

# Adventist Review

General Organ of the Seventh-day Adventist Church

September 25, 1980

## How to relate to criticism

Page 6

## The right to vote—shall I exercise it? —Part 2

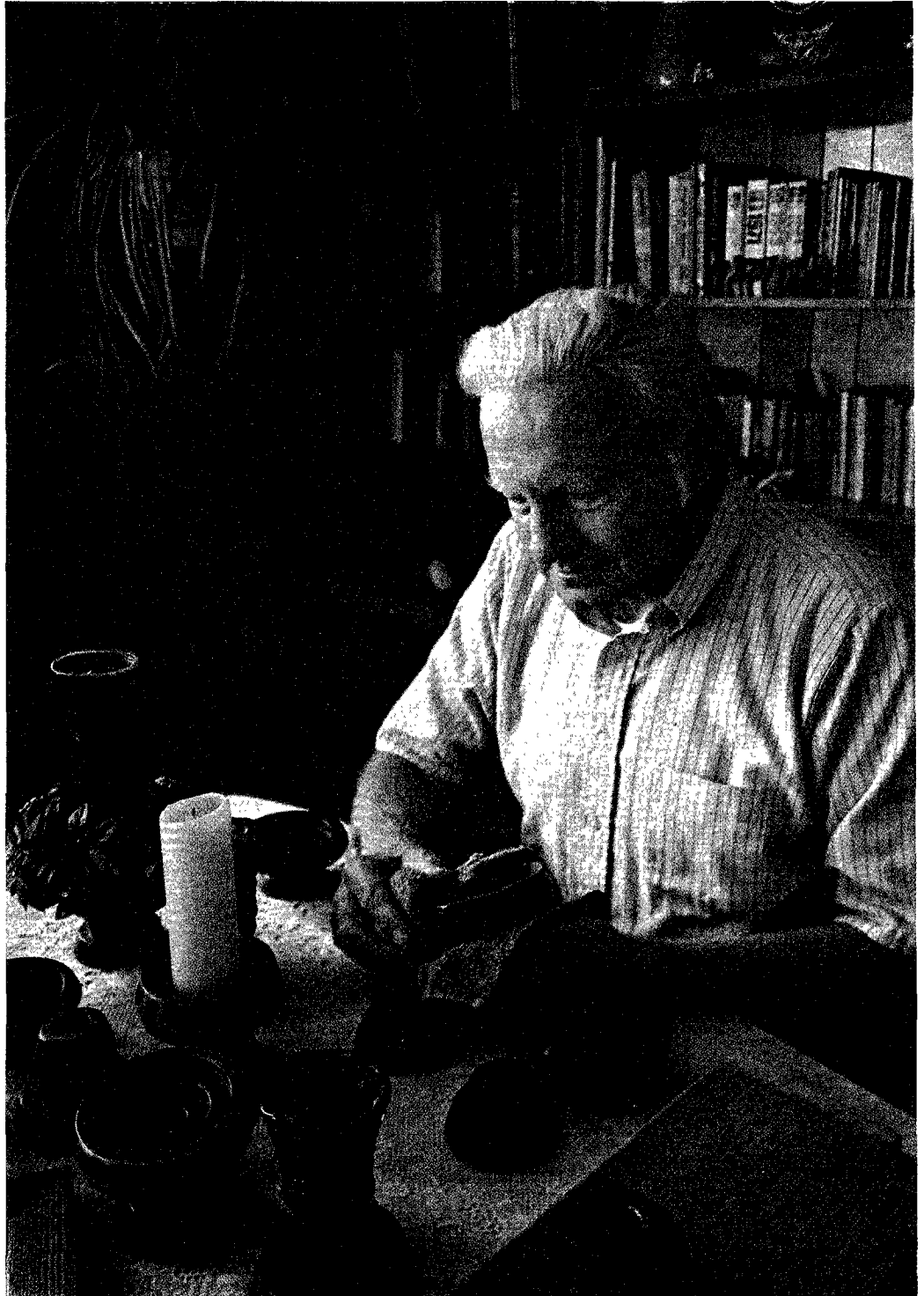
Page 11

## To a mother-in-law

Page 18

## Southern Asia to double membership in five years

Page 21



John Kuna never sees the exquisite candlesticks that he creates. But that in no way prevents him from taking an active part in Investment. See page 9.

That we live in a hypercritical society is made abundantly evident by perusing the newspaper or watching/listening to the news on television or the radio. Not only is criticism directed toward public officials or governmental agencies, but the attitude has become a part of our personal lives, as well.

What should we do when criticism is directed toward us? R. R. Bietz suggests four good responses in his article "How to Relate to Criticism" (p. 6).

**Bobbie Jane Van Dolson**, an associate book editor at the Review and Herald Publishing Association and wife of ADVENTIST REVIEW associate editor Leo R. Van Dolson, has written the

story of John Kuna, "Investment in Oak" (p. 9).

Mr. Kuna, Investment leader of his church for the past four years, has helped members with both traditional and innovative Investment projects. The article describes some of these projects, one of which might give a reader an Investment idea of his or her own.

**Recent figures** show that more than 2 million copies of the ADVENTIST REVIEW's Friendship Issue have been sold to churches, conferences, and individuals for distribution. The staff is giving study to producing a special issue early next year that would fulfill a function similar to that of the Friendship Issue.

**Bible credits:** Texts in this issue credited to Phillips are from J. B. Phillips: *The New Testament in Modern English*, Revised Edition. © J. B. Phillips 1958, 1960, 1972. Used by permission of Macmillan Publishing Co., Inc. Texts in this issue credited to T.L.B. are from *The Living Bible*, copyright 1971 by Tyndale House Publishers, Wheaton, Ill. Used by permission.

**Art and photo credits:** Cover, p. 9, Kurt Reichenbach; p. 5, J. Byron Logan; p. 6, H. Armstrong Roberts; p. 10, Don Jehle; pp. 12, 13, Russ Harlan; pp. 14, 15, Harold Munson; all other photos, courtesy of the respective authors.

LETTERS

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

Children's school age

I agree with much of "When Should Children Enter School?" (Aug. 28).

As an educational psychologist, however, it has been my observation, in public service and private practice, that the number of children not ready for school at the legal entrance age is closer to two thirds.

There are several things a parent could check before deciding when to send a child to school.

1. Is the child's birthday between December and the following July?
2. Does the child know such directions as left, right, up, and down?
3. Can the child follow simple directions that include two or three steps?
4. Does the child recognize the letters in his or her name?
5. Using pencil and paper, can the child draw a person and include some details such as clothes, facial features, fingers, and hair?
6. Can the child follow an object (such as a thumb or pencil) with his or her eyes as the object moves back and forth over the center line of the body about 18 to 24 inches from the face?

7. Can the child stay with an activity for seven to ten minutes?

If a parent can respond Yes to a majority of the above questions, the child will have a better chance for success in school activities. When making such decisions, it is well to remember that whatever decision a parent makes, there will be someone who can think up an exception to it.

CLIFFORD L. RODGERS, Ed.D.  
Shafter, California

Simple, yet complex

Having spent a lifetime in the publishing house at our denominational headquarters, I have felt the turbulence of many winds of doctrine, and found it necessary after three-score and ten years to establish a few basic concepts to live and die by. Here they are on the plan of salvation.

"Thanks be unto God for his unspeakable gift"—His Son, through whom we have eternal life.

- I accept this Gift.
- I accept the life of Jesus as my pattern for daily living.
- I accept the death of Jesus as atonement for my sins.
- I accept the resurrection of Jesus as victory over the grave.
- I accept the priesthood of Jesus, through whose mediation I may appear blameless in the day of the Lord.
- I accept the promise of Jesus to send the Holy Spirit to dwell in our hearts, and that when the fruits of the Spirit are evident in our lives we will no longer feel the restrictions of the law.

I accept the promise of Jesus that He will come again to bestow immortality upon His brethren and sisters, that they may be with Him where He is.

I accept the great commission of Jesus to preach-publish the gospel of salvation in all the world for a witness to all nations.

Too simple? No, for though a child may understand, there would not be enough Sabbaths in ten years to preach the sermons that might flow from these concepts.

I pray for those who find today's sermons too philosophical, the printed matter too massive, and the debates too confusing to find salvation at the foot of the cross, looking unto Jesus, the Author and Finisher of our faith.

C. E. PALMER  
Davidsonville, Maryland

Wrong watch

Re "The Sailor Called on Sunday" (Aug. 14).

I found the story interesting and certainly more than coincidental. However, I do have one observation from the sideline. It's too bad the photographer went to all the work to create the proper feel for a time period 19 years ago by using clothes of that time, and overlooked the digital watch on the lady's arm, certainly a contemporary artifact.

RALPH BLODGETT  
Nashville, Tennessee

► We wish we could reply that the watch is a 19-year-old digital-watch prototype and as such a valuable antique. Unfortunately, we cannot.



130th Year of Continuous Publication

**EDITOR**  
Kenneth H. Wood

**ASSOCIATE EDITORS**  
Leo R. Van Dolson, William G. Johnsson

**ASSISTANT EDITORS**  
Jocelyn R. Fay, Aileen Andres Sox

**ASSISTANT TO THE EDITOR**  
Eugene F. Durand

**ADMINISTRATIVE SECRETARY**  
Corinne Russ

**EDITORIAL SECRETARIES**  
Chitra Barnabas, Celia Singer

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

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

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

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

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

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

**EDITOR, AFRO-MIDEAST EDITION**  
Jean Thomas

**CORRESPONDENTS, WORLD DIVISIONS**  
Afro-Mideast, Jean Thomas; Australasian, R. M. Kranz; Euro-Africa, Heinz Hopf; Far Eastern, M. G. Townend; Inter-American, Fred Hernandez; Northern Europe-West Africa, H. J. Smit; South American, Arthur S. Valle; Southern Asia, A. M. Peterson; Trans-Africa, P. J. Salhani

**CORRESPONDENTS, NORTH AMERICA**  
UNIONS: Atlantic, Geraldine I. Grou; Canadian, A. N. How; Columbia, Ernest N. Wendth; Lake, Jere Wallack; Mid-America, Clara Anderson; North Pacific, Morten Jurgberg; Pacific, Shirley Burton; Southern, Oscar Heinrich; Southwestern, Richard W. Bendall

**UNIVERSITIES:** Andrews, Chris Robinson; Loma Linda, Richard Weismeyer

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

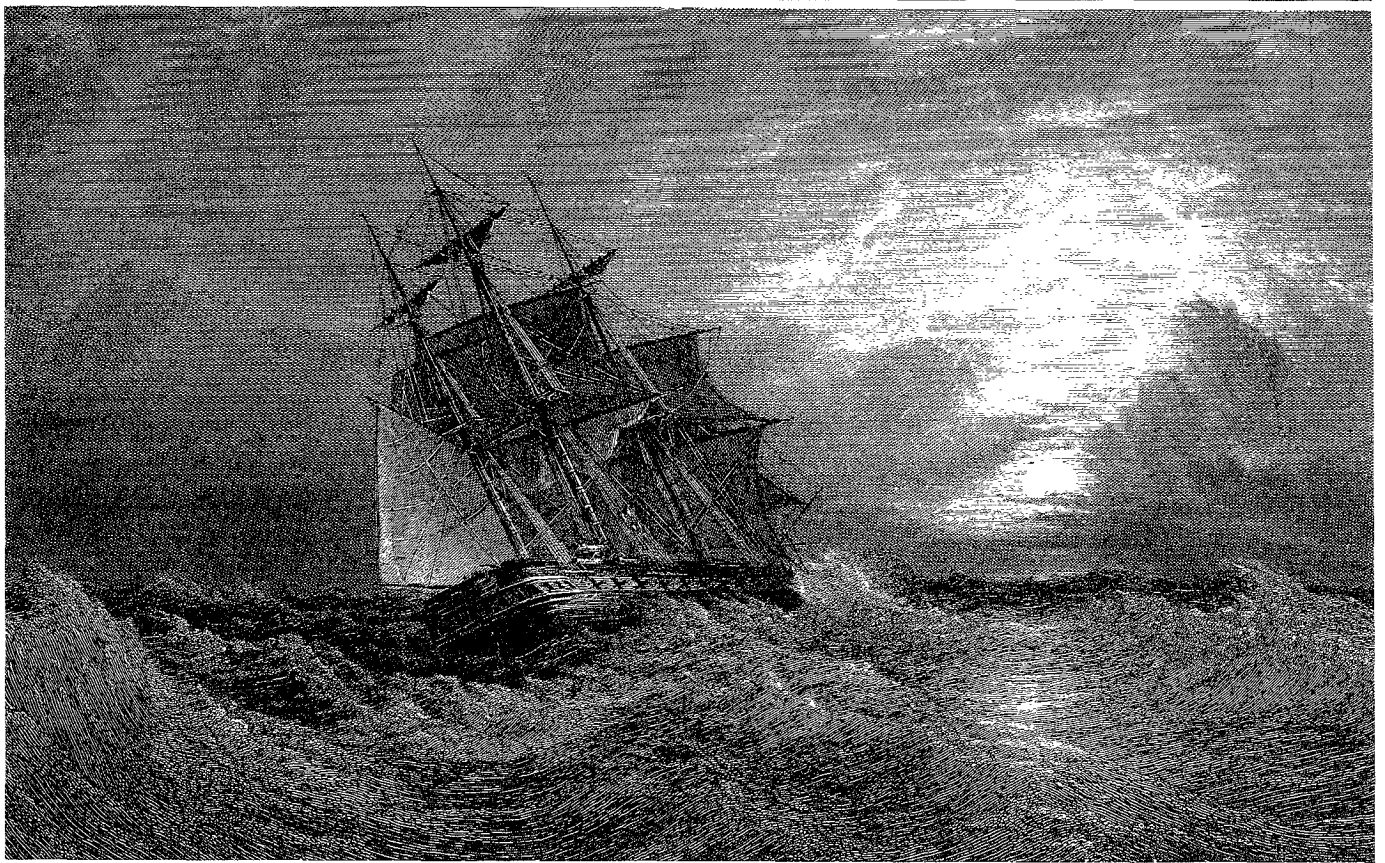
A large-print edition of the Monthly Digest is available for \$14.95 a year; also a quarterly edition in Braille.

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

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

The *Adventist Review* (ISSN 0161-1119) is published every Thursday. Copyright © 1980 Review and Herald Publishing Association, 6856 Eastern Avenue NW., Takoma Park, Washington, D.C. 20012, U.S.A. Second-class postage paid at Washington, D.C. Subscriptions: one year, US\$21.95. Single copy, 65 cents.

Vol. 157, No. 44.



# Survivors of the last great tempest

There are many who will yet accept Christ before the ship of civilization finally dashes itself to pieces on the rocks of time.

By ARTHUR S. VALLE

The girl's peaceful sleep contrasted with the loud crashing of the waves. In its fury that night, nature threw up enormous waves that, combined with the infernal whining of the strong winds, sounded ominous and threatening. The small boat in which the child slept wrestled heroically against the elements, trying not to sink in the turbulent waters that seemed to be intent on destroying it.

The child was alone in her cabin. After her mother had died some years before, her father, not having anybody with whom he could leave her, took her with him, even though his whale-hunting trips were often difficult and dangerous. The child was his only love on earth. Not knowing what else to do with her, he felt impelled to take her with him, even though it meant placing her life in

peril. For the seaman, only one thing is sure—the beginning of the trip. What happens after that is unforeseeable.

With clenched hands, the child's father held fast to the steering wheel. Brave and experienced, he was using all his skill in an effort to save the lives that depended on him for guidance. As captain, responsible for the welfare of the crew, he was torn between attending to his ship that was threatening to go to pieces or running to the cabin to see what was happening to his small daughter. Resolving the issue, he shouted: "Dinartz, run and see how Margaret is faring."

Dinartz was an atheist. Now, facing the danger of immediate death, it seemed to him that there was nothing to take the place of the desperate fear that all hope of life had vanished. When he reached the cabin and knocked on the door, no one answered. Excitedly throwing open the door he was taken aback by what he saw. Having at last been awakened by the violence of the storm, the

---

*Arthur S. Valle is director of the communication department of the South American Division and REVIEW correspondent.*

captain's daughter, Margaret, was kneeling by her bunk praying.

Dinartz heard her saying, "Dear Lord, Mother told me that when Father faced some terrible problem I should kneel down and ask You for help; that I must cry to You until receiving it. The time has come. Father is doing all he can, but he cannot do what is impossible. Dear Lord, hear us, because You are our only hope."

As Margaret opened her eyes she saw the rough mariner wiping away his tears. They were tears of contrition; tears of recognition that there is a God in heaven who cares for His children. The child's prayer caused Dinartz to realize the beauty of trusting in God.

Soon, as if a divine hand had intervened, the winds died down. The waves returned to normal. After a while the ship reached port safely. The seamen's hope had not failed. Help came in answer to a prayer presented by the soft, sweet voice of a young child.

There is an ominous storm in the world today. Never in any other period of history has humanity's survival been as unsure as in our time. According to reports from the Geneva Conference for Disarmament, the reserve of atomic weapons is equivalent to 15 tons of dynamite for each human being. What an amazing, infernal stockpile this makes for destruction of life as we know it! Present-day society lives on a volcano that is about to erupt. No infallible device or system of security is known that can prevent the holocaust from happening.

In his book *The Atomic Bomb and Man's Future*, Karl Jaspers, the German philosopher, wrote: "We can establish a parallel between our era and that of the birth of Christianity. After the death of Christ the apostles believed the final judgment and destruction of the world to be imminent. Although they believed this, there was no actual threat of destruction. Now the opposite situation is before us. The world really faces destruction, but nobody believes it!"

### Hope for peace, prepare for war

The best warranty of peace and security that statesmen seem able to devise is constant uninterrupted preparation for war. Both great and small nations are obsessed by this idea and appeal to it as their only recourse. Enormous sums are being spent on manufacturing military devices, each new one being more destructive and horrible than the last.

The end has never been closer than it is at present. The simple pressing of a button would be enough to start up the formidable machinery of war. Surprisingly though, the people of the world do not seem to be awake to the possibility of imminent destruction. Day and night, spy satellites encircle the earth. Submarines and underground missiles carrying atomic weapons are turning the earth into one tremendous war machine. Yet, earth's millions seem dedicated to the pursuit of pleasure and entertainment, seemingly losing sight of the fact that moral and spiritual strength alone are able to gain the needed victories. Moral degradation, pride, and vanity push

earth's inhabitants toward empty and artificial lives. Few seem able to perceive the destruction and death that hovers over them.

Valery Giscard d'Estaing, president of France, warns that all present social-political schemes "lead to catastrophe." The *New York Times* sums up the situation this way: "Prophecies that before would be placed aside as insane or as evil predictions are now considered with all seriousness."

In the French weekly *Le Nouvel Observateur*, Catherine David, in discussing events anticipated by the year 2000, writes: "After Hiroshima and the 'Sputniks' the mysterious comets no longer appear as swords, but as monstrous spindles and mushrooms. Men have learned to present to themselves, farther away than the clouds, the prodigious signs of their own destruction. As if it were necessary to revive the words of the ancient prophets that foresaw showers of fire and blood falling from the sky on the day of final judgment. We are entering upon the night of all ages; and have only to wait a little longer."

Recent terrifying reports tell about the food crisis that now afflicts some regions of the world and threatens to expand. The world's population is growing at the fantastic rate of about 200,000 persons a day, or nearly 73 million a year. The annual growth (total births minus total deaths) of world population is about 2.2 percent. But Latin America surpasses substantially this worldwide average with a growth of 2.9 percent. Then follows Africa with 2.6 percent and Asia with 2.3 percent. J. Knowles, president of the Rockefeller Foundation, undoubtedly reflected the situation accurately when he said recently that "Malthus proved to be right"—population growth outstrips human ability to produce food.

If this rate of growth persists, the planet's population could double within 35 years or less. Such growth could provoke a tragic and insoluble scarcity of food. The specter of famine haunts many nations. Of every three persons in the world, one has nothing to eat today. The crisis of the ecological era, with the destruction of forests and the eradication of green areas in order to raise skyscrapers in their place, introduces sinister atmospheric contamination.

As I write this, the scourge of inflation has hit many countries. Energy crises, unemployment, malnutrition, illiteracy, are about to lead present society to a conclusion of tragic proportions, unless such factors can be attended to. Many governments are making heroic, but seemingly futile, attempts to avoid greater ills.

Daniel Bell, professor of psychology at Harvard University, author of the book *Towards the Year 2,000*, writes: "The rhetorics of the Apocalypse obsess our era. A little over ten years ago we faced the apocalyptic specter of an atomic holocaust and there was a torrent of forecasts that before the end of the decade atomic war would be a statistical surety. Yesterday the crisis was ecological. Today, the scourge is inflation, the energy crisis, unemployment, scarcity of capital and other economic evils. In the demonology of our times, science is

the dissipated one. She has defiled 'mother nature,' put an end to all mysteries, substituted natural media with an artificial environment in which man cannot feel at home."

Ellen White tells us: "We are living in the most solemn period of this world's history. The destiny of earth's teeming multitudes is about to be decided. Our own future well-being and also the salvation of other souls depend upon the course which we now pursue. We need to be guided by the Spirit of truth. Every follower of Christ should earnestly inquire: 'Lord, what wilt Thou have me to do?' We need to humble ourselves before the Lord, with fasting and prayer, and to meditate much upon His word, especially upon the scenes of the judgment. We should now seek a deep and living experience in the things of God. We have not a moment to lose. Events of vital importance are taking place around us; we are on Satan's enchanted ground. Sleep not, sentinels of God; the foe is lurking near, ready at any moment, should you become lax and drowsy, to spring upon you and make you his prey."—*The Great Controversy*, p. 601.

After Christ presented a panoramic view of the signs in the physical, social, political, and religious world preceding His second coming, He added: "And then shall

appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:30). The words *And then* indicate a conclusion. "This gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come" (Matt. 24:14, R.S.V.). Only the finishing of the work of communicating the gospel so that all the world may be offered the last hope stands between us and Christ's coming to earth in glory and majesty. Because world leaders have shown themselves unable to solve the serious problems afflicting our civilization, Christ will have to intervene soon.

Only Christ will be able to solve once and for all the problems caused by 6,000 years of sin. His second coming is the supreme hope of those expecting it as their salvation. There is no other way. Our only hope is to accept Christ as our personal Saviour, believing firmly in His power to redeem us. There is no earthly power that can hold the world back from its insane plunge into fatal ruin. Now, more than ever, we must let the world know that Christ is soon to return. There are many who will yet accept Christ before the ship of civilization finally dashes itself to pieces on the rocks of time. □

## "Don't forget the doughnuts!"

By WALTER W. MELASHENKO

The pastor had worked long at his sermon. He was concerned for his flock, yearning to lead them to a higher spiritual experience. Friday morning, as he added the finishing touches, he prayed earnestly that the Holy Spirit would use him in a special way in the pulpit that Sabbath.

Just before he rose to speak on Sabbath morning he prayed silently that the Holy Spirit would take complete control of the worship hour.

Slowly, carefully, he began to unfold before his hearers the great plan of redemption. With deep feeling he dwelt upon the matchless love of the

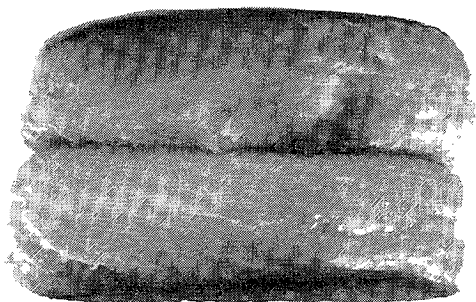
Saviour. Step by step he led his flock to the foot of the cross, explaining that it was impossible for Christ to have come down from the cross to save Himself. This was one miracle He could not perform and still remain the Saviour.

As the pastor spoke he felt the presence of the Holy Spirit as he had seldom felt it before. A holy stillness indicated that the congregation was being strongly influenced by the Holy Spirit too. At the end of the preaching service the congregation seemed reluctant to leave the holy place at the foot of the cross to which they had been led. The pastor's heart overflowed as he silently thanked God for making His Spirit felt in such a marked manner.

As the organist tarried longer than usual before beginning the postlude, reluctant to break the holy spell that seemed to hover over the congregation, the pastor suddenly remembered something. As though from some other world his voice rang out, "Don't forget the doughnuts! I'd like to see the women who will be in charge of the doughnut sale tomorrow, for just a few moments immediately after this service."

For a brief moment the people just gazed at him. Then, as the incongruity of the announcement sank home, smiles began to break out all over the congregation. The spell of the cross was broken.

How many times has the Holy Spirit succeeded in bringing to a waiting people a powerful message through the lips of an evangelist in a crusade, a pastor in his home church, or a Week of Prayer speaker at an educational institution, only to have its effect partially nullified by a seemingly important last-minute announcement, either before or after the benediction? How often do congregations leave the place of worship beholding, not the Man of Calvary, but some enchanting earthly "doughnut"?





# How to relate to criticism

The critics in the bleachers never strike out or miss a catch. But neither do they ever hit a home run.

By R. R. BIETZ

According to Longfellow, "Some critics are like chimney-sweepers; they put out the fire below, and frighten the swallows from their nests above; they scrape a long time in the chimney, cover themselves with soot, and bring nothing away but a bag of cinders, and then sing out from the top of the house, as if they had built it."—*The New Dictionary of Thoughts*, p. 122.

Some people spend their time, perhaps unwittingly, in destroying the influence of others. No doubt all of us have done so at times. No one can escape criticism—especially not those carrying responsibilities, large or small.

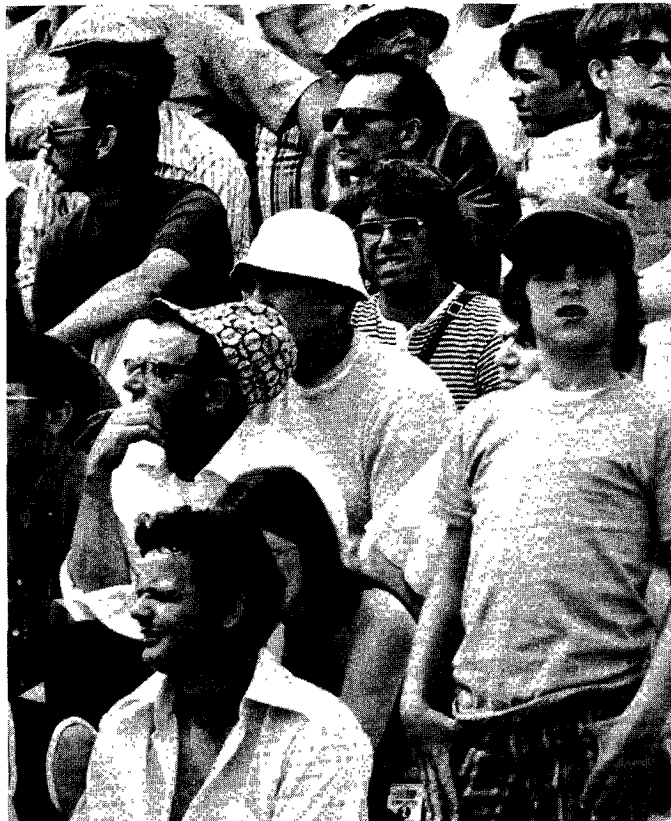
Only those who say nothing, do nothing, and are nothing escape criticism. The only place you'll find such people is resting in the cemeteries. Even Christ, the perfect one, could not avoid criticism.

Of course, there are different kinds of criticism, with different objectives. The blunt, harsh, and hostile kind of criticism has as its main objective to hurt, to downgrade, and to demean. To engage in this kind of criticism one needs no course in psychology. To proclaim the faults of others takes no special talent.

Another kind of criticism is the anonymous kind. Sooner or later the anonymous critic is revealed for what he is—a coward. He talks or writes freely and boldly so long as his name is kept secret. He doesn't have the courage to face the music. Most of the time he is completely reckless with the truth. He likes to play "hide and seek." To keep in hiding he avoids adding his name to his mimeographed or printed material. He will even try to keep under cover by mailing his material from a post office several thousand miles from where he lives.

---

R. R. Bietz, former president of the Pacific Union Conference and vice-president of the General Conference, is now retired and lives in College Place, Washington.



A college president gave a chapel lecture that one of the students did not like. The student decided to write a one-word anonymous letter to the president. He wrote the word *fool* on a piece of paper and sent it. Referring to it later the president said, "I have received many anonymous letters, but this was the first time one was signed."

There also is a kind of criticism that is constructive. It does not seek to broadcast people's faults. It seeks their good. This is the kind Jesus referred to in Matthew 18:15: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone." If our lives are a living testimony of the power of Christ within, and if we go to our fellow men with a spirit of meekness and humility, people will appreciate us and respond favorably when we express our concerns.

Often misunderstandings arise because we talk to our friends about the mistakes of others rather than going to the people directly involved. An older minister came to my office one day complaining that one of the pastors was, in his opinion, preaching heresy. He wanted me, as president, to do something about it. I asked him, "Have you ever thought about following the Bible rule as announced by Jesus in Matthew 18:15?" He admitted that he had not talked to the "heretic" pastor about it. After trying his best to shift his responsibility to me, he promised to see the pastor he was concerned about.

Later I called the pastor in question and asked about the results of the visit. Was the problem solved? "Yes," he replied. "In fact, there was no problem at all. My brother pastor listened to one of my sermons one Sabbath

day and completely misunderstood what I intended. I used words that were new to him, and he interpreted them as heresy." Both of the pastors parted in good spirits.

During the first few months of my experience as a conference president I received a letter from a woman member of the church that let me have it "with both barrels." Her letter was not anonymous—she signed her name! She told me in no uncertain terms what she thought of me, and it was not anything that I could be proud of. In fact, in one place in her long letter she said that she felt like scratching my eyes out. She accused me of many things—none of them true.

Although she had been rough and even a bit brutal, she was sincere. Bringing her feelings out in the open enabled me to deal with them and move in for a solution. I told her that, since there were already so many blind people in the world, I would much prefer not to have my eyes scratched out. However, if she wanted to scratch she could come over and scratch the carrots out of the garden. I thanked her for the letter and her frankness, and suggested that we get together at the first opportunity to discuss the matter mentioned in her letter. We had the meeting about a week later, and in about five minutes everything was cleared up. We became good friends and remained such until her death a few years ago.

How should we relate to criticism? My first suggestion would be to live a life above reproach as far as possible. Our best defense against criticism is exemplary day-by-day conduct. Our integrity, our language, and our moral conduct should be above reproach. We must make sure that there is complete harmony between our words and actions.

The apostle Paul speaks about this in Titus 2:7, 8 (Phillips): "[Let] your own life stand as a pattern of good living. In all your teaching show the strictest regard for truth, and show that you appreciate the seriousness of the matters you are dealing with. Your speech should be unaffected and above criticism, so that your opponent may feel ashamed at finding nothing with which to discredit us." Leading this kind of life won't eliminate all criticism, but it will place us in a position in which it can be said of us: "Blessed are ye, when men shall . . . say all manner of evil against you falsely, for my sake" (Matt. 5:11).

### Try to be objective

When criticism comes, and it will, try to be rational and objective. Do not brush it off without taking a candid look at yourself. It might be well to ask, "Why did he write such a nasty letter? Was what he said about me true?" If it is true, admit it, confess it, ask for forgiveness, if called for, and forget it. That is the best way to silence the critic.

But you may be thinking, He had no right to say something so blatantly false, he certainly did not manifest a Christlike spirit. That may be true, but remember that it is *not* your problem. If the other person has a

wrong spirit he will have to find the solution for the problem. Pray for him.

Perhaps the *source* of the criticism should be considered. Is the one who criticizes you a constant critic? Is that his daily "menu"? Is this his manner of life? Is he a reputable person? Is he of a spiteful nature? If he is criticizing most of the people most of the time, consider the source and take courage.

### Responses to keep in mind

Four responses to keep in mind when criticism comes are:

1. Commit the matter instantly to God. Ask Him to remove resentment on your part. Pray that God will teach you a needed lesson.
2. Be thankful that the one who criticizes really does not know the worst about you!
3. Remember that "a soft answer turneth away wrath" (Prov. 15:1).
4. Learn afresh that all of us are fallible.

When Timothy Stone's sermons were published one reviewer cut a certain sermon to pieces rather mercilessly. He asked in print why anyone would go to hear such a miserable sermon. And what was Dr. Stone's reaction when he read the reviewer's criticism? He wrote the editor that he rather agreed with the criticism. He too had wondered why people would come to hear him preach! He felt it was a miracle that people came to hear him. When the reviewer read Dr. Stone's reply he wrote to the editor: "Dr. Stone's letter is the answer to my question. I realize now that people come because Dr. Stone is a great soul."

If you ever have gone to a baseball game you are bound to have noticed the critics in the bleachers. They never make mistakes. They never strike out. They never hit a ball. They never catch a fly ball. Why? Because they are not in the game. The action takes place down on the field. There the players hit the ball—and often miss it. There they slide home safely, and sometimes are called out. The players on the field venture, make mistakes, and also make contributions. In the bleachers there are no ventures unless you consider chewing popcorn, munching on hot dogs, and second-guessing to be ventures.

It is easy to misjudge people. Often we even do not understand our own motives and actions. How then are we capable of understanding others'? I have criticized people for certain actions until I found out that there was a reason for their behavior—perhaps some illness they never mentioned. Then suddenly I became sympathetic and watched my words more carefully, while praying for the Lord's forgiveness.

We do well to follow the instruction of the apostle James: "Don't criticize and speak evil about each other, dear brothers. If you do, you will be fighting against God's law of loving one another, declaring it is wrong. But your job is not to decide whether this law is right or wrong, but to obey it" (James 4:11, T.L.B.). □

# THE FAMILY ALTAR

established in every Seventh-day Adventist home can be the blessing it was meant to be when you make use of these daily devotional books.



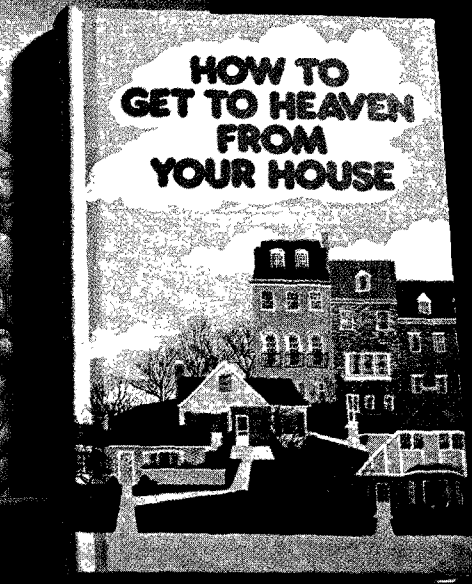
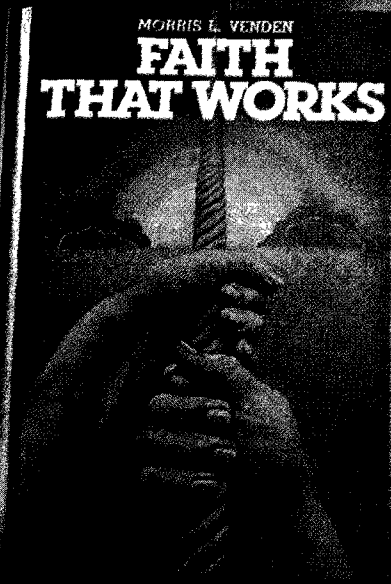
SENIOR  
DEVOTIONAL BOOK FOR 1981  
FAITH THAT WORKS.  
by Morris Venden

Regular hard-bound edition US\$5.95  
Paper large-print edition US\$6.95

MORRIS L. VENDEN  
**FAITH  
THAT WORKS**

JUNIOR/YOUTH  
DEVOTIONAL BOOK FOR 1981  
HOW TO GET TO HEAVEN  
FROM YOUR HOUSE.

by Bobbie Jane Van Dolson  
Hard-bound US\$5.95



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

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.



# Investment in oak

The lights in John Kuna's workshop are turned on for visitors' benefit only. John has been in total darkness since 1972.

By BOBBIE JANE VAN DOLSON

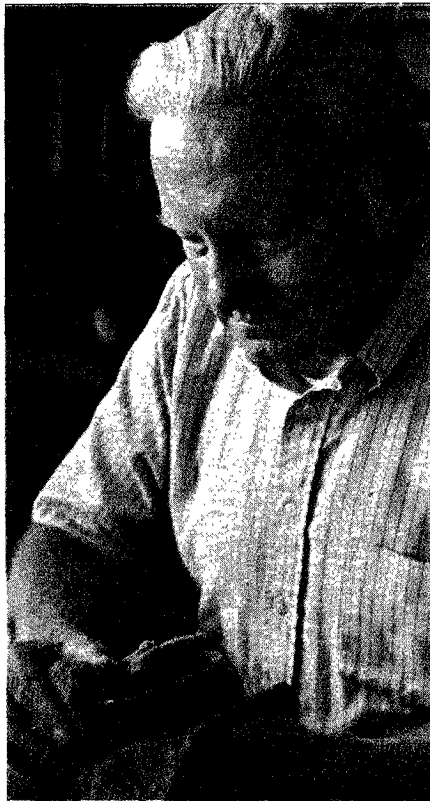
In John Kuna's workshop in Nashville, Tennessee, dozens of fine-crafted hand-burnished wooden candleholders gleam softly in the late afternoon sunlight. John himself, his strong-featured face reflecting some of the glow, works quietly and quickly as he cleans up before going to the house for the evening. A fairly average scene featuring a man and his hobby? Not exactly. You see, John Kuna, besides being badly crippled, is blind. He never sees the exquisite candlesticks that he creates from fine woods such as cherry, poplar, and mahogany. All are sold for Investment, and in a recent year John turned in nearly \$800 as a result of his project.

The fact that John Kuna is sightless in no way prevents him from taking an active part in the 850-member Madison Campus church, where he has breathed new life into the Investment program. During the four years he has served as Investment secretary the church has been sparked into attempting many methods, both traditional and innovative, to increase their "miracle offering." One of John's ways of inspiring members is the tried-and-true plan of giving out sums of money. Under his leadership, the recipients, working with the Lord's blessing, invariably return ten-, twenty-, or even a hundredfold.

In a recent year Kuna gave five

---

*Bobbie Jane Van Dolson is an associate book editor at the Review and Herald Publishing Association, Washington, D.C.*



dollars each to ten people. One woman bought the ingredients for baking bread. It sold well, and in a few months she turned in a check for more than \$500.

Two unique individual projects are key making—done by a retired but active locksmith who still has his machine—and the selling of china. The latter project has been chosen by a woman member who gives demonstrations of fine dishware. One piece is dedicated to Investment, and all the money received from orders for that particular piece goes into the Investment Offering.

The church membership under Kuna's direction sponsors Investment "musicals." One of these featured the children of the church, many of whom sing or play an instrument. The freewill offering received from appreciative parents and friends went for Investment. In an effort to avoid one long, perhaps tiring, program, the church organizes about four musical programs during the year. The proceeds from each swell the Investment Fund.

A handcraft sale proved a popular and profitable means of raising funds. John explains that this is in no way a white-elephant or rummage sale. It offers only items that are actually handmade. Of course, the products are varied—the assortment may include John's candlesticks, hand-knit and crocheted articles provided by the women of the church, along with various other crafts, and a toothsome display of the always popular homemade goodies.

John Kuna is a believer in the Adventist philosophy that undergirds the Investment Offering. He is convinced that two types of miracles are available to every person who desires them. One of these is conversion, and the other is Investment. In this offering, more than in any other, God Himself assumes the responsibility for the profits. Why He has chosen to perform so many miracles in conjunction with the Investment program we do not know. But it is a fact that these miracles happen year after year around the circle of the world as Heaven responds to the

faith of those who put their talents and funds on the line.

John feels that it is essential that church members understand the importance to our mission work of the Investment funds. In speaking to the people of his church he emphasizes the fact that the purpose is actually to win souls, to prepare people to meet the Lord. And in this particular offering, the blessing is double, for the investor invariably finds himself in a closer relationship with the Lord.

John feels that the program has been a tremendous help to him personally. "It gives me great satisfaction," he says, "that even without sight and without feet, the Lord still enables me to do something. I take a lot of pleasure in that."

Even before he lost his sight (John lost both sight and feet to the ravages of diabetes), he worked for Investment with his hands. He recalls that as a boy he was given a dollar with which to get started (the memory of this "stake" probably inspired his five-dollar gifts to willing-to-work

members of his church). With the money, John purchased plywood and made doorstops in the shape of a little dog. He recalls that there were three sections—the head, the body, and the legs. These were nailed together and painted, and a wedge applied to the back side. The novelty items sold well, and John still remembers the thrill of satisfaction that surged through him when he handed the Investment secretary the money he had earned.

### Busy producing wood products

After he became blind, John attended a rehabilitation school and soon discovered that he did not need eyes to work with wood. He made a few lamps and a clever little "jewelry box." It occurred to him that if he could do that well at school, why not at home? The tools of the craft that fill his well-equipped workshop were collected piece by piece. His lumber is mostly scraps given to him by the furniture factories that operate in the area. John and his obliging son-in-law go by pickup

and collect the wood. Three shops at popular suburban malls handle his products, which include such items as breadboards, picture frames, and footstools, as well as the beautiful candleholders. The orders come often, and John is hard put in November to provide for the holiday needs of eager customers.

With an interested guest at his side, John Kuna moves easily about his workshop. The light is on, but for the visitor's benefit only. John has been in total darkness since 1972 and often works without even thinking of the electric-light switch. Confidently he reaches to a shelf and takes down a piece of smooth wood.

"This is oak," he says.

"It is, but how do you know?" questions the amazed guest.

"Because it was oak when I put it there!" His pleasant face crinkles into a smile, and the two men laugh together.

Folks who know him best think that the strength and sturdiness of the oak also typify John Kuna, Investment-oriented worker for God.

## FOR THE YOUNGER SET

# Try, try, try again

By AUDREY LOGAN

Jason's school reports were a disaster. Math, poor; English, even worse; geography, weak; spelling, almost failing. "He tries, but does not seem able to make the required grade," wrote the headmaster (principal).

Mother and Father were very discouraged when they read these comments. Then they reached the last section and read, under General Remarks, "Jason is well liked among his fellows and is the best-mannered."

"Well, that's something," commented Dad.

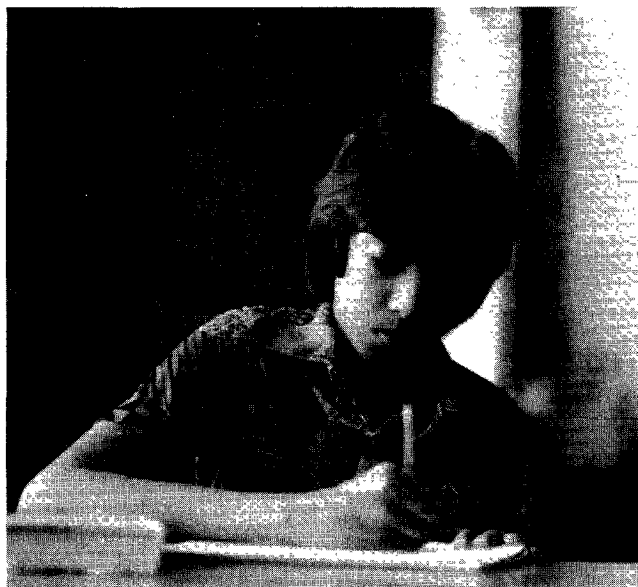
Father and Jason had a talk. "I'm sorry, son, but you just aren't making it. The headmaster says you'll

have to stay in this grade another year."

Jason was bitterly disappointed. "I just don't seem to catch up," he said. "However, I'll do my best."

And so the whole grind began again. Math, math, and more math. Endless essays, map making, and spelling. Days of study and nights of revision. It was hard. Jason was no A student.

Eventually he left school, scraping through by a whisker, as the saying goes. But his good qualities invariably came to the top. He was always courteous, kind, and well-mannered. These



points never failed to be noted by his teachers, and later by his employers.

Jason today holds a responsible job and has many people working for him. Whatever he has achieved has been done by extra effort and hard work, and by

his ability to get along well with others.

I'm glad I heard about Jason. After all, we can't all be clever, but we can all keep on trying even when we have failed. And it is up to each one of us to be kind and well-mannered.

# The right to vote - shall I exercise it? - Part 2

Individual members have the right to vote if they choose to do so, but the church should hold itself aloof from politics.

By PAUL A. GORDON

Last week I drew three conclusions from inspired counsel on the subject of voting. These were: (1) we are to cast our vote "on the side of temperance and virtue"; (2) if we vote, "keep your voting to yourself. Do not feel it your duty to urge everyone to do as you do"; and (3) we are to stand free from political strife and corruption.

Having considered these points, some questions still persist. Can Seventh-day Adventists participate in certain aspects of politics with good conscience? Are we ever to help in the making of laws, and if so, how? Is it ever proper to hold public office, either elective or appointive?

Let us consider politics first. Uriah Smith, looking at the political situation in our country in 1884, wrote with insight and pessimism: "Fraud, dishonesty, usurpation, lying, cheating, and stealing, will largely determine the count; and the party which can do most of this work will probably win."—*Review and Herald*, July 15, 1884.

Some years later, George C. Tenney, coeditor of the *REVIEW* with Uriah Smith, defined "pure politics" much as the dictionary does, as something that "embraces the sciences and principles of good government. Political economy, political science, philanthropy, civil government—in fact, every branch of statecraft and statesmanship—are included in pure politics."

If politics as generally practiced were this "pure," we would have no argument with it. But we will have to agree with Elder Tenney that politics, as generally known, has "become a name for demagogism, a system of personal wire-pulling, a cover for chicanery [and] trickery," with politicians generally having a "burning desire for office and its spoils" and legislators moved "by one consideration only—the prospect of re-election" (*ibid.*, Aug. 11, 1896).

L. A. Smith, another coeditor, compared political organization to an army, saying: "Everybody can understand why it is that an army can easily overcome a mob, and the same reason will explain why the political

machine so readily overcomes the people's reform movements. The machine is an organized and thoroughly disciplined army; the people are an unorganized body."—*Ibid.*, April 6, 1905.

He continued: "The only way for the reform element to cope successfully with the machine would be to organize and put in the field its own machine, and follow machine methods of work; but it is in machine politics that the whole evil lies."—*Ibid.*

Have the passing decades outdated the foregoing statements? Not if we are to believe today's concerned commentators on the political scene. In the setting of these facts of political life Ellen White's terse comments come through clearly: "The Lord would have His people bury political questions." "We cannot with safety vote for political parties." "Let political questions alone." "It is a mistake for you to link your interests with any political party, to cast your vote with them or for them."—*Gospel Workers*, pp. 391-393.

Note that the preceding statements do not exclude voting. If we vote, it should be on the basis of the personal qualifications of a candidate, not because he bears a certain party label. What we might call a vote for a "straight party ticket" is clearly warned against. If we vote, we should vote intelligently. But it is clear that political questions are not to be brought into our churches, nor must the political infatuation, strife, and excitement of politics absorb our time and attention.

## Will not wear political badges

In a statement first published as a tract in 1899, Ellen White said that we are not to vote for men that "use their influence to repress religious liberty," for if we do, we "are partakers with them of the sins which they commit while in office." "We cannot with safety take part in any political schemes," she said. Christians "will not wear political badges."

She counseled that teachers "who distinguish themselves by their zeal in politics, should be relieved of their work," and ministers "who desire to stand as politicians shall have their credentials taken from them." (See *Fundamentals of Christian Education*, pp. 475-484.)

But what about personal participation in lawmaking? Can we hold office and not violate our Christian responsibilities? Two statements by Ellen White bear careful study. In *Education*, page 262, we read: "Many a lad of today, growing up as did Daniel in his Judean home, studying God's Word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings."

That this witness is not limited to occasional appearances on behalf of specific issues, and in fact includes participation in legislative decisions, is evident from another statement Ellen White made in an address to the teachers and students of Battle Creek College, November 15, 1883. She said: "Have you thoughts that you dare not express, that you may one day . . . sit in deliberative

---

Paul A. Gordon is undersecretary of the Ellen G. White Estate.

and legislative councils, and help to enact laws for the nation? There is nothing wrong in these aspirations.”—*Fundamentals of Christian Education*, p. 82.

Ellen White went on to explain the circumstances under which it is proper to accept such responsibilities. She said that we are not to be content with low goals, but we are to remember that “the fear of the Lord lies at the foundation of all true greatness.” We are to hold “all temporal claims and interests in subjection to the higher claims of the gospel of Christ.”

She also indicated that “as disciples of Christ, you are not debarred from engaging in temporal pursuits; but you should carry your religion with you.” And, “balanced by religious principle, you may climb to any height you please.” Notice that the climbing is to be “balanced by religious principle.”

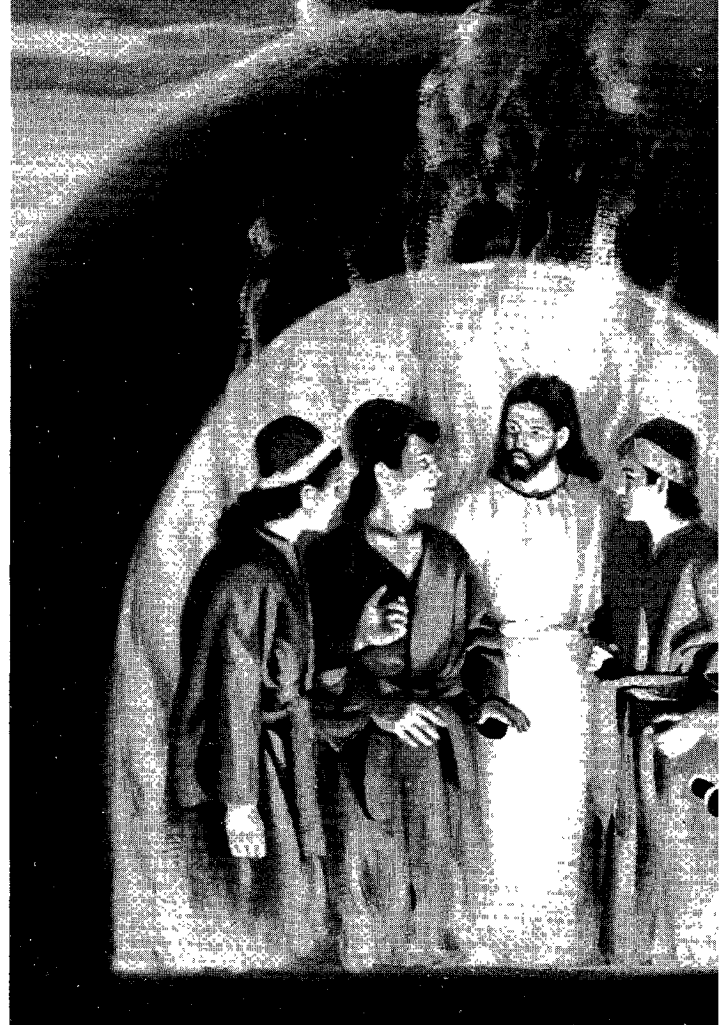
Further, our God-given powers and talents are not to be perverted “to do evil and destroy others” or to be used to “spread moral ruin and corruption.” Rather, our responsibilities are to be “faithfully and conscientiously discharged.” (See *Fundamentals of Christian Education*, pp. 82, 83; *Messages to Young People*, pp. 36, 37.)

### Does not rule out holding office

It appears quite clear, then, that the counsel of the Spirit of Prophecy writings does not rule out the holding of public office and, in fact, states that some Adventists will hold office. Selfish motives are to be ruled out, and the officeholder is to remember always that “temporal claims and interests” are to be held “in subjection to the higher claims of the gospel of Christ.” How practical and plain these guiding principles are! They need not be misunderstood by anyone.

Election of Seventh-day Adventists to public office carries back at least 88 years. A rather unusual editorial by Uriah Smith stated: “Elder William C. Gage has been elected mayor of the city of Battle Creek.” The editorial went on to explain that the advocates of temperance in the city had felt betrayed by current officeholders, and when no other man could be persuaded to run against them, Elder Gage had been approached. The editorial continued: “When it appeared that to decline absolutely would be to jeopardize the interests of the temperance cause, he accepted, and the people ratified the nomination, giving him a plurality.”—*Review and Herald*, April 11, 1882.

Both Uriah Smith and G. I. Butler, president of the General Conference, appeared apologetic for the election of Gage. In the same issue of the REVIEW, Elder Butler urged support of the temperance issues of the day, but cautioned: “We have not time or ability to waste in the arena of politics while the cause of God is languishing.” Both men stated their conviction that Adventists normally should not become involved in politics. Elder Butler stated further that even though we favor temperance, we are to be cautious “about being absorbed and carried away in excitements over it or any other question” (*ibid.*). Surely, this advice is appropriate in the



light of pressing social and political issues of our day.

It may be of interest to note that halfway through his one-year term as mayor, Gage was strongly rebuked by Ellen White. She said: “He has ever been a curse to the church in Battle Creek.” She added: “I warn the people of God not to take this man as their pattern.”—*Special Testimony to the Battle Creek Church*, Nov. 30, 1882, p. 6.

The Bible has some valuable counsel on the question of serving a civil government. There were fair and just rulers in Bible times, and there were those who were cruel and unjust. The true statesman is a long way from the corrupt politician, and there are many noble men filling positions in the government of the world. Yet both might serve in similar and even identical positions. What makes the difference? Obviously, the man makes the office, not the office the man.

Joseph considered his position in Egypt’s government to be a direct result of God’s leading. As he tried to calm his brothers’ fears after their father’s death, he said to them, “God hath made me lord of all Egypt” (Gen. 45:9). He “[sent] me before you to preserve life” (verse 5).

Daniel and his three Hebrew companions were selected from among captives in Babylon for training in



civil leadership. They did not refuse this training. After Daniel was promoted to “ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon,” he asked that his three friends might be “set . . . over the affairs of the province of Babylon,” and the request was granted (Dan. 2:48, 49). The three companions were promoted again after going through the fiery furnace (chap. 3:30). They did not refuse to serve.

The next ruler of Babylon, Belshazzar, made Daniel third ruler after he interpreted the handwriting on the banquet wall, and just hours before Belshazzar was defeated by Darius (chap. 5:29). Darius, the Mede, recognized leadership in Daniel and made him first of three presidents of the whole kingdom (chap. 6:2).

Later, Daniel became the object of jealousy of the other presidents and princes when Darius was considering putting him over the whole realm. This is what led to his ordeal in the lions’ den. When he met this test successfully, he “prospered in the reign of Darius” (verse 28). It is obvious that Daniel did not refuse civil responsibility when he was called upon to serve.

And, of course, there is Mordecai the Jew, who “sat in the king’s gate” and was one of King Ahasuerus’ “servants” (Esther 2:19; 3:3). The king’s gate was a place where business of the realm was carried on, and

offices were there. When he was given a chance to replace Haman, who had been hanged, he did not refuse. Eventually he was placed next to the king in power (chap. 10:3). Esther, of course, was queen of the realm during this time. A few generations later, Ezra and Nehemiah served as civil servants in their respective governments.

In the New Testament appears what might be called the charter of Christian civic responsibility (Romans 13). It notes that “the powers that be are ordained of God” and in light of this, “whosoever therefore resisteth the power, resisteth the ordinance of God” (verses 1, 2).

It goes on to say: “Rulers are not a terror to good conduct, but to bad. Would you have no fear of him who is in authority? Then do what is good, and you will receive his approval, for he is God’s servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain; he is the servant of God to execute his wrath on the wrongdoer. Therefore one must be subject, not only to avoid God’s wrath but also for the sake of conscience” (verses 3-5, R.S.V.).

Tribute and taxes are definitely approved as being properly required by the civil government (verses 6, 7).

### Responsible until Christ returns

Some day soon the prophecy of Daniel 2 will meet its fulfillment in the return of Jesus, and “the God of heaven” will “set up a kingdom, which shall never be destroyed,” a kingdom that “shall break in pieces and consume all these kingdoms.” It will be a kingdom that “shall stand for ever” (verse 44). But until that time, Christ’s followers continue to have a responsibility to “Caesar.”

In summary we quote a portion of an editorial appearing in the *REVIEW AND HERALD* of September 13, 1928. Elder F. M. Wilcox, longtime church leader and editor, wrote: “The Seventh-day Adventist Church does not seek to dictate to its members as to how they shall vote or whether or not they should vote at all. It is left for each one to act on his own judgment in the fear of God. We have been told by the servant of the Lord that we should not link up with political parties, that we should not agitate political questions in our schools or institutions. On the other hand, we have been instructed by the same authority that when certain moral issues, such as prohibition, are involved, the ‘advocates of temperance fail to do their whole duty unless they exert their influence by precept and example—by voice and pen and vote—in favor of . . . total abstinence.’ This instruction is not mandatory, it is still left for each one to determine for himself what he shall do.

“While an individual member of the church has a right, if he so likes, to cast his vote, the church as such should hold itself entirely aloof from politics. It is one thing for the individual members of the church to vote, and another thing for these same individuals in their church capacities to endeavor to influence political measures.”

Concluded

# “Like a mighty army”

Some helpful suggestions for making the work of the church nominating committee more effective. Strong organizations do not just happen.

By GEORGE SELIVANOFF

If church nominating committees began their sessions by singing “Like a mighty army Moves the church of God,” then paid attention to those words, remembering that the church, like an army, needs a strong organization for success, they might become even more effective than they are.

Strong organizations do not happen accidentally. They result from careful planning and the joint efforts of many people. The first step toward developing a strong organization occurs when a congregation appoints a nominating committee before the regular election of church officers. The *Church Manual* states that the purpose of the nominating committee is twofold: 1) “To give careful study to the needs of the church” and 2) “To make careful inquiry into the fitness of members to serve in the different offices.”

From this we see that the nominating committee is expected to do more than make up a list of potential church officers. Its members are expected to identify the current needs of the particular congregation, study what actions may be taken to meet those needs, then select candidates capable of dealing with the identified needs in an appropriate and efficient manner.

Though the purpose of the church in its collective sense continues the same, the needs of specific congregations differ and vary from year to year. A growing body has different needs at various stages. Because of this fact the committee should not assume that the needs of the congregation are identified by last year’s list of church officers, or by the suggested list of offices found in the *Church Manual*.

Often the nominating committee is faced with the fact that the offices and programs needed cannot be staffed adequately with the qualified candidates available to it. The problem that needs to be resolved, then, is whether it would be better to staff thinly or to staff some offices with candidates whose commitment to the task and resolve to succeed is weak, or to decline to nominate when there are

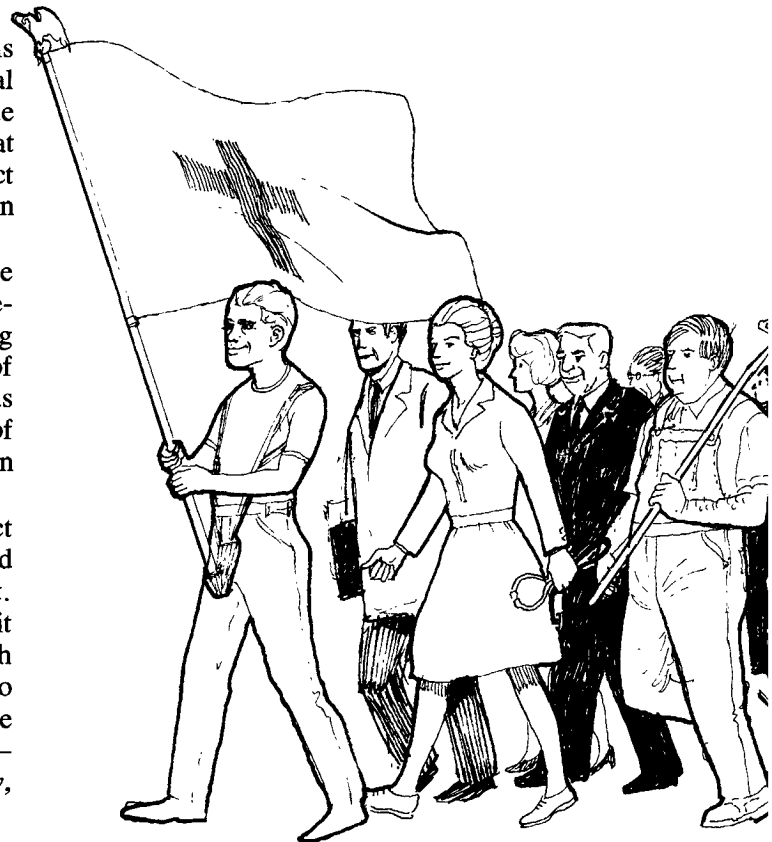
no candidates who, in the opinion of the nominating committee, can carry out the program successfully.

One solution to this problem would be to rank the current needs of the church in their order of importance so that the committee could place the available candidates in the most essential programs first, going as far down the list as possible until it exhausts the supply of qualified candidates. Then, considering its job done, it would report to the church. The least important programs can be left without staff to wait until an opportunity comes to initiate or revive them.

If such ranking and selection of priorities is not done, the penalty for staffing thinly is either overwork for the people in the program, who then drop out to recuperate a year or two, or the program in question does not reach its potential, dragging on year after year without accomplishing whatever it was intended to do.

The order in which the various church offices are listed in the *Church Manual* may not be the order of priorities for personnel needs in any particular congregation. For instance, if the qualifications for the office of church elder and those for the office of youth leader were the same, the committee might want to nominate its best qualified candidate as youth leader, if youth leadership is the most important need of this particular congregation.

In general, child and youth leadership in individual Adventist churches has not as yet received the prominence our youth-oriented culture and the youth-oriented marketplace suggest. The question is whether we should strengthen our youth programs at the time when the world is specifically aiming its allurements at our children and youth. If we are to strengthen the youth pro-



George Selivanoff is an economist living in Downsview, Ontario.



grams, the nominating committee will have to place its best candidates in that area—whether it be the children's departments in the Sabbath school, the training of parents through the Home and School organization, or the Pathfinder Club.

Information on church needs and the programs that most demand emphasis come to the nominating committee from the pastor, the church board, or the business meeting of the whole congregation. Whatever the source, the direction of the work for the next term has to be set out clearly before the nominating committee begins to nominate candidates. There must be stated objectives to reach, a clear outline of the programs designed to reach these objectives, and a definite indication of the number and qualifications of people needed to operate the programs successfully. Having determined the type of workers, their requisite number, and the priority ranking for the particular programs planned, the committee proceeds to select suitable candidates. At this stage it is expected to make careful inquiry into the fitness of members to serve in the different offices.

It is the responsibility of the nominating committee to see that the candidates named to particular offices can, in fact, perform in the most efficient manner possible. Two things are necessary to make this evaluation: one, the committee has to know the requirements of each office, and two, the committee has to know the abilities of the available candidates.

In order to allow the members of the nominating committee to make their full contribution to its work, they should be allowed time to become acquainted with the requirements of each church office before the committee begins its nominations. The usual practice of reading the description of the offices from the *Church Manual* may not be sufficient if there are several members on the committee whose experience in church offices is not broad. Better results can be expected if the members are given an opportunity to observe the incumbents of the offices in action, then read the descriptions in the *Manual*. The chairman of the committee should make sure that there is a clear understanding of the office

involved before calling for nominations. A hurried approach to nominations defeats the very purpose of appointing the nominating committee.

When nominations are being made the members of the committee sometimes feel that they are being asked to sit in judgment on their fellow church members. This feeling results largely from a misunderstanding of the role of the nominating committee. It is further reinforced by the feeling of ignorance about the qualifications on which the judgment is to be made.

### Candidates must meet requirements

If the members of the committee know the requirements of the particular office it is their duty to check whether the proposed candidates meet these requirements.

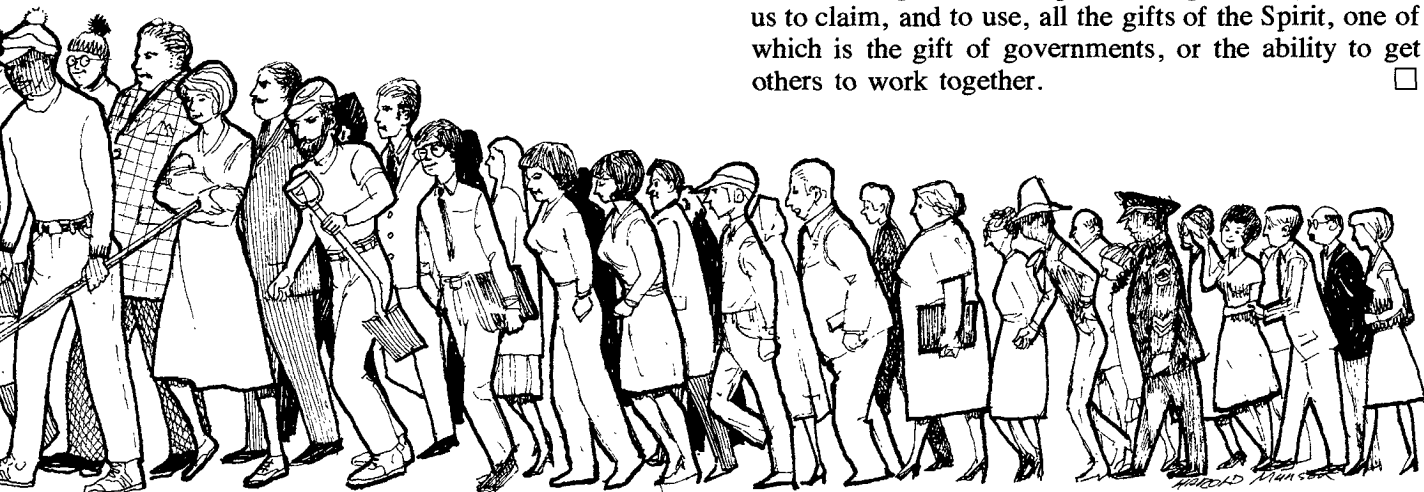
In addition, the committee should evaluate whether the proposed candidates would be used most effectively in the office under consideration or might be placed elsewhere in the best interests of the whole program.

The obverse of this requirement is to see that the talents and abilities of available candidates are not concentrated in one or two areas, leaving other important programs without adequate leadership.

Each church program must be adequately staffed if it is to achieve its objectives. If available candidates are not sufficient to staff some programs so that they will achieve the expected results, the programs should be conscientiously eliminated or postponed rather than slated for failure because of inadequate staffing. A failing program affects the morale of the entire organization.

Another important point to consider in judging the fitness of candidates is whether they can work together as a team. Most church offices require considerable cooperative effort, good communication, and a sense of timing. It is one of the most important tasks of the nominating committee to put together the strongest possible team of church workers. Such a team will be well balanced, committed to its task, willing to learn and to experiment with new methods, and willing to work.

Because probationary time is becoming short, we cannot afford to lose any of the time we have through inefficient organization or poor staffing. It is high time for us to claim, and to use, all the gifts of the Spirit, one of which is the gift of governments, or the ability to get others to work together. □





Loma Linda Sizzle Burgers capture the wonderful flavor and texture of meat hamburgers, and there's no cholesterol. They're made from Loma Linda's special ingredient, combining two nutritious vegetable proteins. Thanks to our continuing food and flavor advancements, you get terrific taste without preservatives or added MSG. No animal fat or cholesterol, either!

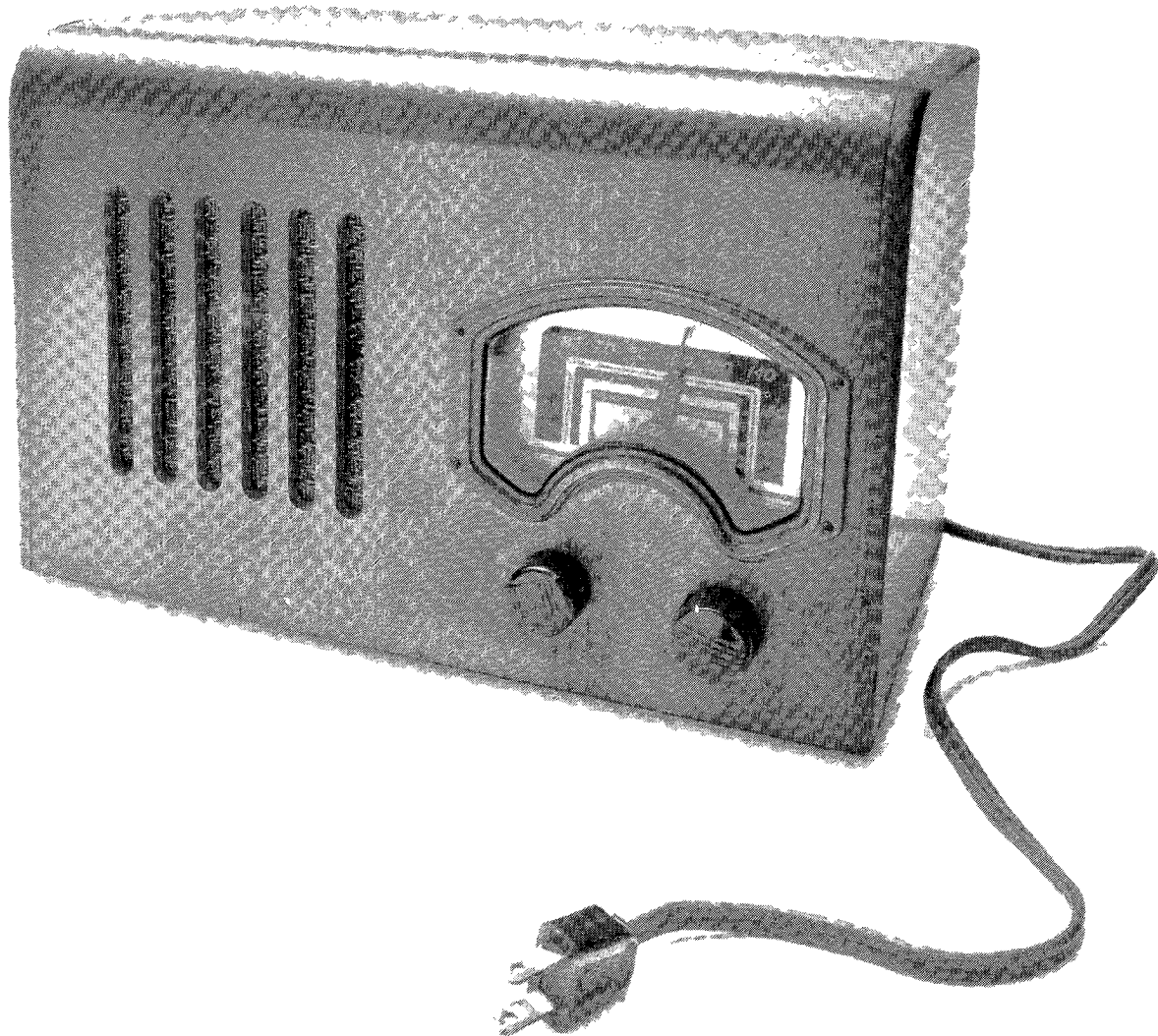
Loma Linda Sizzle Burgers are pre-cooked, then frozen to lock in flavor. Just heat and serve like meat burgers, with buns and fixings. Or, serve as a family-pleasing main dish.

Check out the whole line of Loma Linda meatless foods today. And write us directly for your free Sizzle Burger recipe folder. **Loma Linda Foods**  
SINCE 1906 RIVERSIDE, CA 92515

**Sizzle Burgers. A tasteful way to avoid cholesterol, preservatives and added MSG.**



**Without your help  
the Voice of Prophecy  
has no voice.**





**On October 11 only you  
can make our voice heard  
above the rest.**

October 11, 1980 is the Voice of Prophecy offering day. It's your chance to help us continue to spread the Seventh-day Adventist message into thousands—even millions of homes! And now more than ever, it's important for you to take part.

Because almost every other religion today is broadcasting on TV and radio how "they" have the "answers." The sad fact is that many times what they're saying doesn't agree with the Bible at all. They don't really have the true answers!

That's why our voice must be louder!

We must be heard by more and more people—of all ages, in all walks of life.

There's a lot of work to be done. Christ's message can reach just so many people, in just so many places, at just so many times. But we've done it before, and we can do it again.

With your prayers.

And with your gifts.

Look how far the Voice of Prophecy has come in 50 years, using radio as our megaphone of life!

People around the world are saying they understand God better, they love their family more, and they have peace in their heart. And love is being discovered in places where turmoil once existed.

We know radio works!

We want it to work more.

# **The Voice of Prophecy. Because 1**

But like everything else in these years of inflation and rising costs, it's going to take a lot more than prayers to keep the Voice of Prophecy on the air.

It's going to take money!

So on October 11, 1980—the Voice of Prophecy offering day—the question will come to you: “Will the Voice of Prophecy be able

to continue giving the Seventh-day Adventist message over radio?”

If you're wondering just how much you should give, look at it this way:

The more you give, the louder our voice.

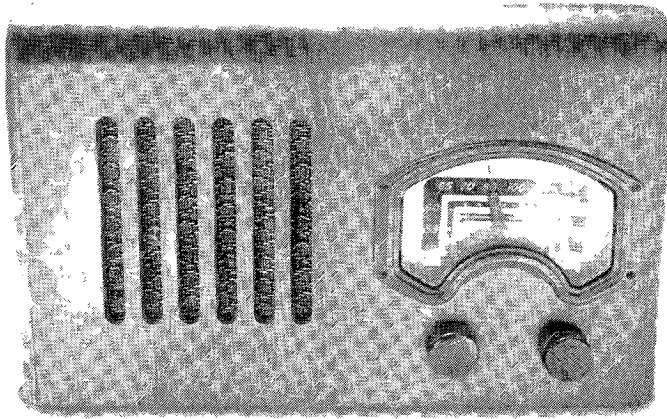
The less you give, the weaker our voice.

It's as simple as that!

## The Voice of Prophecy Offering Day October 11th.



# The Adventist Voice Must Be Heard.



# After The Voice of Prophecy was heard here's what they said:

"I want you to know how much I look forward to your broadcast! I have had more of the Bible explained to me since I have been listening to you and your dad."

*L.C., New Hampshire*

"I am a Baptist minister. A few weeks ago I began to take your Bible lessons. This was my first acquaintance with the seventh-day Sabbath. I have been keeping the Sabbath since I learned about it. Your Bible course is one of the most effective studies of God's Word I've ever known. Now my sermons are more effective and stronger because of the New Life Bible studies. Praise the Lord!"

*G.A., New Jersey*

"I never ceased to be amazed how much information and message you get into those fifteen minutes compared to some other broadcasts I listen to. I'm enjoying your booklets, helps, and information so much and look forward to listening to you each day on the way home from work."

*E.L., California*

"I have really enjoyed your Bible studies. I have studied with other churches and prayed to find the true church. It finally came to me one day while I was studying my New Life Bible lessons. Now we are going to the Seventh-day Adventist church, and we are having studies in our home. I feel that God has brought my husband and me to the right place. We feel so different about this church than we have any other."

*K.A., Louisiana*

## **The Voice of Prophecy. Because The Adventist Voice Must Be Heard.**

The Voice of Prophecy • Box 55 • Los Angeles, CA 90053



# A salvation celebration

If the Sabbath is to be as meaningful to your family as it should be, you probably need to do some homework.

By CHERYL BONG

When did your family last enjoy a Sabbath so much that everyone *hated* to see the sun set?

The Sabbath crowned creation week with restful hours of rejoicing. As a continuing memorial of Creation, the Sabbath invites its celebrants to behold God's love as revealed in nature and in Christ. As a memorial of redemption, the Sabbath leads us to continued rest in Christ (*The Desire of Ages*, p. 769).

Families that appreciate Jesus' vicarious death on Calvary and His selfless concern for His children on earth naturally yearn to share the blessings of the Sabbath rest. If your family does not, perhaps some homework will help remedy your problem.

Here's the homework. With your family in mind answer the following questions:

1. Do you hold family worship at least once a day?
2. Do the members of your family study the Bible individually on a daily basis, recognizing that this is the only way to become acquainted with Christ and His will?
3. Does Jesus hold first place in your family? Do your activities center on Him?
4. How does your family perceive God? Does each family member see God as a loving Father, or do some view Him as a cruel taskmaster?

If these questions uncover problem areas in your family, try some additional homework during the week. Family worship invites Jesus into the home and heart each day. Parents and children both need Jesus' fellowship and strength. Warm bonds unite families who daily lift one another to God in prayer. Try having family worship this week.

When the fire of the Holy Spirit illuminates the family circle during the week, the flame will not need to be

---

*Cheryl Bong, besides caring for children in her home, is a free-lance writer living in Salem, Oregon.*

rekindled on Sabbath. Traditional family worship points to the Sabbath in the same way that the Bible points to Christ.

Once your family adopts daily worship and each member learns to know Christ better, Friday preparation day deserves careful consideration. Sabbath may be counted precious only as practical planning anticipates the holy hours. When Sabbaths get off to a rushed start they seldom recover from such a hectic beginning.

An entire day dedicated to God remains a valuable Adventist heritage and privilege. In a world characterized by too much change too fast, the Sabbath should stand out in relief. Christian living breaks the speed limit if it is filled to overflowing with even worthwhile pursuits.

Preparation day held an exalted place in the Jewish week, second only to Sabbath. Because no domestic chores were allowed to mar the priceless worship hours, Jewish households had to plan carefully for the day of delight.

Preparation day provides an excellent time to involve children, including their participation in the cooking of Sabbath meals. Security and self-respect develop in children who take part in family responsibilities. As such preparations become traditional, tension lessens between family members. Working together toward mutual goals brings a blessed sense of togetherness that too often is missing.

## Favorite family foods

A distinctive touch that makes Sabbath meals special is preparing favorite family foods. Younger household members enjoy giving these foods Sabbath names. Children love to create alliterative titles such as Sabbath sundaes for homemade ice cream and fruit.

Housecleaning also provides an opportunity for small helping hands. As youngsters prepare their rooms for Sabbath they set out clothing and church necessities.

A little planning provides interesting special Friday evening worship hours. Church traditions such as footwashing and communion provide an opportunity for memorable Friday evening worships. Because household hurts often go unremedied in the formal church ordinances of humility, foot washing and communion service could be made more meaningful if adequate preparation were made in a Friday night worship service and any hurts or ill feelings were made right.

Don't overlook religious concerts and speakers for family outings on Friday evening. Christian bookstores, radio stations, church bulletins, and local newspapers circulate information on religious gatherings. New converts sometimes feel especially restless on Friday evenings as they take to the new road of Christian experience. Include them occasionally in your family outings.

When emergencies arise and swallow up planning time, simplify Friday evening activities. What better time than Friday night to recount the family's blessings while fresh memories of the week still remain?

One Friday evening a month might serve as a planning session for the following month's Sabbath arrangements. Brainstorming generates creativity. One family member could write down the spontaneous suggestions of the group. Then the merits and disadvantages of each idea would come under discussion.

Reserve special games and other activities to use on Sabbath after church and lunch. Family visits to Christian bookstores during the week help to fill up and refresh the Sabbath storehouse.

Children love to gather with other people. Their "the-more-the-merrier" instincts encourage spending time with other families or singles on Sabbath.

Non-Christian acquaintances enjoy fellowship over a meal and will often join the family if invited. Progressive dinners, where several families or individuals serve different meal courses at their homes, adapt well to Sabbath use. If houses lie in close proximity, brisk walks allow

for fresh air and also stimulate appetites. A brief devotional, story, or song complements the meals with spiritual food.

Making cassette tapes or writing letters to relatives and friends involves the family in outreach. Children love to hear themselves on tape. Colorful drawings by younger family members give a festive look to missionary letters.

The Jewish legalists of Christ's time forgot how to enjoy the Sabbath. Surviving a long list of human restrictions became more tiring than a week's hard labor! Too many don'ts on Sabbath spring the same trap on Adventists today.

If your family gratefully celebrates Creation and shares salvation on Sabbath, each member should find the keeping of the seventh day a delight. Such a tradition leaves positive, permanent impressions of serving God on Sabbath. □

## ESPECIALLY FOR WOMEN By BETTY HOLBROOK

### To a mother-in-law

She was a widow now. It seemed just a few short years ago that her parents had welcomed her into the world, and, in a day when boy babies were preferred, had found pleasure in this bundle of femininity. Naomi—"the pleasant one"—they named her.

But things had changed since those early, happier years. What must it have been like to bury first a husband and then two sons? Where would Naomi's sense of security, comfort, and companionship come from now?

She still had Orpah and Ruth, of course. Legally they were required to serve her and provide for her. But they were grieving too.

It must have been a desolate trio that trudged down the road toward Bethlehem of Judah. Naomi had decided to go back home. Crops were flourishing again there, and Moab held only memories of days that could not be relived. Getting close to the border of Moab, Naomi stopped.

"Go back home and stay with your mothers," she said. "May the Lord

be as good to you as you have been to me and to those who have died. And may the Lord make it possible for each of you to marry again and have a home" (Ruth 1:8, 9, T.E.V.).

Naomi—the ideal mother-in-law. Mother-in-law jokes would never fit a woman who thought first of her daughters-in-law, not herself; who attracted rather than repelled Orpah and Ruth (even Orpah turned back to Moab only after repeated urgings by Naomi); who left her daughters-in-law free to choose where they would live and what gods they would worship. No forced servitude could possibly bring comfort and happiness to a woman like Naomi.

Mother-in-law. To some the word brings warm thoughts, to others very negative ones much like the mother-in-law jokes Dr. Evelyn Duvall writes about in her book *In-Laws: Pro and Con*. Some of the leading topics of these jokes are: a mother-in-law talks too much; she knows all the answers—the wrong ones; she is a mean, meddling

troublemaker and ego-deflater; and she comes too often and stays too long.

We could dismiss them with a laugh if it were not for the fact that jokes oftentimes are a way of expressing feelings too heavy to discuss seriously.

There is a real temptation for a mother to overprotect her son or daughter. Her child will always remain a child in her eyes, and a strangling process begins as she domineers her way into the new home. She does not

### Times of problems and pain can foster growth and understanding.

suggest; she insists. Perhaps it is for this reason that the Bible states emphatically in both Testaments, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife" (Gen. 2:24; see also Matt. 19:5). Parents who build their lives around a married child wreck two marriages. Allowing a child to leave home emotionally, as well as physically, gives him/her a chance to mature. We can never love our children too

much, but we can be overattached to them.

There will always be times of stress, strain, tears, and hurts in a close relationship, but pain and problems can be times of greatest growth. The attitude we take, however, will influence the direction that the relationship takes.

If there is a problem, will we take the time to understand what is happening? Are two vying for one person's attentions? Is there competition, such as a young wife trying to compete with a mother-in-law—a competition between novice and veteran? Is the mother feeling useless, purposeless, since her mothering skills are no longer needed?

Did Naomi and Ruth ever have problems? I suppose they did, but somehow Naomi inspired Ruth to answer, "Don't ask me to leave you! . . . Wherever you go, I will go; wherever you live, I will live. Your people will be my people, and your God will be my God" (Ruth 1:16, T.E.V.).

Sometimes we forget as we listen to those words sung at weddings that they were said first by a daughter-in-law to a mother-in-law. Sometimes we forget that that relationship can be and should be a good one. In another column I'd like to look at this from the daughter-in-law's viewpoint.

# Saved by the blood

The time: The night of the Exodus, the night the people of Israel left Egypt for the Promised Land.

The place: The home of an Israelite.

The participants in the drama: A father and his firstborn child, his little daughter.

Nine plagues had fallen on the land of Egypt, yet Pharaoh still refused God's appeal issued through Moses: "Let my people go, that they may serve me" (Ex. 7:16; 8:1, 20; 9:1, 13; 10:3). Now the tenth, and final, plague was about to fall. At midnight the destroying angel would pass through the land, slaying all the firstborn, "from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts" (Ex. 11:5).

But God had provided a way whereby the firstborn of those who believed in Him could be spared. "Let each family take a lamb without blemish, a male of the first year," He had said; "kill the lamb and with a bunch of hyssop sprinkle its blood on the two side posts and on the upper doorpost of the house. Then roast the flesh and eat it with unleavened bread and bitter herbs. When the destroying angel passes through the land, he will see the blood and will spare the firstborn of the house."

In one home of an Israelite, according to a story told in an old poem by L. W. Herrick, the firstborn little girl was trying to sleep on that fateful night. She had tried to woo slumber by all the usual methods then in vogue—naming the patriarchs, listing all "the creatures great and small that Noah drove before him in the ark"—but in vain. She could not sleep. "O Father, art thou sure the blood is sprinkled as God gave command?" she asked. Confidently the father replied that all had been cared for. "Sleep, then, my firstborn, God's avenging one will see the signal; and pass over thee."

Hours passed, but still the little girl could not sleep. She called her father and reminded him that if the blood was not on the doorposts she would die. Again he reassured her, and urged her to go to sleep, for the journey to Canaan would be long and tiring.

At last she slept, but in her sleep she had such terrible dreams that she "tossed, and moaned, and oft cried out."

Near midnight she awoke and called, "Father, I thought I heard the cock's shrill crow to greet the approaching morn; my heart is beating with a sickening dread of danger near,—Oh! take me to the door and let me see the red blood sprinkled there."

The father lighted a lamp and gently carried his little daughter to the front door. Imagine his horror upon discovering that no blood was on the doorposts! The

"faithful" servant had failed to carry out the master's order. Quickly the father "snatched the hyssop then, [and] himself applied the blood in eager haste." Satisfied, the little girl promptly fell asleep, and continued to sleep as, toward dawn, they carried her "away from Egypt's darkness and despair."

The story is moving and dramatic, but, more important, it points up a truth that all the world needs: There is salvation only through the blood of Christ, which the blood of the lamb prefigured. Human beings cannot be saved by works. They cannot reach heaven by their own efforts. Only through the blood of the Lamb can they be secure, safe from destruction.

The Scriptures make clear that the human family owes all to Jesus, the Lamb slain from the foundation of the world (Rev. 13:8). Jesus is the Passover Lamb (1 Cor. 5:7). On Him was laid the sins of the whole world (Isa. 53:6). Humanity has been purchased "with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:19). Small wonder, then, that the redeemed in heaven are pictured in Revelation "saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:12).

## Genuine faith results in works

But the Passover experience points up more than the value of the shed blood of the innocent Lamb of God. It shows also that it was not enough for the lamb to be slain; the blood had to be sprinkled on the doorposts. "So the merits of Christ's blood must be applied to the soul. We must believe, not only that He died for the world, but that He died for us individually. We must appropriate to ourselves the virtue of the atoning sacrifice."—*Patriarchs and Prophets*, p. 277. To be saved, one must have faith, but if faith is genuine it will result in works.

Commenting further on the Passover experience, Ellen White wrote: "By obedience the people were to give evidence of their faith. So all who hope to be saved by the merits of the blood of Christ should realize that *they themselves have something to do in securing their salvation*. While it is Christ only that can redeem us from the penalty of transgression, we are to turn from sin to obedience. Man is to be saved by faith, not by works; yet his faith must be shown by his works. God has given His Son to die as a propitiation for sin, He has manifested the light of truth, the way of life, He has given facilities, ordinances, and privileges; and now *man must cooperate with these saving agencies; he must appreciate and use the helps that God has provided—believe and obey all the divine requirements.*"—*Ibid.*, p. 279. (Italics supplied.)

The fact that human beings are to cooperate with God in the salvation process was taught not merely by requiring the Hebrews to sprinkle the blood on the doorposts but in the way they were to relate to the Passover lamb. "*The flesh was to be eaten*. It is not enough even

that we believe on Christ for the forgiveness of sin; we must by faith be constantly receiving spiritual strength and nourishment from Him through His word. [See John 6:53, 54; 1:14.] . . . The followers of Christ . . . must receive and assimilate the word of God so that it shall become the motive power of life and action. By the power of Christ *they must be changed into His likeness*, and reflect the divine attributes. They must eat the flesh and drink the blood of the Son of God, or there is no life in them.”—*Ibid.*, pp. 277, 278. (Italics supplied.)

Careful study of the Exodus-Passover experience makes clear that the blood of the lamb was essential to save the firstborn from death. It also makes clear that human beings are to cooperate with God in His efforts to save them. They must by faith apply the blood to their own souls and cooperate with the Holy Spirit in His efforts to restore the soul in the image of God. To expect God to save repentant sinners unilaterally, without their cooperation, is presumption, not faith. K. H. W.

## Jumping to conclusions

Jumping to conclusions may not have reached the point of acceptance as an Olympic event, but it most certainly is one of the most popular sports as far as number of participants is concerned.

Three news notes in two recent issues of *Psychology Today* demonstrate how prone we are to jump to conclusions. If you were asked the question “Some people say that the 1975 Public Affairs Act should be repealed; do you agree or disagree with this idea?” how would you respond?

A news note in the November, 1979, issue of *Psychology Today* points out that most people do not remember the Public Affairs Act too clearly. They should not. The act is fictitious. Yet when researchers asked a large number of people in Hamilton County, Ohio, about it they found that a third of those responding gave a firm opinion. The researchers concluded that doing so was not just an attempt on the part of people to appear knowledgeable, but that the “people second-guessed the pollsters, decided the question was another test of whether they trusted government, and answered the question they *assumed* they had been asked.” (Italics supplied.)

The May, 1980, issue of *Psychology Today* reports on a similar experiment that dealt with magazine-article research. One thousand subscribers to a national magazine were shown the cover of the most recent issue and then were shown a set of eight full-length articles, eight brief articles, and eight advertisements, only half of which had actually appeared. Even when the readers were warned that some of the material might not be taken from that issue, about 30 percent of the readers claimed to have seen articles that *had not* been published. One of the researchers concluded that people “‘may really be making a subjective judgment about the probability of

having seen the item rather than actually remembering it.’”

In the same issue of *Psychology Today* another news note tells about a Dr. Myron L. Fox who gave a one-hour talk followed by a half-hour discussion on “Mathematical Game Theory as Applied to Physical Education.” Afterward, on anonymous questionnaires, most of the professionals who made up the audience said that they found the lecture clear and stimulating. The trouble was that Fox was a phony. He was a professional actor whom researchers had told to make up a lecture of double-talk and contradictory statements, interspersed with jokes and meaningless references to unrelated topics. From this experience has emerged what is called the Doctor Fox hypothesis: “‘An unintelligible communication from a legitimate source in the recipient’s area of expertise will increase the recipient’s rating of the author’s confidence.’”

All three of these experiments seem to have one thing in common. Those responding mistakenly jumped to false conclusions—conclusions that were based on assumptions and perceptions that existed only in the mind of the person being interviewed. Such studies have shaken the confidence of the researchers in public-opinion polls. Our minds and memories play tricks on us. Sometimes the things we are most certain about turn out to be false opinions that have been arrived at by jumping to conclusions.

In this age of the communications explosion we need to keep in mind that what we are trying to communicate is not always understood the way we think it will be.

There is one transcendent area of communication that is all important—that is communication between God and man. When God speaks to us, our eternal welfare is at stake. If we have ever listened carefully and done our best to lay aside our prejudices and assumptions, we had better do so when *God* speaks. Otherwise, jumping to conclusions could be fatal to our eternal well-being.

L. R. V.

### INSPIRED GEMS



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

**S. R. Jayne**  
Southern New England Conference

- “Let the beauty of the Lord our God be upon us” (Ps. 90:17).
- “Christ came to the earth and stood before the children of men with the hoarded love of eternity, and this is the treasure that, through our connection with Him, we are to receive, to reveal, and to impart.”—*The Ministry of Healing*, p. 37.

## Southern Asia to double membership in five years

By DOROTHY WATTS

"Our goal is to baptize 100,000 people during the next five years, thus doubling the membership of the Southern Asia Division," pledged newly elected president Gerald Christo at the close of the General Conference session in Dallas.

Three months later, July 23-27, representatives from Pakistan, Sri Lanka, Bangladesh, and India met in Poona in the regular midyear committee to discuss how this could be done.

"Is it possible for us to do in five years what it has taken us the past 87 to accomplish?" some questioned.

"Yes," declared D. R. Watts, division Ministerial adviser. "By God's grace it can be done! The time is ripe for a large harvest of souls in Southern Asia."

Reports from the various union presidents supported this view. In South India alone more than 8,000 were baptized during the past year, and that is small compared with the number who could be gathered in if more money and workers were available.

North India reported that tribal people, such as the Ravas in Bihar and the Bhils in Rajasthan, now are responsive to the gospel. Central India reported open doors among the people of Andhra and the hill peoples of Orissa.

Throughout India evangelists are experiencing a success previously unknown. Whole villages in some areas are coming to Christ. Animists, Hindus, and Moslems are responsive to the gospel, as well as Christians.

### Moslems

Sultan Mohammed, a faithful Moslem for many years, became interested in Christianity through the

*Dorothy Watts is associate Home and Family Service adviser in the Southern Asia Division.*



S. Mohamed became John Samuel when baptized by V. Joseph.

joyous testimony of a Christian friend. Sometimes as he knelt in prayer at the mosque, he thought about Jesus Christ.

Could it be true that Jesus is the divine Son of God and not just a prophet as he had been taught? Is Jesus alive today? Does He have power to heal people's bodies, as well as their souls?

Sultan Mohammed decided to attend a Christian church and see for himself. Though he attended several churches, he always came away without the answer to his questions.

One day a Christian friend invited him to attend an Adventist cottage meeting. "Adventists do not believe in Jesus Christ," his friend said. "We do not want them in our village. We will stop their meeting tonight."

As S. D. Rajasingh stood up to speak he felt impressed to change the topic of his message to "Jesus Christ—the Word of God." Those who had come to make trouble sat spellbound during the service. As Sultan Mohammed heard the message about Jesus Christ, the Cre-

ator and Redeemer, he knew he had found his answer. After the meeting he requested Bible studies, and recently he was baptized.

In the past Moslems seldom attended our meetings, but now many evangelists are reporting an interest among them.

### Hindus

Sivadas belongs to a wealthy Nair Hindu family in Kerala. He awoke one night

with the strange feeling that someone was in his room. He switched on the light and was startled to see on his wall, written in letters of black: "The harvest truly is great, but the laborers are few."

What could these words mean? He had never seen them before. Who had put them there? As he stared at the words, trying desperately to comprehend what was happening, they slowly faded away.

## North Carolina church is dedicated

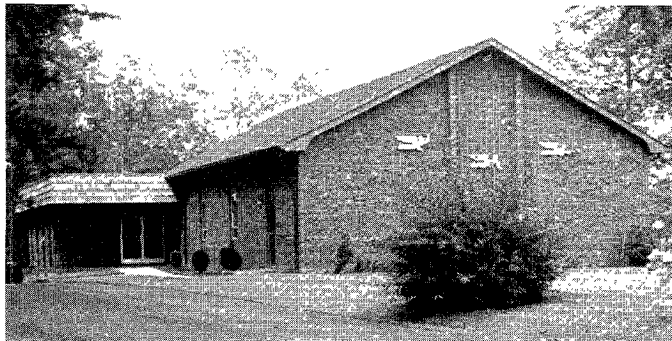
The Upward church, on Upward Road, a few miles east of Hendersonville, North Carolina, was dedicated on February 16. The church, which cost \$150,000, seats 175.

The church project had its beginning with a committee of only seven determined people and no tangible assets. The goal: to establish an Adventist church somewhere in the large area east of Hendersonville, where none existed. This committee held firm to its dream through an extended but futile search for land on which to build and for a place to meet temporarily. The matter of funds could wait.

When God's time to open doors came, they never stopped opening.

About 20 people said, "Count me in," and began the building fund. A beautiful site was acquired, paid for in full by a retired minister. A local community club made its building available for a temporary meeting place, and the two-year occupancy brought delightful fellowship to both groups. The Upward group was accepted by the Carolina Conference as a church on June 19, 1976.

A building contractor, who with his family joined the group, erected the building, donating his time. Church members and friends completed the job when the building was closed in. The Upward group at no time solicited members or funds, but the



grapevine spread the word everywhere about this vigorous activity. Members, gifts of equipment, and money trickled in steadily.

Teamwork resulted in the church being ready for use just 11½ months from the time the builder started, and the members moved in on June 17, 1978. Since that date the church of less than 100 members and interested friends have paid off the \$150,000 cost, making dedication possible on February 16. During that time the church established a radio and literature outreach to cover its assigned territory, with the majority of the members working.

A. M. KAROLYI

There was no sleep for Sivadas that night. He paced his room, trying to make sense of the message that he felt sure had come from God.

In the days that followed he quoted the message to various friends, but none had heard of it. He asked Hindu scholars, but they had not read it in the Bhagavad-Gita. His Moslem friends had not seen it in the Koran. Then he met a Christian man who said, "Those are words from the Bible."

Immediately Sivadas bought a Bible. He read it earnestly, chapter by chapter, looking for the words. At last he found them in Luke 10. From that moment he determined to follow the One who had spoken those words so long ago.

When his parents learned of his decision to become a Christian they locked him in his room for three days and gave him no food. When he was released he left home in search of someone to explain the Bible to him.

As he wandered from town to town he noticed some Christian meetings being held in a thatched shed at Keerithodu. He decided to attend. Evangelist A. Samuel made the Bible come alive that night. After the meeting Sivadas asked for private Bible lessons.

After several months of study Sivadas knew the meaning of the words on his wall. They were Christ's call to him. He accepted the call and was baptized on May 31, and now he is preparing to be an evangelist to help reap the harvest that is waiting among Hindus in India today.

### Willing to respond

Why is it that so many non-Christians are now willing to respond to the gospel message today, when for centuries they have turned a deaf ear?

"Natural calamities such as fires, floods, droughts, and cyclones that have harassed this division have prepared people to believe the prophecies of the Second Coming," explained Pastor Watts. "Economic conditions have caused people to look to

Christianity for answers. The uprooting of industrialization has caused thousands to question old ways of looking at life."

"The people are responding," Pastor Watts continued. "Our problem is one of resources to prepare them to join the church. One hundred

thousand baptisms in five years is a low estimate of what could be accomplished in Southern Asia if we had the people and means to do the job."

Financial resources of the church in India are limited, because more than 60 percent of the members are below the

poverty line. Many members with enthusiasm are ready to work, but they do not have the funds to go into new areas unless we assist them. The 100,000 members of Southern Asia need the prayers of God's people around the world to help them achieve 200,000 by 1985.

## Egyptians call camp a "spiritual feast"

By JEAN THOMAS

"It's the best camp meeting we've had in 20 years," remarked one of Egypt Field's workers, smiling and obviously pleased he had come, as he shook hands rather vigorously with Robert Blinci, field treasurer. "These meetings have brought blessings—blessings we have not had for a long time." With these words still fresh on his mind, Mr. Blinci went about the job of dismantling camp, which for convenience and comfort had been held on the campus of Egypt Field Academy, Gabal Asfar, on the outskirts of Cairo, July 18-26.

Both Mr. Blinci and Lester Rasmussen, the field president, had spent many hours planning and working to make this a camp meeting everyone would remember. It had been so long since the last real campmeeting that few people could remember what it was like to attend a "spiritual feast." Meetings were held for the various age groups. There were morning meetings and afternoon ones, early morning devotionals based on the theme "Arise and Shine," and spiritual evening meetings.

Attendance at the meetings was good from the start, with 300 on the first Sabbath, an average of 120 each day, and nearly 400 on the final Sabbath. "Mamma [Mrs. Erna] Kruger" and her minibus load of children from the Matariah Mercy Home (orphanage) attended each day.

*Jean Thomas is REVIEW correspondent for the Afro-Mideast Division.*



This church member, recently married to a village girl, teaches her to read out of the Arabic hymnbook at the camp meeting held in Egypt.

Another bus from Heliopolis brought a load of people, as well. Meals were served camp style, with everyone lining up, his own plate and

spoon in hand, to collect his ration. There was always ample supply, even though by Western standards the Arab bread, goat cheese, boiled eggs, and fresh cucumbers made a different breakfast!

Coming from varying backgrounds separated by miles of desert sand, church members gathered at the academy. There were members from almost all of the field's 14 churches—Heliopolis, Cairo Center, Fayum, Alexandria in Lower Egypt; Beni Adi, Ashruba, Asyut, Sohag, Tanta, Mansura, and Menia in Upper Egypt. News and greetings were exchanged, and all seemed united in worship and in the love of God.

There were Arabs from the desert around Beni Adi dressed in their native costume; women in bright floral cotton prints trimmed with gold braid and sheer black veils shading their faces; men in long striped caftans, with



This SDA merchant's grandfather was converted by George Keough.



small tight-fitting knitted caps on their heads, their skin deeply tanned by fierce sunlight, eyes almost hidden inside the wrinkles protecting them from the burning heat.

"Welcome to camp meeting," I said. They bowed in greeting. "Was the journey long?" They nodded. "When did you become Adventists?" They seemed pleased at this attention. A chair was brought, and everyone gathered around.

"Our grandfathers were Adventists—they learned from George Keough . . ." Yes, I had heard of Missionary Keough. He was the stalwart Irishman who had left his homeland in 1906 to bring the gospel to Egypt, endearing himself to his brethren by mastering the Arabic language. Even though work had been going on in Egypt for a number of years before the turn of the century, by 1912 there were still only 18 Egyptian church members.

It was at this time that Brother Keough received an invitation to visit two Egyptian Christians in Upper Egypt at Beni Adi. Upon his arrival he found that these men had been keeping the Sabbath for six years, having learned about it through Bible study. It was not long before a group of 24 were baptized, and the first all-Egyptian church was organized.

### Looked spectacular

Another group of distinguished-looking men walking around the campgrounds were tall, with different facial features. They looked quite spectacular in their long, flowing robes of light-blue cotton with several yards of very white muslin, trimmed with fine lace, wrapped turban-style around their heads.

"Welcome! Where are you from?" I asked. "You did not bring your wives with you?"

"Salaam," came the reply. "We come from Sohag. The journey is too long and difficult for our wives."

"How did you first become Adventists?"

"It was our grandfathers who were the first believers"



A group of Seventh-day Adventist merchants and traders from Upper Egypt who attended the camp meeting.

was their reply. "They learned the Bible truth from the head elder of Beni Adi church. He used to come to visit in our village. We are all from one family [four or five brothers were there], merchants and traders in cloth and flax."

It was interesting to find that many of the believers gathered for camp meeting traced their Adventist heritage back to the days of the pioneer missionaries.

A phenomenon that strikes almost every visitor to Egypt, and especially Cairo, is that of the extremes in contrasts. There are the modern, wide streets, well paved and landscaped, with trees lining the walkways. Only a few blocks farther can be seen the long dirt streets, lined both sides by tall apartment buildings.

The monuments to antiquity, weather-worn pyramids and Sphinx, stand on the banks of the River Nile, reminding us that they were old when Moses studied their secrets. Close by, on the highway coming out of Cairo, are modern office buildings, gleaming white, and new up-to-date marble hotels and casinos.

Camp meeting had its contrasts, as well. The lush green of the citrus groves, mango

and guava trees, vineyards, okra and corn gardens on the academy grounds, the tall, smooth-barked eucalyptus trees and spreading flame trees, under which all services were held, stood out in contrast to the white desert sand in which they grow. The secret? The ever-flowing cool, clear stream coming from a 23-foot well nearby. Its refreshing waters are used to irrigate the large estate. What an apt illustration of the Water of Life!

### Greatest contrast

Greatest of all contrasts, however, was in the area of religion. While Adventist believers were gathered under the spreading trees of the campground, singing their evening hymns of praise, Moslem muezzin climbed the steps of their minarets and, with microphones turned for maximum output, poured forth their evening call to prayer and an end to the day's fasting. (Camp meeting came during the month of Ramadan, when all faithful Moslems abstain from food and drink from sunrise to sunset.)

How small and insignificant is the impact of this little group of Adventists in a country whose population of 40 million is 90 percent Mos-

lem and where a million of the remaining 10 percent are members of the Coptic Church. Yet, on the closing Sabbath of camp meeting, how encouraged all the believers were. The baptism of two persons was conducted after church. One convert was an academy student, the other a young teacher from a government school in Upper Egypt. His face was radiant as he stood in the baptismal waters. It was as a result of his father's consistent Christian life that he, Kosman Rasim Sadra, now a year after his father's death, had decided to be an Adventist Christian. A communion service was conducted in the afternoon.

Coming as a climax to a week of spiritual blessings was an ordination service on Sabbath evening. Michael Fahmi and his wife, Nawal; Yacoub Ibrahim and wife, Amgerd; and Nathan Hanna and wife, Sadia, were set apart to the gospel ministry. This service, the first of its kind in many years, brought hope and strength to the 350 believers in attendance. With renewed dedication and zeal members would work with their pastors in bringing the good news of salvation to the thousands still in darkness.

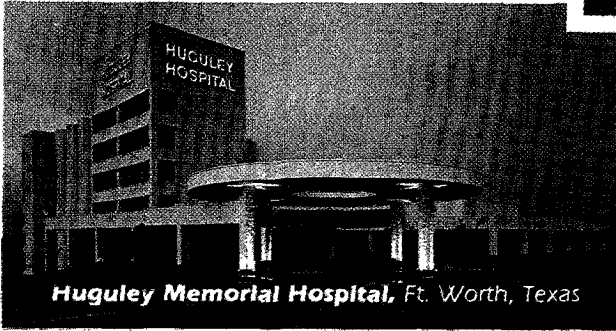
# Dedicated to

**Ardmore Adventist Hospital**, Ardmore, Oklahoma  
**Collegedale Medical Center**, Collegedale, Tenn.  
**Florida Hospital**, Altamonte Springs, Florida  
**Florida Hospital/Apopka**, Apopka, Florida  
**Florida Hospital**, Orlando, Florida  
**Hays Memorial Hospital**, San Marcos, Texas  
**Highland Hospital**, Portland, Tenn



**Madison Hospital**, Madison, Tennessee

**Memorial Hospital**,  
**Memorial Hospital**,  
**Metroplex Hospital**,  
**Reeves County Hos**,  
**Riverside Adventist Hos**,  
**Scott Memorial Hos**,  
**Smyrna Hospital**, S



**Huguley Memorial Hospital**, Ft. Worth, Texas

**Huguley Memorial Hospital**, Ft. Worth, Texas  
**Jay Memorial Hospital**, Jay, Oklahoma  
**Jellico Community Hospital**, Jellico, Tenn.  
**Louis Smith Memorial**, Lakeland, Georgia  
**Madison Hospital**, Madison, Tenn.  
**Marion County Hospital**, Jefferson, Texas  
**Medical Center**, Punta Gorda, Florida



**Reeves**



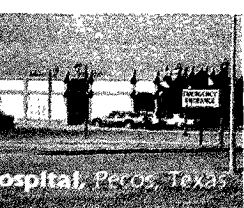
# Adventist Health Sy

# ervice

exas  
r, Kentucky  
exas  
s, Texas  
Nashville, Tenn.  
renceburg, Tenn.  
gia

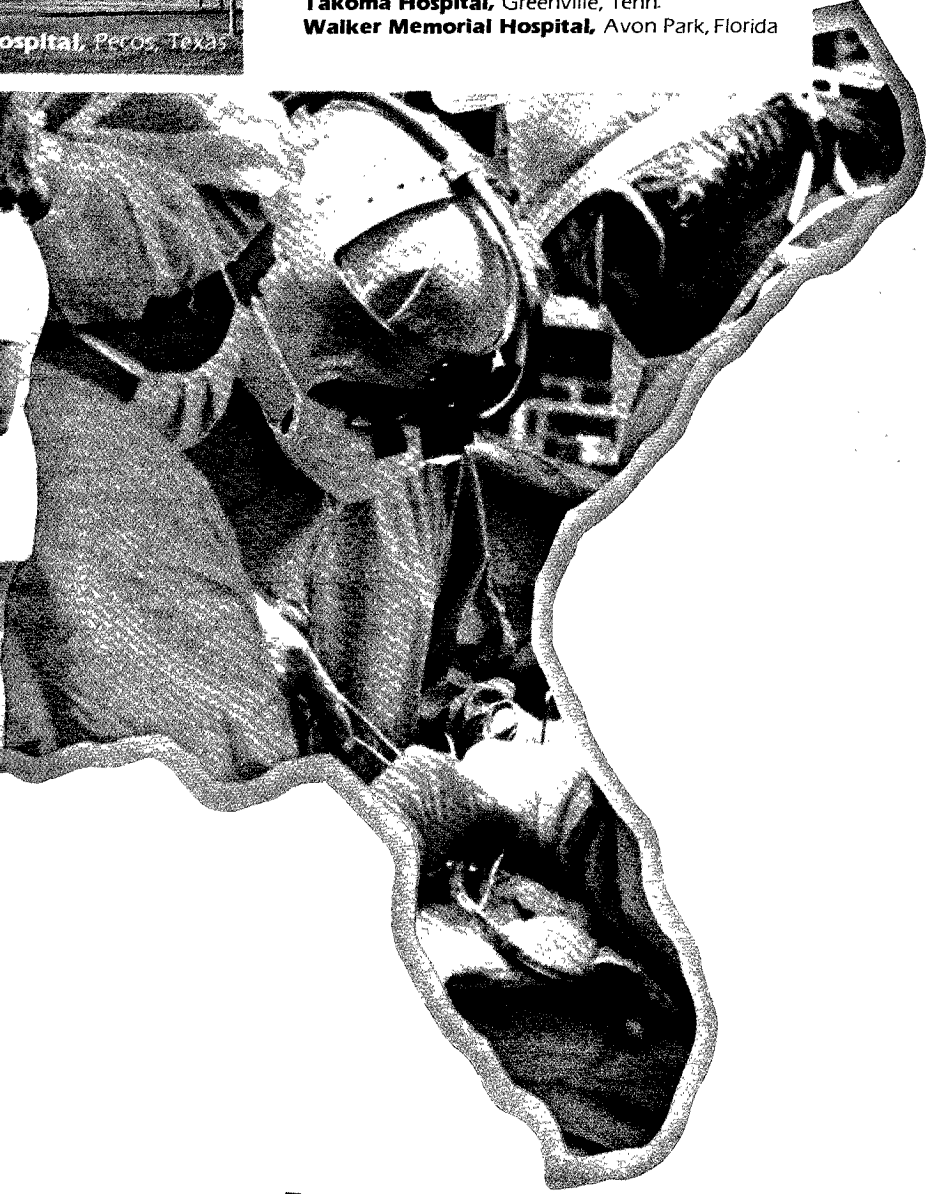


Florida Hospital, Orlando, Florida



ospital, Pecos, Texas

**Takoma Hospital**, Greenville, Tenn.  
**Walker Memorial Hospital**, Avon Park, Florida



# em/Sunbelt

## Presidents Message



The ministry of the Adventist Health System/Sunbelt stretches from the Carolinas in the east to New Mexico in the west—from Florida northward to Kentucky.

The opportunities to present Christ through medical ministry in our 25 institutions offers an unprecedented challenge and the need for well-trained, dedicated physicians and professional workers is surpassed only by the ultimate rewards of such endeavor.

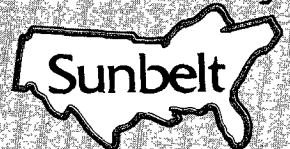
If, after considering the advantages and benefits of locating here in the Nation's Vacationland, you decide in our favor, we would be pleased and privileged to include you on our Adventist Health System/Sunbelt health team.

*Donald W. Welch*

Donald W. Welch  
President

**More information may  
be obtained by writing or calling**

**Adventist Health System**



2400 BEDFORD ROAD  
ORLANDO, FLORIDA 32803  
(305) 897-1919

## VOP course leads pastor into Adventist Church

By MARTIN BUTLER

Arthur Blue stepped up to the pulpit of the North Hollywood, California, Seventh-day Adventist church. "There are so many denominations in this world," he began, "but I know the Lord has directed me to this church."

He continued: "You are a very special people. I searched more than 40 years to find the truth. You people had it all the time! In this church are found those 'that keep the commandments of God, and the faith of Jesus.'"

Seven weeks earlier, Arthur Blue, pastor of the Calvary Grace Community church, his wife, Connie, and his associate, James Crane, had been baptized into membership of the Seventh-day Adventist Church.

Their story began one day after Pastor Blue had completed a service in a Los Angeles convalescent hospital. As he was greeting the patients, a 90-year-old woman, formerly a Salvation Army worker, slipped a card into his hand. Without noticing what it was, he put it in his pocket.

### Sent for Bible course

Upon arriving home he discovered that it was an enrollment card for the Voice of Prophecy New Life Bible course. He was immediately impressed that this course might be just the right one for his grandson, David, to use in his personal Bible study. That same day Pastor Blue sent for the course.

When the first lessons arrived, Pastor Blue decided to

look them over to make certain that the content was in agreement with his own beliefs. To his surprise, it was so much in agreement that he decided to study the course himself.

After the first few lessons were completed, he realized that the church behind this course was the one for which he had been looking most of his life. Pastor Blue recalls: "In my childhood I visited every church in town looking for the one I felt was the true church. But I missed the key to the door of truth. You see, I had never visited a Seventh-day Adventist church or met one of its members."

When he completed the lesson on the Sabbath, Pastor Blue was asked to indicate whether he would like to keep the Sabbath. "Yes," he replied. With this response, the

Voice of Prophecy contacted Samuel Renzi, pastor of the North Hollywood church.

At first Elder Renzi had reservations about going to visit a pastor of another denomination. He was certain it would be a waste of time. But he felt impressed that there would be something different about this visit.

When the two pastors met, an immediate bond of friendship developed. Within a few weeks Pastor Blue, his wife, and his associate were attending Sabbath services at the North Hollywood Seventh-day Adventist church.

When an It Is Written seminar was held at the Bonaventure Hotel in Los Angeles, Elder Renzi invited Pastor Blue and his associate to go with him. A continuation of the seminar, conducted by Elder Renzi in his church, reinforced the Bible studies that he was giving the two men.

The final link in the chain of events that brought the Blues and James Crane to their decision was a series of meetings at the North Hollywood church conducted by Marcus Payne. "That series put the lid on everything else we had heard," says Pastor Blue. After the meetings, the

Blues and Pastor Crane were baptized by Elder Renzi.

Today, Calvary Grace Community church has taken on a new dimension. "I preach the Adventist message in all services and wherever I'm privileged to speak," says its pastor.

Whether the ministry of the Blue-Crane team takes them to the elderly, the sick, the handicapped, the poor, or the discouraged, the third angel's message is being heard. Pastor Blue says, "What a privilege it is to see lives changed by the Holy Spirit as we share Adventist doctrines."

As the eleven o'clock service drew to a close, Pastor Blue concluded his first sermon from a Seventh-day Adventist pulpit with this challenge:

"Our Lord is waiting for the last of the faithful to call on His name. God's true church will keep His commandments. I thank God every day for leading me to the true church, and I will defend it to that very last day when Christ returns to take His faithful ones home!"

IDAHO

## Doubling Ingathering

With God's help Seventh-day Adventists in Payette, Idaho, have learned how we can have our Ingathering donations greatly increased and at the same time make Ingathering much easier and more inspiring.

Here is the program we have followed.

We have divided our solicitors into groups of three or four persons. If there are students it is best to have two students and one adult to sing, plus the solicitor, or four in a group. If all are adults and two of them are fairly good singers, then two singers plus the solicitor can make a group, even though most prefer to have four in a group.

All the singers have to do is learn the first stanza of one to three songs. (It is much better to learn one stanza of one



Pastor Blue (second from left), his wife, Connie, and James Crane tell H. M. S. Richards how a VOP Bible course led them into the church.

*Martin Butler was a communication intern at the Voice of Prophecy when he wrote this article.*



GERMAN DEMOCRATIC  
REPUBLIC

## 1,350 attend Bible Week

At the Friedensau Seminary, 1,350 young people gathered from all over the German Democratic Republic (D.D.R.) from August 4 to 10 to attend a special Bible Week. Delegations were present from many Socialist countries, such as Czechoslovakia, Hungary, Romania, Bulgaria, and Poland, as well as from Austria, Switzerland, and Denmark. The meetings were held in a large circus tent. The boys slept under canvas, while the girls were accommodated in the seminary buildings.

The meetings were held under the leadership of the German Democratic Republic Union youth director, H. Sensenschmidt. Also present from the union were the president, M. Boettcher, and the secretary, G. Richter. For the first time the division youth department was represented. The program took the form of



a morning sermon, afternoon discussion groups, and sketches on Christian themes, performed by the youth. There also was much singing and good music.

The spiritual atmosphere, the interest, and the Christian

fellowship were maintained at a high level from beginning to end. The motto chosen was "Christ, Hope, and Aim."

The Bible Week ended with an open-air baptism, during which 93 young people from the DDR conse-

crated their lives to the Lord. Many other young men and women also made their decision to be baptized at the next opportunity.

NINO BULZIS  
Youth Director  
Euro-Africa Division

song and know it well than to try to sing many songs and not know any of them well.)

The singers go up to the house with the solicitor to within about six to eight feet of the door. As soon as the door opens, the carolers begin singing while the solicitor makes his appeal. The carolers sing until the door is closed.

The results have been amazing. Whereas before we used to average about \$10 to \$15 a group in one to two hours of caroling, this year (1979) we have averaged more than \$25 a group and have kept this average up throughout the whole Ingathering campaign, and we have hardly ever been out more than one and one-half hours at one time.

We had set our goal at \$20 per group, which would have been very good, but with the Lord's help we have done even better. We have had some students solicit, and they did just as well. One

### A how-to article

regular solicitor was more than 70 years old. So this plan works for young and old, any time and anywhere.

The highest a single group brought in was more than \$80, and every evening some groups bring in between \$30 and \$40.

There are several reasons why this plan works so well.

1. The singing breaks down prejudice and fear. People are fearful of strangers, and Christianity is the only solution in the world that breaks down fear. The one to be solicited opens the door; then the carolers immediately begin singing; the fear leaves, and the solicitor makes his appeal.

2. Since the singing eliminates fear in the prospect, it makes it much easier for the solicitor to make his appeal.

"It [singing] has power to subdue rude and uncultivated

natures; power to quicken thought and to awaken sympathy. . . . It is one of the most effective means of impressing the heart with spiritual truth."—*Education*, p. 168.

3. The older people give, as well as younger people. Before, when the carolers used to be far away from the solicitor, the older people could not hear the singing; but when the singers are right up there at the door with the solicitor, they can hear the singing, and many of them really enjoy it.

Some of our best offerings have come from old people who before did not give anything, because they couldn't hear the singing and were fearful.

4. Another reason why this method works so well is that we have found more people at home than we have ever before. Before, when the singers were out in the street, many people knew that we were coming. They knew

what we were there for, so they refused to come to the door, or put the lights out and hid, or drove away just before we would get to their house. But by having only a few singers go up to the house and sing, very few people know that we are coming.

5. Whereas before when the solicitor used to go to the door alone, he would do well to get a donation from one out of three contacts, this year about two out of three contacts gave a donation.

6. By dividing our members into small groups of three or four, we get more groups out, and the more groups we get out, the more territory is covered and the more money comes in.

Any church that will try this method of Ingathering will greatly increase its income, and Ingathering is also much easier and more inspiring.

THEODORE MARTSCH  
Lay Activities Leader  
Payette, Idaho

## Books in Review

### Religion in Overalls

William G. Johnsson  
Southern Publishing Association  
Nashville, Tennessee.  
1977, 122 pages.  
Price \$7.95 (paper).

The author has provided a thoughtful, practical, and lucid account of six major themes highlighted in Matthew's Gospel. Dr. Johnsson, a New Testament scholar who has just become an associate editor of the *ADVENTIST REVIEW*, has succeeded in translating the fruits of scholarly research into the kind of practical language that will enable this book to be understood and appreciated by ministers and laymen alike. The title, *Religion in Overalls*, suggests that Matthew's account of Christ's life is intended to be understood and applied by every one of us.

In chapter one the author clarifies the distinctiveness of Matthew's Gospel compared to the other Gospels, demonstrating that he spoke to situations confronting the church that needed to be addressed in a special way. He correctly affirms that the apparent differences between the Gospels reflect the varying purposes that guided the writers who use similar materials but emphasize different points.

In the chapter "Jesus, Royal Lawgiver," Matthew's genealogy, in contrast to Luke's and to the absence of a genealogy in Mark, is accounted for on the basis of the differing thematic purposes of each writer. After agreeing that Matthew portrays Jesus as king, Dr. Johnsson discusses the royal teachings of the new Moses, which Matthew tends to organize around five discourses.

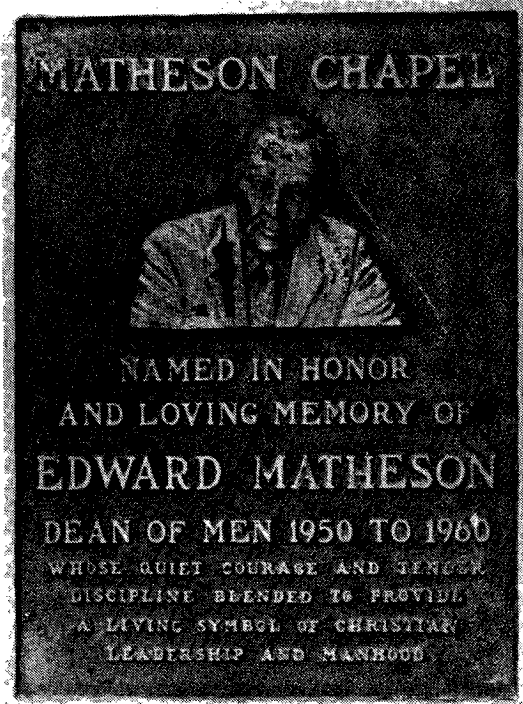
According to Johnsson, discipleship is another theme covered in the Gospel of Matthew. This term is not limited to the 12 disciples, but is universalized to represent all followers of Jesus. The qualities of a true disciple are skillfully listed as follows: "practicality, humility, performance of the divine will, and understanding Jesus' words." The author then applies these qualities to the contemporary disciple in relationship to present issues.

An important concept emphasized by Matthew is righteousness, which, according to Dr. Johnsson, is "focused on conduct." Various scriptures are examined in which the term is employed to support this claim. Matthew's understanding of righteousness relates to careful conduct with respect to the kingdom of God. The author affirms that Matthew presents Jesus calling for a better kind of righteousness in contrast to that imposed and practiced by the Pharisees. Instead of the Pharisees' being too strict, Johnsson contends that they were not strict enough. "The new kingdom calls for a new ethic." No longer should righteousness be normalized by a set of rules, but rather by a quality of being like God, which God makes possible for us. In this chapter Matthew's righteousness is placed in juxtaposition with the righteousness of Paul, the subjective with the objective elements of righteousness, and the conclusion is made that both are needed to provide the balance in comprehending righteousness. The reader will find this chapter a fruitful field of study in view of the contemporary discussion of this topic.

With the deft pen of an artist, Dr. Johnsson paints Matthew's concept of history, revealing the cross to be the central focus of time. Biblical evidence is cited to show that the terms "kingdom of God" and "kingdom of heaven" are used synonymously. The two phases of Christ's kingdom are discussed adroitly. Although the kingdom of God was inaugurated with the first coming of Christ, evidence is presented to show that this kingdom will not be consummated until the Second Coming.

Matthew's account of the trial and Crucifixion scene is said to be significant in that he introduces those events that heighten the effect that Jesus was no ordinary man.

*Religion in Overalls* is a stimulating treatment of many of the vital themes found in the first Gospel, and it is written in understandable language. I believe this book to be an appreciable contribution to the study of Matthew. DOUGLAS BENNETT



The Collegiate Church chimes ten p.m. and Loma Linda University La Sierra begins closing the "hall": La Sierra, Calkins, South, . . .

But security never locks Matheson Chapel, its doors are special. When we dedicated it everyone agreed that never closing the doors would best portray the memory of Dean Matheson's devotion to LLU's students.

We dedicated the chapel twenty years ago and it hasn't changed. When we wake up at 3 a.m. and need a place where God feels very near, Matheson Chapel is always waiting.

We are a place filled with people in the process of becoming. Matheson Chapel is a part of that which makes us a place and helps us become.

We are Loma Linda University.

**Loma Linda University**  
**1905-1980**  
**75 years in the Adventist tradition**



## Afro-Mideast

- The Tanzania General Field evangelist, J. Onyango, has baptized almost 400 persons during the past four years. He has faced many difficulties during this time. While attending the Arusha Field School held in July, 1979, he was struck down by a truck and left for dead. Passers-by noticed him and rushed him to the hospital, where he recovered rapidly. During his Mwampwa series this year all the chairs he had rented for the meetings were taken back before the close of the meetings. People continued to come and were willing to sit on the floor to hear the Word of God.
- Plans are being drawn up for the construction of a new kitchen at Tanzania Adventist Seminary and College, as well as a dispensary, which will serve the needs in the community.
- Mishael Muze has been elected a member of the board of Tanzania Adventist Seminary and College, representing the laity.
- Students from Tanzania Adventist Seminary in Arusha are helping two volunteers from the faculty of Pacific Union College, John Staples and Sherman Nagel, in running a health-oriented city-wide campaign in the capital city, Dar es Salaam. Last summer a similar campaign was held in Kampala, Uganda, with success.

## Australasian

- Cassette recordings of the Garrie Williams Evangelistic Crusade in Auckland, New Zealand, are popular. Some weeks more than 100 tapes are sold, carrying the "Williams Report" message to many who do not attend the meetings.
- The first laparoscope for the Solomon Islands goes to the Seventh-day Adventist Hospital in Atoifi, Malaita. It is a gift from the Johns Hopkins University, Baltimore,

Maryland. Steve Smith, medical superintendent of Atoifi Hospital, recently returned from studying in Manila, Philippines.

## Euro-Africa

- In response to numerous requests of workers' wives in the Euro-Africa Division, the Ministerial Association of the division has translated a series of By His Side articles that were published in past years in *Ministry* magazine into the French, German, and Serbo-Croatian languages. Each pastor's wife was given a copy.
- In combination with an evangelistic workshop with pastors in the East German Union, Roland Lehnhoff conducted a Seminar in Practical Christian Living, June 14-21, in Dresden. During this week 71 persons made the decision to seal their relationship with Christ in baptism. Wolfgang Richter, pastor of the central Dresden church, will conduct an evangelistic campaign.
- The first edition of 8,000 copies of a church paper published in the German Democratic Republic was distributed to the churches in July. Editor of the eight-page monthly periodical is Guenther Hampel. The printing is being done at the Union-Verlag Publishing House in Berlin. Neal C. Wilson, General Conference president, extended cordial greetings to members and wrote a note of appreciation in the first issue.

## Far Eastern

- The Pusan, Korea, Gospel Center is scheduled to be finished by the end of September. The five-story building will consist of a language school, gospel center, and church school.
- Korea's West Central Mission recently collected 200 million won (US\$350,000) to help small Sabbath schools and companies have their own buildings.

## Inter-American

- The Adventist message was preached in 15 series of meetings in Caracas, Venezuela, May 26 to July 26. All the pastors in the Caracas district and the staff of the East Venezuela Conference office became evangelists under the leadership of Carlos Aeschlimann, division Ministerial Association secretary. By the close of this multiple-site evangelistic crusade in Venezuela's capital city, 411 new members had been added to the church.
- Because of the rapid growth in evangelism and education, the constituency of the Upper Magdalena Conference voted in the last triennial session to request study be given to the possibility of dividing the field. This conference, with headquarters in Bogota, Colombia, is the fourth largest in the Inter-American Division, with 34,519 members as of March 31, 1980. A commission that included representatives of the Inter-American Division and the Colombia-Venezuela Union studied the geographic distribution of members, means of communication, natural geographic barriers, and major plans being developed. The commission's recommendations are being submitted to the higher organizations for a decision.

## Southern Asia

- There are new presidents in three of the unions in India: W. H. Mattison, South India Union, from the Northern Union; R. D. Riches, Northern Union, from the Central India Union; and R. S. Shinge, Central India Union, formerly assistant secretary of the division.
- The retiring division treasurer, B. J. Williams, was honored at the division mid-year meetings. He has been replaced by F. M. Ytreberg, former assistant treasurer of the Far Eastern Division.
- Bangladesh reports the

showing of three temperance films on Dacca television and the conducting of a Five-Day Plan to Stop Smoking in Bengali with an attendance of 96.

- The Uplift campaign (In-gathering) in Bangladesh during 1980 produced Tks. 63,000 (US\$4,200), which is double the achievement for 1979.

## Trans-Africa

- Four Five-Day Plans were conducted in Bujumbura, Burundi, early in 1980. At the first clinic, C. Bru, Central African Union temperance director, had no doctor to assist in the program. But one doctor in attendance stopped smoking and gladly accepted the invitation to counsel at the next Plan. He sent his patients, including three physicians from the Ministry of Health, to learn how to stop smoking. These doctors contributed much to the success of the Plan and in turn invited the minister of health to attend the next session. Temperance is opening doors that have been closed for a long time in Burundi.

## North American

### Atlantic Union

- Seventy-five campers from Vermont, New Hampshire, and Maine attended Blind Camp at Camp Lawroweld, in Weld, Maine, July 6 to 12. This year's group included all ages from preschoolers to retirees.
- Members in Snowville, New Hampshire, expect to be organized into a company soon. They have been sending *These Times* to 625 families in the Snowville and Conway areas and have extended this to another 1,350 families in the Conway area.
- Five young people were baptized on Sabbath, July 5, in the First Springfield, Massachusetts, church.
- Recent baptisms in the Northern New England Con-

ference include: five in Brattleboro, Vermont; seven in Bangor, Maine; one in Manchester, New Hampshire; three in Bennington, Vermont; one in Snowville, New Hampshire; and one in Calais, Maine.

### Lake Union

• In Illinois, three persons were baptized in the Aledo church at the close of a three-week series by Evangelist Dan Schiffbauer, and five persons were baptized in the De Kalb church.

• A new Community Services center was opened in June by the Lafayette, Indiana, church.

• Four persons were baptized recently at the Kokomo, Indiana, church by William Hawkes.

• Four persons were baptized in June by Victor Shulz, pastor of the Spanish church in East Chicago, Indiana.

• The Lake Region Conference recently purchased a Community Services medical van to be used during evangelistic campaigns, health fairs, camp meetings, and other people-oriented programs. Hinsdale Sanitarium and Hospital donated more than \$16,000 worth of equipment and medications for the van. The "hospital on wheels" first was used during the Lake Region camp meeting, when seven emergency runs were made to local hospitals.

### Mid-America Union

• Gary Wisbey has been appointed dean of students at Union College, in addition to his responsibilities as dean of men, a position he has held since 1977.

• Construction on the new Moberly Regional Medical Center in Moberly, Missouri, is about 40 percent complete. When finished, this new hospital will have 110 beds. Jim Culpepper, medical center administrator, plans for the hospital to open early in the spring of 1981. Moberly Regional Medical Center is one

of 17 hospitals operated as a community service by Adventist Health System/Eastern and Middle America.

• On August 25 the newest church school in the Kansas Conference opened with six students. Esther Allen, a retired schoolteacher, is directing this new venture.

• Recently ground was broken in Mankato, Minnesota, for a new church, which will have a seating capacity of 250.

• Most of the offices for the newly formed Iowa-Missouri Conference have been filled. Conference leaders are: Ralph Watts, president; Robert Peck, secretary; John Amick, treasurer; D. E. Latham, association treasurer; Otis Graves, education superintendent; Ron Scott, assistant education director; Richard Judson, lay activities and Sabbath school director; Elbert Anderson, youth ministries, health and temperance director; David J. Haugsted, publishing director; and Leonard Westphal and Merle Barker, trust services department.

### North Pacific Union

• In addition to the conference camp meetings held each summer in the North Pacific Union Conference, there are at least a half-dozen others smaller in scope and size. One of these is the Woodland and Cedar Creek, Washington, camp meeting, which has been held annually since 1970. More than 400 people attended the one held on the weekend of August 22, 23. The camp is situated along Cedar Creek in a pleasant woodland setting owned by one of the members, Bob Swanberg. Richard Hammill, recently retired general vice-president of the General Conference, was the guest speaker.

• Large parts of a duckbill dinosaur were unearthed near the Jordan, Montana, area by Dr. and Mrs. Ervil Clark through Pacific Union College. Peter Cowley, a student, and Pastor Wayne Moore, of Jordan, worked with Dr. Clark

in the excavation. The well-preserved specimens will be a part of the museum of earth's origin at Pacific Union College.

### Pacific Union

• Ambrocio Alcaraz, first pastor of the Central Filipino church, Los Angeles, California, was honored recently as "dean of Filipino Adventist ministers" during the annual retreat of Philippine Union College alumni held at the La Sierra Campus of Loma Linda University. The membership of the first Filipino Adventist church in America, which was organized on September 21, 1957, has grown from 78 to 597. The work has spread, and now there are five other Filipino churches in California, in San Diego, Loma Linda, South Gate, Glendale, and San Francisco, and one company in San Jose, with a total membership of 1,694.

• The six-member Pathfinder Club at San Pasqual Academy in Escondido, California, and their three sponsors wanted to do something for their new church. A garden full of cabbage has netted them \$500 toward their project.

• Ester Alacio and Alfonso Burgueno studied with more than 40 people who were baptized at the end of a campaign conducted by their pastor, Donald Cameron, in the San Diego, California, Spanish church.

### Southern Union

• College students working in the Georgia-Cumberland Conference summer ministries program in three churches in Georgia conducted two series of revival meetings, gave 76 Bible studies, organized four Vacation Bible Schools, and through interest surveys brought their total contacts to 1,173.

• Eighty-five children from all over the Southland, and coming from as far away as California, New York, and Massachusetts, attended the two-week basic-skills camp

sponsored by the Carolina Conference. Most of the children in attendance had a reading problem. They could not write well or solve ordinary arithmetic equations, because they could not read. This remedial program, which Nosoca Pines Ranch pioneered five years ago, is under the direction of A. V. T. Educational Laboratories, Ringgold, Georgia; Andrews University, Berrien Springs, Michigan; and the curriculum supervisor of the Carolina Conference. Nine dietary experts prepared the food, which contained no sugar, food additives, or artificial food coloring. There was one instructor for every three students.

• The thirty-fifth annual camp meeting of the South Central Conference brought some 6,000 persons to Oakwood College for the nine-day convocation, including the ambassador from Sierra Leone, West Africa, Mohammed M. Turay. The camp meeting closed with the ordination of seven pastors.

### Southwestern Union

• Robert Osmunson, director of recruiting and admissions at Loma Linda University for 14 years, is the newly appointed chairman of the Southwestern Adventist College education department. Dr. Osmunson replaces Ralph Bailey, now working in the Afro-Mideast Division.

• Richard Larson, Certified Public Accountant from Sonoma, California, has joined the business department at Southwestern Adventist College. He was professor and chairman of the business department at Loma Linda University for many years.

• Jim McKinstry, formerly associate HHES director of the North Pacific Union, is the newly appointed treasurer of the Southwestern Union.

• W. B. Robinson, HHES treasurer for the Southwestern Union, has been appointed coordinator of the Adventist Book Centers for the union. This responsibility will be in addition to his present duties.

**Health Personnel Needs**

**INTERNATIONAL**

Dentists: Pakistan, Okinawa, Guyana  
 Physician (Anesthesiologist): Hong Kong, Singapore, Taiwan  
 Physician (EENT): Puerto Rico  
 Physician (Family Practice): Thailand, Guam, Hong Kong, Jamaica, Korea, Malawi, Marshall Islands, Okinawa, Puerto Rico, Taiwan, Zambia, Zaire  
 Physician (Internist): Thailand, Malaysia, Pakistan  
 Physician (OB-GYN): Thailand, Malaysia, Pakistan  
 Physician (Ophthalmologist): Puerto Rico  
 Physician (General Surgeon): Guam, Hong Kong, Jamaica, Kenya, Marshall Islands, Malaysia, Puerto Rico, Korea, Uganda  
 Physician (Orthopedic): Pakistan

For further information on any of these positions, write: The Secretariat, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone (202) 723-0800, Ext. 371 or 372. At night, call (301) 572-7150.

**To New Posts**

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

**NORTH AMERICAN DIVISION**

**Jim D. Aldred**, director, public relations and development, Paradise Valley Hospital, National City, California; formerly director of public relations, Pacific Union College, California.

**Charles Beeler**, communication director, Oklahoma Conference; formerly same position, Central Union.

**Winston DeHaven**, chaplain, Walla Walla College, Washington; formerly youth and temperance director, Far Eastern Division.

**Don Holland**, director of youth ministries and associate secretary of Mid-America Union Conference of SDA's; formerly president, Iowa Conference.

**Ralph Kooremy**, professor of business and economics, Walla Walla College, Washington; formerly education director, Afro-Mideast Division, Nicosia, Cyprus.

**James Marshall**, publishing director, Southwest Region; formerly same position in the Central States Conference.

**Ralph Sellers**, assistant publishing director, Southwestern

Union; formerly publishing department director, Illinois Conference.

**Weldon L. Treat**, pastor, Wyoming Conference; formerly pastor, South Dakota Conference.

**Regular Missionary Service**

**Vicente Aguirre** (UC '63), returning to serve as secretary-treasurer, South Zambia Field, Monze, Zambia, **Jane Eloise (Diaz) Aguirre**, and one child left Los Angeles, July 6, 1980.

**Charles Norman Geary** (WWC '72), returning to serve as Sabbath school/lay activities director, Lake Titicaca Mission, Puno, Peru, left Los Angeles, July 9, 1980.

**Richard Laverne McKee** (SMC '66), to serve as publishing director, Far Eastern Division, Singapore, **Linda Cora (Stefansen) McKee** (SMC '65), and two children, of Alvarado, Texas, left Los Angeles, July 21, 1980.

**James Sakae Miyashiro** (LLU '61), returning to serve as physician-surgeon, Adventist Medical Center, Naha, Okinawa, **Hideko (Matsumoto) Miyashiro**, and one child left Honolulu, July 23, 1980.

**Virgeana Fay Olberg** (UC '75), returning to serve as staff nurse, Mwami Hospital, Chipata, Zambia, left Chicago, July 20, 1980.

**Percy Paul** (UC '52), returning to serve as principal, University College of Eastern Africa, Eldoret, Kenya, and **Ina Laura (Huether) Paul** (CaUC '44), left Montreal, Quebec, Canada, July 22, 1980.

**William Marshall Schomburg** (Catholic U. '72), returning to serve as librarian, Newbold College, Bracknell, Berkshire, England, and **Juanita Ruth (Herrell) Schomburg** left Washington, D.C., July 24, 1980.

**Elton Harvey Wallace** (Mich. St. U. '65), returning to serve as president, Adventist University of Central Africa, Ruhengeri, Rwanda, and **Evelyn Edwina (Kraft) Wallace** (PUC '69), left Detroit, July 9, 1980.

**Volunteer Service**

**Keith Kermit Colburn** (LLU '70) (Special Service), to serve as physician, Bangkok Adventist Hospital, Bangkok, Thailand,

and **Judy Gladys (Smith) Colburn** (LLU '70), of Valencia, California, left San Francisco, July 15, 1980.

**Frederick John Field** (LLU '57) (Special Service), to serve as dentist, Hongkong Adventist Hospitals, Chai Wan Kok, Tsuen Wan, Hong Kong, and **Sylvia Mary (Grist) Field**, of Vancouver, British Columbia, Canada, left Los Angeles, July 14, 1980.

**Genevieve Minda Sitompul** (LLU '80) (Special Service), to serve as teacher, Indonesia Union College, Bandung, Java, Indonesia, of San Dimas, California, left Los Angeles, July 17, 1980.

**Jason Brad Ridgley** (Special Service), to serve as construction superintendent, Bangkok Adventist Hospital, Bangkok, Thailand, **Lois Arlene (Goertzen) Ridgley** (AU'73), and one child of Tacoma, Washington, left Los Angeles, July 12, 1980.

**Myrtle Watrous** (U. of N.C. '52) (SOS), to serve as librarian, Southeast Asia Union College, Singapore, of Collegedale, Tennessee, left Seattle, July 18, 1980.

**Ordinations**

A number of ordinations took place this summer in the Atlantic Union.

Greater New York Conference: **Leslie Lee**, conference education director; **John McFarlane**, pastor, Middletown; **Jose McLaughlin**, pastor, Old Westbury; **Wally Quedzuweit**, conference publishing director; **Ronald Schmidt**, pastor, Jackson Heights; **Daniel Zabaleta**, pastor, Mamaroneck.

Northeastern Conference: **John Nixon**, pastor, Ephesus church, Manhattan, New York; **Samuel Sampson**, pastor, South Brooklyn church, New York; **Doctor Smith, Jr.**, pastor, Mount Sinai church, Jamaica, New York; **Reginald Washington**, pastor, Trinity church, Poughkeepsie, New York.

Northern New England Conference: **William Nelton**, conference publishing director.

New York Conference: **Robert N. Randall**, pastor, Rochester-Genesee Park district; **Edmund O. Robinson**, pastor, Binghamton district.

**Deaths**

**BOEHNE, Hazel R.**—b. June 3, 1891, Elsmore, Kans.; d. June 30, 1980, Glendora, Calif. She taught school in the Midwest and then graduated from Madison College school of nursing in 1925. She served with her husband, James Edwin Boehne, from 1925 to 1957 in the following denominational institutions: the Washington Sanitarium and Hospital, Takoma Park, Maryland; pioneer mission service, Solala Mission, Guatemala, Central America; Paradise Valley Sanitarium and Hospital, National City, California; St. Helena Sanitarium and Hospital, Deer Park, California; Loma Linda Foods, Riverside, California; and Loma Linda Sanitarium and Hospital, Loma Linda, California. Survivors include her husband, James; a daughter, Esther Edith Sellers; two sisters, Nellie Bacon and Edna Godfrey; and three grandchildren.

**HARTMAN, Emerson B.**—b. May 31, 1890, in California; d. Aug. 2, 1980, San Bernardino, Calif. Dr. Hartman had lived in Loma Linda since 1924 and was a retired employee of Loma Linda Medical Center, Loma Linda, California. Survivors include a nephew, Cecil Caldwell.

**Notices**

**International and American Religious Liberty Association Legal Meeting**

Notice is hereby given that a legal meeting of the International Religious Liberty Association will be held on Tuesday, October 14, 1980, 10:30 A.M., in the Takoma Park Seventh-day Adventist church, 6951 Carroll Avenue, Takoma Park, Maryland, for the purpose of transacting such business as may properly come before the members of the association.

W. MELVIN ADAMS, *Secretary*

**Seventh-day Adventist World Service, Inc.**

The quinquennial meeting of Seventh-day Adventist World Service, Inc., of Washington, D.C., will be held at 10:00 A.M., Tuesday, October 14, 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 corporation and the election of the board of directors.

HOWARD D. BURBANK, *Secretary*  
 Seventh-day Adventist World Service,  
 Inc., of Washington, D.C.

**Film Center Corporation Membership Meeting**

A meeting of the membership of the Seventh-day Adventist Radio, Television, and Film Center, a California corporation, is called for 9:00 A.M. October 14, 1980, in the Takoma Park church, Carroll Avenue, Washington, D.C.

The membership comprises the General Conference Committee. The main items of business will be the election of Center officers and the members of the board of trustees for the ensuing five (5) years and the transaction of such other business as may properly come before the meeting.

ROBERT L. RAWSON  
*Secretary*

## LLU separated from LLUMC

On August 24, the constituency of Loma Linda University voted approval for a new corporation for the Loma Linda University Medical Center. This step was taken after several months of study and discussion, and after approval by the Loma Linda University Board and the General Conference Committee.

For many years Loma Linda University has operated the medical center as one of its divisions. However, the continuing interest by government in hospital-related activities, the problems that developed as a result of combining hospital-related functions and educational functions, and the necessity of financing additions to the medical center, among other considerations, finally led the appropriate governing bodies to conclude that the medical center should stand alone as a corporate entity.

This action will not affect the cooperation of the medical center with the university in the operation of its health-related schools. Both will continue to operate as General Conference institutions and will work together under an affiliation agreement. The same General Conference vice-president will continue to be chairman of both boards. Both will continue to serve the church in the training of youth for service.

F. W. WERNICK

## Group studies preparation for military draft

The 24-member National Service Organization Study Committee, appointed recently by the General Conference Committee, met August 26 and 27 in Washington, D.C. Their assignment was to give guidance in developing a training program for Adventist draft-age youth to take the place of the Medical Cadet Corps (MCC)

operated by the church for 38 years. Although the MCC was discontinued in the United States when the draft ended in 1972, it still is in operation in many countries of the world.

In addition to studying MCC replacement, the committee gave broad study to the needs of the church's youth, especially in the United States, as they face a decision concerning military service. Plans are being made to develop a new series of leaflets and prepare a number of slide-cassette instructional units. It also is hoped that a 16-millimeter motion picture can be prepared for special training purposes. The plan of having weekend training sessions in many areas of the country is being studied as a form of instruction. Five working groups, each with specific assignments, were organized to develop necessary details.

Several months ago plans were laid to provide all 16- to 20-year-olds in the United States a draft-preparation kit at the end of summer. The kits have been mailed out to conference youth directors. Further information concerning SDAs and military service will be forthcoming.

CHARLES MARTIN

## Laotian refugee sponsors needed

The General Conference officers have appreciated the kind response from church members in North America in sponsoring the Indo-Chinese boat people who have come to the United States as refugees.

We currently have several requests for sponsors, passed on to us by the World Council of Churches Refugee Committee, for several Laotian families and single males.

Persons who would like to sponsor any of these refugees should write for details to G. O. Bruce, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012, or telephone (202) 723-0800.

G. O. BRUCE

## Notices

### Review and Herald Publishing Association Constituency Meeting

Notice is hereby given that a regular meeting of the constituency of the Review and Herald Publishing Association of Washington, D.C., is called to convene in the Takoma Park SDA church, Takoma Park, Washington, D.C., on Thursday, October 16, 1980, at 9:00 A.M. The membership of the constituency of the corporation consists of the following persons:

- a. The directors of this corporation.
- b. The members of the Executive Committee of the General Conference.
- c. The members of the Executive Committees of:
  1. The Atlantic Union Conference of SDA
  2. The Columbia Union Conference of SDA
  3. The Lake Union Conference of SDA
  4. The Southern Union Conference of SDA
  5. The Southwestern Union Conference of SDA
  6. The British Union Conference of SDA
- d. The treasurers, the secretaries, the publishing department directors, the lay activities directors, and the Adventist Book Center managers of the local conferences within the above named union conferences, excluding the British Union.
- e. Two lay persons from each local conference, to be selected by the local conference executive committee in counsel with the respective union conferences.
- f. The officers and heads of departments of the Review and Herald Publishing Association, and its full-time employees with not less than five years of denominational service.

NEAL C. WILSON

Chairman of the Board

### Corrections

#### FORD DOCUMENT

Page 11 of the September 4 Review. The paragraph at the end of the 10-point critique of the Ford document, under the subheading "Conclusion" on page 11, should have been placed at the end of the statement entitled "Christ in the Heavenly Sanctuary" on page 15.

#### STATEMENT OF BELIEFS

Pages 25 and 26 of the May 1 Review. A word inadvertently was changed in the Statement of Fundamental Beliefs voted at the recent General Conference session and printed in the May 1 Review. Inasmuch as the REVIEW Bulletins are the official minutes of the session, we are reprinting the entire section here, with the corrected word italicized:

#### 17. The Gift of Prophecy.

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 which 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. (Joel 2:28, 29; Acts 2:14-21; Heb. 1:1-3; Rev. 12:17; 19:10.)

## Large sum for Montemorelos

The administrators, faculty, and students of the new Montemorelos University in Mexico were delighted to learn that Sabbath school members gave the largest-ever first quarter Thirteenth Sabbath Offering on March 29, 1980. It amounted to \$1,326,542, about \$50,000 more than any previous first quarter's offering.

Of this amount, \$331,635 has been credited to Montemorelos University, which was the Thirteenth Sabbath Special Project.

The special project to benefit from this quarter's Thirteenth Sabbath Offering is a new senior college in Port Moresby, Papua New Guinea.

HOWARD F. RAMPTON

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

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

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

- New subscription
- Renew my present subscription
- One year (US\$21.95)
- Single copy 65 cents

Attach label here or print old address:

city \_\_\_\_\_ state \_\_\_\_\_ zip code \_\_\_\_\_

name (please print) \_\_\_\_\_

new address \_\_\_\_\_