

Adventist Review

General Organ of the Seventh-day Adventist Church

September 4, 1980

Report of the Sanctuary Review Committee

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Adventist Family Night

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The model neighbor

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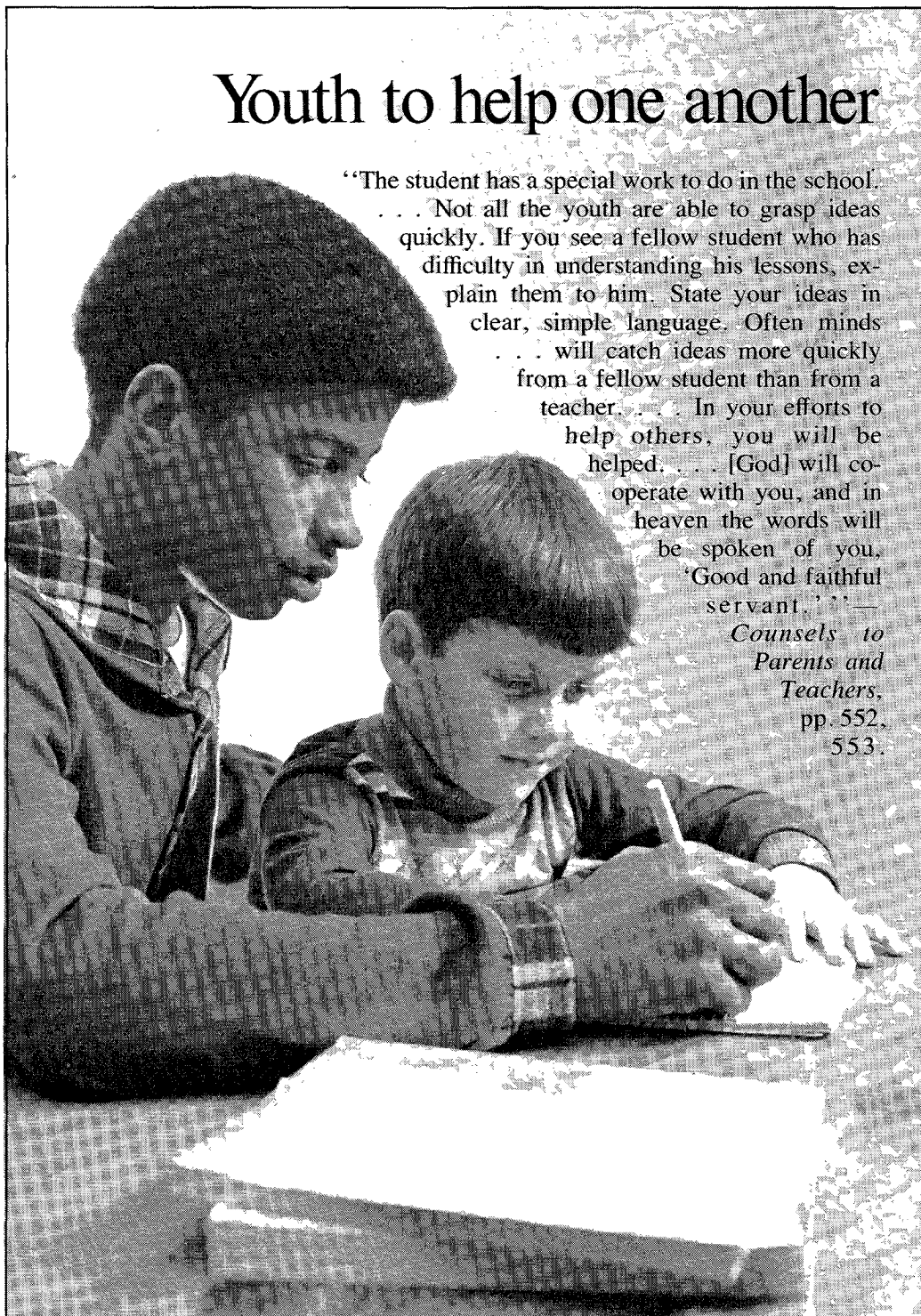
PPPA opens branch in Montemorelos, Mexico

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Youth to help one another

"The student has a special work to do in the school. . . . Not all the youth are able to grasp ideas quickly. If you see a fellow student who has difficulty in understanding his lessons, explain them to him. State your ideas in clear, simple language. Often minds . . . will catch ideas more quickly from a fellow student than from a teacher. . . . In your efforts to help others, you will be helped. . . . [God] will cooperate with you, and in heaven the words will be spoken of you, 'Good and faithful servant.' . . ."

*Counsels to
Parents and
Teachers,*
pp. 552,
553.



Our cover quotation reminds us of some of the responsibilities that students have for one another. More of the same quotation reads,

"God wants the youth to be a help to one another. Each has trials to bear, temptations to meet. While one may be strong on some points, he may be weak on others, having grave faults to overcome. God says to all, 'Bear ye one another's burdens, and so fulfill the law of Christ.' Gal. 6:2. . . ."

"Let every student realize that he is in the school to help his fellow students to co-operate with God, to co-operate with the prayers that are rising in their behalf. In sympathy and love, he should help his associates to press heavenward."—*Counsels to Parents and Teachers*, pp. 552, 553.

On the June 19 Back Page we reported that W. G. Johnsson, then associate dean of the Seventh-day Adventist Theological Seminary at Andrews University, had accepted the call to be associate editor of the ADVENT-

IST REVIEW. However, he still had to finish business at Andrews and take a furlough with his family to his native Australia before moving to Washington, D.C., to take up his new responsibilities. In this issue Dr. Johnsson has written his first article as associate editor, "Overview of a Historic Meeting" (p. 4). The publication date of this magazine coincides with the time he and his family are arriving in Washington, D.C.

Dr. Johnsson earned his B.A. degree from Avondale College in 1959. He and his future wife graduated together in November, were married December 21, and sailed to India on January 10. During their 15 years of service in India, Dr. Johnsson served as dean of boys at the Vincent Hill School, and religion teacher and dean of the School of Religious Studies at Spicer College.

Pursuing his own education, he earned an M.A. in theology from Andrews University, a B.D. through the external studies program of London University, and an M.A. and Ph.D. in Bibli-

cal studies from Vanderbilt University.

In 1975 he joined the staff of the SDA Theological Seminary as associate professor of New Testament.

Dr. Johnsson has written more than 50 articles for various magazines including the REVIEW, *Ministry, Liberty, These Times, Our Times* (published in India), *Youth's Instructor, Andrews University Seminary Studies, and Guide*. He has been a contributing editor to *These Times* since 1972.

He has written three books, *The Great Physician, Religion in Overalls, and In Absolute Confidence*.

Dr. Johnsson and his wife, Noelene, an elementary school-teacher, have two children, a daughter who is a senior in academy and a son who is a junior in college.

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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.

Ellen White

It was encouraging to read "A Non-Adventist Viewpoint on Ellen G. White" (Response From Readers, May 29) at a time when some Seventh-day Adventists are finding fault with her writings.

J. HAROLD PENDRY
Valle de Angeles, Honduras

Thank you so much for your continued publication of articles by Ellen White. They are just what my hungry soul needs. In these days when error of all shades is being circulated, we need the clear, decisive testimony of the Lord's servant.

ELAINE KELLEY
New Iberia, Louisiana

Early Writings

After reading the letter (July 17) telling of the blessings gained by those in a certain 2 (1090)

church through studying *Early Writings*, we started the practice with members here the very next Sabbath. It has been most rewarding.

When my children were small we read *Early Writings* to them. Now, while rereading it, my daughter told me that she has remembered during the intervening years that the temple in heaven is surrounded by hills of roses and lilies.

If our minds were trained to dwell on the glories of the eternal certainties just ahead, the path that Satan keeps so bleak here would not have power to discourage us and cause us to doubt.

L. C. PALMER
Glen, Mississippi

Healing

I would like to comment on two contradictory stories printed recently. I refer to the woman who was healed through the prayers of a Sundaykeeping congregation ("Not All Healing Is From God," July 17) and the missionary with malaria who was healed through the prayers of idol worshipers ("When Non-Christians Pray," July 31).

If I understood what I read, the

woman was healed by Satan but the missionary was healed by God. Had the missionary's faith wavered as the woman's faith did (as a result of negative thoughts put in her mind by her pastor), I can only think that the missionary would not have been healed of his malaria.

PAT J. G. BAUER
Walkersville, Maryland

"Not All Healing Is From God" made a profound impression on my mind, providing proof that the devil can heal. I sincerely appreciate the author's candidness in writing this article. To record her story took great courage.

I would suggest that every REVIEW subscriber read *Early Writings*, pages 124, 125, in connection with the article. We must heed Ellen White's counsel on matters such as these in the last days of earth's history.

MRS. A. J. CHRISTIANSEN
Bowbells, North Dakota

It appears to me that "Not All Healing Is From God" cast a very dark shadow upon the character of God. The author went forward to be healed with total

Continued on page 20



130th Year of Continuous Publication

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Simplicity is eloquent



Neal C. Wilson, president,
General Conference

The Corinthian church apparently had been invaded by false apostles, and in warning against those who were seeking to undermine faith and lead people away from the gospel, Paul said, "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ" (2 Cor. 11:3).

I am intrigued by the word *simplicity*. In other renditions of this verse the words *simple*, *pure*, *single-hearted*, and *sincere* are used. Paul reminded the Corinthian believers, and us, that God's instructions to Adam and Eve in the Garden were simple. God's definition and interpretation of sin are simple. The invitation to come to Christ is simple. God's promises and assurances are beautifully transparent and simple. True love and devotion reveals itself in simplicity.

Paul was deeply concerned about the beguiling and deceptive influences of the world. Satan always seeks to inject confusion, hostility, and rebellion into human minds. This is what may be called the miasma of sin that pollutes the very atmosphere that we breathe. Each inconsistency or compromise becomes a step that can lead ultimately to apostasy and a denial of the power of Christ that can help us overcome every inherited or cultivated tendency to sin.

In a world virtually governed by such technological wonders as television, sophisticated weapons, rockets, and computer-memory chips, I have been impressed with the emphasis that is being given to simplicity. The dictionary definition of simplicity is rather lengthy, but a few points are: plainness, naturalness of behavior, and freedom from affectation and subtlety. Simplicity does *not* mean naiveté, being unprepared, ignorant, inelegant, superficial, or shabby.

One who was shown the spiritual condition of the church today tells us that every year there is a greater departure from simplicity among Seventh-day Adventists (*Testimonies*, vol. 5, p. 663).

What should be our response to this revelation? Is this a statement of fact? Have you detected such tendencies in your own life and home, in the church and in its institutions? Can this be measured? Are there dangers in such trends? Perhaps the time has come when by the grace of God and the help of the Holy Spirit we should seek to reverse some practices so as to restore God's revealed design for our home and lives.

I fully realize that what may be regarded as simplicity by one may appear to be ostentatious or elaborate to someone else. In no way do I wish to sound critical or judgmental.

For instance, we have been encouraged to entertain visitors with greater simplicity. As one who is compelled to travel much more than I would choose, I am often the guest in some home for a meal. I can tell you that such hospitality is greatly appreciated and welcomed. What I cherish most is informality and simplicity and being considered part of the family.

Other areas where we have noticeably departed from simplicity year after year might include weddings, appropriate dress, food preparation, and perhaps certain aspects of our educational process. We thank God for our modern hospitals that have the most up-to-date diagnostic and therapeutic facilities, but let us not forget that Ellen White indicates that medical missionary work must be characterized by simplicity if it is going to make any lasting contribution to lives or to a community.

While discussing simplicity, we must not overlook the architecture, design, and interior decoration of church edifices, conference offices, and institutional buildings. We must guard against anything lavish or wasteful, erecting functional buildings that are simple, beautiful, and a good investment.

Simple means of saving souls

Shifting from the material aspects of God's work, let us consider the manner in which we carry on our spiritual and soul-winning ministry. God generally works in simple ways through humble people and uses simple means in the grand and holy enterprise of saving souls. We are told: "The most intellectual, those who are looked upon as the world's most gifted men and women, are often refreshed by the simple words of one who loves God, and who can speak of that love as naturally as the worldling speaks of the things that interest him most deeply. . . . The true, honest expression of a son or daughter of God, spoken in natural simplicity, has power to unbolt the door to hearts that have long been closed against Christ and His love."—*Christ's Object Lessons*, p. 232.

Theology, doctrines, and sermons, if they are to be helpful and significant to the church or to an individual, must be framed in simplicity so as to have meaning and appeal to ordinary people and scholars alike. An observation often made by scientific, religious, and educational thought leaders seems important at this juncture—simplicity is eloquent!

This principle probably applies equally to life style, writing, speaking, and a childlike trust in the promises and salvation of our Lord. This means that as you and I seek to walk in the steps of the Master, we must face the fact that real greatness is characterized by simplicity.

"The simplicity, the self-forgetfulness, and the confiding love of a little child are the attributes that Heaven values. These are the characteristics of real greatness."—*The Desire of Ages*, p. 437.

Overview of a historic meeting

The Sanctuary Review Committee, characterized by unity and controlled by the Holy Spirit, finds strong support for the church's historic positions.

By WILLIAM G. JOHNSON

The Sanctuary Review Committee, appointed by the General Conference, convened at Glacier View Ranch, Colorado, August 10-15, 1980. The assignment of the committee was to examine the historic positions of the Seventh-day Adventist Church concerning the ministry of Christ in the heavenly sanctuary.

This gathering brought together an international group of about 115. It was a cross section of the world church: leaders from each division, administrators, scholars, editors, pastors, and evangelists. While the church has had large theological conferences in the past, the international and varied nature of the group made it unique in Seventh-day Adventist history.

Glacier View Ranch, the youth camp of the Colorado Conference, is a splendid facility located about 9,500 feet above sea level in the Rocky Mountains 55 miles northwest of Denver. Even in August patches of snow were visible on distant peaks, while nearby glaciers challenged delegates with mountain-climbing skills. A century ago men and women came to these beautiful mountains, hoping to find gold. The Sanctuary Review Committee sought something more valuable—the pure gold of truth as delegates engaged in five days of earnest, frank appraisal of the doctrine of Christ in the heavenly sanctuary.

William G. Johnson is an associate editor of the ADVENTIST REVIEW.

The roots of the conference reach back into the past century, to the days of the pioneers of the Seventh-day Adventist Church. To our spiritual forefathers, crushed by the great disappointment of October 22, 1844, God gave light on the heavenly sanctuary. They came to realize that they had been right about the time but wrong about the nature of the event. Instead of Christ's returning to earth to cleanse it by fire, He had entered the Most Holy Place of the heavenly sanctuary to begin the work of judgment.

Teaching challenged

Throughout the years various critics have challenged this distinctive teaching of the Seventh-day Adventist Church. Criticisms, especially of the keynote 2300-day prophecy of Daniel 8:14, have been voiced by opponents. Occasionally individuals within the ranks of the church have called the doctrine into question. Among these the names of D. M. Canright, A. F. Ballenger, L. R. Conradi, and W. W. Fletcher are most prominent. None of these critical efforts, however, was successful enough to alter significantly the historic view of the church.

In 1961 the General Conference appointed the so-called "Daniel Committee." It was to take up problems of exegesis associated with the sanctuary doctrine—especially in Daniel 8 and 9. The committee met regularly in Washington, D.C., until 1966, generating 45 study papers. In that year the Daniel Committee ceased its work, submit-



Neal C. Wilson speaks at the opening meeting.

ting to the General Conference a majority report, a minority report, and a number of recommendations. Since the papers had been written for consideration by the committee alone, they were not made public.

Two items from the work of the committee are significant for subsequent developments. In its recommendations, the Daniel Committee called for further study in disputed areas, predicting that if this were not done, Adventist preaching on the sanctuary doctrine would become apologetic. Second, the major issue to emerge from the five years of discussion was the relation of the writings of Ellen White to the Bible in the development of doctrine and prophetic interpretation.

The crucial nature of those two items was demonstrated on October 27, 1979, when Dr. Desmond Ford, a Bible teacher at Pacific Union College on leave from Avondale College, Australia, gave a public lecture on the sanctuary doctrine. In his talk he raised many of the questions with which the Daniel Committee had struggled, and then set forth answers at variance with the church's historic interpretations. His address was perceived by many to challenge the established views on



The Sanctuary Review Committee met August 10 to 15 at Glacier View Ranch's auditorium, which is connected to the lodge by a covered walkway.

the meaning of Daniel 8:14, Hebrews 9 and 10, the Day of Atonement, the investigative judgment, and the role of the Ellen G. White writings in Seventh-day Adventist theology.

Tape recordings of Dr. Ford's talk, circulated worldwide, led to much discussion, debate, and, at times, considerable perplexity. Thus, on November 28, 1979, at the request of the Pacific Union College administration, the college president and academic dean met with leaders of the General Conference at Washington and arrived at the decision announced on the back page of the December 20, 1979, REVIEW. Dr. Ford was to be given a leave of absence to clarify and write out his views, which in due course would be considered by an appropriate body.

Dr. Ford moved to Washington, D.C., and spent the first six months of 1980 in research and writing. During this period he produced a document of six chapters and almost 1,000 pages, including appendixes. This was to be the basis for understanding and discussing his views.

A committee of 14 guided Dr. Ford as he was preparing his document. Chaired by Dr. Richard Hammill, a vice-president of the General

Conference, it was composed principally of scholars in Biblical studies and theology. The committee met three times with Dr. Ford in Washington and reviewed the entire first draft of his document.

This committee of scholars was advisory in function. It dialogued with Dr. Ford, seeking to aid his ongoing task by pointing out areas of weakness in exegesis or argument, and suggesting needed clarifications and other source materials. No votes were taken; committee members reacted individually to Dr. Ford. The final draft of the document, written in view of the criticisms of this committee, was his own work and is not intended to reflect the views of the guiding committee.

As a member of this small committee, I was impressed by the fairness of the chairman and the ease and frankness of discussions. Areas of agreement and disagreement were identified; members were requested to state their criticisms in writing for Dr. Ford's benefit.

Dr. Ford's document in its final form became the basis for the work of the Sanctuary Review Committee. Copies were mailed to each member in July, 1980, with instructions that thorough study be given to

the material prior to the Glacier View meeting. In addition, several study papers on key topics, prepared by Seventh-day Adventist scholars, were sent to delegates before, and read prior to, the conference.*

Committee members thus were confronted with a mass of material—nearly 2,000 pages! All of it was heavy. Some delegates set apart a week or more for reading; others a portion of each day, early each morning and late at night, to acquaint themselves with the issues. Probably no other large-scale conference of the church has equaled

* Among these were: "Pioneers, Pantheists, and Progressives: A. F. Ballenger and Divergent Paths to the Sanctuary," by Bert Haloviak; "An Historical Survey of Seventh-day Adventist Statements on the Doctrine of the Cleansing of the Heavenly Sanctuary," by Robert W. Olson; "A Hermeneutic for Daniel 8:14," by Raymond F. Cottrell; "Apocalyptic Prophecy: A Brief Introduction to Its Nature and Interpretation (With Special Attention to Daniel and Revelation)," by Kenneth A. Strand; "A Report of the Salient Teachings of W. W. Fletcher and the Administrative Actions Taken by the Australasian Union Conference in Dealing With Him," by Alfred S. Jorgensen; "Exegesis of Selected Passages of Hebrews 8 and 9," by A. P. Salom; "The Relationship of the Ellen G. White Writings to the Bible on the Sanctuary Issue," by P. Gerard Damsteegt; "The Contextual Problem of Daniel 8:13's 'The Transgression That Makes Desolate'" and "An Attempt to Harmonize Daniel With Leviticus on the Cleansing of the Sanctuary," by Beatrice Neall; "Daniel and the Judgment," by William H. Shea; "Blood and Old Testament Sacrifice: Cleansing and Defilement by Blood," by Gerhard F. Hasel.



Committee Delegate Beatrice Neall, Union College religion teacher, enters the discussion.

no matter how difficult the route. He made it clear that the conference was not a trial of Dr. Ford (who, though present, was not a delegate); rather, that the views of the Ford document called for study—open, fair, honest study. These views had to be tested by the Bible and the writings of Ellen White, and compared with historic interpretations of the church. Elder Wilson pointed out that our historic views were not on trial; the alternatives were on trial.

Thus challenged and directed, the conference set to work. The format for the first four days of the session, Monday through Thursday, was essentially the same.

Each morning delegates studied in seven groups of about 16 members each. All groups studied the same issues, which focused in turn on the nature of Old Testament prophecy, the interpretation of Daniel 7 to 9, questions in Hebrews and Revelation, and the relation of Ellen G. White's writings to the Bible. (For a complete list of the questions, see page 11.) The questions were complicated and far-reaching. To be intelligent in them, delegates had to wrestle with the Bible texts in close and careful study; they even had to acquire a technical vocabulary.

Afternoons were given over to plenary sessions. Each group reported its findings from the morning

deliberations and then general discussion followed. At the close of three plenary sessions, an hour was set aside for delegates to ask questions of Dr. Ford.

During evening sessions, the conference discussed several of the study papers prepared for it. Delegates heard Dr. William Shea explain his "Daniel and the Judgment." Dr. Fritz Guy presented suggestions toward a theology of the sanctuary, and Bert Haloviak summarized historical backgrounds of the Ballenger teachings. Roy Adams, a student at Andrews University, also gave a synopsis of his doctoral dissertation on the sanctuary doctrine in Seventh-day Adventist history.

This general format was highly successful. From the first full day of the session, delegates expressed their convictions with vigor and forthrightness. There was widespread participation, an earnest seeking to learn and understand together. Furthermore, it was quickly apparent that the prayers of God's people were being answered as a spirit of love and unity took control of the conference.

Results of the conference

The results of the conference were both tangible and intangible.

Three statements emerged from the deliberations of the Sanctuary

this one in advance preparations.

Thus, with their suitcases bulging with documents and papers, committee members arrived at Glacier View from the four corners of the earth.

Format of the conference

The Sanctuary Review Committee was chaired by Neal C. Wilson, president of the General Conference. In his opening address, Sunday evening, August 10, he set the tone for the week.

Conditions in the church and the world demanded such a conference, he said. Although some leaders and members had voiced misgivings, it was necessary—even imperative—to attempt to keep God's people together as one spiritual family around the world. He told of the serious thought, prayer, and self-examination with which he and many others had prepared for the conference. He also informed us of the many believers who had pledged to fast and pray for God's guidance during the gathering.

Elder Wilson turned our hopes to Psalm 32:8: "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." He drew upon counsel from Ellen White, the servant of the Lord, at an earlier time of seeking, quoting passages from volume 7, page 94, of the *Testimonies*. Thus we were assured that God would lead the conference to a successful conclusion,



James Londis, Louis Venden, Gerard Damsteegt, John Fowler, and E. Ludescher are attentive.

Review Committee—these are its tangible results. The first two, “Christ in the Heavenly Sanctuary” and “The Role of the Ellen G. White Writings in Doctrinal Matters,” embody the consensus that developed as the week progressed. Generated by a drafting committee, reviewed by a screening committee, and voted by the full assembly on the final morning of the conference, they reaffirm the historic interpretations of the church, while indicating areas for further study. (See pages 12-15.)

A third statement, of particular interest to ministers and teachers, also was prepared. It set forth the major points of difference between the views expressed in Dr. Ford’s document and the consensus achieved at Glacier View. (See page 8.)

These three statements reflect the strong confidence of the Sanctuary Review Committee in our historic sanctuary doctrine. The consensus achieved in these papers was also indicated by polls of delegates’ views at the beginning and close of the conference. Members responded anonymously to a written questionnaire. Results of these polls showed a clear trend among delegates in the direction of our traditional interpretations (for example, the final poll found more delegates believing in the unconditionality of the time prophecies of Daniel than at the start of the conference).

The intangible results, though elusive, are nonetheless important.

First, the conference demonstrated the value of open, frank discussion of important issues with leaders from around the world. It was, in many aspects, a model for the church at large.

Second, the conference brought together administrators and scholars for a period of deep Christian fellowship. There were differing points of view, but a shared spirit of seeking the truth, a shared love. There was no rancor, acrimony, or bitterness. Scholars did not line up to oppose the views of administrators, or administrators those of scholars.

Third, the usefulness of such conferences was highlighted. True, the Sanctuary Review Committee cost many dollars and drew leaders away from their pressing duties. But it turned the mind of the church to the precious truths that shape the Adventist identity; it was refreshing; it was stimulating; it was reaffirming. Delegates left Glacier View with a new confidence in the sanctuary doctrine. I believe that stronger and more vigorous proclamation will result.

I believe, too, that the deep spirituality of the conference will never be forgotten by those involved. It was a week when we felt surges of emotion. We were first pastors and members of the community of God; only secondarily were we General Conference officers, division presidents, seminary professors. Our hearts went out to Dr. Ford, our brother, whose views had given rise to the conference. We sought not merely to grapple with his ideas but

to draw him and his wife close to us.

So I take away many lasting impressions from the Sanctuary Review Committee. I see again Dr. Edward Heppenstall pleading in public dialogue with Dr. Ford. I see Dr. Jack Provonsha role-playing, attempting to bring about a healing process. I see Arthur White declaring the certainty of the inspiration of the writings of his grandmother. I see Elder Wilson agonizing in public prayer that he may have compassion and wisdom for leadership.

It was an amazing conference—stimulating, difficult, exciting, emotional, devotional. It was a week of hard work, little sleep, good food, beautiful mountains, many tears. Charles Bradford, vice-president of the General Conference for North America, summed it up best: “Americans tend to exaggerate. We use words like ‘fantastic,’ ‘fabulous,’ ‘historic,’ ‘unique.’ But this conference was both historic and unique.”

Postscript by the editor

On Friday afternoon, after the Sanctuary Review Committee had completed its work, a committee of nine persons, including the presidents of the General Conference and Australasian Division, met informally with Dr. Ford for more than three hours. The group presented him with a document (see page 8) listing his theological views that differ from those of the church and pointing out the reasons why the church feels he has not provided an adequate defense for them.

Dr. Ford responded that he considered the document fair, and that, with minor modifications, it set forth his views correctly. In a good Christian spirit he offered an apology for the inconvenience he had caused the church.

At this point a letter, still in draft form, was shared with Dr. Ford. The letter set forth the changes in attitude and views that would need to be

made by Dr. Ford if he were to continue to carry his present responsibilities in the denomination. The committee urged Dr. Ford to take adequate time to consider his response—days or weeks, if necessary. The committee assured him of continued financial support, and made no statement regarding a termination date.

Dr. Ford responded almost immediately, stating that he did not need time, that he could do no other than stand by his positions. He added that he understood that the steps the church had taken were necessary, and he again expressed regret for the trouble created.

The meeting closed, as it had opened, with prayer. On Sunday morning, after an official copy of the letter that had been shared with Dr. Ford on Friday was placed in his hands, he and his family left Glacier View for Washington. □

Statement on Desmond Ford document

The following working document, prepared at the Glacier View meeting by a committee of six members (including specialists in Old Testament, New Testament, and systematic theology), was carefully reviewed by a 28-member screening committee, approximately 20 of whom were present, as well as the committee of six. The document was read to the plenary session before it concluded its work at Friday noon; however, no vote was taken nor were copies distributed. The committee felt that Dr. Desmond Ford should first be presented with a copy to ascertain whether the document rightly represented his views. Dr. Ford

responded by stating that, with the exception of points 1 and 4, the document was a fair representation of his views as expressed in his 990-page paper. It is understandable why Dr. Ford objected to the first point. However, evidence supporting this statement will appear later in an expanded treatment of his document. Dr. Ford presented a short modifying statement regarding the fourth point, which was taken into consideration, and appropriate changes were made. Page numbers appearing in parentheses throughout the document refer to Dr. Ford's work, "Daniel 8:14. The Day of Atonement, and the Investigative Judgment."

deny that His entrance into the presence of God precludes (1) a first-apartment phase of ministry or (2) marks the beginning of the second phase of His ministry.

Ford believes that the heavenly sanctuary intercession of Christ finds a providential crisis in what he understands to be the rediscovery of the gospel through a new appreciation of sanctuary symbolism (p. 260). This rediscovery he relates to the 1844 movement and the visions of Ellen G. White (p. 260). However, Ford denies that Christ's heavenly ministry climaxes in the initiation of a judgment-intercession, beginning in 1844 (pp. 595, 261).

Ford does believe that the Day of Atonement imagery finds fulfillment in judgment—even pre-Advent judgment—in the book of Revelation (pp. 449, 650). This latter, however, is a declaration at the close of Christ's heavenly intercession just before the Second Advent; it is not a heavenly judicial process beginning in 1844 (p. 595). The proclamation that providentially began in 1844 refers, in Ford's opinion, only to the believer's present decision of faith and the future pre-Advent judgment, but not to a present judicial process in heaven (pp. 652, 260-261).

This is an unwarranted reduction of Adventist belief.

3. The Phrase "Within the Veil" as Found in Hebrews 6:19, 20. We acknowledge the insights in Dr. Ford's study of the letter to the Hebrews; however, we disagree with the theological implications he draws from the phrase "within the veil."

We do not believe that the phrase was intended to mean that from the time of His ascension Christ has been engaged in a ministry equivalent to that which the Old Testament high priest performed once a year in the second apartment of the tabernacle on the Day of Atonement, to the exclusion of the daily phase of the priestly ministry. "Within the veil," we believe, was intended to convey the conviction that, since Christ's ascension, we have full, free, and direct access to the very presence of God.

The Old Testament believer had limited access to that presence by means of the high priest, who entered with fear and with limited effectiveness the Most Holy Place of the earthly tabernacle once a year. Since our Lord's ascension the believer has had full and free access

After study of Dr. Desmond Ford's document "Daniel 8:14, the Day of Atonement, and the Investigative Judgment," the following preliminary report regarding the validity of some of the author's views is submitted:

First, we express appreciation to Dr. Ford for his many years of diligent service for the church. We recognize his talents as a teacher and preacher. His ministry has stimulated the minds of thousands of students and believers. His wealth of knowledge and personal life style have been the source of blessing for many.

We gratefully acknowledge the author's deep concern that our presentation of the sanctuary doctrine be done in such a manner as to "recommend it to the best minds of non-Adventists, as well as our own people, and be able to survive the most searching scrutiny" (p. 5).

We further acknowledge that his manuscript has encouraged a deeper and more careful examination of the Biblical foundation for our traditional view of the sanctuary doctrine. However, while we have gladly and with good intention stated some of the positive aspects of the author's ministry, we must in fairness state that some of his activities have been neither a source of strength nor in the best interests of our church.

We feel it necessary to state that we cannot agree with certain views set forth in his document, which we regard as major aspects of his theological position on the sanctuary doctrine. These disagreements are as follows:

1. Methodology. We recognize the enormous amount of time and energy the author has invested in his document, which with appendixes constitutes a sizable work of nearly 1,000 pages. However, because of the size of the manuscript, with its numerous footnotes and references, which will be impres-

sive if not coercive to many readers, we feel it imperative to make a statement on its accuracy.

After a preliminary examination of the author's use of references and sources, we find that in various instances they have either been taken out of context or used indiscriminately and thus not in harmony with the quoted writers' original intent. This is true of both secular and Spirit of Prophecy statements.

2. The Day of Atonement in the Book of Hebrews. In his position paper, Dr. Ford asserts emphatically that the Epistle to the Hebrews teaches that the risen Christ, by virtue of His own blood or sacrificial death, entered into the heavenly Most Holy Place at His ascension (pp. 187, 195). The cleansing of "the heavenly things" mentioned in Hebrews 9:23, he also believes, applies only to the initial New Testament period (pp. 169, 191).

The Day of Atonement sacrifice, as well as the other Levitical sacrifices and the high priest's entrance into the Most Holy Place, finds fulfillment, according to Ford, in Christ's death and ascension into the presence of God (p. 253). Christ, then, as the high priest at God's right hand, has opened up a new access and center of worship for the people of God (p. 244).

Ford declares that he can find in Hebrews no allusion to Daniel (p. 169) or any reference to a two-phased ministry of the risen Christ (p. 163). He does affirm, however, the reality of the heavenly sanctuary (p. 240).

There is basic agreement that Christ at His ascension entered into the very presence of God, as symbolized by the earthly high priest's entrance on the Day of Atonement. There is also general acceptance that neither Daniel nor a two-phased ministry are referred to in the Epistle to the Hebrews. But we do

to the presence of God through Christ. Through His sacrifice on the cross He has opened a new way to the presence of God so that we have continual and confident access to Him.

“Within the veil” refers to this symbolic picture of the presence of God in a first-century application of the Day of Atonement imagery rather than the antitypical fulfillment of the Old Testament type. This way of speaking in no way precludes our understanding of Christ’s two-phased mediatorial ministry in the heavenly sanctuary, which the letter to the Hebrews neither teaches nor denies.

4. Year-Day Principle. While Dr. Ford professes a belief in the year-day principle as a useful tool of Biblical interpretation, we regret that he does not see fit to apply the principle to the time prophecies of Daniel. He operates with the presupposition that *all* Old Testament prophecies were to be fulfilled by the first century A.D., which prevents him from using the year-day principle.

Dr. Ford believes that the year-day tool became a providential discovery “after the Advent hope of the early church had faded away” (p. 294). But coupled with his uncertainty regarding the use of the year-day principle is his uncertainty regarding the dates for the beginning and ending of the time prophecies in Daniel (pp. 320, 321, 344).

Because Ford believes that the year-day principle was not God’s original intent for Daniel’s time prophecies, he believes its present use, in harmony with God’s “providential” arrangement, should not be with punctiliar precision.

We believe, however, that the year-day principle is a valid hermeneutical tool and called for by the context con-



Delegate James Londis, pastor, Sligo church, Takoma Park, Maryland, animatedly makes a point.

taining the time prophecies. When the context relates to historical narrative with literal people, literal time periods are used in Daniel 1, 3, 5, and 6. In the apocalyptic passages, when time periods accompany symbolic figures, it is natural and appropriate to expect those time periods also to be symbolic in nature. Numerous other reasons help the prophetic interpreter to distinguish between literal and symbolic time.

We further believe that all of the apocalyptic prophecies in which time elements are found have stood the pragmatic test. That is, their predicted events did occur at the intervals expected, according to the application of the year-day principle.

In reference to Daniel 8:13, 14, we believe that the context requires the use of the year-day principle, and thus a fulfillment beginning in 457 B.C. and ending in A.D. 1844.

We thus reject Dr. Ford’s assertion that Daniel 8:14 “applies also to every revival of true religion where the elements of the kingdom of God, mirrored in the sanctuary by the stone tablets and the mercy seat, are proclaimed afresh, as at 1844” (p. 356).

5. Apotelesmatic Principle. Dr. Ford uses the apotelesmatic principle to affirm that “a prophecy fulfilled, or fulfilled in part, or unfulfilled at the appointed time, may have a later or recurring, or consummated fulfillment” (p. 485).

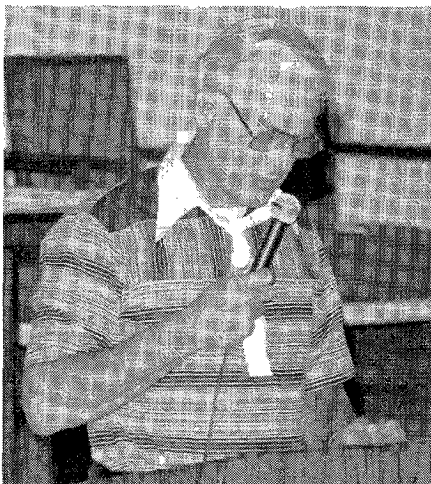
In short, by his usage of this hermeneutical principle, Dr. Ford is able to accept multiple reinterpretations and applications of prophetic symbols and

statements. Almost a corollary to this principle is the author’s borrowed axiom: “All are right in what they affirm and wrong in what they deny” (p. 505).

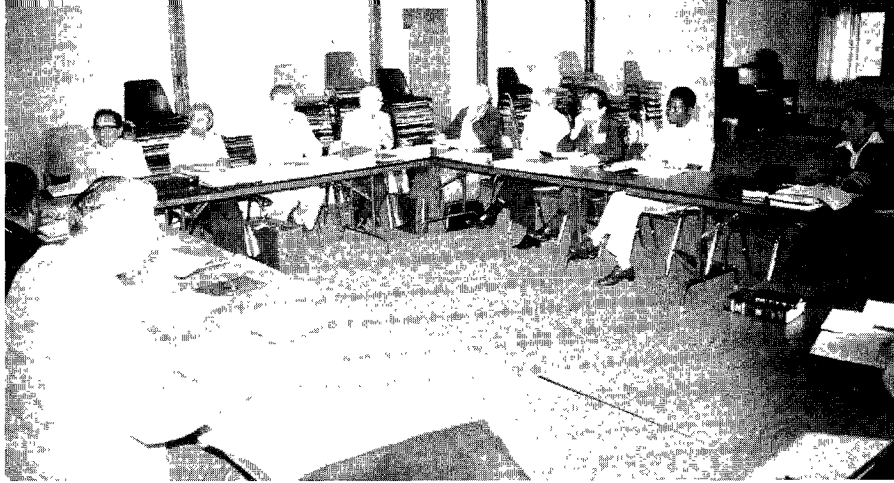
We reject the use of this axiom, whether explicit or implied, because with its use no positively stated assertion could ever contradict another positively stated assertion. With this guiding axiom coupled with the apotelesmatic principle, the author says that all prophetic interpretations by all four prophetic schools—preterists, historicists, futurists, and idealists—are correct (*ibid.*).

When he applies the apotelesmatic principle to Daniel 8:13, 14, we discover that the original meaning or purpose of these verses should have been fulfilled sometime after the postexilic restoration. If the Jewish nation had been faithful in proclaiming the gospel, and thus preparing the world for the Messiah, “that Messiah would have been confronted at His coming by the eschatological tyrant Antichrist (‘little horn’). Antichrist would have been successful in his initial warfare against God’s people and truth for 2300 days, but then Christ would have brought him to his end, with none to help him. Having broken Antichrist ‘without hand’ the kingdom of the Rock of Ages would have become God’s holy mountain filling the whole earth for eternity” (p. 485).

In this brief scenario, Dr. Ford has interpreted, by means of the apotelesmatic principle, Daniel 2, 7, 8, 9, and 11. He could do it only by denying the year-day principle and the historicist method of interpretation.



Herbert E. Douglass, book editor at the Pacific Press, gives a report from small group No. 4.



Top: Small group No. 2 meets in the third-floor assembly room. Bottom: The Australians at the committee include (from far left) Erwin Gane, A. P. Salom, K. S. Parmenter, A. J. Ferch, and A. N. Duffy. In the foreground, E. L. Marley and Kenneth Holland seem caught up in discussion.

However, though Israel was not faithful, the “main idea” of Daniel’s prophecies would yet be fulfilled “in principle” in later events (*ibid.*). Thus, the “little horn,” for example, would be fulfilled in Antiochus Epiphanes, in pagan Rome, in papal Rome, and in Satan’s manifestation just before and after the millennium. Each of these entities would experience judgment and be destroyed with none to help them, thus “fulfilling” “in principle” the intent of Daniel’s prophecies. “These successive judgments were predicted by ‘then shall the sanctuary be justified.’ Every era of revival of the truths symbolized in the sanctuary may claim to be a fulfillment of Daniel 8:14” (p. 486).

Although we recognize the possibility of more than one fulfillment (when the context requires it or when a later inspired writer makes the application), we must reject Ford’s usage of the apotelesmatic principle, because it lacks external control. Any principle of inter-

pretation that permits any prophecy to mean many things is not a helpful tool.

6. Use of *ṣadaq* in Daniel 8:14. The niphil use of the root *ṣadaq* in Daniel 8:14 is unique in the Old Testament. Though the basic meaning of the root *ṣadaq* is “to be right,” “to justify,” “to restore,” the semantic range of this root includes the meaning “to cleanse.” This is evident from (1) the use of *ṣadaq* with *taher* (“to cleanse,” “to purify”; e.g., in Job 4:17) in synonymous parallelism and *zakah* (“to cleanse,” “to purify”; e.g., in Job 15:14), (2) the translation of *ṣadaq* in several versions, and (3) the hithpael use of the root *ṣadaq* (the hithpael, like the niphil, is passive or reflexive) in Genesis 44:16.

Though Ford, in a number of places in his document, allows for the translation of *ṣadaq* in Daniel 8:14 as “to cleanse” (p. 348), he also remarks categorically in his listing of the

church’s assumptions for its interpretation of the sanctuary: “That ‘cleansed’ is an accurate translation in Daniel 8:14. (*Though this is certainly not the case*)” (p. 290, italics ours).

While we agree with Ford that there does not appear to be an explicit verbal link between *ṣadaq* of Daniel 8:14 and Leviticus 16, it seems that he does not give due weight to the meaning “to cleanse” (which we consider justifiable in the context of Daniel 8:9-14) and the possibility of a relationship with Leviticus 16, particularly in the light of the common ideas between the two passages.

7. The Relationship of Daniel 7, 8, and 9. Dr. Ford claims that Daniel 9:24-27 (the 70-week prophecy) parallels Daniel 8:14 (the 2300-day prophecy) rather than being a segment of the 2300-day prophecy (p. 403). He further suggests that both chapters 9:24-27 and 8:14 parallel Daniel 7:9-14 (court scene in heaven) (pp. 368-376).

While the apocalyptic time prophecy of Daniel 8 basically parallels that of Daniel 7 (as well as Daniel 2), it also amplifies Daniel 7 considerably. The prophecies of Daniel 2, 7, and 8 began with either Babylon or Persia and take the reader to the end of human history (the eschaton).

However, we do not find the argument valid that Daniel 9:24-27 parallels both Daniel 7 and Daniel 8:14, since the time and subject matter of these passages differ.

8. Antiochus Epiphanes. Regarding the little horn of Daniel 8 and its parallelism in Daniel 11, Dr. Ford holds that “only Antiochus Epiphanes fulfilled the chief specifications of Daniel 8’s little horn, and the vile person of Daniel 11. All other fulfillments, such as pagan and papal Rome, are fulfillments in principle rather than in detail” (p. 469).

As far as Rome is concerned, he affirms that “all attempts to make Rome the *first and major* fulfillment of all the specifications of the little horn ignore both the symbolism and the interpretation” (p. 383, italics his). On the contrary, we believe that while Antiochus Epiphanes bears some resemblance to the description of the little horn, pagan and papal Rome fulfill the specifications of this prophetic symbol.

9. Saints in Judgment. In the context of a discussion of the judgment of Daniel 7, Dr. Ford’s claim that “the Son of Man judges the little horn and delivers the beast to the flames” (p. 365), his

stress on the judgment of the little horn, and his contention that in Daniel 7 "unbelievers, not believers, are the 'eye' of that storm (i.e., the judgment)" (p. 369) are all dubious.

Nowhere in Daniel 7 does the "Son of Man" judge either the little horn or the beast. While it is true that the little horn power, which receives punishment as its reward, is judged indirectly in Daniel 7, it also is clear that God's people, who receive the eternal kingdom after the judgment has sat, are all judged worthy of the ultimate covenant blessings. Both the apocalyptic sections of Daniel (chaps. 7:21, 22 and 12:1-3) and the historical chapters depict God's people on trial (e.g., chapter 1, where the Hebrew worthies are on trial; chapter 3, where Daniel's friends are tested; chapter 6, where Daniel is tried). The judgment reveals those who have retained their intimate covenantal relationship with God. The motif of the judgment of God's people is further supported in numerous instances within classical prophecy.

10. *The Role of Ellen White in Doctrinal Understanding.* One cannot be a

Seventh-day Adventist very long and not recognize that our theology is shaped to a significant degree by the ministry of Ellen G. White. Her philosophy of history as reflected in her "great controversy theme" and her concern for the development of the whole person are but two examples of insights she has provided that have helped to illuminate the Scriptures and to foster serious Bible study within the church.

This means that Seventh-day Adventists recognize in Ellen G. White an authority in doctrine and life that is second only to that of the Scriptures. She was not, nor ever pretended to be, an expert in Biblical languages or in other technical disciplines related to Biblical interpretation. Yet, as her understanding grew under the inspiration of the Holy Spirit, she provided counsel for the church that has helped it to confirm light found in the Word of God and to avoid doctrinal errors that threatened its very existence. The Seventh-day Adventist Church holds the writings of Ellen G. White in the highest regard as a source of doctrinal understanding.

For these reasons we believe that some of Dr. Ford's statements regarding Ellen G. White's ministry to the church

in doctrinal areas will be misunderstood. Some Adventists have inferred that in Dr. Ford's view Ellen White's authority does not extend to doctrinal issues. On this point the Seventh-day Adventist position is that a prophet's authority cannot justifiably be limited in this way.

Conclusion

This doctrine of Christ in the heavenly sanctuary, this unique teaching of Seventh-day Adventists, invites earnest study on the part of every believer. Our pioneers found it by diligent searching of the Word and became motivated by it. We too must find it for ourselves and make it our own. We must come to realize that "the sanctuary in heaven is the very center of Christ's work in behalf of men," and that His ministry there "is as essential to the plan of salvation as was His death upon the cross" (*The Great Controversy*, pp. 488, 489).

As we seek to know and understand Christ in the heavenly sanctuary as fervently as did the first Adventists, we shall experience the revival and reform, the assurance and hope, that come with a clearer view of our great High Priest.

Questions studied and answered by the Sanctuary Review Committee

Monday, August 11, 1980 The Nature of Prophecy

- Could all of the Old Testament prophecies have been fulfilled within the time of the covenant with Israel, i.e., by the time of the first advent of Christ? If so, what effect does this have on our interpretation of the time prophecies of Daniel?
- Does the Old Testament set forth the two advents of Christ separated by an interim of many years?
- Is the New Testament church predicted or acknowledged in the Old Testament?
- Does the New Testament indicate the likelihood of a first-century return of Christ?
- Is the year-day principle a Biblical teaching?
- Do the time prophecies of Daniel contain conditional elements or are they exclusively unconditional?
- To what extent do the prophecies of Daniel permit application to multiple situations or fulfillments?

Tuesday, August 12 The Cleansing of the Sanctuary and the Investigative Judgment—1

- What are the implications of the linguistic and contextual factors of Daniel 8?
 - What is the meaning of *nitsdaq*?
 - What is the relation of *nitsdaq* to the context of Daniel 8?
 - Can *nitsdaq* be applied to the services of the Day of Atonement and to the cleansing of the heavenly sanctuary beginning in 1844?
- What relationships are there between Daniel 8 and Daniel 7 and 9?
- What are the interrelationships of Daniel 8 with Leviticus 16 and Hebrews 8 and 9?
- Where does the Bible teach that in the services of the Hebrew sanctuary the offering of a sacrificial animal with confession of sin transferred sin to the sanctuary and defiled it?

Wednesday, August 13 The Cleansing of the Sanctuary and the Investigative Judgment—2

- What is the meaning of "within the veil" of Hebrews 6:19, 20, and 10:19, 20?
- Does the Book of Hebrews teach that there are two phases of Christ's ministry in the heavenly sanctuary?
- What is the meaning of Hebrews 9:23?
- Is there support in the Book of Revelation for our teaching on the investigative judgment?
- What is the meaning of "judgment" in Revelation 14:7?

Thursday, August 14 The Role of the Ellen G. White Writings in Doctrinal Matters

- What is the authority of the writings of Ellen G. White in the interpretation of the Bible?
- Is the authority of Ellen G. White sufficient to establish a doctrine of the church if there is not explicit Biblical support for it?
- What did Ellen G. White mean when she said that her writings were as a "lesser light" to the Bible (*Review & Herald*, Jan. 20, 1903)? Do her admonitions that the testimonies "should not

be carried to the front," that all are to "prove their positions from the Scriptures" (*Evangelism*, p. 256) and "The Spirit was not given—nor can It ever be bestowed—to supersede the Bible; for the Scriptures explicitly state that the word of God is the standard by which all teaching and experience must be tested" (*The Great Controversy*, p. vii) mean that her writings are "pastoral" in nature and are to be used mainly for spiritual guidance and upbuilding, and as divinely given direction for the conduct of the work of the church?

- Does the Ellen G. White statement "... there is need of a return to the great Protestant principle—the Bible, and the Bible only, as the rule of faith and duty" (*The Great Controversy*, pp. 204, 205) indicate that we should at this present meeting make our decisions on the doctrinal questions that have been raised only on the basis of explicit and agreed-on teaching of the Bible?
- Is the Ellen G. White hermeneutic relative to the investigative judgment still valid? Was her exegesis of the parable of the ten virgins in *The Great Controversy*, pages 393, 394, 400-403, a proper basis for supporting a Biblical doctrine?

Christ in the heavenly sanctuary

The following statement on fundamental denominational teachings involving Christ and His High Priestly ministry was formulated and accepted by the Sanctuary Review Committee, at Glacier View Ranch, Colorado, August 10 to 15, 1980.

The doctrine of Christ our High Priest in the heavenly sanctuary brings us assurance and hope. It invested the lives of the pioneers of the Seventh-day Adventist Church with meaning; it still is a fruitful field for our contemplation and spiritual growth.

This distinctive teaching was reaffirmed in the Statement of Fundamental Beliefs adopted by the General Conference session at Dallas in April 1980. Our continuing conviction was there expressed as follows:

"There is a sanctuary in heaven, the true tabernacle which the Lord set up and not man. In it Christ ministers on our behalf, making available to believers the benefits of His atoning sacrifice offered once for all on the cross. He was inaugurated as our great High Priest and began His intercessory ministry at the time of His ascension. In 1844, at the end of the prophetic period of 2300 days, He entered the second and last phase of His atoning ministry. It is a work of investigative judgment which is part of the ultimate disposition of all sin, typified by the cleansing of the ancient Hebrew sanctuary on the Day of Atonement. In that typical service the sanctuary was cleansed with the blood of animal sacrifices, but the heavenly things are purified with the perfect sacrifice of the blood of Jesus. The investigative judgment reveals to heavenly intelligences who among the dead are asleep in Christ and therefore, in Him, are deemed worthy to have part in the first resurrection. It also makes manifest who among the living are abiding in Christ, keeping the commandments of God and the faith of Jesus, and in Him, therefore, are ready for translation into His everlasting kingdom. This judgment vindicates the justice of God in saving those who believe in Jesus. It declares that those who have remained loyal to God shall receive the kingdom. The completion of this ministry of Christ will mark the close of human probation before the Second Advent."

The present paper is an elaboration of the Dallas statement. It sets forth the consensus of the Sanctuary Review Committee, which convened August 10-15, 1980, at Glacier View, Colorado. The committee sought to make a serious and frank appraisal of our historic positions, evaluating them in the light of criticisms and alternative interpretations that have been suggested. Such suggestions are beneficial in that they drive us to study, force us to clarify our understanding, and thereby lead us to sharper insights and a deeper appreciation of the truths that have shaped the Advent Movement.

Thus the doctrine of the sanctuary, which meant so much to early Adventists, shines on believers in our day. To see it more clearly is to see Christ more clearly; and this vision will revive Christian life and give power to our preaching and witness.

I. The significance of the doctrine

Although the sanctuary symbolism is prominent throughout Scripture, with Christ as High Priest being the dominant idea of the Book of Hebrews, Christian thought has given relatively little attention to this subject. In the nineteenth century, however, there was a sudden flowering of interest in Christ in the heavenly sanctuary. Our pioneers brought together the ideas of Leviticus, Daniel, Hebrews, Revelation, and other scriptures in a unique theological synthesis that combined the high-priesthood of Christ with the expectation of the end of history. Christ was not merely ministering in the sanctuary above; He

had entered upon the final phase of that ministry, corresponding to the Day of Atonement of Leviticus 16.

For the earliest Seventh-day Adventists this new doctrine was "the key which unlocked the mystery of the disappointment of 1844" (*The Great Controversy*, p. 423). It was the means by which these firm believers in the imminent return of Jesus could come to terms with their unfulfilled expectations. It gave them a new sense of religious identity; it filled their lives with meaning, for it "opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great advent movement and revealing present duty as it brought to light the position and work of His people."—*Ibid.* Thus they could see that although they had been mistaken, they had not been utterly deluded; they still had a mission and a message.

The belief that Christ is our High Priest in the heavenly sanctuary is not a relic from our Adventist past; it illumines all other doctrines; it brings God and His salvation "near" to us in a way that gives us "full assurance" (Heb. 10:22); it shows us that God is on our side.

In heaven above there is One who "always lives to make intercession" for us (Heb. 7:25, R.S.V.). He is Jesus, our High Priest, who "in the days of his flesh" (chap. 5:7) suffered, endured the test, and died for us. He is able to "sympathize with our weaknesses" (chap. 4:15, R.S.V.) and sends forth timely help from the throne of grace (chap. 2:18; 4:16). So we may come boldly into the presence of God, knowing that we are accepted through the merits of our Mediator.

The doctrine of the sanctuary gives us a new view of ourselves. Humanity, despite its frailties and rebellion, is important to God and is loved supremely by Him. God has shown His regard for us by taking human nature upon Himself, and bearing it forever in the person of Christ, our heavenly High Priest. We are the people of the Priest, the community of God that lives to worship Him and to bring forth fruit to His glory.

This doctrine also opens a new perspective on the world. We see it as part of a cosmic struggle, the "great controversy"



The committee meetings were an international gathering. The delegates picture

between good and evil. The heavenly sanctuary is the divine headquarters in this warfare; it guarantees that eventually evil will be no more, and God will be all and in all (1 Cor. 15:28). His work of judgment that issues from the sanctuary results in a redeemed people and a re-created world.

II. The sources of our understanding

While the sanctuary theme runs throughout Scripture, it is seen most clearly in Leviticus, Daniel, Hebrews, and Revelation. These four books, which attracted the attention of the first Adventists, remain the focus of our ongoing study of the sanctuary in heaven.

In terms of emphasis, these books fall into pairs. Whereas Leviticus and Hebrews are concerned primarily with the priestly functions associated with the sanctuary, Daniel and Revelation relate the divine activity in the sanctuary to the end of the world. Thus we may say that a major thrust of the first pair is intercession, while a major thrust of the second is judgment.

The Book of Leviticus describes the various services of the Old Testament sanctuary. We read of the continual sacrifices, presented every morning and evening, for the people of Israel (Lev. 6:8-13). We read also of several types of individual offerings to express confession, thanksgiving, and consecration (chapters 1-7). And the climax of the whole system of sacrifices, the Day of Atonement, is described in detail (chapter 16).

The Book of Hebrews compares and contrasts these services with the sacrifice of Jesus Christ on Calvary (chap. 9:1-10:22). It argues that by His once-for-all death Jesus accomplished what Israel's repeated offerings could never achieve. He is the reality symbolized by the Day of Atonement sacrifices, as by all the ancient services. Although it has been suggested that these references in Hebrews show that the eschatological Day of Atonement began at the cross, Hebrews is not in fact concerned with the question of time; it concentrates rather on the all-sufficiency of Calvary. For answers to our questions regarding the timing of events in the heavenly sanctuary, we look to the books of Daniel and Revelation. In particular the "time prophecies" of Daniel 7 to 9 remain crucial for the Adventist understanding of the sanctuary. They point beyond the first advent of Christ to God's final work of judgment from the heavenly sanctuary.

The precise meaning of the Old Testament prophecies is a matter that calls for ongoing study. This investigation must

seek to be true to the varied nature of the individual prophecies, to take account of the differing perspectives of the readers (in Old Testament, New Testament, and modern times), to discern the divine intent in the prophecies, and to maintain the tension between divine sovereignty and human freedom. Furthermore, this study must give due weight to the strong and widespread sense of the imminent Second Advent that we find in the New Testament (e.g., Rom. 13:11-12; 1 Cor. 7:29-31; Rev. 22:20).

The writings of Ellen White also contain much material dealing with Christ in the heavenly sanctuary (e.g., *The Great Controversy*, pp. 409-432, 479-491, 582-678). They highlight the significance of the events of 1844 in the divine plan, and the final events that proceed from the throne of God. These writings, however, were not the source of our pioneers' doctrine of the sanctuary; rather, they confirmed and supplemented the ideas that the early Adventists were finding in the Bible itself. Today we recognize the same relationship: the writings of Ellen White provide confirmation of our doctrine of Christ in the heavenly sanctuary and supplement our understanding of it.

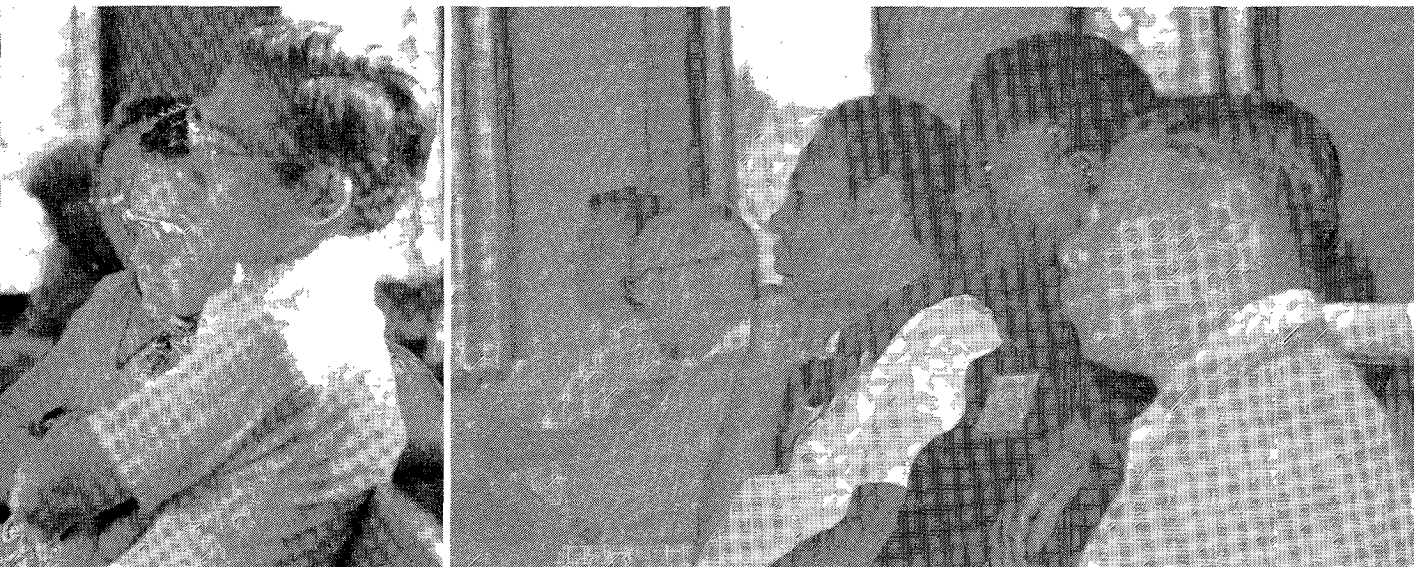
In the remainder of this paper, we offer a brief explanation of this doctrine. The Biblical material on which the doctrine is based falls into two related phases. We turn to the first of these: intercession.

III. The intercessory ministry of Christ

The Old Testament sacrificial system was given by God. It was the way of salvation by faith for those times, educating the people of God to the dreadful character of sin and pointing forward to God's way of bringing sin to an end.

But there was no efficacy in these multiplied sacrifices as such. Sin is a moral offense, not to be resolved by the slaughter of animals. "It is impossible that the blood of bulls and goats should take away sins" (Heb. 10:4, R.S.V.). In Jesus Christ alone can sin be removed. Not only is He our High Priest, He also is our Sacrifice. He is "the Lamb of God, who takes away the sin of the world" (John 1:29, R.S.V.), the Passover Lamb sacrificed for us (1 Cor. 5:7), God's appointed One whose blood is an expiation for the sins of all humanity (Rom. 3:21-25).

In the light of Jesus Christ all the services of the Old Testament sanctuary find their true meaning. Now we know that the Hebrew sanctuary itself was but a figure, a symbol of the true sanctuary "which is set up not by man but by the



are, left to right: Wadie Farag, W. G. C. Murdoch, W. Shea, S. Nagakubo, Dean Davis, Richard Hammill, R. H. Carter, A. A. Alalade, A. P. Roda.



Kenneth Strand presents the secretary's report for small group No. 2.

Lord'' (Heb. 8:2, R.S.V.; 9:24), a far more glorious reality than our minds can comprehend (*Patriarchs and Prophets*, p. 357). Now we know that all the Levitical priests and Aaronic high priests were but prefigurations of the One who is the great High Priest because He is in Himself both God and man (chap. 5:1-10). Now we know that the blood of animals carefully selected so as to be without blemish or spot (e.g., Lev. 1:3, 10), was a symbol of the blood of the Son of God, who would, by dying for us, purify us of sin (1 Peter 1:18-19).

This first phase of the heavenly ministry of Christ is not a passive one. As our Mediator, Jesus continually applies the benefits of His sacrifice for us. He directs the affairs of the church (Rev. 1:12-20). He sends forth the Spirit (John 16:7). He is the leader of the forces of right in the great conflict with Satan (Rev. 19:11-16). He receives the worship of heaven (chap. 5:11-14). He upholds the universe (Heb. 1:3; Rev. 3:21).

All blessings flow from the continuing efficacy of Christ's sacrifice. The Book of Hebrews highlights its two great achievements: it provides unhindered access to the presence of God, and it thoroughly removes sin.

Despite the importance of the Old Testament sanctuary, it represented limited access to God. Only those born to the priesthood could enter it (Heb. 9:1-7). But in the heavenly sanctuary Christ has opened for us the door to the very presence of God; by faith we come boldly to the throne of grace (chap. 4:14-16; also 7:19; 10:19-22; 12:18-24). Thus the privileges of every Christian are greater even than those of the high priests of the Old Testament.

There is no intermediate step in our approach to God. Hebrews stresses the fact that our great High Priest is at the very right hand of God (chap. 1:3), in "heaven itself . . . in the presence of God'' (chap. 9:24). The symbolic language of the Most Holy Place, "within the veil," is used to assure us of our full, direct, and free access to God (chaps. 6:19-20; 9:24-28; 10:1-4).

And now there is no need for further offerings and sacrifices. The Old Testament sacrifices were "imperfect"—that is, incomplete, unable to make a final end of sin (chap. 9:9). The very repetition of the sacrifices signified their inadequacy (chap. 10:1-4). In contrast, God's appointed Sacrifice accomplished what the old ones could not, and thus brought them to an end (chap. 9:13-14). "Every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God'' (chap. 10:11-12, R.S.V.).

So Calvary is of abiding consequence. Unlike any other

event in history, it is unchanging in its power. It is eternally present, because Jesus Christ, who died for us, continues to make intercession for us in the heavenly sanctuary (chap. 7:25).

This is why the New Testament rings with confidence. With such a High Priest, with such a Sacrifice, with such intercession, we have "full assurance'' (chap. 10:22). Our confidence is not in ourselves—in what we have done or what we can do—but in Him and what He has done and still does.

This assurance can never take lightly the Sacrifice that has provided it. As we by faith look to Jesus in the heavenly sanctuary—our sanctuary—and the services He there performs, we are empowered by the Spirit to live holy lives and provide an urgent witness to the world. We know that it is a fearful thing to despise the blood that has redeemed us (chaps. 6:4-6; 10:26-31; 12:15-17).

The final phase of Christ's ministry in the heavenly sanctuary is that of judgment, vindication, and cleansing. We should be clear, however, that while Christ is Judge, He is still our Intercessor. We look first at the time of the judgment and then at its nature.

IV. *The time of the judgment*

The prophetic period of 2300 days (Dan. 8:14) remains a cornerstone of the Adventist understanding of the final judgment. Although this part of our doctrine of the sanctuary is the one most frequently questioned, careful study of the criticisms in the light of the Scriptures confirms its importance and validity.

Three aspects of this prophecy, especially, have been called into question: the year-day relationship; the meaning of the word translated "cleansed'' (Dan. 8:14, K.J.V.) and its connection with the Day of Atonement (Lev. 16); and the context of the prophecy.

The year-day relationship can be Biblically supported, although it is not explicitly identified as a principle of prophetic interpretation. It seems obvious, however, that certain prophetic time periods are not meant to be taken literally (e.g., the short periods in Revelation 11:9, 11). Furthermore, the Old Testament provides illustrations of a year-day interchangeability in symbolism (Gen. 29:27; Num. 14:34; Eze. 4:6; Dan. 9:24-27). The year-day relationship also is recognizable in the interlocking of Daniel 8 and 9. Additional support is found from parallel prophecies of the 1260 days-years in Daniel and Revelation (Dan. 7:25; Rev. 12:14; 13:5). Since the prophecy of Daniel 8 is parallel to those of chapters 2, 7, and 11-12, all of which culminate in the kingdom of God at the end of history, it is proper to expect the period represented by the 2300 days to reach to the end time (Dan. 8:17). This is made possible for us by the exegetical application of the year-day relationship.

According to many older versions of the Bible, at the end of the 2300 days the sanctuary is to be "cleansed." The Hebrew word here is *nišdaq*, which has a broad range of possible meanings. Its basic idea is "make right," "justify," "vindicate," or "restore"; but "purify" and "cleanse" may be included within its conceptual range. In Daniel 8:14 it is evident that the word denotes the reversal of the evil caused by the power symbolized by the "little horn," and hence probably should be translated "restore." While there is, therefore, not a strong verbal link between this verse and the Day of Atonement ritual of Leviticus 16, the passages are, nevertheless, related by their parallel ideas of rectifying the sanctuary from the effects of sin.

Daniel 8 presents the contextual problem of how to relate exegetically the cleansing of the sanctuary at the end of the 2300 days with the activities of the "little horn" during the 2300 days. This wicked power casts down the place of the sanctuary (Dan. 8:11) and thus occasions the need for its

restoration or purification. The "little horn," however, is on earth, whereas we understand the sanctuary to be in heaven. But a careful study of Daniel 8:9-26 points to a solution of this difficulty. It becomes clear that heaven and earth are inter-related, so that the attacks of the "little horn" have a cosmic, as well as historical, significance. In this way we may see how the restoration of the heavenly sanctuary corresponds to—and is a reversal of—the earthly activity of the "little horn." But while we believe that our historic interpretation of Daniel 8:14 is valid, we wish to encourage ongoing study of this important prophecy.

Our conviction that the end of the prophetic period of 2300 days in 1844 marks the beginning of a work of judgment in heaven is supported by the parallelism of Daniel 8 with Daniel 7, which explicitly describes such a work, and by the references to heavenly judgment in the Book of Revelation (chaps. 6:10; 11:18; 14:7; 20:12-13).

Thus our study reinforces our belief that we have indeed come to the time of pre-Advent judgment, which historically we have termed the "investigative judgment." We hear again God's call to proclaim the everlasting gospel around the world because "the hour of his judgment is come" (chap. 14:6-7).

V. The nature of judgment

The teaching of "judgment to come" has a firm base in Scripture (Eccl. 12:14; John 16:8-11; Acts 24:25; Heb. 9:27; etc.). For the believer in Jesus Christ, the doctrine of judgment is solemn but reassuring, because the judgment is God's own intervention in the course of human history to make all things right. It is the unbeliever who finds the teaching a subject of terror.

The work of divine judgment that issues from the heavenly sanctuary has two aspects: One centers in God's people on earth; the other involves the whole universe as God brings to a successful conclusion the great struggle between good and evil.

Scripture tells us that we "must all appear before the judgment seat of Christ" (2 Cor. 5:10), and that we are to give account for even the "idle word" (Matt. 12:36). This aspect of

the end-time events reveals who are God's (see *The Great Controversy*, pp. 479-491). The overarching question concerns the decision we have made with respect to Jesus, the Saviour of the world. To have accepted His death on our behalf is to have passed already from death to life, from condemnation to salvation; to have rejected Him is to be self-condemned (John 3:17-18). So this end-time judgment at the close of the 2300-day period reveals our relationship to Christ, disclosed in the totality of our decisions. It indicates the outworking of grace in our lives as we have responded to His gift of salvation; it shows that we belong to Him.

The work of judging the saints is part of the final eradication of sin from the universe (Jer. 31:34; Dan. 12:1; Rev. 3:5; 21:27). At the close of probation, just before the final events in the history of our earth, the people of God will be confirmed in righteousness (Rev. 22:11). The divine activity from the heavenly sanctuary (chap. 15:1-8) will issue in the sequence of events that at length will purge the universe of all sin and Satan, its originator.

For the child of God, knowledge of Christ's intercession in the judgment brings assurance, not anxiety. He knows that One stands in his behalf, and that the work of judgment is in the hands of his Intercessor (John 5:22-27). In the righteousness of Christ the Christian is secure in the judgment (Rom. 8:1). Moreover, the judgment heralds the hour of transition from faith to sight, from earthly care and frustration to eternal joy and fulfillment in the presence of God.

God's judgment, however, is concerned with more than our personal salvation; it is cosmic in scope. It unmasks evil and all evil systems. It exposes hypocrisy and deceit. It restores the rule of right to the universe. Its final word is a new heaven and a new earth, in which righteousness dwells (2 Peter 3:13), one pure song of love from Creation to creation (*ibid.*, pp. 662-678).

And in this act of divine judgment, God Himself is shown to be absolutely just. The universal response to His final acts from the heavenly sanctuary is, "Great and wonderful are thy deeds, O Lord God the Almighty! Just and true are thy ways, O King of the ages!" (Rev. 15:3, R.S.V.).

The role of the Ellen G. White writings in doctrinal matters

The Seventh-day Adventist Church from its beginning has recognized the existence of the gifts of the Spirit as promised by our Lord for building up the body of Christ. Among these is the gift of prophecy (Eph. 4:10-13). The following statement on the gift of prophecy was adopted at the General Conference session in April, 1980, as part of the Statement of Fundamental Beliefs:

"One of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and was manifested in the ministry of Ellen G. White. As the Lord's messenger, her writings are a continuing and authoritative source of truth and provide for the church comfort, guidance, instruction, and correction. They also make clear that the Bible is the standard by which all teaching and experience must be tested."

The Scriptures of the Old and New Testaments are divinely inspired. This canon of Scripture is the standard of faith and practice. Ellen G. White was inspired in the same sense as were the Bible prophets, but her ministry and writings were given to exalt the Bible. Ellen G. White's writings, by her own testimony, were not intended to give new doctrine, but to direct minds to the truths already revealed in Scripture (*Testimonies*, vol. 5, pp. 663-665; *Early Writings*, p. 78).

While the fundamental doctrines of the church are structured

on the authority of Biblical writers, expanded understanding and insight toward their full development may be found in Ellen G. White's writings. These writings also confirm Biblical truth, without in the least intending to inhibit serious research built upon sound principles of interpretation.

Recognizing that the operation of the Holy Spirit in the life and writings of Ellen G. White over a period of approximately 70 years resulted in a growth of her understanding of the Bible and God's activities in behalf of humanity, we believe that her authority transcends that of all noninspired interpreters.

We see need for a careful exposition of the Ellen G. White writings. Not all her uses of Scripture were designed to provide a strict exposition of the Biblical text. At times she employs Scripture homiletically. At other times she looses passages from their Biblical context for special applications. Again, she may use Biblical language merely for literary style. Ellen G. White's total context and situation in life, with attention to time and place, must always be taken into consideration.

We affirm that the Ellen G. White writings are significant for our day as underscored by her statement "Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last."—*Selected Messages*, book 1, p. 55.

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Adventist Family Night

Adventists believe in the family. Isn't it time to demonstrate this belief in a practical way?

By KAY KUZMA

At the 1980 General Conference session, President Neál C. Wilson suggested that every Seventh-day Adventist family should make Friday evening Adventist Family Night. I support doing so. And I know thousands of other Adventists do too.

Even though Adventist family counselors, educators, pastors, and church leaders have been talking about the family-night concept for years, only a few families practice it. Why? Perhaps one reason is that there has never been one specific night suggested. Now we have the suggestion. Friday. Let's do something about it.

None of us wants to be told that we *have* to spend Friday night with our families. We tend to reject mandates and commands. Our reaction is, "Don't tell me what to do. I don't want the church meddling with my family."

The only way Adventist Family Night is going to become a reality is if we as church members begin to talk enthusiastically about Adventist Family Night, incorporate it into our own homes, and encourage others to do the same.

Adventist Family Night does not need to mean that this is the only evening we spend with our children. It should become a special, inspirational, family worship experience. But I would also suggest that families need what I call a weekly STAFF meeting. STAFF is an acronym for Steps To Active Family Fun. It includes such activities as playing games together, having a talent show, or working on craft ideas. STAFF can stand for Steps To Airing Family Feelings, if your children are older and you have a family council-discussion-type meeting. The STAFF meeting is a secular meeting—although it can include worship and inspirational components. Every family should be able to find one to two hours a week for a

Kay Kuzma is associate professor of health sciences at Loma Linda University. The mother of three children, she directs parenting seminars and has authored 11 books.



STAFF meeting and still choose to celebrate the beginning of the Sabbath in such a way that the family draws closer together. Family togetherness is the intent of Adventist Family Night.

If you like the concept and think that your family might benefit from spending some special time together, then begin planning today.

First establish your objectives. What do you want Family Night to do for your family? Here are some suggestions. Family Night could: (1) help each person have a better relationship with God; (2) enhance family cooperation and participation in activities; (3) help family members to relate better to one another; (4) help other individuals through your family ministry.

Then brainstorm with your family. What would they like to do during this evening together? Accept every idea as a possibility. Write the ideas down. After brainstorming, evaluate the suggestions. Select those that will be most effective in helping you meet your objectives.

Decide when you would like to begin and end Family Night. Should it be at a specific time each Friday evening? Should it begin at sundown and continue until bedtime? Some families may even want to make Friday afternoon a family preparation time and work on projects together. Other families might want an early Family Night schedule so they can still choose to attend the Friday-evening church meeting.

Establish family rituals. Rituals are important for experiencing a sense of family uniqueness. The rituals you establish and observe help to make your family special. Don't follow someone else's prescribed program. Plan something that will fit your needs. Decide what brainstorming ideas are so meaningful to your



family that you would like to make them a routine part of your Family Night. Here are some ideas:

Begin the Sabbath early. Start Family Night five or ten minutes before the sun sets. Have all the preparations for the Sabbath made before this time. Watch the sun set together. Have a special song that you sing, such as "Day Is Dying in the West" (*Church Hymnal*, No. 51), "Softly Now the Light of Day" (*ibid.*, No. 48), "Another Six Days' Work Is Done" (*ibid.*, No. 456), or "O Day of Rest and Gladness" (*ibid.*, No. 463).

Recite together a meaningful Bible verse. Exodus 20:8-11; Genesis 2:1-3; Isaiah 58:13, 14; or Psalm 23.

Begin the Sabbath with prayer. Kneel in a circle. Hold hands. Sing a short song as a prelude to prayer. Try "Whisper a Prayer" (*Adventist Youth Sing*, No. 192), "Turn Your Eyes Upon Jesus" (*ibid.*, No. 190), "Open Mine Eyes" (*ibid.*, No. 141), or "Into My Heart" (*Happy Songs*, No. 31).

Make your prayer a family prayer. Give everyone a chance to pray. Try sentence prayers. Each person in the family could pray for the person on his right. Prayer requests could be made. Perhaps you could ask each person what he would like to gain specifically through the Sabbath hours. Then each could pray for the other. By having the family members make prayer suggestions, each person is remembered in prayer even if only one person actually prays. Remember, the younger the children, the shorter prayer time should be. Make this an enjoyable time, not a test of endurance.

At the end of the prayer, sing a prayer response, such as "With Thy Spirit Fill Me" (*Adventist Youth Sing*, No. 198).

Make the Friday-evening meal something special. Children love the ritualistic serving of their favorite dishes. Maybe it's fruit salad and popcorn. Or soup, salad, and fresh-baked bread. Maybe it's pizza; or corn bread and beans, or potato pancakes. Include a surprise Sabbath dessert treat. Fresh strawberry pie, sliced pine-

apple, trail mix (a nut and dried-fruit mix), banana bread, or oatmeal cookies. Sometimes surprise suppers help to spark up the evening. Once a month different family members could prepare a supper of their choice and surprise the others.

Everybody joins in cleanup. It is a special Sabbath treat for Mom when everyone cooperates in the kitchen cleanup. These responsibilities could be rotated among family members. One person wash, one dry, one clean the table, one set out dishes for breakfast, and one read to the others as they work.

Have a spiritual lesson. This can be incorporated into the sundown worship time, or if you find attention spans are short, you might want to wait until after supper or a vigorous outdoor walk. The spiritual lesson can be read from the Bible; it might be a quotation from the lesson study for the week, or an inspirational story. Encourage the family to participate in the lesson. Ask questions: What did this mean to you? What do you think Jesus is saying to our family through this text or story? If you were the person writing this text, whom would you send it to? Why? Write this text in your own words. Compare the text in different versions of the Bible.

Plan an activity time. This is the time to do something special together. Here are a few suggestions. Some may become family favorites and you'll repeat the activity so often it will become a ritual.

1. Perform a skit. Include simple costumes and props for a full-scale production.
2. Give charades of Bible texts, stories, persons, places, or things. See whether the rest of the family can guess what you are acting out.
3. Take a walk around the block.
4. On summer evenings, sit on the roof or deck or lie out on blankets and look at the stars. Point out the constellations you know and try to learn a few more.
5. Play a religious game.
6. Draw pictures of Bible scenes.

7. Give a Bible quiz, play Bible Twenty Questions, or find Bible verses based on a clue.

8. Make a cassette tape to send to a "long distance" friend or relative.

9. Help one family member prepare for a presentation he must give at church the next day. Let the person practice in front of the family.

10. Make a banner that has a meaningful text or religious thought on it. Hang it in the room where you hold Family Night. Or donate it to brighten the wall of a Sabbath school room.

11. Listen to a Bible story, a character-building story, or a sermon on tape.

12. Read a book—one chapter every week.

13. Practice singing or playing instruments together. Work on a special song you can share with your church family.

14. Have a religious program. Let each family member contribute something—a story, poem, special musical number, quiz, meaningful quotation, or Bible text.

15. Sing hymns as a family for patients in a convalescent hospital, retirement home, or just for your neighbors.

16. Study your Sabbath school lesson together.

17. Call a church member and share words of encouragement and appreciation.

18. Write appreciation notes to family members, church members, schoolteachers, co-workers, or neighbors.

19. Memorize Bible texts.

20. Discuss moral dilemmas. For example, "What should you do if your friends are all going skating and you don't like the music played? Should you still go to keep their friendship and be a good influence on them, or——?" For young school-age children, the book *Character Craft Per Se*, by Bernard Rasmussen, has some excellent dilemmas to discuss (available from the author at Angwin, California, or from Parenting Seminars, Loma Linda University, Loma Linda, California).

21. Share testimonies. Tell one thing that Jesus did for you during the week.

22. Learn memory verses in song. See *Sing a Bible Verse*, by Wayne Hooper.

23. Have every person choose a number from 1 to 176. Then read the corresponding text in Psalm 119.

What you do during your special celebration time together is not nearly as important as the fact that you are together as a family and enjoying one another. Occasionally invite a guest (for example, someone who doesn't have a family) or another family to be a part of your family for the evening. This is a good way to share the Adventist Family Night concept. But be careful that company does not detract from your family activities.

Don't just read this article and say, "That's a good idea," and do nothing more. That is how good ideas die. If you agree with Elder Wilson, start your own Adventist Family Night this very next Friday evening. □

FOR THE YOUNGER SET

Muffy gets a haircut

By TAMLYNN GRAUPNER

Tammy liked to play with Muffy, Mother's big and friendly old English sheep dog. Muffy had a long gray coat with white feet and a white head accented by a big black nose.

Every now and then Mother would take Muffy to get her hair cut. How pretty Muffy looked when she got home from the clipper's. She usually had a bright-red ribbon around her neck, and sometimes there were even barrettes to hold the hair out of her eyes.

In the summer Mother would take Muffy to dog shows. Muffy was such a beautiful dog that she sometimes won first prize.

One warm summer afternoon Tammy was on the back porch playing with her dolls when Mother called, "Tammy, it is two o'clock. Time for your nap."

"Oh, Mother," replied Tammy, "do I have to take a nap?"

Mother insisted, and soon Tammy was lying on her bed resting. Tammy was usually a good girl, but she sometimes would get into trouble during naptime. She wasn't very sleepy this afternoon, and was telling this to her dolly when the bedroom door was quietly pushed open. In came Muffy.

"Why, Muffy! How nice of you to come visit me!"

said Tammy happily. "Now I don't have to go to sleep. I can play with you."

She pushed the hair away and looked into Muffy's eyes.

"I know what I'll do," she told Muffy. "I'll cut your hair so you can see."

Quickly reaching under the bed, she pulled out her little sewing kit and soon was snip, snip, snipping away at Muffy's hair. Muffy had not been to the clipper's for a while and her hair was quite long, so Tammy cut it as short as she could.

"There," she said, sitting back to have a look. "Oh my, I didn't realize I got it so short!"

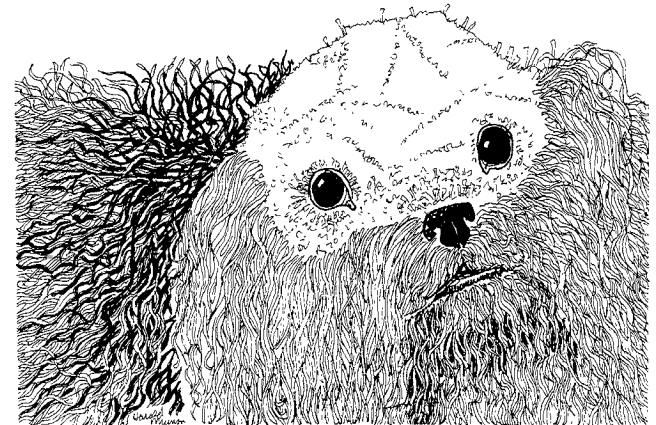
Just then Mommy peeked in.

"Oh, no!" cried Mother. "What have you done to Muffy?"

All the hair on top of Muffy's head was gone. The big dog looked like a funny clown with a big black nose.

"I can't take her to the dog show next week looking like that!" exclaimed Mother. "It will take months for the hair to grow back!"

What happened to Tammy in the next few minutes we won't talk about. But she learned a lesson that day. Even if you are not sleepy during naptime, it is best just to rest and not get into trouble.



The model neighbor

Have you ever wondered what it might be like to live next door to Jesus? Thinking about such a question might be a good practical exercise in learning to be the kind of neighbors that we really want to be.

First of all—and we may as well be frank about it—there would always be some feeling of discomfort if we lived next door to Jesus. Not that He would create such uncomfortable feelings, but our own recognition of not measuring up to His kind of life would make us want to avoid Him at times. He would, of course, always go out of His way to make us feel comfortable in His presence, but His very perfection would sometimes get on our nerves, as it did on the nerves of those who decided they had to crucify Him to get rid of the self-dissatisfaction He caused them.

Repentant sinners loved to come to Jesus, for they knew that, although He did not tolerate sin, He would always be sympathetic and understanding; willing to help them to begin over again. But the unrepentant must have tried their best to give Him as wide a berth as possible until they recognized their need of His help in becoming what they knew they should become.

Undoubtedly, Jesus reconciled Himself to the fact that He would never be “one of the crowd.” He realized that there would always be a tension created by the difference in life styles and values that were apparent. But He still tried His best to break down the barriers and to demon-

strate His love, concern, and genuine interest in every way possible.

One thing we can be sure about is that if He lived in our neighborhood, Jesus would go just as far as He possibly could in identifying Himself with people in the community, their interests, and their needs, without ever compromising in the slightest one principle or standard.

But His association would be association with an evangelistic purpose. His “mingling with men” would not be the kind that would tear down faith or lead to compromise of principle. His contact would be designed to lift up and save.

Jesus would be a friendly, kind, and loving neighbor; always willing to help, but never making others feel that He was trying to force His religion upon them. Undoubtedly, not everyone would love Him but those who did not would be forced to respect and admire Him as a model neighbor.

L. R. V.

LETTERS Continued from page 2

faith in God. Jesus often said, “According to your faith be it unto you.” Her faith was in God and not Satan.

HAL B. NASH
Colton, California

Our 9-year-old son has been in a coma for more than 14 months following a bike-related accident. We are now taking care of him at home. During these months we have received many cards, letters, and phone calls offering prayer for “little David.”

I just finished talking to a woman from another church who invited me to bring David this evening to hear a faith healer that she described as filled with the “Spirit.” He travels around the country healing and giving God the glory, according to her. “He is doing a wonderful work. What harm can come from trying? What do you have to lose?” she asked.

If she only would listen to me describe what we have to lose!
CAROL GUILD
Tecumseh, Michigan

I know it took a great deal of courage for the author of “Not All Healing Is From God” (July 17) to write her story. I cannot put into words the help I received from it. I firmly believe we need more articles like this. I could tell by the article that the woman’s trust was completely in the Lord.

LOIS RASMUSSEN
Veradale, Washington

I am disappointed that the REVIEW would publish an article

such as “Not All Healing Is From God.”

Christ told the disciples when they asked Him about someone who was not a disciple but was casting out demons, “Do not stop him, for he who is not against you is on your side” (Luke 9:49, 50, N.E.B.).

In Acts 14:9 we read about someone who “had the faith to be cured.” I do not find that anyone has been healed without faith, faith on the part of the one being healed or on the part of the one beseeching the healing.

James 5:16 tells us to confess our sins and to pray for one another that we will be healed.

1 Corinthians 12:9 says that the power to heal is a gift, as are teaching and the other items listed in this chapter.

Not everyone who isn’t a Seventh-day Adventist is “daily imbibing new errors” (from the *Early Writings*, pp. 124, 125, quotation referred to in the article). It seems to me that the people who took the author to church were showing their love for her in praying that she be healed. They were keeping the second great commandment, “Love thy neighbour as thyself” (Matt. 23:39).

GLENN E. SPRING
Fort Worth, Texas

► We stand by the article. For further study see *Prophets and Kings*, p. 211; *Testimonies*, vol. 1, pp. 296, 302; *The SDA Bible Commentary*, vol. 7, pp. 975, 976; *The Great Controversy*, pp. 589, 624; *Medical Ministry*, pp. 14, 15.

HEALTH CAPSULES

Sponsored by the General Conference Department of Health and Temperance

Dental first aid

By RUTH M. WHITE, R.N., Dr.P.H.

When a family member accidentally gets a tooth knocked out, find it! If the roots are there, rinse the tooth off with water and insert it back into the socket. Then see your dentist immediately. Dentists are successfully reimplanting teeth that have been knocked out. It is important that the tooth be protected from drying out if it is to reattach. An alternative is to place the tooth in a jar of water or a damp cloth. Try to get to an emergency room or dentist within 30 minutes. Children who knock out their front teeth have quite good success with the implantation. Their regenerative physiology is superior to that of adults. A reimplanted tooth is never as strong as one that has not been pushed out, however. It may discolor and in some instances may later cause difficulty.

PPPA opens branch in Montemorelos, Mexico

By L. A. RAMIREZ

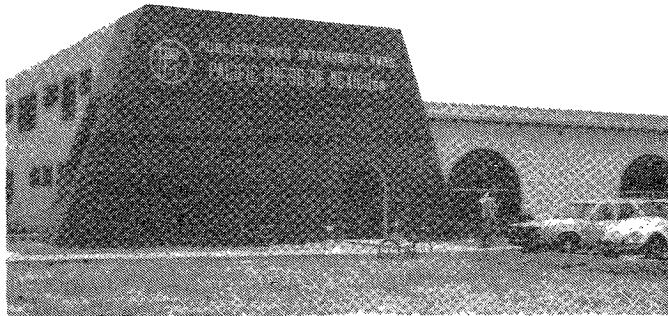
On an eight-acre plot of land adjacent to the campus of the University of Montemorelos, in the midst of an orange grove, stands the largest addition to the sisterhood of 52 Adventist publishing houses around the world, Publicaciones Interamericanas, Pacific Press de Mexico, S.A.

On July 21 LeRoy J. Leiske, general manager, assisted by W. L. Muir, R. E.

L. A. Ramirez is General Conference publishing director.

Anderson, Humberto Rasi, and Ernesto Cabrera, from Pacific Press headquarters in Mountain View, California, joined Neal Scott, local branch manager, and Alvaro Sauza, engineer and builder, to serve as co-hosts for the open-house program that drew nearly 500 persons into the new plant's pressroom to witness the inauguration ceremonies.

From the improvised speaker's platform, Samuel Guizar, president of the Mexican Union, informed the audience that 52 years ago the



The Mexican branch of Pacific Press is near Montemorelos University.

Mexican Union voted the first in a series of requests to establish a publishing house in Mexico. "The Lord be thanked," he said. "At long last, the day of rejoicing has come to the Advent people of Mexico with this new and beautiful publishing house."

Elder Leiske reviewed the steps and told of the teamwork that led to the initiation, development, and finally the

construction of the \$1.3 million publishing facility, which will produce Adventist publications for the people of Mexico and beyond. Elder Leiske's address, in Spanish, drew prolonged applause.

Speaking in behalf of administrators and publishing workers in Inter-America, I. B. Benson, Inter-American Division publishing director, said, "We have good reason to be grateful to the Lord that we now have in Mexico the first Pacific Press factory branch outside the North American Division territory. This is a great day in the history of the publishing work in Inter-America!"

L. L. Bock, a General Conference general vice-president, in speaking to the group, emphasized the power of God's message in printed form. He encouraged all in attendance to continue "to support the noble purpose and the great objectives of Publicaciones Interamericanas de Mexico."

Other speakers

Other speakers and participants in the opening ceremonies included state, municipal, civic, and business leaders, representatives from the Mexican Union and other areas of the Inter-American Division (including Ramon H. Maury, R. S. Folkenberg, and Beulah Peterson), and R. R. Drachenberg, formerly treasurer of the division, now an assistant treasurer of the General Conference, and L. A. Ramirez, representing the General Conference. The program concluded with an escorted tour of the new plant.

Among those in attendance who seemed particularly happy were Dr. and Mrs. Samuel Schmidt, counselors



After inauguration ceremonies were conducted on July 21, nearly 500 persons toured the factory's pressroom.

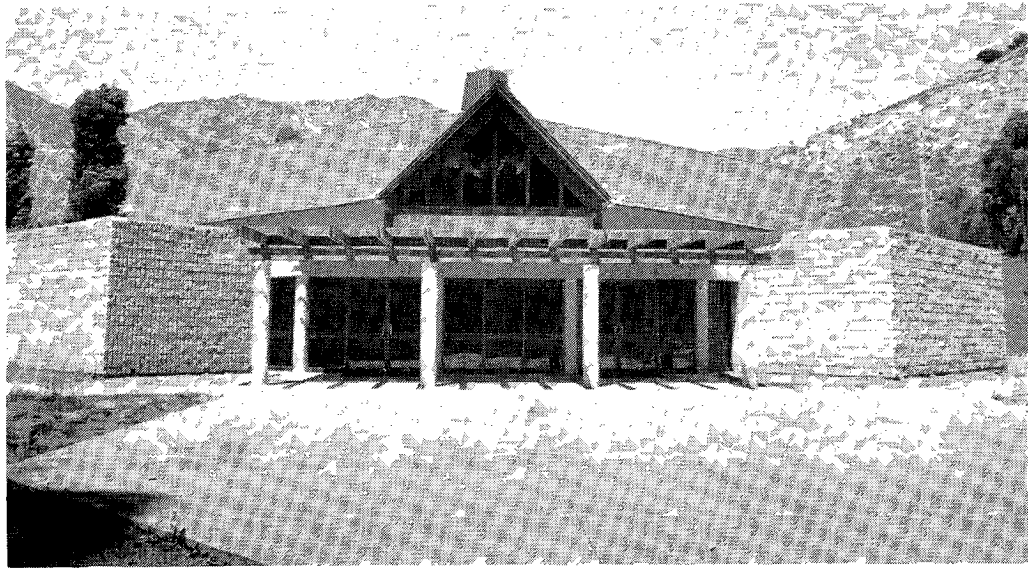
of the Colporteur Club of Montemorelos University. According to Dr. Schmidt, "The student-colporteur program constitutes the biggest and most productive industry of Montemorelos University. During the current summer campaign 450 student colporteurs are working in every sector of the Mexican Union. The establishment of the publishing house will intensify the interest of our students in the literature ministry."

Isai Villarreal and Horacio Taracena, Mexican Union publishing department director and Adventist Book Center manager, respectively, reported that literature sales have never been greater in the history of the Mexican Union. In May, prior to the student-colporteur campaign, more than \$815,000 in cash orders was received from the 1,500 regular literature evangelists of the union. Now that there is a publishing house in Mexico to produce more small literature, with God's help these leaders expect to see the number of literature evangelists in Mexico double within two years.

In 1901, Ellen White gave the following counsel to the board of directors of the Pacific Press Publishing Association: "In reference to the establishment of a branch office in Mexico, I cannot see why this work should not be entered upon. I cannot see why, when we are the helping hand of God, when we have been given instruction in regard to the part the publishing work is to act in carrying the message of present truth, this opportunity should not be improved. It is through the publication of our literature that light is to shine forth to many places."—Manuscript 81, August 21, 1901, pp. 6, 7.

"We are pleased," said Mexican Union president Samuel Guizar, "that we have lived to see the realization of our fond aspiration to have a publishing house in Mexico. The opening of this new publishing house is taking place at a time when the potential for the success of the publishing program is at

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New church at San Pasqual Academy

Inaugural services were conducted in the new 600-seat church at San Pasqual Academy on May 24. For more than 31 years members of the San Pasqual church and academy in Escondido, California, have used the academy facilities for their worship and Sabbath school services. Members and friends sacrificed to make the new church a reality. Pathfinders raised cabbage and donated \$500 toward the new facility.

The conference treasurer, Dale R. Beaulieu, and the church pastor, John Hughson, led the procession from the old meeting place to the new church. The service included a baptism of four academy students, bringing the total number of students who were baptized this year to 18.

S. A. YAKUSH
Communication Director
Southeastern California Conference

its peak and our need for the printed page to proclaim the everlasting gospel is the greatest!"

GABON

Church grows in four years

A church building with seating capacity for 100 persons was dedicated in a modern section of Libreville, Gabon, on June 7. Only four years ago Daniel Cordas pioneered the Adventist message in Gabon, forming a church of more than 40 members in Libreville, the capital of the country.

The president of the West Central African Union and representatives of the Gabonese Government took part in the inauguration ceremony.

Currently a literature evangelist and a young Bible instructor are preaching the message in the northern part of the country. As the Sev-

enth-day Adventist denomination is officially acknowledged, members are permitted to buy property and to construct church buildings.

The Voice of Hope radio outreach and Bible correspondence course are well known, highly appreciated, and effective in Gabon.

HEINZ HOPF
Review Correspondent

CALIFORNIA

One hundredth Stop-Smoking Plan conducted

The one hundredth Five-Day Plan to Stop Smoking for the Loma Linda, California, community since 1973 began July 6 in the Jerry L. Pettis Veterans Hospital. It is the seventh year for the monthly sessions, according to Chaplain C. L. Turner.

It is estimated that about 5,000 men and women have

attended the Stop-Smoking Plans, sponsored by Loma Linda Community Hospital, Loma Linda University Medical Center, and the Veterans Hospital. Coordinators are Chaplains Robert Mole and C. L. Turner. Several physicians of the community assist in the stop-smoking effort.

"The attendance runs 35 to 75," says Chaplain Turner, "and is evenly divided between men and women."

After each five-day session, a follow-up program is scheduled each Thursday for the rest of the month. This provides a keep-in-touch opportunity every week of the year.

Cooperating with the clinic are many dental and nursing students from Loma Linda University, who assist in the process of group therapy and observe the behavioral pattern changes. IRWIN CAMPBELL

Public Relations
Secretary
Loma Linda University
Church

Books in Review

Perspectives on Evangelical Theology

Kenneth S. Kantzer and Stanley N. Gundry, eds.
Baker Book House, Grand Rapids, Michigan.
1979, 289 pages.
Price \$9.95

This is a compilation of 20 of the more than 70 papers read and discussed at the thirtieth annual meeting (Dec. 27-29, 1978) of the Evangelical Theological Society.

Systematic theology is the major emphasis, and secondarily Biblical theology. The authors address contemporary issues in evangelical theology and reflect some of the theological diversity currently present within the evangelical school of thought. It seems most appropriate, indeed,

that the documents retained were published under the title *Perspectives on Evangelical Theology*.

Such leading evangelical theologians as Clark H. Pinnock, Millard J. Erickson, John Warwick Montgomery, Ronald J. Sider, and Harold O. J. Brown discuss the doctrines of God, Christ, the Holy Spirit, predestination, and election; evaluate black and Liberation theologies; assess dispensationalism and Process Trinitarianism. John Jefferson Davis appraises some of Kant's presuppositions in the philosopher's approach to the problem of religious knowledge, while E. Margaret Howe and Robert L. Saucy debate the ordination of women.

Chapters concerning Biblical theology come from Richard N.

Longenecker and O. P. Robertson. One of our SDA Seminary professors, Gerhard Hasel, contributed one chapter, "The Future of Biblical Theology," to this section. With his usual skill, he warns his readers against a Biblical theology that instead of opening up to the fullest claims of Biblical revelation seeks to force upon them molds extraneous to the Scriptural contents.

Inherent perils

For several decades evangelicalism suffered from its own inherent perils. Much of what went by that label was often hollow and shoddy, while evangelical pulpits resounded almost exclusively with the "fundamentals." The importance of other theological indispensables became tragically marginal. In recent

years, however, evangelicalism has been displaying a breadth of theological perspective and a devotion to solid theological research that give ample evidence that evangelical scholarship is alive and well.

It is also coming to grips with the tough questions of the contemporary world. The volume under review illustrates this fact quite vividly, and therein lies its essential merit.

Some readers of the REVIEW may not wish to concur in some of the views advanced regarding dispensationalism or the role of ethnic Israel in Romans 11, but in these pages one will find polemic without bitterness, and an abundant relating of the abiding elements of Biblical theology to pressing contemporary interests. I recommend the volume to those interested in what is going on in that part of the Christian world that tries to take the Bible seriously.

RAOUL DEDEREN



Yours in the blessed hope, URIAH SMITH

by Eugene Durand

"Uriah Smith? Oh, yes, he's the man who wrote *Daniel and the Revelation*." If you, like most Seventh-day Adventists, think that's all he did, you've got a surprise coming!

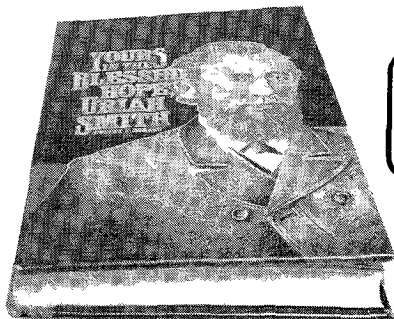
Read about the man who was a *Review* editor for nearly 50 years, who authored 20 books, patented nine inventions, was the *Review* and *Herald* art department for 30 years, wrote a 35,000-word poem, achieved seven "firsts" in SDA history, held five elected posts simultaneously, and with it all had a keen sense of humor in spite of facing a dozen personal crises ranging from a leg amputation to dismissal from the *Review*.

Maybe you've heard rumors about Uriah Smith: He rejected the 1888 message on righteousness by faith. Ellen White said his *D & R* was inspired by an angel. He did not believe in the Trinity. He doubted the inspiration of Ellen White. The church no longer believes some of his prophetic interpretations. Are these things true?

These and many more questions are answered in one of the most significant biographies of a Seventh-day Adventist pioneer, **YOURS IN THE BLESSED HOPE, URIAH SMITH**.

Order from the Adventist Book Center that serves you. When ordering by mail, allow for sales tax as applicable and add 10 percent (minimum of 85 cents) to cover postage. **REVIEW AND HERALD PUBLISHING ASSOCIATION**, 6856 Eastern Avenue NW., Washington, D.C. 20012.

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Offering goal is \$500,000

September 13 has been scheduled for the Missions Extension Offering, an annual offering that has brought untold blessing and encouragement to church members in many parts of the world. Each division selects projects to benefit from the money collected. (See last week's REVIEW, page 23, for this year's special projects.) Last year's offering amounted to \$274,953. The offering goal for 1980 is \$500,000.

One of the outstanding characteristics of our church is its vision of the worldwide work. This sense of mission in response to our Lord's command has made us what we are. The blessings that come from supporting this program are for those who give as well as for those who receive.

The needs are great and will not diminish as we approach the end of time. As long as we are the beneficiaries of our Father's bountiful gifts, we must share them with others.

L. L. BUTLER

Writers aided by college grants

Five grants totaling \$7,500 were awarded this year to Adventist educational centers to aid in sharpening the skills of writing students. On June 11, F. E. J. Harder, then executive secretary of the Board of Higher Education, presented the awards to the presidents of the following: Pacific Union College, \$3,000; Andrews University, \$2,700; Southern Missionary College, \$600; Union College, \$600; and Walla Walla College, \$600. These grants make possible guest lecturers, transportation expenses to internship jobs, departmental library expansion, and student scholarships.

The fund was established in 1978 as a five-year project responding to the needs of publishing houses and medical and educational institu-

tions for competent writers on a variety of administrative and creative levels. The funds are provided by the Review and Herald and Pacific Press, the General Conference, and Rex Callicott, a Seventh-day Adventist businessman. By participating, leaders at these institutions underscore their commitment to aid those with writing talent, as well as to understand the necessity of a partnership with education to produce able communicators for the church.

R. L. REYNOLDS

SAWS relief to Zimbabwe

Seventh-day Adventist World Service (SAWS) is providing corn, milk, beans, salt, and soap to 80,000 people who were most severely affected by recent shortfalls in crop production brought about by events leading to the establishing of the new nation of Zimbabwe. In addition, 15,000 children are receiving protein-enriched food.

In order to aid the people in reestablishing their family gardens, 5,000 packets containing essential seeds are being distributed. This program is consistent with SAWS' stated objective, which is to help people to help themselves.

R. W. O'FILL

Special issue of Ministry

A detailed account of the Sanctuary Review Committee's meeting at Glacier View, Colorado, and of the issues discussed there, will be carried in a special, 64-page issue of *Ministry*, the professional journal of the Seventh-day Adventist clergy.

Editor J. R. Spangler, a member of the committee and a participant in the meeting, plans an extended editorial, tracing the situation from October, 1979, to the present. The double-sized issue will also contain a statement from the General Conference president, the reactions of a cross

section of those attending the Colorado meeting, the documents that resulted from the committee's work, and a lengthy presentation, in question-and-answer form, of the issues discussed.

Regular subscribers will receive this special number as the October issue; others may order single copies at \$3.00, or ten or more copies at \$2.50 each. Payment (no stamps, please) must accompany order. Write for prices on bulk quantities. Send your order to *Ministry* Special Issue, 6840 Eastern Avenue NW., Washington, D.C. 20012.

For the record

Former SM appointed SAWS director for Kampuchea: Robert Parrish, former student missionary at the English language school in Phnom Penh, has been appointed SAWS director for Kampuchea (formerly Cambodia).

The Far Eastern Division has arranged for Mr. Parrish and his wife, Linda, to live in Kampuchea while negotiating several proposals made to the central government. The first program includes a sanitation service for the city of Phnom Penh.

Died: Ruth MacNeil, on August 19, in Oreland, Pennsylvania. She was the wife of John W. MacNeil, former president of the South African Union and Potomac Conference.

Broadcast coverage increased: The number of radio stations carrying the Voice of Prophecy daily broadcasts in the United States and Canada has increased from 115 last September to 160 now, a 39-percent increase. A special goal of the VOP is to obtain local coverage for every State and provincial capital. During 1980 this capital-city coverage has increased from 14 to 23 in the United States. Among the 12 Canadian provinces, capital-city coverage has expanded from one to three. The daily program also is heard in the national capital of both countries.

Notices

The International Insurance Company of Takoma Park, Maryland

The annual meeting of The International Insurance Company of Takoma Park, Maryland, will be held at 9:30 A.M., Monday, October 13, 1980, at Takoma Park, Maryland, in connection with the Annual Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the election of directors for the term of three years. The International Insurance Company of Takoma Park, Maryland
JOHN E. ROTH, Secretary

Gencon Risk Management Service

The annual meeting of Gencon Risk Management Service will be held at 9:30 A.M., Monday, October 13, 1980, at Takoma Park, Maryland, in connection with the Annual Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the Risk Management Service and the election of directors for the term of three years. Gencon Risk Management Service
JOHN E. ROTH, Secretary

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