

Adventist Review

General Organ of the Seventh-day Adventist Church

June 19, 1980

Why does God
permit evil?

Page 9

Noah's day
and ours

Page 11

Is God bored
with our
prayers?

Page 17

Inside
Washington

Page 23



Lavaun Sutton, clinical cardiac nurse specialist at Loma Linda University Medical Center, holds a model of the heart while explaining to Jeon Suk Kang how doctors repaired her heart defect.

Translating for the 9-year-old Korean girl is Hi Taik Kim, social worker and liaison for the patient's family and the hospital. See story on page 20.

The picture on page 7 that accompanies Alma Campbell's article, "God's Jewelry," was taken during the spring of 1978, at the North Philippine Union Sabbath School Congress, where more than 1,000 Vacation Bible School students received their certificates of graduation. The message on the little boy's T-shirt which says, "I am Jesus' precious jewel," fits right in with the spirit of Mrs. Campbell's article.

In the June 5 This Week column (p. 2) we gave some personal history of Marva Stevens Fowler, author of the article in the issue entitled "Thank You, Guardian Angel." Mrs. Fowler wrote us immediately after receiving her copy of the issue: "The butterfly on the cover of the June 5 issue, taken by James Turner, is beautiful!

"James, his wife, Doris, and I graduated together from Col-

legedale Academy, and worked together at the College Broom Shop back 'a few' years. How nice that his nature picture appeared on the issue in which my story appeared.

"My family appreciates the comments you printed in This Week about my grandparents, Mr. and Mrs. Charles Bentley. However, you inadvertently called me Mrs. Stevens. Mrs. Clara Stevens is my mother—the daughter of Charles and Esther Bentley.

"At the age of four, I visited my grandparents and ate a meal with them in the small house they had rented while he was doing some carpentry work. I remember the simple meal of fruit, nuts, crackers, and milk. During the meal I leaned back in my 'chair,' and found myself on the floor. Since I was unhurt, we had a good laugh. My chair was an orange crate. The table was a

piece of wood that was laid across other crates. My grandmother had covered it with a homemade tablecloth, crocheted around the edges. A vase of flowers sat in the center. I also remember the orange crates filled with literature they distributed.

"I have often thought about the difference between my orange-crate chair and an expensive dining room chair, which I undoubtedly would have been told to treat very carefully and not scratch. I thank the Lord for the orange crate, and for my grandparents."

Art and photo credits: Page 4, Standard Publishing Company; p. 7, courtesy of Howard Rampton; p. 9, Dick Hughes; p. 12, Harry Anderson; p. 13, left, pp. 14, 15, 16, Review; p. 13, right, Clyde Provonsha; p. 27, Greg Chandler; all other photos, courtesy of the respective authors.

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.

Festival of planting

► Several readers questioned the advisability of conducting a rice-planting ceremony on Sabbath. (See "Festival of Planting," Feb. 14.) Most of them mentioned the objection that "such an act can well serve to lessen the importance of doing no unnecessary work on God's holy day. In sanctioning an apparently small act we open the way for larger ones." We asked Victor Aaen, originator of the festival, to respond.

We do not in any way want to desecrate the Sabbath, and we prayerfully searched our motives and the plans for the Festival of Planting to make sure that we did not profane the Lord's name and day.

In working with the Dyaks, we are interested in pointing them to the true God, Creator of heaven and earth and Recreator of human lives in Christ Jesus. They traditionally celebrate planting and harvest with a pagan orgy. We would like to establish a Christian tradition that wor-

ships the Creator and not the creature. The REVIEW article pointed out that the ceremony was to acknowledge God as the source of all life and recognize His provisions for humanity, which is our understanding of the purpose of the Sabbath.

The chapter entitled "The Sabbath" in *The Desire of Ages* has been a real blessing to me. Perhaps one quotation stands out as applicable to the questions raised: "The priests in the temple performed greater labor on the Sabbath than upon other days. The same labor in secular business would be sinful; but the work of the priest was in the service of God. They were performing those rites that pointed to the redeeming power of Christ, and their labor was in harmony with the object of the Sabbath."—Page 285.

VICTOR AAEN
Kaltim, Indonesia

When the banks closed

I could not restrain my tears when I read "God Was Ready the Day the Banks Closed" (Sept. 13), the experience of W. H. Williams.

The Williams family and many other American families occupy a privileged place in my heart. In 1922, after graduating from River Plate College, I was invited to teach in the church school in the Florida section of Buenos Aires, Argentina. I ac-

cepted at once because I could finish my degree as a music teacher while there.

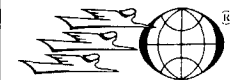
I boarded at the headquarters of the South American Division, where the Williams family and other American families lived. Elder Williams traveled frequently. Mrs. Williams worked as a secretary in the office, often working from daybreak to late at night. From my bedroom next door I could hear the sound of the typewriters, which wakened me in the morning and lulled me to sleep at night.

Mrs. Williams carried many responsibilities besides her office work. She had three children and two boarders. She also served on the school and church boards. I can still hear her cheerful voice calling us to breakfast and morning worship. Being made to feel a part of their family helped ease my homesickness.

On Fridays we would help prepare for the Sabbath, for Mrs. Williams often had rush work to finish in the office. On Sabbath afternoons she would take her children with her to make missionary visits. On Sabbath evenings we would gather with the other families for fellowship.

I give thanks to God that the Lord honored His servant Elder Williams by giving him such a singular experience when all the banks closed.

FLORA BLOCK DE BESKOW
Entre Rios, Argentina



130th Year of Continuous Publication

EDITOR
Kenneth H. Wood

ASSOCIATE EDITOR
Leo R. Van Dolson

ASSISTANT EDITORS
Jocelyn R. Fay, Aileen Andres Sox

ASSISTANT TO THE EDITOR
Eugene F. Durand

ADMINISTRATIVE SECRETARY
Corinne Russ

EDITORIAL SECRETARIES
Chitra Barnabas, Celia Singer

ART
Director, Byron Steele
Designer, G. W. Busch

CONSULTING EDITORS
Neal C. Wilson, Charles E. Bradford, L. L. Bock, L. L. Butler, Alf Lohme, Enoch Oliveira, G. Ralph Thompson, Max Torkelsen, Francis W. Wernick

SPECIAL CONTRIBUTORS
R. R. Fighur, Robert H. Pierson, George W. Brown, G. J. Christo, W. T. Clark, Bekele Heye, R. J. Kloosterhuis, Edwin Ludescher, Kenneth J. Mittleider, K. S. Parmenter, W. R. L. Scragg, Joao Wolff

EDITORS, NORTH AMERICAN UNION EDITIONS
Columbia, Ernest N. Wendth
Southwestern, Richard W. Bendall

EDITORS, INTER-AMERICAN EDITIONS
English, Wanda Sample; Spanish, Humberto M. Rasi, Raul Villanueva; French, Simone Doleys

EDITORS, SOUTH AMERICAN EDITIONS
Portuguese, R. S. Lessa; Spanish, Jose Tabuena

EDITORS, AFRO-MIDEAST EDITION
—, Jean Thomas

CORRESPONDENTS, WORLD DIVISIONS
Afro-Mideast, —; Australasian, Gordon A. Lee; Euro-Africa, Pietro Copiz; Far Eastern, M. G. Townsend; Inter-American, Fred Hernandez; Northern Europe-West Africa, —; South American, Arthur S. Valle; Southern Asia, A. M. Peterson; Trans-Africa, P. J. Salhani

CORRESPONDENTS, NORTH AMERICA
UNIONS: Atlantic, Geraldine I. Grout; Canadian, A. N. How; Central, Clara Anderson; Columbia, Ernest N. Wendth; Lake, Jere Wallace; North Pacific, Morten Juberg; Northern, Halle Crowson; Pacific, Shirley Burton; Southern, Oscar Heinrich; Southwestern, Richard W. Bendall

UNIVERSITIES: Andrews, Kevin McClanahan; Loma Linda, Richard Weismeyer

CIRCULATION
Manager, Robert S. Smith
Associate Managers, Gary Grimes, E. W. Moore, Derek Mustow
Field Representative, Ron D. Spear

A large-print edition of the Monthly Digest is available for \$14.95 a year; also a quarterly edition in Braille.

TO CONTRIBUTORS
Unsolicited manuscripts are welcome, but notification as to acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope.

An index is published in the last Review of June and December. The *Adventist Review* is indexed in the *Seventh-day Adventist Periodical Index*.

The *Adventist Review* (ISSN 0161-1119) is published every Thursday. Copyright © 1980 Review and Herald Publishing Association, 6856 Eastern Avenue NW., Takoma Park, Washington, D.C. 20012, U.S.A. Second-class postage paid at Washington, D.C. Subscriptions: one year, US\$19.95. Single copy, 50 cents.

Vol. 157, No. 30.

“Give glory to HIM!”

Human beings are, by nature, self-centered. Children fight for the best toys; adults fight for recognition. Whether verbalized or not, uppermost in the minds of most people is the question “What’s in it for me?”

Sin, of course, is the reason that human beings are self-centered. In the beginning, when Adam and Eve were created, they were God- and others-centered. They were controlled by the principle of love. But when Adam and Eve sinned, “selfishness took the place of love” (*Steps to Christ*, p. 17). Instead of endeavoring to bring glory to God, instead of trusting God and each other, instead of seeking to fulfill God’s purpose for their lives, our first parents made *themselves* number one. As a result, they became defensive and suspicious, and found fault not only with each other but with God.

Not surprisingly, of all sins selfishness is especially offensive to God, for it, along with pride and covetousness, is “contrary to the benevolence of His character, to that unselfish love which is the very atmosphere of the unfallen universe” (*ibid.*, p. 30). It is the root cause of most tensions and misunderstandings in earthly society—even in churches and church institutions.

Jesus lived a life free from selfishness. In His life “the principles of God’s law—love to God and man—were perfectly exemplified. Benevolence, unselfish love, was the life of His soul.”—*Ibid.*, p. 28. Jesus always placed the good of others above His own needs and wants. He always did His Father’s will and endeavored to bring honor to Him. Never did Jesus ask, “What do I get out of this?” Even on the cross He said, in effect, “To save others, to reveal the true character of the Father, and to help assure the ultimate triumph of righteousness, I willingly suffer this excruciating pain; I willingly lay down My life.”

The word *love* in the English language has been discounted so drastically in the verbal marketplace by careless and constant usage that it is entirely inadequate to convey the depth of commitment, interest, and care expressed by the Greek words *agapē*, “love,” and *agapaō*, “to love.” People say, “I love the climate,” “I love this dress,” “I’d love to go to (wherever),” “I love this music,” “I love John/Mary” (after only one date). No wonder people fail to be gripped by the power of the word *love* as it is used in Scripture.

The apostle John attempted to explain the magnitude of God’s love by saying, “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16). Then, apparently feeling that something more than words was called for to make God’s love real, he

exclaimed, “Behold, what manner of love the Father hath bestowed upon us” (1 John 3:1). “Look,” he seems to say, “look at the cross!” “Greater love hath no man than this, that a man lay down his life for his friends” (John 15:13).

By observing the life of Jesus, John had learned the meaning of true love—that it involves self-denial. He also had learned that when one spends time with Jesus—whether at the cross or walking with Him in sweet fellowship—love replaces self-interest. One’s heart is so torn by contemplating the agony his Master suffered for him he forgets his selfish aims. Instead of seeking divine power to implement successfully his personal goals and projects, he asks, as did Saul on the Damascus road, “What wilt *thou* have me to do?” (Acts 9:6). When one understands and appreciates God, and grasps the enormous issues in the great controversy between Christ and Satan, he is willing to sacrifice even his own life if necessary in order to help God solve the sin problem, be vindicated before men and angels, and make the universe safe from further rebellions.

The issues are critical

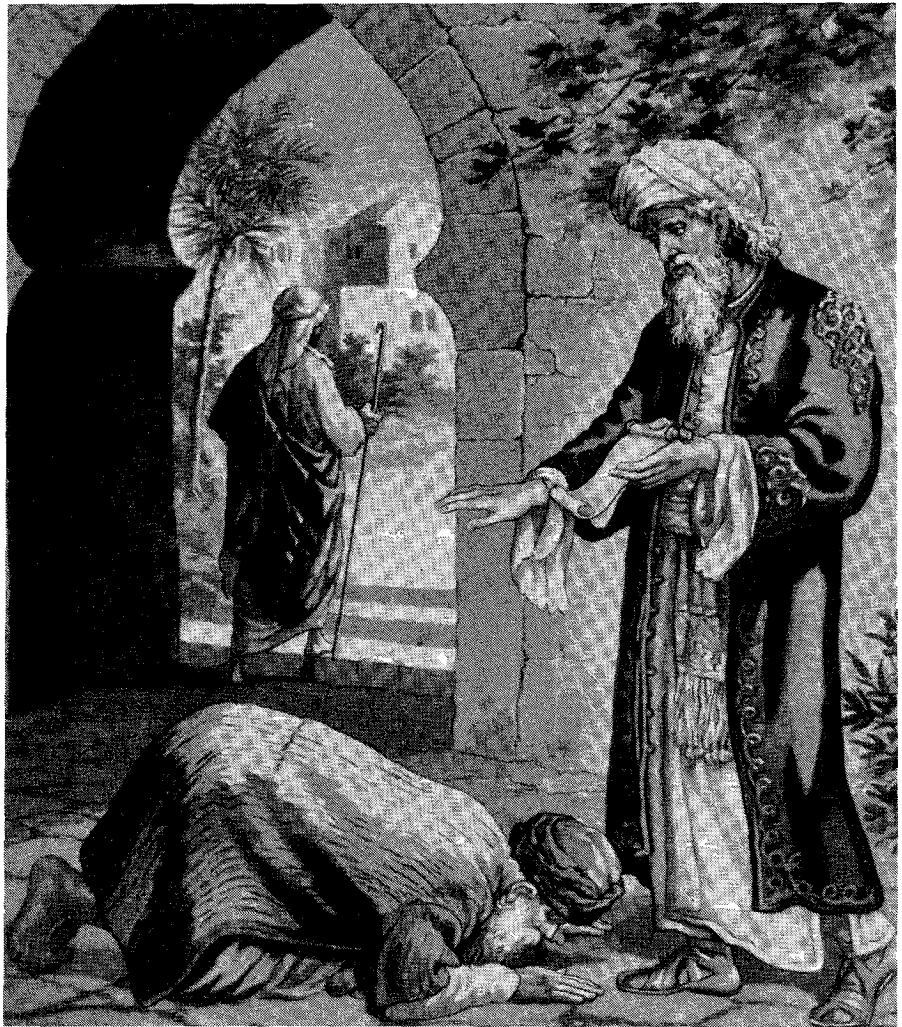
The issues in the controversy are critical. Satan and his followers have accused God of being unjust and tyrannical. They have charged Him with demanding the impossible—obedience to His law. They have said that human beings even in their sinless state (as demonstrated by Adam and Eve) could not be victorious over all temptations to evil; hence certainly they could not be conquerors in their post-Fall state.

As one part of His cosmic scheme to meet Satan’s challenge, and make His own throne secure, God sent “his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh” (Rom. 8:3). Jesus lived a sinless, selfless, love-controlled life, not only as humanity’s substitute but “that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit” (verse 4). It is God’s intention that through the power of the Spirit the followers of Christ will identify so completely with the Master and His goals, that they will help vindicate the honor of God. The extent of this identification is made clear in Paul’s famous statement: “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me” (Gal. 2:20). “Christ in you, the hope of glory” (Col. 1:27) was another way that Paul illustrated the oneness of the believer with Christ. And Jesus used illustrations such as the Vine and the branches, and the Shepherd and His sheep.

Elsewhere Paul wrote of his own commitment: “According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death” (Phil. 1:20).

Continued on page 17

Christ told a parable of a man who owed his king the immense sum of 10,000 talents. Ordinarily the king would have ordered him to be sold, but the terrified man fell down and pleaded, "Lord, have patience with me, and I will pay thee all." The king, moved with compassion, forgave him the debt. (See Matthew 18:21-35.)



The spirit of forgiveness

Only when the Spirit of God fills our hearts will we be able truly to forgive and forget.

By MILTON LEE

July 14, 1975, was the "Day of the Great Pardon" in Taiwan. On that day 3,522 convicts were released from prison in memory of a recently deceased leader who had been noted for his spirit of forgiveness. This pardon brought to each former prisoner freedom from prison life, reinstatement as a law-abiding citizen, reunion with loved ones, and hope for the future. You can imagine how grateful these liberated prisoners felt for this new chance to begin again.

Milton Lee broadcasts in Chinese (Mandarin) for the Taiwan Voice of Prophecy.

According to the Bible, all of us are given such an opportunity: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the Lord imputes no iniquity, and in whose spirit there is no deceit" (Ps. 32:1, 2, R.S.V.).

The spirit of forgiveness is the mark of a great person. The spirit of revenge is human, but the spirit of forgiveness is divine. One tears down the life forces and shortens life; the other builds health and lengthens life. A good illustration of this is seen in the magnanimous spirit that the Chinese Christian leader mentioned above manifested toward his enemies during World War II. No doubt it was this spirit of forgiveness that enabled him to live out his long life in peace and tranquillity despite his heavy burdens and many disappointments.

Love and forgiveness are two great attributes of God. One cannot be separated from the other. A person cannot truly forgive without loving; neither can he truly love without forgiving. The Bible describes God in these words: "The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping

mercy for thousands, forgiving iniquity and transgression and sin" (Ex. 34:6, 7).

Not only prisoners behind iron bars need pardon. We all need it. We need it because we have sinned against heaven by ignoring heaven's laws, disobeying God's commands. We need it because we have rejected God's long-suffering mercy and love. We need it because we have been ungrateful, proud, selfish, and unforgiving.

Wouldn't you have thought it strange if 3,000 out of the 3,500 pardoned criminals rejected their pardon? It is preposterous even to entertain the idea that 3,000 might choose to remain in prison rather than to be free. Yet the majority of people today are doing just that—rejecting God's offer of pardon.

A message from the governor

The story is told of a prisoner who sat in his death cell awaiting execution. One day a clergyman bearing a message from the governor came to see the prisoner. As the clergyman entered the prisoner's cell, the prisoner shouted, "I don't want to see you. I need none of your prayers."

"But," the minister insisted, "I have a message for you from the governor."

When he handed the prisoner an envelope, the convict shouted, "Take it away! I don't want to hear anything from him, either."

Greatly disappointed, the minister left with the message still in his pocket. Later the warden told the prisoner, "The message you refused from the governor contained your pardon!"

It is said that when he was executed, the prisoner's last words were: "I'm dying not because I murdered a man, but because I refused a pardon."

No one will be eternally lost because he is a sinner; he will be lost because he refused the pardon offered him from heaven.

Neither can a pardoned prisoner stay free long if he abuses his freedom by resuming his former life of sin and evil. There must be godly sorrow for sin—a sorrow that leads to repentance, confession, and the turning away from sin. These are the essential steps to forgiveness and reconciliation with the loving God whom we have offended.

Notice the beautiful promise recorded in the book of Isaiah: "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (chap. 55:6, 7).

Those who truly are grateful for being forgiven will demonstrate their gratitude in a willingness to forgive others.

Ellen White tells us that "the inhumanity of man toward man is our greatest sin" (*The Ministry of Healing*, p. 163). Confucius said, "*Ren Cheh Ren Yeh* ['The charitable one is in truth a person']. The fact

that so many people are not charitable proves that this characteristic is not a natural human trait but a heaven-born one.

Christ's disciples needed the spirit of magnanimity as much as any. Christ bore long with them. At one time Peter approached his Master with the question: "'Lord, how often shall my brother sin against me, and I forgive him? As many as seven times?'" (Matt. 18:21, R.S.V.). It has been suggested by some that the rabbis made provision for forgiving a person three times. Peter thought that he was being quite liberal when he suggested forgiving seven times. But listen to Jesus' answer: "'I do not say to you seven times, but seventy times seven'" (verse 22, R.S.V.).

The Sermon on the Mount contains the exhortation "'Love your enemies, and pray for those who persecute you'" (chap. 5:44, R.S.V.). In this precept Jesus goes further than any other teacher. People naturally "return evil for evil." Confucius said, "Return justice for evil." But Jesus said in essence, "Return good for evil."

In Matthew 6:9-13, Jesus emphasizes the important truth that God's forgiveness is conditional upon our willingness to forgive others. He taught His disciples—and us—to pray, "Forgive us our debts, as we forgive our debtors" (verse 12).

With regard to the spirit of forgiveness, Ellen White writes in *Thoughts From the Mount of Blessing*: "It is the love of God that draws us unto Him, and that love cannot touch our hearts without creating love for our brethren. . . . He who is unforgiving cuts off the very channel through which alone he can receive mercy from God."—Page 113. Little wonder, then, that Jesus spoke these forceful words after He taught His disciples the prayer: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses" (verse 15).

A God of love

There is no god like the Christian God. He is a God of love. He does not delight in watching men and women persevere in traveling the downhill path to destruction. Therefore His message to us is the same as to His people of old, "'Why will you die, O house of Israel? . . . Turn, and live'" (Eze. 18:31, 32, R.S.V.).

When a person returns to God, God not only forgives, He forgets. Notice the assurance He gives in His Word: "As far as the east is from the west, so far hath he removed our transgressions from us" (Ps. 103:12). "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. . . . He will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea" (Micah 7:18, 19).

If we will find it in our hearts to ask God for pardon, He will help us to be more like Him—not only to forgive but to forget. Such a spirit will bring to each of us healing of body and soul, filling our lives with His unspeakable joy. □

God's jewelry

Jesus is in the heavenly
sanctuary appraising His jewels.
How will He assess us? Are
we imitation or are we real?

By ALMA L. CAMPBELL

Can you imagine anyone having so many jewels that they cause a housing problem? This was the dilemma of Queen Elizabeth II in 1967. It came about largely because of the ancient custom of royal gift exchange. These gifts are now kept in the closely guarded Jewel House at Wakefield Tower, where on infrequent occasions they are put on public display, in a bombproof, burglarproof vault.

The Bible too is a storehouse of jewels. Fortunately the Bible jewels are available for examination at any time. God uses many symbols to help us understand our relationship to Him as individuals and as a corporate body of believers—His remnant church. The symbol of being His jewels and ornaments could be stressed more than it is. Too often we tend to relegate this symbolism to the primary division of the Sabbath school, where the children sing “When He Cometh to Make Up His Jewels.”

The Old Testament is filled with allusions to jewels, both literal and symbolic. The emphasis in Scripture as a whole is on their color and light, which are the essence of their beauty and worth. In the New Testament the rainbow circling God's throne is likened to an emerald. I believe that this refers not to color, but to the unblemished clarity of that particular gem. The parable in Matthew about the pearl of great price points to Christ. With its iridescent rainbow tints and its luminous quality, the pearl is indeed a fitting symbol of Jesus, the Light of the world—the Revealer of the Father.

In a passage that some apply to the home of the redeemed, Isaiah quotes the Lord as saying, “Behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones” (chap. 54:11, 12).

In the book of Revelation the Old and New Testaments

meet. Here the names of the 12 tribes of Israel are inscribed on the New Jerusalem's 12 gates of pearl, and the names of the 12 apostles are written on the precious stones of the city's 12 foundations.

The jewels and precious metals referred to in the Old Testament are intermingled with symbols pointing forward to the New. This is true of those ornamenting the sanctuary in the wilderness and those used later in the Temple. Probably the most symbolic are the ones that were worn by the high priest. The breastplate covered with precious stones inscribed with the names of the 12 Israelite tribes, and the two large stones Urim and Thummin attached to the breastplate of the priest, represented God's presence. Just what the Urim and Thummin were made of we do not know, but the position of light or cloud that appeared on them indicated to Israel a Yes or a No in matters regarding national decisions. The breastplate was to the garment of the high priest what the mercy seat and its glory was to the sanctuary.

In contrast to symbolic jewels of Scripture that speak in beautiful and spiritually meaningful tones, the literal jewels of earth are often used for an opposite purpose. The wearing of imitation jewelry to call attention to self, and the misuse of genuine jewels for display and in the hoarding of riches, results from the work of the evil one, who is determined to convert God's creative beauty into false glitter.

In the metaphoric language of Scripture, precious stones represent characteristics that God wants developed in us, the members of His church, the body of Christ. Speaking through the prophet Malachi, God calls us His “jewels” (chap. 3:17), but in a later Epistle He calls us “living stones” (1 Peter 2:5, R.S.V.). After precious stones are cut and polished they show many facets of light. Theirs is a glow that seems to come from deep within the stones themselves. God waits for such an inner light from His jewels, the living stones that make up His remnant church.

Ellen White comments, “How amazed is heaven at the present condition of the church that could be so much to the world if every stone were . . . a living stone to emit light!”—*The SDA Bible Commentary*, Ellen G. White Comments, on Eph. 2:19-21, p. 1116.

The Pearl of Great Price

When we consider that God has given us the most precious of all jewels—the Pearl of Great Price, Jesus, the Light of this world and the world to come—can the members of the body of Christ do less than show forth His light?

As the pearl holds every tint of the spectrum in delicate balance, so each of His jewels has a special fair color—his own character, his own personality traits, his own talents and abilities. Each of us is different from any other jewel. Not only are we to recognize and use these varied qualities for Christ but we are to accept and appreciate differences in characteristics that others possess.

Alma L. Campbell is a former professor of English living in Berrien Springs, Michigan.



We may not always like these variations. Perhaps Brother Robert is a ruby who makes us see too much red at times, or Sister Sophie is a sapphire whose deep-blue shade seems too gloomy. Christian charity will help us to overlook their peculiarities and to appreciate those traits that find a response in our own being. We would do well to practice recognizing the abilities, talents, and seldom-noticed qualities of humble goodness that many fellow Christians possess.

Such an approach will do much to smooth our relationships within the church—in committees and board meetings, between laymen and pastors, and among members of pastoral staffs. It is useful, too, for colleagues on school faculties, for doctors working together in medical clinics, among members of editorial staffs of church papers, among denominational workers on school farms and in school shops, and among nurses and staff workers in hospitals, in mission stations, and wherever Adventist Christians work and rub elbows.

When as members of God's remnant church we are

charitable toward one another's faults and foibles (and we all have them), and pray for deliverance from that which dulls our own jewellike capabilities, the church will begin to demonstrate heavenly unity. Only then will there be fewer opportunities for anyone—especially for Christians—to point with scorn at "Christian jewels," because of their clashing colors or their being dulled by the sin-speckled pettiness of bickering or backbiting.

Ezekiel describes Satan (personified as the king of Tyrus) as walking "up and down in the midst of the stones of fire" (chap. 28:14) until he became lifted up in his own eyes. Stones? Yes, precious stones, emitting powerful light. His covering was "every precious stone . . . , the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold" (verse 13). Now his covering is darkness, but he is still able to appear as an angel of light to try to turn Christians into imitation jewels or to accept imitation "jewelry."

To help us resist the subtlety of this fraudulent salesman, God offers us a Gem of living light—the Pearl of Great Price—"Christ in . . . [us], the hope of glory" (Col. 1:27).

Jewels for the new earth

Not only does Scripture tell us that God regards us as jewels for the new earth but in additional symbolic language He invites us to wear His jewelry, His ornaments—here and now. Not the kind the Israelites took with them when they left Egypt, nor the kind that produced the golden-calf experience. No, He indicates that His ornaments far exceed the value of the literal jewels and precious metals of earth. One such gem is "the ornament of a meek and quiet spirit" (1 Peter 3:4). Meekness? In today's world, where every happening must be dynamic? Meekness is another word for humility. It is one of the fruits of the Spirit (Gal. 5:22, 23). Surely Jesus wore this ornament. Was He any less dynamic, because He was humble in spirit?

God tells us to search for other ornaments—for wisdom and understanding that is more precious than rubies and fine gold (Prov. 3:13-15). Virtue, or moral worth, is another. In the last chapter of the book of Proverbs we meet the virtuous woman whose price is far above rubies. Her husband regards her as truly trustworthy, "and in her tongue is the law of kindness" (verse 26). Light, warmth, and color of character show up in the home before they radiate out to the church and beyond. Any human being of this caliber—man or woman—truly is bedecked with precious jewels.

It is difficult sometimes to distinguish imitation jewels from genuine jewels. A man who appraises diamonds told me that it takes expertise and a strong penetrating light to identify a real gem.

In the heavenly sanctuary, Jesus, the Light of this world and the next, is appraising us—His jewels—now. How will He assess you and me? Are we imitation or are we real? □

Four hospital visits

Often a person's Christianity comes alive when disaster or sickness strikes.

By MIRIAM WOOD

Visiting hospitalized friends is an undertaking that I view with a good deal of uneasiness. The main reason for this is that I wonder if it's fair to present oneself at the bedside of the sufferer and expect to be regaled with all the harrowing details of the accident/surgery/disease. The poor patient is bound to have a relapse when he has to rouse himself socially too often. On the other hand, a sick person can feel so lonely and so disoriented when his life is suddenly taken out of his control that brief—*brief*—visits from friends may be “just what the doctor ordered.”

The prevailing philosophy, I fear, is that the visitor's role is to cheer the patient up. That seems a bit impertinent; after all, few of us are unalloyed bundles of sunshine. So let's say that the situation is neutral—the visitor doesn't try to do anything except show that he cares and perhaps offer a little prayer for a speedy recovery. Few visitors, I wager, expect to be revitalized and encouraged and strengthened themselves by the visits. But that's exactly what happened to me recently.

We hear so much about our failures as Christians, and we berate ourselves that we don't internalize the truths that are right there for us, and we shake our heads wisely as we declaim about how few of our acquaintances *really* “have their act together.” Perhaps this may be so, but it would seem to me that a foolproof test of the reality of the Christian experience comes when disaster strikes—I started to say “unexpectedly.” Then it occurred to me that probably disaster is always unexpected. Let me tell you about four hospital visits I made during one hour, and what happened to my attitude as the result.

First, my friend who had had very heavy surgery a few days previously was quite obviously in pain. She was waiting for her medication that would at least dull the edge of the pain. In the meantime she said, “I can't expect to feel much better before next week. But I look at it this way: The surgery is over, and those first awful postoperative days are behind me. The Lord is so good. I haven't developed any complications. I have so much to be thankful for.” Noticing the fine film of perspiration on her forehead as she winced with pain, I was humbled to think that she was still praising the Lord.

After we prayed, my next visit took place on another floor, to a friend who is suffering from cancer. He knows

that his days are extremely limited unless the Lord works a miracle. But he was cheerful, and when asked if the chemotherapy made him sick, replied, “Well, you just have to expect that.” (Bouts of vomiting and diarrhea are no fun in either prospect, reality, or retrospect.) He didn't complain. He said, “God is good to me. I have a wonderful family and I have the best of medical care. I have many friends who are concerned about me.” We prayed and I left, my heart by now full of emotion.

Then there was my dear young friend who, as a missionary in South America, was involved in a serious automobile accident that almost cost her life and that has deprived her of easy physical mobility for the rest of her life. One of her legs was so shattered that it has been operated on time after time. She was walking with a cane, but thought after three years of surgery and suffering that finally—finally—she was “on her way.” But on a snowy Sabbath morning she slipped, breaking the leg that she had been told just *must not* suffer further injury. There she lay, waiting for surgery, a metal pin running through her leg just to keep it intact.

“The Lord hasn't forsaken me,” she said. “When the accident happened several years ago, I don't think I handled it very well. I was depressed much of the time. But the Lord is keeping my spirits up, and somehow I know the surgeon will be able to get the leg to hold together awhile longer.”

I had to swallow the lump in my throat, thinking of the many years that she's been fighting her way up that long, long hill to health, only to be knocked down to the bottom again. But when we prayed, I sensed her faith and courage.

Demonstration of live Christianity

By now I wasn't sure my emotions could stand much more. But I couldn't leave the hospital without a glimpse of another dear young friend who, on that same Sabbath morning, had been in a very serious automobile accident. She and her husband and two little boys; icy road; car out of control; enormous truck; head-on collision; critical injuries. For a couple of days it was touch and go with my young friend, including plastic surgery and a leg so badly injured that extensive repair work will be necessary. I should mention that she weighs about 95 pounds, sopping wet. But her courage is gargantuan, and so is her faith.

“So I may have a few scars on my face and I might limp a little, but the Lord has blessed me with life, and that's what counts,” she said, smiling. “I'm alive to be with my husband and my two little boys. I just can't wait to give my testimony as to the goodness of God.”

So those were my four hospital visits. I can report that my four friends were alive, and while not very well, their Christianity was very much alive and very, very well. Things aren't as bad in the church as we often fear. People are following our Lord, and their lives demonstrate it when they are in “the valley of the shadow.” □

Why does God permit evil?

When we realize that part of the problem of evil is the evil within each of us, we will turn to the only One who can do something about it.

By CARLOS D. PERRONE

For some time I had wanted to meet the elderly professor who was so much loved by his former students. I expected to find him an inspiring, large-hearted man, capable of bringing out the best in others. But I was greatly disappointed when I met him.

He bristled when I spoke to him of my faith in God, recalling the words of a poet with whom he was familiar who complained of "having been brought into existence without his prior consent, of being obliged to live in a hostile and repulsive world, only to be carried into the dark night of death, without knowing where he was going and without being able to do anything to avoid it."

The professor ended his complaint with an accusation that still rings in my ears because of its absurdity and blasphemy: "When God created this miserable world He must have been drunk."

He went on to try to convince me that, if there is really a just and loving God in heaven, He would not permit so much injustice and hatred on earth.

Not long ago in the yard of a juvenile court I saw five or six undernourished, dirty, poorly dressed children, some with bruises that revealed rough treatment. The arms and legs of one were so thin that they looked like twigs. After a while I noticed that the children had been taken away, and I heard someone remark, "The parents brought them here to leave them because they say they can't take care of them." Yet the parents did not appear to be undernourished or needy, although their faces bore the marks of debauchery and vice.

I would like to ask the old professor, "Is God to blame for the abandonment of those children, or does the blame rest with the parents?" Fortunately, the Bible answers questions such as these that seem to disturb many sincere souls.

John 3:16 tells us that God loves us with an overwhelming love. In fact, the entire Bible tells us that God

Carlos D. Perrone, a former editor at the Seventh-day Adventist publishing house in Buenos Aires, Argentina, is now living in Rosario, Argentina.



loved us before He created us—that He prepared for those He created a world that "was very good." Given a free will, humans could love God spontaneously, learn of Him each day, and praise His name throughout eternity.

But it was necessary to test human obedience. For this purpose the Lord set up a small, seemingly insignificant test. There were thousands of trees in the Garden, all good. Only one had been reserved by God. The created beings must not eat its fruit. Adam and Eve were told this; disobedience would bring death.

However, the power that used the serpent was wise. By means of deception he misrepresented the purposes of God in order to deceive the woman. The cunning tricks of the serpent do not excuse Eve, much less Adam, but they did set a precedent: Satan prepares the way for temptation by means of false representations of the character of God, attributing to Him his own unholy and selfish passions.

Because of their fall, Adam and Eve deserved the death penalty. What could God do for them? There were only three possibilities:

1. He could do away with the law and forget everything. In this way the guilty pair would not have to die. But this would have meant legalizing sin and its extension in the universe, with the resultant pain and misfortune. God could not do this.

2. He could leave them to the consequences of sin—let Adam and Eve die. That would have been just. But would other created beings have understood it if He had? Would they continue obeying Him from love, or would they do so as prisoners of fear? Would not such a drastic attitude have strengthened Satan's position so that he could continue to attribute evil motives to God with more convincing arguments?

3. There remained but one way: God Himself must bear the penalty in the person of His Son, thus freeing those who by faith should freely give Him their hearts, and enabling them again to become His children. In this way the law would remain intact and mankind could be saved. Justice and mercy would be united in perfect harmony. By means of this plan of unselfish love and infinite sacrifice, God would be "just, and the justifier of him which believeth in Jesus" (Rom. 3:26).

God does not take shortcuts. His infinite wisdom precludes any drastic procedure that might upset His plan. He wants to achieve voluntary obedience on the part of His children for their happiness. He knows that this cannot be achieved by using force, however proper that might seem. It was necessary to wait until evil had fully matured before it could be eradicated with the full approval of the whole universe. When it is eliminated it must be once and for all. The slightest haste could ruin everything. There was an accuser ready to take advantage of every circumstance. It was necessary to work carefully.

Eve wished, surely, that the promised "seed" would be born to her in order to crush soon the head of the serpent. But she did not know how long the road was that the world must travel until the great consummation. Instead of giving birth to the Saviour, she gave birth to Cain, the first murderer. God was aware of what was happening. He tried to persuade this rebel of his crime, but without success. In spite of it all, the death of Abel and the terrifying increase of evil in the earth helped Adam and Eve to come to the bitter understanding of the grave consequences of their sin.

Very few would listen

But God was not idle nor uninterested. Patriarch after patriarch and prophet after prophet were sent by Him to give people the opportunity to repent and to return to righteousness; but very few would listen to them. Signs and wonders of heavenly origin accompanied the ministry of these faithful witnesses; but the wicked had ears that did not hear the promises of pardon and restoration, eyes that did not see the wonders and signs, lips that, while capable of praising God, opened only to curse His name. What more could God do? Can we accuse Him of carelessness or negligence? Even God's omnipotence fails to change the stubbornness of an obstinate heart that refuses to accept rescue.

God knew that words alone would not be worth much in this conflict. Each deception exposed would soon be replaced by a new one. And as Satan gained more experience, his deceptions would become more subtle and powerful. What was needed were deeds.

Therefore, "when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4, 5). This Son, Jesus, "went about doing good, and healing all that were oppressed of the devil; for God was with him"

(Acts 10:38). In other words, the Eternal God was with men, trying to bless them and to relieve their needs.

But how did they respond to the merciful work of the Saviour? Many of the lips that, full of joy, shouted "Hosanna to the son of David" on that happy Sunday, the following Friday shouted hoarsely, "Crucify Him, crucify Him." Doubtless the same person who today accuses God of the evils of this world, in those days would have been found among the multitude that despised the Holy and Just One, insisting that a murderous fraud be released in His place.

When the Master fed the multitude and healed many of those who were sick they tried to make Him king. Were they looking for God's grace! No! They thought only about having an exceptional king who would lead them miraculously to the conquest of the world and to earthly glory, a king capable of furnishing them all the food they needed and healing the soldiers wounded in battle.

If God should miraculously heal all war victims, would not this multiply wars by removing the only reason for stopping them, that is, pain and suffering? If He should miraculously and systematically aid all children who suffer because their parents are steeped in vice, would this produce fewer corrupt people, or would it encourage even more irresponsibility? The world wants a God who will free it from hunger and pain. It is not interested in the God who struggles to free it from sin, which is the root of all the evils of humanity.

But God does not abandon those who trust in Him. We know of many faithful ones who, in ancient times as well as today, have been helped by the Lord, and continue to be, with powerful miracles when necessary.

From Abel to the last saint that walks the earth, the righteous many times have had to pay for the deeds of the wicked. This is the painful price that we must share if sin is to be recognized in its deformity and horror. It must continue until no mind, in heaven or in earth, shall have the least shadow of doubt regarding the deceptions of Satan, and evil can be eliminated forever.

There is no truth in the accusations of the bitter atheist. God loves His earthly children and gives everything for them. Where is the problem? In the hard heart of those who do not want to give up their sins and who, in their wandering, end up calling good evil and evil good; who mock and despise the gifts of God. What more can God do? Perhaps after these reflections we may see more light in the words of Isaiah 59:1, 2: "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

Do you blame God for the evil in the world, or have you discovered your own responsibility? When we realize that part of the problem of evil is the evil within us then we will be willing to turn without delay to the Saviour, who longs to cleanse us from guilt and transform us into workers for Him in the building of the new world where evil will never reign again. □

Noah's day and ours

What did Christ mean when He compared the last days
to what took place in the days of Noah?

By W. C. SCALES, JR.

A condensation of a devotional presented at the 1979 Annual Council.

Christ is coming soon. What a thrilling thought! Not only has the second advent of Christ been the blessed hope in all ages but it has constituted the song of poets as well as the vision of prophets. Belief in Christ's second coming is one of the great pillars of our faith. The hope of our Lord's return is not a vain expectation, for it rests upon a sure foundation, the Word of God. Jesus Himself promised to return to this earth (John 14:1-3).

When Jesus makes the clear and definite promise "I will come again," we can depend on it. We don't have to wonder or guess about it; it *will* come to pass.

You may have heard about the young man who wrote his girlfriend a note stating, "I would climb the highest mountain, I would swim across the ocean, I would walk across the desert, I would fight wild beasts, just to be near you." At the bottom of the note he wrote, "P.S. I will see you Saturday night if it doesn't rain."

Aren't you glad that Jesus' promises aren't like that? You and I can depend on what Jesus says because His promises never fail.

The truth of Christ's second appearing has been believed and taught from earliest times. Enoch, Job, Abraham, David, Isaiah, Peter, James, John, and Paul looked forward to the second advent of Christ and emphasized its importance. What was Jesus' intent when He said, "But as the days of Noe were, so shall also the coming of the Son of man be"?

The Bible makes several interesting comparisons between Noah's time and that which immediately precedes Christ's return. A careful look at Genesis 6 helps focus our attention on some of the situations that existed in Noah's day that parallel the times in which we live.

In verse 1 we discover this parallel: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them." Evidently there was an increase in population. The record states that people began to multiply upon the face of the earth.

Today, there is a serious population explosion in our world. Every second the world gains two new mouths to feed. The population explosion is so critical that famine threatens many countries. Two thirds of the world goes to bed hungry every night, and every 8.6 seconds some-

one in the world starves to death. We are confronted with the problem of too many people and too little food.

In Genesis 6:2 we are told that "the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." Another parallel between Noah's day and ours is the problem of immorality. Polygamy had been introduced contrary to the arrangement that God made in the beginning. The Lord gave Adam one wife. But, as the result of our first parents' having been disobedient to God's commands, people chose to follow their own sinful desires. They married without consulting God or seeking His guidance and counsel.

Our world today is suffering from a moral crisis of major dimensions. We are living in an age when the sacred institution of marriage is no longer respected. Even within the church many individuals have lightly regarded the sacred counsel of the Holy Scriptures. But the standards of God remain unchanged. They are established on sure foundations based on high and holy principles. God will not compromise or lower His standards to accommodate sinful men and women. Instead God gives them strength, through the indwelling power of the Holy Spirit, to live in harmony with His standards.

Genesis 6:3 reads: "And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." I believe that here can be found another parallel between Noah's time and ours. A limited time was allotted for the world to accept God's message.

God told Noah to build an ark. Noah preached faithfully, warning the people of their impending doom. He extended God's invitation to salvation. As the ark was being constructed on dry ground, multitudes came from every direction to see the strange sight and to hear the earnest, fervent words of the preacher. Every blow struck upon the ark was a witness and a warning to the people. At first many were impressed by Noah's message, but as the years passed, they lost interest and turned back to their self-centered lives. Time eventually ran out, sweeping to destruction all but eight people.

The people of Noah's day had been allotted 120 years to get right with God. You and I are living in the final times. God in His patience and love is also saying to us, "My spirit shall not always strive with man." The cup of

W. C. Scales, Jr., is an associate secretary of the Ministerial Association of the General Conference.

mercy has almost run out. Soon the day of probation will be closed and the words of Revelation 22:11 will be uttered: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

Genesis 6:4 adds, "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown."

Patriarchs and Prophets comments: "There were many giants, men of great stature and strength, renowned for wisdom, skillful in devising the most cunning and wonderful works."—Page 90.

Another parallel between Noah's day and ours is the abundance of knowledge. In the book *Conflict and Courage* we are told: "There perished in the Flood greater inventions of art and human skill than the world knows of today."—Page 34.

Before the Flood man's knowledge merely increased his alienation from God. He adored nature instead of nature's God. He worshiped the creature instead of the Creator. In today's modern world, science, technology, industry, and the inventive genius of man have accomplished fantastic achievements. This phenomenal increase of knowledge, along with a corresponding lack of Biblical wisdom, is a definite sign of the soon return of our Lord.

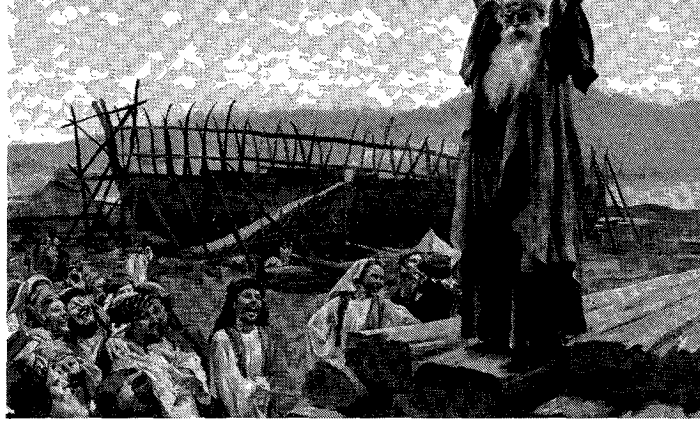
Genesis 6:5 introduces another parallel: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Verse 11 adds: "The earth also was corrupt before God, and the earth was filled with violence."

Wickedness and violence were rampant. Once again we have come to a time when crime, violence, and war prevail on every hand. Each year crime costs each man, woman, and child in the United States approximately \$250. A recent nationwide survey documents the fact that one person in four has been mugged, robbed, assaulted, or had his or her home broken into within the past year. Think of the problems of discipline today. Hundreds of schoolteachers are being attacked each month by their students, and thousands of schoolchildren are being physically abused.

The number of bank robberies has greatly increased during the past year. A total of 13 banks were held up in New York City on August 21 and 22, 1979. One of those incidents involved the theft of more than \$2 million.

In recent years China and India have joined the United States, Russia, Britain, and France in the nuclear club. Israel is believed to have nuclear capability. At least a dozen other countries are weighing decisions on whether to produce nuclear weapons. Never has there been such potential for mass destruction.

America's Poseidon submarines carry 16 missiles, each of which can in turn carry up to 14 warheads, every



one of them twice as powerful as the 20-kiloton bomb that destroyed Hiroshima.

The June 25, 1979, issue of *U.S. News & World Report* points out that war, rebellion, and terrorism are a way of life in the developing Third World. Even in some richer nations, political, religious, and economic tension is triggering bloodshed. The article highlighted some of the conflicts going on in 23 areas of the world. It went on to describe the strife, war, bloodshed, violent attacks, and internal conflicts. People everywhere are wondering what is going to happen and where the next major revolution or conflict will take place.

No wonder the Bible speaks about the Lord God intervening to destroy them that destroy the earth (Rev. 11:18). We should be thankful that the four angels of Revelation 7:1 are still holding back the winds of strife and trouble until the servants of God are sealed in their foreheads. These are thrilling and challenging times in which to live. But what an awesome responsibility they present to preach the second advent of Christ in the setting of the three angels' messages.

Matthew 24:38 introduces another parallel between Noah's day and ours. Before the Flood people were carrying their eating and drinking to such an excess that these indulgences interfered with their response to God.

The same overindulgences that brought the wrath of God upon the world in the days of Noah exist today. Men and women continue to carry their eating and drinking to the level of gluttony and drunkenness. This prevailing sin, indulgence of perverted appetite, inflamed the passions of men in the days of Noah and led to general corruption (see *Counsels on Diet and Foods*, p. 60).

Today the sin of intemperance is one of the special sins of the last days constituting a specific sign of Christ's soon return.

God destroyed the antediluvian world because men were unwilling to accept the special message sent by His servant Noah. Just as Noah gave a special message from God to the world of his day, so the Seventh-day Adventist Church is to give God's last special message to a dying world.

The Seventh-day Adventist Church is not just another denomination. It is a unique church. This movement was foretold in prophecy. It arose in fulfillment of prophecy.



We believe that we constitute God's last movement commissioned to preach the last message to people everywhere, challenging them to get ready for the second advent of Jesus Christ.

The churches of America, England, and other parts of the world experienced a remarkable spiritual awakening during the third and fourth decades of the nineteenth century. During that awakening these Christians developed a growing interest in Bible prophecy. The hope that the second coming of Christ was not far off came to be cherished by many. Earnest Bible students gave much attention to the signs foretold by Jesus regarding His second coming.

William Miller, a Baptist layman in New York State, was a diligent student of prophecy. He was especially interested in understanding the eighth and ninth chapters of the book of Daniel that contain the longest time prophecy in the Bible, namely, the 2300-year period. As he studied the Bible, he became convinced that the Lord would return in 1844.

Soon others such as Joshua Himes, a member of the Christian Church in Boston, and Josiah Litch, a Methodist minister of Philadelphia, joined Miller in his conviction. In a short time the movement became nationwide, with approximately 50,000 Christians of different denominations accepting this view. According to their understanding of Daniel's prophecy, they expected Christ to return on October 22, 1844. When Christ did not return as they expected, they disbanded. Only a small group of Adventists was left. Prayerfully they sought the answer to their questions, continuing to search the Scriptures to understand the true meaning of Daniel's prophecy. This small, faithful group became the nucleus of the Seventh-day Adventist Church.

Thus it was that in 1844, at the end of the 2300-year prophecy, a special movement, foreordained of God, began to carry the threefold message of Revelation 14 to every nation, kindred, tongue, and people—the message that is to precede the second advent of Christ.

Through the providence of God, this small group obtained the true interpretation of the 2300-year prophecy. Miller's calculations based on Daniel's prophecy were correct as to time, but the event foretold was the beginning of the judgment in heaven and not the return of

Christ. Among the last teachings of the Bible to be restored by these Christians was the observance of the seventh-day Sabbath as the day of rest and worship. In 1863 they adopted the name "Seventh-day Adventist Church." The very name *Adventist* suggests one who is looking forward to the second advent of Jesus Christ.

The pioneers of this Advent movement emphasized the nearness of Christ's return. They realized the importance of living in a state of constant readiness and expectancy. They made sure that everything was right with God and with their fellows.

Signs surround us indicating that the coming of the Lord draws nigh. What effect should the message of the Second Advent have upon us as leaders and laymen in God's cause?

1. It should cause all of us to renew our personal commitment to Jesus Christ.
2. It should cause us to pray more than we do for the infilling of the Holy Spirit.
3. It should inspire us to serve as effective witnesses in spreading this gospel message to all the world.

As we think of Christ's return, we must not only watch and pray; we must also work. Matthew 24:44 says, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

In *The Acts of the Apostles*, we read, "Long has God waited for the spirit of service to take possession of the whole church so that everyone shall be working for Him according to his ability. When the members of the church of God do their appointed work in the needy fields at home and abroad, in fulfillment of the gospel commission, the whole world will soon be warned and the Lord Jesus will return to this earth with power and great glory."—Page 111.

We need to make sure that the blessed hope is burning within our hearts. Ours must be a faith that will move mountains of difficulty. Ours must be a spirit of brotherly love. We must demonstrate the courage of our convictions, and reflect the image of Jesus Christ.

Now is the time to renew our dedication to Christ. Now is the time to determine as never before to do our part to spread the message of the Second Advent. Most of all, let us live as well as work to hasten the soon return of our Lord and Saviour Jesus Christ. □

It's a two-way street

The author isn't sure what she and her husband accomplished in providing a way station for young people in need, but she does know that doing so helped her in a number of ways.

By DOROTHY AITKEN

It really got started in Switzerland when our eldest son, Jerry, was 12. He came home from school one day to announce with a tremor of the lip that Franz's mother was dead.

Franz, his school chum, had often spent the night at our house. Because his father was an alcoholic and seldom home, Franz and his mother, who had become Adventists only about two years before, were very close. Now his mother had died suddenly, and Franz had nowhere to go—at least not until his relatives could decide what to do with him.

We offered to take Franz, and after the funeral he came home with us. I'll never forget now scared he looked. His face was ashen; his dark eyes were too bright. He shared Jerry's room, and we tried to make him feel wanted.

For six weeks he stayed with us, enjoying worships and storytime, which we had to switch from our native English to German, the only language he knew.

It was not an easy adjustment for any of us. We had three children already; but the house was big. It had a yard and a basement for rainy days.

The day Franz left to go to live with an aunt was a sad one for us. Would he remember that Jesus was his best Friend? Would he continue to pray? Or would living with non-Christians lead him to forget everything?

We never knew. All we could do was hope and pray that the few weeks in our home—the Friday nights around the fire, the tucking in at night with a kiss and a prayer, the habit of reading from the Bible we bought him—would somehow influence his life forever.

When we moved to South America, it was with the uncomfortable knowledge that our two boys, Jerry (13) and John (11), would soon have to go to the United

States for school. A year later Jerry left; and a year after that, John.

I could never have borne the insecurity of this separation from the boys, who were still too young and immature to be on their own, but for the kind teachers at the boarding school and most of all for the wonderful people who, knowing our boys had nowhere to go for the holidays and vacations, took them into their homes. I promised myself that although I could never repay these wonderful people, I would pay back this debt I owed by making a home for someone else's youngster who might be lonely and in need of a temporary home.

Our first opportunity came after we returned to the States. Debbie came to us from a broken home. Her mother could no longer care for her—15 is a most difficult age for a working mother to supervise a daughter who is as beautiful and as unpredictable as Debbie.

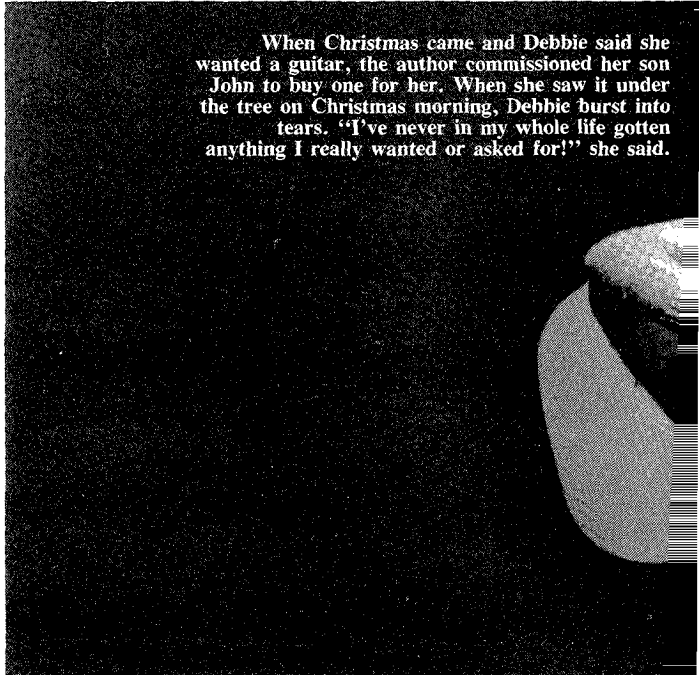
What Debbie needed most was love. How she enjoyed sitting beside me on the sofa for a long talk! She would put her arms around me and say, "Oh, I love you, Aunt Dorothy." But Debbie was not easy to deal with. Having grown up on the streets, she had learned to live by her wits. Her language was crude and sometimes vulgar. But she tried hard to change. She loved worships, and we would talk about many things—boys, clothes, makeup, the future.

She particularly admired my husband. One day when he suggested that he was her "second daddy," she quickly responded, "Are you kidding? You're my fourth!" She loved the little surprises he brought when he came back from a trip.

When Christmas came, she wanted a guitar. "But Debbie, do you know how to play a guitar?"

"No, but I'll learn."

So our son John, who is a guitar player, was commis-



When Christmas came and Debbie said she wanted a guitar, the author commissioned her son John to buy one for her. When she saw it under the tree on Christmas morning, Debbie burst into tears. "I've never in my whole life gotten anything I really wanted or asked for!" she said.

Dorothy Aitken is an associate editor for ASI News, who lives in Dillwyn, Virginia.

sioned to buy one for her—not an expensive one, just a good one. He even offered to teach her to play it.

I'll never forget that Christmas morning. All our children and grandchildren were home, and there were many packages under the tree. Because the guitar was hard to wrap, we had decided to put it under a smaller tree in our upstairs sitting room along with the sled and doll carriage, which fell in the same category.

After all the other gifts had been opened, we hurried upstairs to "see what Santa had left!" When Debbie saw that guitar leaning against the wall behind the tree, she burst into tears. As we placed it in her hands, she choked out the words, "I've never in my whole life gotten anything I really wanted or asked for!"

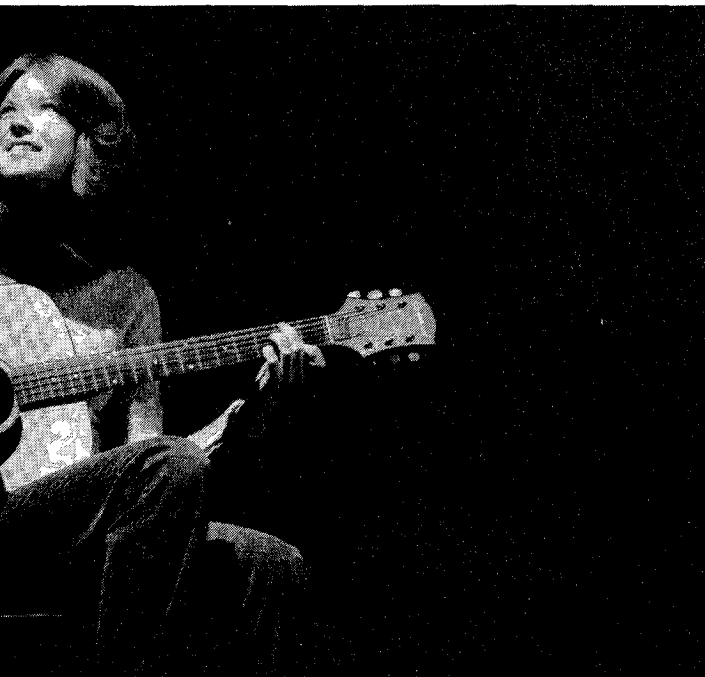
Debbie never became accomplished on the guitar, but it was precious to her—a symbol that at last she belonged somewhere.

We had our problems with her, but after a scolding she would be so contrite, so loving, that we almost forgot she had done something wrong.

We kept Debbie for a year. Because her mother wanted her back all of a sudden, she had to leave us rather abruptly.

Again all we could do was hope and pray that she would remember—remember the Friday-night suppers and worship, the evenings we sat on her bed and talked, the prayers (such beautiful, sincere prayers) that she had learned to pray. I hoped that Debbie would remember the song she always used to sing as she helped me around the house, "Reach out to Jesus, He's reaching out to you."

The day we got the telephone call that Debbie had been killed, we were crushed. Why hadn't we spent more time with her? Why hadn't I let her come back when she wrote us a desperate letter, even though it would have encouraged her to run away?



But it was too late to change anything. Only eternity will tell how we may have influenced her life.

Stan's case was different. He is my nephew. My husband had baptized him when he was 12. He had spent long years out of the church, having completely lost his way. I couldn't believe when one Friday night I heard his voice on the phone.

"Aunt Dorothy, I'm coming to Washington. I'll be stationed at Fort Belvoir and I thought I'd just drop in for a minute."

In the course of the conversation I learned that he had until Monday to check in at camp. I asked him to spend the weekend at our home and made arrangements to pick him up at 7:00 p.m. at the bus depot.

We threw his duffel bag into the back seat and drove home. Later I asked him whether he'd care to go to Sabbath school and church with me the next morning (my husband was out of town). Stan hesitated. I knew that he had not been to church in years. I knew that he was hedging when he said he had nothing to wear. "All I've got is my uniform," he explained.

"That's OK. I'm sure you look even handsomer in a uniform."

"But it's terribly wrinkled. It's all stuffed into that duffel bag."

I talked him into getting it out. One thing about the Army—they use the best materials. The coat shook out, but the trousers were wrinkled beyond wearing. Knowing what a proud dresser Stan is, I didn't suggest he wear these wrinkled. Besides, I wanted to put him in a position where he couldn't refuse me.

"I'll get the ironing board and press them," I replied.

"Oh, no, no, no; I won't have you breaking the Sabbath for me."

"But I'm not breaking the Sabbath, Stan. The Lord knows I don't do just any ironing on Sabbath. This is an emergency, and I'm sure the Lord will understand, because I know He wants you to go. Besides, this is 'doing good' on the Sabbath."

"More like pulling the ox out of the ditch," Stan said with a laugh.

So Stan joined me in Sabbath school and church. And he loved it. Every weekend he came just after sunset Friday to spend Sabbath and Sunday with us. I cooked the things I knew he liked. We did interesting things together. John, our son, and Harryette, his wife, lived in our upstairs apartment, and they too did a lot of things with Stan. When Judi came home from boarding school, they spent long hours by the fire just talking. He needed that.

Stan knew that my husband rises early and studies in the den until breakfast. Stan began getting up early in order to go down and discuss things with him. One Sabbath morning he surprised my husband by saying, "I think I ought to be rebaptized, don't you?"

So Stan was baptized again. Soon afterward he was off for Vietnam. Then Korea.

Stan had a hard time in the Army. Because he had

enlisted, he had to make special arrangements to get Sabbaths off. Whenever he got a furlough, he came by and enjoyed being "at home."

A few years ago we moved to the country. Getting moved was a big job. Our son Jerry, who was attending the Seminary at Andrews University, volunteered to come and help us. The day before he came, he called, "Mom, I've got just the thing for you. There are two fellows that were in my Bible classes last year here. Nice guys. Why don't I bring them, and they can stay on and help you paint the house?"

On his recommendation I consented.

Bob and Terry arrived, long hair, beards, and faded jeans. They were good workers. When we had moved in, Jerry went back to Andrews and my husband to his work in Washington. I was left with the boys. How hard they worked! They cheerfully did everything I asked. At night they went down to the basement where they slept (it was the only room that wasn't torn up with painting, and it had a fireplace that they stoked each evening). I could hear them reading from *The Great Controversy* or *The Desire of Ages* and talking about it. I even overheard them praying. I don't know how much I helped them, but they reinforced a lot of things I already believed. Power in prayer was one.

An old sleeping bag

I was rummaging around in the attic one day and found an old sleeping bag. It was good, though old. I had the boys hang it on the clothesline to air out. I noticed them standing there looking at the bag and talking. I paid no more attention. In the evening at the supper table I casually asked, "You boys don't need a sleeping bag, do you?"

Terry nearly dropped his fork. His face lighted up. "Hallelujah! Hallelujah! The Lord answers prayer!"

It was my turn to nearly drop my fork. Bob explained, "I have this old sleeping bag, see! And it's coming apart. Last night we asked the Lord to help us get another one somehow, as this one will never make it back to the West Coast."

Bob explained, "This morning when we hung out the bag, we prayed that if you didn't need it you'd be impressed to sell it to us for a cheap price."

"And now we have it free! Praise the Lord!" exclaimed Terry.

I learned to love those boys. I don't know whether we helped them, but they helped me gain confidence in today's Adventist youth.

There have been others since—Todd, Jeff, Freddie, and Richard, for instance. Sometimes when things don't seem to be going as well as we'd wish, I think, Why do we do it? Partly to pay a debt, partly because it provides a two-way street that helps us keep in touch with the youth today, and especially because we love young people. But most of all because we hope that somewhere along the way we are influencing the youths for eternity. □

The strange tomatoes

By DOLLY A. WILFLEY

Grandma and Grandpa were moving far away. Not wanting to take more heavy things than they had to, Grandma decided to give two-dozen quarts of her home-canned tomatoes to Mother and Dad.

"Jill," said Mother after Grandma had left the house, "would you please carry these canned tomatoes to the basement? Just put them on an empty shelf."

"Sure, Mom." Jill was always happy to help Mother.

She put a quart jar in the crook of each arm and very carefully stepped down the stairs to the basement. She didn't want to fall and break those jars.

She made several trips to the basement, and the row of canned tomatoes on the shelf was growing longer. She was almost finished with her job.

In the kitchen, Jill picked up two more jars. But as she began to carry them downstairs, she noticed something strange about one of the jars. It wasn't bright red like all the others. Instead, it was a dark-gray color.

"Mom," she called as she came back into the kitchen, "something's wrong with these tomatoes. They don't look very good."

"Oh!" Mother cried. "They look spoiled. The lid must not have sealed when Grandma canned them. We'll have to throw them out. They wouldn't be good to eat."

Mother took the jar lid

off. "That's funny, they don't smell bad."

"But they sure look bad," Jill responded.

"Well, dump them into this bowl," Mother said.

Jill turned the jar upside down, and the tomatoes slid out into the bowl. And what a surprise! Instead of being dark gray, the tomatoes were bright red. They didn't look rotten at all.

"Look, Mom!" Jill nearly shouted. "These tomatoes are good. Why did they look bad in the jar?"

Mother and Jill were puzzled. They looked at the tomatoes, then at the empty jar. And when they looked at the empty jar, they suddenly had the answer.

"The jar is blue!" Jill cried.

"Sure enough," Mother agreed. "We thought the tomatoes were spoiled, because they had a funny color. But it is actually the jar that is a funny color."

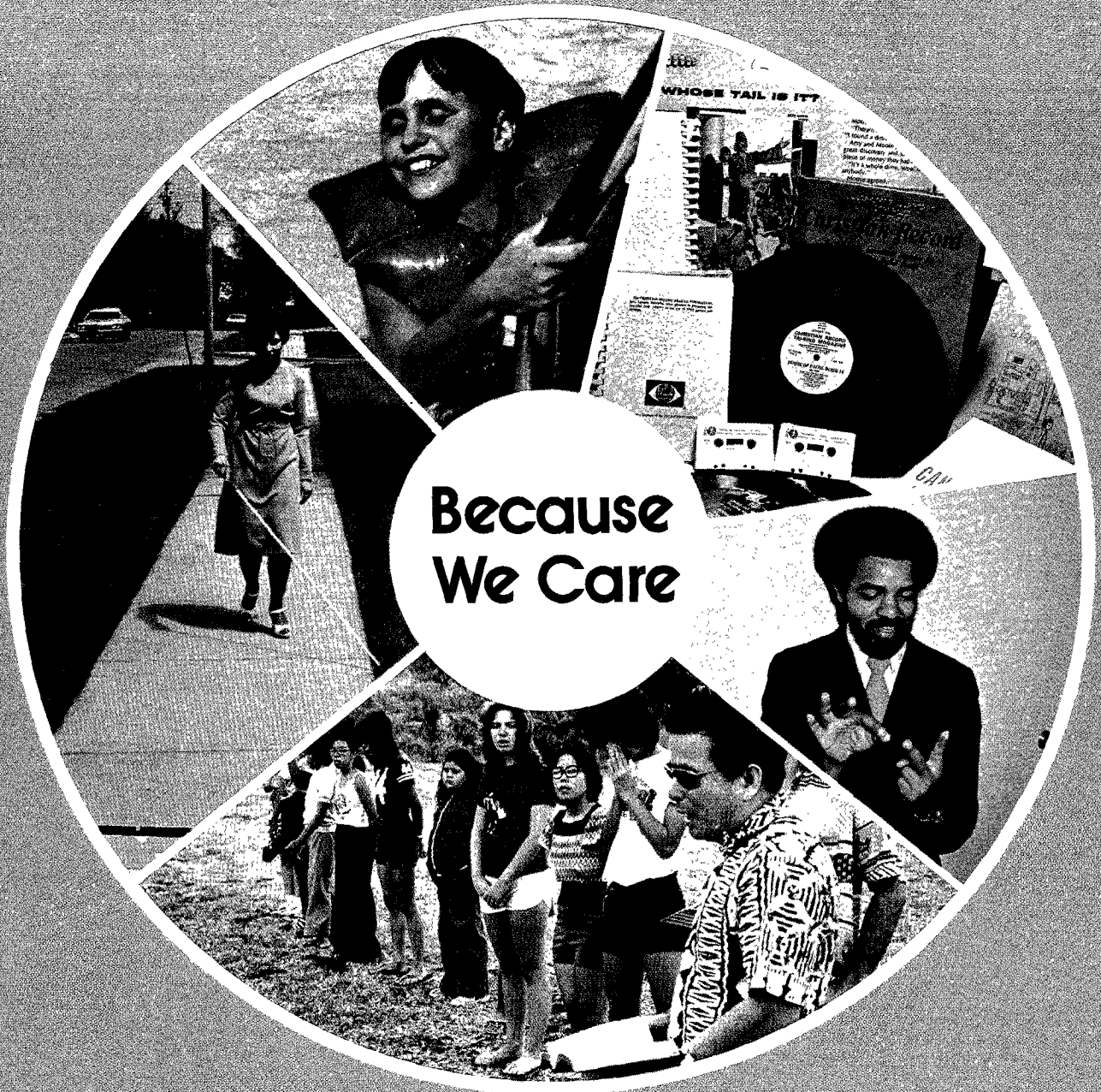
"Mom, do you think Jesus knew these tomatoes were good even when they looked bad?"

"Yes," answered Mother. "Jesus could see right through the blue jar. He knew the tomatoes were good. Jesus can see what we are like inside, too, no matter how we look on the outside."

Jill thought about that for a while. In fact, she was still thinking about it when the family sat down at the table for supper. And she grinned at Mother when Dad passed her the bowl of canned tomatoes.

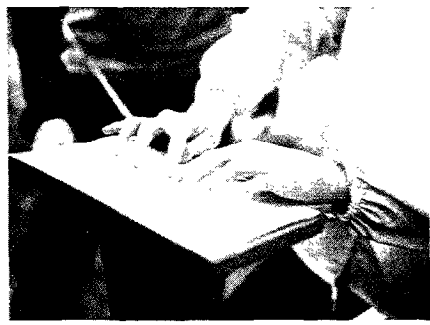


Seventh-day Adventists
Eagerly Carry the Gospel Light of Christ
to the Blind . . . and Now to the Deaf Also



Your Offering on July 12, 1980, Supports
This Unique Seventh-day Adventist Ministry

The Facts . . .



Doctrinal and inspirational reading materials are a blessing to blind Seventh-day Adventists and those studying our faith.



Braille Foundation brings to the visually impaired.

Estimates show that blindness worldwide confronts from 40 to 80 million persons. And the numbers are increasing yearly owing to age-related diseases and malnutrition in many underdeveloped countries. In the U.S. alone there are well over 6 million persons unable to read normal-sized ink print. Christian Record Braille Foundation has been supplying inspirational reading and listening matter to the visually impaired for more than 80 years.

The Challenges . . .



Talking books on records or cassette tapes are a spiritual enjoyment for many blind persons.

Christian Record is gratified to reach a larger number of blind persons, thanks to your generous support each year. But more needs to be done for these courageous souls, of whom Jesus spoke: "For judgment I came into this world, that those who do not see may see" (John 9:39, N.A.S.B.)* Through your support many sightless persons have seen a new light in the Prince of Peace. They hunger and thirst for "the living water." We now must also respond to the needs of those who cannot hear the music and voices we so much enjoy. The annual Christian Record Offering is earmarked for Seventh-day Adventist doctrinal material for the blind and the deaf. The writings of Ellen G. White and other full-message materials are a blessing to blind Adventists and others studying our faith.

* From the *New American Standard Bible*. © The Lockman Foundation, 1960, 1962, 1963, 1968, 1971, 1972, 1975. Used by permission.

The Rewards . . .



Pastor Harry Sutcliffe, Ph.D., director of the Episcopal Guild for the Blind, commends the humanitarian work of *Christian Record*.

"There is a spirit of love that permeates and pervades Seventh-day Adventists I have met," remarks Pastor Harry Sutcliffe, Ph.D., director of the Episcopal Guild for the Blind. In a personal interview, Dr. Sutcliffe observed that "many blind pastors, church leaders, and laymen are crying out for the deeper things in life, in addition to the rudiments of the faith. As you sit there in Lincoln," he said, "you may think, Who is reading this material? Is anyone being affected? I assure you, souls are being saved, growth in grace is taking place. . . . My prayer is that the Lord will continue to bless the work of *Christian Record*."

Our Dedicated Workers . . .



Colorado field representative Bob White explains the work of *Christian Record* to a caring business donor.

One hundred dedicated field representatives throughout North America visit more than 40,000 blind persons yearly, offering free services. Besides enrolling the visually impaired in several Bible correspondence courses, they also make referrals to other organizations, offer prayers, and give spiritual encouragement. Representatives also contact about 500,000 civic-minded businessmen and women who support our nondenominational services. Because of the growing number of blind persons on our list for services, and the increasing costs, *Christian Record* courageously copes with the challenge of balancing a \$3 million budget. It is vital that Seventh-day Adventists continue a vigorous gospel outreach to the sight- and hearing-impaired. THESE DOCTRINALLY RELATED SERVICES MUST FIND SUPPORT FROM OUR OWN LOYAL CHURCH MEMBERSHIP ON JULY 12.



Jake Schaffler, Oklahoma field representative, shares large-print magazine with a visually impaired woman.

Manager's Message...



Manager Eugene Stiles describes to a group of blind employees from Christian Record the glorious day we all long to see.

We all long for the day when the Son of Man gloriously returns to call His faithful followers home. Those without sight and hearing eagerly await this event also. For many, beholding the face of Jesus will be the first sight their eyes have ever seen. Celestial trumpets may be the first sounds the deaf will hear. Although we do not have the power to remove these physical disabilities, we do have the power to lead each visually- and hearing-impaired person to a knowledge of our Lord and Saviour. The commission spoken by Jesus to proclaim the gospel message to all people includes the blind and the deaf. They can then rejoice in the promise of Isaiah 29:18: "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness." Help make this year's offering the largest ever.

E. M. STILES
General Manager



Dr. Robert Wilson, professor of social behavior, Columbia Union College, and member of CRBF board of trustees.



Reading for many is often a difficult task. Christian Record supplies numerous magazines and materials in large print.



Participating in National Camps for Blind Children, a service of CRBF, is a joyous occasion for many blind children and young adults.



Serving the blind since 1899

Let your caring light shine.

REMEMBER:

CRBF Offering July 12, 1980

The Christian Record Braille Foundation
4444 South 52nd Street, Lincoln, Nebraska 68506

Call Toll free: 800-228-4189

(Regarding services for blind people)

Job's prayers—3

Is God bored with our prayers?

If prayer is to be effective, we will need to learn to share what we are—our concerns, feelings, needs, and awareness of His goodness and blessings—with our Father in heaven. When we do so, prayer becomes more than a routine exercise that we're afraid not to drop because something terrible might happen to us if we do.

Job's prayers during his trials must have been tainted with self-righteousness. At least he expressed this attitude to his friends in remarks quoted in such passages as Job 23:4, 5. With strong feelings of this kind in his heart it would be only natural for him to include these same sentiments in his prayers.

Have you ever considered the thought that God might be bored with your prayers? So often our prayers consist mostly of mindless repetitions of a pat formula. One reason for this, we believe, is that we misconceive what God is willing to have us share with Him. Actually He *wants* us to share our interests, needs, concerns, and feelings with Him. But many seem to think that they *cannot* pray if they are feeling hurt, angry, or discouraged.

We cannot approach prayer any way other than just the way we are. Sometimes we are angry, hurt, discouraged, and disappointed. Perhaps that is why God tells us there is no time or place when or where it is inappropriate to pray. Whatever our state of emotion—anger on the one

hand or boredom and loneliness on the other—we can come to God just as we are and express just what we feel, realizing that His love surrounds and enfolds us, that He is happy for us to come and talk it over with Him no matter how we feel.

Of much more benefit than pouring out our troubles to even a close friend is the kind of communication that we are privileged to carry on with our Creator in heaven. As we relax in the knowledge of His loving care and concern, the sunshine of God's love begins the healing process that we need so much. Confiding in Him just what we feel, we begin to sense our own need of healing. As we do so, He helps us release our pent-up fears and frustrations. He brings peace and a sense of well-being to our lives. When this takes place, our hearts become full of adoration and wonder at His goodness and power, and we can't help expressing our gratitude for all that He means to us and all that He is doing in, with, and for us.

As we approach prayer, it might be well to dwell for a few minutes on the potential expressed in the words of the apostle John: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

What we need most in our Christian walk as sons and daughters of God is to *see* Him as He is. Here is one good reason for following the oft-quoted admonition that a thoughtful period of time needs to be spent each day in contemplating the life of Jesus. It is by beholding Him that we become changed into His image.

When we approach God with the realization that we *are* His sons and daughters, prayer becomes a loving, happy acceptance of God's will, based on our complete trust in His intense concern for us. As we enter into this kind of prayer experience, we place our full confidence in His willingness and His ability to bring forth the fruits of the Spirit in our lives, particularly those of love, joy, and peace.

Not only is this kind of prayer contact with God what most people need but it is what all of us *can* enjoy with God. Placing our complete trust in Him, we confidently yield to His loving intentions for us and accept His will and His way in our lives, we begin to experience the full warmth of this confident relationship. We learn to relax in the knowledge that His love will provide that which is best for us, and come to accept everything that happens as somehow fulfilling His purpose for us. L. R. V.

To be concluded

The vital ingredient

By EUGENE LINCOLN

Having broken a key on his typewriter, a young man at college felt that the substitution of another key would save a repair bill. As he began to apply this idea, he found that it worked quite well as far as he was concerned. However, those who read what he had typed responded with a different opinion, for what he typed looked something like this: it sxxmxd that a vital somthing was missing from thx papxrs hx typxd that causxd thxm to losx much of thxir xffctivnxss on thosx who had to rxad thxm.

Many Christians make the same mistake. Realizing that something is missing from their religious experience, they try to fill the gap with something else—large offerings, much time in missionary work, or other substitutes. But there is no substitute for the missing ingredient. Paul stated it well. After enumerating various noble deeds, he came to the conclusion that without love, "it profiteth . . . nothing" (1 Cor. 13:3).

"Give glory to HIM!"

Continued from page 3

Paul was willing to either live or die, if thereby he could bring glory to Christ.

To Seventh-day Adventists has been committed the final gospel message for the world. This threefold message begins with a solemn command: "Fear God, and

give glory to him; for the hour of his judgment is come" (Rev. 14:7). The message is God-centered, not self-centered. With inspired insights Ellen G. White wrote:

"It is the darkness of misapprehension of God that is enshrouding the world. . . . At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. His character is to be made known. . . .

"Those who wait for the Bridegroom's coming are to say to the people, 'Behold your God.' The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them.

"The light of the Sun of Righteousness is to shine forth in good works—in words of truth and deeds of holiness."—*Christ's Object Lessons*, pp. 415, 416.

"Worthy is the Lamb"!

Seventh-day Adventists must grasp and accept this concept if they are to meet God's expectations for them in this judgment hour. This concept calls for them to see the cosmic dimensions of the great controversy and commit themselves fully to bringing glory to God. Instead of selfishly asking God to give them assurance that

they are "saved," they will cheerfully live without assurance if this will bring greater honor to Christ. Instead of being self-centered, they will be God-centered. Instead of insisting that God let them live, they will be willing to die, if this will advance the cause of God. Instead of praying for God to hasten Christ's second advent so they may be delivered from sorrow and troubles, they will pray that the day may be hastened so that the Godhead will no longer have to suffer (see *Education*, pages 263, 264). Instead of being interested in whether their own crowns will be heavy with stars, they will fix their gaze on Jesus and sing, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (chap. 5:12). "Crown *Him* with many crowns"!

To seek God's glory even above the preservation of one's own life may seem to some people like an impossible goal, but it is not. Indeed, it is the goal that will be reached by those who remain loyal to God and receive His seal when the world at large yields to pressure and receives the mark of the beast. God will have a people who are safe to save, a people saved by grace, a people controlled by love, not selfishness. And Jesus, looking upon them, "shall see of the travail of his soul, and shall be satisfied" (Isa. 53:11).

K. H. W.

HEALTH CAPSULES

Sponsored by the General Conference Department of Health and Temperance

Five-minute vacations

By RUTH M. WHITE, R.N., D.P.H.
Associate Director

"Stress," "burnout," and "exhaustion" are common terms used to describe the mental condition of those who must concentrate, meet deadlines, provide a service for people, and adjust to the demands of the work world and family life. The drive for efficiency and curtailment of costs and energy add to the pressures, as does the stress caused by change. Time management is proclaimed as one remedy that enables people to cope.

This suggestion can be adapted for a more healthful workday by incorporating five-minute vacations. Those who give of themselves to others must have time for replenishing the vital force within themselves. Those who produce ideas, designs, and plans need a renewal of creativity. Harassed mothers, foremen, and paper pushers who deal with mountains of red tape must have time capsules for restoration of their coping ability.

For five minutes, mentally (and, if possible, physically) remove yourself from the hurry of work and the demands of others. Use this time to relax completely. Consciously go limp in every muscle for five minutes. Meditate on a promise from the Bible or some of Christ's words. Try thinking about something lovely; dwell on the fine, good things in others;

think about things for which you can praise God and be glad.

Experiment by using time to look at a tree, a living plant or flower, a shell; consider the design, the diffusion of color, the symmetry, the beauty of God's creation. Watch an insect or other living creature; study its ability to cope under God's ever-present influence. Take a five-minute walk outdoors or do some exercises in the seclusion of your bedroom or office. Take some deep breaths while you are at it. Read something humorous or think of a funny incident. Enjoy a good laugh. Watch people for five minutes. Note how many are smiling or enjoying life in some way.

How refreshing! Even one minute to enjoy a pansy bed or listen to a bird's song can give mental strength and invigorate the mind. Such "vacations" give a change of pace and relief from concentration, relax the nerves, and even stimulate the circulation if activity is carried out. Workaholics, those prone to depression, and those who find themselves yelling at employees or screaming at their children can change their methods of coping. Begin with five minutes today. Become revitalized. What you do with your "breaks" can make a difference in your health.



When Suzanne LaCount talks about her teaching job, the subject she mentions most often is her students. That kind of concern for others—most people would agree—is what makes a good teacher.

"I chose my career area primarily because I enjoy both children and learning," says Suzanne. "This was the best way I could think of to combine those two interests." Suzanne teaches 22 first through third graders at Gobles Junior Academy in the Michigan Conference.

Suzanne credits her Andrews University education with preparing her for the teaching field. A 1979 graduate, she completed a degree in elementary education with a concentration in the language arts.

"Andrews gave me the degree I needed to qualify for a teaching job. My education also provided an opportunity to see some aspects of my profession before starting a career. My student teaching experience, for example, showed me what the classroom is like by allowing me to actually teach full time for a number of weeks." The greatest reward of teaching is also its

Suzanne LaCount
 spent
 four years
 of her life
 getting
 ready
 for
 this
 moment.

greatest challenge, Suzanne says. But communicating a new concept or idea is well worth the effort. "The best part of my job is hearing one of my students exclaim, 'Oh, I understand it now!'"

With the preparation provided by her Andrews education, Suzanne can continue to enjoy that kind of reward for years to come.

You, too, may be challenged to helping others grow through elementary or secondary education. There is no surplus of qualified teachers in the Seventh-day Adventist Church school system, according to Dr. Mercedes Dyer, chairman of the Education department: "A dedicated Christian who likes young people, is prepared to teach and has a license will have no difficulty in getting a job, if they are willing to go where the openings exist. Recruiters are always asking us to produce more graduates."

If you are interested in elementary, secondary, or one of our special education programs, write to the Education Department at Andrews University in Berrien Springs, Michigan 49104.

Andrews University
 Berrien Springs, Michigan



Jeon Suk Kang talked with her mother in Korea after heart surgery at Loma Linda University Medical Center.

COVER STORY

LLU doctors repair heart of Korean girl

By RITA WATERMAN

Tear-soaked tissues littered the office floor. The sound of familiar voices over the telephone brought a wave of homesickness, as well as tears, to the 9-year-old Korean girl so far away from home as a patient at Loma Linda University Medical Center in California.

Jeon Suk Kang was the first beneficiary of the Open Hearts for Children Fund, initiated by the medical center to provide corrective cardiac surgery for children of developing countries.

The medical center has received numerous requests concerning the needs of many children worldwide with

diagnosed heart problems. Unfortunately, in many of the developing countries the proper cardiac care is not available. Most of these children are otherwise entirely normal and have hearts that can be repaired, but unless they undergo corrective cardiac surgery they are doomed to a very short life.

The medical center maintains a limited charity fund to cover the hospital costs for these children, but their surgical needs vastly surpass the medical center's financial resources to provide the necessary care. (Costs for such cardiac cases can run from \$10,000 to \$15,000 per child.)

"Although university physicians are willing to donate their services for these cases,

the medical center is able to maintain only a small reserve fund for charitable cases," says Edwin Racine, development director. "The requests for surgery far outnumber the dollars available to cover hospital costs."

In response to this need the medical center development office established the Open Hearts for Children Fund with the hope of endowing it with several million dollars through the generosity of individuals and corporations.

To launch the program, physicians donated their services and the medical center covered the hospital costs for Jeon Suk Kang. The 45-inch, 44-pound native of Pusan arrived at the Los Angeles International Airport on December 19 to be greeted by local ABC television cameras to film the beginning of what would be to her a life-saving experience.

The bewildered little girl was hosted over the holidays by the minister of the Loma Linda Korean church, Jung Sik Yoo. In a home where she could communicate in her

native tongue, Jeon Suk spent her first American Christmas—covered by TV cameras this time from Los Angeles CBS News.

The youngster was admitted to the hospital the next day. After initial tests and examinations, Jeon Suk was diagnosed as suffering from tetralogy of Fallot, a combination of four congenital heart defects. Blue lips, clubbed fingernails, and dark circles under her eyes testified to the lack of oxygen in her bloodstream.

On January 3 Jeon Suk entered the surgical suite, along with a TV crew and cameras. It was the first time such a procedure had been filmed for a TV audience in the medical center's history.

Kenneth Ching, who heads a panel of three LLUMC anesthesiologists that specialize in cardiac cases, monitored Jeon Suk with sophisticated equipment during the four-hour operation.

Three surgeons, led by Leonard Bailey, pediatric cardiac surgeon, successfully repaired the little heart. A portion of Jeon Suk's pericardium, a sac that normally envelops the heart, was used to fashion a new lung artery reinforced by dacron mesh. Dacron velour cloth was used to close a hole between her lower heart chambers.

According to Dr. Bailey, without the operation Jeon Suk, whose type of defect was quite serious, probably would not have lived more than another year or two.

During a lengthy stay in a special section of the hospital's intensive care unit designed for children, Jeon Suk's recovery was complicated by inflammation of her residual heart sac. This produced excessive restriction of her heart muscle and required two extra surgical procedures to completely alleviate the problem.

Despite these modest setbacks, she made a prompt and gratifying recovery under the dedicated care of nurses, respiratory therapists, laboratory technicians, and other medical center personnel hovering at her bedside. Sophisticated equipment, tech-

Rita Waterman is Loma Linda University Medical Center publication officer.

nical expertise, and prayers on Jeon Suk's behalf changed the once-blue lips to a pretty pink.

Of extraordinary help was Hi Taik Kim, a Korean social worker who served as a liaison between the child's family and the medical center. With fatherly concern matched by his professional competence, Kim tended to Jeon Suk's needs while admonishing well-wishers to understand the overwhelming cultural shock the young patient was experiencing.

Even though letters and telegrams had been sent to the anxious parents advising them of the surgery's success, many realized the importance direct contact between parents and child would have. Few, however, could anticipate the emotional impact.

Exactly one week after her surgery, the mild-mannered Jeon Suk was wheeled to the development office bearing her badge of courage in the form of a long scar. Although it was only one o'clock in the afternoon in Loma Linda, the telephone was ringing at six o'clock the next morning in her Pusan home.

At the sound of her mother's voice the usually quiet Jeon Suk broke into tears. Onlookers didn't need a translator to understand the sound of both joy and sadness mingled in the words shared between mother and daughter

during the conversation half a world away.

Jeon Suk, who convalesced well in the Yoo home while doctors kept tabs on her progress, now has returned to her home and to her loving parents. The Kangs are grateful for the renewal of life given to their daughter.

The enormous task of bringing health to the children of the world such as Jeon Suk cannot be accomplished by any one person or institution. But, with everyone acting responsibly, many children can be touched by this missionary effort.

EUROPE

AWR adds Andorra station

Since the beginning of February, 1980, Adventist World Radio has been broadcasting four hours daily on Radio Andorra, with an option to increase the time to five hours a day. In order to offer listeners better service and because of budgetary adjustments, it became necessary to cancel five hours a week of broadcasts on the station in Sines, Portugal, and request time on Radio Andorra, where the price differential will make it possible to purchase 35 hours a week.

The Adventist World Radio executive committee in

Washington, D.C., tentatively approved on January 31 this change and instructed the AWR-Europe inter-division committee to negotiate a five-year contract with Radio Andorra, with the understanding that the station will increase its power from three to ten kilowatts and will install a more efficient antenna system. Preliminary on-the-air tests have indicated that this station can be heard in most of Western Europe.

Beginning daily at 1800 GMT, programs can be heard in French, Arabic, German, and English, in that order. At 2100 GMT a different program is broadcast each day in the following languages: Swedish, French, Greek, Arabic, Dutch, and Spanish or Portuguese. A half-hour of Portuguese then follows daily at 2130 GMT. Radio Andorra operates on 6215 kHz near the 49-meter band.

AWR-Europe also has received word that the Polish Government has granted permission to construct a recording studio in Warsaw. Ron Myers, AWR-Europe station manager, says, "We are the third Christian organization in the country to receive this special authorization."

Other reports from Europe indicate that for the first time the church is operating a denominational FM radio station in Florence, Italy, with 2.4 kilowatts of power at 92.4 MHz, 24 hours per day.

TULLIO R. HAYLOCK
Associate Communication
Director
General Conference

TANZANIA

Evangelism is emphasized

In Tanzania, where the population is almost 17 million and the Adventist membership is only 40,000, an attempt is being made by the Adventist Church to reach more people with the gospel. With most of the inhabitants scattered in rural areas, where methods of communication are almost nonexistent and transportation is extremely inadequate, this task seems

formidable. But the picture looks encouraging.

Laymen have caught the vision of what can be done. Seventy percent of the 2,800 persons baptized in 1979 were won by lay initiative. One example is the 85 persons baptized on December 8, 1979, at Musoma, on the eastern shore of Lake Victoria. Most of these new members had been contacted by laymen, who enrolled them in Voice of Prophecy lessons and then visited them weekly with another set of lessons.

A large force of literature evangelists, 350 in all, work in the cities, villages, and rural areas. Two young men ride the country bus routes, selling to passengers en route. These enthusiastic gospel workers even go into the government offices, convincing officials of the importance of good literature. Clifford Majubu is one of these workers. When he sold a government official in the Ministry of Education two books, *Health and Happiness* and *What Brings Sickness*, he had no idea that he would receive an order for 6,000 copies of each book for distribution to the libraries of government schools.

More than 150 persons were added to the church in Arusha, the country's second largest city, when the British evangelist George Crutchfield and a Tanzanian evangelistic team held a major campaign there in July, 1979. The union evangelistic team, headed by Gabriel H. Mbwana and Field Evangelist W. B. Nyagabona, recently concluded meetings in Nansio, northwest Tanzania, baptizing more than 100. This same team has begun another campaign in Shinyanga, also in the northwest. Latest reports indicate 257 decisions for Christ, with an initial baptism of 72.

Another six-week campaign is being held in the northeast region, at Moshi, where Theus Young, union Sabbath school director, is leading his four field directors in a practical soul-winning program. A capacity crowd fills the largest cinema in town every night of the week.

UPDATE

From 3 to 120 to 170

The story of three Adventist students in the Philippines who shared their faith has not ended. Printed in the January 26, 1978, REVIEW, the story told of students in Mindanao State University whose witness had led to the establishment of a 120-member church in six years. According to Don Leo Garilva, press-relations officer of Mindanao Sanitarium and Hospital, who wrote that REVIEW article, the group has now increased to more than 170. M. G. Townsend, Far Eastern Division communication director, reports that the students are raising funds for a church. The students say the secret of the church's growth is a daily early-morning worship service that members attend on a voluntary basis. The original three students continue to be faithful members of Adventist churches in the area.

This is the most
expensive hat in the world.
Does your college **guarantee**
you will be happy with it?



The Un-University Does!

If you're not completely happy with the Union College major you've taken, two years after graduation you may return and complete another major free. We believe we offer the best small college liberal arts degree available, and we're out to prove it. The Un-University is currently the only SDA college or university in the world with the confidence to make this claim. Although others will copy us, Union is number one again. To find out how you can join the leader, call Leona Murray collect, 402-488-2331.

Plans are being made to organize a new church in both Shinyanga and Moshi to accommodate the new members, thus making two churches in each city.

JEAN THOMAS
Associate Editor
Afro-Mideast Edition

EL SALVADOR

2,400 conversions in first quarter

In El Salvador, although there have been no large crusades scheduled for the country, during the first quarter of 1980 each minister conducted at least one evangelistic series. Members of every church and group in the El Salvador Mission have had at least one series (at an average cost of \$50 each) during this same period.

Sabbath, March 29, was the day before the burial of the assassinated archbishop of San Salvador. Buses were not running, which complicated the transporting of baptismal candidates from all corners of the country to Lake Ilopango, just outside the capital city. Yet, in spite of the difficulties, more than 4,000 met on the shores of the lake, where 1,035 persons were baptized in less than 45 minutes. At the close of the first quarter the mission was able to report more than 2,400 conversions to the church.

It seems that strife and difficulties can be beneficial to soul winning. Not only is the public shaken into a sense of the uncertainty of the future but members realize that perhaps the present is the only time to reach others.

ROBERT S. FOLKENBERG
Field Secretary
Inter-American Division

SARAWAK

Mission phases out planes

Fuel rationing, high expenses, government regulations, and some of the worst airstrips in the world are some of the reasons that the Sarawak Mission felt it nec-

essary more than one year ago to begin a thorough study of the future of the flying program in the mission's total evangelistic ministry. It now has decided to phase out its flying program.

The Quiet Hour has been a strong supporter of the aviation program in Sarawak for the past decade, and many will be interested in a brief review of the contribution the airplane has made to the work during the past 17 years.

Richard Hall, experienced pilot and missionary from Laos and Thailand, first brought an airplane to Sarawak in the early 1960's for use in the mission program. Without any denominational support other than sympathetic friends, Elder Hall began to carve out jungle airstrips with the help of villagers who wanted the missionary to visit them regularly. Wearing boots and a cowboy hat, Elder Hall became known as the "flying cowboy." Medical and dental clinics, overseas visitors, and "medevac" services were brought to remote villages. One airstrip often served a wide area, and some people carried their sick loved ones many hours to Adventists' landing strips. Through the years a network of ten radios was put into operation, and pastors in outlying areas could call Kuching, mission headquarters, at any time they had an emergency. Airstrips were of necessity short and usually built on the side of a hill to facilitate drainage after tropical downpours. Adventist pilots have been teasingly called "seven-day adventurers" by the government helicopter pilots, who found it hard to believe that anyone would land regularly on such airstrips.

"I can assure you that it was not an easy decision to close the flying program in Sarawak," explains Paull Dixon, president of the Sarawak Mission and himself an experienced pilot who holds an airline transport pilot license. "It is easy for a pilot/administrator to look at aviation through his own desire to fly," continues Elder Dixon, "but decisions must

Inside Washington By VICTOR COOPER

● **New Beginnings:** "What Should Roger Do?" is the title of one of six study guides in the New Beginnings Kit developed for the use of youth leaders to encourage youth fellowship and group discussions as aids to spiritual growth and witnessing. The materials have been prepared over several years by the General Conference Youth Resource Materials Committee, with Desmond B. Hills as chairman. A kit of materials including study guides, resource guides, group formats, lessons, and an audio cassette has been produced by Southern Publishing Association and is now available to youth leaders and others through the Adventist Book Centers (\$12.25).

● **Encounter—it's going:** Institutional Services has sold 4,330 Dukane Projectors, Model 28A1A, from a total commitment for the purchase of 6,000 projectors, according to Manager Erwin Mack. The projectors, 110v or 220v, available in lots of 20 at \$205 each, have recently been supplied to the Inter-American, South American, Australasian, Euro-Africa, and Trans-Africa divisions. They are being used to show Encounter—a series of 20 Bible studies on filmstrip and cassette. These are available at \$159.50 a set, in English and Spanish, from Samuel Monnier, associate lay activities director, and produced by Adventist Media Productions in Thousand Oaks, California.

● **New for academy-age youth:** Howard Rampton, Sabbath school director, reports that personnel from Adventist universities, colleges, and academies, together with Youth and Sabbath School department representatives, recently served on a committee to study Sabbath school lessons for academy-age youth. They recommended preparation of a new curriculum plan that would incorporate materials from the Sabbath School and other departments.

● **No Limit:** More than 450 sets of the ten audio-visual training programs, "No Limit," have been sold at a subsidized price of \$58 during the past five months, according to the associate director of the Lay Activities Department, Samuel F. Monnier. Each program lasts ten minutes and has 40 slides, with cassette narration. The programs were developed by Adventist Media Productions, in cooperation with four General Conference departments, to aid in teaching the principles of the *Witnessing for Christ* manual.

● **Mormon leader visits General Conference headquarters:** On May 15, Walter Cottle, one of the leaders of the Church of Jesus Christ of Latter-day Saints, visited the General Conference headquarters and attended a luncheon held in his honor.

One of Elder Cottle's responsibilities is pool purchasing for the Latter-day Saints facilities around the world. While in Takoma Park, the Cottles were hosted by Erwin Mack, director of IS/ESDA.

● **Visitors from around the world:** Because of the General Conference session held in Dallas, Texas, in April, an unusually large number of visitors have toured the church's world headquarters within the past few weeks.

They have come from Argentina, Australia, Brazil, Burundi, Chile, Colombia, Czechoslovakia, Denmark, England, Ethiopia, Holland, Hong Kong, Hungary, Iceland, India, Indonesia, Italy, Jamaica, Japan, Kenya, Korea, New Zealand, Norway, Pakistan, Peru, Poland, Quebec, Scotland, the Solomon Islands, South Africa, Sweden, Switzerland, the Virgin Islands, West Germany, and Zaire. There have also been a number of school groups and individuals from more than 23 States.

The Polish Advent Singers, the Soweto Choir from South Africa, and the South American Voice of Prophecy Quartet each sang at General Conference morning worships.



Paul Dixon, Sarawak Mission president and an experienced pilot, helped in a study that led to the decision not to continue the flying program.

be made by studying the genuine needs of the field.”

For several years Elder Dixon led out in a thorough evaluation of the possibility of using helicopters in Sarawak. Eventually the study included not only union and division officers but also the General Conference Aviation Committee and the Flight Training Center at Andrews University. “The final decision not to proceed with helicopters was based on finances, and I think it was certainly right in view of the present world economic situation,” says Elder Dixon, who is a helicopter flight instructor.

Other reasons mentioned for closing the flying program were: regular commercial air service into all major cities in Sarawak, improved roads, and an extensive “flying doctor” helicopter service operated by the government servicing hundreds of remote villages.

“It is true that we now spend many hours walking on trails and riding in long-boats,” says Elder Dixon, “but this is a good opportunity to get close to the people, especially our local pastors.” He continues, “We must begin to model the type of ministry that our local brethren will carry on some day in the future when overseas funds and personnel no longer will be available.”

The airplanes, tools, and equipment are being transferred to Indonesia, as well as

the very sizable annual operating budget. “We are happy that Indonesia can profitably use the planes,” says Elder Dixon.

Six Adventist pilots have shared in the colorful and exciting flying program of the Sarawak Mission through the years—Richard Hall, Hugh Johnson, Bruce Johnston, Bill Belles (six-month relief pilot), Paul Dixon, and Stan Seery.

BRAZIL

Pastor wins 1,053 converts in two years

Jose Cavaliere, a pastor from Brazil who has set out to win a soul a day for Christ, won 623 converts in 1978 (see April 12, 1979, ADVENTIST REVIEW), and 430 in 1979—1,053 souls in two years’ time.

In 1978 Pastor Cavaliere was serving in the North Brazil Union, where the work of the church is progressing rapidly. Last year he was transferred to the Joinville district in the state of Santa Catarina, in the South Brazil Union, an area with a high concentration of people of German origin. Pastor Cavaliere was told that it would be more difficult to work in this region, but he responded, “The same God who was with me in North Brazil will be with me here in South Brazil, because God

does not have cultural or geographical boundaries.”

In Joinville he chose to conduct a series of meetings in the Fatima district, where there was not a single Adventist. Now there is a church there. During the year he carried on a strong program of visitation, holding meetings in each section of his district and keeping up with the interests. As a result, besides opening up the work in Fatima, he established work in two other places where there were no Adventists. In his evangelistic program he enlists the participation of local laymen. His evangelistic expenses for the year amounted to only US\$1,800, which paid for such things as Bibles, literature, and rent for meeting halls.

Last year Pastor Cavaliere gradually lost his sight to the point where he could not even drive his car. Mrs. Cavaliere became his chauffeur so that he could continue making his missionary visits. In spite of this difficulty, he is quick to emphasize, “In order to win souls for Christ it is necessary to forget oneself, leave behind the life of ease, and go out into the streets, visiting the people in their homes. We must go where the people are and not sit back waiting for them to come to us.”

ARTHUR S. VALLE
REVIEW Correspondent

SOUTHERN ASIA

Broadcasts on air 30 years

This year, Adventist World Radio-Asia celebrates its thirtieth anniversary. The first broadcast on behalf of the Seventh-day Adventist denomination in Southern Asia took place from Radio Ceylon on October 1, 1950. Since that time, Radio Ceylon has changed its name to the Sri Lanka Broadcasting Corporation (SLBC), and the international shortwave broadcasting conducted by the Adventists in Southern Asia has been organized as AWR-Asia.

The first broadcast was the English-language Voice of Prophecy, presented by H.

M. S. Richards. Since that 1950 debut, AWR-Asia has been on the air continuously from the international short-wave facilities of the Sri Lanka Broadcasting Corporation. The Voice of Prophecy still is presented each Sunday from SLBC, and other programs with the same name are produced in several Indian languages.

Another longtime AWR program over SLBC has been Your Radio Doctor, developed by an Australian doctor in the United States. The first broadcast of Clifford R. Anderson as Your Radio Doctor took place at 7:00 P.M. on Saturday, June 6, 1953. Ever since then, the station has reserved the same time slot, 7:00 P.M. Saturdays, for Your Radio Doctor.

Production studios for AWR-Asia always have been in the two-story building that serves as the headquarters building for the Seventh-day Adventist Church in Southern Asia. AWR personnel use three studios—a large music studio for music recordings and talk programs, a small studio that can be used independently for announcements and recordings, and a technical studio that contains a bank of modern tape recorders, a disc player, amplifiers, and mixers. Programs produced in the studio of AWR-Asia are sent to SLBC in Colombo for direct broadcast according to a prearranged schedule.

Although the main broadcast outreach of AWR-Asia for the past 30 years has been through the Sri Lanka Broadcasting Corporation in Colombo, several subsidiary programs have been broadcast from other stations in the nine countries of Southern Asia. These stations that have carried AWR programming for limited time periods are located in Kabul, Afghanistan; Kathmandu, Nepal; Rangoon, Burma; Dacca, Bangladesh; Male, Maldives; and Goa, India. The first AWR broadcasts from Goa predate the original SLBC broadcasts by just six months. It was on April 30, 1950, that the Voice of Prophecy was broadcast from the old Emis-orra Goa. However, because

It's Here!



CHRISTIAN HOME LIBRARY
volumes US\$5.95 each

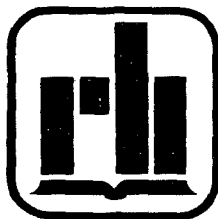
SHIELD SERIES
volumes US\$4.50 each

SPECIAL PAPERBACK
volume 3 US\$2.95
3-volume set US\$7.95

SELECTED MESSAGES, Book 3, by Ellen G. White

This newest volume of SELECTED MESSAGES brings together many previously unpublished gems from the pen of inspiration. Some of the material has been published but is no longer easily available. The subjects covered are appropriate to the needs of our current problems.

In addition to the ever-popular CHRISTIAN HOME LIBRARY format, SELECTED MESSAGES, Book 3, is available in the Shield Series and also a special paperback edition at substantial savings.



You may obtain any Review Publications from your local Adventist Book Center or ABC Mailing Service, P.O. Box 37485, Omaha, Nebraska 68137

In Canada: Box 398, Oshawa, Ontario L1H 7L5.

Please include sales tax as applicable and add 10 percent or a minimum charge of 85 cents for mailing.

the shortwave station in Goa was low powered and had only a limited coverage, programming over this station was discontinued in favor of the wider coverage from the commercial service of Radio Ceylon.

Currently, 23 weekly programs are being broadcast by AWR/SLBC, including religious, devotional, musical, children's health, temperance, and service programming. AWR-Asia is on the air for 16 transmitter hours per week from the various SLBC stations.

AWR-Asia, together with its 16 associated correspondence schools in the major language areas of Southern Asia, has a total staff of more than 100 people.

During 1980, a series of thirtieth-anniversary features is taking place, including special programs and special publications. There will be a large DX contest conducted through the DX program Radio Monitors International during the first week in October.

AWR-Asia is affiliated with the international AWR

network. AWR-Europe operates from Lisbon, Portugal, and AWR-Guatemala from Guatemala City, Guatemala. There are also an additional 20 MW and FM home-service stations that are organized as part of ARN, the Adventist Radio Network.

ADRIAN M. PETERSON
Director
AWR-Asia

KENYA

Policeman wins converts

Enthusiastic and full of love for their newly accepted faith, Police Constable Samuel Keroti Moindi and his wife, the only Adventists at the small outpost at Suguta-Marmar in the interior of Kenya's Samburu tribe, began speaking to people and creating an interest in Bible study. They had been transferred, soon after their baptism, from a more populated and developed area. It was not long before one man joined them in worship on Sabbath morning. Soon there

were three more people attending weekly.

Before long their small living room was not able to hold everyone who came, so they transferred to a nearby nursery school. Every Sabbath afternoon was filled with activity—going from house to house, village to village, holding Bible studies. They held meetings under trees and in the marketplace. Eventually there were 60 people asking for Bible instruction. A baptismal class was formed.

Just at this time Samuel was transferred to another station 100 miles away. It was a sad farewell. There was no way to maintain contact with this interested group, because of the 100 miles of rough roads and difficult terrain. Soon word went around to several other denominations in the area that this "flock" was without a shepherd. With gifts of food, milk, and clothing, they persuaded 50 to join their congregations.

Six months later Samuel was transferred back to Suguta-Marmar. He was disap-

pointed to find many of the first believers in other churches, but so happy to find ten still faithful to Bible teachings. Now there are 40 Sabbath school members, 15 of them ready for baptism. Every Sabbath, the only day Samuel is free from his police duties, he teaches the believers gospel songs, gives them Bible studies, and shows them how to share their faith with their neighbors. The one baptized member, Daniel Nderi Lesorono, is leader of this group.

F. K. WANGAI
Lay Activities Director
East African Union

COLORADO

Christian Record sponsors winter youth camp

After 13 years of sponsoring summer camping for blind children in North America, National Camps for Blind Children, a service of Christian Record Braille Foundation, recently conducted its first winter youth camp in the snow-capped mountains of Colorado.

Held at the YMCA Camp of the Rockies, some 75 miles northwest of Denver, the camp was attended by 23 young people from 14 States. For the majority, this pilot program provided a first opportunity to snow-ski.

Downhill skiing was performed at Winter Park, 13 miles from the YMCA Camp. The Winter Park Handicap Ski Program provided trained ski instructors to assist the blind campers. Other winter activities included cross country skiing, tubing, sleighing, roller-skating, and snowmobiling.

"Although we feel the camp was a success, we gained additional insights into the needs and problems of a camp of this nature," explains Tommie Lowe, assistant camp director for NCBC. Plans are under way for two winter camps in Colorado in 1981.

JOHN TREOLO



Kris Miller, behind on snowmobile, helped a visually impaired camper at the winter camp sponsored by the National Camps for Blind Children.



After a successful run down the hill, this blind camper was more than ready for another attempt.

LABRADOR

Investment funds to build church

The concept of Investment is not foreign to the Canadian province of Labrador, bordered on the south and west by Quebec, on the north by the Arctic, and on the east by the North Atlantic. At a time when world energy supplies are running low, experts declare that offshore oil and gas reserves east of Newfoundland and Labrador may be among the largest fields in the world. As a result, the major oil companies of North America are making sizable investments to develop the natural resources of this area.

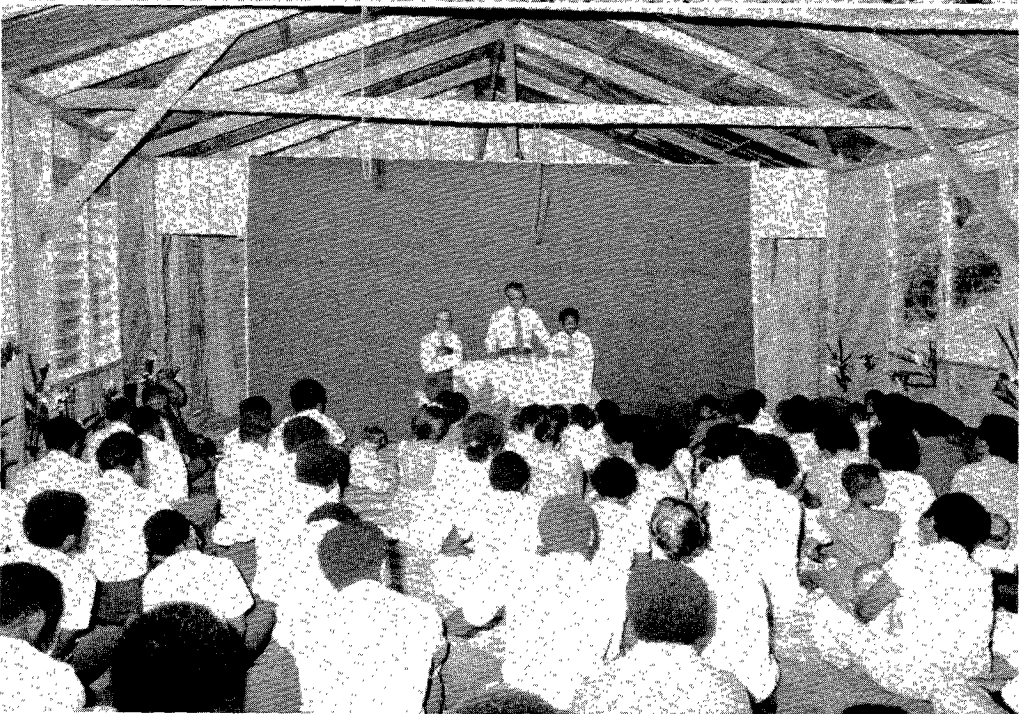
But the greatest natural resource is people—people who need to hear the gospel. And Adventists' Investment offerings will be going to work to provide people and facilities to accomplish this.

The target center in Labrador is Labrador City, a mining community of approximately 20,000 people. A secondary target is Goose Bay-Happy Valley, accessible only by air. A community of approximately 6,000 people, this town sprang up and developed by virtue of the United States Air Force base located there. Isolated in these two centers are six Seventh-day Adventists.

The conference officers are laying plans for a small church building to be erected on a parcel of land donated by the mining company in Labrador City. Investment money will be used to help erect this house of worship. An appeal in the *Ministry* magazine for a worker in Labrador brought a strong response from all across North America, and as a result the Newfoundland Conference committee soon will be making its selection and placing a full-time minister in this area. It is also planned for a team of evangelistic workers to spend at least four months with the new pastor, to establish the church.

GERRY KARST
President

Seventh-day Adventist
Church in Newfoundland
and Labrador



Students from Fulton College in Fiji brought the gospel to Nasava, where a church (top) was recently dedicated. The dedication address (bottom) was given by Filimoni Beranaliva, president of the Fiji Mission.

FIJI

Fulton outreach bears fruit

Over the past few years students from Fulton College, in Fiji, under the direction of the school's theology department, have shown an increasing interest in evangelistic work in the highlands of Viti Levu.

Nasava is a tiny village in the heart of the mountains of Fiji. Adventist missionaries once visited there, but for many decades the light of the

gospel has been virtually extinguished. Since 1977, when Paul Cavanagh, theology teacher, and his students made an initial contact, the prospects have been bright for Nasava. Student Missionaries Aporosa Kalawa and Timoci Vosa spent many months in the little village and succeeded in bringing to faith and to baptism more than 20 of the village people, including the village chief.

Alex S. Currie, Fulton College principal, journeyed several times to the interior to conduct baptisms, and John

Dose, instructor in carpentry, led a team of students to Nasava to erect a jungle chapel sponsored by The Quiet Hour. May, 1979, saw the culmination of many months of work when the Nasava church was officially dedicated.

Fulton College and its students rejoice in the continuing impact made by the gospel through their ministry in the islands of Fiji.

LYELL V. HEISE
Director of Theological
Education
Fulton College

Afro-Mideast

• The president of West Ethiopia Field, Fekadu Olana, and three district leaders, Birassa Kitila, Tafesse Kadida, and Wagshuma Seida, were ordained to the gospel ministry at a recent service held at Gimbie.

• All five homes on Njiro Hill, new location of the Tanzania Union office and housing complex on the outskirts of Arusha, are occupied. Union officers have moved into their new offices, but the departmental directors are still operating out of their homes, awaiting the arrival of more office furniture from Dar es Salaam. The one union departmental director who was still at the old Busegwe headquarters has now moved to Arusha, making the union staff complete at its new location.

• The five-tract series "Africa in the Bible" is being printed in both Swahili and English at Africa Herald Publishing House, Kendu Bay, Kenya. The 40,000 copies will be distributed throughout the five fields of the East African Union. The fields are investigating the possibility of translating these tracts into Luo, Kisii, and Luganda.

Euro-Africa

• The church in Dakar, Senegal, has engaged in three missionary visitations on Sabbath afternoons with the encouraging result of 32 applications for Bible correspondence courses and 24 Bible studies given. Three young people have been baptized in Dakar, two from Catholic backgrounds and one Moslem.

• Alain Tieche, surgeon, and Bernard Mamin, maintenance, of the Cameroun Mission Hospital in North Cameroon, suffered severe burns when a petrol-operated refrigerator exploded on May 5. The two injured men were flown to Lyon, France, for treatment. Elaine Augs-

burger, a nurse at the hospital, accompanied Mr. Mamin, who was in need of constant medical care. It is hoped that Mr. Mamin will be released in about six months. Dr. Tieche, whose burns are less serious, should be able to resume his work in four months. The families of the two men, scheduled for furlough this summer, accompanied them back to Europe.

• The Italian Jr. College in Florence, Italy, has obtained permission to build new educational facilities on a large section of its property. This important decision of the zoning commission opens new avenues of growth for the "Istituto Avventista," although no funds are available yet for the building program.

Far Eastern

• Pastor Harry Krueger, of the Guam-Micronesia Mission, reports having baptized the pastor of a large congregational church on the island of Truk as the result of a recent series of evangelistic meetings.

• Toshio Yamagata, who has given more than 40 years of service to the Adventist Church in Japan, has been granted the title of Professor Emeritus of Japan Missionary College.

• Pleng Vitiyamalakana, assistant administrator of Bangkok Adventist Hospital, retired on December 31, 1979, after 50 years of uninterrupted service in God's work in Thailand. Khun Pleng, as he is affectionately called by fellow workers in the hospital, was baptized in 1928; he was the first Thai to be baptized into the church.

• The president of the Republic of Korea, Choi Kyu Ha, has awarded K. W. Lee, of the Seoul Adventist Hospital, the New Town Movement Medal in recognition of his humanitarian services to the people of Korea.

• Twelve Japanese staff members from Adventist English language schools in Japan attended a staff retreat

in Saipan, using their English in an American environment. The experience helped them to sympathize with the frustration English teachers sometimes experience when they live in a foreign country.

• Twenty-five of Japan's literature evangelists have adopted a goal identical to that of the Korean Abram La Rue Club—to each sell US\$19,000 worth of literature in 1980.

South American

• Plans are being made for the distribution in 1981 of 22 million leaflets entitled "Christ Is Coming." This campaign will involve visiting 10 million families in the South American Division and offering a Bible course, which members will study in the homes with the interested persons.

• Two 30-second films have been produced this year to appear on television to prepare the field of evangelism. These films show what happens the belief in the second coming of Christ can bring to a family.

• Members in the various fields in the South Brazil Union distributed one million copies of the missionary paper *Jornal Adventista* during the week preceding Easter.

• The Brazil Voice of Prophecy will direct the production of a series of television programs to be shown in Rio de Janeiro. After this is completed they plan to prepare a program for nationwide viewing.

• Hugo Geisse, former head of the division accounting department, is now secretary-treasurer of the Central Amazon Mission with headquarters in Manaus, Brazil.

• Campo Grande, capital of the State of Mato Grosso in Brazil, with 250,000 inhabitants, has 13 Adventist churches and companies. This year it is planned to build two more churches in that city.

North American

Canadian Union

• More than 20 Indian children are attending a Story Hour every Wednesday morning at the Samson Day-Care Center on the Hobbema Indian Reserve in Alberta.

• Members of the Chatham, Ontario, church presented "A Taste of Nature" Cooking School for six Monday nights, climaxed by a special family dinner. Those who attended requested monthly programs on bread making, low-calorie cooking, and vegetarian meal planning.

• With an evangelistic budget of \$275, members of the Ottawa, Ontario, church have seen 60 converts baptized during 1979 and the first four months of 1980. This has been achieved through personal Bible studies and evangelistic meetings in the church. With offerings taken at the evangelistic meetings, the church has a balance of \$158 to begin the next crusade.

• Members of the Ottawa, Ontario, church recently conducted their tenth vegetarian cooking school in five years.

• A springtime Vacation Bible School was conducted by members of the Swift Current, Saskatchewan, church during Easter vacation. Twelve children attended.

Central Union

• Thirty-one persons were baptized during the series of meetings held in the Aurora, Colorado, church by Don Shelton, conference evangelist, assisted by the pastor, Carroll Brauer.

• Virginia A. Simmons, Union College professor of education, is the recipient of the college's first Outstanding Teacher Award and a \$1,000 check. Besides teaching education courses, Ms. Simmons is in charge of the George Stone Elementary School, the college's multigrade experimental school used for teacher training.

● South Hall at Union College has been renamed Culver Hall in honor of Montie S. Culver, dean of men at the college from 1946-1962.

● The Nebraska Conference departments of education and youth ministries conducted an environmental school at Camp Arrowhead in April. Fifty sixth-graders from church schools in Hemingford, Scottsbluff, North Platte, Arnold, Oconto, Elm Creek, Grand Island, Columbus, Shelton, Lincoln, and Omaha attended.

● John Wagner assumed duties at Union College on June 1 as the new academic dean. He replaces Dean Hubbard, who was named Union College president when Myrl Manley retired. Dr. Wagner has been the Colorado superintendent of schools. Mrs. Wagner will be employed at the college as an assistant director of the Teaching Learning Center and a teacher in the English department. Both Wagners hold Ph.D. degrees from the University of Florida.

Columbia Union

● When Gary Ehlert, Columbia Union evangelist, concluded evangelistic meetings in Virginia Beach, Virginia, 31 persons were baptized. The local pastor, Steve Gallimore, assisted in the meetings.

● Carl Seek, local pastor, and J. Lynn Martell, Columbia Union Ministerial secretary, recently held a Prophecy Seminar in Hagerstown, Maryland. Twenty-nine persons were baptized.

● Alan Hurlbert has accepted the invitation of Garden State Academy in New Jersey to become principal. Formerly he was registrar at Shenandoah Valley Academy in Virginia.

● Richard Osborn, former history teacher at Takoma Academy, Takoma Park, Maryland, will take up the duties of principal there in July.

● Since 1972, Mr. and Mrs. Ray Hill, former mission-

aries, have directed a program of collecting Adventist literature for overseas use. During these eight years they have prepared more than three tons of materials for shipment. Packages weighing four pounds each are packed by church members, who personally mail them overseas.

● An envelope containing three \$20 bills was dropped in the mail chute of the Lancaster, Ohio, church with a note enclosed: "This money is for the fund in support of your church's effort in Southeast Asia." The donation evidently came about because of publicity in the local media about Adventist relief work overseas.

● Five persons have joined the Parkville-Essex (Nottingham), Maryland, church as the result of the work of interested laypersons.

Lake Union

● Two persons recently were baptized in the Indianapolis, Indiana, Glendale church by Jerry Lastine, Indiana Conference stewardship and trust services director.

● Mayor Stephen J. Daily presented a community service award to Elspeth Sutherland at the Kokomo, Indiana, church in March, commending her for her lifelong efforts in community projects.

● Members of the Ephesus church in Saginaw, Michigan, prepared a special program recently for senior citizens in the church and the community.

● Peter Rampton, pastor of the Kewanee-Wyoming district in the Illinois Conference, has been asked by the Atkinson, Illinois, United Church of Christ congregational church to serve as interim pastor until the church finds a permanent minister. Pastor Rampton already has spoken several times at the church, which has about 80 members.

● Six persons have joined the South Suburban (Chicago) church as a result of the Voice of Prophecy Crusade held in

the church by Illinois Conference Evangelist Dan Schiffbauer and the local pastor, Andrew Adams. Seven other persons are preparing for baptism.

● The Indianapolis, Indiana, Eastside church conducts a special monthly program to honor its senior citizens.

● A workshop for office secretaries in the Lake Union was recently conducted at Andrews University. More than 120 secretaries from the conference offices, the union office, and Andrews attended the two-day seminar.

North Pacific Union

● After evangelistic meetings in the Sandpoint, Idaho, church, 25 persons were baptized and another joined on profession of faith. Evangelist Phil Huber, from Longmont, Colorado, conducted the meetings with the pastor, Philip Lizzi.

● Joe Crews and Sid Mills, of the Amazing Facts radio program, recently conducted meetings in the Spokane Valley, Washington, church. After the four-week series, 56 persons were baptized. Russell Burrill, the pastor, and his associate, Gary Fogelquist, assisted in the series.

● Three Oregon Conference teachers, with a total of 117 years of denominational service, were honored at a recent in-service meeting. The educators, who retired at the end of this school year, include Marjorie Chalker, Laurelwood elementary; Margaret Chase, Kelso-Longview; and Bonnie Johnson, Emerald Junior Academy.

● Members have broken ground for the new Sunnyside church in Portland, Oregon. The congregation, pastored by Lloyd Summers, purchased land near the Portland Adventist Medical Center for their new sanctuary. The church will serve the Walla Walla College School of Nursing, as well as the present congregation.

● About 250 people attended the annual North Pacific

Union ASI convention held at the Upper Columbia youth facility, Camp MiVoden, May 2-4. Guest speakers included Robert H. Pierson, former General Conference president; William Liversidge, Southwestern Union Ministerial secretary; and Harold Lance, president of the North American ASI.

● Recently, for the first time in 30 years, a ship from mainland China docked at a Portland, Oregon, pier with general merchandise. Sandi Chinn, a Tigard, Oregon, member, made arrangements for youth from Tualatin Valley Junior Academy to visit the ship when it came to port. They brought gifts for the captain and his crew.

Pacific Union

● The first Asian-South Pacific convocation for northern and central California attracted 500 persons to the Pacific Press in mid-April. Nestor Arit and Alfred Reyno, president and publishing director, respectively, of the North Philippine Union Mission, and W. T. Clark and M. G. Townend, Far Eastern Division president and communication director, respectively, were among the speakers.

● Howard F. Maxson, head chaplain of White Memorial Medical Center in Los Angeles, retired as of April 30, after serving the Seventh-day Adventist Church for 35 years.

Southwestern Union

● The Texas Conference reported 203 baptisms for the first quarter, 300 percent more than during the same period last year.

● It Is Written Seminars held in the metroplex area of Dallas and Fort Worth, Texas, have attracted many non-Adventists. Half of the 270 who attended the Dallas seminar and the 280 who attended the Fort Worth seminar were non-Adventists.

● In Broken Arrow, Oklahoma, 13 persons have been baptized since the church was organized a year ago.

INTRODUCING

The 24-Volume BibLearn Series of Books



The BibLearn books are exceptionally fine quality, attractive, and durable books for children. People from the Old Testament and the New Testament have been described by superior writers and portrayed by excellent illustrators. Based solely on events related in the Bible, each book is sound Christian material for children in grades one through six. At the end of each chapter a brief section entitled "Thinkback" offers questions, activities, or other material which encourages the child to retain the content of the chapter. At the end of each book is a section entitled "Reflections" which is intended to help the child apply the events, problems, and resolutions of the content to modern life.

The BibLearn books make excellent reference and resource materials when used in the Sabbath School classroom and/or church library. These books are also ideal for home use—what better bedtime material!

**Special introductory
offer only U.S. \$74.95.**

Regular price will be U.S. \$105.00, so act now. Prices subject to change without notice. Available through your local ABC or ABC Mailing Service. Please add tax and 10% for mailing.

Brought to you by Pacific Press



Health Personnel Needs

NORTH AMERICA

Air-cond. mech.	OB. OR. ped., psych.
Biomed.-electron. tech.	Nursing-serv. dir.
Clin. psychol.	Occup. ther.
Diet., admin.	Painter
EEG technol., cert.	Phys. ther.
Electron. engr.	Phys. ther., asst.
Housekpr.	Radiol. technol.
Inhal. ther.	Rad.-ther. superv.
Kitchen mgr., asst.	Refrig. engr.
Lab. asst.	Resp. ther.
Maint. engr. superv.	Secretary
Med. technol.	Sec., exec.
Nuclear-med. technol.	Sec., ward
Nurses: CCU, ger., ICU, med.-surg.,	Soc. wrkr., MSW
	Speech path.
	Stationary engr.

For more information write or call Hospital Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone (202) 723-0800, ext. 337.

Because of immigration requirements, this notice applies only to permanent residents of the United States and Canada.

To New Posts

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

FAR EASTERN DIVISION

Regular Missionary Service

Irenea Asiddao, of the Philippines, returning to serve as teacher, South China Union College, Hong Kong, left in September, 1979.

Romulo Bartolome (and **Esther** and family), of the Philippines, returning to serve as director of lay activities, communication, and youth departments, Thailand Mission, left September 15, 1979.

Arturo Espidol, of the Philippines, to serve as laboratory technologist, Malamulo Hospital, Malawi, left August 28, 1979.

Jonathan Foo (and **Doris** and family), of Malaysia, returning to serve as teacher-pastor, South China Union College and Hong Kong-Macao Mission, left in September, 1979.

Paul Pangkey (and **Agustien** and family), of Indonesia, to serve as laboratory technologist, Hongkong Adventist Hospital, left July 2, 1979.

Danilo Poblete (and **Judy** and family), of the Philippines, returning to serve as teacher,

Akaki School, Ethiopia, left October 15, 1979.

Jose and Ruth Roca, of the Philippines, to serve as physicians, Gimbe Hospital, Ethiopia, left August 5, 1979.

Alvin Rocero (and **Delilah** and family), of the Philippines, to serve as physician, Heri Hospital, Tanzania, left November 18, 1979.

Shelly Shim, of Malaysia, to serve as English teacher, South China Union College, Hong Kong, left July 25, 1979.

Lindy Su, of East Malaysia, to serve as dietitian, Hongkong Adventist Hospital, Tsuen Wan, left July 5, 1979.

Wong Yew Chong (and **Lilly** and son), of Malaysia, to serve as dean of students and head of department of education, respectively, South China Union College, Hong Kong, left July 15, 1979.

Wong Yew Seng (and family), of Malaysia, returning to serve as secretary, South China Island Union Mission, Taiwan, left September 1, 1979.

INTER-AMERICAN DIVISION

Regular Missionary Service

Bartolo Brazoban (and family), of Dominican Republic, to serve as pastor-evangelist, Colombian Islands Mission, left September 27, 1979.

Jean Daphnis (and family), of Haiti, to serve as evangelist, Kasai Project, Zaire, left August 26, 1979.

Maritza Depinay, of Martinique, to serve as secretary-translator, Montemorelos University, Mexico, arrived January 1, 1979.

Jean Marie Bienvenu Gachette (and family), of Haiti, to serve as teacher, Kivoga College, Burundi, left August 29, 1979.

Everett Howell (and family), of Barbados, to serve as departmental director, South England Conference, left June 27, 1979.

Jose Lopez (and family), of Nicaragua, to serve as pastor-evangelist, West Venezuela Mission, left February 3, 1979.

Ira Murl Nation (and family), of Jamaica, to serve as chaplain, Bella Vista Hospital, Puerto Rico, left California, September 1, 1979.

Aurora Sanchez, of Panama,

to serve as nurse, Antillean Adventist Hospital, Netherlands Antilles, left January 1, 1979.

Volunteer Service

Adventist Volunteer Service Corps: 1

NORTHERN EUROPE-WEST AFRICA DIVISION

Regular Missionary Service

Per W. Naesheim (and **Kristell** and family), of Norway, returning to serve as theology teacher, University College of Eastern Africa, Kenya, left December 12, 1979.

Nantje Twijnstra, of the Netherlands, returning to serve as a dentist, Bangkok Adventist Hospital, Thailand, left October 22, 1979.

SOUTH AMERICAN DIVISION

Regular Missionary Service

E. Victor Collins (and **Rubela** and family), returning to serve as stewardship director, Central American Union, Guatemala, left February 6, 1979.

Eliaquim L. de Melo (and wife and family), of Brazil, to serve in the Cape Verde Islands, left October 1, 1979.

Edgard de Oliveira, Jr. (and wife and daughter), of Brazil, to serve as science teacher, Zaire, left August 5, 1979.

TRANS-AFRICA DIVISION

Regular Missionary Service

Frank C. Hayter (and **Vera** and family), of Malawi, to serve as administrator, Mwami Hospital, Zambia, left December 16, 1979.

Muriel Pike, of South Africa, returning to serve as office secretary, South-East Africa Union, Malawi, left December 1, 1979.

Camp Meeting Schedule

Atlantic Union

Greater New York	June 27-July 5
English	July 6-13
Hispanic	June 27-July 5
New York	June 27-July 5
Northeastern	June 27-July 5
Northern New England	June 19-28
Southern New England	June 20-28

Canadian Union

Alberta	July 18-20
Beauvalion	July 4-12
Bowden (Foothills)	July 25-August 2
British Columbia	
Manitoba-Saskatchewan	June 27-July 5
Blackstrap (Saskatoon)	July 9-13
Clear Lake (Manitoba)	July 11-19
Maritime	July 11-19
Newfoundland	July 11-19
Ontario	
Keswick	June 29-July 5
Keswick	July 6-12
Quebec	July 18-26

Central Union

Central States	June 20-28
Scottsbluff Mini Camp Meeting	September 5, 6
Wyoming	July 29-August 3

Columbia Union

Allegheny East	July 3-13
Allegheny West	June 27-July 5
Chesapeake	June 20-28
Mountain View	
Charleston	October 25
New Jersey	
English	June 20-28
Spanish	June 29-July 5
Ohio	June 13-21
Pennsylvania	June 13-21
Potomac	June 13-21

Lake Union

Illinois	
Little Grassy Youth Camp	September 10-13
Indiana	June 13-21
Lake Region	June 26-July 5
Michigan	
Grand Ledge	July 17-26
Wisconsin	July 25-August 2

North Pacific Union

Alaska	
Palmer	August 6-10
Wrangell	July 4-6
Montana	July 4-12
Oregon	
Gladstone Park	July 11-19
Washington	June 19-28

Pacific Union

Arizona	
English	July 24-August 2
Spanish	August 6-9
Central California	
English	July 31-August 9
Spanish	July 31-August 9
Hawaiian Mission	
Hilo	September 12, 13
Kauai	August 22, 23
Mauai	August 15, 16
Molokai	September 19, 20
Oahu (Honolulu)	September 26, 27
Nevada-Utah	June 23-28
Northern California	
Fortuna	July 17-26
Lodi	June 25-28
PUC (English)	June 15-21
PUC (Spanish)	July 9-13
Paradise	June 19-21
Southeastern California	
Anaheim (English)	October 3, 4
Anaheim (Spanish)	October 4
San Diego (Black)	August 8, 9
Southern California	
Soledad Sands Park	June 17-21
Asian	
Chinese (Newbury Park Academy)	June 20-22
Filipino (Newbury Park Academy)	July 4-6
Japanese (Wawona)	June 27-29

Southern Union

Carolina	
Nosoca Pines	November 21-23
Wilson, N.C.	October 17, 18
South Central	June 13-21

Southwestern Union

Oklahoma	July 18-26
Southwest Region	June 13-21
Texico	June 17-22

Philosda (Single SDA's)

Southern Missionary College	August 7-16
-----------------------------	-------------

SDA's assist at Mount St. Helens

The Seventh-day Adventist Church has been given an active role in the relief operation after the devastating eruption of Mount St. Helens in Washington on Sunday, May 18, and subsequent eruptions.

The Federal Emergency Management Agency has set up relief headquarters in the Kelso-Longview area and assigned the local Seventh-day Adventist church the responsibility of handling of clothing, bedding, and household items. Fortunately, the local church has a new Community Services Center that is being used for emergency relief service.

Adventist relief services are under the leadership of Kurt Johnson, pastor, and Lula Coleman, Community Services director. During the ten-day period after the May

18 eruption they distributed 3,000 pieces of clothing. They also gave new bedding to 150 people. Along with other food items 12,500 pounds of potatoes were distributed.

The Adventist Community Services Center is open from 10:00 A.M. to 8:00 P.M. each day. Some 45 local church members have organized themselves into relief teams to serve at the center. To date these volunteers have given more than 450 hours of service.

D. E. CASLOW

For the record

New positions: Merle L. Mills, general field secretary of the General Conference with responsibility in personnel, formerly president of the Trans-Africa Division for 14 years. □ William G. Johnson, associate editor, ADVENTIST REVIEW, formerly

associate dean, SDA Theological Seminary, Andrews University. □ W. B. Quigley, associate secretary, General Conference Ministerial Association, formerly coordinator, P.R.E.A.C.H. project. □ Warren H. Johns, assistant secretary, General Conference Ministerial Association, formerly religion teacher, Newbold College.

S.S. offering sets new record

World Sabbath school members set a new record in giving on the thirteenth Sabbath of the fourth quarter, 1979, contributing a total of \$1,449,145 for the support and extension of the church's world mission. This surpasses by some \$29,000 the previous high total given one year earlier. As a result of this splendid offering, the 25 percent that is designated as the Special Projects portion of the offering, to be received by the Euro-Africa Division, will amount to \$362,286.

R. CURTIS BARGER

Offering for servicemen

Although there has not been a draft since 1973, the Seventh-day Adventist Church still has a large number of church members in military service. While many of these are not new members, others are recent converts. Both groups are eager for whatever support the church can give them.

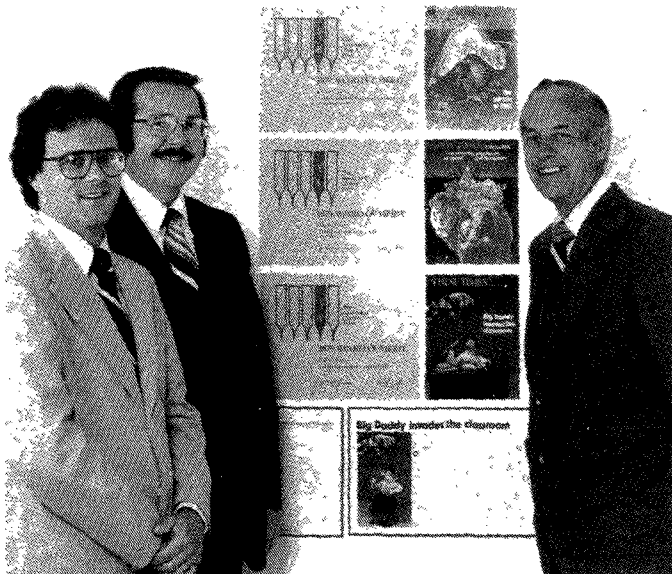
For years the church has sent five of its major journals—*Adventist Review*, *Insight*, *Listen*, *Message*, and *Signs of the Times*—to active-duty Adventist service personnel requesting them. In addition, the church sends them Sabbath school lesson quarterlies, the servicemen's newsletter *For God and Country*, and other devotional and witnessing materials.

This material is sent free of charge, although over a two-year period it costs about \$60

per person. This entire program depends upon the Servicemen's Fund Offering, taken every two years in churches in the United States. This year's offering will be Sabbath, June 21.

Servicemen have written to the church's National Service Organization to say Thank you for the support. One wrote, "We are very grateful for NSO and the magazines we receive. When we started we were discouraged, but because of your newsletter and the literature, we knew we were a part of the great family. We are grateful that during our time of need someone sacrificed for us and paid for that literature. God has been good to us. We will make our contribution to the Servicemen's Fund in June of 1980."

CHARLES MARTIN



These Times receives four awards

At the 1980 Associated Church Press convention in Nashville, Tennessee, May 13 and 14, *These Times* was given four awards. The categories included four-color cover, graphics for a spread or story, graphics for an entire issue, and news story of a current event. Out of a total of 350 entries, the Associated Church Press selected 16 for awards.

The four new awards bring to 26 the total awards presented to *These Times* during the past four years. With their new awards are (right to left): Kenneth Holland, editor; Ralph Blodgett, associate editor; and Tim Menees, designer.

If you're moving, please let us know six weeks before changing your address. Print your new address below, clip out this entire corner, including the label, and send it to us. If you have a question about your subscription, please clip this form to your letter.

Mail to: Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012.

To subscribe, check the appropriate boxes below, print your name and address clearly, and mail this form with your payment to your Adventist Book Center. Prices subject to change without notice.

- New subscription
- Renew my present subscription
- One year (US\$19.95)
- Single copy 50 cents

name (please print) _____
 new address _____
 city _____
 state _____
 zip code _____

Attach label here or print old address: