

Adventist Review

General Organ of the Seventh-day Adventist Church

August 14, 1980

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for total
vegetarians

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“When I opened the door a stranger tried to push his way in. I was perplexed. What did he want? Why did he act so strangely?” See “The Sailor Called on Sunday” on page 4 and This Week on page 2.

When the article entitled "The Sailor Called on Sunday" (p. 4) arrived in the REVIEW office, we recognized immediately that it was a very special story. But we had so many articles that had to be published that somehow this story just didn't get into the magazine as soon as we had wished.

Meanwhile, we were busy planning for General Conference. We decided that we would like to have a booth displaying the places around the world to which the 13 editions of the ADVENTIST REVIEW go. Inside our booth we planned to show continuous slide programs, telling about the various aspects of the

magazine. We felt that we needed to include a human-interest story, and Associate Editor Leo R. Van Dolson remembered "The Sailor Called on Sunday." It didn't take long for us to be convinced that this was exactly the sort of human-interest story that would work for a short slide presentation.

The production of all the REVIEW slide programs shown at the General Conference was done by James Cobb, J. Byron Logan, and Rose Otis. They chose as models for "The Sailor Called on Sunday" Mike Dawson, a worker on the Review and Herald web press; Carol Longard, editorial assistant for Lib-

erty Magazine, who represented the young Mrs. Savage; Edell Longard, Carol's mother, an employee in the General Conference Insurance Department, who acted as Mrs. Savage 19 years later; and Suzanne Fowler, a worker in the Review periodical mailing department, who represented the sailor's wife 19 years later.

The picture on our cover and the pictures illustrating the article are among those used in the slide program.

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LETTERS

Letters submitted for publication should contribute ideas and comments on articles or material printed in the ADVENTIST REVIEW. They should be brief, not exceeding 250 words, and must carry the writer's name, address, and telephone number (although this number will not be printed). Letters must be legible, preferably typewritten, and double-spaced. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or of the denomination.

Timber and barn

"Five Acres of Timber and One Barn" (July 10) was a timely article in this day of high tuition costs.

I am personally glad that the author persevered in meeting seemingly insurmountable obstacles, because her oldest daughter was my roommate in academy, and is still one of my best friends after 25 years. All four daughters are active in the church.

ROMAYNE G. PRATT
Ooltewah, Tennessee

My thoughts went back years to the time I decided to take our children out of public school and send them to church school. How could I finance such an undertaking with no help from an unbelieving husband? When the church school bus picked up the children the first day, the driver, as well as the children, waved and smiled. Although I knew that I had done the right thing, my husband did not speak to me for weeks, he was so angry.

I was a new Christian and Seventh-day Adventist at the time. I didn't have five acres of timber or one barn, but I had a measure of faith. God impressed me to become a literature evangelist on a part-time basis to pay the school bills. While the children were in school, I knocked

on doors. When they were home, I was home. God wonderfully blessed us. Not only were the bills paid, but my life took on new meaning as I met with people and shared Jesus Christ and the plan of salvation.

Years later, before his sudden death, my husband admitted that he would not have had such respect for me if I had not stood up for what was right. Two days before he died, he gave his heart to Jesus in full surrender. I have often thought, What if I hadn't listened to the promptings of God through those early years? We might all have been lost.

Laurie C. Dixon
Wixom, Michigan

Finest expression

"Give Glory to Him" (editorial, June 19) was, to my thinking, one of the finest expressions of our basic Adventist mission that I have read.

This theme strikes at the very core of the issues that are dividing the church right now. I am personally persuaded that when we see our mission as that of clearly revealing the character of God so that the great controversy might come to an end, we will find a lessening of various factions taking the positions that they now do.

Dick Winn
Weimar, California

E.G.W. inspiration

I have been disturbed by letters published recently in the REVIEW that cast doubts on Ellen White's inspiration simply because she used portions of other writers' materials in her publica-

tions. So what? Does this not merely prove that she was endowed with ability to see the value of such selections and the worthy contributions they would make to her own?

Of course she was inspired! So much so that I, who often listen to various religious radiobroadcasts, have sometimes heard sermons in which were quoted whole paragraphs lifted right out of her marvelous books.

V. PRESTWOOD
Kerrville, Texas

In my opinion the fact that some Adventists are troubled over Ellen White's copying the excellent wording of other writers, indicates one of two things—either these people are ignorant of many facts or they wish to find a way to escape the obligations involved in faith in the writings of Mrs. White. A third group is made up of honest persons who are being confused and troubled by the other two groups.

My first introduction to the Spirit of Prophecy message to the remnant church was the complete reading of the five books of the Conflict of the Ages Series. Any reader with an open mind can hear the voice of God speaking in every sentence throughout the entire series, not in just a few selected phrases.

An outstanding classical composer (if I recall correctly, it was Johannes Brahms) borrowed a musical theme from Paganini and composed a set of variations around the borrowed theme. I am sure that no one would judge

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130th Year of Continuous Publication

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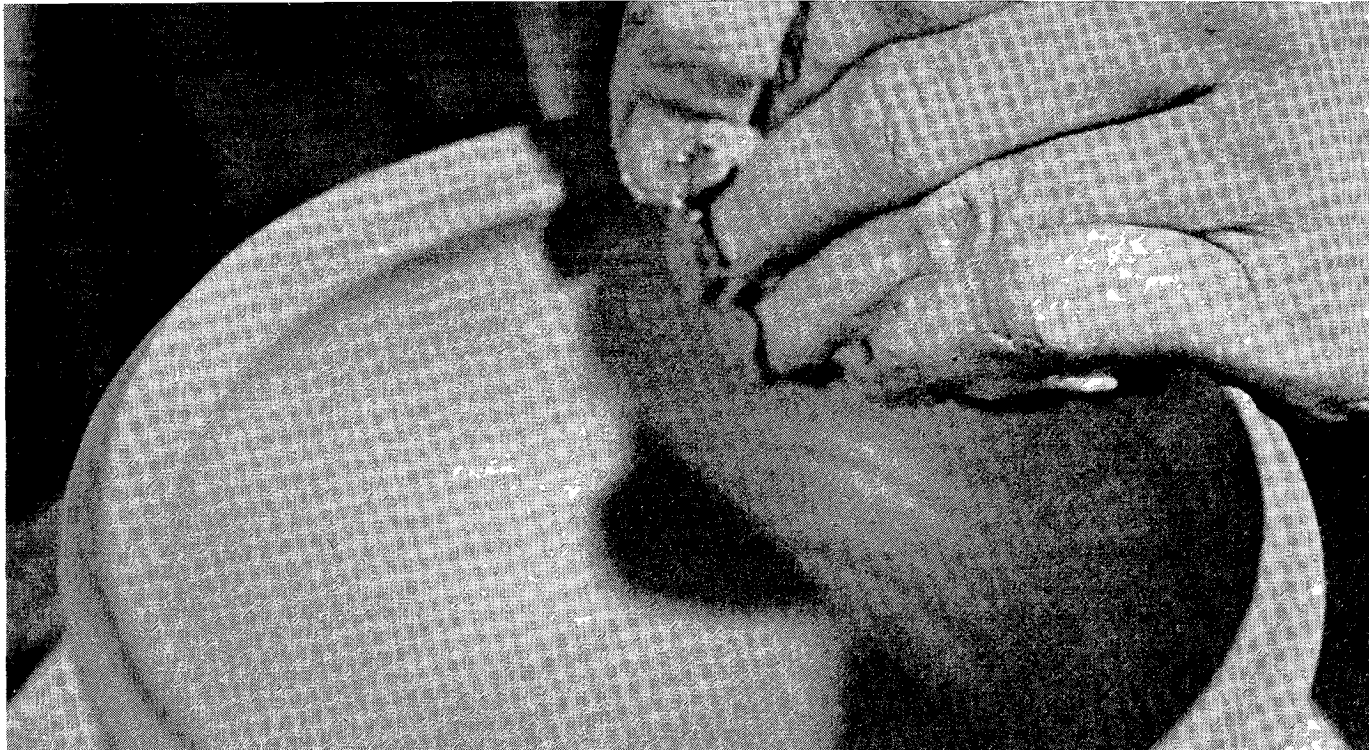
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Unsolicited manuscripts are welcome, but notification as to acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope.

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\$21.95. Single copy, 65 cents.

Vol. 157, No. 38.



Vessels fit for the Master's use

Cleansing is the most vital process in the production of fine vessels.

By D. J. HANDYSIDES

Frequently, the Bible speaks of the potter and his craft of producing earthenware vessels. In fact, God likens Himself to the master potter, and mankind to the clay in the potter's hand.

To watch a potter at work, molding and fashioning a vessel, is extremely fascinating. I shall never forget my visits to the Wedgwood and Doulton factory in the Staffordshire area while I was a minister in England. We were told the story of cleansing, forming, and firing the clay to biscuit; then dipping it, and finally firing to bring the vessel to a finished product.

But that which surprised me most was the ruthless way the examiners condemned any piece that was substandard. Each vessel was taken and examined for fault; any mistake or flaw would condemn it as substandard, resulting in a hammer's being put through it and its being thrown onto the scrap heap. "What a shame!" I exclaimed, when I saw what was happening, and then the guide told us, "Only perfect vessels are put on the market."

As the master potter, God desires that we who are being formed and fashioned as His vessels may pass the

rigid test of examination, that we might become fit for the kingdom.

How can it be done? Only in one way—by yielding ourselves into His hands.

It is not the work of the clay to fashion itself, it is the work of the Potter. It is not by our trying, but by our yielding, that perfection is attained. I asked the guide, "Why is it that so many pieces are thrown on the scrap heap?" His answer was worthy of special note: "It is due largely to foreign material in the clay—the cleansing process is the most vital process in the production of fine vessels."

What a lesson, I thought. We need to recognize how significant the text is that tells us, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). As it has been said, "When God forgives, He looks upon us as though we had never sinned."

Cleansed, molded, and fashioned—then dipped for glazing and fired to make the character permanent. How like the story of salvation. Cleansed from the dross of sin, molded and fashioned according to God's will, covered by the robe of Christ's righteousness, and sealed for eternity.

And all through the work of the Master Potter. □

D. J. Handysides is an ordained minister living in Ontario, Canada.



The sailor called on Sunday

The sailor did not have much time, but he had to know which day was the Bible Sabbath.

By MIRIAM SAVAGE

The sharp sound of the telephone broke the silence of the afternoon quietness in my home. Lifting the receiver, I answered with the usual "Hello."

A man's voice, pitched high with excitement, responded: "Do you keep Saturday instead of Sunday?"

"I'm not sure what you mean. But if your question is Do we keep Saturday holy instead of Sunday, the answer is Yes," I replied.

"All right," he said. "I'm coming over right away."

"Oh, no! Not before 7:30 when my husband is home," I answered. But he had hung up the receiver already.

In about half an hour the doorbell rang. When I opened the door a stranger tried to push his way in. I was perplexed. What did he want? Why did he act so strangely? Should I call the police? Then I remembered

Miriam Savage is an obstetrics nurse living in College Place, Washington.



what he had asked me on the phone. As a worker for the Lord, I was supposed to show friendliness to everybody. Moving away from the door, I let him in.

Without an invitation he sat down, rushing into his story. He was with the Navy. His ship had arrived in San Diego, and most of the men had been given a 24-hour leave. Because he had some dear friends in Los Angeles, he had decided to make a quick trip up to see them. To his disappointment, however, he had learned that, since it was Sunday, his friends were planning to attend a baseball game that afternoon.

The sailor had been raised in a strict Christian home. From his youth it had been instilled in him that this kind of entertainment was not pleasing to God on His day. When he told his friends what he thought about going to such a game on the Sabbath, they laughed, replying, "How do you know that this is the right day on which to worship? There are people who think Saturday is the right day."

Saturday? He had never heard anything like that before. It disturbed him so much that he had to find out more. He asked his friends if they knew where to find one of these peculiar people who kept Saturday instead of Sunday, but they did not know.

Determined to find someone who did, he turned to the Lord for help. He felt sure that God would assist him if this was something he needed to know. Going to a public phone booth, he whispered a prayer, opened the phone directory, placed his finger on a name, and dialed. The name was ours. When I told him that we kept Saturday, he was convinced that the Lord had something to tell him.

The sailor was in a hurry to get back to San Diego before midnight, when his leave would expire. I glanced at my watch, it was 6:00 P.M.

Needless to say, I was amazed at what had taken place. Asking God for guidance, I told the young man the facts about the Sabbath as best I could. Then I selected several books on this subject and other Bible truths from our library. Before he left we knelt in prayer, at his request. I will never forget the prayer he offered. It was warm and full of gratitude to the heavenly Father, who had led him to find this truth. I was touched that he prayed for his wife, who was receiving studies at that time from a family of Jehovah's Witnesses in Escondido, California.

The story did not end there. Nineteen years later I was working at the Feather River Hospital in northern California. One day we admitted a patient in a wheel chair, a very pleasant lady. Because she was a real inspiration to me, I always looked forward to taking the medicine tray to her room. She bubbled over with joy and happiness.

Knowing that she was a Seventh-day Adventist I asked her one day how she had found this precious message. You can imagine my surprise when she told me that she had been studying with Jehovah's Witnesses when she lived in Escondido about 19 years ago. She was almost ready to accept their beliefs when her sailor husband came in one evening, leaving her some books to study before she made her final decision.

"I read *The Great Controversy* with a keen interest. The Holy Spirit filled my heart and mind with what I was reading. I knew that this was the truth," she told me. "Many times I have prayed for the minister's wife who gave this book to my husband when he was on leave in Los Angeles."

Embracing her, I told her my side of the story—how I had given this book to her husband that eventful evening. We both agreed that God is good and praised Him for His thrilling way of working with and for us. □

A diet pattern for total vegetarians

One important food group needs to be added to the familiar Basic Four if we adopt a total vegetarian diet.

By SELMA CHAIJ RHYS

In the past 40 years the science of nutrition has expanded from dependence on vague points to the development of more detailed knowledge. Not only have scientists discovered approximately 60 nutrients necessary for the body to grow and repair itself but they have come to some definite conclusions as to the amounts of many of these nutrients needed on a daily basis. These conclusions have been incorporated into the recommended dietary allowances (RDA), which suggest the estimated amounts of nutrients humans need to incorporate in their diet. The RDA can be obtained from a variety of different food patterns. In the United States many use the popular Basic Four food groups (milk, breads and cereals, fruits and vegetables, meats and proteins), which, if ingested in the recommended amounts, supply most of the daily nutrient needs.

Seventh-day Adventists, as vegetarians, can follow the Basic Four food plan, with adaptations. We have become quite sophisticated in substituting other protein food for meat. We have developed vegetable protein products that can replace meat in almost any recipe. We have learned to use dairy products, eggs, beans, legumes, and nuts in a variety of ways.

Concerning dairy products and eggs many believe that Mrs. White's counsel, written three quarters of a century ago, is still applicable: "I say that milk and eggs should be included in your diet. These things cannot at present be dispensed with, and the doctrine of dispensing with them should not be taught."—*Counsels on Diet and Foods*, p. 204. "The time will come when we may have to discard some of the articles of diet we now use, such as milk and cream and eggs; but my message is that you must not bring yourself to a time of trouble beforehand, and thus afflict yourself with death. . . . But I wish to say

that when the time comes that it is no longer safe to use milk, cream, butter, and eggs, God will reveal this. No extremes in health reform are to be advocated."—*Ibid.*, p. 206.

What is most important is to get an adequate diet. "Some, in abstaining from milk, eggs, and butter, have failed to supply the system with proper nourishment."—*Ibid.*, p. 207. "Vegetables should be made palatable with a little milk or cream, or something equivalent. . . . We should not consider it a violation of principle to use eggs from hens that are well cared for and suitably fed. Eggs contain properties that are remedial agencies in counteracting certain poisons."—*Ibid.*

Though most Seventh-day Adventists are lacto-ovo vegetarians, some feel a strong conviction to adopt a totally vegetarian diet (with no milk or eggs). Some persons, of course, are allergic to milk or eggs and need to know how to plan milkless, eggless meals. For these the Basic Four food plan becomes increasingly complicated. Substitutions have to be made for two of the four food groups, thus defeating the purpose of easy planning for which the Basic Four was designed. How, then, can a total vegetarian diet be planned safely and palatably? The following guidelines will help total vegetarians follow the laws of nature wisely and simply.

We are told that "grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator" (*ibid.*, p. 81). But we are not told how much of each of these food groups are needed to supply our daily requirement. We can start by accepting these four food groups as a base if we add one very important group: vegetable protein foods fortified with Vitamin B₁₂, such as certain brands of soy milk and some gluten and soy products (these include most of the Loma Linda Foods vegetable proteins) or a vitamin B₁₂ supplement. How do we know which prepared vegetable proteins contain B₁₂? Only by reading the label.

The amounts of these Basic Five food groups needed per day to supply our nutrient needs may seem too generous. And yet the total calories, allowing for cooking oil and margarine, barely supply the energy needs of sedentary adults. Therefore it is very important to consider the 1-2-3-4-5-servings pattern as a minimum. Additional servings of any or all food groups should be used in sufficient quantities to maintain ideal weight.

Surveys of total vegetarians show that their diet is primarily deficient in adequate calories, which also makes the diet proportionately low in overall vitamins and minerals. Every one of the calories in the 1-2-3-4-5 pattern carries its weight in nutrients, and should be used. If instead we should decide to round out our calories with such nutritionless extras as candy, potato chips, and soda pop, we would do better to eat a lacto-ovo vegetarian diet, which includes some dairy products and eggs. These are rich in body-building nutrients as compared with "empty" calories that deplete the body's nutrient stores.

After careful study it was found that the following

Selma Chaij Rhys teaches dietetics students on the Hinsdale, Illinois, campus of Andrews University.

Basic Five food pattern supplies all our daily nutrient needs. It is easy to remember it as the 1-2-3-4-5 pattern. This gives you the minimum number of servings of each group to include each day.

No. of Daily Servings	Food Group	Serving Size
1 serving	Beans or legumes, nuts and seeds, including nut butters	½ cup beans or legumes or 2 tablespoons nuts
2 servings	Prepared vegetable proteins fortified with B ₁₂ , including fortified soy milk	1 slice meat analog, or 1 cup soy milk, or a vitamin B ₁₂ supplement
3 servings	Vegetables, including one serving green leafy vegetable*	½ cup
4 servings	Fruits, preferably fresh; also dried fruits and unsweetened juices	1 fresh fruit, 2 Tbsps. dried fruit, or ½ cup juice
5 servings	Grains, preferably unrefined; includes breads, cereals, rice, barley, corn, millet, and pasta	1 slice bread or ½ cup cooked grains

* Green leafy vegetables include broccoli, Brussels sprouts, collards, kale, dandelion greens, mustard greens, spinach, and turnip greens.

During periods of growth or stress the recommended amounts should increase to supply the extra needed nutrients. An essential rule to follow is to increase all servings by one during growth, such as adolescence, pregnancy, and lactation, as follows: 2 servings of nuts and seeds, 3 servings of B₁₂-fortified foods, 4 servings of vegetables, 5 servings of fruits, and 6 servings of grains.

Those on a total vegetarian diet must be careful to include certain key nutrients in addition to sufficient calories. Among these are vitamin B₁₂, vitamin D, iron, zinc, calcium, and riboflavin.

Vitamin B₁₂ is essential for growth, for nerve development, and blood cell formation. A B₁₂ deficiency can affect our emotional and spiritual life by producing depression, irritability, agitation, and paranoia. Lack of vitamin B₁₂ will eventually produce pernicious anemia. But before the anemia is evident there is general weakness and tiredness, often with lack of appetite and soreness of the tongue. The only sure way of knowing if you're getting vitamin B₁₂ is to check the labels. Otherwise a total vegetarian should take a supplement that provides two to five mcg of vitamin B₁₂ a day.

Vitamin D is the sunshine vitamin, which light skins can synthesize when exposed to the sun. In tropical or sunny climates we can get the necessary vitamin D by exposing our arms and legs to the sun for less than half an hour a day. But in areas where there is smog, fog, or overcast skies, or where we need to cover ourselves for protection from the cold, we need to check the label on the soy milk to see that it is fortified with vitamin D.

Iron is the mineral that forms the core of each of our red blood cells. Every time we lose blood, we lose iron. Our red blood cells carry life-giving oxygen to every other cell and organ in the body. When there isn't enough iron there aren't enough blood cells formed to carry oxygen, so a deficient person tires easily, cannot concentrate at length, and becomes irritable and fidgety. This condition is called iron-deficiency anemia. This is the

most common type of malnutrition in our country today, especially among growing toddlers and women of child-bearing age. Since meat and eggs are among the best sources of iron, a total vegetarian must be sure to include in his diet other sources such as beans, nuts, green leafy vegetables, whole grains, and dried fruits. These foods, though not as rich in iron, do provide adequate nutrients when eaten in the amounts recommended in the Basic Five food pattern. Other iron-rich sources are molasses, brewer's yeast, and iron-fortified soy milk.

Generous supplies of calcium and riboflavin are found in milk. To obtain these nutrients on a milk-free diet, a large serving of dark-green leafy vegetables and a serving of legumes should be eaten every day, as listed in the 1-2-3-4-5 pattern. Fortified soy milk also contains fair amounts of calcium and riboflavin.

One of the most intriguing essential nutrients is zinc. Until recently very little was known about the effect of this mineral on the body. Then several reports were published in the scientific journals describing certain types of growth retardation that responded favorably to zinc therapy. Since that time we have learned that zinc is necessary for all normal growth, for pregnancy, for the normal development of the sex organs, for red blood cell formation, for taste-bud function, and for normal liver function. The recommended dietary allowance for adults is 15 mg of zinc a day. Because the best sources of zinc are meat and eggs, we need to be careful to include enough other sources to prevent a deficiency. The germ of most grains, such as wheat germ, contains fair amounts of zinc, as do most seeds. Nevertheless, because of the presence of a zinc-binding substance known as phytic acid, this mineral is not as readily absorbed from whole grains and seeds. Studies in India have shown that the human body can adapt to some extent to phytic acid and can better absorb zinc and other minerals such as calcium after prolonged use of whole grains and seeds. A high-calorie and high-protein diet helps the body compensate and absorb zinc more readily (*The American Journal of Clinical Nutrition*, March 20, 1976). One way to be sure of obtaining an adequate amount of zinc is to eat plenty of protein-rich foods each day.

In summary, when following a total vegetarian diet, a person should include adequate amounts from all food groups as described in the Basic Five food pattern. This means at least one serving of nuts and seeds, two servings of B₁₂-fortified vegetable proteins or soy milk, three servings of vegetables, four servings of fruits, and five servings of grains. Choose a wide variety of fresh, frozen, and unrefined foods and avoid the frequent use of "empty" calories, snacks, and desserts. To make sure that all foods are included in the necessary amounts, it is best to plan a whole day's menu in advance. Better still, to make food shopping more efficient, plan ahead for the whole week's menus. You will be sure to have all the needed foods on hand by using your weekly menu as the guide for your food shopping list. □

A Christ-centered message of hope

The threefold message of Revelation 14 diagnoses the spiritual ills of moderns, then offers a cure.

By THE EDITOR

The special message that Seventh-day Adventists present to the world, like the messages of Elijah and John the Baptist, contains elements of judgment and condemnation. It demands repentance. But it is not primarily one of condemnation. It is not primarily negative. It is a message of hope, love, and grace. It is a positive message. It is a message that sets forth more clearly than any other message in history the character of God and the way of salvation. It diagnoses the spiritual ills of human beings, then offers a cure. It calls upon people to repent, and points out clearly the divine standard by which they must live.

A brief sketch of the messages suggests the following thoughts.

Revelation 14:7: "Fear God, and give glory to him." The message begins with God. The word is singular, not plural; it cannot apply to "gods." Moreover, the Greek contains the article *the*, which suggests a certain God, not just a god. And, as if in apposition, to explain which God is meant, the message includes the information: "Worship him that made heaven, and earth, and the sea, and the fountains of waters." Thus the god who is to be revered, feared, and worshiped is the Creator (see Jer. 10:10-12). And the detailed statement concerning what He created seems intended to convey the thought that He is responsible for creating everything; He brought all things into existence, hence is responsible for sustaining all. The world cannot be divided between this God and other authorities; nor can allegiance rightfully be given to any other god in any aspect of life.

This Creator-God is Jesus Christ. Wrote the apostle Paul to the church at Colossae: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities,

or powers: all things were created by him, and for him: and he is before all things, and by him all things consist" (Col. 1:13-17).

The central figure of our message, then, is Jesus Christ. This must be kept sharply in focus. Christ is the power that draws the sinner (John 12:32). Christ is the sinner's substitute (chap. 1:29). Christ is the one who offers forgiveness and justification (1 John 1:9; Rom. 3:24). Christ is the one who cleanses the sinner from unrighteousness, and enables the converted soul to bear fruit (John 15:4, 5). Christ is the converted soul's "wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30). Thus the message that God's church in the end-time is to carry to the world lifts up Christ and develops trust in Him.¹

Encounter with Christ creates a desire to be like Him. It causes a person to ask, "What can I do to please my Lord and Saviour?" And Jesus answers: "As the Father hath loved me, so have I loved you: continue ye in my love" (John 15:9). "If ye love me, keep my commandments" (chap. 14:15; see also 1 John 5:2-5; 3:6, 24; 2:3-6). When a person accepts Christ, he begins a totally new life. He is a new creation. "Old things are passed away; behold, all things are become new" (2 Cor. 5:17). In his unconverted state he was identified with the hosts of evil and Satan's rebellion against God's law. As a new creation he joins forces with Christ and joyously obeys His law.

The first angel's message not merely lifts up Christ as Creator, it calls attention to the sign of His creative power. The very language of the message seems borrowed from the Sabbath commandment of the Decalogue. In this precept God commands all people to keep holy the seventh day of the week as a reminder that "in six days the Lord made heaven and earth, the sea, and all that in them is" (Ex. 20:11). Thus the first angel's message calls attention to the Ten Commandments in a general way and the fourth commandment in particular.

A sign of sanctification

This commandment not merely memorializes God's creative power in bringing the earth into existence in the six days of Creation week, it also serves as a sign of Christ's power to re-create or sanctify those who accept the gospel message (see Ex. 31:12-17). It is a sign that an individual has accepted God as Lord of his life (Eze. 20:12, 19, 20). As a person obeys the fourth commandment by keeping holy the seventh day of the week he identifies himself closely with Jesus, who claims the Sabbath as His holy day, the day of which He is Lord (see Isa. 58:13; Mark 2:27, 28).

It should be noted, also, that the fourth commandment is the only precept in the Decalogue that contains the three elements of a seal. These elements are (1) the name of the Lawgiver or Ruler, (2) the authority by which He reigns, and (3) the territory over which He rules. In the United States, for example, the information on the seal of the President is: Jimmy Carter; President; United States

of America. The fourth commandments reads, in essence: "The Lord thy God; Creator; Heaven and earth, the sea, and all that in them is." These elements identify the Ten Commandments with the government of heaven. Obedience to the fourth commandment is a clear acknowledgment of the fact that a person accepts the authority of the true God, the Creator.

The peremptory demand of the first angel's message that all "fear God" and "worship him [the Creator]" has urgency and relevance because during the time the message is being proclaimed, the beast and his image (described in Revelation 13) also are demanding worship (see verses 8, 12, 15). This point will be discussed more fully when we examine the third angel's message (chap. 14:9-11).

Two words in the first angel's command to earth's inhabitants should be noted here. The first is *fear* (Greek *phobeō*, "to fear," or "to reverence"). Inasmuch as the context of the passage reveals God as Creator, lawgiver, and judge, the angel's primary thought seems to be, Reverence God; come before Him with awe; recognize His authority; give Him absolute loyalty.

The word *glory* (Greek *doxa*), signifies brightness, splendor, radiance, fame, renown, honor, praise, homage.² The command "Give glory to him [God]" may be understood as repeating the message "Fear God," which calls upon men and women to reverence and worship Him, or it may go beyond this to imply that those who respond to the command are to reflect His character, which is His glory. The essential glory of God is not the dazzling light and brilliance that surrounds His person and throne; it is His character.³

At Sinai when Moses said to God, "I beseech thee, shew me thy glory" (Ex. 33:18), God answered: "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy" (verse 19).

Then, as Moses stood on the mount, God descended in a cloud, and "the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty" (chap. 34:6, 7).

Thus it is evident that when Moses asked God, "Shew

me thy glory," God showed him the attributes of His character; He did not put on a display of celestial pyrotechnics. God's glory—that which makes Him worthy of worship, that which distinguishes Him from all others, that which inspires reverence and awe on the part of the holy beings of heaven and those who know Him on earth—is His character.

When Christ, the Son of God, came to this earth He came not merely as "the Lamb of God," a substitution-

FOR THE YOUNGER SET

How to enjoy washing up

By AUDREY LOGAN

Grandpa leaned back in his chair and beamed. "Quite the best lunch I've had for a while, my dear," he told Mother. Then he turned to Grandma. "You certainly did a good job when you taught our daughter how to cook." Grandma looked pleased. Mother laughed and said, "I'm so glad you enjoyed your meal. Now I want to show you some photographs of our last trip to the lakes. Let's go into the living room."

She flashed a warning look to her young daughters. "Natalie and Philippa are going to wash the dishes for us, aren't you, girls?" The two sisters tried to look pleased as they mumbled something like "Of course."

Grandpa and Grandma followed Mother out of the room, chatting eagerly as they went.

Natalie looked at Philippa. Philippa looked at Natalie. They both said at the same time, "Ugh, what a job!" However, it had to be done, so they set about stacking the plates and taking them into the kitchen.

"You wash," ordered Natalie as she banged down her pile. "I hate it."

"No, it's your turn," retorted Philippa. "I hate it too."

They stood and glared at each other, full of resentment. Then Philippa (who was also called Pippa) relented. "All right, I'll wash

this time, but you've got to put the dishes away."

Natalie (who was also called Nat) looked even more annoyed. "I don't see why we should have to do the dishes at all," she grumbled angrily. "With Grandpa and Grandma here for lunch there are piles of them, and I want to—"

She stopped in mid sentence. Pippa was frantically signalling to her to keep quiet. Guiltily, Natalie spun round and came face to face with Grandma.

"Never mind, Nat, I know you didn't mean to be unkind. I've come to help you. We'll soon get it done. Grandpa and your mother will help us finish."

The girls felt terribly ashamed. Imagine being so mean to their grandparents, whom they really loved! Then Grandma said something that made them think.

"We should enjoy washing a pile of dishes, you know. A lot of dishes means a lot of food, and a lot of food means a lot of people, and a lot of people makes for happy times."

Grandma smiled. Nat grinned, and Pippa, who was by now elbow-deep in soapsuds, really laughed.

Just then Mother and Grandpa came in. "You all look very happy. Has something nice happened?" Mother asked.

"Yes," chorused the sisters. "We've decided we like washing up after all."

¹ "The truths of the third angel's message have been represented by some as a dry theory; but in this message is to be presented Christ the Living One. He is to be revealed as the first and the last, as the I AM, the Root and the Offspring of David, and the bright and morning Star. Through this message, the character of God in Christ is to be manifested to the world."—*Testimonies*, vol. 6, p. 20.

"The very first and most important thing is to melt and subdue the soul by presenting our Lord Jesus Christ as the sin-pardoning Saviour. . . . Every true doctrine makes Christ the center, every precept receives force from His words. Keep before the people the cross of Calvary."—*Ibid.*, pp. 53, 54.

² William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament*, p. 202.

That *doxa* is often equated with brightness is undeniable. The Septuagint uses it 177 times in this sense as the equivalent of the Hebrew *kabōd*, a word referring to the Shekinah glory. But this meaning can hardly be fitted into the context of Revelation 14:7. (How can human beings give "radiant splendor" to God?)

³ In perhaps a dozen places Ellen G. White states that God's character is His glory. In *Gospel Workers*, page 417, she says, "What is this glory?—the character of God." See also *Testimonies*, vol. 9, p. 21.

ary sacrifice, but to reveal the character, or glory, of the Father (see John 14:7-11; 1:14).⁴

The message of the first angel, then, which calls upon human beings to "give glory" to God, could be understood as demanding more than mere homage, reverence, or praise; it could be understood as a call to honor God by revealing His character, by reflecting His image. (The truth of this is pointed up sharply by noting that nothing brings greater discredit to God than professed followers whose lives contradict their profession and misrepresent God's character. Often verbal witness concerning God is nullified completely by a Christian's actions.) And why not, since character is of great significance in the light of the day of atonement or judgment?

Character as glory is suggested in Christ's metaphor: "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:14, 16). It is suggested also in the challenge by the prophet Isaiah: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee" (Isa. 60:1, 2).⁵

Lack of space forbids our discussing here the details of all that is comprehended in the first angel's message as it was understood by the Millerites and their immediate

successors, but we should note that the message is highly positive, and contains all the elements necessary for the solemn time in which it is issued—the judgment hour. Either directly or indirectly it calls attention to God, His authority, His law, His character, the heavenly sanctuary, Christ the High Priest, the Second Advent, and the standard of character that must be attained by those who are ready for the return of Christ.

Its special genius is to focus on Christ and His saving grace. With the apostle Paul those who bear this message declare: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation. . . . For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Rom. 1:16, 17). This message points to Jesus, the hope of the world. It exalts Christ that He may attract men and women to His way of life. As Jesus said, "I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

The everlasting gospel as set forth in the first angel's message declares that Christ not only forgives sin, He also cleanses from all unrighteousness (1 John 1:9). He

⁴ "The Son of God came to this earth to reveal the character of the Father to men, that they might learn to worship Him in spirit and in truth. . . . Christ presented to men that which was entirely contrary to the representations of the enemy in regard to the character of God, and sought to impress upon men the love of the Father."—*Counsels to Parents and Teachers*, pp. 28, 29.

⁵ "By beholding Christ, by talking of Him, by beholding the loveliness of His character we become changed. Changed from glory to glory. And what is glory? Character."—*Sons and Daughters of God*, p. 337.

ESPECIALLY FOR MEN By W. R. L. SCRAGG

Coming to your senses

There is a moment in the story when the young man clutches a handful of carob pods, raises them slowly toward his mouth, pauses, and then, with a shudder of utter revulsion, lets them fall back into the pigpen.

Freeze frame.

Before we let the story advance toward the tense time of repentance and restoration, look carefully at the prodigal son. Hold him, as a television camera will, in frozen stance: fingers splayed, pods falling, body already turning away, face set in rejection of the whole scenario of which he is the key figure.

It was not so long before, that he had stuffed his bags with the proceeds of the sale of his share of the family capital and headed for high adventure. Now famine gnaws, his clothes have

sloughed away into tatters, his body reeks of the swineherd's tasks.

The Bible says, "Then he came to his senses" (Luke 15:17, N.E.B.). Since this story, as intended initially, was about human attitudes toward one another, and not, at first, as the church now reads it, about God's attitude to people, our Lord's tale can offer insights in the matter of broken relations.

First and foremost, the story brings father and son together again. It is sad irony that in bringing this reconciliation, the story reveals the subtler and more intractable rift between the older brother and the father. We never hear of his coming to his senses. We leave him locked in self-righteousness, shouting angry reproofs at his father, as

much guilty of dishonoring his father and breaking the fifth commandment as the younger brother, in his more public way, had been.

When he came to his senses the younger son realized that perhaps the shattered relationship could be mended. He was attracted to the past not just because of the hopelessness of the present. Pig-minding would be preferable to a sour relationship with his father and a lifetime to regret his return.

What he could see was a way to reconcile himself with his father, to work himself into a position of favor. True, it would mean rough living and working as a day laborer; but that way, at least, he had a hope of getting together once more the capital he had squandered and so offering to his father the increase of that capital that rightly belonged to him.

To come with a plan of repentance and restitution, however meager, escalates the chances of reconciliation. At this point we must honor the returning son for

this perceptive first step. He had the courage to face the broken father-son relationship, see his own role, and do his best to mend the break.

He did not try to make it right from afar. Selling himself into slavery might have provided capital, but it would have left the rift wide open. A letter testing the parental temperature hardly matched his paupered, no-mad state. No, he must go personally, confront the aggrieved father, and offer his plan.

Father at fault?

The story does not tell us if the father was at fault. Yet, in the first telling, according to many scholars, the Jews would have wondered at a father who could not control his son still in his late teens. The symbolism of divinity had not attached itself to the father, and we might still, with a little effort, recognize such a home situation: indulgent father, willful son. In the splitting of the family capital, the father displays this characteristic. Even later in

not only imputes righteousness for justification, He also imparts righteousness for sanctification.⁶ He is a living Christ ministering in the heavenly sanctuary, able to save all who come in response to His invitation (Rev. 22:17; Heb. 7:25; 2 Tim. 1:12; Phil. 2:13).

The message is designed to prepare a people who will reflect God's glory—His character—in their lives.⁷ In this way they will demonstrate that God was not unjust in expecting human beings to live in harmony with His law. These people will prove that Christ's incarnation, sacrifice, and atonement were effective in rescuing and restoring even the most sinful person, and providing a fitness for translation at the coming of Christ. Of those who are called out by the message, the third angel says, "Here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

The special message that the Seventh-day Adventist Church is to give is represented not merely by one angel in Revelation 14 but by a second and third. The second message is, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication" (verse 8).

The text says, "There followed another angel." The Greek word *akolouthēō* does not demand that whatever has preceded has now ended, or has been completed (in this text, that the first message will no longer be proclaimed). Actually, the concept of "accompanying" is

the story, the older brother's biting criticism of the father might be understood as his perception of his father spoiling the younger boy.

However, the key to the successful resolution of the spoiled relationship does not lie in the father's indulgence. Rather, the father's part is in his perceptivity, his openness. He sees the pitiful state of the boy, immediately senses the swallowing of pride, the lessons learned, the repentant spirit, and opens up to him. The openness of the father to the son makes reconciliation a probability.

For the father, the son's well-thought-out scheme of restitution means nothing. His own plans take over. Restoration into the home, full and complete, cements the reconciliation.

The older brother offers another view of human reactions. By restoring the younger son, the father opens a gap between himself and the older son. Without his overwhelming generosity to the returning prodigal, the gloss of the well-worn family action and

reaction, might have kept hidden the tensions present.

The father's pleadings do not touch the angry son. He remains at heart a paid servant in his father's house, troubled more about the kid he had not been given than in being open to either the father's love or his brother's need. His rejection of the father lies in a different direction, but is just as complete as the prodigal's. We never discover whether the father's skills and persistent love overcame this bitter spirit.

Each of us in turn may come to those we love as prodigal, father, or older brother. In stark tones the story touches the fibers of family tensions and break-up. It also tells us how such may be resolved or perpetuated. At different times we may adopt different roles. Seeing ourselves as we are, where we are, places us on the first step to reconciliation. To be open to another's desire for reconciliation and to accept it without demands, but with our own gifts of love, may well complete the process.

very strong in the word. In verse 4 the same word is used to describe the experience of the 144,000 who "follow the Lamb whithersoever he goeth." Thus it is entirely appropriate to say that the message of the second angel (and the best Greek manuscripts include the word *second* in the text) not only follows sequentially but accompanies the message of the first angel. Both continue to be proclaimed.⁸

The declaration that Babylon is fallen is, evidently, symbolic (see Rev. 17:5). From ancient times Babylon was considered a symbol of opposition to the true God, and a defiance of His will. In the book of Revelation it is used as a symbol of all apostate religious organizations.

The city is spoken of as "she," perhaps revealing a connection with the symbolism of verse 4, where it is said that the 144,000 were not defiled with "women." The universal nature of the apostasy is pictured in the expression "She made all nations drink of the wine of the wrath of her fornication."⁹ The "fall" of the city apparently is a moral fall, since the term "fornication" is used in connection with her activities. Her apostasy is progressive.¹⁰

"Historically, the message was first preached by the advent movement, known as Millerism, in the summer of 1844, and was applied to the churches that rejected the first angel's message concerning the judgment."—*The SDA Bible Commentary*, vol. 7, p. 830. Spokesmen for the movement called attention to the fact that the churches, by rejecting the message of Christ's soon coming, and by disfellowshipping members who embraced the message, revealed their oneness with the enemies of truth throughout history, symbolized by Babylon.¹¹

As apostasy has deepened in both Romanism and Protestantism during succeeding decades, the message of Babylon's "fall" has been proclaimed with increasing relevance. Before her complete "fall," pictured in Revelation 18, it will be proclaimed with a loud voice (verse 2), even as are the messages of the first and third angels (chap. 14:7, 9), and together with the announcement of her complete downfall there will be issued an urgent invitation for God's true people to "come out of her" (chap. 18:4). □

To be concluded

⁶ A commonly used term for this experience is "righteousness by faith." It also is referred to as "being clothed with the garments of Christ's righteousness." Of this experience Ellen White says: "When a soul receives Christ, he receives power to live the life of Christ."—*Christ's Object Lessons*, p. 314. "When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness."—*Ibid.*, p. 312. "When we are clothed with the righteousness of Christ, we shall have no relish for sin; for Christ will be working with us. We may make mistakes, but we will hate the sin that caused the sufferings of the Son of God."—*Selected Messages*, book 1, p. 360. "No man can cover his soul with the garments of Christ's righteousness while practicing known sins, or neglecting known duties."—*Ibid.*, p. 366.

⁷ "Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."—*Christ's Object Lessons*, p. 69. See also *Early Writings*, p. 71.

⁸ *Selected Messages*, book 2, pp. 104, 105.

⁹ The wine of Babylon includes the false doctrines of eternal torment and the immortality of the soul, denial of Christ's pre-Bethlehem existence, and first-day observance. See *Evangelism*, p. 365.

¹⁰ See *Early Writings*, pp. 273-276.

¹¹ See *Early Writings*, p. 237.

“Let your requests be made known”

From the day that our 5-year-old daughter came home from the hospital she never failed to ask Jesus to make David's eye better.

By MONA BELCZYK

In the fall of 1974 my young daughter, Lana, entered the Presbyterian Eye and Ear Hospital in Pittsburgh, Pennsylvania, for eye surgery. As soon as her things were settled in her hospital room we decided to explore. At the end of the hall we discovered a sitting room with toys and a TV.

As my husband and I sat watching our daughter at play, a young boy came into the room wearing a patch over his eye. He seemed distant and sad, responding to our greetings by just nodding his head. I could sense at once that my husband, Stanley, was attracted to him. Stanley began talking to the boy, asking him if he liked sports. Momentarily, the boy's face lighted up, but then he hung his head, saying softly, "I like football."

Stanley's brother had played for the University of Utah and was now assistant coach at the junior high school where we live. The boy was impressed. We learned that his name was David. While trying to fix a neighbor boy's dart gun that was jammed, the gun went off, shooting a nail into the pupil of his eye. Instead of attempting to pull the nail out he ran home to his mother.

David's older brother, who is studying to be a doctor, and his mother rushed him to the hospital. The doctor who examined him told his mother, "There's nothing we can do. He'll definitely be blind." Nevertheless, rushing him into surgery, they did all that they could.

The morning following our first contact with David, our daughter underwent eye surgery. Arriving early in the morning, we were greeted by a boy with a smiling face. It was David. While we waited for our daughter to return from surgery we spent the morning with him. A close relationship seemed to be developing between David and my husband.

Stanley began to tell David how much fun he would have when he could be out playing football with his friends once again. David replied, "I'll never be able to

play again: not football or any other sport." Stanley said to him, "You don't really believe that, do you, David? Jesus can make your eye well. I believe you can see again if you trust in Him." He explained how Jesus hears prayer and cares for us.

David told us that he attended a Catholic church and a Catholic school. In fact, he had been serving as an altar boy.

That afternoon David came to our daughter's room with good news. The doctor had removed the patch from his eye. Excitedly he told us, "The doctor said there's a chance I might be able to see again. I'll need another operation, though."

Because our daughter came through her operation nicely and looked forward to going home soon, Stanley spent most of his time at the hospital with David. He told David about our church youth group where we live. David was especially interested in hearing about the different activities and the Bible studies our youth enjoy.

"Boy!" he exclaimed. "I wish I was in your youth group. I'd come all the time."

On the day that we were scheduled to take our daughter home, Stanley dreaded saying goodbye to David. He gave him the book *Steps to Christ*, writing a short note inside the cover, reminding David to pray to Jesus and to read the book about Him.

Hard to read

Not long after our daughter had been home, Stanley received a beautiful letter from David, the first of many to come. David told us that he was trying to read the book that Stanley had given him but that it was hard to read with one eye. Reading made his eyes water so badly that it was almost impossible for him to read anything.

In a later letter, David informed us that he would have to undergo a corneal transplant.

We had brought David's name before our church several times, requesting prayers for healing. During the MV Week of Prayer we asked our youth to pray each evening for David. We remembered him daily at family worship. I always make it a habit to ask my children if they have any prayer requests. From the day our 5-year-old came home from the hospital she never failed to ask Jesus to make David's eye better.

Then Stanley received a thrilling letter from David. He could hardly wait to tell us that he would *not* need a corneal transplant. His eye had mended so well that the doctor told him he would not need surgery but would be able to see within a year. He wrote to my husband: "You told me to never give up and so I did just as you told me to. I never gave up."

We fell to our knees in thanksgiving over the marvelous way the Lord had helped David.

God bids us, "Let your requests be made known" (Phil. 4:6). We did just that, taking God at His word. As a result, our belief that our God is a God who lives and who cares for His people to this very day was reinforced in a thrilling way. □

Mona Belczyk is a homemaker living in Belle Vernon, Pennsylvania.

READER TO READER

An exchange of views on a topic of current interest

THE QUESTION:

Our son is 16 years old and is finishing the tenth grade. He would like to be an exchange student in a foreign country during his junior or senior year. We have many exchange programs in the area where we live, but they are all non-Adventist programs. He would be living in a non-Adventist home and going to a public school in the country he visits. He is a good student and plans to go to one of our colleges in Europe when the time comes. He is interested in history, economics, and law. He has been an obedient child and has caused us no major concern as to his attitudes and Christian experience. How should we respond to his request?

■ I am an area representative with one of the popular exchange-student programs in America. While I am sold on the long-range objectives and short-term benefits for the students and families involved in these family-living programs, I would not wish to send my child on the program.

The students are very dependent on their host families for transportation, since they are not allowed to drive. They are also oriented to participate in all of the family's activities. The students are expected to attend important seminars, which include orientation, fellowship, and games sponsored by the organization, which are usually held on Sabbath.

I feel that to send an Adventist child on the program would be voluntarily placing him in some difficult situations. It would be wonderful if our church would develop an exchange-student program on the academy level, involving Seventh-day Adventist families around the world.

VIVIAN RAITZ
Dalton, Georgia

■ I have served on committees that screened the student applicants and the host families of a student-exchange program. While it is true that the student placement process does not attempt to assign students to host families of similar religious or political beliefs, there is a standard practice among host families to provide for the particular religious needs of the exchange

student. This includes appropriate scheduling of family activities, transportation to and from the services, and the allowance of reasonable practice of religion in the host home.

CLIFFORD L. RODGERS
Shafter, California

■ You should not discourage your son's desire to study abroad, but you must have faith in him. He will face many challenges there that will lead him to study the Bible diligently, thus grounding him deeper in his faith.

A tree that is well rooted can withstand wind and rain. So your son will withstand temptations if he is well-grounded in the truth. This can be a great opportunity for him to share his faith with others. If he succeeds in this endeavor he will come home with rich experiences to share with you. Then you will be able to say, "It wasn't in vain that I sent my son to a foreign land."

ESTHER A. TRINIDAD
Santa Maria, California

■ If you are determined that your son should finish his education as a good upstanding Adventist that you will be proud of, send him to one of our superior colleges or academies.

EARL D. WILLIAMS
Clearlake Oaks, California

■ A few years ago, in an article in *Insight*, I proposed the creation of an Adventist student exchange through the General Conference Youth Department. At that time I was a youth leader

in one of our missions in South America. Often during my six years there young people would speak to me of their desire to study in the United States as exchange students, wondering whether it would be possible to be placed in an Adventist home. It should not be difficult at all for our Youth Department to set up a sort of clearing house for such requests.

Many Adventists each year are already enrolled in exchange programs through other entities, and must take what comes in the way of being assigned to non-Adventist homes and schools.

If our youth are modern Daniels they should be able to survive such a year away from home. However, there is a further problem. Nearly all European schools require class attendance on Saturdays, and anyone involved in an exchange program would have to be prepared to face this issue, just as our faithful European youth do.

JAMES R. HOFFER
Marshall, Michigan

■ Because five members of my family have studied abroad, I think I am somewhat qualified to speak about a student's experiences in a foreign country. I studied Spanish in Spain for two years. The first year I lived with an Adventist woman and studied at the University of Madrid in their foreign-language program, the second year I studied at the Adventist College in Sagunto, Spain, as did my sister and a brother; another brother studied German at Marienhoehe Seminary, Darmstadt, Germany; a stepbrother studied at Avondale College, Cooranbong, Australia. I can say without hesitation that all of us had good experiences while studying abroad and wouldn't have traded such opportunity for anything. Some of our best friends today are the Americans who studied with us and shared our experiences.

However, I am concerned with your son's studying as a foreign exchange student in a non-Adventist environment, especially at a young age. I make these comments based on what I observed as a student in a non-Adventist environment my first year and in an Adventist environment my second year. In order to explain why I say this, I need to tell you something of what happens to a student abroad. On his own, maybe for the first time, thrown into a totally different culture, perhaps homesick, the student has to be able to sort out what kind of behavior is appropriate, what are cultural differences, what are religious differences.

Based on my observation, I have found that without something concrete to cling to, such as a religious experience that he can share in common with the people who are teaching him how to adjust to a new culture, the student has a difficult time. I have seen supposedly mature and well-balanced students ignore all their home training and turn into rather wild people. That may not happen to your son, but I believe the chances are greater if he is in a non-Adventist environment, especially when he is relatively young. In my case, my second year was measurably happier than my first. I am sure that difference is attributable to the fact that I attended an Adventist school the second year. I would encourage him to wait until he is in college to go abroad. He could, as I did, stay for a second year and get even better mastery of the language he chooses to learn. An alternative would be to go to a different country the second year.

Other students have had positive experiences going abroad as student missionaries. This year 170 students are serving their church around the world. Though not all experiences are positive, an overwhelming majority are. Many student missionaries return as full-time missionaries after they complete their education.

If your son is really unwilling to wait until college, perhaps you might suggest that he go to one of the Adventist European schools as a high school student.

AILEEN ANDRES SOX
Takoma Park, Maryland

QUESTION FOR OCTOBER

Response deadline September 12

We are a young couple with no children of our own, but we have a 15-year-old foster daughter. We love her dearly and expect to have her live with us until she is old enough to be on her own. She is not interested in religion at this point and rarely goes to church with us. We would like to know how we can make Sabbath a joyful, family day without making it boring to her.

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

Daring not dozing

A group of pious Protestant monks in France chose for themselves the motto "Do not be afraid to precede the dawn." When I first heard about this it struck me that their motto would be a most appropriate theme for a Seventh-day Adventist sermon—so I proceeded to put one together, abbreviating the motto and titling it "Dare to Precede the Dawn!"

One time when I was scheduled to present this sermon in the Napa, California, church I was astounded when I saw the way the title turned out on the printed bulletin. Typos are sometimes amusing—but seldom significant. This one seemed to fit in the significant category. One letter had been changed in the initial word so that the title read "Daze to Precede the Dawn!" instead of *Dare*.

It was and is appropriate. Our country, our world, and sometimes even our church seems to be caught up in the daze that will precede the dawn of eternity.

Statesmen and politicians seem paralyzed by events. The world no longer responds to the kind of political manipulations that once seemed to keep events well within bounds. And the churches today seem to be in the same state—the majority of them have been revealed as bankrupt as far as meeting the needs of people is concerned. Consequently, a lot of people are turning to the cults and the crazies in a desperate search for something they can hold on to.

Not good enough

Times such as these challenge us to heroic efforts. To continue to live and work for the Lord in the same way as we have been doing in days gone by simply is not good enough!

It's time to dare great things for God. In fact, it's long past time to do so. There is an urgent need for us to recover from our Laodicean sleeping sickness and to address ourselves to the challenge of our unfinished task with new vim and vigor.

What can we do that we're not doing now? One reform move that would probably accomplish the most good would be a new dedication of the means with which God has entrusted us to meeting the challenges and opportunities that confront us on every hand.

Are you aware that there are trained ministers who are not being hired because of lack of budgets? Do you recognize that untold opportunities for witnessing are being passed by daily in our large urban centers because of lack of funds and workers? Do you know that our denominational presses sometimes stand idle because our literature is not being distributed like the leaves of autumn and that, consequently, Adventist publications

cost more than they should or would if they were being distributed by the millions as they should be?

What about the missionaries who are overpowered by the tremendous demands they face each day because they have so little with which to carry on their work? What about young people struggling to meet the costs of education in order to prepare for a place in finishing God's work? What about the unentered territories and the

HEALTH CAPSULES

Sponsored by the General Conference Department of Health and Temperance

Fresh and healthy versus moldy and diseased

By STOY PROCTOR, M.P.H.
Health Director, Pacific Union

The annual consumption of fresh fruits and vegetables has dropped from 414 pounds to 239 pounds per person in the United States since 1925.¹ That's a lot of apples and asparagus! Hoping to reverse this trend, the Senate Select Committee for Human Nutrition has recommended a significant increase in the consumption of fresh fruits and vegetables.² Genetic engineering and food technology have actually increased nutritive values of many foods, but availability cannot be equated with consumption. What we do not eat cannot help us.

Does an overly busy schedule sometimes prompt you to exclude fresh produce from your menu? Then consider that the time invested in their proper preparation yields high returns in greater flavor and vitamin content. It takes a lot of spice and vitamin pills to equal the flavor and nutritive value of fresh foods.

If inflation is the villain, look into the possibilities offered by a backyard garden and/or a food cooperative. These are much better budget stretchers than a bargain basket yielding wilted or partially decayed fruits and vegetables. Wilted produce has lost nutritive value that *cannot* be restored by crisping tricks. Even small spots of mold may be dangerous. Food molds can produce mycotoxins, some of which have been shown to cause cancer in animals and may cause cancer in humans.³

It is not recommended that moldy spots be discarded and the remainder of the fruit or vegetable be used, as the spores may go deep into the food. "A more serious attitude should be taken toward the presence of molds on home stored foods."⁴

Adventists should have known this all along. "Nicely prepared vegetables and fruits in their season will be beneficial, if they are of the best quality, not showing the slightest sign of decay, but are sound and unaffected by any disease or decay. More die by eating decayed fruit and decayed vegetables . . . than we have any idea of."⁵

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- ¹ Phil White, Sc.D., *Nutritive Qualities of Fresh Fruits and Vegetables* (Futura Publishing Company, 1974).
- ² Select Committee on Nutrition and Human Needs, *Dietary Goals for the U.S.* (U.S. Senate, 1977).
- ³ *FDA Consumer*, November, 1974, p. 18.
- ⁴ *Journal of the American Dietetic Association*, June, 1977, p. 654.
- ⁵ E. G. White, *Counsels on Diet and Foods*, p. 309.

millions not being touched by our work in those territories that were entered long ago? Isn't it true that most of our money is going into areas already reached?

There is so much to do and so little to do it with, and what little there is tends to be diminished by worldwide inflation. If ever there was a time for sacrificial giving and a simplified life style to support it, it is now.

Consider, for instance, the example of the Eastminster Presbyterian church in Wichita, Kansas, as reported in the book *Living More Simply*, edited by Ronald J. Snider: "At the beginning of 1976, that suburban church had an ambitious and expensive church construction program in the works. Their architect had prepared a \$525,000 church building design. Then a devastating earthquake struck in Guatemala on February 4, destroying thousands of homes and buildings. Many evangelical congregations lost their churches.

"When Eastminster's board of elders met shortly after the Guatemalan tragedy, a layperson posed a simple question: 'How can we set out to buy an ecclesiastical Cadillac when our brothers and sisters in Guatemala have just lost their little Volkswagen?'"

"The board of elders courageously opted for a dramatic change of plans. They slashed their building pro-

gram by about two-thirds and settled for \$180,000 worth of church construction. The church sent their pastor and two elders to Guatemala to see how they could help. When they returned and reported tremendous need, the church borrowed \$120,000 from a local bank and rebuilt twenty-six Guatemalan churches and twenty-eight Guatemalan pastors' houses.

"The last few years have been years of tremendous growth for Eastminster—in spiritual vitality, concern for missions, and, yes, in attendance and budget, as well. I [the author] talked recently with Dr. Frank Kik, Eastminster's pastor. Eastminster is staying in close touch with church developments in Central America and has recently pledged \$40,000 to an evangelical seminary there. Cutting their building program to share with needy sisters and brothers in Guatemala 'meant far more to Eastminster Presbyterian than to Guatemala,' Dr. Kik said."

Volkswagens instead of Cadillacs! That's not a bad motto for Adventists to adopt on a personal basis in the light of the challenges that confront us in this disintegrating world. Is it not time for Adventists to *dare* rather than to *doze*?

L. R. V.

LETTERS Continued from page 2

Brahms harshly for this liberty, nor deny him this choice.

But that is not all. Sergei Rachmaninoff came along in this century, borrowed the same theme from Paganini, and composed a lengthy series of variations on it. Would any music lover have denied Rachmaninoff the right to do so? If so, we would have been denied the gift of the exquisite beauty of the "Rhapsody on a Paganini Theme," a composition that any lover of Rachmaninoff will insist is completely, typically, pure Rachmaninoff from beginning to end.

Another point. What are our reasons for accepting Jesus of Nazareth as the Messiah? Is it because of what He said when He was on earth? Or is it because He perfectly fit every requirement of Old Testament prophecy, including the time? If we base our faith on what He said in the New Testament, we are in trouble indeed! On what words are we to base our faith?

The Beatitudes? Almost every one of the Beatitudes is a nearly direct quotation from the Old Testament. On the two great commandments? If so, the first and great commandment is a direct quotation from Deuteronomy 6:5; and the second is a direct quotation from Leviticus 19:18.

A man one day came to the Jewish rabbi Hillel and asked him, "I should like to learn the entire Torah [the law] while I am standing on one foot!" Hillel, after thinking a moment, answered, "Do not do to others that which you would not wish them to do to you. This is the entire Torah; all else is purely commentary!"

Jesus later made only one minor change, which is really not so minor. He changed the command (Luke 6:31) so that it not only denies the worshiper of the God of Israel the right to do evil to others, but it insists that he should do a positive action by doing good to others.

At least 85 percent of everything that Jesus said in the New Testament is directly or indirectly quoted from the Old Testament—which He had given many centuries before. Very little of the gospel is contained in the New Testament. Are we then to question whether Jesus is the true Messiah because of this?

JOHN B. BROUGHTON
Charleston, South Carolina

Through the years I have often wondered how one of the final events in church history would come about, and lo, I woke up and it is already here. Just how is the Spirit of Prophecy to be made of none effect?

From *within* our church those who do not want to face the warnings, reproofs, and leadings of the Spirit of Prophecy have slowly but surely made of none effect what God told Ellen White to reveal to us. Now some church members are disposing of whole libraries of Ellen G. White writings.

Others have been brought into the church who never did fully believe Ellen White was God's messenger for this time.

As a former church school teacher, educated in one of our colleges, nurtured on the *Youth's Instructor* on Sabbath afternoons, and fascinated by mother's reading the visions of Mrs. White, I still retain my childlike faith that she meant what she said and we can *depend* on it.

We are in the shaking period of our church. The straight testimony of the True Witness is going to cause this shaking because the people are satisfied with their way of life and do not want to be reproved.

HARRIET L. ABBOTT
Luther, Oklahoma

A prophet is truly not without honor, save among his or her own people!

Let us consider Ellen White's accomplishments. Recognized as a leader, ahead of the times in

which she lived, in the field of education by many leading worldly educators, yet self-educated. Author of a best seller on prevention of disease, even though she had no medical training.

Above all, recipient of divine directives to her church regarding the establishment of institutions, general church policies, and counsel to church leaders, and yet some would criticize her work! She foresaw this as another sign before the return of our Lord:

"It is Satan's plan to weaken the faith of God's people in the *Testimonies*.' Satan knows how to make his attacks. He works upon minds to excite jealousy and dissatisfaction toward those at the head of the work. The gifts are next questioned; then, of course, they have but little weight, and instruction given through vision is disregarded.' Next follows skepticism in regard to the vital points of our faith, the pillars of our position, then doubt as to the Holy Scriptures, and then the downward march to perdition.'"—*Testimonies*, vol. 5, p. 672.

"As for me and my house" we will not stoop to debate with her detractors. Her record needs no defense.

OTHO F. EUSEY
Leominster, Massachusetts

St. Helena begins "H.E.A.R.T." program

By MARGARET TRUMPER

"Arthur's strength improves each day, and it is unbelievable how different he feels. He seems to think that he is young again. I can hardly keep up with him," wrote Frieda White to fellow alumni of the first Health Education and Rehabilitation Training (H.E.A.R.T.) cardiac-rehabilitation program at St. Helena Hospital and Health Center, Deer Park, California.

Her husband, Arthur L. White, is the grandson of Ellen G. White, one of the founders and early counselors regarding the purposes and goals of the Rural Health Retreat (as St. Helena Hospital and Health Center was early known), the first Adventist health institution in the West.

Elder White also is a member of the board of trustees of the Ellen G. White Estate and has devoted his life to the work of the Estate, which

Margaret Trumper is public-relations director at St. Helena Hospital and Health Center, Deer Park, California.



Arthur White, with his wife, Frieda, signed up as the first participant in a 19-day cardiac health education and rehabilitation program, known as H.E.A.R.T., at the St. Helena Hospital and Health Center.

has its headquarters at the General Conference offices in Washington, D.C.

A few months ago Elder White began suffering from a congenital problem that necessitated his undergoing heart surgery for a valve replacement that included three coronary-artery bypasses.

After surgery at St. Helena Hospital and Health Center, he signed up as the first participant in the institution's new H.E.A.R.T. program, with his wife, Frieda, as a companion.

"Heart surgery would be incomplete without the cardiac rehabilitation program," Arthur and Frieda White agree.

The comprehensive residential cardiac-rehabilitation program opened at St. Helena this year because 4.5 million persons have clinical manifestations of heart disease, more than half of them under age 65. They come from every socio-economic stratum. Heart and blood-vessel disease costs the United States an estimated \$28.5 billion each year. In addition, the annual cost to employers in lost workdays is \$132 million.

But the problem looks far more personal to those who have experienced a heart attack or coronary-bypass surgery, or have angina. They're uncertain about the future. What will be their capabilities as they try to resume normal living? Many times, rehabili-

tation programs aren't readily available, and patients have little help toward understanding and modifying the factors that put them at coronary risk.

They want to live vital, active lives again, but don't know how to do it. They know they don't want another coronary crisis, and are afraid to try anything that might bring one on. Their families are apprehensive too.

That's why the 19-day H.E.A.R.T. program at St. Helena was developed. "In the H.E.A.R.T. program, we assess their ability—based on both psychological and physical factors—and help them adjust to a new life style," says Terrence Hansen, program coordinator. "Their doctors may have told them to 'take it easy.' We want to help them find out just what that means for them."

All H.E.A.R.T. participants are referred by their primary physicians. The program is designed and operated as a service to physicians to augment their efforts on the patients' behalf by offering a wide variety of services not normally available in their office practices.

When assessment results are in hand, the participant and his spouse or other concerned person meet with the H.E.A.R.T. staff to review the findings. In keeping with the comprehensive approach, close involvement of the spouse or other close person is encouraged. Group sessions and lectures are offered on a regular basis for the concerned person, who may also take part in the full program at a reduced cost.

Stress management

Psychologists guide heart patients toward better stress management. In a climate of security, feelings regarding heart problems, self-image, stress, family relationships, and personal responsibility for health maintenance are explored. Risk factors such as smoking and weight management are identified and reduced.

At the outset of the program, Frieda White thought she wouldn't like the "psychological and counseling



Dayanada Goldie (left) and Arthur White learn to make bread in the training kitchen. Dietitian-instructor Vickie Saunders observes.

Temperance prepares the way for public evangelism

In a small town in El Salvador the mayor called a meeting to discuss community problems. Because alcohol was clearly recognized as one of these, the mayor asked the Catholic bishop to speak on the subject at a public gathering to be arranged. The bishop declined but offered to find someone else to speak. Because of the local Seventh-day Adventist minister's emphasis on temperance, the bishop asked him to take the appointment. The public meeting was a grand success. The result was that a friendship developed between the Adventist pastor, the mayor, and the bishop.

By 1979, many years after the public meeting, the mayor had become an influential leader in El Salvador's capital city, San Salvador. The bishop had become the country's archbishop, and the Adventist minister, Raul Rodriguez, had become the mission president. The mission wanted to have a large evangelistic campaign for interested people with whom members had been studying. A large-scale presentation was to be directed by Carlos Aeschlimann. The only building big enough was the coliseum, which was not used for any but government-approved events. The request to use the coliseum had to be approved by two people—the government official and the archbishop. They happily granted the exception to the rule, all because of a temperance talk given in a small country town. More than 8,000 attended the evangelistic series each night and more than 2,000 persons were baptized.

ERNEST H. J. STEED
*Associate Director
Health and Temperance Department
General Conference*

part—but I loved it!" she now reports.

H.E.A.R.T. participants sample a delightful array of tasty, attractively prepared meals during their stay. They learn they don't have to deny themselves every eating pleasure.

In a new training kitchen participants learn to bake bread, keep calories within bounds, and prepare appealing "cardiac" meals that are low in total fat, salt, cholesterol, and refined carbohydrates and emphasize high-fiber food such as whole-grain cereals and bread, fresh fruits, vegetables, potatoes, and legumes.

"The dietitian had us do the work ourselves during the cooking demonstrations, and that helped us to remember when we got home," Mrs. White remarked with a smile.

"They served different dishes at every meal during the program and gave us copies of the recipes, so we have plenty of ideas to try."

The Whites each lost five pounds during the three-week program "without even trying—we had all we cared to eat."

"Home," for the 19-day stay, is a comfortable, hotel-like room, tastefully decorated, with a private bath. Lounges, a kitchenette, and a laundromat are available. Best of all, each room has a balcony overlooking the same serene hills and valleys that Ellen White viewed as she penned *The Ministry of Healing*.

St. Helena Hospital and Health Center offers the cardiac-rehabilitation patient a heated swimming pool, gymnasium, sauna, Jacuzzi, a

new exercise track featuring a special soft surface for easier running, and a center court marked for badminton, volleyball, and paddle tennis. A sophisticated monitoring system and crash cart are available to all exercise locations.

We asked Arthur and Frieda White whether they feel that St. Helena Hospital and Health Center—which also offers residential health-enhancement programs in weight management, smoking cessation, alcoholism treatment, and executive fitness—is fulfilling the ideals cherished by Elder White's grandmother and the others who pioneered what is still a beautiful "rural health retreat."

"Yes," Elder White affirms. "We have watched this institution's administrative stand on many healing principles, and now, with these health programs, we are very pleased. St. Helena Hospital and Health Center is filling a major part of what it was called to do."

POLAND

Adventist choir returns home

Adventist musicians from Poland returned home on May 6, bringing to an end their tour of the United States and Canada that began April 1. The Polish Advent Singers are a group of 12 young musicians, mostly professional musicians or students of music in Poland. Coming from several parts of Poland, they were selected by the Polish Union and the Northern Europe-West Africa Division to represent European Adventism and culture at the Dallas General Conference session.

The highlight of the tour came when the Polish Advent Singers joined representatives from the Northern European and West African nations in a special program in Dallas on April 22 before thousands of believers from other parts of the world.

The General Conference performance came in the middle of a more-than-8,000-

mile trip from New York through the New England States, Toronto and Oshawa, Ontario, Washington, D.C., North Carolina, Tennessee, Arkansas, Texas, Colorado, Nebraska, Iowa, and Michigan. The tour was made in a bus rented from Columbia Union College. In almost five weeks the Polish Advent Singers gave 43 performances, averaging more than one a day. Though tired at the end, but rich in experience of brotherhood and fellowship with believers in America, they have concluded that after a short rest "we can start all over again," as one of the tenors remarked.

Concerts were performed for Polish-American audiences in Buffalo, New York, Chicago, and Gentry, Arkansas.

Meeting American Adventists was a learning experience for choir members, but it was a sharing experience as well. It was a first for the Northern Europe-West Africa Division, but it was also a first for American Adventists—to share in the experience of the rich cultural heritage that makes European Adventism a wholesome religion that is not divorced from its cultural roots.

RAY DABROWSKI

MICRONESIA

SDAs invited to begin new work

A letter from the Seventh-day Adventist Mission in Moen, Truk, tells of a historic meeting in which Lester Mamanua, the new missionary in Truk; Ray James, the president of the Micronesian field; and "Bus" and Florence Templin, 75 and 73 years old, respectively, missionaries in the Truk Lagoon area, journeyed to the island of Pata (population more than 5,000) to meet with Christians of another denomination.

After greeting dozens of islanders, they met the Protestant pastor, Takeru Aier, the "chief" of the island. They were graciously invited

into the chief's home, seated in a circle, and treated to fruit juice and cookies. "I have a church of 500 members; 300 are children," he said.

"They were precious little youngsters with black, shining eyes who laughed heartily when any attention was directed to them," Mrs. Templin wrote.

The chief could not understand much English, but through an interpreter Pastor Mamanua told him that he had looked forward to this meeting and was optimistic

that their working together would provide health, educational, and spiritual help for his people.

The chief told the Adventist missionaries that he had been waiting a long time for the Adventists to come and begin their work. He would give his own school building for a church school and for church services. He would provide a house for the pastor or teacher. He had much property, and any of it was at the Adventists' disposal to erect other buildings that

might be required, such as a clinic. He said that about 400 of his people would be interested in all of the Adventist activities.

Pastor Mamanua and Flo Templin wrote, "This is just a small beginning in the Truk Atoll, but what a challenge! A thrill went through each of us as we listened to the words from this dignified and influential Trukese leader.

"The Micronesians are calling from Fefan, Dublon, Udot, Toll, and other islands to learn more about our faith. There are many on these islands who need the gospel message of a soon-coming Saviour. They want to know how to heal the body as well as the mind and the soul."

D. A. DELAFIELD
Associate Director
Ellen White Estate

Books in Review

Knowing God

Edwin R. Thiele
Southern Publishing Association
Nashville, Tennessee.
1979, 127 pages.
\$4.50

Edwin R. Thiele, author of the widely read *The Mysterious Numbers of the Hebrew Kings* and former religion teacher at Emmanuel Missionary College, has written an informative doctrinal book that can be appreciated by any person seeking to know God.

Believing that the problems harassing individuals and nations can be resolved only by becoming acquainted with God, Dr. Thiele's objective is to introduce the reader to God and the means whereby one can become the child of God.

The 13 chapters in the book cover a broad spectrum of truth that enables the reader to become more knowledgeable about God. Advocating the eternity of God, Thiele begins by using the meaning of the name "Yahweh" to support the fact of His continual existence and creative power. Although this meaning is likely true, there is by no means a consensus among scholars regarding the meaning of the name. The author advocates that the secret of God's eternity and greatness resides in His righteousness and truth (p. 14). It is indeed instructive and encouraging to be reminded of the sovereign rule of God over His creation and creatures.

A helpful array of passages is

gleaned from the Old and New Testaments to support beliefs in the Trinity; however, it is acknowledged that many passages are more implicit than explicit.

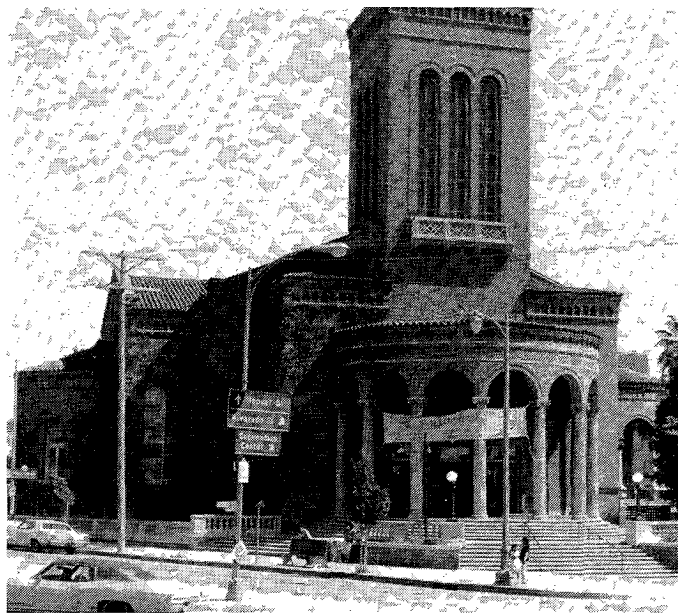
The love of God is beautifully portrayed as an outstanding attribute of God. It is the intent of the author to set forth this quality as superior to other divine attributes instead of keeping them all in equal balance. According to Thiele the apparent delay in Christ's return finds its explanation in God's loving desire to save and His unwillingness to destroy any who will repent.

The author presents God not only as full of love but also as perfect in wisdom and counsel. He shares with His creatures the best advice, and the choices people make regarding this advice determine their destinies.

In the chapter "The Saviour God" the differences between justification and sanctification are beautifully contrasted by Thiele. He also affirms that the perfect righteousness demanded of those who are to be candidates for heaven finds its fulfillment in God the Son. The reader may wish for a clearer explanation after reading that "they [angels] will not do the actual destroying [of the wicked]. . . . The wicked will be left to Satan to bring judgment upon themselves" (p. 111).

This book can be read and appreciated by any sincere Christian who is seeking to better understand God and to experience a fuller and a happier Christian life.

DOUGLAS BENNETT



California People's Temple becomes Adventist church

What was once the People's Temple in Los Angeles has been officially dedicated as a Seventh-day Adventist church.

Late in 1977, a fire destroyed what was then the Central Spanish Seventh-day Adventist church. In looking for a new building, church leaders discovered that the People's Temple, many of whose members had moved to Guyana, had put their church on the market. The Central Spanish congregation purchased it for a very reasonable price. Escrow closed in January, 1978—just ten months before the tragedy of Jonestown.

The church is located at the corner of Hoover and Alvarado streets in an area of downtown Los Angeles populated by predominantly

Spanish-speaking people. Because many of them are recent immigrants from Latin American countries they are open to the Adventist message. In 1979, 95 people joined the church through the ministry of the Central Spanish congregation, and already 100 more have been baptized in 1980.

Behind the pulpit where Jim Jones preached, the Ten Commandments now hang. And those who come to worship find a message of hope based on the Word of God—one that leads to a full life here and an eternal life to come.

MARILYN THOMSEN
Director
Department of
Communication
Southern California
Conference

Telephone plan successful in Brazilian cities

By AJAX SILVEIRA

For several years a telephone-evangelism plan called Telepaz ("Telepeace") has been winning friends for the Adventist Church in Brazil. The late Pastor Duílio Parotti, together with some lay members, initiated the Telepaz program in São Paulo early in 1979. It handles about 400 calls a day.

For several years prior to its inauguration in São Paulo this program had been successful in Rio de Janeiro and

Ajax Silveira is director of the Telepaz program in São Paulo, Brazil.

in Curitiba, where telephones often were blocked because of the accumulation of calls. According to reports, only 10,000 of 50,000 callers were able to get through to Telepaz. The telephone company offered ten more lines because they realized it would be to their advantage to gain those 40,000 calls.

Initially the program in São Paulo was conducted in the Moema church. However, soon it was evident that this church was not large enough to permit expansion. The plan is for Telepaz to rent a house where the equipment can be

set up and visitors received.

Telepaz has been found to be an effective means of evangelism because the person who calls Telepaz is ready to accept the message that is given. People who seek counsel when they are in pain and anguish receive it with hearts already softened—not putting up barriers to the Holy Spirit. Telepaz becomes a friend that shelters them in times of difficulty. From there it is only a step to Bible studies.

A man who was contemplating suicide opened the magazine *Cruzeiro* to a report that told of Telepaz as the best way to get help with personal problems. He called Telepaz immediately. Not only did he give up his suicide plan but today he is living at peace with God.

Maria Celia had cerebral

cancer. The doctors could do nothing more for her, giving her six months to live. She was confined to her bed, without hope and without money. Someone told her about Telepaz. She dialed it and was comforted. Then she was visited by one of the pastors. This led to Bible studies and plans for baptism.

Healed at baptism

She was taken down into the baptismal waters, assisted by one of the deaconesses. Medical equipment had been placed in the pastor's study, and an ambulance was waiting outside, prepared for any emergency. Maria Celia came up out of the water without any help from others and returned to her home. Later, when she made a visit to her doctors, they found no trace of her cancer.

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Afro-Mideast

● A total of 108 youth workers from the Kenya Lake and South Kenya fields met at Nyanchwa Mission in Kisii, Kenya, to take the basic training course in youth ministry.

● For the second time the bi-annual meeting of the Ethiopian Bible Society has been held in the Adventist church in Addis Ababa. Hiruay Tsigie, the society's representative, encouraged Christians to support with their prayers and funds the work of translating the Bible, or Bible portions, into 18 languages and dialects of the country.

● Approximately 2,500 people attended the literature evangelist rally held on Sabbath, May 31, in the Vugwama area of Tanzania. Z. Kusekwa, Tanzania Union publishing director, was pleased to sign up six prospective workers. The 400 literature evangelists in Tanzania are well on their way to reaching their collective goal of US\$350,000 for 1980.

● Nephthalin Lencha, the only officiating minister, recently baptized 60 persons at Gimbie, in the West Ethiopia Field, second largest in the Ethiopian Union. Most converts in this area are won by enthusiastic lay members.

Far Eastern

● Twelve persons were baptized as a result of a three-week evangelistic series by young people of Rerer church, East Indonesia.

● Taiwan's Ministry of Education has ordered more than 600 "Humpty Dummies" from the Taiwan Mission to be used in antismoking lectures in all of its schools.

● In response to the call of the World Health Organization for the promotion of antismoking efforts in 1980, the Japan Temperance Society held Five-Day Plans to Stop Smoking in six major cities of Japan beginning on World Health Day.

● During the final stages of Target 80 in the Negroes Mission, 1,097 persons were baptized between January and May.

● An exciting day of soul winning has dawned in the central Philippines, where Miller Memorial Sanitarium and Hospital has initiated a "1980 MMSH Total Involvement Program." The total baptismal goal of the hospital staff is 100 persons—each worker winning one soul for Christ.

North American

Canadian Union

● Thirty-two persons were baptized recently in Williams Lake, British Columbia, after a Festival of the Word Crusade conducted by Gordon Pifher, and six persons were baptized in Armstrong, British Columbia, at the close of a series conducted by Don Melashenko and Walter Bergey.

● Evangelism, both public and personal, has been the theme of the members of the Downsview, Ontario, church. Prayer meetings in three homes on Wednesday evenings are evangelistically oriented, and friends and neighbors are invited for prayer and fellowship. Bible studies and a branch Sabbath school keep the members busy.

● Three crusades conducted by Verne Snow, Alberta Conference evangelist, have resulted in 123 baptisms. The first crusade, in Calgary, Alberta, resulted in the baptism of 77 persons. The second crusade, held in March in Castor, Alberta, resulted in 11 accessions to the church. During May and June Pastor Snow conducted a crusade in Palmer, Alaska. Mel Pond, a former Alberta pastor now serving in Alaska, was the coordinator. The church in Palmer has a membership of 59, most of them fishermen, but when they left their nets and went fishing for souls with Pastor Snow they were rewarded with 35 baptisms.

Columbia Union

● Recent groundbreaking ceremonies marked the beginning of a new church building for the company of believers at Welch, West Virginia. A two-phase construction plan for the 14-member congregation calls for a fellowship hall and temporary Sabbath school rooms to be completed by fall.

● Gerard and Laurel (Nelson) Damsteegt, of the Arlington-Fairfax, Virginia, churches, have accepted a call to serve in Thailand. They will coordinate a spiritual outreach program for the Bangkok Adventist Hospital. Mrs. Damsteegt, daughter of missionary physicians, was brought up in Bangkok. She has been serving with her husband as an associate in pastoral care.

● Ten new members were received into the Prince Frederick, Maryland, church following meetings held by Charles Wheeling of Amazing Facts.

● John Fowler, newly elected president of the Ohio Conference, gave the opening address at the Ohio camp meeting Friday, June 13, at the Mount Vernon campground. He was introduced by former conference president Donald G. Reynolds, who has accepted a call to the Upper Columbia Conference.

Lake Union

● The Kewanee, Illinois, church, with only 52 members, recently opened a health-food store in Kewanee, just a block off Main Street. They plan to conduct regular health programs for the community in the store, which opened May 8.

● On April 5 Barry Ulloth baptized five persons in the Quincy, Illinois, church, and on June 1 another person joined the church.

● Commemorating Hinsdale Hospital's seventy-fifth anniversary last year, hospital employees donated funds for 75 trees to be planted in the

community of Hinsdale, Illinois. The Bank of Hinsdale matched the employee donations.

Mid-America Headquarters

● Students at Campion Academy, Loveland, Colorado, recently raised \$23,000 for three projects: a church-building project in Nicaragua, sponsoring two children in an Adventist orphanage in Guatemala, and paying the salaries of some ministers in Papua New Guinea.

● Members from several churches in Nebraska assisted people in Grand Island, Nebraska, after tornadoes struck the city recently. The assistance given by the Adventists amounted to more than \$25,000 in value.

North Pacific Union

● With the establishment of the Woodinville, Washington, group, the seventy-seventh branch Sabbath school in the North Pacific Union Conference is now in operation. Members of the Kirkland church in the Seattle area, under the direction of their pastor, Donald Ham, opened the outreach in hopes of starting a new church.

● Members who attended the Southeast Alaska camp meeting enjoyed for the first time a new, spacious auditorium. The sessions were held on Vank Island, near Wrangell, the site of the youth facility, Camp Lorraine.

● An unusual trade of church properties has taken place in North Seattle, Washington. The Shoreline Adventist church and the North City Free Methodist church, situated across the street from each other, have been swapped by their respective congregations. The Methodist congregation desired additional land, which the Adventist church provided. The latter needed a larger sanctuary, which they found in the Free Methodist church.

● Ten Walla Walla College students are spending the summer in Milwaukee, Wisconsin, engaged in an inten-

sive visitation and Bible study project. This is the fourth year that a Taskforce group from the school has participated in a similar project in a large Midwestern metropolis. The students, under the direction of Moscow, Idaho, pastor Jerry Jones, are working closely with Halvard Thomsen, pastor of the Milwaukee Central church. Upper Columbia evangelist Ben Green will hold an evangelistic campaign in Milwaukee to climax the summer's work.

Pacific Union

● James Pimentel has transferred from a pastorate in Hawaii to become associate youth director of the Central California Conference. Elder Pimentel's responsibilities will be for conference junior youth and management of summer programs at Camp Wawona.

● Students from the Nogales, Arizona, elementary school and members of the local Pathfinder Club spent a weekend distributing clothing in Mexico.

● The Signs Memorial church, Yountville, California, was dedicated July 5. Members selected the church name in commemoration of the Yountville camp meeting more than 100 years ago, when funds were pledged and/or collected to begin printing *Signs of the Times* and the ultimate establishment of the Pacific Press Publishing Association.

● The Southeastern California Conference has implemented a conference-wide preparedness plan in the event of a major disaster. Each church has been asked to stockpile food for feeding a selected number of persons for 48 hours, to maintain emergency clothing kits, and to plan for housing. A conference-wide ham-radio network is headed by Perry Beach. Kenneth Livesay heads the lay activities department, which spearheads this effort.

● After an evangelistic series by Bill Tucker, Ron Kegley,

and laymen, 19 new members were added to the Salinas, California, church.

● More than 80 students from academies in northern and central California attended a foreign-language workshop hosted by Modesto Adventist Academy. Ralph Christie and Josue Rosado, of Monterey Bay Academy, coordinated the day-long session. Guests included Sam Pierre-Louis, from Pacific Union College, and Jacques Benzakein, from Loma Linda University.

● Elbio Pereyra, associate secretary of the Ellen G. White Estate, was the main speaker at the Spanish Family Camp at Pine Springs Ranch. Nearly 300 persons attended the camp, planned by Lucas Diaz, director of Spanish ministries, Southeastern California Conference.

Southern Union

● Recently at the annual Walt Disney World Community Services awards luncheon near Orlando, the Community Services department of the Florida Conference was awarded a \$1,000 check for its involvement in special health services to the community. The Florida Conference was one of 45 recipients out of 263 organizations applying for the award.

● Cumberland View Towers, Inc., a 150-unit retirement center, is scheduled to open in September. The towers, in Madison, Tennessee, close to Madison Hospital and Professional Center, will feature a new look at life styles for senior citizens. It is an equal-opportunity, nonprofit organization sponsored by the Kentucky-Tennessee Conference.

● The Alabama-Mississippi Adventist Book Center reports a 25 percent gain in sales for the 1979-1980 year concluded March 21. Sales totaled more than \$309,000. Camp-meeting sales totaled \$50,719, 15 percent more than in 1979. Florida Conference ABC book sales during the 1980 camp meeting totaled \$79,601, a \$9,000 increase over 1979 sales.

● The executive committee of the Florida Conference has approved plans for the construction of a book center. The new 12,000-square-foot facility, according to Gerald Bond, bookstore manager, will replace the existing facility, which adjoins the conference office.

● A new 420-seat church recently was completed in Gainesville, Florida. The formal open house was May 17. For the past five years members had been conducting Sabbath services in the school gymnasium.

Southwestern Union

● Five boys attending junior camp at Nameless Valley, Texas, were baptized on Sabbath, June 28. Twelve other young people made decisions for baptism during their week at camp. Paul Moore, Texas Conference youth director, commented that this was one of the most spiritual camps ever held in Texas. "There is a growing desire among our youth for a stronger spiritual life," he said.

● Richard Bendall, Southwestern Union communication and Community Services director, has been given an additional responsibility: associate secretary of the union with special assignments in the areas of youth activities and education.

● Ten pastors from the Southwestern Union attended a ten-day church-growth seminar in Tulsa, Oklahoma, conducted by the Department of Church Growth of Fuller Theological Seminary in California. Attendance at this seminar reflects the growing awareness in the Southwest of the need for continuing education by members of the clergy. William Liversidge, union Ministerial secretary, met with the attendees on the Sabbath to discuss Seventh-day Adventist contributions to church growth.

● David Shasky and his wife, Sylvia, will be leading out in the development of Pathfinder Clubs throughout the Texas Conference. Both registered physical therapists,

they will work as a team for the Texas youth as they have been doing in the physical therapy department of the Bella Vista Hospital in Puerto Rico.

● V. L. Roberts, retiring treasurer of the Southwestern Union, will be replaced by Max Trevino, Oklahoma Conference treasurer.

Loma Linda University

● Three more hearts have been mended in Loma Linda University Medical Center's Open Hearts for Children program. (See REVIEW, June 19, p. 20, for the story of the first.) The three Korean youngsters, Sang Hoon Lee, Dong Wok Lee, and Yook Chul Kim, are all doing well after their surgery. All three boys are 6 years of age. Open Hearts for Children relies on corporate and private donations to pay for hospital costs after surgery. Loma Linda University physicians donate their time and skills.

● Nearly 2,000 copies of Loma Linda University's seventy-fifth anniversary book, *From Vision to Reality*, have been sold. Written by Richard Utt, former book editor at Pacific Press Publishing Association, the 208-page book tells in words and hundreds of pictures how the university expanded from its original Victorian structure, with its farm and outbuildings, to the complex that it is today.

● Loma Linda University Medical Center has been named a regional trauma center for a four-county area in southern California. The most important criterion for this designation is a trauma team in the hospital available on a 24-hour basis. The team consists of an anesthesiologist, surgeon, assistant surgeon, operating-room nurses, and respiratory therapists.

● E. Earl Richards, D.D.S., was named Alumnus of the Year by Loma Linda University and honored at the annual spring commencement services. Dr. Richards is currently in his third term of mission service in Nairobi, Kenya.

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in the
song book...”**



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To New Posts

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

NORTH AMERICAN DIVISION

Student Missionaries

Dallas Brent Fandrich (LLU), of Sun City, California, to serve as teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, June 16, 1980.

Clifford Edward Fields (OC), of Pottstown, Pennsylvania, to serve as teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, June 16, 1980.

Patsy Ann Hare (WWC), of Walla Walla, Washington, to serve as teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, June 16, 1980.

Steven Keith Helm (AU), of Berrien Springs, Michigan, to serve as teacher, English Conversation Schools, Jakarta, Indonesia, left Honolulu, Hawaii, June 17, 1980.

Melody Ann Hubbard (UC), of Lincoln, Nebraska, to serve as teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, left Los Angeles, June 16, 1980.

Marc Alan Yukio Iwahashi (PUC), of Sunnyvale, California, to serve as teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, June 16, 1980.

Melinda Sue Joiner (SMC), of Portland, Tennessee, to serve as teacher, East Indonesia Union Mission, Manado English Language School, Manado, Indonesia, left Los Angeles, June 16, 1980.

Virginia Pearl Judkins (UC), of Madison, Maine, to serve as teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, June 16, 1980.

Joyce Eun Sook Kim (CUC), of Olney, Maryland, to serve as teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, left Los Angeles, June 16, 1980.

Daniel Harold Kittrell (UC), of Loveland, Colorado, to serve as teacher, Seventh-day Adventist English Language Schools,

Osaka, Japan, left Los Angeles, June 16, 1980.

Van Takeji Kusayanagi (LLU), of Rosemead, California, to serve as English and Bible teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, June 16, 1980.

Traci Ann Lemon (CUC), of Baltimore, Maryland, to serve as teacher, Taiwan Adventist Hospital, Taipei, Taiwan, left Los Angeles, June 16, 1980.

Daniel Wade Liechti and **Sara Jeanne (Duvall) Liechti** (UC), of Lincoln, Nebraska, to serve as teachers, Jayapura English Language School, Jayapura, Indonesia, left Los Angeles, June 16, 1980.

Darrell Keith Litvin (WWC), of Beaverton, Oregon, to serve as teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, June 16, 1980.

Newly Published

Pacific Press Publishing Association

Terror by Night and Day, by Marie Egitkhanoff (US\$4.50). Forced from their pleasant homes and surroundings with nothing more than they could carry, Marie, her family, and many thousands of other Armenian families in Turkey started across country on what became known as the death march. That Marie lived to tell this story is a miracle.

Christ Our Salvation, by Hans LaRondelle (US\$4.95). With the pen of a scholar, moved by the heart of a compassionate pastor, Dr. LaRondelle reviews the essential truths of the Christian gospel.

Elsa, by Olavi Rouhe (US\$4.50). Elsa Luukkanen and Aino Lehtoluoto, two women of Finland, were evangelists, pioneers in their country. Much has been said about the priesthood of women and about ordaining them to the gospel ministry, but this question never seemed important to these two women or to the people for whom they worked.

Out of the Closet, Into the Light, by Michael Munger (US\$2.50). The author at the age of 4 was inadvertently programmed to think that it was

“wrong” for boys to play with girls but “all right” for boys to play with boys. From there he became initiated into homosexual activities with older boys in his neighborhood in order to become accepted by them. What made him change?

God’s Way of Righting Wrong, by Steve Vitrano (US\$.95). The author opens up one of the most important questions that men and women can ask, “How does God right wrongs—eternally right?”

The Love Prescription, by Evelyn Delafield (US\$.95). This book arises out of the author’s experiences with patients in her chaplain’s work over the years.

Review and Herald Publishing Association

Suzie and the Secret of Evingham House, by Dorothy Aitken (Penguin Series, US\$4.50). Something mysterious was going on in the old Evingham house. Suzie’s best friend, Bessie, knew what it was, and so did her family—but they weren’t about to tell.

The Little Missionary Truck That Could Do Anything, by Miriam Wood (Penguin Series, US\$4.50). Stories of modern missions in Peru to inspire boys and girls of today with the challenge of mission service.

Your Story Hour, volume 2, by Uncle Dan and Aunt Sue (introductory, US\$7.95). More stories from the popular radio program featuring Bible heroes, famous patriots, and the lives of great men and women.

Curse of the Voodoo Gods, by Joyce Rochat (US\$4.95). A reprint of a much-requested book dealing with occultism.

Moccasins Through the Rye, by Elaine Egbert (Penguin Series, US\$4.50). Jim Bridger sent his half-Indian daughter west to live at the Whitman mission so she could “learn to be a fine lady and to love the real God.”

Good Night Too Soon, by Carolyn Byers (Penguin Series, US\$4.50). An account of the short life of Henry Nichols White, the oldest son of James and Ellen White.

Yours in the Blessed Hope, **Uriah Smith**, by Eugene Durand (US\$7.95). A significant biography of one of the most colorful of Seventh-day Adventist pio-

neers—an editor of the REVIEW for nearly 50 years, an inventor, a poet, an artist, and a man who simultaneously held five elected posts in the organization.

Deaths

DOMINSKI, Mabel—b. Feb. 18, 1889, Fort Scott, Kans.; d. April 21, 1980, Jacksonville, Fla. She and her late husband, Elder J. A. Dominski, worked for several years in the Lake and Columbia unions. She taught for 38 years in our church schools. Survivors include her daughter, Marilyn Reading; two grandchildren; and four great-grandchildren.

DUNSCOMBE, Hattie C.—b. Dec. 23, 1883, Chicago, Ill.; d. June 1, 1980, Lodi, Calif. She and her physician-husband, William C. Dunscombe, served as missionaries in Kobe, Japan, and Cape Town, South Africa. They later served in Puerto Rico for more than 40 years. Survivors include her son, Dr. Colby W. Dunscombe; a daughter, Dr. Dorothy Prince; a sister, Florence Hansen; six grandchildren; and 14 great-grandchildren.

HENRIKSEN, Henry D.—b. Oct. 26, 1900, in Jerslev, Denmark; d. June 8, 1980, New Westminster, B.C., Canada. After completing college, he was called to the Alberta Conference and was later ordained into the ministry. He served the denomination in the following capacities in Canada: publishing secretary, MV secretary, educational superintendent, and lay activities director. He also served as president of three conferences—Manitoba-Saskatchewan, Alberta, and Ontario. In 1962 he accepted a call to California to serve in a conference trust services department. Survivors include his wife, Evelyn Louise; three sisters, Sarah Henriksen, Winnie Bungard, and Emma A. Heygum; and one brother, Markur.

KOCH, Alfred C.—b. Jan. 5, 1898, Gera Rauss, Thuringen, Germany; d. June 9, 1980, Washington, D.C. He entered denominational work at the Hamburg Publishing House, where he served first as proofreader and then as an editor. In 1923 he was called to be a pioneer missionary from Europe to Japan, where he served in various capacities until 1941. After being self-employed for a number of years, he joined the Government Patent Office, where he worked as a translator until his retirement in 1972. Survivors include his wife, Anne Margaret; a son, Gunter; and a daughter, Hildegard Fellow.

Coming

September

6	Lay Preacher’s Day
6	Church Lay Activities Offering
13	Missions Extension Offering
13 to 10	
Oct. 4	Adventist Review, Guide, Insight Campaign
20	Bible Emphasis Day
27	Pathfinders Day
27	Thirteenth Sabbath Offering (Australasian Division)

October

4	Medical Missionary Work
4-11	Health Emphasis Week
4	Church Lay Activities Offering
11	Voice of Prophecy Offering
11	Sabbath School Community Guest Day
11	Community Relations Day

New conference is organized

A new conference was organized in the North American Division on June 22, when delegates from South Atlantic Conference churches in Florida and southern Georgia met and adopted a constitution and elected officers and an executive committee. This committee has been given the duty of selecting a name for the new conference.

The newly organized conference, which will have its headquarters in Orlando, Florida, was established to help serve more adequately the needs of some of the 20,400 constituents now being served by the South Atlantic Conference. James A. Edgecombe, of Miami, was elected president. Donald A. Walker, secretary-treasurer of the South Central Conference, was elected to the same position in the new conference. Departmental directors are George W. Timpson and O. J. McKinney, who are presently serving on the South Atlantic departmental staff. T. R. Smith will continue to serve both areas as publishing director. The present Adventist Book Center, under the leadership of Olice Brown, will continue to serve both conferences. The present South Atlantic Conference, under the leadership of R. L. Woodfork, president, will serve the entire region until January 1, 1981, when the new team will assume full responsibility.

Two conferences unite into one

The Iowa and Missouri conferences have united into one conference. Ralph S. Watts, Jr., has been elected president of the conference, which for the present will have its headquarters in Des Moines, Iowa. A new name for the conference will be selected at a meeting of its constituents.

Constituents also will decide on the location of the conference academy. Be-

cause the academy in the Iowa Conference has been closed for financial reasons, the one academy now being operated by the new conference is Sunnydale Academy in Centralia, Missouri.

CLARA ANDERSON

Constituency meeting

Allegheny West Conference

The administrators and departmental staff of the Allegheny West Conference were returned to office at the triennial constituency meeting held June 29 at Mount Vernon, Ohio. H. L. Cleveland serves as president of the conference, King Smallwood, secretary, and W. G. McDonald, treasurer. Walter L. Wright, Sr., of Bridgeville, Pennsylvania, was elected communication and Sabbath school director and associate development director. An educational superintendent is to be selected by the administration.

The accession of 1,724 persons resulted in a membership figure of 8,395 by the close of the triennium. Five new churches were added during the period, and tithe increased by 18.9 percent, for a total of \$4,860,000.

W. O. COE

AWR adds Polish program

Adventist World Radio-Europe added a new half hour program on Sunday, July 6, making totals of 19 languages and 42 and one-half hours each week from Portugal, Malta, and Andorra. The new Polish-language program, produced in Poland, can be heard on Radio Trans-Europe, Portugal, at 06.30 Greenwich Mean Time on 9615 kHz (31-meter band). After September 1 it also will be broadcast at 17.30 GMT on 15020 kHz (19-meter band).

In response to their broadcasts last year, Adventist World Radio offices in Europe received more than 5,200 pieces of mail from 44 countries. They know that many people who listen to the

broadcasts in some countries are not able to respond, although a letter does get through occasionally.

One other recent breakthrough in Europe has been a one-hour daily French program on Radio Huguette (100.5 MHz-FM) in Brussels, Belgium, at 7:00 P.M. local time.

Since the end of March, AWR-Latin America has been on the air every day with test broadcasts from Guatemala between 7:30 and 11:00 P.M. CST (01.30 to 05.00 GMT) on 5980 kHz (49-meter band) in both Spanish and English.

TULIO R. HAYLOCK

Volunteer teacher needed

The Afro-Mideast Division has requested the services of a volunteer English teacher for Ikizu Secondary School in Tanzania for a period of two years. Teaching level is grades 9 to 12, and the volunteer needs a minimum of a B.A. degree, with some teaching experience.

The volunteer should be prepared to pay round-trip transportation. Housing and a living allowance will be provided.

Persons interested should contact: Roy F. Williams, associate secretary, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012.

For the record

Servicemen's gathering: On Sabbath, June 21, 19 servicemen and their families gathered at the Oceanside, California, church for spiritual refreshment and fellowship. Harry Garlick, Pacific Union Conference National Service Organization director, spoke at the worship service. Assisting with the service were Chaplain Norman Goodwin and Civilian Chaplain Hollis Anderson.

New positions: A. N. Duffy, stewardship and development director, Australa-

sian Division, in addition to his duties as Ministerial Association secretary. □ Marcel Fernandez, president, French Adventist Seminary, formerly president, Adventist College for French-speaking Africa, Nanga-Eboko, Cameroon. He replaces Georges Stevany, new president of the French Swiss Conference. □ R. M. Kranz, communication director, Australasian Division, in addition to his duties as Voice of Prophecy speaker. □ G. A. Laxton, public affairs and religious liberty director, Australasian Division, formerly secretary, Sydney Adventist Hospital. □ R. S. Lowry, editor, Oriental Watchman Publishing House, formerly president, Southern Asia Division. □ Gary Patterson, president, Georgia-Cumberland Conference, formerly pastor, Walla Walla College church.

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