

Adventist Review

General Organ of the Seventh-day Adventist Church

August 28, 1980

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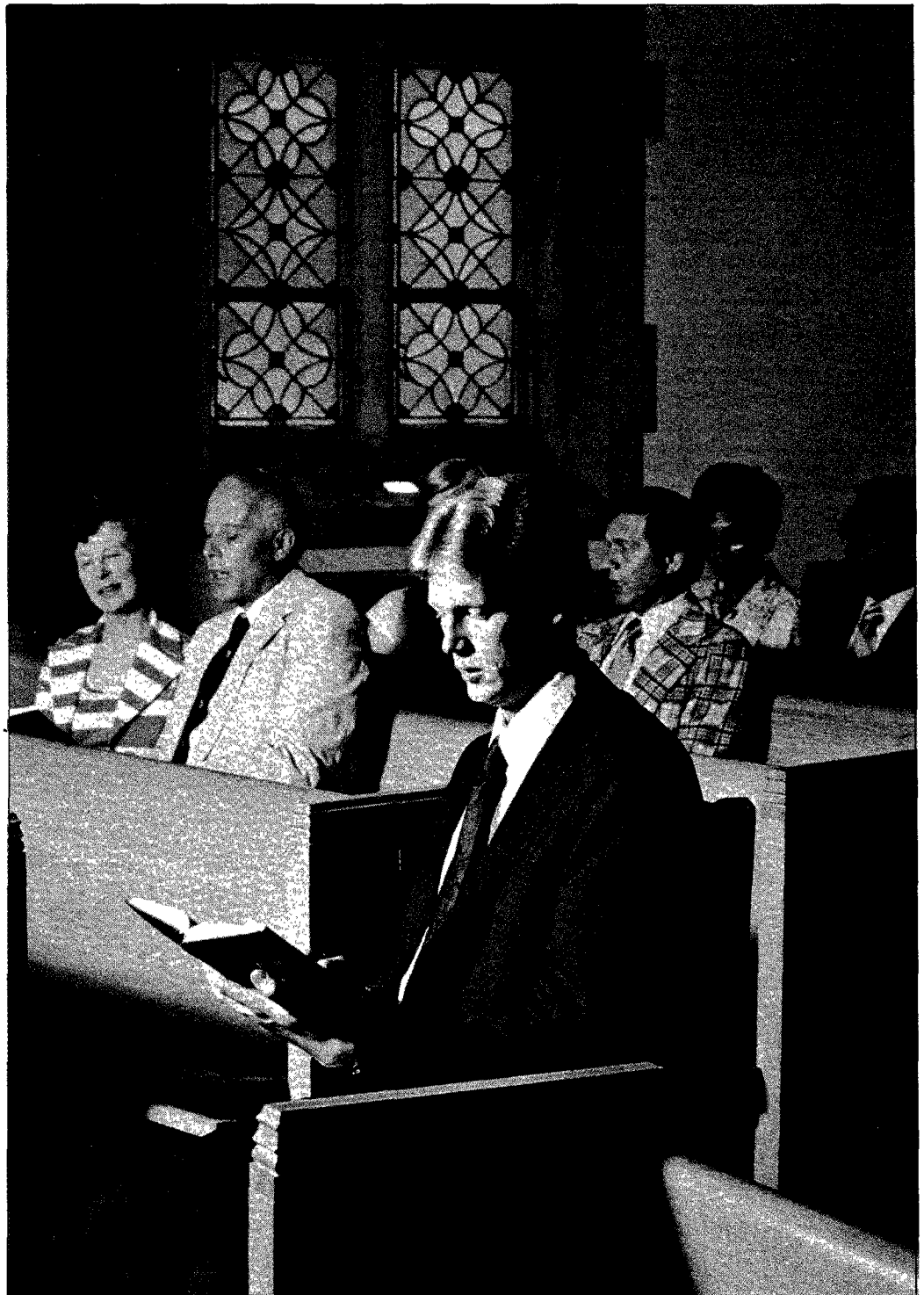
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What is it like to be a single member of the Seventh-day Adventist Church? A single author and a formerly single author share their viewpoints on pages 8 and 9.

Have you ever noticed that people are not born as couples? That they do not die in pairs? Why, then, do we seem to ignore the single people in the ranks of the church or else to pity them as incomplete specimens of humanity?

There is no doubt that this issue must be addressed. One woman, single and in her early thirties, says that when she visits her parents' home she no longer attends church with them. No, she has not apostatized; she is merely weary of explaining that she is still single; she hasn't married yet. Such unintentional thoughtlessness can be avoided when church members realize something of how singles view

themselves and understand some of the complex problems facing this group of people.

Assistant Editor Jocelyn Fay has written an article specifically to single church members, "Sharing the View From the Single Pew" (p. 8). Aileen Andres Sox, also an assistant editor, has written "Viewing the Single Pew" (p. 9) to discuss how church members can relate to the singles in their midst. Both women felt frustrated upon tackling such a complex issue in the amount of space allotted to them. They hope, however, that their articles will serve as a springboard for discussion.

We want to remind our readers that the people we use for

models are not the people referred to in our articles unless so stated. Keith Barrett, modeling as the single person on our cover and page 8, is a case in point. Married and a father, he works in the computer department at the Review and Herald.

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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.

Cholesterol

Re "Cholesterol Controversy Causes Confusion" (July 10).

It may not be readily apparent to those who frequently use the quotation given from *Counsels on Diet and Foods*, page 356 ("The time has not yet come for sugar and milk to be wholly abolished from our tables"), that the words will read the same when Christ is descending with the angels.

I would appeal that Ellen White did not condone a mere repetition of her words, but rather would desire intelligent interpretations as time has moved on.

G. R. WILSON
Helena, Montana

When religion divides

"When Religion Divides the Home" (July 31) was a real blessing to me, since I am in almost the same circumstances as the writer. For a long time I had thought about writing to suggest that material of this nature be included in the paper.

Divided homes *do* have different problems from those of other homes. After 40 years I am still waiting and praying for a united home. The Lord helped

me rear our children for Him. Both of them are loyal to our church; one is preparing to be a missionary.

Now that our children are grown and gone, I feel very lonely at times in spite of my various church activities. I find it hard to be as joyful as I ought to be. But a good provider does not make up for the lack of a spiritual companion.

NAME WITHHELD

There is another situation occurring among church members more often than we care to admit. Sometimes both people are faithful members of the church when they marry, but one of them turns away from God later in life. The stress engendered in these situations can cause a marriage to end in divorce.

The article can encourage those facing such strained relationships. By claiming the same promises and letting the Holy Spirit do His work, patient love can ease tensions and smooth rough areas.

ROBERT RADKE
Lacey's Spring, Alabama

Having been baptized recently, I was interested in "When Religion Divides the Home." I have experienced the other side of the situation, because I was the "unbelieving spouse" for nearly seven years, although I regularly attended Sabbath school, church, and other functions with my colporteur-husband.

From my perspective, I have seen two important points that

many Adventists do not seem to recognize. First, it can also be difficult for the nonbelieving spouse to live with an Adventist. The give and take of marriage should be a two-way street, and because of a spouse's new life style, the nonbeliever may feel like much more has been taken from him than is being given. Both partners have much to cope with when these changes occur, but many fail to put themselves in the nonbeliever's shoes.

Second, non-Adventists are people too. They should be respected for what they are and treated sincerely as friends of the church. My husband and I became painfully aware of the unmistakable chill that came from Adventists who, upon introduction, found out that I was not an Adventist. By contrast, I was accepted in a warm manner, as a fellow Adventist, by those who didn't know the difference. The discomfort of not feeling at home in the Adventist Church (even though it was my only church home) and not quite being considered a part of the family of God seems a paradox in a church that teaches the love of God so beautifully. How unfortunate that some of those closest to the church are turned away by the actions of God's people.

I praise God that I was finally able to look to Christ for my example, where some church members had fallen short. My husband and I rejoice in the new joy that has come to our marriage as we go forward equally yoked together.

NAME WITHHELD



130th Year of Continuous Publication

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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. 40.

Heaven does matter

Piqued by a writer's conclusion that heaven does not matter, the authors began to imagine what heaven will be like.

By GERALD COLVIN and RAY N. MONTGOMERY

Recently, while thumbing through a widely read magazine, we came upon an article titled "Heaven Does Not Matter." It suggested that we should live the best life possible now because "the future is inconsequential." The author's view of heaven was that it consisted of clouds, harps, and drifting endlessly about in a state of divine lethargy.

It was not difficult to understand why "Heaven Does Not Matter" to him, but piqued by his condescending tone, we began to imagine exactly what heaven might be like in the light of revelation. What activities and occupations will be possible? What will be the fabric of eternity? What is the human potential for development?

The Bible states that we shall "grow up as calves of the stall" (Mal. 4:2). Calves grow rapidly, maturing in about 18 months. The leaves of the tree of life will apparently cause a remarkable transformation that will soon restore humans to their original stature of 12 to 15 feet. The physical and mental dwarfing that has resulted from 6,000 years of sin will be corrected. The fears and complexes that have plagued us will disappear. Not only will the tongue of the mute sing but our so-called normal speech will be transformed into rich and musical language. We will no longer have to grope for words; the entire range of heaven's perfect vocabulary will be available for instant use.

Only a fraction of the human brain is now put to use. But in heaven new avenues of thought will be opened, with multitudes of new interconnecting nerve channels established, so that every word heard will not only be retained in the brain's storage cells but will be subject to instant recall.

"Unfettered by mortality," Ellen White writes of the

Gerald Colvin is chairman of the department of Education and Human Sciences at Southern Missionary College, Collegedale, Tennessee. Ray N. Montgomery, now retired, is the former head of Media Services on the La Sierra Campus of Loma Linda University, La Sierra, California.

redeemed in *The Great Controversy*, "they wing their tireless flight to worlds afar."—Page 677. Perhaps we will be released from the planet's gravitational field and flash through galactic space with the speed of thought, our bodies unaffected by the intense variations of interstellar travel, by the pressures and vacuums, the absence of oxygen and water, or by the fires of atomic suns. As we visit the island galaxies of the universe the angels will assist us in unraveling the riddle of the novae, the nebulae, the binary stars, the black holes.

We will come in contact with civilizations that sprang full-blown into existence, composed of beautiful, utterly happy superbeings, children of God who looked on with awesome intelligence when the atomic fires of the sun were charged and who understood something of the dynamics involved in creating a solar system. There we will find unparalleled joy and music, for life has ever been nurtured in perfect environments free from the dastardly effects of sin. Just to be there will be purest delight, in an environment both exquisitely ideal and mysteriously wonderful.

We will converse with perfect personalities imbued with a complex and multilateral culture, enveloped in an atmosphere of endless time, of a constantly developing art and science untouched by conflict. There will be planets without a single acre of desert or swamp, without one pathogen or trace of decay, planets where every scene is a treat to the eye, every flower a blueprint for beauty, and every tree a stately tower swaying before an eternal breeze. On such planets we shall find the landscaped terraces of truth personified, where crystal-clear streams flow past enchanted gardens, and where, over all, stretch turquoise skies from which falls in prismatic radiance the diffused light of sevenfold suns.

Since we will never grow old, we will have no reason to hurry, no fear of misfortune and old age. Time will no longer be our master. As we begin to attend classes in the University of Heaven, we will bask in the Age of Intellect. We will not have to rush through four years of college and then take a crash course at a university, for all eternity spreads before us. In due time we shall master a vast amount of knowledge.

When classes are out for the day, we will walk down the pathway cast up for the ransomed of the Lord, beside the majestic river of life. The diamond sands at the river's margin will glitter richly as our eyes are drawn beyond to the great masses of sapphire, ruby, garnet, beryl, and emerald. On closer view we see that they are interlaced with veins and flakes of gold, platinum, silver, and other precious minerals as yet unknown to us.

As we plumb the farthest reaches of the latitude and longitude of infinity, always beyond will loom the immensities of ultimate space and eternity. Only feebly, even then, will we be able to grasp the scope of the creation of God and grope with wakening powers to realize the wonder of it all.

This is the reward of the redeemed, the heaven that does matter. □

Trends in Adventist giving

In terms of purchasing power of the dollar, the North American contribution to the world budget has fallen sharply since 1978.

By E. L. BECKER

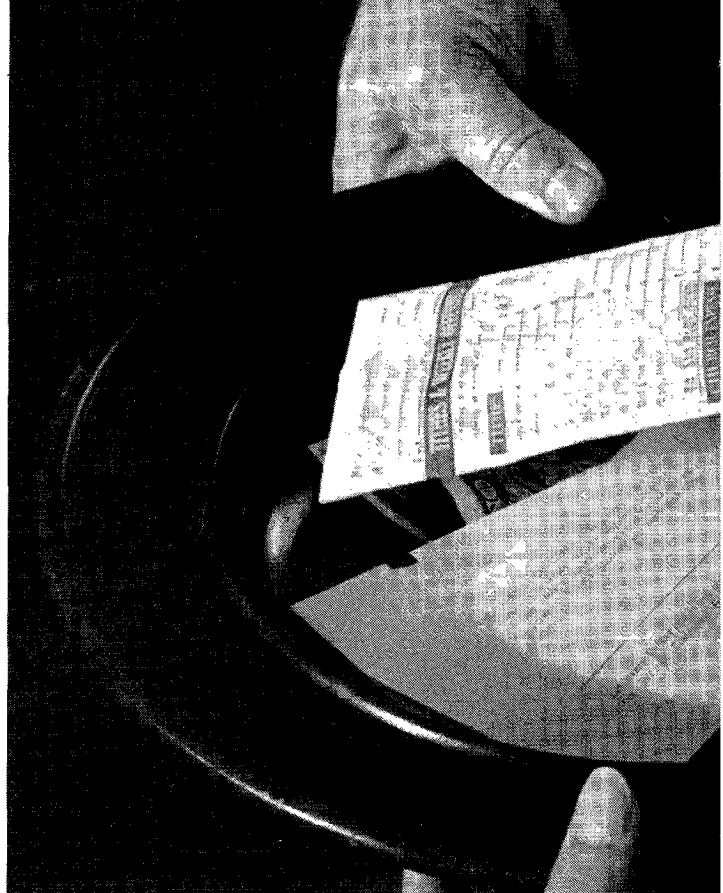
Accustomed as we have been through the years to see a sizable annual increase in the total budget of the General Conference, it was rather startling to learn, after the budget was presented at the last Annual Council, that for the first time in 17 years there had been a decrease in the amount of funds available for those sections of the world field that look to the General Conference for support.

The decrease, on the face of it, was not large: about 6/10 of 1 percent of the 1978 figure of \$125,953,000, or \$717,000. Less than 1 percent decrease does not seem to amount to much—or does it? That amount of decrease does not tell the whole story. During the 12 months from July 1, 1978, to June 30, 1979, inflation in the United States took a toll of 10.8 percent of the mid-1978 purchasing power of the dollar.* If the 1979 Annual Council budget of \$125,236,000 is discounted 10.8 percent, to restate it in terms of the purchasing power of the budget voted at the 1978 Annual Council, the adjusted total is \$113,029,000. This looks a good deal more serious than the apparent 0.6 percent decrease in the unadjusted dollar figures.

The General Conference treasurers can budget expenditures based only on the funds that come to them through denominational channels; therefore, if we are to pin down the real reason for the dwindling supply of funds for the support of the work, we must look behind the General Conference budget figures to the giving record of Adventists throughout the world.

What I am about to suggest is based on figures gleaned from the published annual statistical reports of the North American Division. No attempt has been made to analyze similar data for the other divisions. Conditions from one division to another, and even between countries within the divisions, vary so widely that such a study would be voluminous and would not lend itself readily to comparison between fields. Just one observation: Apparently the specter of inflation stalks lands other than

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those in the North American Division. In only one of the major industrial countries of the world is the inflationary trend less serious than in the United States—West Germany alone seems to have coped more effectively with problems of a depreciating currency than has the population of the North American fields. We cannot, therefore, plead inflation as a problem peculiar to the North American base.

The remainder of this discussion is based on statistical tables. Table 1 demonstrates that total giving in North America in 1970 amounted to \$388.72 per capita, based on the membership of the division at the beginning of the year. This figure grew steadily through the ensuing years until in 1978 we find a total per capita of \$666.16, an increase of more than 71 percent of the 1970 figure. The data is broken down to show per capita figures for tithe, world mission funds, and offerings for local work (now termed intradivision funds). This last category includes offerings for local church needs, including support of elementary and secondary schools, and other offerings for use within the local or union conference where the funds originate.

These “current” per capita figures are based on the dollars contributed each year. The second column in each category, “adjusted” per capita figures, takes the actual dollars and reduces them to a common base, giving effect to the shrinking purchasing power of the dollar as we have experienced it from year to year.

These columns present a picture quite different from



in 1970 to \$27.06 in 1978. The intradivision category is the only one that shows a definite increase, from \$108.29 to \$125.95, or a 16 percent increase. The "adjusted" columns do not show the dollars contributed, but the spendability factor of those dollars. It is evident, then, that there has been no real increase in the purchasing power of the tithe, a significant decrease in world mission funds, a moderate increase in funds for intradivision use, and a very slight increase in the total adjusted per capita.

Figure 1 pictures the percentage distribution of tithes and offerings for the period 1950-1978. Note that for the period from 1950 to 1970 the percentages are indicated at five-year intervals, and that annual percentages are indicated from 1970 to 1978.

In 1950, tithe accounted for a little less than 60 percent of the total contributions in the North American Division; the remaining 40-plus percent was almost evenly divided between funds for world missions and funds for local, or intradivision, interests.

In the ensuing 29 years the tithe remained relatively stable, ranging from 55 to 59 percent of the total contributions. However, the freewill offerings, while still running between 40 and 45 percent of the total, showed a startling change in composition. Whereas these offerings in 1950 were about evenly divided between world and local needs, in 1978 the percentage had fallen to about 8 percent for the world field, but about 37 percent was being given for intradivision use.

The conclusion is unavoidable that we in North America are swinging to a progressively increasing emphasis on local needs at the expense of the World Mission Fund. This, of course, is in terms of per capita giving. Our membership is constantly increasing—we had nearly 552,000 members in North America at the beginning of 1978 as compared with about 426,000 nine years earlier. With the decreasing per capita support of the World Mission Fund, it is only the increasing mem-

that of the "current," or unadjusted, dollar data. Total per capita giving, based on the adjustment to 1967 dollars, amounted to \$335.39 in 1970, and \$340.92 in 1978. The adjusted per capita tithe remained almost identical when 1970 is compared with 1978, although there were significant fluctuations during the intervening years. Funds flowing to the General Conference for the World Mission Fund decreased markedly: from \$38.46

TABLE 1—Tithe and Offerings, North American Division

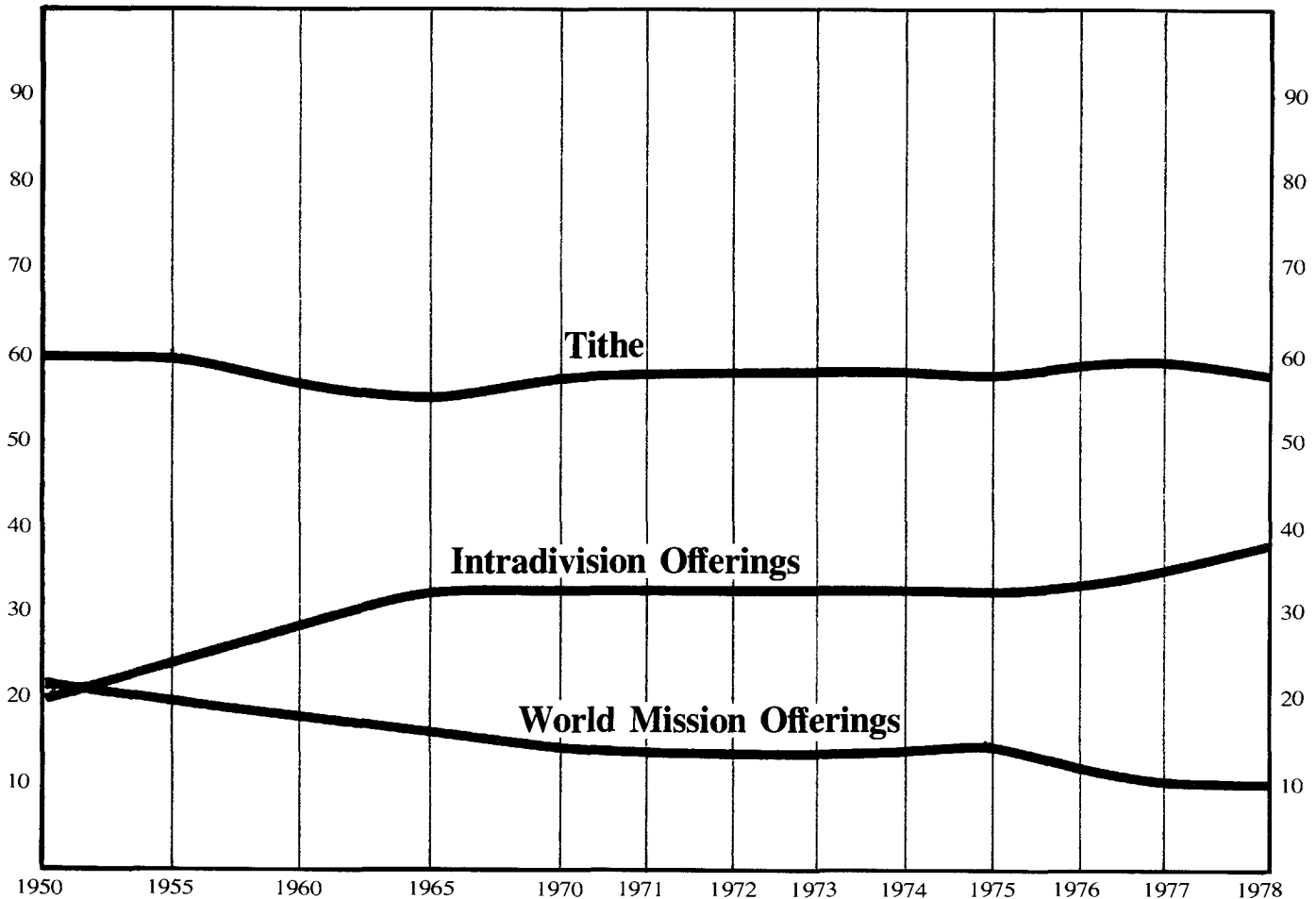
Year	Members Jan. 1	Per Capita Tithe		Per Capita World Missions		Per Capita Intradivision		Per Capita Total	
		Current	Adjusted	Current	Adjusted	Current	Adjusted	Current	Adjusted
1970	426,295	\$218.63	\$188.64	\$44.58	\$38.46	\$125.51	\$108.29	\$388.72	\$335.39
1971	439,726	231.64	190.97	45.53	37.54	134.20	110.63	411.38	339.14
1972	454,096	250.26	199.73	47.56	37.96	144.85	115.60	442.68	353.30
1973	470,622	270.83	203.48	51.69	38.84	157.63	118.43	480.15	360.74
1974	486,601	291.58	197.42	52.60	35.61	168.31	113.95	512.49	346.98
1975	503,689	306.47	190.12	66.23	41.09	175.41	108.82	548.11	340.02
1976	520,842	328.48	192.66	52.96	31.06	187.17	109.78	568.10	333.20
1977	536,649	353.07	194.53	53.44	29.44	208.83	115.06	599.39	330.24
1978	551,884	367.17	187.91	52.88	27.06	246.11	125.95	666.16	340.92

Note: Adjusted dollars based on Consumer Price Index, 1967 = 100

1970	115.9	1973	133.1	1976	170.5
1971	121.3	1974	147.7	1977	181.5
1972	125.3	1975	161.2	1978	195.4

Source: Department of Labor, Bureau of Labor Statistics

Figure 1.—Percentage Distribution of Total Tithe and Offerings



bership base that makes it possible for the annual budget to be held to the small decrease reflected in the 1980 budget figure. If we project the two opposing trends—increasing membership against decreasing percentage of support of the world budget—it becomes quite evident that a startling decrease in current dollars available for the world field faces us in the years just ahead.

What is the trouble? Undoubtedly many influences combine to bring about this changing pattern. Perhaps a growing sense of changing conditions in fields outside of North America—a rising per capita income and a higher general standard of living—have led to the conclusion that the World Mission Fund does not require the degree of support it once did. It also seems probable that the emphasis in promotion of offerings in North America has changed gradually, and that the weight of promotion is more and more on “the mission field around us.”

We may be forgetting that the field is the world and that our support should be channeled not exclusively—

not even preponderantly—in one direction or the other, but that the success of our efforts depends upon a balanced outlook and a balanced program.

The table and figures referred to in this article are based on factual information—published records of membership, tithes, and offerings. But now I want to move into the realm of might-have-been, based on an assumption that may, in the minds of some, be controversial. I have prepared tables to support these suggestions, but they cannot be published here for lack of space.

It is an indisputable fact that the amount of money available to the average family to meet personal needs has grown with the passing years. This growth is not in complete agreement with the rising trend of commodity prices. Published data indicates that the consumer price index rose 68.59 percent from 1970 to 1978. At the same time, the level of disposable personal income (total personal income less an adjustment for personal tax and

nontax payments) rose 112.63 percent. In other words, actual income available for spending by the family unit increased at a significantly higher rate during the period than did the level of prices. The difference—and this is something of an oversimplification—represents the potential rise in standard of living.

Is it safe to assume that Seventh-day Adventist families experienced the same increase in disposable personal income as was recorded for the general population? Have they experienced an increasing prosperity commensurate with that of the citizenry in general? I am not thinking of income in dollars, for it may be that Seventh-day Adventists average lower in income than the general population—this is a point on which I have no information. But is the relative prosperity of Seventh-day Adventists rising at the same *rate* as that of the population in general?

There is no definitive answer to this question—an extensive demographic survey of Seventh-day Adventists would be required to furnish the answer. But my figures are based on the assumption that the members of our church in North America, in general, have prospered at the same rate as is indicated for the general population in terms of disposable personal income. My computations indicate that, if the same ratio of per capita giving were to be projected in a way that would reflect the increase in disposable personal income, not only would per capita giving be distinctly higher (some 24 percent higher for total offerings in 1978 than the figure actually achieved) but, with the membership growing during each of the years listed (from 426,295 on January 1, 1970, to 551,884 on January 1, 1978), there would be an increase based on increasing membership too.

Startling totals

If these assumptions are valid our total contributions in the North American Division in 1978 should have been \$89 million larger than they were. Tithe should have been about \$54 million more than the total received. World mission funds should have been \$23 million higher, and gifts for local and intradivision needs should have increased by more than \$11 million. The totals for the nine-year period are so startling as to be almost unbelievable: an additional \$228 million should have been available for carrying forward the work in the homeland and in the world field!

What this demonstrates is that we have not begun to reach our potential in terms of financial support of the gospel. We are still confronted with a paradox: Our money will never finish the work; at the same time, the work will never be finished without the sacrificial use of our money. The challenge of and opportunity for unprecedented sacrificial giving needs to be laid more specifically on our leaders in every branch of the work and at every level, and through them, on our members everywhere. □

* Consumer price index, based on 1967 = 100, is reported as 195.4 as of June, 1978; 216.6 for June, 1979. The increase on the 1978 index figure is 10.8 percent.

FOR THE YOUNGER SET

Count your blessings

By AUDREY LOGAN

Bill Ashley looked glum. "It would have to rain *today*, of all days," he commented miserably.

Around him stood a group of helpers. Young people on holiday from school, older people giving up precious holiday time, all intent on one purpose—helping the handicapped.

A specially equipped boat, run by volunteers, with Mr. Ashley as captain, was scheduled to sail up the river. This trip was planned as a unique treat for the wheelchair passengers.

"Ah, well, we can't order the weather, so we'll just have to make the best of it," Hal Turner said.

Captain Ashley braced himself for the task. Pointing to his left, he made a request to Paul and David. "Will you boys please go over there and prepare the wheelchairs for boarding." The two young men hurried off, eager to do their best.

"We'll be as quick as we can, folks," Captain Bill promised. "I'm sorry about the rain, but we'll get you on board and under shelter as soon as possible."

Suddenly a woman's voice was heard. "Please leave me until last."

"No, ma'am, it's ladies first," replied one gentleman in a wheelchair.

"Oh, but I don't want to

go first," she protested. "Captain Ashley, please let the youngsters wheel everyone aboard before me."

"Well, if you insist, ma'am. But why do you want to wait here in the rain?" Captain Bill asked.

The woman held her face up to catch the water. She let the droplets run down her cheeks. She felt it with her hands.

"It's wonderful," she breathed, with tears in her eyes. "You see, normally I am bedridden. This is the first time I have felt rain on my face for seven long years. Please don't take me under the shelter yet."

Captain Ashley, Hal Turner, Paul, David, and the others listened in silence. Then the captain voiced their thoughts. "You've taught us an important lesson," he said. "The best things in life are free."

The schoolchildren and their instructors set about getting everyone on the boat.

Paul turned to David. "I'm not going to grumble again after this," he vowed.

It was a cheery, jolly crowd of passengers and helpers who boarded that boat. They could better appreciate the meaning of the words "Count your blessings."





Sharing the view from the single pew

It is essential for us to make certain that every day we are growing into mature and well-balanced Christians.

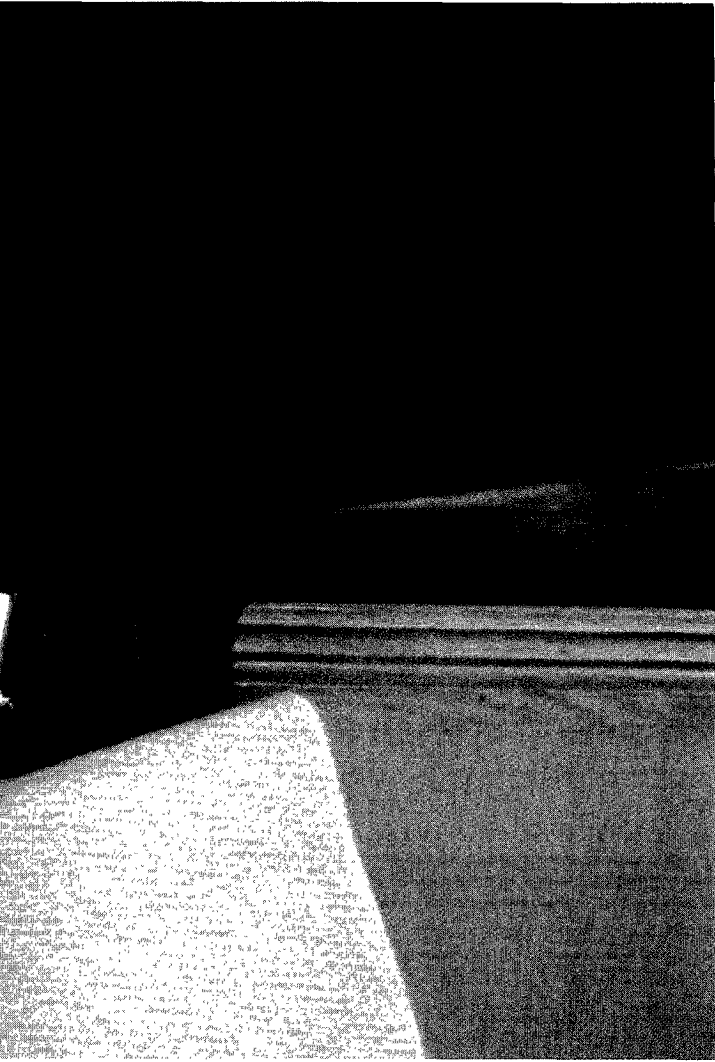
By JOCELYN FAY

I belong to a minority group within my church. I am single. And I have found that as a member of the single minority I am sometimes misunderstood, pitied, and considered less than complete. Even by pastors. Even by some of the most devout church members. Often these

people have formed their attitudes after encountering single people who are socially maladjusted, or emotionally unbalanced, or physically unattractive. They forget that many married people have the same problems! Many mistakenly assume that the deficiencies of a few single people are common to all. (How easy it is to generalize. I have just done so myself.)

I have done much thinking in recent weeks about the responsibilities and opportunities of single Adventists, and I have concluded that if the church's thinking about us ever is going to change, we ourselves are going to have to take responsibility for bringing it about. It is essential for us to make certain that every day we are growing into mature and well-balanced Christians.

Our present state of singleness may be temporary or permanent. It may be chosen or forced on us by circumstances beyond our control. It may be the only state we've ever known, or the result of a divorce or death. Whatever the case, I believe we can be as content as Paul was (see Phil. 4:11) if we recognize that God has a plan for our lives and knows what each of us needs in order to fulfill that plan. Nothing can touch us but what He permits. Why God allows what He does, why He does



not prevent certain evil things from happening to us, how He can overrule for good even the most devastating attacks of Satan against us, is beyond our understanding, but we know that in everything He is working for our good and His glory.

Once we have accepted God's control of our lives, we have no reason to feel that we are inadequate or a failure. We can live confidently, knowing that we are of inestimable value to God—worth so much to Him that He “gave his only begotten Son” to die for us. Nor should we allow our feelings to be hurt if people are unkind. Perhaps they are pointing out undesirable qualities we need to face up to and correct. If not, and if they are being unjustly critical, perhaps our best reaction would be to pray that God will help them grow just as He is helping us.

I can think of no reason why a single person can't live a rich and fulfilling life. Jesus, our Example, did it. So did the apostle Paul, who actually mentions marriage—not singleness—as a hindrance to serving God (see 1 Cor. 7:32-38). Paul, like Jesus, saw singleness as a gift, just as marriage is (verse 7; Matt. 19:10, 11). Both

Continued on page 10

Viewing the single pew

Church members can meet many of the needs of singles with tact, perception, time, and investment of self.

By AILEEN ANDRES SOX

During the last five or so years of the nearly 32 that I was single, I longed to say something to the church about the needs of its single members. However, I put off writing an article about the subject because I wasn't sure how it would be interpreted. Now married, I can write without anyone's accusing me of being self-serving.

Just as it is difficult for a white person in the United States to understand fully the experience of a racial minority, or the young to relate to the needs of the elderly, so it is difficult for people who have been married for many years, established in a home with children, to understand, to remember, the particular needs and experiences of singles. But our consciousness must be raised. We must continually strive for understanding in order to be fully unified members of the body of Christ.

What do singles need and want from their church? A brief survey brought some responses and explanations.

Remarked a young woman professional, “I wish the church would accept me as normal; as I am, single. What I continually hear when I visit my parents' church is ‘What is a nice person like you doing single? When are you going to get married?’”

Meant to be a compliment, the question “What is a nice person like you doing single?” is among the cruelest someone can ask. Singles, those who are not single by choice, live continually with the thought that there is something seriously wrong with them, otherwise they would be married. Such a question often makes them think, If you knew everything about me that I know, you'd know why I'm not married. And then they magnify their faults out of proportion, trying to find a reason for their single state.

The fact is that not everyone will marry. Numbers are against it. There are approximately 100 single women for every 95 single men. So, unless single women are to be encouraged to wait around ghoulishly for wives to die so that they might catch the husbands on their second time around, we must all—singles and marrieds—accept the fact that not everyone will marry.

The standard comment that “God has a plan for your life. He has a mate for you. Just pray about it” is hardly

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Sharing the view

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recognized their heavenly Father as the wise and loving Giver of these gifts.

If singleness is one of the gifts God has chosen to give us at this particular time in our lives, as His stewards it is our duty to make the most of it. This isn't something to be done grudgingly—we can do it happily, creatively. There are, after all, some benefits in being single.

1. Undistracted by family pressures, we are free to be “anxious about the affairs of the Lord, how to please the Lord” (1 Cor. 7:32, R.S.V.). We have more time to spend in Bible study and on our knees in prayer.

2. We are free to serve. God may lead us to do enormous things such as devoting our lives to mission service, or simple things such as spending an hour listening to a friend who needs to unload a burden. Our time is our own, as is our money, and we can use both to respond to needs we see within or without the church. I have found it rewarding to serve overseas as a church worker and to sponsor an Amerasian child through the Pearl S. Buck Foundation. Had I been married, I doubt that I could have afforded the time or money for either.

3. We are free to develop our potential, pursue our interests, take advantage of spur-of-the-moment opportunities. We can set our own priorities. What I'm saying,

Being mature and well balanced includes considering and coming to terms with the problems common to single people and avoiding the traps the devil is only too willing to lead us into.

on the nitty-gritty level, is that nobody will nag us if we declare a moratorium on housework while we take a seminar at the Smithsonian, immerse ourselves in a furniture-refinishing project, or explore the back roads of Bali by motorcycle.

Coping takes creativity too

Being mature and well balanced includes considering and coming to terms with the problems common to single people and avoiding the traps the devil is only too willing to lead us into. It may take even more creativity to meet these challenges—and yet remain within the parameters established by the church and common sense—than to take advantage of the benefits we enjoy.

Even the freedoms I have just mentioned have inherent dangers. For instance, the freedom to spend time in spiritual pursuits can lead to fanaticism, which I see as overemphasizing one aspect of life and becoming one-

sided. I have seen the freedom to serve others lead some of my friends into such frantic activity that they are left with no time for personal development, which Ellen White calls “our first duty.” And the freedom to use our time and money as we please can lead us into selfishness if we fail to “seek . . . first the kingdom of God.”

What are problem areas for singles? From my reading, tape listening, and personal experience I have compiled a list of eight:

1. Loneliness—a universal feeling, I am told, but felt most acutely by singles, particularly those recently widowed or divorced. (Why is it that a church member will sometimes go out of his or her way to help someone who has been in an accident or who is sick while virtually ignoring the lonely person, who may be bearing the heavier burden in the long run?)

2. Having nobody with us constantly to act as sandpaper, gently smoothing and refining us. We are in danger of letting inconsistencies and insensitivities slip unnoticed into our characters.

3. Becoming preoccupied with our singleness and feelings of incompleteness.

4. Restlessness. Failure to make the most of the present. Postponing doing anything significant until “someday, when I get married . . .”

5. Going it alone to the extent that we isolate ourselves, or the opposite—becoming so terrified of being alone that we weary the friends on whom we've become dependent for companionship.

6. Blaming others for our unhappiness and failing to take responsibility for our lives. Neglecting to take the initiative in friendships or activities, expecting others to do it for us.

7. Satisfying our need to be touched (“skin hunger”), when in our society physical contact so often has sexual overtones.

8. Handling the pressure to marry that often is put on us by well-meaning family members and friends. Maintaining our composure when they are rude or thoughtless.

I think that in general single people realize that *everyone* is facing problems of one kind or another. No human being is immune from them. And we understand that marriage, the solution to some of the problems peculiarly ours, brings with it a completely new set to solve.

I don't believe we single Adventists would want to say to our married brothers and sisters, “Ours is a harder life than yours—we deserve your sympathy.” Rather, I think we would say, “Our problems are different from yours, but they're very real. And many of us are facing them alone, without another human's help. Please be patient while we work them out with the Lord.

“If you can't understand us, don't try—just love us. Instead of feeling sorry for us, help us find our place in the church—use our intelligence and creativity and talents. Share yourselves with us and encourage us to share with you. Pray with us that God will make us all we are capable of being—perfect at every stage of development, complete in Christ.” □

Viewing the single pew

Continued from page 9

helpful. It may be that God's plan for a person's life includes that person's remaining single, however much that person would rather be married. Since we live in the land of the enemy, God's ideal for any person's life may be frustrated by Satan. Musing on such a comment might lead singles to wonder whether God is punishing them when year after year passes without their finding a partner. Well-meaning church members should not put such thoughts about God into the minds of their single friends.

A divorced mother—deserted by her husband—with a son and a daughter said, “The only thing I looked for from my church after my divorce was help with my son. I knew that he needed a strong male image to emulate, someone to help him learn things like how to play baseball. I approached some supposedly fine Christian men and was amazed by their response. Not one was interested enough to offer his help.”

Both the widowed and divorced with children have the need for occasional help with those children. Most may not be courageous enough to ask for help. But church members should be aware that this is a real need and make provision to meet it. Perhaps pastors could appoint someone to scout out willing helpers.

A divorced man said that it is especially important that we not let single people slip out of the church. “If they aren't at church, someone should find out why.” He also said that nothing was to be gained by trying to assign blame to one person or another in a divorce, an impossible task at best.

Almost all singles state that they are lonely on Sabbath. Sabbath is so much a family time that those who are without families feel especially left out. One friend fondly remembers her next-door neighbors at the boarding school where she taught. “They frequently invited me to their home on Friday nights. It meant so much to be part of a family then.”

Singles in larger churches have arranged potlucks in different singles' homes or apartments every Sabbath. Announced in the bulletin and available to anyone without any other place to go, these potlucks can bring new friends together, as well as provide companionship during otherwise lonely hours. And, while singles should invite their married friends to their homes once in a while, perhaps married people should make a special effort to invite singles to *their* homes on Sabbath. Just to provide that missed family atmosphere.

It is unfortunate that touching so often carries sexual connotations in North American culture, unfortunate because singles experience extreme “skin hunger” at times. Without carrying touching to extremes, a warm handclasp, a pat on the back, a touch on the arm, hugs between good friends, can meet these needs. Children can meet touching needs without being misunderstood.

Perhaps, if married people realized this fact, they would lend their children to their single friends from time to time. Often singles are reluctant to ask for this privilege, so make the offer. It can benefit everyone concerned.

Last, and certainly most important, church members should give of themselves—even when it is inconvenient. Don Neufeld, late associate editor of the *ADVENTIST REVIEW*, endeared himself to the single women on the staff by willingly consulting with them about their cars. He'd ask us whether we had remembered routine maintenance. He would come to rescue us when we had

It is difficult for people who have been married for many years to understand the particular needs of singles. But our consciousness must be raised.

flat tires. He would check a recalcitrant battery for dead cells. How we appreciated having someone to whom we could address our difficult questions!

One woman will never forget how far her boss and his family were willing to go to help her. “I'm sure they could tell that I was really suffering. I didn't know where to go in my career. Although I had taught school for two years, I needed a change and didn't know what it should be. I had just broken up with a boyfriend of five years and was shattered by the experience. I was a bundle of insecurity and anxiety.

“They had a room in their basement that they rented out occasionally. And they invited me to live in their home, eat with them, be a part of their family. What a healing time the four months that I lived there were for me. I helped antique bedroom furniture, took care of their children, whom I grew to love dearly, helped with the cooking and cleaning. I was free to use their second car and to invite my friends over for meals.

“At the end of four months I received a job offer that took me several hundred miles away from them. But I was healed enough to go. With renewed confidence in myself, learned in their home, with their love and the love of my family and other friends, I was able to make a good life for myself.

“More than six years have passed since I moved away. I have married and have a satisfying job. My friends, who shared their home and hearts, rejoice with me. I hope that I can live next door to them in heaven.”

It is not easy to meet the needs of another person. Singles have some needs that are unique to their status. Church members can meet many of those needs with tact, perception, time, and investment of self. In most instances the reward for everyone will be far greater than the cost. □

The certainty of the three angels' messages

This is no time to tone down the judgment-hour message that has been given us to prepare the world for Christ's soon return.

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

By E. H. J. STEED

Ever since the inception of Christianity God has raised up messengers to cry out against the mingling of the church and the world, of truth with error. Through the ages there have been righteous people who have been vexed by the mingling of good and evil, who have cried out against iniquity as did Lot in the city of Sodom.

In the last century God raised William Miller, a man who was convinced that the mingling of good and evil in the church had caused it to lose sight of what God wanted said. Miller studied the prophecies of Daniel, becoming convinced that the Lord had a message to be given to people everywhere: Get ready, for the hour of His judgment has come.

Some say that Miller and his followers underwent a disappointment, and surely they did. They understood the correct reckoning of prophetic time, but applied it to the wrong event. But Miller had an all-important message to proclaim: Be prepared for the coming of Jesus; you cannot consort with the world.

The early Seventh-day Adventist pioneers did not understand all that was contained in Revelation 14. Ellen White writes, "When we began to present the light on the Sabbath question, we had no clearly defined idea of the third angel's message of Revelation 14."—*Testimonies*, vol. 1, p. 78.

Since that time God has revealed more and more light to us. The messages that had great significance back in those days are to have even more importance today.

The three angels' messages were given for a purpose. They are given in an age of compromise. At times we may be tempted to tone the messages down in case there are some who do not want to hear. But the Word of God tells us that we are not to regard their faces. God's

message takes precedence over the opinion and philosophy of humans. God is calling men, women, and children to final decisions.

The threefold message is not a new message. It contains the everlasting gospel. It makes the wonderful appeal to your heart and mine that the gospel always has. Whom will you choose? Whom will you serve? The Creator and Redeemer or the beast and his image?

I believe that if the world were corrupt in Lot's day it is certainly more corrupt today. If it was corrupt in Elijah's day or Ezekiel's day or William Miller's day it has to be 100 times more corrupt today. Just a casual look at life around us demonstrates that people have tended to abandon their morals and everything worthwhile. That is one reason why the servant of the Lord tells us that "the third angel's message is the gospel message for these last days, and in no case is it to be overshadowed by other interests and made to appear an unessential consideration."—*Ibid.*, vol. 6, p. 241.

When we read about the three angels of prophecy, it is hard for us not to consider them as real angels. Of course, angels are cooperating with us and waiting eagerly for us to do our part. But the messenger of the Lord tells us that "these angels [the three angels of Revelation 14] represent those who receive the truth, and with power open the gospel to the world."—Letter 79, 1900. You and I must see ourselves as God's men and women, God's angels. If we do not speak up, if we do not proclaim the message, the angels will be silent.

Their house is swept away

In the *Testimonies* there is this solemn statement: "When the storm of God's wrath breaks upon the world, it will be a terrible revelation for souls to find that their house is being swept away because it is built upon the sand. Let the warning be given them before it is too late. We should now feel the responsibility of laboring with intense earnestness to impart to others the truths that God has given for this time. We cannot be too much in earnest."—Volume 6, p. 16.

I believe the three angels' messages to be God's effort to aid us in comprehending the difference between good and evil in a time when the devil is so commingling the two that the average person does not know what is good and what is evil. Satan mixes the genuine and the counterfeit; he calls good evil and evil good. The message of Revelation 14 is God's attempt to help us to see the difference, to see the contrast.

These messages are both a saving and a warning message. If we impair, hinder, or neglect either aspect, we fail to give the complete message. Sometimes we concentrate almost exclusively on the saving aspect of the message. But God also wants a warning to be given so that in the day of judgment every person will realize that he has been given a chance to hear it.

We need to proclaim that there is an end to the mercy of God as far as this world is concerned. His mercy is longsuffering, but the Bible tells us that a day is coming

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when it will not be extended to the sinful world any longer.

God also tells us in Revelation 14 that we are to separate now, come out instead of mingling. Here we find God's appeal for purity and holiness. God wants us to separate unto Himself. Ellen White tells us that "Satan himself was educated in the heavenly courts, and he has a knowledge of good as well as of evil. He mingles the precious with the vile, and this is what gives him power to deceive."—*Ibid.*, vol. 8, p. 306.

The word *Babylon* simply identifies what is going on around us. It means confusion. Babylon represents a state of compromise, a mixing of good and evil so that one is deceived. In contrast the word *pure* means "unmixed" or "separated."

One illustration of Satan's ability to confuse is seen in the debate over faith. Faith is taking God at His word. Why should we hassle over something when it is as simple as that? But the facts are that many of us do not seem to want to take God at His word. We want to find every reason why we should not. As I have read the Spirit of Prophecy books, I find that they most adequately summarize the message God is giving His church. Stop mingling, we are told. Put God completely into education, into medicine, into preaching, into philosophy, into social life. That is what God calls for, and that is where faith will follow.

The three angels' messages also present a picture of the past and the future. In the book of Jeremiah we find a prophecy of doom against Babylon. God put forth great efforts to save Babylon, but she would not respond. Because she would not respond, God proclaimed, "Babylon is fallen." In the near future that same judgment will be pronounced on modern Babylon. Now we are in the investigative stage to determine on which side we stand. For some reason we do not seem to hear sermons these days on the investigative judgment. But the hour is at hand; the judgment hour is with us. Our cases could come up in the judgment soon. Are we ready? Have we made the right decision? Do we see the judgment as certain?

In the three angels' messages God appeals to us to fear Him and give glory to Him in contrast to worshiping the beast and his image. One translation calls this beast "the creature." What sort of a creature? One who claimed to be like God and in the place of God.

We today must let God be God. We must not eulogize the organization beyond God nor eulogize humanity beyond God. We cannot play God. We must, by our opinions and consensus, always come back to the revelation of God. It does not matter how many agree with an opinion; it is never right unless it is based on the Word of God.

The purpose of the gospel, as I see it, is to glorify God. The servant of the Lord tells us that to glorify God is to reveal His character in our own and thus to make Him known. What a challenge this presents the enemy, for God to have a people who reflect His image! Yet

some people tell us that this is impossible. It is impossible with humans, but not with God. What God promises, He can fulfill. What He is waiting for is for you and me to claim His promise.

In these messages there is a beautiful contrast, yet a terrible one, between the victorious overcomers and those who have gone down into drunkenness and fornication. As we read in the first part of chapter 14, the victorious have gained the victory over the beast and his image. So God assures us that we are not in a battle that is going to fail; we are going to succeed. The Lord is going to conquer, and we are going to conquer with Him.

But that is only half the story. Any man or woman who has felt the power of the Spirit in his heart and has been delivered from sin through the blood of the Lamb will cry out and tell the world about it. Otherwise he denies his Lord. That is what the Scriptures tell us. Our obedience will be evident in contrast to the pollution, corruption, and uncleanness about us.

There is another contrast—the contrast of the great issues that revolve around the mark of the beast versus the seal of God. The issue is over whether we will let the Lord rule over us or whether we will let the beast. The final test of this matter will come over the question of the observance of Sunday or of the Lord's Day, the Sabbath. The servant of the Lord says, "The Sabbath question will be the issue in the great conflict in which all the world will act a part."—Manuscript 88, 1897.

If this is the case, shouldn't we be preaching the Sabbath more fully? Ellen White adds, "Separate the Sabbath from the messages, and it loses its power; but when connected with the message of the third angel, a power attends it which convicts unbelievers and infidels."—*Testimonies*, vol. 1, p. 337.

Another contrast found in Revelation 14 is that between those who sing the song of the Lamb and those who receive the ultimate destruction pronounced on the followers of the beast and his image. Jesus said that among this latter group will be wailing and gnashing of teeth. It will be a terrible time for them. But it will be a gracious time for those who have chosen the Lamb. It might seem difficult for us at present and more so in the future, but a glorious day will come for those who are not ashamed of Jesus.

We need to be bold in launching out for God and proclaiming this message today. To proclaim this message is to be our supreme objective. We should be willing to be anything, to go anywhere, to meet anybody; to spend and be spent for God.

"Fear God, and give glory to him." These words are at the heart of God's message for these last days. That is the main concept of the Lord's Prayer. "Our Father which art in heaven, Hallowed be thy name . . . for thine is the kingdom, and the power, and the glory." If we could think of the prayer that the Lord taught us and really believe and act upon it daily, I am convinced that we would have a renewal of the Spirit of the Lord and power for the final victory. □

What makes education evangelistic?

Sometimes, in following God's program of true education, we have to turn away from a thousand topics that invite attention in order to get down to Bible basics.

By GEORGE M. MATHEWS

Statistically it has been proved that whenever and wherever education is conducted according to God's plan, it wins its students to the kingdom of God and keeps them there. Why is this? The answer is found in the wonderful ingredient we call "the knowledge of God."

Several sweeping statements from Ellen White document this: "The essential knowledge is a knowledge of God and of Him whom He has sent."—*The Ministry of Healing*, p. 401. "The students in our schools are to regard the knowledge of God as above everything else."—*Counsels to Parents and Teachers*, p. 447. "The first and most precious knowledge is the knowledge of Christ."—*Testimonies*, vol. 5, p. 322. "From God, the fountain of wisdom, proceeds all the knowledge that is of value to man, all that the intellect can grasp or retain."—*Counsels to Parents and Teachers*, p. 360.

What is the source of this remarkable ingredient of true education? "If you would become acquainted with the Saviour, study the Holy Scriptures."—*Steps to Christ*, p. 88. "The knowledge of God . . . [is] revealed in His word and in His works."—*Testimonies*, vol. 4, p. 569. Thus we find that the chief source is the Word of God, the Scriptures. The practice of conducting true education without the Bible being the basic study fails to meet God's plan of operation, and makes it impossible to realize the glorious results of the undertaking.

The last quotation contained these words: "and in His works." Before the entrance of sin these "works" of God, including nature, were completely accurate in revealing the knowledge of God: "To Adam and Eve in their Eden home, nature was full of the knowledge of

God, teeming with divine instruction."—*Counsels to Parents and Teachers*, p. 186. "On every leaf of the forest and stone of the mountains, in every shining star, in earth and sea and sky, God's name was written."—*Education*, p. 21. After the blight of sin changed the face of nature, it still was helpful in revealing the knowledge of God: "The whole natural world is designed to be an interpreter of the things of God."—*Counsels to Parents and Teachers*, p. 186. "Let him [the student] become acquainted with the wonders of earth and sea, let him watch the unfolding mysteries of the changing seasons, and, in all His works, learn of the Creator."—*Education*, p. 101.

Why is the knowledge of God such an important ingredient of true education? Because of the marvelous results it brings. Of course, there is no benefit from a mere intellectual, theoretical knowledge of God. But if this knowledge is experimental, truly fantastic results follow. One of the blessings of a personal, experimental knowledge of God is peace: "Acquaint now thyself with him, and be at peace" (Job 22:21). Another is glory: "Let him that glorieth glory in this, that he understandeth and knoweth me" (Jer. 9:24).

But there is much, much more! Note this breathtaking promise from Ellen White: "This knowledge [of God] is the foundation of all true education. . . . Scarcely can the human mind comprehend the breadth and depth and height of the spiritual attainments of him who gains this knowledge."—*The Acts of the Apostles*, pp. 530, 531.

True education imparts power

The Founder of the Eden model school, the forerunner of true education, prayed: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). After quoting this text, Ellen White adds: "This is true education. It imparts power. The experimental knowledge of God and of Jesus Christ whom He has sent, transforms man into the image of God. It gives to man the mastery of himself, bringing every impulse and passion of the lower nature under the control of the higher powers of the mind. It makes its possessor a son of God and an heir of heaven. It brings him into communion with the mind of the Infinite, and opens to him the rich treasures of the universe."—*Christ's Object Lessons*, p. 114.

All of the wonderful experiences of salvation—conversion, sanctification, transformation into a child of God, life eternal—are the marvelous results of the experimental knowledge of God, the saving ingredient of true education.

Note that these statements concerning the results of receiving the knowledge of God in true education are spiritual—the eagerly sought-for goal of evangelism. This fact documents the rather sweeping statement made at the beginning of this article. But true education does far more than save students. It prepares them for Christian service and inspires them to dedicate their lives to it.

That this is so is beautifully illustrated in the experi-

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ence of Isaiah and Saul of Tarsus. After Isaiah had seen God in vision, and received an experimental knowledge of Him, he "heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isa. 6:8). After Paul saw God in vision and received an experimental knowledge of Him, "he trembling and astonished said, Lord, what wilt thou have me to do?" (Acts 9:6).

Like Isaiah and Paul, I heard the call while receiving a knowledge of God in a Christian school. Like them, it was natural to accept it. Many thousands of Seventh-day Adventist youth have heard the same call and have gladly accepted it. Why? Because true education "prepares the student for the joy of service in this world" (*Education*, p. 13).

When true education is conducted according to God's

plan it becomes a highly effective evangelistic endeavor. But here is the catch: "according to God's plan." As the Lord has told us, the ingredient that, in accordance with His plan, will accomplish this marvelous feat of evangelism, is "the knowledge of God." Let us never forget that "with us, as with Israel of old, success in education depends on fidelity in carrying out the Creator's plan" (*ibid.*, p. 50). Sometimes, to do this, we shall have to "turn away from a thousand topics that invite attention" (*The Ministry of Healing*, p. 456).

How thankful we Seventh-day Adventists should be that, in a world given over almost entirely to secular, godless activities, God has provided an educational program that successfully counteracts these influences, and is one of the most effective instruments in the world for the salvation of our children. □

ESPECIALLY FOR WOMEN By BETTY HOLBROOK

The culture of narcissism

We seem to be awash with books that tell us, "Love yourself." We've been told to make lists of all the good things about us—big eyes, generous, good organizer, et cetera. And one way or another we've been assured that the most important thing in life is to somehow find that beautiful self that lies waiting to be revealed.

We are, as Christopher Lasch says, living in a culture of narcissism. "The contemporary climate is therapeutic, not religious," he contends. "People today hunger not for personal salvation . . . but for the feeling, the momentary illusion, of personal well-being, health, and psychic security."

And yet, as Christians, what we think of ourselves largely determines not only how we relate to others but what our relationship with God will be, as well. Is there a balance between "what a worm am I" and "I am the greatest"? I've needed a few handles with which to grasp this concept, and wish to share with you what I've found.

As I see it, there are three key words: *self-worth*, *self-respect*, and *self-image*. Each seems to have a dif-

ferent place in this whole composite picture of self.

Self-worth. Of the three, this part of the picture is the most underrated yet overwhelming. Our self-worth, our total self-worth, comes from God—not because we have big eyes or because we have a long list of talents, but simply because we exist. He created us; He died for us. "He does not ask if we are worthy of His love, but He pours upon us the riches of His love, to make us worthy."—*Thoughts From the Mount of Blessing*, p. 22

I wonder if we have really grasped that thought. Or are we like the prodigal on his way home to his father? He was convinced of his father's love even when he was sharing the food of the swine. But he did not understand the extent of his father's love. That is evident in the speech he was preparing to give. "I have sinned, and I'm no longer worthy to be called your son," he planned to tell his father. "Make me as one of your hired servants." How stunted his conception of his father's love was! Is it possible that we're making that same speech to our Father?

Self-respect. I like to think that this part of the

picture comes from what we know about ourselves. Are the things we do in secret consistent with what we pretend to be in public? There is nothing in the Word of God that condemns a proper self-respect—a conscious dignity of character. It's the wrong habits that cause us to lose "the power of self-appreciation" (*The Ministry of Healing*, p. 450).

Self-respect comes when our conscience approves of how we live. This, then, is something, with God's help, that we can do.

Self-image. Perhaps of the three, this is the most nebulous, the hardest to measure, because self-image is what we *think* others think of us. For those who were born with a cheerful, optimistic temperament self-image is probably not a problem, but for the shy and retiring it may loom as unattainable as the pot of gold at the end of the rainbow.

Maybe this is where the lists help—an objective look at the talents God has given us. For the self-effacing it's easy to discount these talents, but I wonder if we are doing God justice in saying that He created a zero.

When we think of self-worth, self-respect, and self-image we can't help being concerned also about self-exaltation—simple, unvarnished pride. There is in all of us a little longing for human praise, and if that is the only thing that feeds our souls we'll always be

starved. Our demands can become insatiable. There is no sin so offensive to God, so nearly hopeless and incurable, as pride and self-conceit (*Testimonies*, vol. 7, pp. 199, 200). But "self-worship cannot flourish in the soul that keeps fresh in memory the scenes of Calvary" (*The Desire of Ages*, p. 661). That was Peter's cure.

Peter was a restless man—boastful, self-confident, always talking before knowing what he really wanted to say. He loved to correct others, to express his opinions, whether they were called for or not. That was the old Peter.

The new Peter emerged after his bitter midnight defeat. It was in the moment when Peter looked at his Saviour, when he saw that compassion and love for him were still blended, that he finally understood himself.

The self-confident Peter was gone and in his place was a calm, self-possessed, and teachable Peter. I like to think that in this Peter there was an eloquent fusion of self-worth, self-respect, and self-image.

Is it an oversimplification to say that we "find" ourselves at the foot of the cross? I don't think so. There's something elevating about kneeling at the cross. It isn't just a feeling of well-being, a momentary illusion, but a permanent security in a world that is foundering in the culture of narcissism.

When should children enter school?

Recent research supports Ellen White's counsel that children should not be placed in school before they are ready physically.

By LILYA and JOHN WAGNER

Would knowing that you could increase the probability of your child's being ranked in the top third of his class in school interest you in discovering what you can do to accomplish this?

Research has shown that a child's age when he enters school has a singularly important effect on achievement and scholastic success. A few years ago Dr. William Hedges, professor of education at the University of Florida, completed an exhaustive review of research conducted between 1920 and 1976 relative to when a child should begin formal schooling. His review included a careful analysis of approximately 300 articles, research monographs, reviews of research, documents, and doctoral dissertations.¹ Of great interest to Seventh-day Adventist parents is the way the results of this comprehensive research review relate to Ellen White's counsel.

Dr. Hedges estimates that up to one half of basically normal children enter the first grade too soon for their own best interests. Lack of readiness can be attributed to two major factors: (1) in the United States the practice has been to introduce all first-graders into a more or less structured reading experience, and (2) healthy, basically normal children vary widely in their rate of growth and development.

Dr. Hedges concludes that "a significant percentage of those early-entering children will not meet with success" and that many of these children "will acquire negative attitudes towards the reading act—attitudes that will be difficult if not impossible to eradicate."²

One major reason for failure in school is that many children "are immature for the grade they are in."³

This discovery fits Ellen White's counsel: "Do not send your little ones away to school too early. . . ."

Lilya Wagner is an educator at Union College in Lincoln, Nebraska, where her husband, John, is academic dean.



Parents ought to be the best teachers of their children until they have reached eight or ten years of age."⁴

Dr. Hedges reports that one study on school readiness indicates that "the older the child, the more he will have developed emotional security, independence, social responsibility, task orientation, and motivation to learn." Another source he quotes reports that "the older a pupil was at entrance, the greater his chances of success academically, socially and emotionally. . . . Bright children who entered early had more than the average number of social and emotional problems in secondary school."⁵

Some researchers recommend a minimum mental age⁶ for school entrance of six years and six months. One researcher estimates that a mental age of seven years is more ideal for the brighter child. When these conclusions are compared with the average chronological age of five years and nine months decreed as minimum in Florida, for example, "this means that close to one half of our children are entering school too soon."⁷

Although at times IQ tests are misused and misinterpreted, Dr. Hedges points out that they are a good indication of how well a child can perform in reading and arithmetic. One source Dr. Hedges uses indicates that "the very bright, IQ over 130, profit the least from early entrance." One researcher, who studied records of 500 children through high school, found that the very bright and very young had a higher incidence of difficulty than did the very bright but older children. Other research indicates that very bright, very young children *can* do

average work, but it is highly probable that had they been a year older at time of entry they would have accomplished *more* than average work.⁸

A highly respected educational journal, the *Phi Delta Kappan*, reported in March, 1977, that research confirms these findings. A child's academic achievement is *not* hampered by entrance into school at a later age: "An international study of mathematics achievement is of particular interest. Ordinarily, the beginning age for studying math is 6. The study shows that in some countries math instruction is delayed until age 7, and in a few instances to age 8. The study found that students who are taught math late quickly catch up with those who are taught earlier. Differences of as much as two years of instruction made no difference in math achievement. Moreover, those who have the latest initial math instruction have fewer negative attitudes toward school and themselves."⁹

The implications of this research are amplified by what Ellen White wrote: "Many children have been ruined for life by urging the intellect and neglecting to strengthen the physical powers. . . . Their minds have been taxed with lessons when they should not have been called out, but kept back until the physical constitution was strong enough to endure mental effort."¹⁰

Ellen White also said, "During the first six or seven years of a child's life special attention should be given to its physical training, rather than the intellect. After this period, if the physical constitution is good, the education of both should receive attention."¹¹

Dr. Hedges quotes a noted reading specialist, who wrote, "While infantile farsightedness decreases gradually with the growth and lengthening of the eyeball, some children do not develop the ability to focus on objects at close range until they are seven or eight years old."¹² This, then, can explain some of the lack of success in reading by the immature first-grader. Dr. Hedges advocates a complete study of the child's health information, including speech, hearing, and visual records, when a decision on school entrance must be made.

It is not possible to indicate the exact age most conducive to school entrance. Ellen White varies the age in her counsel, as when she says, "Parents should be the only teachers of their children until they have reached eight or ten years of age."¹³ Dr. Hedges is careful to indicate that each child should receive individual consideration when decisions are being made about him. A look at the total development of the child is necessary, which includes a consideration of his various types of behavior.

When Dr. Hedges reviews results of research on sex as a criterion for school entrance age, he again emphasizes the need to consider each individual. "It is certain that the differences *within* each sex are greater than the differences *between* them." Statistically speaking, however, research shows that boys are less likely than girls to be ready for the traditional tasks of first grade, especially reading.¹⁴

In our society, Dr. Hedges states, the early development of children tends to be equated with high intelligence. Actually, he says, "much of such early development is essentially motor in nature and correlates poorly with intelligence as measured by IQ tests at the age of 17 years." Humans are the most complex of mammals, and the most helpless for the greatest length of time. They require a longer period to mature. Dr. Hedges concludes that "the most rapidly developing young child physically is *not* necessarily going to be the most bright at adulthood."¹⁵

In an article printed in *Childhood Education*, Raymond S. Moore (with Dennis R. Moore) wrote: "For highest and best cognitive affective and physiological development, we should do all we can to develop a wholesome home and keep him there—a place where the child can grow in an undisturbed environment, sharing the freedom and chores of the home with one or two adults (preferably his parents) in a warm, close, consistent, and continuous relationship. These conclusions are reached on the bases of research and analyses by many of the world's foremost psychologists, psychiatrists, and physiologists."¹⁶

Later entrance is advantageous

Ellen White tells us that "parents, especially mothers, should be the only teachers of such infant minds. They should not educate from books."¹⁷

In summary, it can be seen that research informs us that a child's success in school, his self-confidence, his self-concept, his emotional stability, and his ability to cope with educational tasks are directly related to how early he enters school. Research also leads to the conclusion that, for many, a later entrance age is far more advantageous than an earlier one. The Moores illustrate this entire discussion with a lucid example: "It is like forcing open a rosebud, beautiful in its potential and perfect in its immaturity, but not yet ready to fully bloom. No matter how delicately you open it, you end up with a damaged rose."¹⁸ □

REFERENCES

- ¹ William D. Hedges, *When Should Parents Delay Entry of Their Child Into the First Grade?* Research bulletin published by the Florida Educational Research and Development Council, Inc., 126 Building E, University of Florida, Gainesville, Florida 32611. Copies may be purchased by writing to this address.
- ² *Ibid.*, pp. 1, 2.
- ³ *Ibid.*, p. 3.
- ⁴ *Fundamentals of Christian Education*, pp. 156, 157.
- ⁵ Hedges, *op. cit.*, pp. 4, 5.
- ⁶ Mental age is a concept used to describe the intellectual level of a child compared with his chronological age. Among normal youngsters there is a relatively wide range in mental age for any given chronological age because of differing rates of development.
- ⁷ *Ibid.*, p. 7.
- ⁸ *Ibid.*, pp. 8, 9.
- ⁹ Wayne Jennings and Joe Nathan, "Startling, Disturbing Research on School Program Effectiveness," *Phi Delta Kappan*, March, 1977, p. 569.
- ¹⁰ *Testimonies*, vol. 3, p. 137.
- ¹¹ *Selected Messages*, book 2, p. 437.
- ¹² Hedges, *op. cit.*, p. 12.
- ¹³ *Testimonies*, vol. 3, p. 137.
- ¹⁴ Hedges, *op. cit.*, p. 11.
- ¹⁵ *Ibid.*, p. 15.
- ¹⁶ Raymond S. Moore and Dennis R. Moore, "How Early Should They Go to School?" *Childhood Education*, Oct., 1973, p. 14.
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Jesus, our kinsman

Most Christians can cite a number of reasons for the Incarnation. They know, for example, that Jesus, the Word, “was made flesh, and dwelt among us” (John 1:14) in order to reveal the character of God, to set forth truth clearly, to give us an example of victorious living, to make atonement for our sins, to die in our stead, and to break the power of the grave. But few realize that Jesus was born into the human family in order to be our relative, or kinsman, and thus have the right to redeem us.

Christ’s privileges and responsibilities as our kinsman are made clear through a law set forth in Leviticus 25:25, 47-49. When a Hebrew, through improvidence or misfortune, became poor and found it necessary to part with his inheritance—and even sell himself as a bondservant—the nearest relative was obligated to redeem both him and his inheritance. Interestingly, in the King James Version the word *kinsman* is largely restricted to a rendering of a form of the Hebrew word *ga'al*, which means “to buy back,” “to recover,” “to redeem.” (See the marginal reading of Ruth 2:20; 3:9.) In the New Testament the word *kinsman*, translated from the Greek *suggenēs*, usually means “relative,” although at times it also is used in the broader sense of “fellow countryman” or “fellow citizen.”

The tremendous obligation that a “kinsman” felt to redeem an impoverished relative is best illustrated by what Boaz did for Ruth and Naomi. The background of the story is this: Elimelech and Naomi, a married couple from Judah, were refugees in Moab because of a severe famine in their homeland. With them were their two sons, Mahlon and Chilion. In time Elimelech, the husband and father, died, leaving Naomi with her two sons. When the sons reached manhood, they married Ruth and Orpah, Moabite women. Eventually both Mahlon and Chilion died. At this point Naomi, hearing that the famine in Judah had ended, decided to return to her homeland. So she and her two widowed daughters-in-law began the westward journey from Moab.

On the way Naomi stopped and urged Ruth and Orpah to return to their childhood homes or to the homes of

their deceased husbands in Moab. Orpah left, but Ruth cast her lot with Naomi and her God. Together they traveled to Bethlehem, reaching there at the time of barley harvest.

With her patrimony gone (probably as a result of the famine), Naomi suggested that Ruth obtain food by gleaning in the fields of Boaz, a kinsman of Elimelech, Naomi’s dead husband. Perhaps she hoped that she and Ruth and their property would be “redeemed” by a “kinsman” in harmony with the law set forth in Leviticus 25. In any event, in a short time Boaz formally assumed the privileges and responsibilities that fell to him as Elimelech’s legal heir. He “bought all that was Elimelech’s, and all that was Chilion’s and Mahlon’s” (Ruth 4:9). Then he married Ruth. To this union was born a son, Obed. “Obed begat Jesse, and Jesse begat David” (verse 22). David, as we all know, was one of the ancestors of Jesus.

Helpless and hopeless without Jesus

We have recounted this story because it helps deepen our understanding of why Jesus became our “kinsman.” Like people in ancient times who had lost their inheritance and had been sold as bondservants, through sin we had lost our freedom and our inheritance. Without the right or the resources to regain our inheritance, we were in a hopeless situation. To be redeemed, we had to have help from a close relative, one who was “near of kin” unto us. Jesus was the only one who could do this. By becoming our kinsman through the Incarnation, He had a right to redeem us. And He did. “Closer than father, mother, brother, friend, or lover is the Lord our Saviour. ‘Fear not,’ He says, ‘for I have *redeemed* thee, I have called thee by thy name; thou art mine’ [Isa. 43:1].”—*The Desire of Ages*, p. 327. (Italics supplied.)

Ellen G. White touches on this in a letter written in 1898: “As the sin-bearer, and priest and representative of man before God, He [Christ] entered into the life of humanity, bearing our flesh and blood. The life is in the living, vital current of blood, which blood was given for the life of the world. Christ made a full atonement, giving His life as a ransom for us. He was born without a taint of sin, but came into the world in like manner as the human family. He did not have a mere semblance of a body, but He took human nature, participating in the life of humanity. *According to the law Christ Himself gave, the forfeited inheritance was ransomed by the nearest of kin.* Jesus Christ laid off His royal robe, His kingly crown, and clothed His divinity with humanity, in order to become a substitute and surety for humanity, that dying in humanity He might by His death destroy him who had the power of death. He could not have done this as God, but by coming as man Christ could die. By death He overcame death. The death of Christ bore to the death him who had the power of death, and opened the gates of the tomb for all who receive Him as their personal Saviour.”—Letter 97, 1898. (Italics supplied.)

There is another aspect of this matter that we should

Palmistry

By NICHOLAS LLOYD INGRAHAM

*Even calloused hands
are beautiful when their palms
are filled with kind deeds.*

take seriously. If we believe that Christ is our “near of kin,” that He loves us with an everlasting love, and that He has redeemed us, we will respond to His love. We will love Him as our Elder Brother and Saviour, and we will love our brothers and sisters who are part of His family and ours.

“Christ loves the heavenly beings that surround His throne; but what shall account for the great love wherewith He has loved us? We cannot understand it, but we can know it true in our own experience. And if we do hold the relation of kinship to Him, with what tenderness should we regard those who are brethren and sisters of our Lord! Should we not be quick to recognize the claims of our divine relationship? Adopted into the family of God, should we not honor our Father and our kindred?”—*The Desire of Ages*, p. 327.

The close relationship that exists between Christ and His followers is suggested in the Lord’s Prayer where Jesus authorizes us to address His Father as *our* Father. Jesus is our Brother, our Elder Brother.

What an amazing fact—Jesus is our blood relative! As our “near kinsman” He has redeemed us (1 Peter 1:18-20). How thankful we should be for the Incarnation. How thankful we should be for the “near kinsman” who alone was able to restore to us our lost inheritance!

K. H. W.

Justified by faith, judged by works

The title for this editorial is not ours. It comes directly from an inspired source. Ellen White wrote in 1893 that “the day of final account will come, when the Lord reckons with His servants. The Chief Shepherd is Judge and illustrates the great principles which are to regulate the proceedings of the reckoning with His servants who are *justified by faith, judged by their works*. Faith works by love and purifies the soul of moral defilement that it may become a temple for the Lord.”—*This Day With God*, p. 208. (Italics supplied.)

One way that Christ illustrates the great principles involved in the final judgment is by using the parable of the talents to demonstrate our accountability to God. Ellen White adds that this parable includes the concept of improving in *character*, as well as in *ability*. She states that “the light of truth and all spiritual advantages are the Lord’s gifts. They are to be appreciated and are to have influence upon the mind and character. We are to return to God corresponding increase, according to the gifts entrusted.”—*Ibid.*

God’s greatest gift is the gift of His Son. That gift alone makes our salvation possible. We cannot earn it and we do not deserve it. But we must realize that attendant upon its reception is the responsibility of returning to God a “corresponding increase.”

If we accept what Ellen White is saying and add the admission that salvation is God’s greatest gift, we will have to conclude that, in this respect, all of us have received five talents. What, then, is a “corresponding increase”?

The former head of the General Conference Ministerial Association, Elder R. A. Anderson, puts the answer this way: “Salvation is free, but discipleship costs us everything we have.”

Because God gave His all for our salvation, we must give our all in return. When we accept the five talents of salvation, we accept as well the responsibility of placing all that we are and have on the altar of sacrifice—holding back nothing, making no reservations, clinging to no pet sins.

To claim that we are justified without subsequently committing all we have and are to Christ is to deceive ourselves and to limit God’s ability to make us the kind of people He wants us to be.

What God can accomplish

What is God able to do in us? The good news of the full gospel is that God is able to accomplish far more in us and for us than the human mind considers possible. He is able to keep us from falling into sin of any kind (see Jude 24). Christ’s obedience while here on earth was not merely a “substitutionary” obedience, but was an exemplary kind of obedience. He came to show us how, by His grace, we *can* overcome. “His practical example left us a plain pattern which we are to copy. . . . Not only did Christ give explicit rules showing how we may become obedient children but He showed us in His own life and character just how to do those things which are right and acceptable with God, so there is no excuse why we should not do those things which are pleasing in His sight.”—*Selected Messages*, book 3, pp. 138, 139.

Because Christ showed us the way and made it possible for us to follow His example, He will judge us by the standard of what He has made possible: “When He comes He is not to cleanse us of our sins, to remove from us the defects in our characters, or to cure us of the infirmities of our tempers and dispositions. If wrought for us at all, this work will all be accomplished before that time. When the Lord comes, those who are holy will be holy still. Those who have preserved their bodies and spirits in holiness, in sanctification and honor, will then receive the finishing touch of immortality. But those who are unjust, unsanctified, and filthy will remain so forever. No work will then be done for them to remove their defects and give them holy characters. . . . This is all to be done in these hours of probation. It is *now* that this work is to be accomplished for us.”—*Testimonies*, vol. 2, p. 355.

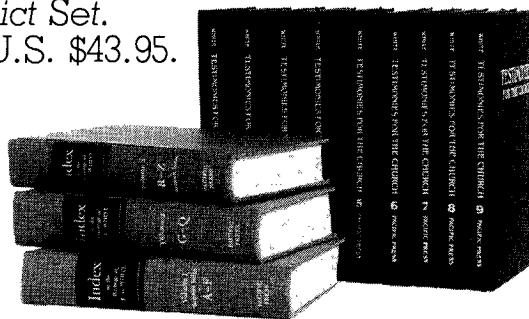
“Do not be deceived: God cannot be mocked. A man reaps what he sows. The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life” (Gal. 6:7, 8, N.I.V.). L. R. V.

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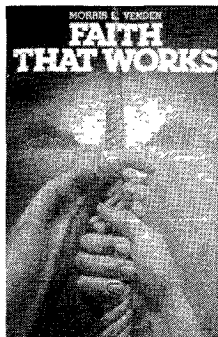
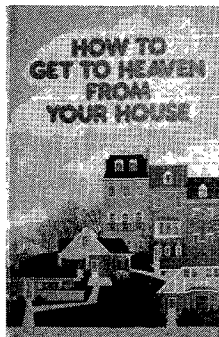
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Don't Miss Out!

Aid to Ethiopian famine victims is inadequate

By JEAN THOMAS

While responsible agencies are still trying to rehabilitate the 1.8 million persons displaced by a previous drought and war conditions in western and southern Ethiopia, another severe drought is threatening 5.1 million inhabitants of this area.

Where people are dependent on agriculture and livestock for a living, their means for survival is rapidly being depleted. No crops can be grown and grazing land has long since disappeared. In one area where there were 620,000 goats and sheep, 1,250 are left. The cattle count, which had been 340,000, has dropped to 1,000. Even camels are dying—there are only 2,800 where there used to be 150,000. Fifty percent of the population in the provinces of Eritrea, Tigre, Wallo, Harar, and Bale are affected.

Government plea

In a letter from the Relief and Rehabilitation Commission of the Government of Ethiopia, addressed to the Adventist Church in Addis Ababa, the Chief Commissioner, Shimelis Adugna, makes this plea: "If we are to avert a catastrophic situation, relief assistance in the form of cereals, high-protein food, clothing, transport facilities, water tankers, and medicine have to be provided.

"The Ethiopian Government has mounted a huge relief operation in all these areas. However, the magnitude of the problem is such that it cannot be managed with our own resources. Therefore, we are asking for assistance toward meeting this challenge of humanitarian need. The need is urgent and we hope you will be able

to respond to our request for assistance swiftly."

The Relief and Rehabilitation Commission in Ethiopia called for a meeting of United Nations agencies and voluntary organizations. It has come up with a report on how these "catastrophic conditions" can be averted. However, the proposals are hampered by almost insurmountable difficulties, including lack of funds, insufficient staff, inadequate transportation for large amounts of food, and inaccessibility of some of the areas.

There is suffering on every hand. Relief agencies frequently find dead bodies at their doorsteps. Diseases related to famine conditions are common. Carcasses of animals lie unburied on the parched ground. The futility of life is written on many faces. Other countries in the eastern part of Africa, such as Sudan, Kenya, Uganda, and Tanzania, have been af-



This child, who died in its mother's arms, is yet another victim of a drought threatening 5.1 million in western and southern Ethiopia.



Displaced persons—these of the Harar region—receive rations of food and clothing, but the amounts are insufficient to help everyone. Relief proposals are hampered by almost insurmountable difficulties.

Jean Thomas is editor of the Afro-Mideast Division edition of the ADVENTIST REVIEW.

fectured by this same drought.

Ethiopian Union SAWS director Olana Natnael, in a recent trip to the stricken areas, sent pictures to illustrate the pitiful plight of those who are suffering, along with a plea for help from Adventist believers whose lives have been cast in more pleasant circumstances.



With no food or water, animals are unable to survive in the western and southern regions of Ethiopia.

KANSAS

Deaf patients' anxiety relieved

Having a telephone on which to call home, even though you are deaf, makes a hospital stay far less frightening, according to a deaf patient at Shawnee Mission Medical Center (SMMC), Shawnee Mission, Kansas.

Roberta Westerman spent her fifth stay in a hospital at SMMC recently and found the experience more pleasant than previous stays because of telephone typewriters (TTYs) recently purchased for the hospital by its auxiliary.

The TTY units are portable keyboards that have video display screens. When a telephone receiver is placed in the cradle of the TTY, messages can be typed on the keyboard and sent to similar units via telephone.

Mrs. Westerman is one of an estimated 500 persons in the Greater Kansas City area who have TTY units in their homes. Many TTY users rely on agencies such as the Sertoma Message Deaf Relay (SMDR) to pass messages on to hearing persons who do not have TTYs.

Mrs. Westerman contacted SMDR soon after she discovered that she required minor surgery. She asked the service to contact the hospital and pass on the information needed prior to her admission, because she did not know that SMMC has a 24-hour TTY number, 676-2109, which she could have called herself.

As soon as the admissions office learned that a deaf patient was being admitted, they contacted the patient representative, who, in turn, called

Mrs. Westerman. The patient representative told Mrs. Westerman that a TTY would be ready for her in her room when she was admitted, along with a ring signaler that causes lights to flash when the phone rings.

"I was so thrilled I got goose pimples," Mrs. Westerman recalled.

This mother of three young daughters said she had been apprehensive about being

away from her children without having any way to contact them. "I had mixed emotions about leaving the children, but when the hospital called and said they had the TTY equipment set up by the bed I stopped worrying and relaxed."

Because Mrs. Westerman's oldest daughter is only 6, none of her children can type messages on the TTY. However, 6-year-old Pam can an-

swer the TTY by typing "PAM—hd" (an abbreviation for *hold*) so that the caller understands that Pam has answered and is getting one of her parents.

Even that small amount of contact was reassuring to Mrs. Westerman. So was the contact she was able to have with her friends. "I didn't feel left out. The TTY gives me something to do if I can't have visitors," the patient explained. "I'm not so lonesome."

LAUREN CANTOR
Communication Assistant
Shawnee Mission
Medical Center



A telephone typewriter helps deaf patients at Shawnee Mission Medical Center communicate with home, reducing their hospital-stay anxiety.

CANADA

New office in New Brunswick

The weekend of May 30 to June 1 was one of celebration for the Maritime Conference. On May 30 the new conference office, at 121 Salisbury Road, Moncton, New Brunswick, was opened officially. Representatives of the mayor's office, the municipality, the Canadian Union Conference, and the church participated in the ceremonies.

On Sabbath, May 31, the

new Fox Point church was opened and dedicated. L. L. Reile, Canadian Union Conference president, gave the dedicatory address, while greetings were extended from the provincial government by Ron Barkhouse, Minister of Mines and Energy, and from the Baptist Church by Dr. Gibson.

On Sunday morning the conference committee met and elected Lawton G. Lowe, former Ministerial secretary of the Canadian Union, as president to replace G. E. Andersen, who has accepted a call to Indiana.

On Sunday afternoon the Kenebec Manor Nursing Home in Saint John, New Brunswick, was officially opened by the minister of health for New Brunswick, Brenda Robertson, with special greetings being brought by Mike Landers, Member of Parliament for Saint John; Eric Kipping, minister of environment for New Brunswick; and A. R. Lockhart, mayor of Saint John.

A. N. How
Secretary
Canadian Union
Conference



Five sisters baptized in Mexico

Five sisters of the Perea Barrientos family in Providence, Veracruz, Mexico, were baptized March 26, as a result of the personal witnessing of Marina Cruz (pictured second from left with the sisters).

Mrs. Cruz and her husband, Fausto, live in Keene, Texas. While visiting in Mexico, Mrs. Cruz visited the Barrientos home every day and helped the daughters complete the "Faith of Jesus" Bible course.

Mr. and Mrs. Cruz have supplied films, projectors, and other evangelistic equipment to many lay preachers in the Southeast Mexican Conference.

JEREMIAS MIGUEL
District Pastor
Southeast Mexican Conference

MAURITIUS

Members' morale is high

The Mauritius Mission, in the Indian Ocean Union Mission, soon will be organized into a self-supporting conference. Morale of the members is high.

The island of Mauritius, called the "Star and Key of the Indian Ocean," is of volcanic origin. Its ragged mountain peaks rise out of the ocean 500 miles east of Madagascar. Mauritius is but a tiny speck on the world map, being only 40 miles long and no more than 30 miles wide, and has a population of almost one million people. Although still a member of the British Commonwealth, its people have enjoyed self-government since March, 1968.

The Seventh-day Adventist Church is well known throughout Mauritius. Some members hold positions in the administration of the educational system. A few of the leading citizens have been students at the Adventist college, which was founded in

Missions Extension Offering, September 13

The Missions Extension Offering, to be collected this year on September 13, has provided funds for many exciting new mission projects over the years since 1913. The project began as "Big Week" in North Dakota, when colporteurs, church leaders, and laymen were invited to participate in selling literature and donating proceeds to missions.

The 1980 projects will include the University College of Eastern Africa, situated midway between the capital of Kenya—Nairobi—and the capital of Uganda—Kampala—in the cool malaria-free highlands of Kenya.

The Kenyan Ministry of Education has granted university status to the new institution on the strength of its affiliation with Andrews University. The needs of the university are great, but the potential for providing the trained leaders and workers for the church in Africa is one of the greatest opportunities offered to the church today.

Along the coastal creeks of Nigeria, between 60,000 and 80,000 people will learn the message through the medical ministry of Roald Guleng and his associates on the mobile clinic launch, which also will be provided by this year's Missions Extension Offering.

Eric B. Hare's stories in *Treasure From the Haunted Pagoda*, describing the experiences of believers in Burma, have created a great interest in missions in that beautiful country. Although most educational institutions in Burma are now nationalized, the Seventh-day Adventist Church has been able to retain the Burma Union Bible Seminary. So many young people have flocked to the seminary that its meager facilities are inadequate to accommodate them. The program has been expanded, and the facilities need to be enlarged. Plans are under way to set up "junior" and "primary" Bible seminaries as feeders for the senior institution.

Other projects that will benefit from this year's offering will be: bush chapels in Northwest Africa; a boys' dormitory for the Panama Adventist Institute in Panama; an extension to the mission office in Lae, Papua New Guinea; a dormitory for the academy in Guam; and a rural school for city youth in Cancele, Transkei, one of the smallest nations in Africa.

Please give generously on September 13 for these projects.

CHARLES D. WATSON
Associate Secretary
General Conference



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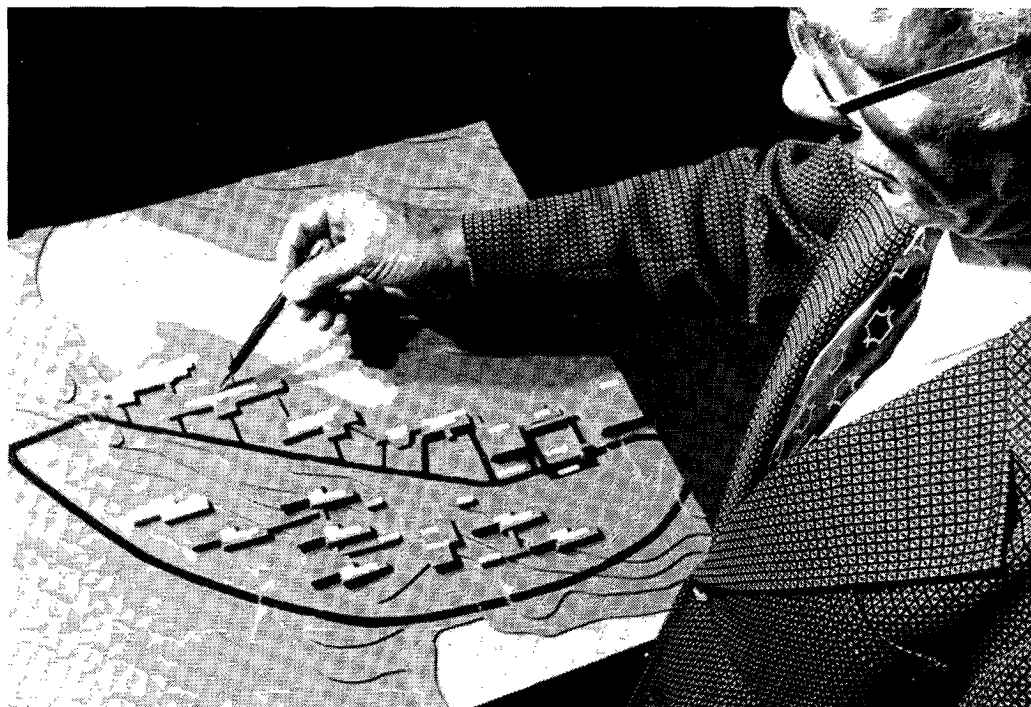
REVIEW AND HERALD PUBLISHING ASSOCIATION
6856 Eastern Avenue NW.
Washington, D.C. 20012

1949 and is situated in Phoenix. In 1975 the school property was enlarged by the purchase of an adjacent piece of land where the Indian Ocean Union Adventist Seminary now is located.

Seminary students also come from Madagascar, Reunion, and the Seychelles Islands. Under the leadership of Malcolm Vine, the institution already has provided a number of capable workers for the Indian Ocean Union Mission fields.

Graduation

The commencement exercise for the second graduating class was held on June 15 at the Port Louis church. Sabbath services were conducted by Francis Augsburg, the new union president, who had come a few days earlier from Madagascar to assist in the examination of the students. Alfred Richli, who directed the studies at the seminary for three months while Elder Vine returned to Europe for health reasons, conducted a baptism of six persons in the afternoon. Together with the dean of men, Daniel Ozone, he had prepared the candidates, but students had held Bible studies regularly in the homes of interested persons. At the end of the baptismal service about a dozen of these people indicated that they were ready to join the church.



G. F. Clifford, Australasian Division education director, points to the science block on the architect's model of the new college for the South Pacific, recipient of the third-quarter Thirteenth Sabbath Special Projects Offering.

Roland Lehnhoff, Euro-Africa Division evangelist, and Mrs. Lehnhoff arrived in the island at the beginning of July to conduct an evangelistic series, which, under the blessing of the Lord, may raise the membership in Mauritius to more than 2,000 by the end of the year.

ALFRED RICHLI

Third-quarter offering for South Pacific college

By G. F. CLIFFORD

More than 1,000 acres of prime land bounded on three sides by hills, and on the fourth by a large river and a road to Port Moresby, promises to be the ideal site for the new Australasian Division college for the South Pacific. Services including 24-hour-a-day electricity, a city water supply, and local and international communication facilities, as well as close proximity to the international airport, were factors considered in the selection of this property now under lease to the Seventh-day Adventist Church in Papua New Guinea.

This institution is to be established to meet the need for a rapidly increasing number of well-qualified national workers in both the profes-

sional and vocational fields. Initially it is planned to offer four-year degree programs in theology and education, with two- and three-year diploma courses in several applied fields, including business administration, agriculture (with an emphasis on horticulture), and metalworking and woodworking skills. Courses in applied arts and technology will be designed to prepare instructors who can lead and direct programs in schools, church administrative offices, and community centers.

Directly connected with the total program will be various agricultural activities. Several hundred acres of land will be farmed and the fresh vegetables sold in the city of Port Moresby. In addition to producing a cash income for the support of the institution, this enterprise will provide field training for students, as well



Graduates of the Indian Ocean Union Adventist Seminary, pictured here with their families, helped conduct Bible studies regularly in the homes of interested persons in their area. Part of the graduation ceremonies included the baptism of six of their converts in the afternoon.

G. F. Clifford is education director of the Australasian Division.

as work opportunities for students with limited financial resources.

During 1979 the title to the property was secured, and a farm manager was appointed to care for the estate and to break ground for a variety of

food crops. At the same time an architect was commissioned to survey the land and to prepare preliminary plans for the college campus. This year essential services will be developed for the campus and residential areas, and con-

struction will begin in 1981. The building program gives priority to the library, science and manual-arts facilities, and a general classroom block. Dormitories for single students and housing for staff and married students are placed high on the list of priorities.

With the significant growth in membership in the South Pacific area during the past decade, it is imperative that educational facilities offering quality education within the framework of the Seventh-

day Adventist philosophy be available to the youth of the church. This enterprise will substantially strengthen and extend the education system of the church in the South Pacific.

Special Projects Offering

The gifts of Seventh-day Adventists around the world in support of the Thirteenth Sabbath Special Projects Offering for the third quarter, 1980, will provide funds for the erection of this much-needed college.



Ethiopian Bible worker shares the Review

Whenever the monthly ADVENTIST REVIEW arrives, its happiest recipient, it seems, is Woizero Terfe Ayele, a Bible worker in the Addis Ababa, Ethiopia, church.

Although Woizero Terfe has only a limited knowledge of the English language, she enjoys browsing through the REVIEW. However, that is not the only reason for her keen interest in the magazine. What she enjoys above all is taking the REVIEW to the homes and offices of 40 church members who have grown cold and indifferent through the passing of time.

For almost two years Woizero Terfe has carried on this special work. Some of the people to whom she delivers the magazine are now coming to church again. Could it be that the Lord has spoken to them through the REVIEW? We believe so. Properly read, the REVIEW, besides providing information, can bring about transformation.

GIRMA DAMTE
Communication Director
Ethiopian Union

Books in Review

The Spade Confirms the Book

Siegfried H. Horn
Review and Herald Publishing Association
Washington, D.C.
1980, 320 pages
Price: cloth, \$9.95

This volume is an updated, revised, and enlarged edition of the book by the same title published in 1957. Drawing on his intimate contact with the Middle East, Siegfried Horn takes the reader with him to the sites under consideration. Areas include Mesopotamia, Egypt, Persia, western Palestine, Transjordan, and Lebanon and Syria.

This book is much more than a travelogue through Bible lands; it is a study tour in Biblical backgrounds by the dean of archeologists among Seventh-day Adventist scholars. After tracing the early history of discovery in Mesopotamia, he explores the palace ruins of such Assyrian kings as Sargon, Sennacherib, and Tiglath-pileser, of whom we read in the Scriptures. In the four chapters on Babylon, the reader is given a clear picture of the city of Daniel's day.

The section on Egypt takes us back with the writer to the period of the patriarchs, Israel's sojourn, and the time of the Exodus, all marvelously illuminated by inscriptions appearing on the walls of immense temples, palaces, and tombs. The period of the conquest is also highlighted by amazing discoveries at Tell el-Amarna, while from Ele-

phantine have come papyri illuminating the books of Ezra and Nehemiah, and confirming the 457 B.C. date for the beginning of the 2300-day prophecy of Daniel 8:14.

The four chapters on Persia provide the reader with fascinating history highlighted by such remarkable rulers as Cyrus, Darius, and Xerxes, the Ahasuerus of Mordecai and Queen Esther's day. Prominent sites visited in western Palestine include Jerusalem, Gibeah, Mizpah, Shiloh, Shechem, and Samaria. In the chapter "Among the Arabs in Bible Lands" we enjoy Arab hospitality with the writer in the desert of Edom, just as it might have been extended in the days of Abraham and Lot.

At Ras Shamra in northern Syria we share with Dr. Horn the thrill of being present at the very time of the discovery of important cuneiform tablets.

All of that and much more, including the final chapter, on Ebla, relating to the amazing discoveries there from 1974 on. We read of some 20,000 tablets at Tell Mardikh, 34 miles south of Aleppo in Syria, that relate to the patriarchal age. The names of places and persons in these ancient tablets give remarkable confirmation to the patriarchal stories found in the Bible.

A journey through Bible lands with Archeologist Horn is an experience that laypeople, as well as scholars, will thoroughly enjoy. Ever afterward the Bible will be read with greater insight and delight.

ORLEY M. BERG

Gwen Kossick graduated from Andrews three years ago but her education is still working.



Does the value of a college education end with entrance into the job market? Andrews University graduate Gwendolyn Kossick doesn't think so.

Gwen completed her bachelor's degree in dietetics in 1977. And although her classroom studies are ended, her Andrews education remains a valuable resource. "For the past three years," says Gwen, "my education has been proven a good foundation upon which to build. I'm continually using the therapeutic knowledge and management skills I gained in college."

It was Andrews' generalist approach to dietetics that first appealed to Gwen. As she points out, the generalist training gives graduates a lot of flexibility: "You can fit into job openings ranging from food systems management to community nutrition education. And you may work in many different settings: a hospital, nursing home, school, camp, or mission station."

What about practical experience? Andrews students like Gwen spend time in hospitals, schools and community health programs, gaining professional skills. Andrews has the first coordinated undergraduate dietetics program in the state of Michigan to be fully accredited by the American Dietetic Association.

There's a great demand today for qualified dietetics professionals such as Gwen, and employment opportunities are excellent. As assistant director of the dietary department at the White Memorial Hospital in Los Angeles, California, Gwen is responsible for overseeing production, management and personnel.

"My work allows a wide margin of freedom and flexibility," says Gwen. "I'm looking forward to more challenges in the career for which I was prepared so well at Andrews."

Want to know more about the dietetics program at Andrews? Please write to the Dietetics Program Director at Andrews University, Berrien Springs, Michigan 49104.

Andrews University

Berrien Springs, Michigan

Afro-Mideast

- It has been with much enthusiasm that the faculty at the University College of Eastern Africa in Kenya have moved into their newly completed homes on campus. Having lived in makeshift and sometimes rather primitive housing, often at a distance from the school, they have taken only a few days to settle in. Kim Christiansen has arrived from California with his wife, Jayne, to spend two years supervising the completion of the next ten faculty homes. In addition, he will coordinate other building projects and act as liaison between architects and the contractors who soon will begin work on the student center.
- Livingstone Ikanda, principal of Ikizu Secondary School in north-central Tanzania, has left for advanced studies at Andrews University. His successor at the school, which has an enrollment of 355, is Asubuhi Dea Otieno.
- Two girls at the Hangeda camp meeting, Wolyetta district, South Ethiopia, had walked four days to attend the gathering. Because of the blessings they receive and the love and fellowship that they find at camp meeting, there are those who are willing to walk long distances to attend.
- Sixty workers from the five fields of the Ethiopian Union attended a leadership seminar July 2-6. Conducting the seminar was Donald G. Reynolds, at that time president of the Ohio Conference.

Australasian

- Ralph Murray, farm supervisor at Beulah Missionary College, Tonga, sustained a severe injury while operating a post-hole digger attached to the farm tractor. His left arm was caught in the machinery and almost torn off. Local doctors were able to attend to Brother Murray but were unable to join the nerve system. He was flown to Sydney to undergo microsurgery.

● A new Fijian hymn book recently was printed at Trans-Pacific Publishers, Suva, Fiji. Countless hours of translation and preparation went into its production. The new hymnal was released for sale on the opening day of the Fiji Mission session, and stocks were almost completely sold out before the meetings concluded.

● Aisake Kabu, evangelist, and his team rejoiced together as 157 people were baptized into the remnant church in the township of Tavua, Fiji. Prior to the evangelistic series there were no Seventh-day Adventists in Tavua. A group of more than 50 is preparing for baptism to join the 157 in church fellowship.

● Atoifi Hospital, Solomon Islands, is finishing the construction of a new outpatient wing, which includes offices for the hospital administrators. Volunteer teams from several churches in Australia assisted with the building.

● A church is to be erected at Atoifi Hospital, Solomon Islands, in memory of Len Larwood, who was killed in a tractor accident at Atoifi in 1979. Those who knew Len are donating the funds needed to make this church in the jungle of Malaita a reality.

● Work for the indigenous people of New Caledonia is being carried out by the mission president, Yvon Missud, and his staff. Land has become available at Bourail and Henghene, where the church plans to develop gospel-outreach centers. Dominique Hiaonite and Thio Francis have volunteered to move into these new areas to establish churches.

● A group of 250 Dorcas women in the Western Solomons gathered recently on the island of Rendova for a combined Federation meeting.

● Since May 27, when supporters of a political party opposing the central government of New Hebrides (now Vanuatu) took control on the island of Santo, the New Hebrides Mission headquarters has been moved from Santo to Vila. A total trade

sanction placed on the island of Santo is causing difficulties for Aore Adventist High School, which depends on Santo for supplies.

● Donga Rore, wife of well-known Pastor Sasa Rore, died on June 18 in Dovele, Rella-La-Vella, Solomon Islands.

● Evangelists are conducting four crusades in Vavau, an island group in the Tonga Islands, in the South Pacific. The Quiet Hour donated a tent for these meetings. Already one person in 64 is an Adventist.

Euro-Africa

● Four young pastors, who worked with Evangelist Roland Lehnhoff in his Milan, Italy, series last year, went home to their churches and began the same kind of public meetings. The Lord blessed their courage: in Piazza Armerina (on the island of Sicily), 16 persons have been baptized; in Florence, 14; in Rimini, 12; and in Milan (in a follow-up series), 10 more. Other campaigns still are being conducted.

● Forty-three persons have been baptized as a result of the New Dimensions of Living Seminar conducted in Lyons, France, by Roland Lehnhoff, Euro-Africa Division evangelist. Jean Kempf, pastor, reports that the 43 new members have been an inspiration to the 100 members already in the Lyons church, which has become an evangelistic center.

● The Yugoslavian congregation in Paris has bought a church built in 1896 by a Protestant denomination. After restoring it, members dedicated the new church on June 2. The president of the municipality was present at the dedication ceremony, as well as the Protestant pastor.

● During his recent visit to the Euro-Africa Division, Tulio Haylock, General Conference associate communication director, conducted a seminar for radio speakers and producers on the campus of Villa Aurora, the Italian

Adventist secondary school and ministerial seminary. In attendance were 15 persons engaged in the rapidly growing radio outreach in Italy. There are four denominationally owned FM-stations in this conference.

Far Eastern

● The new academic dean of Mountain View College in the Philippines is G. U. El-lacer, who recently completed his doctorate in educational administration at Xavier University in Cagayan de Oro City.

● Since the establishment last year of a church for blind people in Seoul, Korea, nine blind people have been baptized. More than 30 attend the church regularly.

● Korea's West Central Mission is training women how to win other women to Christ. More than 90 members have participated in this five-day training course.

● Chon Se Won is the new editor of the Korean Publishing House, replacing Kim Dong Ki, who has immigrated to the United States.

● By mid-May, 590 persons had been baptized as a result of the coordinated efforts of ministers and laymen under the leadership of Peter Jack in Cebu, central Philippines. Hundreds more were expected to be baptized before the conclusion of the crusade.

● L. E. Montana, Central Philippine Union Mission president, was given an honorary Master of Divinity degree during commencement exercises of the Seventh-day Adventist Seminary (Far East) at Silang, Cavite, Philippines.

● A total of 2.53 million yen (US\$10,540) was collected earlier this year by Adventists in Japan to aid Cambodian and Thai refugees.

● An evangelistic center and multipurpose building in Kuala Lumpur, capital of Malaysia, is nearing completion. It is hoped that the building will be ready for use by October.

Southern Asia

● Both AWR-Asia in India and Radio Canada International in Canada are celebrating important anniversaries this year. AWR-Asia is 30 years old, and Radio Canada International is 35. To mark these two important milestones, the two broadcasters have arranged an exchange of tapes between the DX programs of the stations.

● During the three years that O. W. Lange has been an SOS volunteer church pastor and teacher at Spicer Memorial College in India, more than 50 students and others in the community were baptized. There were 25 persons in one of the baptismal classes during 1980, many of whom have been baptized.

North American

Atlantic Union

● New York Conference president C. W. Skantz reports 132 baptisms in the conference through May of this year.

● The New York Conference has purchased approximately 12 and one-half acres of land next to Union Springs Academy, Union Springs, New York, to be the site of a retirement center. A survey and topographical study is in progress. A specific donation to the conference for this purpose made it possible to purchase the land.

● On Sabbath, June 2, members of the Amesbury, Massachusetts, church presented a special program celebrating the 102d anniversary of the founding of the church. The program was presented as a pageant with selected members dressed in costumes representing outstanding supporters of the church at different times throughout the years. Rita Slack, Sabbath school superintendent, prepared and narrated the program.

● Members of the Canaan, Connecticut, church glean names of bereaved people

from the newspaper obituary columns. They send these people a sympathy card, on which is written a personal note, and the book *Comfort for You*. Many of the bereaved have thanked the members for this expression of sympathy.

Columbia Union

● J. Lynn Martell, Columbia Union Conference Ministerial Association secretary, and Steven Poenitz concluded a prophecy seminar in Toms River, New Jersey, with the baptism of 19 persons. Seventeen of those baptized had been members of the Catholic Church.

● Nearly 50 members of the Concerned Parents Association of the Greater Cincinnati, Ohio, area met recently for their second annual weekend retreat to solidify goals and consider long-range plans for the Christian education of their children. The association's eight local churches represent four local conferences in two unions.

● The Breath of Life church in Washington, D.C., took a health-screening van to the community and tested 75 people in 11 hours. Wendell W. Cheatham, a physician, led the team of professional and nonprofessional volunteers who administered tests for glucose, anemia, glaucoma, and high blood pressure.

● The Takoma Park, Maryland, church sponsored two Typing for Children classes to help create worthwhile summer activities for children from nine to the early teens. Eunice Graham taught the classes.

● Two outdoor baptisms recently were conducted in the Charles Town-Martinsburg district of West Virginia. During these two special services nine persons joined the church pastored by Donald A. Klingler.

Mid-America Headquarters

● The transfusion service at Shawnee Mission Medical Center in Kansas has been

awarded a two-year accreditation by the American Association of Blood Banks. It is not legally necessary for a blood bank or transfusion service to be accredited, but like many others, Shawnee Mission Medical Center has sought accreditation because it represents a level of professional and medical expertise that meets and exceeds government regulations.

● The Mid-America Adventist *Reaper* will become the Mid-America Adventist *Outlook* with the September 4 issue. This new union paper will carry the news of the new Mid-America Union Conference, formerly the Central and Northern union conferences.

● Emmanuel Bullock has been elected publishing director of the Central States Conference. An associate director in the department since 1973, he replaces James Marshall, who went to the Southwest Region Conference in Dallas, Texas.

● This spring members of the Hemingford, Nebraska, community expressed appreciation for their doctor, John Ruffing, an Adventist who is active in the community and loved by his townspeople.

North Pacific Union

● Members of the Enumclaw, Washington, church dedicated their new sanctuary recently. Among those sharing in the service were Max Torkelsen, a vice-president of the General Conference; Glenn Aufderhar, Washington Conference president; Lenard Jaecks, conference secretary; and a number of former ministers. Gary Schwarz is the present pastor.

● A two-week laymen's crusade in the Albany, Oregon, church resulted in the conversion of several people. Sixteen members, led by their pastor, Sidney Nelson, took part in the series.

● Members of the Woodburn, Oregon, Spanish congregation sponsored special Easter weekend services in nearby Independence. As a result of those services,

evangelistic meetings continued through the spring and early summer and a number of persons have been baptized.

● For the past 20 years the Caldwell, Idaho, Sabbath school has sponsored a branch in a local convalescent center. The present leader, Emil Thompson, is 81, and his two helpers, Mr. and Mrs. Harland Forsythe, are both over 85. A number of people have been baptized from the work at the center, and the influence has touched other people in neighboring States.

● Television viewers in the southern Oregon cities of Klamath Falls, Medford, and Eugene, as well as Yreka, California, recently saw a series of six five-minute TV programs. The vegetarian-cooking series featured Dorothy Erwin, wife of the Klamath Falls pastor.

Southern Union

● The antebellum town of Eufaula, Alabama, soon will have a new Seventh-day Adventist church. On July 22, ground was broken to begin the erection of a permanent structure. The new church is a result of a group from Yuchi Pines Institute reaching out to the community through a small elementary school, a branch Sabbath school, and health programs.

● Rajah, the tiger, is one of the recent additions to Camp Kulaqua nature center in High Springs, Florida. The year-old animal was given to the Florida Conference-operated camp by the Central Florida Zoo in Sanford.

● Jim Epperson, Georgia-Cumberland Conference education superintendent, reports that three new schools are opening this year. Members in Rogersville, Tennessee, have started a school in a log cabin. Rome, Georgia, and Lenoir City, Tennessee, also have new schools.

● According to J. P. Rogers, Florida Conference treasurer, during the first six months of 1980 there was a \$519,338 tithe gain over the same period in 1979.

Health Personnel Needs

NORTH AMERICA

Clin. psychol.	Occup. ther.
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Nurses, all areas	Stationary engr.

For more information write or call Hospital Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone (202) 723-0800, ext. 518.

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

To New Posts

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

NORTH AMERICAN DIVISION

Regular Missionary Service

Doyle Meloy Barnett (AU '60), returning to serve as stewardship director, Far Eastern Division, Singapore, and **Paulene Louise (Maddrell) Barnett** left San Francisco, July 2, 1980.

James Richard Drake (U. of Calif. '76), returning to serve as teacher, Solusi College, Bulawayo, Zimbabwe, **Joyce Ann (Johnson) Drake** (LLU '73), and one son left New York City, June 30, 1980.

Ralph Herbert Jones (U. of Idaho '79), returning to serve as teacher/pastor, Spicer Memorial College, Poona, India, **Viola Marie (Kendall) Jones** (Spicer Mem. Coll. '76), and one son left Seattle, July 1, 1980.

Clyde Eugene Ondrizek (AU '66), returning to serve as principal, Bangladesh Adventist Seminary, Goalbathan, Dacca District, Bangladesh, **Lettie Mae (Wilkin) Ondrizek** (CUC '56), and two sons left New York City, July 6, 1980.

Neil Wilson Rowland (U. of Nebr. '61), returning to serve as chairman, science department, Mountain View College, Malaybalay, Bukidnon, Philippines,

and **Marie Elizabeth (Sanders) Rowland** (U. of Nebr. '59), left San Francisco, June 1, 1980.

Mary Lucile Small (LLU '66), returning to serve as physician, Ottapalam Hospital, Palghat District, Kerala, India, left New York City, June 29, 1980.

James Earl Thurmon (AU '70), returning to serve as president, Sabah Mission, Tamparuli, Sabah, East Malaysia, **Judy Glenn (Conner) Thurmon** (AU '68), and three children left Los Angeles, July 6, 1980.

Ben David Wheeler (SMC '49), returning to serve as theology teacher, Solusi College, Bulawayo, Zimbabwe, and **Ann (Morgan) Wheeler** (LLU '72), left Atlanta, Georgia, July 1, 1980.

Student Missionaries

Howard Kenneth Ashlock (PUC), of Medford, Oregon, to serve as teacher, Indonesia Union College, Bandung, Java, Indonesia, left Los Angeles, June 16, 1980.

Deborah Sharlyn Baerg (WWC), of Victoria, British Columbia, Canada, to serve as teacher, English Conversation Schools, Jakarta, Indonesia, left Los Angeles, June 16, 1980.

Carolyn Byrd (OC), of Middle Island, New York, to serve as teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, left Los Angeles, June 16, 1980.

Todd Eric Danforth (CUC), of Silver Spring, Maryland, to serve as teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, June 16, 1980.

Mark Jeffrey Earl (WWC), of Yakima, Washington, to serve as English teacher, Israel Mission, Jerusalem, Israel, left Seattle, June 6, 1980.

Howard Thomas Goodwin (SMC), of Lisbon, Ohio, to serve as agriculture teacher, Anderson School, Gwelo, Rhodesia, left New York City, June 10, 1980.

Evangeline Ellen Haas (UC), of Jamestown, North Dakota, to serve as teacher, Haad Yai English Language School, Haad Yai, Thailand, left Los Angeles, June 16, 1980.

Kimberly Kent (OC), of Piscataway, New Jersey, to serve as teacher, Seventh-day Adventist Language Institutes, Seoul,

Korea, left Los Angeles, June 16, 1980.

Steven Kent Losey (LLU), of Redlands, California, to serve as teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, June 16, 1980.

Felecia Rena March (OC), of Bronx, New York, to serve as teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, June 16, 1980.

Debra Lee Michiko Matsuda (LLU), of Monterey Park, California, to serve as teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, June 16, 1980.

Timothy Allen Mayne (AU), of Grand Rapids, Michigan, to serve as teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, left Los Angeles, June 16, 1980.

Gary Evan Mohr (WWC), of Puyallup, Washington, to serve as English teacher, Israel Mission, Jerusalem, Israel, left Seattle, June 3, 1980.

Kathleen Winnifred Lila Ross (CaUC), of Olds, Alberta, Canada, to serve as teacher, Manado English Language School, Manado, Indonesia, left Los Angeles, June 16, 1980.

Volunteer Service

Robert James Agnetta (Senior Dental Clerkship), to serve in dentistry, Hongkong Adventist Hospital, Hong Kong, and **Karen Dianne (Ellison) Agnetta**, of Loma Linda, California, left Los Angeles, June 10, 1980.

Gerald Ray Cheney (AUC), to serve as refugee care worker, Bangkok Adventist Hospital, Bangkok, Thailand, of West Chesterfield, New Hampshire, left Oakland, California, June 26, 1980.

Darel Eugene Courser (U. Autonoma de Guadalajara '68) (Special Service), to serve as physician, Bangkok Adventist Hospital, Bangkok, Thailand, of Bakersfield, California, left San Francisco, May 4, 1980. **Effie Marie (Bruce) Courser** (WWC '53) left June 8, 1980.

Robert Fullerton Dunlop (LLU '44) (Special Service), to serve as physician, Cambodia/Thailand Relief Team #7, Bangkok Adventist Hospital, Bangkok, Thailand, of Kennewick, Washington, left Oak-

land, California, June 16, 1980.

Richard Earl Dunn (Senior Dental Clerkship), to serve in dentistry, Seoul Adventist Hospital, Seoul, Korea, and **Anne Margaret (Peterson) Dunn**, of Redlands, California, left Los Angeles June 17, 1980.

Ordinations

Four ministers were ordained during the Potomac camp meeting, held at Shenandoah Valley Academy, on June 13: **Lyle O. Botimer**, principal, Shenandoah Valley Academy, Virginia; **Gerard Damsteegt**, pastor, Arlington-Fairfax district; **John L. DuBosque, Jr.**, pastor, Galax and Stuart churches; and **Austin Charles Goodwin**, pastor, Farmville-Appomattox district. **Sukrit K. Dass**, on March 1 at Dacca, Bangladesh, in the Southern Asia Division.

Marshall Grosboll, pastor, Berwick, Danville, and Northumberland churches, on June 14 at the Pennsylvania camp meeting at Blue Mountain Academy in Hamburg, Pennsylvania.

Rigo Hernandez, in May in the La Habra, California, church.

Robert Jones, pastor, Bradford, Eldred, and Mount Jewett churches, at the Pennsylvania camp meeting at Blue Mountain Academy in Hamburg, Pennsylvania.

Clyde E. Ondrizek, on March 1 at Dacca, Bangladesh, in the Southern Asia Division.

Harold White, pastor of the Norfolk, South Sioux City, and Tekamah churches in the Nebraska Conference, on June 13.

Deaths

FIMAN, Lettie B.—b. Sep. 17, 1880, Hutchinson, Minn.; d. June 1, 1980, Paradise, Calif. She taught in denominational schools for many years. Survivors include a daughter, Genevieve Fiman; two granddaughters; and eight great-granddaughters.

REINER, Daniel N.—b. June 16, 1894, Eureka, S. Dak.; d. March 13, 1980, Grand Terrace, Calif. After graduating from the Clinton Theological Seminary he taught church school in Colorado. He later assumed departmental duties in South Dakota, and then in the Alberta, Saskatchewan, and Ontario conferences in the Canadian Union. Survivors include his wife, Nora; one son, H. D. Reiner; and three grandchildren.

Ford document studied; variant views rejected

The Sanctuary Review Committee, appointed by the General Conference, met August 10-15 at Glacier View Ranch, the Colorado Conference youth camp in the Rocky Mountains near Boulder. The 115 members in attendance represented the entire world field and included members of college and university religion departments, pastors, editors, college and university presidents, and church administrators on all levels.

The agenda included numerous questions and topics grouped under three main headings—the nature of prophecy, the cleansing of the sanctuary and the investigative judgment, and the role of the Ellen G. White writings in doctrinal matters.

The document prepared by Dr. Desmond Ford during the first six months of this year, in which he set forth his variant views on the sanctuary doctrine, and other relevant papers written by a number of the church's best scholars, had been read and examined carefully by committee members before the meeting convened. The four mornings were spent in study and discussion by seven small groups, each of about 16 members. In the afternoons these groups presented their consensus findings to the entire committee. Further study and discussion followed. The evenings were devoted to presentations of papers on various topics.

From the opening meeting on Sunday night and throughout the days of study and prayer, the Holy Spirit was present in a marked manner. Many of the committee members spoke with warm appreciation of the blessings they had received both in Christian fellowship and in a deeper understanding of God's Word.

The conclusions of the committee, while recognizing the need for continued study in certain areas, clearly affirmed the doctrinal positions

the church holds and which were adopted by the General Conference session in Dallas. A full report of the important Glacier View meeting, together with consensus statements adopted by the group, will appear in early issues of the REVIEW.

Cuban refugees are sponsored

As far as the General Conference officers know, all the Seventh-day Adventist refugees at Fort Chaffee, Arkansas, and at Fort Indian-town Gap, Pennsylvania, have been sponsored and released. We appreciate the kind response from church members in North America in sponsoring their brothers and sisters from Cuba. At the present time we do not have complete reports from the other three refugee centers.

There are many other worthy refugees, non-SDAs, who still are unsponsored. Some have been in the centers many weeks. Readers who are willing to sponsor some of these people should contact Mrs. Doreen Brown, Secretary, Cuban Refugee Office, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone (202) 723-0800.

G. O. BRUCE

Publishing advance in Brazil

Brazil Publishing House recently received a new Heidelberg Speedmaster press from Germany, which can print up to 12,000 copies per hour in four colors, according to Wilson Sarli, general manager. It is the first press of this model in Brazil and increases to six the number of offset presses in the Brazil Publishing House.

On Sunday, August 31, the

plant will conduct an open house from 8:00 A.M. to 6:00 P.M. so that the almost 35,000 Seventh-day Adventists of Greater São Paulo and neighboring cities can see the new press in operation.

Brazil Publishing House, one of the major Adventist publishing institutions in the world, prints literature in the Portuguese language only and serves about 355,000 Portuguese-speaking Adventists in Brazil, Portugal, Canada, and the United States, and some countries in Africa.

During the vacation month of July, more than 1,000 student literature evangelists went out from Adventist colleges and academies in Brazil to sell literature. From Brazil College alone 234 young men and women organized into 12 groups to canvass the huge city of São Paulo.

M. S. NIGRI

For the record

Adventist film wins Christian Oscars: When the Christian Film Distributors handed out awards this year, top honors went to *John Hus*, a film produced by Faith for Today. The Adventist-produced film carried away three Christian Oscars, including Best Film of the Year.

New president in Alberta: H. S. Larsen, formerly secretary of the British Columbia Conference, has been elected president of the Alberta Conference. He succeeds J. W. Wilson, who has been invited to the General Conference to serve as administrative assistant to the vice-president of the General Conference for North America.

Damage in Haiti: The president of the Franco-Haitian Union, N. Grunder, reports that an estimated 60,000 homes have been destroyed by Hurricane Allen in southwestern Haiti. Trees in the area were uprooted, which will seriously affect the people, as breadfruit and mangoes are an important part of their diet. An estimated 5,000 church members have suffered great loss. It is reported

that 300 Adventist families lost their homes.

Died: A. Floyd Tarr, 84, on August 12 in Loma Linda, California. At the time of his retirement in 1966 he was an associate secretary of the General Conference.

Doctors needed in SE Asia

The SAWS Thai-Cambodian Refugee Medical Program urgently needs primary-care doctors. Those who are willing or know of someone who is willing to donate a month or more in working in the refugee camps should contact D. W. Hunter, c/o Loma Linda University, Loma Linda, California 92354, phone number (714) 796-7311.

R. W. O'FILL

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