had talked about and done.

I never heard from Al again after he boarded his ship in Sydney, but I wrote to him once a week for the next three weeks. Then, my first letter was returned marked "Deceased, verified USAFE." When the last two letters were returned with the same markings, I wrote his mother a 23-page letter. The details I was able to write to her were more comforting, I learned, than the several posthumous decorations that she was sent on his behalf. His parents were told that, as usual, Al had been out in the front leading his men through the battle. Afterward, while they were on Leyte mopping up the villages in the hills to which the enemy had fled, the last enemy soldier in one of the villages riddled Al from head to toe with his machine gun.

Al's father and mother are still raising sheep and horses on their ranch near Talpa, Texas. Every year we exchange Christmas letters and I send them a *Signs of the Times*. Would that a "seven-day boy" could speak to their hearts and do the same work for them that was done for Al. How I would like to find and meet those "seven-day boys" who first turned the mind and heart of that tough cavalry officer to Christ by their clean habits and truly converted lives. □

Your prayers make a difference

“It is part of God’s plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask.”

By JOE ENGELKEMIER

In last week’s article, I shared the concept of selecting a specific institution, field, or group as a prayer target for a day. I find that my prayer life has been strengthened immensely by praying privately and in the family for a selected prayer target. This week I will try to answer the question What is the evidence that prayer in behalf of the varied aspects of God’s work makes a difference?

In 1892 Ellen White suggested that if believers were awake to duty “there would be thousands” where there was one proclaiming the gospel in non-Christian lands (*Steps to Christ*, p. 81). She went on to declare, “And all who could not personally engage in the work, would yet sustain it with their means, their sympathy, and their prayers.”—*Ibid.*

“It is a part of God’s plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask.”—*The Great Controversy*, p. 525. The same point seems to be implied in Jesus’ invitation “‘Ask, and it will be given you’” (Matt. 7:7; Luke 11:9,

R.S.V.). If we neglect to ask, we will miss blessings we otherwise could receive. In a 1912 message to sanitarium workers Ellen White wrote, “When you neglect to offer prayer for the sick, you deprive them of great blessings; for angels of God are waiting to minister to these souls in response to your petitions.”—*Medical Ministry*, p. 195.

In the light of Matthew 7:7 and Luke 11:9, any individual group or institution could be substituted for the expression “these souls.” Of course, we cannot pray individually for every Adventist institution and worker each day, but when no one in the church is praying for Voice of Prophecy listeners or for a specific mission, institution, or group, the indication is that we deprive those listeners, or that mission, institution, or group, of “great blessings”—for angels are waiting to minister to them in response to our petitions in their behalf.

How awesome our responsibility is in this respect!

Prayer in behalf of gospel workers is compared repeatedly to sharp sickles by Ellen White. In 1900, for example, she wrote, “Those who know the truth are to strengthen one another, saying to the ministers, ‘Go forth into the harvest field in the name of the Lord, and our prayers

shall go with you as sharp sickles.’”—*Selected Messages*, book 2, p. 156.

In an 1882 appeal to church members, God’s servant asked, “Brethren and sisters, have you forgotten that your prayers should go out, like sharp sickles, with the laborers in the great harvest field? . . . I entreat you who fear the Lord to waste no time in unprofitable talk or in needless labor to gratify pride or to indulge the appetite. Let the time thus gained be spent in wrestling with God for your ministers. Hold up their hands as did Aaron and Hur the hands of Moses.”—*Testimonies*, vol. 5, p. 162.

“Happy the minister,” she observes, “who has a faithful Aaron and Hur to strengthen his hands when they become weary and to hold them up by faith and prayer. Such a support is a powerful aid to the servant of Christ in his work and will often make the cause of truth to triumph gloriously.”—*Ibid.*, vol. 4, p. 531.

In still another appeal Ellen White urged, “You can let your prayers go out, like sharp sickles, with the laborers into the harvest field. Each should have a personal interest, a burden of soul, to watch and pray for the success of the work.”—*My Life Today*, p. 220.

In two of the preceding statements the example of Aaron and Hur are mentioned. The story referred to is found in Exodus 17. When the Amalekites attacked the people in the wilderness, Moses knew that his people were unprepared to resist the fierce warriors. Yet he did what he could—he sent Joshua and a band of soldiers to meet the enemy. Then, with Aaron and Hur, he went to a hill where he could overlook the battlefield. There he presented the need of his people before God. With hands outstretched heavenward he prayed for the success of Israel’s armies. The record states, “Whenever Moses held up his hand, Israel prevailed; and whenever he lowered his hand, Amalek prevailed” (Ex. 17:11, R.S.V.).

Ellen White suggests that this ex-

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perience is to be a lesson to us to the close of time. "When Israel triumphed, Moses was reaching his hands toward heaven and interceding in their behalf; so when all the Israel of God prevail, it is because the Mighty One undertakes their case and fights their battles for them."—*Testimonies*, vol. 4, p. 531.

Today, as in the time of Moses, we are to do all we can to advance God's work. We are to support it financially and through personal endeavor. But along with personal effort and sacrifice we *must not forget to pray*.

In our prayers we do well to avoid meaningless generalities. Sometimes we hear prayers like this: "Dear Lord, please bless the colporteurs and missionaries." This prayer is so general that we could not recognize an answer if it were to be given. Far better to pray for the literature evangelists of a specific union or conference, or, better still, for a literature evangelist we are personally acquainted with. Among the most meaningful prayers are those in which we pray for specific individuals; prayers in which we ask for specific blessings for those individuals.

At the same time, we are urged to pray for institutions and groups. In 1902 Ellen White wrote a message entitled "The Church and the Pub-

lishing House" (*Testimonies*, vol. 7, pp. 182-190). In it she noted that "the members of Christ's church have the power to thwart the purpose of the adversary of souls. . . . Let the people of God feel that a responsibility rests upon them to build up His instrumentalities."—*Ibid.*, p. 182.

She added the plea: "Brethren and sisters, the Lord will be pleased if you will take hold heartily to sustain the publishing institution with your prayers and your means. Pray every morning and evening that it may receive God's richest blessing."—*Ibid.*, pp. 182, 183.

Specific areas

We are also invited to pray for specific geographic areas. In 1886 Ellen White was in Europe. On one occasion she suggested: "Here are the great cities in England and on the continent with their millions of inhabitants that have not yet heard the last warning message. How are these to be warned? If the people of God would only exercise faith, He would work in a wonderful manner to accomplish this work. Hear the words of Christ: 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.' Precious promise! Do we believe it? What marvelous results would appear if the united prayers of this company were to ascend to God

in living faith! Jesus stands ready to take these petitions and present them to His Father, saying, 'I know these persons by name. Send answers to their prayers; for I have graven their names on the palms of My hands.'"—*Evangelism*, p. 414.

If you have not developed the habit of praying for various institutions and fields in a specific and meaningful way, why not adopt the method we suggested last week? As you go through this issue of the REVIEW, select seven prayer requests for the coming week. Scan the Newsfront and News Notes sections in particular to locate places or institutions that you would be most interested in praying for. Record these on a 3-by-5-inch card that you can carry with you in your purse or shirt pocket. While walking, waiting for an appointment, or during those moments when not otherwise occupied, lift your thoughts heavenward in brief, fervent petitions.

As you send these prayers heavenward, do so in faith. Know that such prayers do have power. For an illustration of this fact review the story recorded in Nehemiah 2. The king of Persia asked Nehemiah, "For what dost thou make request?" Before answering, Nehemiah "prayed to the God of heaven" (Neh. 2:4).

Nehemiah had no opportunity to kneel or even to close his eyes. Yet he was heard. Ellen White comments, "In that brief prayer Nehemiah pressed into the presence of the King of kings and won to his side a power that can turn hearts as the rivers of waters are turned."—*Prophets and Kings*, p. 631.

In addition to silent praying, we need also to go apart regularly to kneel and plead for new power to be infused into God's work. Can you imagine the blessings that would come if hundreds and thousands of readers would pray fervently and in faith for the various leaders, schools, hospitals, and fields that are mentioned in the REVIEW week by week?

Why not begin today?
To be concluded

Prayer meeting By FANNIE L. HOUCK

<i>P</i> artway through the week, God	<i>M</i> y Master's
<i>R</i> eassures me that He	<i>E</i> ncouragement
<i>A</i> nswers	<i>E</i> ncompasses me,
PRAYER,	MEETING my
<i>E</i> difies,	<i>I</i> nmost, unspoken
<i>R</i> efreshes, restores me.	<i>N</i> eeds and I
	<i>G</i> o forth comforted, blessed.

How inspiration works

Inspired writers themselves do not always understand how the Spirit works on and through them.

By HAROLD L. CALKINS

God has not limited Himself to one method of revealing special truths to chosen messengers. With respect to his Gospel, Luke, for instance, does not claim special revelations nor that he was an eyewitness. Rather, he "set forth in order . . . those things which are most surely believed among us" (Luke 1:1). Inspiration apparently guided Luke in selecting and arranging oral and written material in a dependable narrative.

On the other hand, John "bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw" (Rev. 1:2). He received revelations. He saw future events. Being "in the Spirit on the Lord's day," John "heard . . . a great voice, as of a trumpet" (verse 10). The church has accepted John's record of what he saw and heard as authentic and inspired, although much of the wording of the book of Revelation is such as was common to apocalyptic literature of the day.

The Spirit of God used Bible writers in a variety of ways. Often they themselves did not understand exactly how God moved upon them. It should not surprise us if we cannot understand fully the workings of God. Paul could not explain precisely all that happened to him under the inspiration of the Spirit. He writes of his experience in 2 Corinthians 12:2-4: "I knew a man in Christ above fourteen years ago . . . whether in the body . . . or whether out of the body, I cannot tell. . . . He was caught up into paradise, and heard unspeakable words ["inexpressible things" (N.I.V.)] which . . . cannot be put into human language" (Jerusalem). Note the difficulty an inspired writer had in finding appropriate words to describe what he saw, along with the mystery of the methodology involved. He was not sure whether he went to heaven bodily or in vision.

His experience reminds us of Ellen White's visit to another planet where she saw Enoch. She begged to remain there rather than return to "this dark world again" (*Early Writings*, p. 40). Undoubtedly she felt that she was "in the body," but most likely she was in vision.

It appears that inspired writers speak and write in a variety of ways that they themselves do not always

understand. Peter speaks of the prophets searching "what, or what manner of time the Spirit of Christ which was in them did signify" (1 Peter 1:11).

Some are surprised to learn that inspired writers quoted others who were not inspired. However, it is known that Jude, Paul, Luke, and several Old Testament writers used material from non-Biblical sources, usually without giving any reference.

In the same way Ellen White read the works of D'Aubigné, Wylie, and others, using some of their wording, expressions, and historical information when she wrote *The Great Controversy*. It is clear that she read and drew from Edersheim, Hanna, Geikie, and others when *The Desire of Ages* was prepared for the public. But these did not constitute her basic source or take the place of the information given her in vision. She writes as one who saw the scenes she describes. From other books and other sources she selected that which fit in with what had been revealed to her in vision. Before her books were published, she read and approved what she had written or spoken and what her secretary had copied. "I read over all that is copied," she wrote, "to see that everything is as it should be. I read all the book manuscript before it is sent to the printer."—Letter 133, 1902.

We likely will never understand fully the mysterious ways in which the Holy Spirit and the angel messengers moved upon Mrs. White. Sometimes it was in visions and dreams, sometimes by a voice, and sometimes she might state, as Paul did: "I give my judgment, as one that hath obtained mercy of the Lord" (1 Cor. 7:25). "I think also that I have the Spirit of God" (verse 40).

When we think of the many inspired channels of communication God has used in the past, it is well to remember that a prophet doesn't need to be original in order to be inspired. Luke drew from "many" who had "set forth in order a declaration of those things which are most surely believed among us" (Luke 1:1).

Ellen White selected and arranged

Apparently one facet of inspiration involves divine guidance in selecting valid information and discarding invalid or erroneous material. In addition to what was shown her in visions and dreams, Ellen White was guided by God in selecting and arranging some of the thoughts and words of others that fit in with the information provided her.

The Bible says we must "try the Spirits . . . : because many false prophets are gone out into the world" (1 John 4:1). For more than 130 years the Adventist Church has done this. In fact, each new generation must do this for itself, just as every child comes to the time when he decides for himself whether the Bible is true or is made of "cunningly devised fables." The authenticity of the Spirit of Prophecy has been examined repeatedly. Physicians and early pioneers examined Ellen White while she was in vision. D. N. Canright accused Ellen White of plagiarism. In 1911, when *The Great Controversy* was revised, the question of her having used a portion of the

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works of other authors was raised, and footnotes were included in that edition. In 1919 A. G. Daniells discussed the same question with a large number of Bible teachers. In 1936 H. Camden Lacey was charged by some with writing *The Desire of Ages*—a charge that he firmly denied. In 1951 F. D. Nichol reviewed the question briefly in the book *Ellen G. White and Her Critics*. Additional information compiled since that time on how Ellen White's writings came into being is available through the White Estate.

We may expect these and other such questions to arise as we draw near to the end of time. Some will sincerely seek information in order to establish a firmer foundation for their faith. Others may seek hooks on which to hang

their doubts. All will need to be fully persuaded in their own minds so that they cannot be shaken. "The very last deception of Satan will be to make of none effect the testimony of the Spirit of God."—*Selected Messages*, book 1, p. 48.

When Jesus challenged people to evaluate His work and decide whether He was who He claimed to be, He said to them, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). We face a similar challenge today—both in relation to the Bible and to the writings of Mrs. White. Knowledge alone will never save us. We need to study the inspired sources that testify of Jesus, who alone can save. □

BIBLE QUESTIONS ANSWERED By DON F. NEUFELD

The 144,000

Who are the 144,000? Some say they are the only human beings who will be saved. But some Bible texts affirm that the saved will be innumerable.

Several questions relating to the 144,000 have been submitted to this column. Because of the space limitations of this column, I will be able to deal with only a few highlights. However, I will set forth principles by which persons interested may study the topic on their own.

First of all, we must remember that we are dealing with fulfilling and unfulfilled prophecy. Here the interpreter must tread lightly. James White's words come to mind: "In exposition of unfulfilled prophecy, where the history is not written, the student should put forth his propositions with not too much positiveness, lest he find himself straying in the field of fancy."—*Review and Herald*, Nov. 29, 1877.

Second, the prediction concerning the 144,000 appears in Revelation, a book of symbolic prophecy. Specific rules apply to the interpretation of the symbols of prophecy. For example, with respect to the number 144,000 there is a question as to whether it is to be

conceived of literally or whether it is a symbolic number representing a far larger number in fulfillment. Thus the question as to whether "they are the only human beings who will be saved" may give a wrong implication, for if the number is symbolic, then the aggregate of those saved need not be small. There are inadequate data for dogmatism on the matter as to whether the number is to be literally or symbolically construed, but evidence would seem to lean in the direction of the symbolic.

Let us give a quick overview of the prophecy concerning the 144,000. It is introduced in Revelation 7. Four angels "to whom it was given to hurt the earth and the sea" (verse 2) are told to delay their hurting until the servants of God are sealed in their foreheads. The prophet then heard the number of those who were sealed—144,000, made up of 12,000 from each of "the tribes of the children of Israel" (verse 4).

After this the prophet saw "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues" (verse 9). They were seen standing before the throne and before the Lamb.

That two groups are here

set forth is clear. The 144,000 are represented as coming from the 12 tribes of Israel, whereas the great multitude comprises people from all nations. Obviously, then, the 144,000 are not the only ones who will be saved. Besides them, an innumerable multitude will find salvation.

Let us identify first the four angels. Note that to them "it was given to hurt the earth and the sea." They thus seem to represent the divine agencies that will bring the final judgments of God upon the earth. The sealing represents protection from the hurting. Those sealed will not be destroyed when the angels finally release the winds.

Once having studied the symbolism, one must inquire, What or whom do the symbols represent? The Biblical details are meager, but the picture emerges that the 144,000 are those whom God marks for salvation in the last period of time, when His judgments are about to fall. As Adventists have compared Revelation 7 with other scriptures, they have come up with a rather detailed doctrine on the 144,000, which I do not have the space here to reproduce. Their interpretation establishes such items as the identity of the seal and the character qualifications of those who will receive the seal.

Often the question is raised as to whether the 144,000 represent only those who will be living when Jesus comes, or can it include also some of those

who have died. When Ellen White's comments on this are considered, it should be remembered that the predictions she made early in her ministry that Jesus would return quickly were conditional (*Selected Messages*, book 1, pp. 66-69). This is confirmed by repeated statements later in her ministry that Christ would have come "ere this" if certain conditions had been met (see *The Desire of Ages*, pp. 633, 634; *The Great Controversy*, p. 458; *Testimonies*, vol. 6, p. 450; vol. 8, pp. 115, 116; vol. 9, p. 29). If the Advent people had continued in their early enthusiasm the saints would long ago (some 100 years ago) have entered the kingdom. Thus Ellen White's early statements on the 144,000 need to be understood in the context of an early expectancy. The delay in the Advent leaves uncertain the point of time at which God will begin to reckon the 144,000.

Although Ellen White had many things to say about the 144,000, she apparently recognized that not all matters had been made clear. Writing in 1901 she said, "It is not His [God's] will that they [His people] shall get into controversy over questions which will not help them spiritually, such as, Who is to compose the hundred and forty-four thousand? This those who are the elect of God will in a short time know without question."—*Selected Messages*, book 1, p. 174.

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

Forever friends

Every spring my Friend sends me bouquets of roses. When winter winds blow, He makes flowers bloom in my heart.

By DELORES BROOME WINGET

Friendship is a special treasure to me. Although I have many friends, I have but one who is my "forever" friend.

I suppose one reason He's so special is because He abundantly supplies me with unusual gifts. Every spring He sends bouquets of red-velvet roses that crane their long necks to peek above my kitchen windowsill, making me forget the drudgery of washing dishes. Under His watchful eye, the petunia patch by our front door nods a colorful welcome to all who pass by, guests and strangers alike. He splashes sunlit marigolds along the walk to cheer me even in my most discouraged moments.

I planted the seeds, but He sends the sun and wind and

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rain that nourish a tiny speck of life He placed deep within each seed, causing it to grow and blossom and delight me with its loveliness. When winter winds blow and Jack Frost nips at my nose, my entourage of beauty goes to sleep for a while, but my Friend makes flowers bloom in my heart.

My Friend has given me a cozy home and all the necessities of life. He says I can't be trusted with riches just yet—that I might forget to depend on Him—but that someday, when I am ready, I'll walk on streets of gold and live in a mansion more dazzling in beauty than any I've ever seen.

Occasionally I've had to move to another town, another State. Miracle of miracles, my best Friend is always there, waiting to melt the avalanche of loneliness that might smother me. I am a part of His large family. Wherever I go, their warmth, friendliness, and kindred spirit make me feel that I am not a sojourner, not a stranger in a distant land.

There have been days when I've forgotten my Friend. Not purposely, but I had disciplined myself into a jet-age schedule that squeezed Him out. With infinite patience, He waited—waited until I'd missed the warmth of His companionship, the security of His presence, and bounded back to His open arms.

Sometimes, in my feeble efforts to become like my Friend, I've taken my eyes from Him and looked at myself. In dismay I've found the dust and dirt and grime of life—the indifference, the sharp tongue, the unclean thoughts—and in anguish I cry with Isaiah, "Woe is me! for I am undone" (Isa. 6:5). My Friend, so gentle, so lovely, so perfect, tenderly reminds me that only He can wax and polish my life in such a way that it will reflect

FOR THE YOUNGER SET

Harvesttime

By KATHERINE HAUBRICH

The word *harvest* means "a time of cutting." In nature, the word *harvest* is given to several different things. We see a harvest moon, or full moon, in September. The harvest mite is a pesky little fellow who can make us itch and scratch fiercely. Most of us know him as the chigger. Another insect is called the harvest fly, cicada, or 17-year locust. A certain very long-tailed mouse belongs to the harvest mice family,

and the "harvestmen" are better known to us as daddy-longlegs.

The harvest most of us know best, however, comes in the late summer or early fall, when the full, ripe grain is cut and stored or sold. This is the "time of cutting," the time of reaping what has grown from the early-spring seed planting time.

In the Bible Jesus told us about the most important harvest of all, when the



angels come to gather up all the boys and girls and all the mothers and fathers who have "grown up into Christ." The seeds of truth have been planted in people's hearts in every land.

The truth seeds that sprout little roots in our hearts most grow into lovely trees that become heavy

with good fruit. We share the good fruit with everyone we meet. "Every act, every word, is a seed that will bear fruit."—*Christ's Object Lessons*, p. 85.

The most wonderful harvest will happen at the end of the world, when Jesus comes again. He is coming very soon!

Him properly, that all I must do is invite Him in.

In the darkest hour of my life, as I watched a loved one lowered into the grave, my Friend was there, His heart of love breaking with mine. In anguish I ran to His open arms and found strength and comfort in His tender words of hope, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25).

Sometimes my Friend asks me to do some work I don't want to do. Stumbling into the pitfalls of excuses, I plead, "I'm too busy right now," or, "I'm so tired—haven't I done enough?" Then I am reminded that He was not too busy to leave heaven and give His life for me. He points to a hill, an angry mob, to the load of the

heavy cross He bore. In return, I know I can never do enough for Him.

Often He invites me to tell others about Him. But since I am shy and slow of speech, I beg Him to let someone else do my work. He promises to touch my lips, to quicken my mind, to make me speak as did Moses of old. And I know I must try to touch souls with His love, so they, too, might feel the warmth of His presence, the gentleness of His mercy, the joy of belonging to Him.

My Friend is waiting for me, longing to take me home with Him. I am longing to go, and one magic moving day I will see Him face to face and live forevermore in a land more glorious than I can imagine with my Friend who gives so much to me. □

ESPECIALLY FOR MEN By W. R. L. SCRAGG

The microcomputerized marriage

The barrage is on. The papers and magazines are filled with it. Television and radio devote hours to it. The 1980's will be the decade of the microcomputer.

According to the pundits this miracle-working machine will invade the most personal of human relationships, becoming companion, mentor, friend, educator, and financial advisor. The human race will exit into the last decade of the century radically changed by the tiny silicon chip and the revolution it is bringing.

To be forewarned is to be forearmed. Therefore

Imagine the tenderest of all romantic moments. With a gulp to quell his beating heart he asks the question, "Will you, darling? Will you marry me?" He pauses to read the omens in her eyes and then presses on, "Will you exchange profiles with me?"

Profiles? Yes, indeed! It will become almost obligatory for young people—or older people, for that matter—to exchange their microcomputer personality profiles for matching before marriage—at least that's the way forward-looking sociologists and counselors view tomorrow. The pro-

files will include character analyses, educational records, hobbies, crisis cross section, and medical records, along with many other intimate details. This will be far more than a mere computer game; it will be a serious, carefully programmed matching.

At the end of its multi-second humming scan, the computer will pour out a survey of the possible results of such a pairing. At the end it will even offer the odds on the marriage being successful, drawing on computer banks downtown to match this couple's profiles against those of thousands or millions who have gone before.

With the blessing of the computer and the local pastor, the couple wed. A little later they decide that this might be the time to have a baby. Their personal home computer offers its counsel, comparing the age, health, jobs, and financial status of the parents-to-be before offering its advice on whether to have a baby would be wise.

Before the baby is even born, it becomes a child of the computer. A small unit begins to monitor the baby within the womb. Once the child is born, the unit sits at

the side of the crib, perhaps in the guise of a teddy bear, monitoring every moment of the child's life. When it cries and no parent comes to comfort, it replays into the mattress and pillow of the newborn the gurglings and throbbings of the womb life of the infant, soothing away the trauma of birth.

That unit accompanies the growing child throughout its life, growing with it, accumulating information and history. As a monitor it promises to be the next great breakthrough in lowering the infant mortality rate. The careful parent will record the day-to-day happenings in the life of the child in computer code. Who knows what future psychoanalyst will pore over the printout, seeing clues to personality problems?

For the parent beset with the sudden challenges of child rearing, the home computer will offer the ultimate in services. Dr. Micro will replace Dr. Spock, offering instant solutions to family crises. As a crisis grows, the parent will excuse himself, match the child's computer with computer central and receive the latest in "how to handle it" wisdom. Or perhaps, if he espouses more independent thinking, he will consult his own computer records. Programs for parenting will be as readily available as books on the subject. Can you imagine *The Adventist Home* and *Child Guidance* keyed to typical family situations and instantly available through television screen or printout, courtesy of the publishers?

For the troubled marriage, picture the wealth of how-to materials that might be available with instant access to libraries, films, cassettes, lectures, discussions, and counseling centers.

At the end of the road your personal microcomputer will be there, keyed to your palm print, so that at the stroke of your hand it can help you relive your fondest memories. What you have forgotten it will remember and play back to you in the golden glow of an old age that never needs to feel alone. Keyed to your touch, secure beyond tapping, it may even die with you!

Of course, the future will, as always, be the child of the being who creates it. Man will carry into his technology the very nature of his heart. Sin will lurk in the silicon chip just as surely as it does in the high-speed press or the TV camera. Capturing the microcomputer for Christ will be as significant a challenge as radio or television ever presented to the church.

And we, even with all our electronic crutches, will be just as much in need of grace and forgiveness, of the guidance of the Spirit, of prayer and preaching, as we ever were.

Christians haven't always been smart enough to prepare for the future. Perhaps this time we can think through and establish the principles that will guide our relationship to this newest child of the physical laws that God has established to govern our world.

READER TO READER

An exchange of views on a topic of current interest

THE QUESTION

Week after week I find it difficult to complete my household responsibilities before Friday sunset. When I do the cleaning early in the week, by Friday my children have it all undone, and with all the cooking and other things that need to be done, there is no time to redo it. How do other mothers with small children manage to be ready for sunset on Fridays?

■ All week long I plan and organize around the Sabbath day. I think that this is a key factor. Don't start preparations for Sabbath on Friday. Make yourself a schedule and then stick to it. Make this schedule realistic for your family.

Sabbath clothing can be washed and pressed on Monday and Thursday. Keep meal plans simple and do your cooking early in the week. I bake in double or triple batches and then store the extra food in the freezer, for future Sabbath use. This gives me an easier week sometime in the future when I will be especially busy. I usually clean on Thursday and do only touch ups on Friday. Major time-consuming jobs such as sewing, washing, ironing, or shopping should never be done on Friday.

I believe part of the Sabbath preparation is simplified by creating family traditions. One of ours is a simple fruit-salad supper with a nice bread. I use candlelight for a festive and quieting atmosphere. After the cleanup my husband and I read to the children.

Part of a delightful Sabbath comes as a result of our preparations for the home and for our own spiritual need. I sit down with the children on Friday afternoon, and we read about the Sabbath. We are relaxed and cozy and ready for the Sabbath spiritually.

BARBARA CHALKER
Columbus, Wisconsin

■ I sympathize with the mother's problem. The number of times I met the Sabbath's beginning in an attitude of defeat and despair occurred more often than I care to admit. But God would not have it this way, and I brought this problem to Him. Then I

began to understand that the Sabbath is a symbol of the rest that Christ offers us, and I decided that I would greet my next Sabbath with joy regardless of how incomplete my own preparations had been. As I contemplated this meeting with God, my day became smooth, and preparations were made without haste. I discovered they were more complete than they had ever been. What was not finished I laid before God, praising Him that I could come to Him as I was.

The Sabbath became a delight, and the devil had to flee.

JUDI SMITH
Kamloops, British Columbia

■ I've found that what counts more than having everything spick-and-span is the attitude I bring into the Sabbath hours. When I hurry to race the sun, I find myself scolding the children; and many a Sabbath has started with tear-stained faces. Now when it's late afternoon on Friday, I ignore everything that is not finished and concentrate on the children. I give them their baths and then sit down and read to them. When the sun has set my husband and I help the children light candles, and put on Sabbath music and have worship.

A good father who comes home on Fridays and chips right in helps too.

In the years to come, what the children will remember most will be how their mother greeted the Sabbath, not how the house looked.

CORNELIA SPICKARD
Portsmouth, Virginia

■ As a mother of seven, I too found it difficult to be ready for the Sabbath until I realized I needed to start planning for the

Sabbath on Sunday morning. I had a special closet for the children's Sabbath clothes. After the dresses and shirts were washed and ironed, suits checked for spots and missing buttons, shoes polished, and the Sabbath diaper bag packed, I placed all the clothes in the special closet. This eliminated hunting for one lost shoe, sock, tie, or whatever on Sabbath morning.

Throughout the week I cleaned a room or two a day, leaving Friday as tidy-up day. My Sabbath meals were planned early so no time was wasted planning menus on Friday. Freezers are a great help when it comes to preparing casseroles, breads, and desserts ahead of time.

The children were taught early to be helpers by picking up their clothes and toys. Later they learned to help with housework, laundry, cooking, and dishwashing.

One must plan, organize, and have a schedule to go by. Although the children are grown and have homes of their own, I still maintain a schedule.

Parents must remember that there is a difference between a house and a home. A home is where angels and children love to dwell. There are times when a few things are out of place, but it is still home. Planning gets in all the regular work, and love squeezes in all the extras.

MRS. RAY LAUTERBACH
Portales, New Mexico

■ Having 20-month-old twins, I understand what you go through on Friday. My mother gave me some suggestions, and they have worked for me. I start by washing on Wednesday. Thursday I do the cleaning. Friday morning I try to get the cooking done so that Friday afternoon I can tidy up and spend time with my family.

When we welcome the Sabbath now, the whole family is more relaxed.

SHIRLEY JUHL
S. International Falls
Minnesota

■ I am not a mother with small children, but I am a husband of a mother with three small children. At our house we have found it much easier if each Thursday night we make a game of cleaning the house for Sabbath, with all the members of the family participating. Our children are 8, 6, and 4; but they all have jobs suited for their age and abilities. I feel that no child is too young to learn to have some type of responsibility around the house.

STEVE WALLS
Watsonville, California

■ I am a new Adventist and I too was struggling to be ready for Sabbath every week. After my second child was born I found the work load so great that I came to dread the approaching Sabbath. Little by little I have overcome the problems by changing my procedures. Thursday has become my standing housecleaning day so that Friday is left open for other chores. Food preparation has been cut to a minimum. One or two dishes is all I prepare for Sabbath. When the weather is pleasant I prepare sandwich patties or a spread, and the family has a simple picnic lunch in the country.

MARY JO BRAMBLE
Payson, Arizona

■ After sunset Sabbath, I always make out the menu, the work schedule, and a list of apparel for the next Sabbath. I cook Sabbath meals in various ways. One way is to prepare one Sabbath dish daily throughout the week. Other methods include doubling recipes to refrigerate, and using leftovers to make a casserole.

Early in the week I give the house a thorough cleaning. The children play only in their areas except for parallel activities. Each child 4 and older is given tasks to suit his or her age, including picking up and putting away his or her toys. One hour each night is devoted to tidying up. On Friday I cook a simple dinner that can be prepared in one hour. A typical meal is baked sweet potatoes, cottage cheese, canned peaches or fresh fruit, lettuce and tomatoes, steamed cabbage, and jello.

I keep the chores for Friday simple: running the vacuum cleaner, light dusting, and picking up odds and ends.

VALARIE JUSTISS VANCE
Santa Ana, California

QUESTION FOR APRIL

Response deadline March 7

I would like to know what others do for their personal devotions. I feel the need of personal study and prayer, but I don't know how to go about it. I also would like to encourage my children to begin this practice; therefore, I need to set an example.

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

When will God's will be done?

The key sentence in the prayer Jesus taught His disciples has to be "Thy will be done in earth, as it is in heaven" (Matt. 6:10).

In the sense of its greatest and final fulfillment, this portion of Jesus' prayer points to that time when rebellion against God will be totally eradicated on earth. When that happens the will of God *will* be done on earth as it is in heaven, for heaven will have come to earth.

But, in a limited sense, Christ's pattern prayer can be said to include that which He desires to happen on earth before heaven comes down. Even if God's will is not being followed anywhere else on earth, it should be followed in His church. How sad it is that so often we impose our will instead of God's will on His work on earth. By so doing we end up presenting a false witness to the world of what God can do, and wants to do, through His people collectively.

In the words of God's servant: "The time has come for a thorough reformation to take place. When this reformation begins, the spirit of prayer will actuate every believer and will banish from the church the spirit of discord and strife. . . . The barriers separating believer from believer will be broken down, and God's servants will speak the same things. The Lord will cooperate with His servants. All will pray understandingly the prayer that Christ taught His servants: 'Thy kingdom come. Thy will be done in earth, as it is in heaven.' Matthew 6:10."—*Testimonies*, vol. 8, p. 251. "Those who seek to answer the prayer, 'Thy will be done in earth, as it is in heaven,' will seek by living pure, sanctified lives to show the world how the will of God is done in heaven."—*The SDA Bible Commentary*, Ellen G. White Comments, vol. 6, p. 1102.

Uphold those in positions of authority

Most of those reading this may feel that there is not much they can do or say about whether God's will is being followed in running the church and its institutions. One thing we can all do, however, is to uphold before the throne of grace those who are in positions of authority in the work of the church, praying that the Lord will especially help them to understand and follow the directions of the Lord.

But there is one way and place that each of us can make sure that God's will is being done. That is in our own hearts and lives. It is easy sometimes to point a critical finger at others who seem to us to be straying from the pathway of obedience. It is not always so easy

to face up to our personal deviations from the will of God.

There is another of Jesus' prayers that it is urgent for each of us to pray every time we face a decision—His prayer in Gethsemane, "Not my will, but thine, be done" (Luke 22:42). Behind such a prayer is an attitude of trusting confidence and complete submission—a realization that God loves us so much that what He wants for us is ultimately better than what we want for ourselves.

If enough of us join daily in Jesus' prayer the will of God *will* be done, His purpose accomplished, in our individual lives, in His church, and soon in this world as a whole.

L. R. V.

How Adventists adopted the sanctuary doctrine—7

The investigative judgment—2

In our last editorial (Feb. 7) we investigated early documents dealing with the subject of the cleansing of the heavenly sanctuary and discovered that, except for a few vague references to a breastplate of judgment that the High Priest wore, as late as 1850 writers we consulted on the sanctuary and the 2300 days say nothing about an investigative judgment.

However, in one of her early statements, Ellen White gives a hint of a judgment. She says, "I saw that Jesus would not leave the Most Holy Place, until every case was decided either for salvation or destruction."—*The Present Truth*, vol. 1, no. 3 (August, 1849).

This hint was not immediately picked up by other writers. As late as 1853, in a series of articles J. N. Andrews wrote in the *Review and Herald*, he explained the cleansing of the sanctuary only as the blotting out of sin and the transfer of sins to the scapegoat.—Feb. 3, 1853.

However, the next year J. N. Loughborough connected the cleansing of the sanctuary with the declaration, in the first angel's message, "The hour of his judgment is come" (Rev. 14:7):

"What was that work of cleansing? Is the work of cleansing the Sanctuary fitly heralded by the first angel's message? in other words, Is it a work of judgment? For light on this subject, we shall be obliged to go to the type. Let us look at the type. See the high priest preparing himself to cleanse the Sanctuary; almost the first thing he did was to gird upon him the breast plate of judgment. For what does he put that on? It certainly looks as though he was going to do a judgment work.

...
"Now I read 1 Pet. iv. Verse 5 declares that Christ is ready to judge the quick and the dead. Verse 7. 'But the end of all things is at hand.' Verse 11. 'If any man speak, let him speak as the oracles of God.' (Oracles—ten

commandments. See Acts vii, 38.) Why speak as the oracles of God? Because the oracles are the duty brought out by the third angel's message. Verse 17. "The time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?" Verse 19. Commit the keeping of your souls to God. 1 Tim. v, 24. "Some men's sins are open beforehand, going before to judgment." We see by this what the judgment is that the first angel of Rev. xiv, refers to."—*Ibid.*, Feb. 14, 1854.

The next year, Uriah Smith enlarged on the idea of judgment. He stated plainly, "The work of cleansing the earthly sanctuary was a work of judgment."—*Ibid.*, Oct. 2, 1855. Citing Daniel 7:10 and Revelation 20:12, he called attention to the books that would be used in the judgment. Then mentioning 1 Peter 4:17 and 1 Timothy 5:24, he observed: "This must be a judgment of the same nature and can refer to no other work than the closing up of the ministration of the heavenly Sanctuary, hence that work must embrace the examination of individual character; and we conclude that the lives of the children of God, not only those who are living, but all who have ever lived, whose names are written in the Lamb's book of life, will during this time pass in final review before that great tribunal. We see, therefore, how in this respect, the work of the type, is infinitely surpassed by that of the antitype. . . .

"The first angel proclaimed, Fear God and give glory to him; for the hour of his Judgment is come. At the end of the 2300 days, when that message closed, had that time come? If the judgment scene which takes place in the second apartment of the Sanctuary, to which this proclamation doubtless refers, did not then commence, it had not come; and the first angel with his message, was too fast. But we believe that work did there commence; that there was the time when judgment began at the house of God, and the time came when Daniel, and all the righteous in the person of their Advocate should stand in their lot."—*Ibid.*

Finally, in an article entitled "The Judgment," James White introduced the phrase "investigative judgment."

He said, "The investigative judgment of the house, or church, of God will take place before the first resurrection; so will the judgment of the wicked take place during the 1000 years of Rev. xx, and they will be raised at the close of that period."—*Ibid.* Jan. 29, 1857.

The term *investigative* calls attention to the fact that in the judgment conducted in the Holy of Holies, the records of the lives of all those who have at one time or another entered the service of Christ will be investigated. "Every name [of those who have believed on Jesus] is mentioned, every case closely investigated."—*The Great Controversy*, p. 483. The scrutiny will be thorough, and sentences will be rendered on the basis of the records.

The fully developed doctrine of the investigative judgment has been dealt with in various Seventh-day Adventist publications and will not be discussed in detail

here. A readily available source is Ellen White's *The Great Controversy*, which devotes a chapter to this topic (pp. 479-491).

Thus it required some 13 years after the passing of the time in the autumn of 1844 before the subject of the investigative judgment was fully developed.

We now come back to the question How is the investigative judgment related to the cleansing of the heavenly sanctuary? We have already stated that the two are not identical. The cleansing that began in 1844 was the antitype of the Day of Atonement services described in Leviticus 16. The emphasis in that chapter is on the removal once each year of sins accumulated in the sanctuary throughout the year. The pioneers of the Seventh-day Adventist Church understood the antitype to refer to the once-and-for-all removal of sins from the heavenly sanctuary at the end of the age. They also spoke of this removal of sin as a blotting out of sin.

The investigative judgment enters into this work of blotting out of sin at the point of deciding whose sins will be blotted out. Ellen White explained it this way: "As anciently the sins of the people were by faith placed upon the sin offering and through its blood transferred, in figure, to the earthly sanctuary, so in the new covenant the sins of the repentant are by faith placed upon Christ and transferred, in fact, to the heavenly sanctuary. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. But before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin and faith in

INSPIRED GEMS



Favorite Bible texts and Spirit of Prophecy quotations selected by local conference presidents of North America.

J. W. Wilson
Alberta Conference

- "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3).
- "In the work of redemption there is no compulsion. No external force is employed. Under the influence of the Spirit of God, man is left free to choose whom he will serve. In the change that takes place when the soul surrenders to Christ, there is the highest sense of freedom."—*The Desire of Ages*, p. 466.

Christ, are entitled to the benefits of His atonement. The cleansing of the sanctuary therefore involves a work of investigation—a work of judgment.”—*Ibid.*, pp. 421, 422.

One should not, therefore, equate the cleansing of the heavenly sanctuary with the investigative judgment. One should instead say, as did Ellen White, that “the cleansing of the sanctuary therefore involves a work of investigation—a work of judgment.”

Some have not borne this distinction in mind and have made the judgment the major significance of 1844. The judgment is an important event, but the final atonement and the blotting out of sin were the items upon which the ritual on the Day of Atonement focused. D. F. N.

To be continued

Character and crisis

One of the saddest incidents of sacred history is recorded in Judges 16. Samson’s lover, Delilah, had made repeated attempts to persuade him to reveal to her the secret of his enormous strength. At last, worn down by her continual pleading, Samson “told her all his heart” (verse 17). He confessed that if his head were “shaven” he would “become weak, and be like any other man” (verse 17).

Delilah immediately devised a scheme to see whether Samson was telling the truth. As Samson slept she had his hair cut.

The deed done, Delilah shrieked, “The Philistines be upon thee, Samson!” The sleeping Samson awoke, ready to do battle. Always before in situations of this kind he had been able to break his bonds easily and shake off his attackers.

Not this time. “He wist not that the Lord was departed from him” (verse 20). This time his enemies held him fast. This time the Philistines gouged out his eyes. This time they shackled him with brass fetters. This time they forced him to turn an enormous grindstone.

Samson’s experience

Samson’s experience illustrates well the truth that character is best revealed in time of crisis. Over the years a person may undergo spiritual deterioration without anyone—even those closest to him—being aware of the changes that are taking place. A person may tolerate seeds of doubt and skepticism, he may acquire bad habits, he may expose his mind to vile ideas, he may participate in worldly activities and amusements; and he himself may fail to recognize that his attitudes on many issues have changed, that his spiritual sensitivities have been dulled, that he no longer sees clearly the difference between the sacred and the profane.

But then a crisis comes, and suddenly he—and perhaps everyone around him—recognizes that vast changes have been taking place. He has thought that God was

with him—even as did Samson—but the crisis proves him to be a spiritual weakling, helpless before his foes.

Samson’s experience was similar to that of the young women in Christ’s parable of the wedding feast (Matthew 25). All slept while awaiting the appearance of the bridal party. All were awakened at midnight by the cry, “Behold, the bridegroom cometh!” But in this crisis five of the young women were ready; they had oil in their lamps. Five were unready; they had no oil. During the waiting period no difference was apparent in the girls’ preparation, but when the crisis arose the true situation was revealed.

In connection with this experience Ellen G. White comments: “It is in a crisis that character is revealed. . . . A sudden and unlooked-for calamity, something that brings the soul face to face with death, will show whether there is any real faith in the promises of God. It will show whether the soul is sustained by grace.”—*Christ’s Object Lessons*, p. 412.

We may be saddened by the pathetic humiliation of mighty Samson. We may be troubled by the no-oil situation of the five foolish virgins. But let us never forget that we ourselves shall soon face the mightiest crisis of the ages. How will we fare? “The halfhearted and hypocritical will waver and yield the faith; but the true Christian will stand firm as a rock, his faith stronger, his hope brighter, than in days of prosperity.”—*The Great Controversy*, p. 602.

Not all will stand firm

Would that all might stand firm! But this will not be. With inspired strokes Ellen White sketches the picture: “As the storm approaches, a large class who have professed faith in the third angel’s message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls.”—*Ibid.*, p. 608. History will repeat itself. “He wist not that the Lord was departed from him.”

The challenge, of course, is to each of us personally. Are we, like Samson, increasingly identifying in heart with the world about us but still retaining the outward forms of our covenant with God? Are we depending on self, confident that we can handle in our own strength any crisis that may come?

In mercy Samson was given opportunity to repent. He was able to reestablish his connection with God. Not so with earth’s last generation. The results of the final crisis will be irreversible. Today, then, we must build character, trust wholly in Jesus, be taught of the Spirit through the Word, and expel from the soul every element that is inimical to true spirituality. Tomorrow may come the cry, “The Philistines be upon thee!” K. H. W.

Woman finds new life at Walla Walla College

By GEORGE ALAN HEIN

Two years ago Tina West packed all her belongings into her car. She withdrew all the money from her savings account, took one last look at the surging Pacific Ocean at her hometown of Fort Bragg, California, then left.

She was on her way to find a new life.

"I didn't know where I was headed," she says.

But Tina, now a second-year Walla Walla College student, says that God had plans for her.

Tina recalls the loneliness of leaving Fort Bragg, not really knowing what the future held. "I kept thinking about the dead-end job I'd had," she says. "The words my grandmother had said just before I'd left kept playing through my mind, 'You're a young woman, Tina. What are you going to do?'"

Tina drove up along the coast through southern Oregon and finally pulled into Portland. But rather than continuing on to Seattle, as tentatively planned, she felt impressed to take I-80 east.

"The more barren the countryside became, the more I wanted to turn around and head back," Tina recalls. "But something kept me going forward."

Finally, she pulled into Walla Walla, Washington.

"I visited at the community college and a public college in Walla Walla," she says. "Neither of them seemed to be what I was looking for."

On her way out of Walla Walla, braced for the drive back to Portland, Tina came through College Place and saw Walla Walla College.

"I didn't even know the school existed," she says. "There was a feeling—almost a voice within me—

saying, 'Tina, this is the place for you.'"

Soon she'd found the office of admissions and records and was giving the receptionist an unusual challenge: "I don't have any money. I don't have my transcripts. But I'd like to go to school here."

The admissions office told her, "Come back tomorrow, and we'll see what we can

do." Although the answer sounded like a put-off, Tina decided to wait.

That night, in her Walla Walla motel room, Tina prayed.

"I hadn't prayed for six years," Tina recalls. She told God in prayer that she didn't know how a person was supposed to approach God, and asked His forgiveness if she was "doing something wrong."

"When I returned to the admissions office the next day they had a registration packet ready," Tina says. "I began to realize that it wasn't an accident that I'd chosen to

head east, instead of going to Seattle."

Tina registered in a two-year dental-assistant program.

And during those first few days of school she encountered a number of new experiences—the vegetarian food, for example. "I didn't know what the names of the entrees meant. I didn't know what to ask for."

"Vespers" was a word she hadn't even heard until her first Friday evening at WWC. When she heard the church bells chime she asked the girls on her hall what was happening.



"Festival of Planting" is conducted in Kalimantan

On a recent Sabbath, a day commemorating God's creation, students and staff members of the Mahakam River Project in Kalimantan (Indonesian Borneo) conducted a special rice-planting ceremony.

After Sabbath school and the singing of a song of praise in the church, the students, staff, and villagers who worshiped in the church in Gunung Cahaya proceeded to the freshly cleared rice field. Being newly opened jungle, the field still had smoldering stumps and tree trunks laying here and there. The small group sang to acknowledge God as the source of all life, and recognized God's provision for mankind in an original poem by the farm manager. There also was responsive

praise in psalms and songs for God's blessings.

Using a sharpened stick, the students and staff punched holes into the dry clay and dropped a few kernels of upland rice into each hole. They knelt together and asked God's blessing on the rice crop for this year, and after singing another song of praise, met in the students' dining quarters for a meal to end the festival of rice planting.

The Mahakam River Project is a training center for preparing Bible and health workers from interior villages in Kalimantan to serve their own people.

VICTOR AAEN
Director

Mahakam River Project

George Alan Hein is director of news service at Walla Walla College, College Place, Washington.

But little by little, Tina says, life at Walla Walla College fell into a pattern.

"I never stopped being impressed with the friendliness of the faculty and staff," Tina says. "I got a part-time job in the industrial technology department. I'd make mistakes and wait for someone to blow up at me, but they'd just smile and say, 'That's OK, you'll get it right next time.'"

She began taking Bible studies from the campus chaplain, Ron Carter. And after two months of intensive investigation of the Seventh-day Adventist religion she was baptized.

But the story of Tina West doesn't end at the baptistry.

During the summer she returned to Fort Bragg and was active in the Seventh-day Adventist church there. She told her father about the beliefs of the church.

Before she returned to Walla Walla College for a second year, she wrote the dean of women saying, "I don't want a roommate. I want a room to myself."

Then she returned and found that she had been assigned a roommate. "I'd planned on having more privacy. I was very upset," she recalls.

Then she learned that her roommate was a non-Adventist who was confused and asking many of the same questions Tina had asked a year before.

I can have a part in leading this person to Christ, Tina thought.

The two studied together. Tina explained the ins-and-outs of college life, and they became close friends. As an outgrowth of their friendship and Bible studies together, Tina's roommate was baptized recently.

"And now whenever there's any roommate trouble we don't argue, we just say, 'Let's pray about this,'" she says.

As Tina reflects on her time at Walla Walla College she says that she's come a long way. And she's referring to something other than the distance between Fort Bragg and College Place.

SWITZERLAND

Woman finds secret of staying young

Anna Schaetti, 82, who lives on the shore of the Lake of Zurich, in Switzerland, believes that work for the church keeps her looking much younger than she really is.

When Mrs. Schaetti was baptized into the Seventh-day Adventist Church in 1947, there was just one thing she did not like about church life: going from door to door doing any kind of missionary work, especially Ingathering. Each year, as the time for this campaign drew near, she would think up excuses for not taking part. Then one year—when she was 67—she decided to try. And a miracle happened: in no time, with God's help, she got used to this form of Christian service and even began to like it. Within a few years she had become the Swiss Union's field champion in Ingathering!

Mrs. Schaetti spends several months each year visiting all villages and towns around the Lake of Zurich, passing very few doors without knocking on them. She is well known in that district now and is often given the opportunity to give a testimony to her faith.

Until 1976, Mrs. Schaetti set a yearly Ingathering goal of 25,000 Swiss Francs (about US\$15,000). She always reached it and sometimes even exceeded it. Now she increases her goal each year: 1976—30,000 Swiss Francs (US\$18,000); 1977—40,000 Swiss Francs (US\$24,000); 1978—42,000 Swiss Francs (US\$25,000).

All of Mrs. Schaetti's visiting work—knocking at tens of thousands of doors each year, and receiving gifts of ten, five, or two francs—is done by bicycle, and not the best and newest model at that. When I last visited her she told me, "Do you know, Elder Knott, I would like to be able to go on with this work as long as possible. In-

deed, I sense that from the moment I stop doing it, I shall become old."

In order to spare Mrs. Schaetti this unpleasant experience, the German Swiss Conference is buying her a new bicycle!

HARALD KNOTT
Lay Activities Director
Euro-Africa Division

FAR EASTERN DIVISION

Youth learn more about witnessing

The Far Eastern Division's first Festival of Faith began December 4 at Baguio City, Philippines, with 1,118 delegates and 25 guests in attendance and concluded December 8, with more than 2,000 taking part in the final torch-lighting service.

In order to qualify as a delegate, each of the delegates representing the countries of nine unions and one attached mission of the Far Eastern Division had to give evidence of successful witnessing experience. As a result, those who participated in the fast-moving program were a special group of Adventist youth. This was evident in their department, both at the meetings held in the

Baguio Convention Center and in the witnessing sorties made into many thousands of homes in Baguio City.

Sixteen workshop instructors, each a specialist, lectured on various aspects of evangelistic endeavor encompassing public and personal evangelism, music, campus ministry, youth camping, health and temperance ministry, and using media.

Each afternoon was devoted to personal witnessing in the streets of the city and home visitation. As a result of this witnessing approach, hundreds of non-Adventist youth attended the evening programs. Following the conclusion of the Festival of Faith, a ten-night city-wide evangelistic series was conducted by Dr. Taylor as follow-up to the personal witnessing of delegates during the festival.

Final results of the Far Eastern Division's first Festival of Faith will be seen not only in a harvest of baptisms in Baguio City but also in a greater harvest gathered in as the result of the commitment to soul winning made by the 1,118 delegates, who are now laboring in their homelands. The year 1980 will see Festivals of Faith conducted in each union of the division.

M. G. TOWNEND
Review Correspondent



Delegates from all over the Far East arrived in Baguio City by plane, bus, and jeepney early in December for the division's first Festival of Faith. Each of the division's unions will conduct a festival this year.

BRAZIL

Baptistries before buildings

"We cannot wait until the church is built before baptizing those who are interested in becoming members, so we are building the baptistry first. In that way we can keep on having baptisms while we are in the process of constructing the church," explains Osmar Reis, president of the Central Amazon Mission, with headquarters in Manaus, Brazil.

There are 15 churches and companies in Manaus. Members themselves, with some help from the local field, are building 12 more churches. In this city they are constructing the baptistry first and holding meetings in the area even before building the walls and putting on the roof of the new church. "We just can't stop," says Elder Reis, in referring to the members' evangelistic program.

Francisco da Silva, in Morro da Liberdade, pursues his daily occupation in the city and then at night works on the church. Many members spend their Sundays,

holidays, and evenings on a building program, including President Reis himself, who has dedicated many a night to helping the members. "Here in Brazil we need to set a good example," he says. "We cannot just tell the members to do the work. They expect the local pastor and the president to work right along with them."

As a result of one series of well-attended open-air meetings, a baptism was conducted the night of September 30. Thirteen people were immersed in the baptistry on the new church site. James E. Chase, General Conference communication director, and Hedwig Jemison, of the Andrews University branch of the Ellen G. White Estate, participated in this special program.

The Central Amazon Mission is in "permanent evangelism," baptizing an average of 2,000 converts a year. Elder Reis says that in many places where there are no Adventists, "if we had the means to build a church, within a few months' time it would be full of people."

ARTHUR S. VALLE
REVIEW Correspondent

BANGLADESH

Union reports progress

A year-end report from Bangladesh shows growth and progress in several areas of the territory. The Bangladesh Section was looking forward to organization as a union in January, 1980, and was to be divided into the Northern Bangladesh Section, the Southern Bangladesh Section, and the Western District.

Officers in southern Bangladesh reported conducting four major evangelistic series. Companies were established in four villages, Talpukhuria, Bakal, Chitalia, and Shauldhar.

In the north, there is a drop in tithes and offerings as a result of droughts and later floods that destroyed crops. The Monosapara School has been reopened, with P. N. Thomas as principal. Within six months he reported enrolling 124 day students in six grades. Crops are being planted at the school, and the Garo people are looking forward to the day when the boarding section can be re-

opened for upper elementary students.

Thanks to the help of Asian Aid from Australia, Adventists in western Bangladesh were able to buy a two-story concrete building and land in Khulna for a day school. They are happy to be able to move the students out of a rented bamboo-and-tim shed.

Two other notable events in Bangladesh during the year were the gift of a new medical ambulance launch for Gopalganj Adventist Hospital from the Walla Walla College students and the Quiet Hour Radio program, and the printing of a new hymnal in Bengali, Garo, and Santali.

FLORIDA

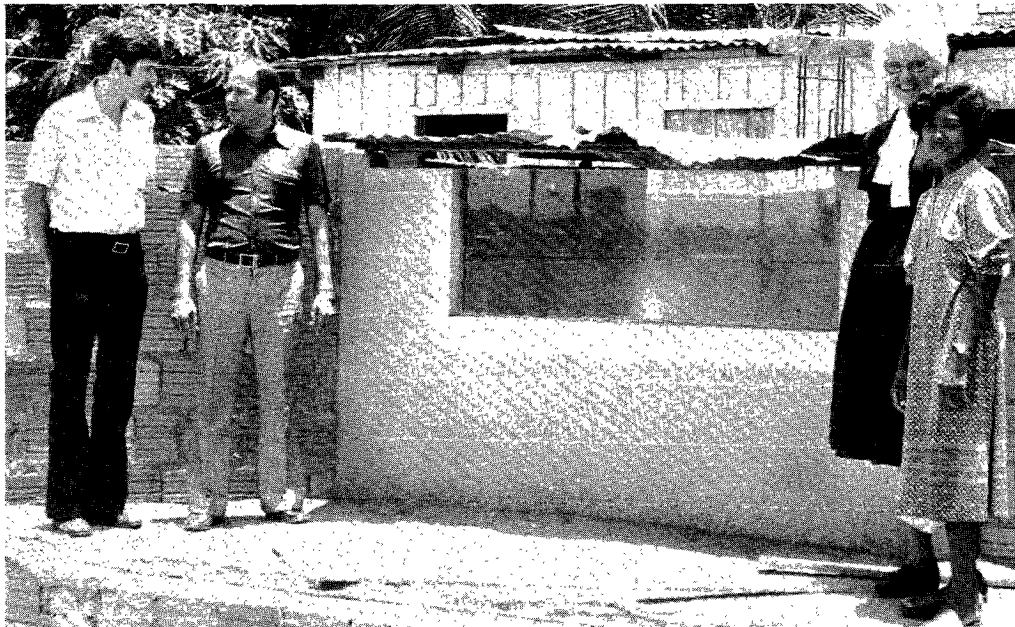
President of Honduras honors seven SDA's

An Adventist medical team from Florida was honored on October 3 by the president of Honduras for medical and dental services they rendered to hundreds of Hondurans who did not have access to medical care.

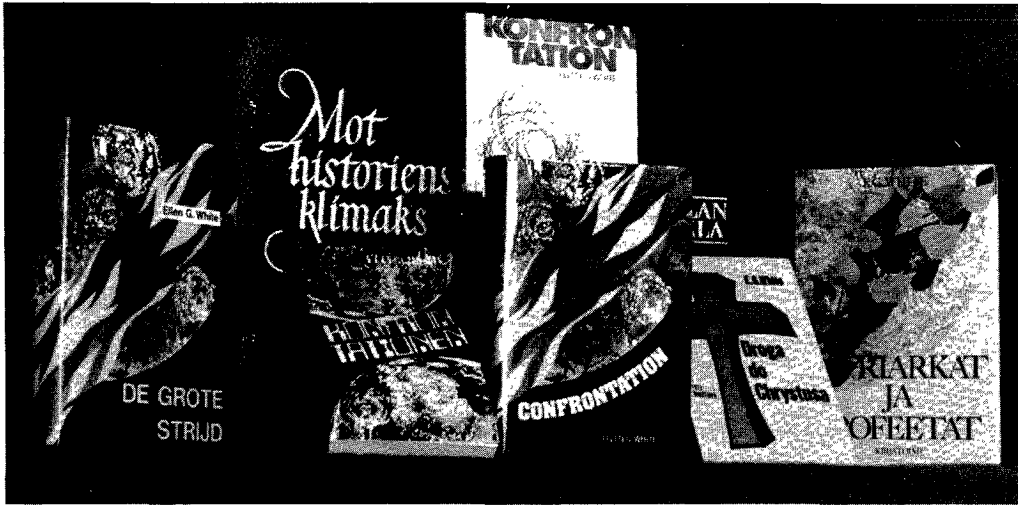
The team, consisting of two Ft. Pierce dentists, James Strawn and Robert Deery, and their wives; a Punta Gorda physician, Robert Lang, and his wife; and a Ft. Pierce nurse, Sally Gross, left Florida during the latter part of September for a week-long "working vacation" on the 30-mile-long island of Roatan near Honduras. For four days the team gave volunteer medical aid to 300 island residents at a new clinic that had recently been constructed by a Teen Island Impact group of Florida Pathfinders.

When the president of Honduras, General Pilcarpo Paz Garcia, heard of the arrival of the seven-member team in his country, he asked them to fly to the mainland to serve a larger group of people in remote areas of the country who were in greater need of medical help.

The team cut short their stay on Roatan and flew to the capital city of Tegucigalpa, where they were met by several presidential aides, a



In Manaus, Brazil, church baptistries are built before the walls go up or the roof is put on. Visiting one of the 12 churches under construction in Manaus are James M. Wilson, Central Amazon Mission lay activities and Sabbath school director; Osmar Reis, mission president; Hedwig Jemison, of the Andrews University branch of the Ellen G. White Estate; and Francisca Silva, a local church member. The mission baptizes 2,000 converts a year.



Both the General Conference and the Northern Europe-West Africa Division have made contributions to the work of translating Spirit of Prophecy books into Danish, Norwegian, Finnish, Swedish, Polish, Icelandic, and Dutch.

translator, and military personnel. From the airport the team traveled for four hours over roads that were under repair to the birthplace of President Garcia. It was there that 400 people waited to receive medical aid.

At midnight, after their four-hour return trip to the capital city, the group was taken to the home of the personal secretary to the president, Corminda Alvarado, where a reception and dinner were given in honor of the team.

It was then that President Garcia expressed his appreciation for the help each member of the group had given to the people of his country.

The next day the team set out again for a full day of volunteer service. This time they traveled 40 miles to the village of Talanga, where 600 people stood waiting to be treated. At sunset 400 patients had been cared for.

The week-long "working vacation" ended the next day when the team returned to Florida.

One of the team members, Dr. Strawn, said, "Additional medical-dental teams are desperately needed on a regular basis to volunteer a week or two of their time and services in Honduras."

PAT BATTO
Communication Director
Florida Conference

NORTHERN EUROPE

Ellen White books published

Greater emphasis on the value of the Spirit of Prophecy is being given in the Northern Europe-West Africa Division. In the last few years there has been a strong effort by the union conferences and publishing houses to translate and print the Spirit of Prophecy books.

The five volumes of the Conflict of the Ages series (*Patriarchs and Prophets*, *Prophets and Kings*, *The Desire of Ages*, *The Acts of the Apostles*, and *The Great Controversy*) are now available in a new format in the Netherlands, West Nordic (Norway and Denmark), and Finland unions. The Swedish Publishing House has printed *The Great Controversy* and is in the process of publishing *The Desire of Ages*. The combined membership in all of these countries is only around 27,000.

In Poland a special edition of 8,000 copies of *The Great Controversy* is being printed. These are run on government presses and bound in the Polish Publishing House. Almost all of these books will be distributed in a matter of a few weeks because of the eagerness of literature evangelists and other members in Poland.

These books are new

translations. Most of them are large editions with many color pictures, which makes them readily salable by literature evangelists. Others have been bound in paper for wide distribution by members.

The General Conference has had a major part in making possible the publication of these books. In the past four years it has provided nearly \$100,000 to help defray the cost of translation. The Northern Europe-West Africa Division has made a contribution of more than \$65,000.

In addition to the books already mentioned, a number of Spirit of Prophecy volumes have been translated into Danish, Norwegian, Finnish, Swedish, Polish, Icelandic, and Dutch. A new Anglicized edition of *The Great Controversy*, called *Confrontation*, has been printed in Britain. All 20,000 copies of the first edition have been distributed, and another edition has just come from Stanborough Press.

Several unions will be using the new abridged edition of *Stewardship* in their own language next year. This will give members in these countries the benefit of the Spirit of Prophecy counsel as never before.

R. E. APPENZELLER
Publishing Director
Northern Europe-West
Africa Division

Religious Newsbriefs

from Religious News Service

● **Scientist says Turin shroud is authentic:** A scientist who led the team that went to Italy in 1978 to investigate the Shroud of Turin, the legendary burial cloth of Jesus, says that the evidence amassed thus far indicates that the shroud is authentic.

And there is mounting circumstantial evidence, Thomas D'Muhala said, that the image on the cloth is that of Christ and was "projected" on the cloth, perhaps by a burst of radiation emanating from all parts of the body in a one-five-hundredth-of-a-second flash.

● **"Right to die" statutes becoming common in U.S.:** Ten States have enacted "right to die" laws since 1976 and 21 State legislatures had such bills under consideration in 1979, according to a report by the New York-based Society for the Right to Die. "No such laws existed four years ago when Karen Ann Quinlan was hospitalized and her case brought the matter into national focus," the report said. "Since the Quinlan decision in New Jersey, other right-to-die cases have reached the courts. A key issue is not only the right to die but the question of who can properly assert that right on behalf of the incompetent patient."

● **Parish organizes an "un-choir":** When the choir membership at Sacred Heart parish, Marinette, Wisconsin, dropped to four people and little was heard but the organ music, the liturgy committee decided that drastic action was needed. The choir was disbanded, and the "un-choir," took its place. About ten parish members now attend periodic rehearsals, but instead of singing from the choir loft, they are dispersed among the congregation to encourage parishioners to sing. Apparently, the un-choir is meeting with success. According to Sister Marian Williams, "The people are doing much better in the singing now."

Afro-Mideast

● Under the direction of Dwight Rose, principal of Beirut Overseas School, Lebanon, the Middle East Union temperance department held a Five-Day Plan to Stop Smoking in the Beirut area during the latter part of November. Since the idea is still rather new there, the attendance was not large, but the community appreciated the efforts made to enlighten the public. Another campaign will be conducted soon.

● Zablon Asiyo has been appointed by the Kenya Lake Field committee to be accountant in the field office. He replaces Zacharia Onditi Obwor, who is now studying accounting in the Kenya Polytechnic.

● In the West Field of Ethiopia, Fekadu Olana reports that the members now total 13,921, of whom 821 have been baptized since November, 1978. There are 129 churches, ten of which have been established this past year. Two health-care clinics serve local communities.

● The East African Union, with headquarters in Nairobi, has voted to employ part-time Book and Bible House managers to run centers in the larger cities of Kenya—Nairobi, Mombasa, Nakuru, and Kisumu.

● Two six-month courses, each divided into two three-month terms, will be held at Kamagambo High School and Teachers' College in southwestern Kenya for upgrading older ministers whose formal training has been limited. Thirty-five students will be in each group. Ezra Mpyisi, former principal of Arusha Adventist Seminary, will be the course director.

● Forty-six pastors in Kenya Lake Field divided into groups of threes and fours to hold evangelistic meetings during September and October in 16 places. As a result, 178 persons rejoined the church, 264 were converted, and 13 semipermanent buildings were erected to shelter the new church groups.

● Tanzania Higher Institutions SDA Student Organization has been formed to help give the Adventist young people who are studying at non-Adventist institutions a sense of belonging to the Adventist membership. This organization will seek to help and encourage our young people to remain faithful and to be an effective witness wherever they are.

● An order has been placed with the Africa Herald Publishing House for 1,000 Voice of Prophecy lessons. These are to be used by David Ogillo, newly arrived pioneer missionary to the South Sudan, in a spearhead campaign in and around the capital city of Juba.

Euro-Africa

● Possibilities are being explored by Adventist World Radio to see whether Radio Andorra, situated in the high Pyrenees, could be used for its religious broadcasts on a frequency band that is comparatively clear. Although the station has only three kilowatts of power, it is heard in several European countries.

● The German Health Food Company recently held an Open Day at their factory in Lueneburg. About 1,500 church members from all parts of Germany took the opportunity of visiting the factory and seeing the variety of health foods available.

● The enrollment of 560 in the Marienhoehe Missionary Seminary and Secondary School is a record number. More students had applied for admission, but had to be refused because of lack of both dormitory and classroom space.

● The North France Conference reports 32 baptisms in the months of September, October, and November of last year, with half of these new members joining the Paris South church.

● Poitiers, France, now has a Seventh-day Adventist church, which seats 154 persons, and which will be the

church home of those joining the church as a result of the campaign of J. R. Lenoir. Twenty-nine persons already have expressed such an interest.

● Eighteen persons have requested baptism after an evangelistic campaign by G. Georges, R. Broudin, and B. Maubert, and another score are receiving Bible studies.

Far Eastern

● A groundbreaking ceremony was recently held on the West Malaysia-Singapore Mission compound at Kuala Lumpur, Malaysia, for an evangelistic center. The ground level of the three-story building will provide an auditorium seating 300, and other facilities for various aspects of public evangelism and community-related programs. The second floor will accommodate mission offices, while the top floor will provide living quarters for some of the mission staff.

● Late in 1979, the Korean Union held a union-wide ministerial institute with 250 in attendance, an increase of more than 50 workers over the past four years.

● The fiftieth anniversary of the church's educational work in East Indonesia was celebrated recently at Lowu, Ratahan, South Minahasa Mission, where the first church school was established. A. Simorangkir, West Indonesia Union president, was the Sabbath speaker. Approximately 1,500 people were in attendance.

● When H. M. S. Richards, Jr., and the King's Heralds visited Jakarta, Indonesia, in November, Pastor Richards led out in the graduation of approximately 1,000 Voice of Prophecy correspondence school students.

● The Far Eastern Division recently approved two additional programs for the graduate school of Philippine Union College: Master of Arts in teaching—major in religious education; and Master of Science in nursing.

North American

Atlantic Union

● Responding to a televised appeal, members of the Wellsville, New York, church accepted the sponsorship of a Laotian refugee family and have been helping them settle since October. The six-member family moved into their own apartment in January. Church members furnished the apartment, are providing clothing and food, and are teaching the family English.

● At a meeting on January 14, pastors and New York Conference officers and departmental staff pledged more than \$4,000 toward the Adventure in Faith offerings to be taken January 26 and April 12.

● Baptisms in the New York Conference totaled 228 for 1979. Conference membership as of December 31 was 4,640.

● Twenty-four persons were baptized during 1979 through the efforts of New York Conference literature evangelists. By mid-January of this year literature evangelists had been responsible for 13 more baptisms.

● The year 1979 closed with a tithe gain for the New York Conference of more than 3 percent, compared with the previous year. Total tithe received amounted to \$1,660,413.

Canadian Union

● Hilda Knee, of the Toronto, Ontario, Kingsview Village church, raised \$3,100 for Ingathering this year. Over the years she has received more than \$25,000 in small donations from homes and small stores in her area.

● Kingsway Pioneer Home, the new senior citizens' apartment complex of the Ontario Conference, located in Oshawa, Ontario, opened its doors for the first tenants to begin occupancy on December 3. The complex is a three-story structure consisting of 38 efficiency apart-

ments, 41 one-bedroom apartments, and one two-bedroom apartment for the superintendent, as well as a laundromat, lounging areas, a central kitchen and dining room (where the noon meal will be served), craft rooms, an assembly room, a freezer room for tenants with freezers, and a storage room.

• To better administer the work of the Christian Record Braille Foundation in Canada, a branch office will be headquartered in the Vancouver-Abbotsford area in British Columbia. A Canadian advisory committee has been set up to study and coordinate the special needs of the 50,000 blind persons in Canada. J. M. LeMarquant, who has provided counsel and leadership to the work for the blind in Canada for 25 years, will chair the committee, and A. W. Kaytor, special representative, will serve as branch manager and director of public relations and development.

Central Union

• Joel O. Tompkins, Kansas Conference president, was the speaker at the dedication service for the McPherson church, which was formerly an Episcopal church. The all-day service was directed by the pastor, Harold Peters, and the local elder, Lester Phillis.

• Ellsworth S. Reile, Central Union Conference president, was the dedication speaker for the Akron, Colorado, church. William C. Hatch, Colorado Conference president, offered the dedicatory prayer. Jim Brauer is the pastor.

• The men's club of Union College took on a special project for Christmas: They selected two unemployed mothers who had a total of five children and who were sharing an apartment. The men gave \$80 for groceries and bought gifts for all seven.

• The South Big Horn County Hospital, between Greybull and Basin, Wyoming, is now under the management of Mid-America Adventist Health Services

(MAAHS). Larry Luce, from Porter Memorial Hospital in Denver, Colorado, has been named the new administrator.

• Members of the Trinity Holiness church of Monmouth, Kansas, have given \$2,000 to Cambodian refugees through the Adventist church in Joplin, Missouri, because of their confidence that the money would go to the refugees for whom it was intended.

Columbia Union

• Before the end of 1979 the New Jersey Conference surpassed its baptismal goal of 520, a number equal to 11.5 percent of the conference membership. Previously the highest number ever baptized in New Jersey in one year was 418.

• Hadley Memorial Hospital, in Washington, D.C., recently broke ground for the Kresge Medical Center. The center will be the only ambulatory-care service available to residents east of the Anacostia River.

• In December the literature evangelists of the Chesapeake Conference met at the Triadelphia, Maryland, church for the annual Christmas get-together. Awards for 1979 were given out. Jack Kirk received honors for highest in sales, Micky Clark for highest in sales of Spirit of Prophecy books, and Ben Johnson for the highest in baptisms and Bible studies. Ben Johnson also was chosen Literature Evangelist of the Year.

• Potomac Conference evangelist Donald Whittle recently held evangelistic meetings in Grottoes, Virginia. Attendance reached as high as 72, with 26 non-Adventists in attendance. Fourteen decisions were made at the end of the meetings, and several are receiving Bible studies.

• The Lafayette, New Jersey, church held its official opening on November 17. Sal Meliti led out in building the \$180,000 structure, which seats 150 people. Archie Moore is the pastor.

Lake Union

• Mayor Richard G. Hatcher, of Gary, Indiana, after being told of a no-smoking day that members of the Gary Mizpah church were planning, issued a proclamation declaring October 27, 1979, No-Smoking Day for the city.

• Prattville, Michigan, church members recently welcomed five newly baptized persons into their 63-member church.

• Twenty-five people joined the Urbandale, Michigan, church recently as a result of evangelistic meetings conducted by the Hassenpflug and Turner evangelistic team.

• Fourteen persons were baptized on December 29, 1979, in the Spanish Central church, Chicago, Illinois, as a result of Bible studies given by Luis Perez, Ramon Perez, Roberto Reyes, and other members.

• Twelve persons have been baptized in recent months in the Elgin church, Elgin, Illinois.

• Thirteen persons were baptized in the East Chicago, Indiana, church in December after two months of meetings held by Victor Schulz, pastor, and Carmelo Mercado, associate pastor.

North Pacific Union

• Elder and Mrs. Bernie Willis, Mr. and Mrs. Mike Kalebaugh, and Mr. and Mrs. Russ Lloyd have moved to Nome, Alaska, during the past months to set up work on a self-supporting basis. The group recently participated in a community health fair in the northern city. A group of 15 to 20 people meet each Sabbath in a rented hall.

• For more than 30 years Mr. and Mrs. Edward Terrill, of McMinnville, Oregon, have been mailing used literature to various locations. One family in Ghana recently named their new baby girl Roberta Terrill Amoah in honor of Mrs. Terrill.

• Thirteen persons have been

baptized as a result of meetings conducted in Dayton, Washington, by Dick Rentfro, Upper Columbia Conference evangelist. Edie Cain, a Bible instructor, took a leave of absence for three months from her work at the Bella Vista Hospital in Mayaguez, Puerto Rico, to help with the Dayton meetings, as well as with another series in Pendleton, Oregon.

Southern Union

• Jay Gallimore, Jr., and Michael Hanson recently completed a productive five-week series of evangelistic meetings in the Charlotte, North Carolina, church, baptizing 24.

• Bass Memorial Academy, Lumberton, Mississippi, is to be the site of a 120-bed Adventist health center. On December 16 more than 300 delegates met at a special session called to discuss plans for the proposed nursing home. It was voted at that time to move forward immediately with the plans.

• A new food-service center at Groveland Academy in Florida, a self-supporting school, opened on November 25. The building is equipped with modern, heavy-duty kitchen appliances and a walk-in cooler and freezer.

• Ground was broken December 11 for the new \$3 million emergency-care center and ancillary-services addition for the Medical Center Hospital, in Punta Gorda, Florida. The construction includes 20,000 square feet of new area and 30,000 that will be reconstructed. The center is operated by Adventist Health Systems/Sunbelt, Inc.

• Since moving to Atlanta, Georgia, two years ago, T. A. McNealy, pastor-evangelist of the Atlanta Maranatha church, has baptized more than 500 persons, bringing church membership to a total of more than 1,200. Elder McNealy also broadcasts a regular program that is quickly becoming one of Atlanta's most popular religious radio programs.

To New Posts

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

NORTH AMERICA DIVISION

Mardian J. Blair, vice-president, Adventist Health System/Sunbelt, region 3, which is Florida Hospital and satellites; formerly president, Northwest Medical Foundation.

Robert W. Burchard, administrator, Memorial Hospital, Manchester, Kentucky; formerly administrator of two hospitals in Hong Kong.

Dominic Cotta, Jr., associate youth director, Potomac Conference; formerly a district pastor and an associate youth director for the Texas Conference.

Stuart Harrison, pastor, Nashville, Tennessee, First

church, Kentucky-Tennessee Conference; formerly pastor in the Michigan Conference.

Rick Howard, associate pastor, Stone Mountain, Georgia, church in the Georgia-Cumberland Conference; formerly from the Michigan Conference.

Don Jacobsen, pastor, Stone Mountain, Georgia, church in the Georgia-Cumberland Conference; formerly, faculty member, Andrews University.

Laurence W. Payne, assistant administrator, Porter Memorial Hospital, Denver, Colorado; formerly personnel director at the same institution.

Volunteer Service

Jeffrey Steven Hardesty (PUC '77) (Medical Elective Service), to do elective service, Guam Seventh-day Adventist Clinic, Tamuning, Guam, and **Robyn LaVerne (James) Hardesty** (PUC '77), of Loma

Linda, California, left Los Angeles, November 26, 1979.

Marcia Joy Hinkle (Medical Elective Service), of Loma Linda, California, to do elective service, Bella Vista Hospital, Mayaguez, Puerto Rico, left Los Angeles, December 1, 1979.

Frederick Alan Hoover (Special Service), of Orlando, Florida, to serve with the Cambodia-Thailand Relief Team No. 2, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, December 28, 1979.

Robert Theron Hoover (LLU '53) (Special Service), of Orlando, Florida, to serve with the Cambodia-Thailand Relief Team No. 2, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, December 28.

Clifford Earl Parmley (LLU '46) (Special Service), to serve as physician, Penang Adventist Hospital, Penang, Malaysia, and **Gladys Evelyn (Trivett) Parm-**

ley, of Colburn, Idaho, left San Francisco, December 18, 1979.

Herminia Salvador (Far Eastern U. '61) (Special Service), of Vancouver, British Columbia, Canada, to serve as physician, Karachi Hospital, Karachi, Pakistan, left Los Angeles, December 20, 1979.

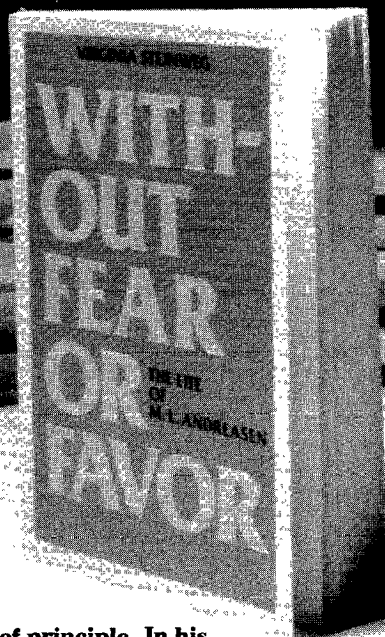
Stephen Leslie Wilson (SMC '79) (Special Service), to serve as teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, and **Rhonda Lynn (Griffin) Wilson** (SMC '79) (Special Service), to serve as teacher at the same institutes, of Collegedale, Tennessee, left Los Angeles, December 24, 1979.

Nationals Returning

Damrong Wangsa ('75), to serve as administrative officer, Bangkok Adventist Hospital, Bangkok, Thailand, and **Premchit (Kittivut) Wangsa** left San Francisco, July 1, 1979.



Review and Herald Publishing Association
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New management at L.L.F.

In attempting to further the work of Loma Linda Foods, Riverside, California, so as to make it a stronger and more viable operation, the General Conference and the Loma Linda Foods board have invited another entity of the General Conference—the Sanitarium Health Food Company of Australia—to take over the operation of the company.

Loma Linda Foods has

more than doubled its annual sales in the last three years, but expansion funds, operating capital, and equipment funds are needed for continued growth and expansion. The Sanitarium Health Food Company has developed personnel, expertise in marketing, extensive research and development, as well as financial strength in its expanding food industry in Australia, New Zealand, and more recently in England.

It is the conviction of the board that this important segment of the church's work in North America can best be advanced by this change. The Australasian Division and the Sanitarium Health Food Company have voted to accept the invitation to assume management and control of the company and will put forth maximum efforts to enlarge and advance Loma Linda Foods. They will assume control of the company about April 1.

It is expected that there will be no change in the name and few changes in personnel. The Sanitarium Health Food Company's worldwide expertise will provide trained personnel, expand marketing possibilities, and develop new products, which will strengthen the total thrust of the company.

We urge members in North America to support the church's health-food work, which we feel is vital to the onward march of the church's message to make people whole. W. J. HACKETT

"No Limit" sets are sold

More than 450 sets of the ten audio-visual training programs "No Limit" have been sold during the last five months. The title for the program was selected from the quotation "There is no limit to the usefulness of one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*The Ministry of Healing*, p. 159.

The programs last ten minutes and have 40 slides with cassette narration. They were developed to aid in teaching the principles of the *Witnessing for Christ* manual. They explain, step by step, the chapters of this basic manual for personal and church involvement and real church growth. They provide an excellent springboard for class discussion.

This training program has been produced by Adventist Media Productions in Thousand Oaks, California, in cooperation with the General Conference Ministerial Association and Lay Activities, Sabbath School, and Youth departments.

"No Limits," a program subsidized by the General Conference, is sold with cassettes for only \$58. Orders should be channeled through local conference lay activities directors to the General Conference Lay Activities Department.

S. F. MONNIER

For the record

Close to 1,000 a week: A cable from Enoch Oliveira, president of the South American Division, reports that 50,384 persons were baptized in the division during 1979.

More Cambodia aid: Members in the Northern Europe-West Africa Division are joining members in other parts of the world in supporting SAWS relief efforts in Cambodia. Two unions reporting donations so far are the Swedish Union, with \$47,619, and the Netherlands Union, with \$43,157.

S.S. offerings exceed one million: The Southeastern

California Conference was the second conference in the Pacific Union to exceed \$1,000,000 in Sabbath school offerings during 1979. Their total is \$1,022,472. The Northern California Conference, which first reached the million-dollar mark in 1978, reports \$1,117,816 in 1979. The union total for 1979 is \$4,326,958, which represents a \$276,178 gain over last year. Hawaii has had the largest percentage gain—13.35—in 1979, according to James R. Hardin, union Sabbath school director.

Large-print AR to be published

In response to requests from readers, the ADVENTIST REVIEW plans to begin publishing a large-print monthly edition beginning in May.

Reacting to an announcement in the September 13 REVIEW that a large-print edition was being considered, one reader wrote: "I will gladly pay \$15. It will be as valuable as the large-print Sabbath school lessons." Another added, "Hurry up—I am almost 90!"

Type size of the edition will be approximately one third larger than the regular REVIEW (sample below).

The subscription price is \$14.95. Orders should be placed at once through church lay activities secretaries or the local Adventist Book Center.

As a special incentive to charter subscribers, the publishers will send a free copy of the large-print edition of either *Steps to Christ* or *Thoughts From the Mount of Blessing* (state preference) to all who order by April 15.

Alcoholism afflicts 5 to 10 percent of families. It may account for more family than any other single factor. Moreover, 50 highway deaths involve someone who has t

Let's consider next that which comes out Major psychological problems hang like a human race. Most of these problems origi

Notice

Review and Herald Publishing Association Constituency Meeting

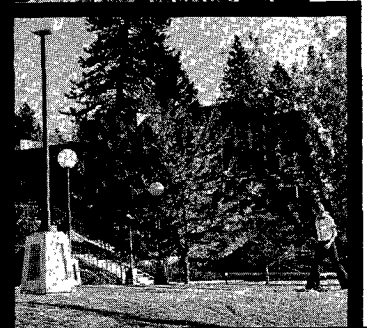
Notice is hereby given that a special meeting of the constituency of the Review and Herald Publishing Association of Washington, D.C., is called to convene in the auditorium of the Review and Herald Publishing Association, Takoma Park, Washington, D.C., on March 19 and 20, 1980. The first meeting will commence at 9:00 A.M. on March 19, 1980. This special meeting of the constituency is being called by the president of the Corporation in harmony with Article IV, Section 3b of the Constitution. Its purpose is to consider,

- The desirability of merging the operations of the Review and Herald Publishing Association and the Southern Publishing Association as is envisioned in the action of October 12, 1979, of the Annual Council of the General Conference of Seventh-day Adventists.
- Steps that should be taken in response to the action of a special meeting of the Executive Committee of the General Conference of Seventh-day Adventists held in Washington, D.C., February 5, 1980, which action was taken in pursuance of the responsibility the General Conference administration was charged with by the Annual Council action of October 12, 1979.

The members of the Corporation consist of the directors of this Corporation, the members of the Executive Committee of the General Conference of Seventh-day Adventists, the members of the executive committees of the Atlantic Union Conference of Seventh-day Adventists, the Columbia Union Conference of Seventh-day Adventists, the Lake Union Conference of Seventh-day Adventists, and the British Union Conference of Seventh-day Adventists, the members of the executive committees, including the publishing department director, lay activities director, and Adventist Book Center manager of the local conferences within the above-named union conferences, excluding the British Union, and the officers and employees of the Review and Herald Publishing Association with not less than five years of denominational service.

By order of the president, W. D. EVA.

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KOHLBERG'S MORAL EDUCATION SEMINAR

June 23-27

WORKSHOP IN ADVENTIST HISTORY

June 23-July 11

NURSERY SCHOOL PRACTICUM

June 26-July 2

CHORAL WORKSHOP

Jerold Ottley, Director, Mormon Tabernacle Choir July 6-11

SEMINAR IN WORD PROCESSING AND OFFICE PRACTICE (Gregg-sponsored)

July 7-11

HAVAS STRING WORKSHOP Aug. 24-29

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