

Adventist Review

General Organ of the Seventh-day Adventist Church

October 16, 1980

Evangelicals in politics—1

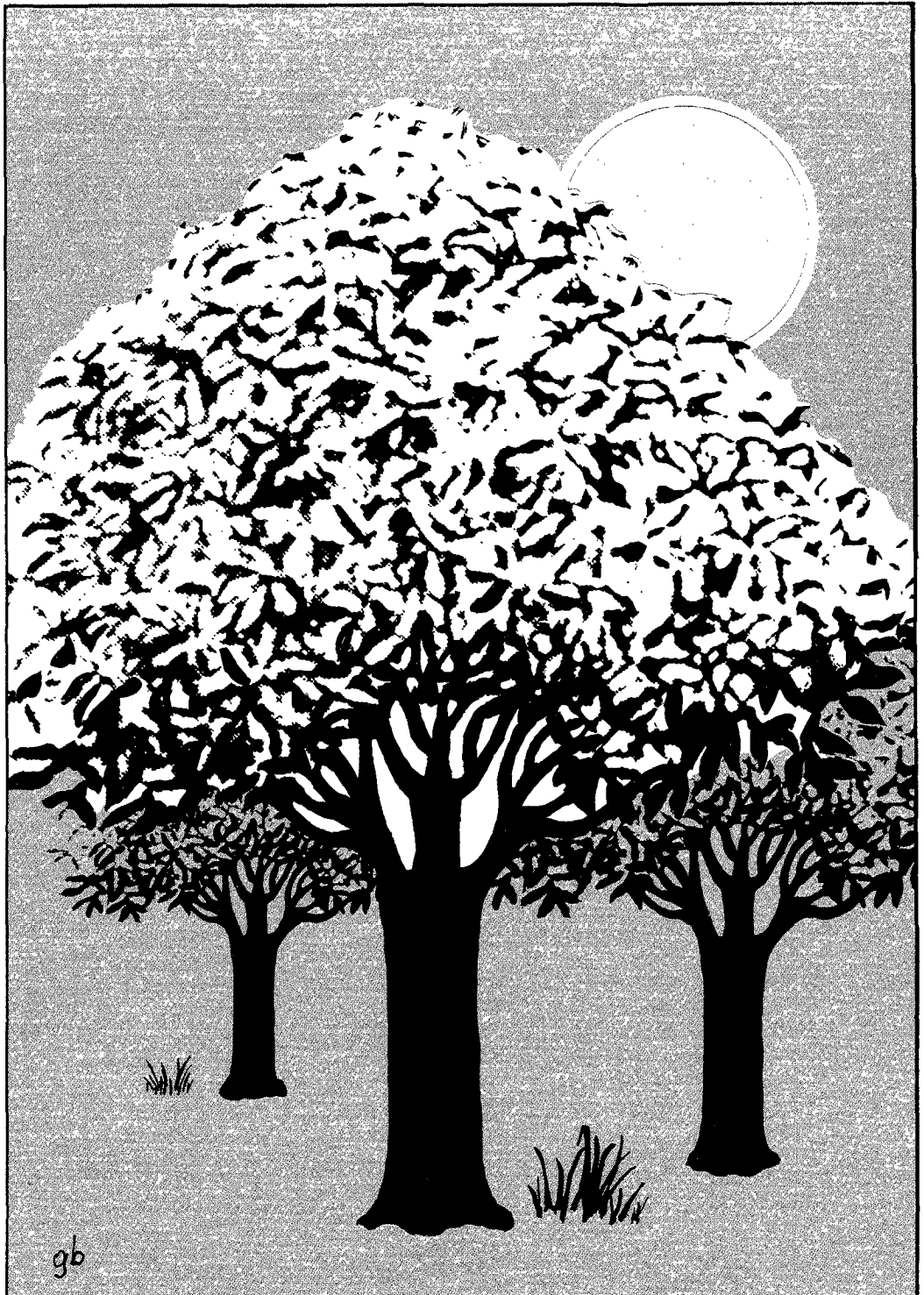
Page 3

Health in the Bible

Page 4

Looking beyond Glacier View

Page 14



The teacher dreamed that he saw the missionaries and workers arrive in a truck just as the sun touched the tops of the mango trees. See page 7.

Leo R. Van Dolson, REVIEW associate editor, begins a five-part series in this issue on "Health in the Bible" (p. 4). In his series Dr. Van Dolson will provide an overview of Bible health principles and tell how those principles relate to us today.

No, your eyes are not deceiving you if you have noticed that there seem to be two type sizes on pages such as our News Notes page (p. 21). We are changing over to a new typesetting system, and, even though our type face is still called Times Roman, the size is a little different.

Although our system has been completely cold type (using electrons to make letters instead of using lead and a linotype) for several years, the capability of the new system is so much larger that

we have not yet begun to plumb its extensiveness. Previously, the largest type size we could set without doing it by hand was 28 point. Now the machine will set type as large as 72 point. There are 24 type families available now and some 90 type faces in all, because each family might have italic, bold face, light face, and perhaps a couple of other variations.

At the heart of the new system is a computer. Typesetters use video display terminals (VDTs) and keyboards to input copy into the computer. Eventually proof-readers will correct copy on a VDT. The system also has the capability of allowing editors to write stories right on the VDT and proofread and edit all copy, as well. Not only will a corrected

version of any article be available to editors, so will also previous versions. This capability will enable editors to go back two versions if an error has been made in a later version. The computer keeps a list of who has worked on any article. When all corrections have been made, a Linotron 202 translates the computer information into type.

Although these changes will take time to implement and will be difficult to learn for some of us, we are excited with the system's versatility and are sure that it will result in a better product for our readers.

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LETTERS

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

Appreciation expressed

Although we have read the REVIEW for at least 52 years, we do not believe that we have ever expressed our appreciation to you for it. It always seems to contain just what we need when we receive it.

We often think it would be nice to save it to read on Friday evening. However, when it arrives, we take a look and soon are reading it through. In fact, whoever gets the REVIEW at the mailbox is often reading it as he or she walks back to the house.

JOE AND MARY IVERSON
McArthur, California

Prayer fellowship

Frequently, as people tell me of their heartaches, I ask whether they have written to the Fellowship of Prayer. Their usual reply is that they have not heard of it. Consequently, they do not realize that requests mailed to the ADVENTIST REVIEW are laid before God in prayer. Their hearts thrill as I explain that each Friday evening as the sun sets around the world members of the prayer circle begin praying for one another.

People, it seems, are so reticent about telling of their blessings. I wonder, however, whether a request for letters telling about answers to prayer through the Fellowship of Prayer might not bring a flood of letters to be published that would give renewed courage to our people and faith in the power of united prayer.

MYRTLE A. POHLE
Winkleman, Arizona

► *It is encouraging to know that for 24 hours, as the sun sets on Friday around the world, those interested in (and thus members of) the Fellowship of Prayer are praying for one another. Letters requesting prayer sent to this office are answered and then kept on file. As letters recording answers to prayer are received, we will publish them in the Fellowship of Prayer column.*

Anger

Re "How to Be Good and Angry" (Aug. 21).

I have often wondered how God's wrath could be justified. If a human being's anger is labeled "sin," why not God's?

After reading the article my eyes were opened, as it were, and righteous anger makes sense. The "flight or fight" theory in the face of wrongdoing can be tempered with assertive behavior, which I equate with "righteous anger."

LAURICE DURRANT
Keene, Texas

Healing

My heart went out to the author of "Not All Healing Is From God" (July 17) as she shared her painful experience. I am thankful to God for sustaining her and for giving her the strength to tell us of the dangers in going to healing services that do not bear God's approval.

Frankly, I am rather amazed at the apparent coldness of the undershepherd and the members of her church who showed only superficial concern for her. Thank God, people were concerned enough to pull her out of danger, but why was their concern so tardy? I looked in vain for a comment by the author that showed that these fellow saints had pointed her to God's direction as laid down in James 5:14-16. This sufferer obviously desires to do God's will in this matter of being healed.

Why was no one moved with compassion for her? How can the sick ever know God's will for them unless they are anointed according to His directions? How many sick members are suffering needlessly?

Why are we so hesitant to anoint the sick? Do we love God enough to trust Him? The anointing service will clearly tell the sick either Yes or No with regard to God's will for their healing. Why do we withhold such clear-cut guidance from those who are suffering?

FLORENCE CARRIGAN
Mandeville, Jamaica



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Evangelicals in politics—1

A potent new force has entered the political arena in the United States. Some conservative Christians, who used to feel that the best way to improve society was to preach the gospel, now have decided that this method is too slow and indirect. With a determination that has startled liberal Christians and politicians alike, they have entered the political arena to capture every elective job available, "from dogcatcher to senator," as one minister in Florida expressed it.

In Alaska a group of religious conservatives elected 12 of that State's 19 delegates to the Republican national convention. On Capitol Hill a committee of religious activists hopes to raise \$1 million that can be used to defeat approximately 50 members of Congress whose voting record the committee considers "immoral." In nearby Maryland a group called the Christian Coalition for Legislative Action is attempting to unseat Republican Senator Charles "Mac" Mathias because of his "liberal" views on various issues.

One of the most prominent and effective leaders in the new movement to elect people with conservative principles is Jerry Falwell, 46-year-old pastor of the 17,000-member Thomas Road Baptist church in Lynchburg, Virginia. Falwell preaches not only to his local congregation but to a weekly audience of perhaps 20 million who see or hear his Old-Time Gospel Hour on 681 television or radio stations. Loyal followers send him about \$1 million a week for his various enterprises, which include a seminary, Liberty Baptist College, a Bible institute, a correspondence school, and a children's academy. Last year he added a political action organization, to which followers have contributed approximately \$400,000 a month. The organization, called Moral Majority, Inc., is endeavoring to register millions of voters, and aims to unseat politicians who espouse the philosophy of "secular humanism."

According to *Newsweek* (Sept. 15, 1980), on a recent Wednesday night Falwell announced to his Lynchburg congregation: "'Senator [Mike] Gravel of [Alaska] was ousted last night. . . . He lost the primary. And that's the beginning.'" He went on to say that before the end of the year "a half dozen more liberal senators would fall: George McGovern of South Dakota and Frank Church of Idaho, John Culver of Iowa and Alan Cranston of California, Birch Bayh of Indiana and Gaylord Nelson of Wisconsin. 'The moralists in America have had enough. [We] are joining hands together for the changing, the rejuvenating of a nation.'"

In 1978 evangelical activists helped elect Governor Fob James of Alabama, and helped defeat liberal U.S. Senators Dick Clark of Iowa and Thomas McIntyre of New Hampshire.

Perhaps the most controversial of the evangelical political action groups is Christian Voice, directed by a Glendale, California, pastor, Robert Grant. Earlier this year it named 36 Senators and Congressmen whose voting records on "'fourteen key moral issues'" was unacceptable. Unlike other evangelical political action organizations, Christian Voice endorses candidates by name. This spares voters the necessity of trying to decide which candidates espouse and live by acceptable principles. Says Gary Jarmin, executive director of the Voice's Moral Government Fund, "'When you go into a voting booth, you pull a lever for a name, not a principle.'"

The "New Christian Right"

What has helped create this potent new political force, which some have labeled the "New Christian Right"? Mainly two things: (1) Millions of United States citizens are experiencing a revival of religious beliefs. One third of the populace claims to be "born again." More than 40 percent attend a house of worship (church or synagogue) each week. Nine out of ten say they believe in God. Between 30 million and 65 million can be classified as evangelical Christians. More than 1,300 radio stations and 36 TV stations devote all or most of their time to religious broadcasts. (2) A large majority of born-again Christians are dissatisfied with the religious and political climate of the nation. They object to what they label "humanism in the public schools," and they believe that "liberal" politicians have separated moral judgment from public policy.

The views of the New Right vary somewhat from person to person and organization to organization; nevertheless most favor a religious amendment to the Constitution to permit prayer in the public schools. Most, also, are for a balanced budget, a secure Israel, and free enterprise. Their positions are sometimes expressed as profamily, prolife, and promorality. *Newsweek* points out, however, that to express their positions as "pro" is "a triumph of political packaging," for they are "against abortion, ERA, gay rights, sex education, drugs, pornography, SALT II, the Department of Education and defense cuts."

Not all evangelical Christians—and certainly not many "liberals" from mainline churches—approve of the objectives or methods of the New Right. TV Preacher Pat Robertson, host of The 700 Club, asserts that there is a better way for true evangelicals to accomplish their goals than by engaging in active partisan politics. That better way, he believes, is "'fasting and praying . . . appealing, in essence, to a higher power.'"

Stan Mooneyham, of *World Vision*, declared in an April editorial: "It requires no biblical language expert to

Continued on page 10

HEALTH IN THE BIBLE

The health measures outlined in the Old Testament make good sense in the light of present health practice and knowledge.

By LEO R. VAN DOLSON

Archeological excavations and linguistic discoveries have brought to light a high state of civilization and inventiveness in the late third and early second millenniums B.C. that before was not thought possible at that point of time.

Sumeria and Egypt are considered the foremost representatives of the ancient civilizations that developed in the Fertile Crescent area, because the tablets, writings, and inscriptions found there have opened to our minds a scope of understanding of the details of daily life in that period that would be difficult to duplicate in later times. One author, seemingly greatly impressed with the amount

of information now available, states: "Whereas up to a few years ago, man's life before the Christian Era belonged mostly to the realm of mystery, myth, and legend, it has now through the apparently dull, lifeless, and unintelligible inscriptions been brought out into the light to such an extent that, so far as some phases of human activity are concerned, the 'dark ages' are those which are nearest to us! In spite of the immense wealth of Latin and Greek literature, we do not know nearly so much about certain aspects of the daily life in Greece and Rome as we know about similar phases of life in a little corner of the Mesopotamian plain. This state of affairs is sure to continue, and with further discovery and study of clay documents ancient oriental history will be enriched with source material that in the wealth of its details bearing on public and private life yields to none."¹

Bible health code is significant

In comparing the information on health practices and treatment of disease found in these ancient records with what the Bible has to say about this same period the writers of public-health textbooks recognize the Hebrew health code, as recorded in the books of Moses, to be one of the most significant contributions to the field of community health in ancient times. Mustard states: "In no society of ancient times were the precepts of spiritual cleanliness and community responsibility more clearly formalized than among the Hebrews. The laws promulgated in the book of Leviticus relate specifically to food, clothing, environmental sanitation, diseases, and personal hygiene."²

However, most medical historians attempt to show that Mesopotamian and Egyptian health practice strongly influenced the Mosaic code. Because Abraham came from Ur and Moses and the Hebrews out of slavery in Egypt, it would be natural to expect that there was some carry-over

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into Hebrew health knowledge and practice. But to attribute a large share of the Mosaic laws of health to outside sources is to overlook the specific revelations to Moses that the Bible describes, and also to be unaware of the fact that these laws of health did not originate with Moses but were progressively revealed by God as needed by the degenerating race during the course of "prehistory."

Health knowledge revealed as needed

Support for this viewpoint comes from such Bible references as those that deal with the change of diet in Genesis, with "clean and unclean" animals at the time of the Flood, with the fact that when Noah was told after the Flood that flesh foods could be eaten he was warned not to ingest the blood (a prohibition that was repeated in the Mosaic law), and with the startling decrease in longevity that followed the addition of flesh foods to man's diet. There undoubtedly was more information than is indicated in the few brief Bible chapters that deal with nearly 2,000 years of history, but those mentioned above indicate that God was progressively giving humans health knowledge as the development of disease and illness indicated a necessity for such information.

This suggested "prehistoric" development of concepts of health and hygiene stands in direct contradiction to most currently published accounts. Nevertheless, Ellen White elaborates on what took place in that era as follows: "Although the antediluvians generally gave themselves up to sin without restraint, it was more than two thousand years before the violation of natural law was sensibly felt."³ "The human family have violated the laws of health, and have run to excess in almost everything. Disease has been steadily increasing. The cause has been followed by the effect."⁴

The concept that "prehistoric" peoples were far behind modern science in knowledge is also pointed out as being fallacious: "If men could only know how many arts have been lost to our world, they would not talk so fluently of the dark ages. Could they have seen how God once worked through His human subjects, they would speak with less confidence of the arts of the antediluvian world. More was lost in the Flood, in many ways, than men today know. . . . When the earth was repopled, the Lord trusted His wisdom more sparingly to men, giving them only the ability they would need in carrying out His great plan.

"True knowledge has decreased with every successive generation. God is infinite, and the first people upon the earth received their instructions from that infinite God who created the world. Those who received their knowledge direct from infinite wisdom were not deficient in knowledge."⁵

With these comments in mind, it is easy to understand the high state of health knowledge and practice among the earliest civilizations. That which evolutionary-oriented scientists and researchers find so surprising is exactly what is to be anticipated if we accept the Biblical record. The deteriorating trend in the middle of the second millennium B.C., particularly among the Babylonians,⁶ who substituted magic and superstition for some of the more enlightened or "scientific" early practices, stands in sharp contrast to the Hebrew health code that reflects the progressive revelation of health principles by God to His people through the ages. The Mosaic code is not only recognized as the greatest known system of health and sanitation among ancient peoples but demonstrates God's loving interest in the physical, mental, spiritual, and social well-being of human kind.

The Bible concept of Creation gives a certain dignity to humans and also a sense of responsibility that necessitates



care of the bodies entrusted to them by the Creator. The Hebrew concept of health was a holistic one. Soundness of body, wholeness of mind, and spiritual well-being were closely associated in Hebrew thought—equally being gifts of God to His people. There was thus a religious duty to stay healthy.

Because of this, the Hebrews were interested especially in preventive medicine, making a startling and unique contribution in this field. Public-health texts refer to Moses as “the greatest hygienist” and “the greatest sanitary engineer” of the ancient world. They suggest that he should be known as the “father of preventive medicine.”

Health researchers have been impressed with the fact that much of what is now recognized as the area of public-health practice is included in Old Testament prohibitions and codes that deal with the essentials of air, water, shelter, food, and personal cleanliness. Included are such items as:

Personal and community responsibility for public health

Control and containment of communicable diseases

Isolation of lepers

Avoiding the touching of unclean objects (fomites)

Dietary restriction and proper food

Protection of food

Disinfection of all contaminated articles

Personal cleanliness

Purification of women after childbirth

Protection of water supplies

Sewage disposal

Disinfection by fire and water and solutions

Sanitation of campsites

Rest and relaxation

Work and exercise

Sexual morality

Avoidance of overcrowding

Health measures make good sense

A surprising number of professional health journal articles and other health publications in recent years have confirmed that the health measures outlined in the Old Testament have significance beyond that of mere ceremony or ritual and make good sense in the light of present health practice and knowledge.⁷

While the threat of punishment, including banishment or even death, formed a persuasive means of enforcing health principles among the Hebrews, we should not overlook the fact that perhaps the most appealing and effective long-term motivation was far more positive. Heartwarming and encouraging promises of health and prosperity are found in the midst of the legal codes. Through Moses, God told the people of Israel that they should walk in His ways “that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess” (Deut. 5:33).

These laws were given by the Creator to enable His people to enjoy life at its best in a sinful world. Both Psalm

139:14 and Exodus 20:13 teach that our bodies are intricate, wonderful, and valuable machines that we must learn to care for intelligently. Not doing so has often been likened to committing suicide on the installment plan.

In addition, Exodus 15:26 and 23:25 indicate that we can do much in the way of preventing sickness if we follow in detail the health laws and instructions the Creator has given us.

In subsequent articles we will look more specifically into the treasure of health information that is awaiting our discovery in the Bible treasure chest. □

To be continued

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HEALTH CAPSULES

Sponsored by the General Conference Department of Health and Temperance

An ounce of prevention

By ALBERT S. WHITING, M.D.
Associate Director

Seventh-day Adventists in North America have been found to have less cancer as compared with non-Adventists; nevertheless Seventh-day Adventists do get cancer. Many tumors can be successfully treated, but it is important to detect the problem early in its development. Regular checks are important. The following recommendations by the American Cancer Society also apply to Seventh-day Adventists.

- Pap tests—for married women every three years, after an initial annual test that is negative.
- Pelvic examination—every three years for women 20-40, and annual examinations for those over 40.
- Pap test and pelvic examination—for all women at menopause. Endometrial tissue sample should be obtained at this time for selected women at increased risk.
- Mammogram—annually for women over 50, and one baseline study taken between ages 35 and 40.
- Breast exam—every three years for women age 20-40, and annual examinations after age 40. Monthly breast self-examination for all women over 20.
- Stool test for blood—annually for men and women over 50.
- Rectal exam (digital)—annually for men and women over 40.

These recommendations are a revision of the previously recommended procedures. You should regularly check with your physician concerning these tests.

As the sun topped the mango trees



Not until the night before did the missionary know that he and his party would be visiting the village. How did the villagers know two days ahead of time?

By G. L. GOODWIN

It had been a long and tiring day. Mission workers and I had visited outschools and outstations, counseled with village headmen, prayed with and for believers who had not been able to make contact with our mission for almost a decade. Forging the rivers, following the barely usable tracks made by passing Land Rovers and more recently by insurgents trying to overthrow the government, all added up to what should have been a good night's sleep. But as I lay on my camp cot and looked up through the corrugated metal roof, I could not sleep.

The light of a full moon shone through the machine-gun-riddled roof. During a recent rebellion airplanes had strafed the school.

One reason I could not sleep was that I was thinking of the words of my African brethren: "Bwana, we must go

to Yekea. We must go! There has been no missionary there for many moons. Please let us go!"

"But there is no time," I replied. "We have many things to do here before we leave. I don't see how we can take such a trip."

Several times a day during that entire week they had come to me with that same plea. As we finished our worship on Thursday evening they made one last attempt. It was this final plea that kept ringing in my ears.

Darkness had settled down. The quietness was broken by the sounds from the African bush as the night creatures began their activities. Lying on my back with my hands folded under my head, I asked, "Lord, what do You want me to do? Should we go to Yekea?"

The thought struck me as if I had been hit with a flash of lightning. We *must* go to Yekea! We *must* go! Slipping into my bush clothes, I went to the place where my brethren were sleeping and told them that we would leave at four in the morning.

Brother Uhen, the field treasurer, passed the word around quickly. It was about 70 miles and it would take about 14 hours to make the journey over the tortuous track. We wanted to reach our destination before Sabbath.

Leaving Talla Station in the predawn darkness, we bounced, creaked, and ground our way up hills and across leveled grasslands, forded rivers, and arrived at Yekea just as the sun was touching the tops of the mango trees to the west of the station.

As we drove into the play area near the school building

G. L. Goodwin is pastor of the East Liverpool, Carrollton, and Steubenville churches in Ohio.

that served as our church, I noticed that the place was teeming with people, almost as if an anthill had exploded.

As the truck stopped, a man jumped onto the cab step, stuck his head through the open window, and counted, "One, two, three . . ." Without a split second's hesitation he asked, "How many people are there?"

"Nineteen altogether," I replied.

"They're here! They're here! They've come! Hurry, hurry, it's almost Sabbath and we are waiting for worship!" the man shouted. He directed each of the 19 passengers to certain homes that seemed already prepared to welcome guests.

Brother Walter Serals and I were shown our room in the home of the head teacher. Our bath water was already in a long dug-out tub. But because it was nearly Sabbath there was no time for a leisurely bath.

Baths having been taken, clothes having been put away, we made our way to the meeting place with Bibles in hand. A man rushed up, exclaiming how happy they were that we had arrived safely. Another mentioned how wonderful it was to have missionaries visit them again after such a long time. Just before the meeting began someone stated that they had been preparing for two days and they hoped everything would be satisfactory.

"Two days!" I answered. "Brother, I didn't know I was coming until last night, after the tree hyrax began its evening song. How could you have known about it for two days?"

Mind a jumble of unanswered questions

As the familiar Sabbath hymn "Day Is Dying in the West" was being sung reverently we marched into the overcrowded building. In my mind was a jumble of unanswered questions. It was apparent that these people had been expecting us. Everything was well arranged, even a baptism the next day. Food was prepared, places to stay arranged for, bath water drawn, and luscious fruit awaited us in our rooms.

During the song service I asked the one sitting next to me how they knew we were coming. The suspense was so great that I do not even remember what I preached about, but I do remember that after the service, as we made our way out to our sleeping quarters, the head teacher explained the mystery.

On Wednesday night one of the dedicated teachers had had a dream. In that dream he saw two missionaries and 17 African workers and families in a large green truck pull onto the school grounds just as the sun was touching the tops of the mango trees. He was told to have everything prepared so that their guests could be ready to welcome the sacred hours of the Sabbath when the last bit of the sun sank beyond the western horizon.

The experience impressed me with God's interest in His earthly children. It also impressed me with the importance of careful preparation for and observance of the blessed Sabbath day. We always must be ready to welcome our Special Guest on Friday night, when the sun begins to touch the tops of the mango trees. □

FOR THE YOUNGER SET

The work bee

By NETTIE EDEN

Jan raised her hand to speak. Mrs. Perry, the substitute teacher, nodded Yes. "Mrs. Perry, when will Miss Lawrence be back?"

"Miss Lawrence is recovering well from her surgery," the teacher replied. "The doctor expects to dismiss her from the hospital this coming Friday." All the children cheered. Obviously Miss Lawrence was a much-loved teacher.

"Couldn't we celebrate or something?" asked Danny. "We want her to know that we have missed her and will be glad when she gets back."

"I have a suggestion," Mrs. Perry said, leaning forward as if she were sharing a secret.

"Miss Lawrence and her elderly mother live alone, as you know. Their place is large, and the lawn hasn't been mowed for three weeks. What would you think of our going over and doing a first-class clean-up job to welcome her back?"

The children couldn't have been more pleased. "When do we go?" Danny asked.

"Let's plan to go right after school Thursday," Mrs. Perry stepped to the chalk board. "Shall we list all the things to do? By organizing carefully we can make sure that the job will run smoothly. We will be able to finish in no time." One student suggested mowing. Another, bagging the clippings and carrying them to the dis-

posal area. Others suggested weeding the flower bed, edging, and sweeping the walks. As the tasks were listed volunteers were matched to the jobs.

"Why don't we wash Miss Lawrence's car?" Monica and Judith wanted to know. Mark said he would vacuum the inside.

"Very well," Mrs. Perry said. "When the gardening has been completed, I will get the key from Miss Lawrence's mother and back the car out, and you can wash it."

"And Paul and I will water the grass and flowers to give them a fresh, lively look," Joey offered.

"When Thursday arrived, everyone was excited. The children could scarcely wait for school to be out. Each had brought his own tools. Together they walked the short two blocks to Miss Lawrence's house. They whistled and sang as they worked. Miss Lawrence's mother said she had never seen the place look so lovely before. She brought out lemonade for everyone.

About ten o'clock Friday morning the school telephone rang. Between laughter and tears of joy Miss Lawrence said that this was the most wonderful surprise she had ever had. "And you are the most thoughtful children any teacher ever had," she told them. "I can hardly wait to get back to my classroom."



Reconciled

He left, feeling that he had interfered. What had made him think he could bring about a reconciliation after all these years?



By SHELLY JENNINGS LITCHFIELD

As Harold James presented a talk at an afternoon meeting of the Southampton, England, Seventh-day Adventist church, the attentiveness of the group was surpassed only by the faithfulness in the eyes of Kiltie, his guide dog. Mr. James, blind for about 20 years, often gave talks about guide dogs.

One of the church members, Hubert Brookes, took a special interest in Mr. James and his presentation. As a teacher in a local elementary school, he was always looking for guest speakers, interesting topics, and worthwhile projects to enrich his students' education. After the meeting Mr. Brookes discussed with Mr. James the possibility of the visually handicapped man giving a talk to the juniors at his school.

On the date arranged, 350 juniors, ages 7 to 11, assembled in the gymnasium. The assistant headmistress, Mrs. Chapman, welcomed Mr. James onto the platform as he was led by Kiltie. The golden retriever won the hearts of all by deftly leading his master. The students' admiration of Kiltie and Mr. James grew as they learned of the work involved in training this team of seeing dog and sightless human.

Mr. James finished his talk and called for questions from the children. Mrs. Chapman called on various students with upstretched hands: "Donald Heath," "Jane Cochrane," "Amanda James . . ."

Probably only Mr. Brookes noticed the rather startled look that crossed Mr. James' face as Amanda's name was called. Mr. Brookes attributed it to the coincidence of their having the same last name.

Shelly Jennings Litchfield, a homemaker living in Freeport, Maine, is a former elementary school teacher.

ADVENTIST REVIEW, OCTOBER 16, 1980

Mr. James left several small items produced by the guide-dog association for the students to purchase to aid guide-dog funds. After they were sold, Mr. Brookes took the money to Mr. James personally, eager to get to know this interesting person. They talked easily concerning mutual interests, but Mr. James' voice lowered as he talked of the turning point in his life—the time when he became blind.

Mr. James' unseeing eyes seemed to be looking far away as he talked. "I was blinded when I served in World War II. When I recovered from my injuries and was released from the hospital I thought I was through the worst of it. I sent a carefully written letter, full of hope for the future yet yearning for love and support, to my wife to prepare her for what had happened. Time after time I rehearsed our reunion. Would she throw her arms around me and cry? Would she tell our 7-year-old son before I came home, or let him discover my handicap for himself? Maybe his young heart, free of prejudice, could adapt quite easily."

As Mr. James' voice stopped, Hubert felt as though he was about to become privy to a crucial chapter in this family's past.

Mr. James continued with a smile: "When I got off the boat at Southampton, my stomach was full of butterflies and my heart was pumping like a steam engine." Then a shadow, as real as the darkness he lived in, crossed his face. "I came to an empty house. My wife had left, taking our son with her. I haven't heard from either of them since."

"This world deals some cruel blows, Mr. James" was the only thing Hubert could think to say.

"I've taken too much of your time, Mr. Brookes. I

didn't tell you this to evoke your sympathy. I have a reason. When I spoke to the pupils at your school, the headmistress called on one of the children, Amanda James. She is my son's daughter—my only grandchild."

"How do you know that?" Hubert asked.

"I've kept track of my son. Friends found out his whereabouts. I've written to him several times, but he has never responded. These friends were able to find out that he married and had a little girl whom he and his wife named Amanda. They live in the section of the city in which your school is located."

"I know your son"

"Amanda is in my class," Hubert ventured. "I make it a point to get to know the parents of my students. I know your son. I'll talk to him."

The same look that had crossed Mr. James' face at the sound of the name "Amanda James" now brightened his face once again.

That week Mr. Brookes asked Amanda whether he could visit her parents. The meeting was arranged. Mr. Brookes' Welsh characteristic of down-to-earth friendliness served him well that evening as he talked with the family. He talked at length about Amanda's excellent progress at school. When Mrs. James left the room to get Amanda ready for bed, Mr. Brookes knew the time was right for him to mention what he had on his heart.

"Mr. James, I didn't come to talk with you just about Amanda's schoolwork. I have something personal I'd like to talk about."

"Yes, Mr. Brookes. Go ahead."

"A blind gentleman came to give a talk at our school. Amanda has probably already mentioned the fact. She didn't know who it was, and perhaps she didn't mention his name to you. His name is Harold James—your father."

The young father's gaze quickly shifted to stare at the floor.

"Nothing would give him more happiness than to hear from you," Mr. Brookes urged gently.

"But so many years have passed. I hardly knew him. My mother took me away. I was too young then to know what was going on. I've just tried to forget."

"He hasn't forgotten you. Especially not now—he knew Amanda was his granddaughter when her name was called out."

"He met Amanda?" the father snapped.

"No, he didn't speak to her. But he knew."

Mr. James stood to his feet. His face seemed hard—or was it just expressionless?

"Mr. Brookes, thank you for your visit. I'm not ready to make a decision concerning this."

Mr. Brookes stood and shook hands with young Mr. James, giving one last plea: "Think about it."

He left, feeling that he had interfered, that he might have been misunderstood and done more harm than good. What had made him think he could make reconciliation

after all these years? It would be difficult to tell the senior Mr. James about his failure.

At the end of the school year Mr. Brookes was offered a new position, and moved to Wiltshire to teach. Several times he thought of Amanda, her father, and her grandfather, wondering whether more time had made it easier to bridge the gulf.

Five years passed, and the Brookeses returned to Southampton. Mr. Brookes had heard no more of Mr. James. In fact, the feeling that perhaps he had already intervened too much made him reluctant to pursue the matter.

At a social evening held at the church, Mr. Brookes was delighted to see that a new member had brought a friend—a blind woman with her guide dog. Hubert soon became engaged in conversation with the visually handicapped woman, Hilda. When Hilda mentioned that she attended a weekly meeting for blind people in Southampton, Hubert realized an opportunity.

"Do you know a Mr. Harold James?" Hubert asked.

"Oh, yes, I know Mr. James. He comes almost every week. How do you know him?" asked Hilda.

"His granddaughter was in my class when I taught here in Southampton some five years ago," Hubert ventured.

"Oh, you must mean Amanda! That's all Mr. James can talk about. He goes to his son's home every Sunday, and Amanda is the light of his life."

Hilda could not see or understand the broad smile that broke over Hubert's face. He had not interfered—he had reconciled. □

Evangelicals in politics—1

Continued from page 3

paraphrase into our modern evangelical mood the words of Israel in 1 Samuel 8:19-20: 'We will have a king over us; that we also may be like all the nations.' Simply substitute 'President . . . congressman . . . senator . . . governor' for 'king,' and translate 'all the nations' into 'power blocs.'

"I sense that is the mood of some of my fellow evangelicals in 1980, and it scares the daylight out of me. . . . I am as scared of an evangelical power bloc as I am of any other. Worldly power in religious hands—Islamic or Christian—has hardened into more than one inquisition."

Some Christians also oppose the current evangelical drive on grounds that to judge political performance by standards derived from the Bible violates the spirit if not the letter of the U.S. Constitution. Article Six says: "No religious test shall ever be required as a qualification to any office or public trust under the United States," and the First Amendment says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Do Adventists see dangers in the growing effort by evangelicals to make their influence felt politically? This we shall discuss next week.

K. H. W.

To be concluded

We have an “unshakeable kingdom”

Rather than look at the things that are being shaken to pieces, we must continually concentrate on what lies beyond this transient world of sense.

By J. A. MC MILLAN

That we are living in turbulent times is undeniable. In addition to an “energy crisis” we have an eruption of violence on a vast scale. The social disruptions, political upheavals, and revolutions at all levels of human activity leave ordinary people filled with disquiet and dismay. Beliefs and standards that have withstood the ravages of the ages are crumbling before our very eyes. We are reminded of the Hebrew prophet’s words: “For this is the word that the Lord has spoken. The earth dries up and withers, the whole world withers and grows sick; the earth’s high places sicken, and earth itself is desecrated by the feet of those who live in it” (Isa. 24:4, N.E.B.).

In many ways the times in which we live are similar to those that beset the Jewish Christians prior to the destruction of Jerusalem in A.D. 70. They saw their ancient faith disrupted by schism, their national economy under Roman domination, their country ravaged by civil strife. They could see the inevitable doom descending on their beloved city and Temple. A letter to them from a fellow Jewish Christian invited them to look beyond the immediate troubles that disturbed them and to fasten their gaze on Jesus, “the Apostle and High Priest of our profession” (Heb. 3:1). Then, after reciting the need and nature of faith in the experience of their ancestors, the letter invited them to consider two great events: the proclamation of the divine law at Mount Sinai, and the coming of the Messiah as king at the end of time.

“His voice then shook the earth; but now he has promised, ‘Yet once more I will shake not only the earth but also the heaven.’ This phrase, ‘Yet once more,’ indicates the removal of what is shaken, as of what has

been made, in order that what cannot be shaken may remain” (chap. 12:26, 27, R.S.V.).

An unusual shaking of things terrestrial is also recorded by Luke. Jesus was predicting events in connection with His second coming, and passed from “‘signs in sun and moon and stars’” to signs “‘upon the earth distress of nations in perplexity at the roaring of the sea and the waves, men fainting with fear and with foreboding of what is coming on the world; for the powers of the heavens will be shaken’” (Luke 21:25, 26, R.S.V.).

Other passages of Scripture speak of times of trouble that will precede the second coming of our Lord. Some have fastened on these references and have spread gloom among God’s people. This, despite the caution written by Ellen White, “There is a time of trouble coming to the people of God, but we are not to keep that constantly before the people, and rein them up to have a time of trouble beforehand. There is to be a shaking among God’s people; but this is not the present truth to carry to the churches. It will be the result of refusing the truth presented.”—*Selected Messages*, book 2, p. 13.

The apostle calls our attention to that which is eternal and steadfast. “Therefore let us be grateful for receiving a kingdom that cannot be shaken” (Heb. 12:28, R.S.V.).

Rather than look at the things that are being shaken to pieces, we must continually concentrate on the “eternal weight of glory” that lies beyond this transient world of sense.

Apart from the theme of salvation, there are two chief thoughts that are emphasized in the Scriptures in general and in prophecy in particular: (1) God is in control of human events and cares for His children; (2) His kingdom supersedes all earthly kingdoms and will eventually replace the kingdoms of this world.

It is our privilege to cherish the thought that God cares for us. We are not orphans in an unfriendly universe. We are the offspring of God, made in His image, and destined to live with Him in eternity.

Jesus ever reminded the disciples that “‘your heavenly Father knows.’” Today we still need to hear that “the heart of the Eternal Is most wonderfully kind.”

The messenger to the remnant wrote these unforgettable words:

“Above the distractions of the earth He sits enthroned; all things are open to His divine survey, and from His great and calm eternity He orders that which His providence sees best.”—*Testimonies*, vol. 8, p. 273. This beautiful and comforting picture should be cherished. Then all the perplexities that bewilder us will cease to cause us dismay.

The Biblical biographies remind us that our God is “the God of Abraham, the God of Isaac, and the God of Jacob” (Ex. 3:6). “For whatever was written in former days was written for our instruction, that by steadfastness and by the encouragement of the scriptures we might have hope” (Rom. 15:4, R.S.V.).

The second purpose of prophecy is to reveal the nature

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and certainty of the kingdom of God. The visions given to Daniel and John were not merely to enlighten us concerning coming events, but specifically to fasten our faith on the coming kingdom.

Each vision of these two great apocalyptic prophets ends in the kingdom of Christ. That was their purpose, and we should not obscure this purpose in our exposition of the details of the prophetic panorama. The Advent pioneers were wont to sing: "Down in the feet of iron and of clay, Weak and divided, soon to pass away; What will the next great, glorious drama be? Christ and His coming, And eternity."

They thus reemphasized that the King and the kingdom are inseparable.

The very first Messianic psalm calls attention to the time when "the nations [are] in turmoil," when "the peoples hatch their futile plots" "against the Lord and his anointed king. 'Let us break their fetters,' they cry, 'let us throw off their chains!' The Lord who sits enthroned in heaven laughs them to scorn. . . . Of me he says, 'I have enthroned my king on Zion my holy mountain'" (Ps. 2:1, 2-6, N.E.B.; see Acts 4:25-27).

Significance of three Psalms

The disciples understood this psalm as applying to their day and experience. Jesus was rejected by the people of Israel, but enthroned by God as the great high priest of His people. It is significant that in Psalms 22, 23, and 24 we have this sequence. Psalm 22 pictures the crucifixion scene, the first verse supplying the actual words uttered by Jesus on the cross, and verses 7, 14, 16-18 being literally fulfilled at Calvary. The next psalm pictures the "good Shepherd" who "giveth his life for the sheep." This is followed by the "ascension psalm," when Jesus is caught up to the right hand of God, to be enthroned as "the Lord of hosts, . . . the King of glory."

The purpose of all this is contained in the words of Psalm 22:27, 28; "All the ends of the earth shall remember and turn to the Lord; and all the families of the nations shall worship before him. For dominion belongs to the Lord, and he rules over the nations" (R.S.V.).

When we turn to the New Testament, we discover an apparently contradictory picture. On the one hand is a kingdom that is "here and now"; on the other, a kingdom for which we are to pray, "Thy kingdom come." These are not contradictory, but complementary. There is a kingdom that is our present possession, and there is a kingdom that is our future inheritance.

When the Pharisees asked Jesus when His kingdom would materialize, He replied: "'The kingdom of God is not coming with signs to be observed; nor will they say, 'Lo, here it is!' or 'There!' for behold, the kingdom of God is *within you*'" (Luke 17:20, 21, R.S.V., footnote). J. B. Phillips translates it, "is inside you."

Jesus means that the immediate application of His teaching regarding the kingdom is that it is an inner, spiritual experience in the human heart. The parables of Jesus that deal with the kingdom emphasize this thought.

"The kingdom of heaven may be compared to a man who sowed good seed in his field"; "The kingdom of heaven is like a grain of mustard seed which a man took and sowed in his field"; "The kingdom of heaven is like leaven which a woman took and hid in three measures of meal, till it was all leavened" (Matt. 13:24, 31, 33, R.S.V.).

Whatever else we may glean from these parables, this thought is clear: The kingdom of heaven is not armies, battles, conquest, or territory gained by force of arms. It is a gentle, inner conquest of heart and loyalty. The life-bearing quality of the seed operates silently and hidden until it sprouts into sight. It is not imposed from without, but operates from within.

This is what the apostle Paul is saying in Romans 14:17: "For the kingdom of God does not mean food and drink but righteousness and peace and joy in the Holy Spirit; he who thus serves Christ is acceptable to God" (R.S.V.). The kingdom of God is not diet, but an ideology of truth that is implanted in the heart and brings forth fruit unto holiness.

"Human power did not establish the work of God, neither can human power destroy it. . . . His work on earth will never cease. The building of His spiritual temple will be carried forward until it shall stand complete, and the headstone shall be brought forth with shoutings: 'Grace, grace unto it.'"—*Testimonies*, vol. 7, p. 170.

If we equate this immediate aspect of the kingdom with the church, then the assurance of Jesus applies here: "'On this rock I will build my church, and the powers of death shall not prevail against it'" (Matt. 16:18, R.S.V.).

The shakings around us are designed to wean our affections from things material and transient, that they may be centered on things spiritual and eternal. "They [the people of God] are to take their stand on the living word: 'It is written.' This is the only foundation upon which they can stand securely."—*Ibid.*, vol. 9, p. 16.

"In the visions given to Isaiah, to Ezekiel, and to John we see how closely heaven is connected with the events taking place upon the earth and how great is the care of God for those who are loyal to Him. The world is not without a ruler. The program of coming events is in the hands of the Lord. The Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own charge."—*Ibid.*, vol. 5, p. 753.

This is the message that Paul wrote to the Jewish believers back in the days of the dissolution of Jerusalem. It is just as relevant to us today. "We have been given possession of an unshakeable kingdom" (Heb. 12:28, Jerusalem Bible). If we have surrendered our hearts to Jesus, if we own allegiance to Him, if His Holy Spirit has implanted righteousness, peace, and joy in our souls, then we have a possession that the world cannot give, nor can it ever take it away. Let the people of God possess their possessions, "and the kingdom shall be the Lord's" (Obadiah 21). □

READER TO READER

An exchange of views on a topic of current interest

THE QUESTION:

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

■ Some Children's Services attempt to place children in homes of the same religious background or, if this is impossible, with families whose beliefs and life styles would not be totally incompatible. It is generally understood that, although teen-agers are not forced to attend church with their foster parents, they do participate in most family activities, especially in the home.

Our pastor initiated Wednesday Family Nights at the school gym, where a short worship service is followed by a variety of activities to capture the interest of different age groups. These groups could do much to make your foster daughter feel a part of the church family.

Teens we have had in our home have enjoyed table games such as Bible Concentration, Bible Quizzes, John and Judas, or any Sabbath games that can be played as a family or with friends of any age. Family sings and

hikes, even listening to books I read aloud (although they read fluently themselves), were popular also.

Include her in brief, varied, and imaginative family worships. Try to incorporate a portion of her lesson study so that she will not be "lost at sea" when she does attend Sabbath school with you. Be sure she has her own quarterly and other papers, but don't push her to study. If her class is alive and friendly they will draw her into the discussions.

Whatever you do, if it is fun for you and you love her, then only a badly damaged child can resist totally.

MILDRED THOMPSON
Kelso, Washington

■ The answer to your problem could be found by helping your foster daughter get involved with other teens her age who belong to your church. Most churches have various youth activities planned at frequent inter-

vals. She may refuse to go because of fear that she will not be accepted, but this might be overcome by your involvement with the youth group, either as sponsors or helping out on occasion. Perhaps you might have a meeting or a potluck for the teens in your home to allow your foster daughter opportunity to get acquainted on her own ground. This could lead to an invitation to a special function or to Sabbath school.

JOYCE VOGLER
Loma Linda, California

■ I was once a foster child living with Adventist foster parents. I felt I was too young to give my life to Christ at the time. Even though I left their home, the Adventist standards left such an impression on me that I felt I had to look into them when I was older. I tried to turn from Christ many times, but He kept calling until I had to make a decision.

Encourage your foster daughter to attend church and youth clubs or whatever your church has to offer that might lead her to Christ. Above all, practice your faith each day and make her feel welcome to join in your activities.

LINDA J. MOREEN
Bridgewater, New Jersey

■ We have had foster children in our home from time to time. From our experience we have found that the smaller ones have fewer problems with our Sabbath activities and our different eating habits. The two 13-year-olds we have had at different times enjoyed Sabbath school, but complained at not being able to watch the children's television programs on Sabbath morning.

We also found that all children, whether foster children or not, look forward to Sabbath more when we let them take turns inviting a friend to church. These friends are also invited to Sabbath dinner and the afternoon activities, which may include hiking or nature slides.

You might encourage her to attend by contacting the youth leader and arranging for him to call her during the week to ask her to come early and distribute the songbooks or perform some other task that would make her feel involved.

There are a number of things that make Sabbath a special day. Perhaps you could buy her a special dress to wear only on Sabbath. You could even let her plan the Sabbath dinner and prepare it for the family.

JUDY COUCH
Hot Springs, Arkansas

■ At your foster daughter's age her peer group is most influential. For this reason, I would plan to spend as much time as you can on Sabbaths, at least initially, at one of our Adventist boarding academies (or near one of our other institutions and churches

where there are large groups of young people), and join with her in all the activities, both spiritual and social. Let her see how much fun the young people are having and how active they are all day. Later, when taking her to a youth-related activity of your home church, contact the youth pastor or a person responsible for the program first. With a little "help" she might be able to establish a positive relationship with some of your church's young people and consent to attend other activities, as well.

When staying at home, make a step-by-step plan of detailed time management for the Sabbath, including something that your foster daughter likes and would look forward to. When you must leave her alone provide her with good literature, music, painting equipment, and perhaps a snack or anything that she enjoys that would not violate your principles.

ELFRIEDE MATEJISKI, Ph.D.
Chicago, Illinois

■ I would like to suggest three things that might be helpful:

1. The best thing you can do for her is not to be a counselor or a minister but a loving parent. Whatever she is, just love her and make her feel she is important and means a lot to you.

2. Be an example for her. Let her see the blessing and special joy in your own life because of your discipline of Sabbath observance and regular participation in church worship and other activities. Pray that she will come to understand and begin to practice your way of life. Do not push her into anything that is uncomfortable to her at this point.

3. Create opportunities so that she can be with other Adventist youngsters of her age. It is often the case that the youngsters in her age group can make a stronger impact on her than you can.

N. K. PURUSHOTHAMAN
Washington, D.C.

It makes a difference

By NELL DEAN TILGHMAN

The precocious 4-year-old had been begging for days to be allowed to be picked up as a pretended hitchhiker. Mother finally told David that he could run down to the end of the driveway and stand there until she came along. Then he could stick out his thumb, indicating that he wanted to be picked up. David, you can be sure, lost no time in finding his way to the intended pick-up spot.

As Mother drove up the driveway, out went his thumb in the familiar signal. Mother stopped, opened the door, and invited him in. Then, thinking that she should warn her son dutifully about the dangers of hitchhikers she said, "I really shouldn't be picking you up. Hitchhikers can be very dangerous, you know!"

Immediately came the reassuring answer, "You don't have to worry, lady, I'm a Seventh-day Adventist!"

QUESTION FOR DECEMBER

Response Deadline November 7

How can I explain to my 5-year-old son that angels are watching over us to protect us when he has just seen his grandfather involved in a near-fatal car accident, his aunt's house burglarized, and he himself gets hurt nearly every day while playing?

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

Looking beyond Glacier View

The deliberations of the Sanctuary Review Committee at Glacier View Camp, Colorado, and subsequent discussions involving Desmond Ford have aroused considerable interest. It is not only Adventist Church members that have closely followed developments, but journals such as *Christianity Today* and even the secular press have given coverage to the news from the Adventist world.

Some Adventists are troubled by these reports in the non-SDA press. They worry about the church appearing to wash its dirty linen in public, and wish that matters of doctrine and discipline might be kept to ourselves.

We take a different view, however. We are glad that our distinctive doctrine of the sanctuary is being brought before the world, no matter what the means. For too long we have kept it close, hugging it to ourselves in splendid isolation, at times seemingly apologetic. But the good news of Christ in the heavenly sanctuary is not to be hoarded—God intends it for the world.

As we look beyond Glacier View, the sanctuary teaching should be proclaimed with new force and deeper insight. It is a solemn message, declaring that “the hour of his judgment is come” (Rev. 14:7). The world needs to hear it. But the doctrine is far more: it is the good news of Christ our sacrifice and mediator, He who stands for us in the Judgment, which reveals our relation to Him. Along with this note of urgent warning comes the appeal to see and accept Jesus, High Priest and Judge. The world deserves to hear it.

Unparalleled opportunity

Indeed, the evidence is multiplying that we have reached a time of unparalleled opportunity for the preaching of the third angel’s message. As to Israel of old, the Lord’s word for today is: “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee” (Isa. 60:1).

We notice, for instance, the intense interest with which many other Christians follow the news from the Adventist world. They sense that ours is a church where theology still matters—indeed, is our food and drink; where there is a deep concern to come to grips with the teachings of Scripture on topics such as righteousness by faith.

Many sincere Christians have an ambivalent attitude toward Adventists. On one hand, they are tied to the denomination of their parents or have been repelled by the extreme views and legalistic lives of certain Adventists they have met. On the other hand, they are fascinated by

the concept of the Sabbath, by the extent to which we are prepared to take the Bible seriously, and by the prophetic sense of mission summed up in the term *remnant*.

Consequently, they note with close attention reports in the secular or religious press about Glacier View and Desmond Ford. At present they are spectators, but concerned ones, perhaps with unconscious stirrings of future participation.

Already our health principles have gained widespread acceptance and publicity. Alcohol, nicotine, diet, exercise, preventive care—the principles inherited from the writings of Ellen White find more and more scientific support. The Adventist way of life is a healthier one, and the world is fast recognizing it.

Ellen White herself appears increasingly attractive. The charismatic climate has reinstated the place of spiritual gifts, while the women’s movement has sensitized Christians to leadership roles for women. In any reading of American church history, Ellen White must be viewed as one of the outstanding figures.

Again, the Adventist concern for ethics has renewed appeal to a world in moral chaos. We are a people raised up to reaffirm the perpetuity and claims of God’s law. We stand for the sanctity of marriage and family, for personal integrity, fairness, and justice. Although we often fall far short of the divine ideal, that ideal itself is upheld. And the world, admitting at last the bankruptcy of individual and social life lived for the sake of pure hedonism, is swinging sharply toward a new conservatism.

Thus, our opportunities are unprecedented. The receptivity quotient, we may say, of society is at a new high.

This fact was vividly impressed on me by a seminar in Chicago that I attended some months ago. The participants were leaders of ministerial education for various Christian denominations. One evening as we met for dinner, one of the group, cutting into his T-bone steak, made a snide remark about the vegetarian meal ordered by the Adventists (there were three of us present). Immediately a woman from another seminary challenged him: “Many of our students also are vegetarians because of the world food shortage. In fact, my own daughter has become a vegetarian.” And turning to us, she said, “Could you help me with some recipes? I don’t know how to cook for her.”

Shortly after, a different woman addressed me. “I’ve been thinking about your view of death as sleep, which you mentioned yesterday. That strikes me as a comfortless religion when a loved one dies.” Yet another of the group leaped to our defense. “The Adventists are right,” he told her. “The idea of the soul’s immortality is of Greek origin—it isn’t Biblical at all.”

Then he spoke to the whole group: “In fact, it seems as if the Adventists have been right all along about a great many things. It’s time for us to catch up with them!”

Many people are waiting to learn more about Adventism. They have a right to know what makes us what we are. As we look beyond Glacier View, let us tell them—by word and life.

W. G. J.

First Adventist theological consultation between administrators and scholars

By LAWRENCE T. GERATY

How should the denomination's chief administrators and teachers of religion relate to each other in the church's mission to the world? That question drew together nearly 100 church officials and scholars from North America to 9,000-foot-high Glacier View Camp in Colorado's Rocky Mountains from August 15 to 20. It was the first Adventist theological consultation to be held between these two key groups.

Following immediately after the Sanctuary Review Committee (reported in the *Adventist Review* of September 4, 1980), the theological consultation was designed as a forum to facilitate communication and increase mutual confidence among the delegates, a group composed of 11 General Conference officers, 10 union presidents, 10 college presidents, 12 members of the Biblical Research Institute Committee, 45 teachers of Bible and religion, and 16 others (pastors, editors, departmental directors, an evangelist, and a hospital chaplain).

This group came together to discuss prepared papers, primarily on the nature and authority of the church, and the written responses to those papers that had been mailed to the delegates well before the meeting. In the process of getting acquainted and dialoguing, they discovered afresh their closely related and complementary roles in the work of the church. Chief among their mutual concerns was the question of their respective roles in reaching doctrinal consensus.

Two concepts emerged as keys to the resolution of the tensions that sometimes exist between administrators and theologians.

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These were: a sound doctrine of the church, and a proper understanding of the respective roles of theologians and administrators in service to the church.

Administrators repeatedly emphasized their role as servant-leaders and spoke of their conviction that organizational structures must be enabling rather than domineering. They did not fail, however, to share their concern that theologians should aid them in maintaining the integrity and certainty of the church's doctrinal positions.

The scholars present also affirmed the need for a strong, healthy core of essential beliefs to which all of the church's theological study, teaching, and proclamation must remain faithful.

Both groups agreed that the local church is the vanguard of mission and the laity the source of a delegated authority.

Need to communicate

The theologians, drawn primarily but not exclusively from the religion faculties of the North American colleges and universities, manifested a strong interest in the administrative affairs of the church, particularly in matters of lay representation, fair elective processes, and equitable financial policies. Administrators sensed a need to communicate up-to-date information to the church's scholars on the most recent advances and reforms in these areas.

A consensus emerged that the entire church, including laity, pastors, theologians, and administrators, must be involved in the resolution of doctrinal conflicts, the definition of essential doctrines, and the ongoing quest for better understanding and proclamation of the church's message. It was seen clearly that no one group or individual could justly or safely carry on these tasks alone. The pursuit of doctrinal con-



Danish nurse serves Ethiopians

Since Inge Lis Ambrosen, of Denmark, arrived in Ethiopia five months ago, she has found herself busy at Abonza Adventist Clinic, 350 kilometers south of Addis Ababa. From dawn to dusk she checks and treats an average of 45 patients a day.

The Danish nurse does not consider her work dull or burdensome. "It is true that I am very busy," she says, "but the work is challenging and I enjoy it." Her presence at Abonza means much to the sick who walk or ride on muleback from distant mountains and valleys with the confidence that Sister Inge Lis is there to help them.

Sister Inge Lis is not only an experienced registered nurse but also a midwife. She holds a certificate in tropical community medicine and health from England. Her parents, Elder and Mrs. Valdemar Ambrosen, are former missionaries to Ethiopia.

GIRMA DAMTE
Communication Director
Ethiopian Union

sensus must be facilitated by the best methods of Biblical interpretation available, and informed by the Spirit of Prophecy writings.

In a world where cultures vary, language changes, and knowledge increases, the understanding and expression of eternal truths must necessarily be updated, although the truths themselves remain clear and unshaken.

Key recommendations were

voted by the delegates who remained until the last morning. These had been drafted by a representative six-member committee that tried to systematize a number of suggestions and ideas that had emerged from discussion and debate during the week. As finally voted, these recommendations were:

1. That if the consent of the individual authors is received, the

papers and responses presented at this consultation be made available on request by the Biblical Research Institute.

2. That future consultations of this type make use of small group discussions concentrating on lists of study questions and facilitated by short position papers that will not be read at the meetings.

3. That such consultations be held every second year at the division level, and that on the alternate years, union-level theological consultations be held, with seminary professors and General Conference representatives being invited to these union-level meetings when the topics make their expertise desirable.

4. That administrators should be informed of and invited to the meetings of the Adventist scholars held in connection with the sessions of the American Academy of Religion and the Society of Biblical Literature.

Seek to spend time

5. That when representatives of local and union conferences visit college campuses, they should seek to spend time with the religion-department faculties in their staff meetings or in question-and-answer periods.

6. That seminary and religion department faculties seek to make their teaching more readily available to administrators and to the field through cassette tapes, intensive seminars, and duplicated materials, and that the Biblical Research Institute be requested to serve as a clearing-house and supply center for series of lecture tapes.

7. That continued study should be given to the meaning, value, and legitimacy of the historical and theological methods of Biblical interpretation used by Seventh-day Adventists.

8. That continued study be given to the relationship of Ellen White's authority to that of the Bible, to the proper hermeneutic for the writings of Ellen White, and to making her writings more readily and fully available so that they may be studied in their full literary, historical, and chronological context.

9. That local and union conference constituencies consider placing Bible teachers on their committees or that these committees invite these teachers to attend as observers or consultants.

Working papers presented at the theological consultation

1. "A Theology of Church Organization and Administration," by Charles E. Bradford, of the General Conference (respondents: Arnold Kurtz, Andrews University Seminary, and Jack W. Provonsha, Loma Linda University).

2. "Royal Authority and Prophetic Ministry in the Old Testament," by Niels-Erik Andreassen, of Loma Linda University (respondent: Jerry A. Gladson, Southern Missionary College).

3. "Unity and Diversity in the Early Christian Church," by James J. C. Cox, then of Andrews University Seminary, now of Avondale College.

4. "Ellen White's Role in the Resolution of Conflicts in Adventist History," by Ron Graybill, of the Ellen G. White Estate (respondent: Donald R. McAdams, Southwestern Adventist College).

5. "The Theologian as Administrator: the Reformation and After," by Walter Douglas, of Andrews University Seminary (respondents: Erwin R. Gane, Pacific Union College, and G. Ralph Thompson, General Conference).

6. "Withdrawing Sect, Accommodating Church, Prophecy Remnant: Dilemmas in the Institutionalization of Adventism," by Charles Teel, Jr., of Loma Linda University (respondent: H. Ward Hill, Union College).

7. "Authoritative Teaching Decisions in the Seventh-day Adventist Church," by Raoul Dederen, of Andrews University Seminary (respondents: W. D. Blehm, Pacific Union Conference; Clifford S. Pitt, Oakwood College; and Warren C. Trenchard, Canadian Union College).

8. "The Theological Task of the Church: Observations on the Role of Theology and Theologians in the Church," by Fritz Guy, of Andrews University Seminary (respondents: Lowell Bock, General Conference, and Kenneth H. Wood, ADVENTIST REVIEW).

9. "The Role of Church Administration," by M. C. Torkelsen, of the General Conference.

10. "The Role of Church Administrators and Theologians," by Fred Veltman, of Pacific Union College.

11. "The Search for Authority and Doctrinal Unity in the Church," by Willis J. Hackett, of the General Conference (respondents: Earl W. Amundson, Atlantic Union Conference; Robert M. Johnston, Andrews University Seminary; and W. Larry Richards, Pacific Union College).

12. "Structures for Renewal," by Calvin B. Rock, of Oakwood College (respondent: James Londis, of Sligo SDA church).

10. That special thanks be extended to those who made this consultation possible and served as its officers: Neal C. Wilson, chairman; Larry Geraty, vice-chairman; W. Duncan Eva, vice-chairman; Arnold Wallenkampf, secretary; and Ron Graybill, associate secretary.

The work of the consultation during the week was organized around four daily sessions—two in the morning, one in the afternoon (allowing time for recreation), and a final one in the evening. The format of the sessions that met during the day was usually the summarizing by the respective author of a paper and the responses to it that had been sent out in advance for the delegates to read. These brief presentations were then followed by extended general discussions of the issues raised. (See the box

above for a list of the 12 papers and their respondents.)

The papers were well received, although some provoked sharper debate than others. For instance, the presentations by James Cox and Willis Hackett raised the issue of historical-critical methodology. Its appropriateness in Adventist scholarship was argued on both sides. Charles Teel's paper on the dilemmas facing Adventist structures spawned serious discussion on what Adventists are saying to the world. Fred Veltman's assertion that Adventist scholars cannot be treated as the church's "mistress" to be called upon when it is deemed convenient seemed to get to the heart of the issue that was on the minds of many—How can Bible scholars and administrators work together in a continuous and mutually supportive relationship?

The evening sessions were devoted to discussions about the future of the church in the '80's. A pastor, an evangelist, a scholar, and an administrator in turn challenged the group with a presentation on where he thought the church may or should be going as seen from the point of view of his own particular sphere of service in the church.

Norman Versteeg, pastor of the Garden Grove, California, church, emphasized the need for correct priorities (he and his wife, Dottie, were responsible also for the morning devotional periods). C. D. Brooks, evangelist with the General Conference, presented the case against scholasticism and advocated active soul-winning. Gottfried Oosterwal, professor of world mission at the SDA Theological Seminary, emphasized reflection as well as action, painting in broad strokes three scenarios of the future that stimulated discussion.

Looks to new horizons

General Conference president Neal Wilson said that as a leader he listens so that he can reflect the aspirations of others, but he looks beyond these to new horizons, a world view that claims God's promises for a finished work. Among his aspirations were increased spirituality and power, avoidance of heresy, strengthening of home and family, elimination of racism, greater recognition of the gifts of the Spirit where people live and interact, sharing of pastoral concern, a new vision for youth, emphasis on the importance of the local church, establishing a presence and voice in religious circles, more adequate literature for the secular mind, upgrading of the role of a pastor's wife, adequate salaries, formation of a think tank on world mission and evangelism, plus the many aspirations for the church that he had outlined at the General Conference session in Dallas last April.

Elder Wilson earlier had requested administrators to regard the consultation as of primary importance; he now told the delegates that he sensed they had reached a high degree of understanding and mutuality. He hoped that some of the ideas expressed could be translated into action.

The need for such a meeting as the theological consultation was

first suggested by W. Duncan Eva, then General Conference vice-president, now special assistant to the president, after a conversation with several Adventist religion teachers who were attending the annual meetings of the American Academy of Religion and Society of Biblical Literature in St. Louis in 1976. At the next such annual meeting in 1977, this time in San Francisco, a committee of teachers was elected to work with Elder Eva in the realization of a consultation.

At the New Orleans annual meeting in 1978, there was substantive discussion of a definite proposal that resulted in a decision of PREXAD and the General Conference Spring Council to hold such a consultation in Washington, D.C., June 10-13, 1979. Later it was postponed until 1980 because of a crowded calendar at the General Conference. On August 7, 1979, a planning group met to settle on the format, topics, and authors/speakers, and to recommend a formula for delegates that would include specific women and lay people (none of these were invited by PREXAD due mainly to reasons of space). Neal Wilson and Lawrence Geraty cochaired the consultation itself, and Ron Graybill and Arnold Wallenkamp were co-secretaries. The latter bore most of the burden of preparation for the conference. There were also 14 other daily chairpersons.

Turned out well

In retrospect, the plans turned out well, though it became apparent that small discussion groups on the model of the Sanctuary Review Committee would have proved helpful. Having the two meetings back-to-back probably produced a better overall relationship between administrators and scholars, since many had already come to know one another in small groups. But one disadvantage was the fatigue factor—there were just too many meetings! Furthermore, delegates to both sessions had to read in advance more than 600 pages for the theological consultation on top of the more than 2,000 pages for the Sanctuary Review Committee. Perhaps the greatest disadvantage was that the issues at the previous meeting seemed to overshadow in import the work of the theological consultation, especially at first.



Doctors, nurses, and respiratory therapists from Taiwan Adventist Hospital and Hongkong Adventist Hospitals gather around the volume ventilator that saved Mr. Chang's life. Mr. Chang stands to the right of the machine.

The significance of the theological consultation lies in the fact that it is the first time that these groups of leaders in the church have gotten together to say out loud to each other things they have usually said behind the scenes *about* each other. That was helpful. Inevitably the two groups have different points of view because they have different responsibilities in the church. The important thing for their mutual success is that they keep talking.

What difference this consultation will make to the future remains to be seen. But if this consultation was merely the beginning of an ongoing structural meshing of responsibility and if its recommendations are acted upon by the appropriate bodies, then it bodes well for the future.

Perhaps Fred Veltman summed it up best when in his presentation he said, "Let the word go forth from the Rockies to the Alleghenies, let the word go forth from Pikes Peak to Mount Whitney: we share a *common* task." To that common task the administrators, teachers, and others present at the theological consultation at Glacier View rededicated themselves.

TAIWAN

Ventilator saves cook's life

A Taiwan Adventist Hospital (TAH) employee owes his life to the timely arrival of a lung-volume ventilator, which was donated by White Memorial Medical Center, Los Angeles, California.

About three years ago David T. Fang, a general surgeon on the White Memorial medical staff, went to Taiwan for a term of relief service. He noticed that TAH was in need of additional respiratory equipment. When he returned to White Memorial, Dr. Fang mentioned the need to Robert Cooper, vice-president, and Gerald House, respiratory-therapy director.

As a result of joint planning between White Memorial and the Chinese Adventist Physicians' Association, plans were made in early 1979 to donate a volume ventilator that soon was to be replaced by a newer model. The unit left Los Angeles in July, 1979, for the long trip to Taiwan.

In February, 1980, Mr. Chang, a cook for TAH's food-service department, became ill and was admitted to the hospital. According to Albert R. Deininger, TAH administrator, his condition deteriorated into pneumonia. Mr. Chang was moved to the intensive-care unit, where his lung collapsed.

It was clear that Mr. Chang desperately needed a volume ventilator like the one shipped by White Memorial, but the machine had not yet arrived. Al Manns, chief respiratory therapist at TAH, attempted to borrow such a machine from a neighboring hospital, but was unable to do so.

The situation looked bleak until, on a Friday afternoon, Mr. Deininger noticed a truck delivering several crates. He quickly found a hammer and ripped open one of the boxes. To his surprise, he found the volume ventilator.

"Mr. Manns and I hugged each other, and he raced upstairs with it, wiped it off, and put it into use," said Mr. Deininger. Mr. Chang's condition improved after four days. Within six days he was

off the ventilator completely.

In a letter dated June 15, Mr. Deininger thanked White Memorial and the Chinese Adventist Physicians' Association for the donation of the "miracle" volume ventilator. TAH, one of White Me-

morial's sister institutions, is a 134-bed acute-care facility in Taipei. The institution has served Taiwan since 1955.

TOM ELSTROM
Public Relations Director
White Memorial Medical
Center

Two million dollars raised to challenge alumni support

By NEAL C. WILSON

As the church continues to address itself to the tremendous task of giving the message of a soon-coming Saviour, one of its most pressing concerns is to insure that devoted, well-prepared Christians continue to come onto the scene of action, accepting challenges in a variety of vocations and callings. Thus the continued stability and financial undergirding of our educational system is of paramount importance. Although our concerns and commitments are real for every level of our educational system, a plan is underway at this time to help higher education become the recipient of significantly increased financial support.

In recent years our college and university administrators have been giving time and attention to obtaining voluntary support from a number of sources. Some success has attended these efforts and we are grateful for what has been accomplished. It appears, however, that giving by alumni can be increased greatly.

We are told that alumni giving among Adventist colleges, in terms of number of donors, ranks a low 6 percent, in contrast to the national average of 23 percent for private colleges. After this conspicuous weakness was brought to the attention of a number of Adventist business executives and church leaders, they determined to correct it. These executives, along with the General Conference and union conferences, have brought together a \$2 million fund that will provide monetary incentives to our colleges and their alumni associations.

Neal C. Wilson is president of the General Conference.

The approach follows, by and large, the guidelines that have been set up and proved by the Bush Foundation of St. Paul, Minnesota. In this plan the fund challenges college administrations and alumni associations to significantly increase both the number of alumni involved and the degree of financial support. If successful, the institutions will be appropriately rewarded.

The plan will award a series of

grants for up to five years—assuming the college continues to merit such support—by announcing a grant each year that will increase the number of dollars and the number of donors to the alumni fund.

It has been observed, for example, that a college that is receiving \$15,000 or \$20,000 a year from its alumni could probably do three or four times better, or more, if it addresses itself to the issues and works at inviting its alumni to support the college. The fund, for example, might appropriate \$100,000 through incentive grants over a five-year period to this institution. It is conceivable that within ten years the college would have raised some \$250,000 or \$300,000 more than it would have otherwise, thereby tripling the value of the \$100,000 incentive.

We commend this plan to every alumni association leader. We urge our alumni, of which there are about 70,000 in the North American Division, to support their alma mater and thereby help

to undergird the financial well-being of our institutions. It has been estimated that if this program succeeds—as we believe that it can succeed—some \$10 million of additional and new money can become available to our colleges in the '80's. However, over and beyond the monetary consideration, this incentive effort will bring our alumni into a more supportive relationship with their colleges. It also will increase their concern for and interest in the institution, which will have a positive and healthy impact on the long-term value of the institution to the church.

The fund also will tend to bring those alumni back to the alma mater for special events, providing opportunity for encouraging fellowship and strengthening church ties. And if the colleges are able to report more significant alumni giving, foundations and corporations will tend to be more disposed toward funding proposals from these institutions.

It is not expected that this Business Executives' Challenge to Alumni Fund (BECA) will resolve all of our problems and meet all our needs in higher education. But we do believe that it is an important step that will help meet the needs of our young people in the decade of the '80's.

I want to take this opportunity to thank the business executives who initiated this undertaking by making contributions of up to six digits. To others who will be joining in the future, we also express our gratitude in anticipation of their support.

We are confident that this venture in behalf of Christian higher education will generate other major undertakings within the Adventist Church that will accelerate the proclamation of the good news of a soon-to-return Saviour. May the Lord bless each of us as we review our stewardship opportunities toward our colleges and our church.

BECA program sets a new pace for church institutions

Ever since I can remember being a college trustee and being associated with the church's system of higher education in one way or another, I have seen that the challenges to our leaders have been legion. The perennial need for competent and devoted leaders throughout our church in every aspect of the work has placed our colleges in a position of particular responsibility. The church has responded in many ways to favor the colleges. However, the financial requirements to perform optimally always seem to be in excess of our ability to provide for them.

I wish to commend and congratulate a fine group of men and women who have taken some initiative and are, in effect, challenging all of us to give serious attention to the personal support that we can and must give to our alma maters.

These twelve couples—whose contributions to the fund average more than \$100,000—are exceedingly concerned, and rightly so, that the investment they are making in higher education will redound to the benefit of God's cause.

I am confident that as each college and alumni group undertakes the challenge at hand, the results will be beneficial to the 19,500 young people who are in attendance at our colleges and universities. And thus the church stands to be better equipped with people to carry out its redemptive mission.

C. E. BRADFORD
Chairman
Board of Higher Education

MARSHALL ISLANDS

Health-care challenge is great

The world's day has its beginning in the Marshall Islands, some 10 degrees west of the International Date

Line. For the mission of the church, a new day also is dawning in these atolls of the Pacific. By an unusual arrangement, the newly independent government of the Marshall Islands has contracted with the church to provide total health care for the 32,000 Marshallese, including public health, rehabilitation, and sanitation. This arrangement became effective October 1, 1980. Improving services at the two hospitals of 88 and 22 beds in Majuro and at Ebeye, respectively, will be high on the priority list. Fifty-four clinics in the 29 atolls and five coral islands also will require early attention.

The challenge is great, but so are the opportunities. Facilities are meager, and the need for good health care is urgent. A population in which 75 percent are under the age of 25 says something about the health situation. To meet the challenge, the personnel resources of the denomination will have to be tapped. Mission-oriented physicians, prepared to practice general medicine and perform general surgery, initially with limited facilities and under less than ideal circumstances, will be a primary need. Later, as the program develops, dentists, nurses, and other professionals will be required. Private-practice physicians will be needed for short-term relief service on a one-, two-, or three-month basis.

Needed, but not provided for in the funds allocated by the government, are two or three older vehicles in good mechanical condition for use by volunteer workers. These vehicles will need to operate on regular gasoline, the only kind available.

This new and unusual opportunity, we believe, can be a tremendous springboard for the gospel. Who knows but what, as in the days of Queen Esther, the Lord has called the church to step through an open door that might well reach beyond the shores of these widely scattered atolls.

F. E. SCHLEHUBER
Administrator
Adventist Health Services
Marshall Islands

NEW MEXICO

Youth baptized at La Vida

Fifteen Navajo young people were baptized at the close of the 1979-1980 school year at La Vida Mission, some 50 miles south of Farmington, New Mexico. The new members of God's family range in age from 9 to 16 and have had a thorough grounding in the fundamentals of Christian faith. Orville Baer officiated at the baptism. Also present were Joseph Espinosa, director of North American Missions, and A. L. Moore, coordinator of native American work. A temporary baptistry was prepared outside the church for the occasion, which was one of rejoicing for the mission family.

La Vida Mission, on the edge of the Navajo reservation, was founded and is supported by laymen. A weekly clinic is staffed by physicians and dentists who fly in from Farmington and even from Grand Junction, Colorado. The boarding school enrolled about 50 students last year.

The Maranatha Flights International group who built the church at La Vida two years ago would have enjoyed seeing it overflowing with Navajos during the Vacation Bible School held August 3 to 14. Total registration was 270; daily attendance averaged 150. Conducting a Vacation Bible School on this scale posed a real challenge to the small mission staff, especially since transportation had to be provided for most of those attending.

An outstanding feature of the Vacation Bible School was the leadership by Navajo young people. Irene Henry, a student at Southwestern Adventist College, led the singing in Navajo, and Debbie Nez, primary teacher at La Vida, and her brother Raymond had charge of the general exercises. Adult meetings were conducted by Bud Joe Haycock, pastor at Monument Valley Mission in Utah.

A spontaneous testimony meeting lasting more than an hour on one of the last evenings demonstrated the appreciation of the participants. Several of those who attended the meeting are now taking Bible studies, and a good number regularly attend the Sabbath school and church services at La Vida.

ELMER DUNCAN

Books in Review

Decisions

John Brunt
Southern Publishing Association
Nashville, Tennessee
1979, 96 pages
Price: \$4.50

Can an ancient collection of prose and poetry, prophecy and preaching, still provide guidance for today's Christians? In other words, Is the Bible still relevant to the tough decisions that we must make? John Brunt, of Walla Walla College, thinks so. And his book *Decisions* is an attempt to tell us how. The book is a superb example of a small but growing list of Adventist publications seeking to make accessible to an Adventist audience the best of current theological and Biblical studies.

The author readily acknowledges that many, maybe even most, of our pressing moral dilemmas are not addressed specifically in Scripture. A search for specific Biblical advice about abortion, artificial insemination, and euthanasia will find the cupboard bare. What is more, the moral issues that are addressed in the Bible often appear quaint or even petty from our perspective. Few of us today are deeply concerned about whether our food has been offered to idols or whether women should, as a matter of moral or theological

concern, have their heads covered in public. Still, Professor Brunt offers his central point: "The Bible is not only pertinent but indispensable for Christian decision-making."—Page 11.

In the author's view, the Bible's greatest contribution to our decision-making is the theological framework it provides. From Scripture we learn of God's love for us. And we learn that God took the initiative to forgive us and save us from our sins. Accepting this message "takes . . . the pressure off our decision-making" (p. 16). Instead of being the measure of our acceptability to God, our decisions now become evidence of our response to the loving acceptance that God has provided already.

Far from diminishing the importance of our decisions, according to Professor Brunt, this message of God's overwhelming grace lends them a new and joyful significance. But nowhere in the book does Brunt hint that responsible, Christian decision-making is easy. Not only must Christians respond to God's love but they must submit their response to careful reflection. The result will be the establishment of well-considered principles and values that will guide decisions. The book is filled with apt illus-

trations that show how the process works.

The author takes special care to warn about a number of shortcuts. Of these, the one approach that he seems most eager to refute is that which says, "Just look up the specific answer in the Bible and then obey without question or concern for the consequences." Repeatedly this approach is used to demonstrate a contrast to the method the author proposes. He is at his best when unmasking the inadequacies of the "answer book" view of the Bible that treats Scripture as if it were a moral encyclopedia.

Clearly Professor Brunt wants to move our commitment away from the letter of specific rules and closer to the Spirit that gave rise to those rules and gives them life. The Bible should inform our moral judgments at levels much deeper than that of pat answers to moral questions of great complexity.

Although this book might have been improved by providing even more examples of how Biblical principles could be applied in our world, for a book of less than 100 pages it is a masterful success. It should be read by all thoughtful Adventists who wish to gain a more mature approach to the practical wisdom of the Bible.

GERALD R. WINSLOW

LIFE IS NOT LOST BY DYING

By Ruth Jaeger Buntain (US\$9.95)

Life can be wonderful in its entirety is the contention of this author. A richer, fuller life can be achieved by filling each day with creative individuality, joyous caring, and spiritual commitment.

SEEING FINGERS—THE STORY OF LOUIS BRAILLE

By Etta Degering (US\$4.50) PENGUIN SERIES

With his six-dot code, Louis Braille opened the doors of universities and libraries, and made available the trades and professions of a sighted world to those who read by touch and see with their fingers.

WHO SHALL TEACH OUR LITTLE ONES?

By Geeta R. Lall, Ph.D. (US\$9.95)

With so many mothers working outside the home and the care of children left to supervisors of day-care centers or teachers, the question of child training is increasingly important to contemporary life.

INSECTS I HAVE SEEN

By Lloyd Eighme (US\$4.50) CROWN SERIES

A well-known biologist introduces the reader to 36 of the more than 600,000 types of insects in the world. Illustrations of each of the species mentioned add to the interest of this volume.

EPISODES AT THE OLIVE PRESS

By Don Pate (US\$4.50)

A direct meeting with God changed people—such as Moses, Paul, and Jacob. It will do the same today. A look at the experience termed "theophany" and how we can attain a similar experience with its accompanying spiritual power.

OUR TIMES AS I SEE THEM

Edited by Richard Coffen (US\$3.95)

Comments on the current scene by ten SDA thought leaders, including C. E. Bradford, E. E. Cleveland, N. R. Dower, Fernando Chaij, Desmond Ford, Kenneth Holland, George Vandeman, Morris Venden, Kenneth H. Wood, and Neal C. Wilson.

THE RISE AND FALL OF SUPERWOMAN

By Carol Sheron (US\$3.50) ORION SERIES

The autobiography of a woman who tried to be everything—wife, mother, careerwoman, church leader, and who found the strength to do it in amphetamines. But it almost destroyed her in the process, until she found self-worth, happiness, and the courage to accept her limits in her Saviour.

THE CHALLENGE OF CANCER

By George T. Javor (US\$2.50) ORION SERIES

A look at this terror-causing disease that adds 600,000 victims and claims 300,000 lives each year. With hints on how to avoid it, what causes it, a look at the treatment methods, and how to cope with the trauma it creates in its victims and their families and friends.

THE 1888 MESSAGE—AN INTRODUCTION

By Robert J. Wieland (US\$4.50)

After forty years of study, Elder Robert Wieland is able to introduce his readers to the actual message of 1888, which Ellen White called "a most precious message." Carefully documented but written in layman's terms, THE 1888 MESSAGE will help shed significant light on the men and message that have fascinated the Adventist Church for decades.

ABORTION—MERCY OR MURDER?

By James Londis (US\$9.95) BETTER LIVING SERIES

Presenting the liberal, moderate, and conservative views on abortion to help the reader evaluate each different line of reasoning. There are chapters dealing with the emotional problems, the moral problems, the religious implications, and the question of who should decide.

GIRL ALIVE!

By Margaret Thiele (US\$2.50) ORION SERIES

Because the teen years are some of the most exciting years of a girl's life, GIRL ALIVE! offers suggestions for getting the most out of these years. It also lays the foundation for a successful and happy post-teen life.

OUR CHURCH TODAY: WHAT IT IS AND CAN BE

By Arthur Keough (US\$4.95; special price through March, 1981, \$3.95)

Prepared to make the study of the first quarter 1981 Sabbath school lessons more meaningful, this book has a chapter for each lesson in the quarter.

HOW TO BECOME YOUR OWN IDEAL

By Carol Amen (US\$9.95) BETTER LIVING SERIES

Because the individual can influence the direction his life will take, the author of HYACINTHS TO FEED THE SOUL suggests that by selecting appropriate role models, we can focus on our own ideal.

HOW TO HANDLE FATIGUE

By Marvin Moore (US\$9.95) BETTER LIVING SERIES

If you are like most people, you know all too well the problem of fatigue. You probably wrestle with it more often than you would care to admit. There are practical suggestions on how to conquer both physical and emotional fatigue.

THE DONKEY-CART KIDS

By Bobbie Montgomery (US\$2.50) ORION SERIES

No father, their mother in a sanitarium, five children with Jake the donkey, Nanny the goat, and Goldie the bantam hen set out for Grandma Bell's. Their experiences along the way make up this true adventure story.

TRIAL BY DEATH AND FIRE

By Carl Anderson (US\$2.95) ORION SERIES

He had long wanted to start a ranch for homeless boys. One night an inner voice told him to "do it now!" From that moment began Carl's amazing tale of modern faith.

SHOWDOWN—CAN SEVENTH-DAY ADVENTIST EDUCATION PASS THE TEST?

By Reuben Hilde (US\$6.95)

A careful analysis of Seventh-day Adventist schools, comparing them with the blueprint. Dr. Hilde admits that the system is not perfect, but he rates the effectiveness of the denominational system with positive marks.

GIRL, IT'S ALL ABOUT YOU

By Eugenia A. Franklin-Spring (US\$3.95)

A skillful and sensitive presentation exploring and explaining the mystery that is a girl—her body and how it works, the spectrum of her emotions, her attitudes and how they can affect her life and the lives of those who care for her.

FOURTEEN, THE STORY OF A WONDERFUL YEAR

By Margie Ray (US\$4.50) PENGUIN SERIES

It was the first day in a new school, in a new town, in a brand-new situation. Would it be good or bad? As it turned out, it was a wonderful year—the kind of year when memories are made to last a lifetime.

MY HEART IS IN HIS HANDS

By Marjorie Brannan (US\$1.95)

Few of us are as aware as the writer that our every moment is lived by God's grace. She acknowledges that through God's grace she continues living, moving, breathing, and making her day count for Him. Through it all she shines her deep awareness of God's tenderness and care.

GOD UP CLOSE

By Frank R. Lemon (US\$5.50) DISCOVERY SERIES

Jesus came to show us what the Father is really like. He became "God Up Close" to us. As such He demonstrated the gentleness, sympathy, love, patience, forgiveness, and healing of a caring God. Dr. Lemon chooses a number of incidents in which Jesus related to people in various situations to demonstrate God's true character.

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REVIEW AND HERALD PUBLISHING ASSOCIATION

6856 Eastern Avenue NW.
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1900 Elm Hill Pike
Nashville, Tennessee 37212

Afro-Mideast

• During a series of revival meetings held in conjunction with Mara Field's Church Organization and Dedication Week three new churches were organized in the Nya-basi District of Tanzania. On June 16 Sirari church, with a membership of 35, was organized. Borega church, with 50 members, was organized on June 17; and Kemakorere church, with 100 members, on June 19. On June 18, Magoto church, in this same district, was dedicated.

• As a parting gift to the Tanzania Union, Dr. and Mrs. P. W. Dysinger, who have been working with USAID and the Tanzanian Government, donated 500 cassette tapes of the Spirit of Prophecy and the Bible. These tapes are being used to start a cassette library for workers and church members.

Euro-Africa

• Pierre Winandy, dean of the Faculte Adventiste de Theologie, French Adventist Seminary, was appointed president of the Italian Junior College, Florence, Italy. He replaces Francesco Santini, who has been given special departmental assignments at the Italian Conference.

• During the quadrennial session of the Swiss Union (4,066 members), Hans Selinger was elected president; Sylvain Meyer, secretary; and Karl Waber, treasurer. The departmental work was entrusted to pastors, who, along with pastoring local churches and districts, care for the respective departments. Tithes and offerings of more than \$16.47 million gave delegates reason for gratitude.

Far Eastern

• The Kisarazu City Education Committee and Youth Development Association joined in honoring The Little

Lamb Club branch Sabbath school of the Kisarazu, Japan, church for its contribution to local youth. The Kisarazu mayor and the parliamentary representative from the prefecture, along with 300 guests from various localities, commended the branch Sabbath school in a special ceremony. This is the first time any religious organization has received an award from Kisarazu City. Besides a weekly meeting, The Little Lamb Club presents a special monthly program for visiting children, with an average of 100 attending. Around 300 gather at Christmas and for other special programs. The facilities and staff are stretched to the limit, with 130 to 140 children attending Vacation Bible School. Many parents drive from a distance (something quite rare in Japan) so their children can attend.

Inter-American

• Israel Recio will be youth and education director of the Central American Union. Dr. Recio for many years was head of the Spanish department of Antillian College, and since 1975 has been president of that institution.

• Stuart Berkeley, formerly academic dean, has been named president of Antillian College. He has served in West Africa and Ethiopia and came to Southern Missionary College.

• Alvaro Sauza, former president and engineer of the construction company that has been developing Montemorelos University and the new medical center, is now vice-president for financial affairs at the university.

• Daniel Martinez, former director of admissions at Montemorelos University, recently was named the university's vice-president for academic affairs.

• The lay preachers of Port-au-Prince, Haiti, gathered on July 13 for fellowship and further orientation on the

evangelistic unit plan. These laymen are operating 100 evangelistic outposts throughout this metropolitan city.

Northern Europe-West Africa

• Pastor J. Reith from the Netherlands Union has reported that the Dutch Government and Interchurch Aid have responded to requests for food made by the union during 1979-1980. Receiving aid were: Peru, 80 tons of milk powder, 65 tons of baby food; Surinam, 10 tons of enriched biscuits; Madagascar, five tons of enriched biscuits; Cape Verde Islands, 10 tons of enriched biscuits; Guinea Bissau, five tons of enriched biscuits; Benin, five tons of enriched biscuits; and Cameroon, one ton of enriched biscuits.

• Married students' housing units are in the process of being built at Newbold College in England. The first two blocks, which contain 12 flats, were officially opened on September 1. These housing units are the first stage of an extensive program to extend the physical facilities of Newbold College in order to accommodate the European Seminary.

South American

• A newly acquired 700-bed hospital is now in operation in Belo Horizonte, in the Minas Mission of the East Brazil Union. At present only 200 beds are being used.

• In Brazil's capital city, Brasilia, property has been purchased for a new hospital.

• Church members from all over the Federal District congregated in the Central church in Brasilia for a special program to say farewell to their former division president, Enoch de Oliveira, and his wife. Elder Oliveira has moved to Washington, D.C., as one of the general vice-presidents of the General Conference.

Southern Asia

• In a special baptismal service in Courtallam in South India, N. Gnanaprakasam baptized his mother, his 87-year-old grandfather, and his 80-year-old grandmother. Pastor Gnanaprakasam had been ordained to the gospel ministry just three days earlier.

• Thirty-nine students began an intensive ministerial training course at the Panaveli Seminary in South India earlier this year. Students at the seminary come from three language areas—Kerala, Tamil Nadu, and Karnataka.

North American

Atlantic Union

• A special day celebrating the thirtieth anniversary of Faith for Today was observed recently in the Jackson Heights church in Queens, New York. Elder and Mrs. William Fagal were the featured guests for the occasion, which included an afternoon showing of Faith for Today's newly released feature film, *The Harvest*. In the program that followed, various church members recounted experiences of their association with Faith for Today and the Fagals when both had been located in New York. Two awards were presented during the day-long celebration: Elder and Mrs. Fagal were cited for their valued contribution to the Greater New York Conference through their work with Faith for Today; and Sheila Terrace, community affairs director of WABC-TV, was given an award in recognition of channel 7's service in its 30-year broadcasting relationship with Faith for Today.

Canadian Union

• Close to half of the 92 Canadian Union College high school graduates took Alberta diplomas home with them to other provinces as they left campus after the seventy-third high school graduation exercises June 20-22. Fifty-one of the graduates were from Alberta, 15 from British

Columbia, ten from Manitoba, nine from Saskatchewan, four from Ontario, and one each from Quebec, Nova Scotia, and Newfoundland.

• A few years ago two couples moved to Elliot Lake, Ontario, to join the few believers there. After an It Is Written Seminar was conducted there this spring, three young adults were baptized. It is possible that soon there will be a church in this town, the uranium capital of the world.

Columbia Union

• More than 350 community residents are providing volunteer services at Shady Grove Adventist Hospital, the newest denominational medical institution in the Columbia Union.

• Harding Hospital in Worthington, Ohio, has been awarded a challenge grant of \$150,000 by the Kresge Foundation. Receipt of the grant is contingent upon the hospital's ability to obtain the rest of the funds needed to complete its \$7.2 million renovation and expansion program.

• Deaf patients admitted to the Washington Adventist Hospital have access to a "teletypewriter" for expressing themselves on viewing screens. Louis Williams, a student chaplain, ministers to the deaf.

Lake Union

• A 9-year-old girl conducted a four-day Vacation Bible School in her back yard in Berrien Springs, Michigan, this summer. Inspired by a story she had read about young people helping their neighbors, Tracy Cummings invited 13 children to attend her VBS for crafts, stories, and songs. She was assisted by her father, Des Cummings, Jr., and a friend, Bonnie Knight, 14.

• It Is Written recently interviewed several employees and former patients of Hinsdale Hospital in Illinois as part of its new feature entitled Prayer Alert. This feature is being videotaped on location at various Seventh-day Adventist hospitals and universi-

ties nationwide and will focus on persons who have witnessed dramatic answers to prayer.

Mid-America Union

• While many Kansas City-area hospitals are plagued by nursing shortages, Shawnee Mission Medical Center has not had to hire any temporary nurses since December, 1979. A large part of the credit for fully staffed floors can be attributed to the hospital's employee child-care center, which opened in September, 1979. By not having to hire temporary nurses, the hospital has been able to maintain better control over the quality of the staff. In addition, the medical center has saved money, because hospitals must pay a premium price for temporary nurses.

• A new Adventist church organized in St. Joseph, Missouri, has been named the Hillside church. Twenty-eight members from the Jules Street church in St. Joseph started a branch Sabbath school and organized the church about a year later. The members meet in the Prescott church school.

North Pacific Union

• Two Idaho congregations each have purchased five acres of ground for potential building sites. Members of the Boise Central church, under the direction of their pastor, Milton Erhart, have a site on a main traffic artery. The Mountain Home congregation, a part of the Boise District, now will be a separate district under the leadership of James Parmele. The two areas in Idaho, about 40 miles apart, have been experiencing a population explosion during the past two decades.

• Groundbreaking ceremonies have been held for the Spokane Countryside church. The congregation, which presently numbers 45, was started by members of the Spokane Linwood church in April, 1978, and is currently meeting in a Grange hall outside northwestern Spokane. The new sanctuary will be located in the same general area and will seat 100.

Pacific Union

• Hemet, California, members followed their booth emphasis at a farmers' fair in September with a Five-Day Plan to Stop Smoking.

• The Fairfield, California, Spanish company was organized August 30 with 25 members. Carlos Pidoux pastors the company, as well as the St. Helena parent church.

• Leona Meadows, Northern California's youth camp and convention center, served 1,391 campers during the summer, and 62 more youth attended the Redwood Creek Camp. About one camper out of every four was from a non-Adventist home.

• Despite 90-degree temperatures, 145 children were enrolled in the Barstow, California, Spanish church's Vacation Bible School. Nine out of ten were from non-Adventist homes, says Mario Perez, pastor.

Southern Union

• The Certificate of Need application of Takoma Adventist Hospital in Greeneville, Tennessee, for a Computerized Axial Tomography unit (commonly known as a CAT scanner) was approved on August 27 by the State Health Facilities Commission in Nashville, Tennessee. Takoma Hospital plans to put this \$265,000 unit into use within the next six months. This equipment will enable physicians to diagnose tumors and identify other abnormalities that ordinary X-ray machines do not show up.

• After a flash flood in Beauty, Kentucky, on August 21, Phil Proctor, a teacher at Highland Academy, took seven academy students to help in that area. Forty homes had extensive damage from the flood, with three inches of mud and debris covering the floor and furniture. This group worked for two days moving furniture and cleaning out 20 homes. Some of the people who were helped had never heard of Seventh-day Adventists.

• Twenty-one persons were bap-

tized by the Walter Cameron-German Moreno Spanish evangelistic team at the close of their summer meetings in Immokalee, Florida. Several more baptisms are to be conducted.

Southwestern Union

• The 1980 graduates of the Southwestern Adventist College Associate-degree program in nursing have distinguished themselves on the State Board examination. Ninety-three percent of the class passed all five areas of the licensing examination on the first attempt with exceptionally high scores. The college plans to begin a Bachelor of Science program in nursing in the autumn of 1981. Students who have completed an Associate degree in nursing, or graduated from a diploma hospital school of nursing, will be able to earn a Bachelor of Science in nursing in two years or less.

• On Sabbath, September 13, members of the Baton Rouge Berean church held services in their new building. The members attended a farewell service at the old church building early Sabbath morning and then were escorted by police to the new building for the ribbon-cutting ceremony.

Andrews University

• Paul T. Jackson has retired from Andrews University's department of development. He is the founder of Shawnee Mission Medical Center, Kansas.

• Edith Schaeffer, author of eight books on Christianity and the family, and codirector of the L'Abri Fellowship Center in Switzerland, was on the Andrews University campus recently to speak in conjunction with the family-life workshop held September 8-16.

• Starting with this fall term, Andrews is offering evening courses that will apply toward engineering and industrial-technology degrees. In succeeding years other courses will be rotated on an evening schedule, enabling community students to earn an Associate or Bachelor's degree in electronic - engineering technology, mechanical - engineering technology, or manufacturing technology.

Health Personnel Needs

NORTH AMERICA

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Med. technol.	Resp. ther.
Med transcrib.	Secretary
Nurses: CCU,	Sec., exec.
charge, ger.,	Soc. wrkr., MSW
head, ICU,	Stationary engr.
LPN, med.-	Storeroom clerk
surg., OR,	Surgeon

For more information write or call Hospital Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Avenue, NW., Washington, D.C. 20012. Telephone (202) 723-0800, ext. 511.

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

To New Posts

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

NORTH AMERICAN DIVISION

Wesley Bruce, pastor, Melbourne-Cocoa, Florida, district churches; formerly from Oakwood College.

John Fox, assistant evangelist with Gordon Blandford evangelistic team, Florida Conference; formerly religion instructor, Pioneer Valley Academy, Massachusetts.

Ben Griffith, minister for the deaf in the Washington, D.C., area; formerly from Walla Walla College.

T. LeRoy Hemingway, pastor, Natchez-Fayette-Woodville, Mississippi, district churches; formerly a pastor in Ohio.

Volker Henning, associate pastor, St. Petersburg, Florida, church; formerly from Andrews University.

William Hinton, chaplain and public-relations director, Takoma Adventist Hospital, Greeneville, Tennessee; formerly a pastor in Hackettstown, New Jersey.

Ralph Hollenbeck, pastor, Jacksonville-New Bern-Washington, North Carolina, churches; formerly a pastor in Kansas.

Thompson Kay, coordinator of services for the deaf, Christian Record Braille Foundation, Lincoln, Nebraska; formerly a teacher in the South Central Conference.

Russell Kelly, pastor, Myrtle Beach, South Carolina, church; formerly from Marietta, Georgia.

D. E. Kenyon, Ministerial and communication secretary, Carolina Conference; formerly from Greater New York Conference.

John Lazor, assistant pastor, Orlando Sanitarium church, Florida Conference; formerly from Southern Missionary College.

Don Miller, chaplain, Georgia-Cumberland Academy, Calhoun, Georgia; formerly pastor in Graysville, Tennessee.

Elaine Plemons, small-school specialist, Georgia-Cumberland Conference; formerly a teacher in California.

George R. Seay, pastor, Sylacagua-Pell City-Talledega, Alabama, district churches; formerly from Oakwood College.

Jonathan Thompson, pastor, Hillcrest, Nashville, Tennessee, church; formerly pastor in Buffalo, New York.

Dante Tobias, pastor, Greenville, South Carolina, district church; formerly pastor in the Central States Conference.

Louis R. Torres, pastor, Florida Conference; formerly pastor in the Missouri Conference.

Richard Warner, pastor, Oregon; formerly pastor in the Colorado Conference.

George White, Sabbath school director, Oregon Conference; formerly lay activities and Sabbath school director, Nebraska Conference.

William Underwood, pastor, Logan-Williamson, West Virginia, district church, Columbia Union Conference; formerly from Andrews University.

Regular Missionary Service

Clarence Harold Berger (AU '51), returning to serve as industrial education teacher, Pakistan Adventist Seminary, Chuharkana Mandi, Pakistan, and **Ruby Jane (Deede) Berger** left New York City, July 27, 1980.

Samuel Arthur Bushnell, Jr. (AU '61), to serve as union evangelist, East African Union,

Nairobi, Kenya, **Hope (Penn) Bushnell**, and three children, of Auburn, Washington, left Chicago, July 28, 1980.

Elwin Lucius Gerrans (U. of Md. '65), returning to serve as assistant professor, nursing department, Antillian College, Mayaguez, Puerto Rico, **Ava Annette (Jones) Gerrans**, and one son left Miami, July 24, 1980.

Dennis Samuel Gibbs (PUC '68), returning to serve as principal, Palau Mission Academy, Koror, Palau, Western Caroline Islands, **Linda Lou (Smith) Gibbs**, and two children left San Francisco, July 31, 1980.

Gerhard Fritz Heinrich Padderatz (U. of Kiel '78), to serve as history teacher, Solusi College, Bulawayo, Rhodesia, and **Bonnie Jo (Burns) Padderatz** (U. of Md. '77), of Gaithersburg, Maryland, left Detroit, July 28, 1980.

Ordinations

Southern New England Conference: **Gaspar Colon**, pastor, Hartford, Connecticut, district.

The following were ordained at the Georgia-Cumberland Conference camp meeting on May 23, 1980, at Colledgeale, Tennessee: **William B. Broome III**, pastor of the Moultrie, Georgia, church; **George Wentworth Deal**, pastor, Decatur-Birchwood, Tennessee, churches; **Thomas Harvey Schroer**, pastor, Mountain City, Tennessee, church; **William Dean Shelly**, pastor, Maryville-Lenoir City district; and the posthumous ordination of **Farris McDonald**, who was pastor of the Waycross, Georgia, church, and was killed in an automobile accident on January 31, 1980.

The following were ordained in the Oregon Conference in July: **Kwang Rim Chough**, pastor of the Korean church in Portland; **James H. Gaull**, pastor, Newport and Waldport churches; **Brent Hardy**, pastor, Stayton and Mill City churches; **Neal M. Matson**, pastor, Madras and Prineville churches; **David A. Schmidt**, pastor, Shady Cove and Central Point churches; **Dan Smith**, pastor, Williams and Cave Junction churches; and **Bradley K. Whited**, pastor, South Park

(Tualatin) and Newberg churches.

The three pastors ordained in the Egypt Field on July 26 are: **Mikhael Fahmy**, pastor of Fayyum church; **Yacoub Ibrahim**, director of Matariah Orphanage; and **Nathan Hanna**, pastor, Gabal Asfar church and boys' dean at Egypt Field Academy.

The following were ordained in the Columbia Union Conference at the New Jersey camp meeting held at Garden State Academy on June 27: **Thomas Massengill**, secretary-treasurer, New Jersey Conference; and **Steven Poenitz**, pastor, Toms River, Collingswood Park, and Manahawkin churches.

The two pastors ordained in the Columbia Union Conference at the Springfield, Ohio, church on May 17 are: **Michael E. Dunn**, pastor, Piqua-Bellefontaine-Jackson Center district; and **Wayne R. Spangenberg**, pastor, Wilmington-Hillsboro district.

Deaths

WOHLERS, Bertha R.—b. May 30, 1886, Cashton, Wis.; d. July 1, 1980, College Place, Wash. She taught school in Wisconsin and also served as educational secretary of the Wisconsin Conference for one year prior to her marriage to W. H. Wohlers in 1913. She and her husband then attended Emmanuel Missionary College, graduating in 1915. They went to River Plate College in Argentina, in 1920, where she served as matron and her husband as farm manager. In 1927 they returned to Emmanuel Missionary College, where Mr. Wohlers was farm manager for 17 years. They later moved to Columbus, Wisconsin, where he started the Wisconsin Academy farm. Survivors include a son, John D.; five grandchildren; and five great-grandchildren.

Coming

October
 18 World Temperance Day and Offering
 25 to Nov. 1 Week of Prayer

November
 1 Annual Week of Sacrifice Offering
 1 Church Lay Activities Offering
 8 to Jan. 3, 1981 Ingathering Crusade

December
 6 Ingathering Emphasis
 6 Church Lay Activities Offering
 13 Stewardship Day
 20 Thirtieth Sabbath Offering (Trans-Africa Division)

1,400 youth meet at Friedensau

Recently 1,400 European young people attended an international week of Bible studies at Friedensau Seminary in the German Democratic Republic. The week climaxed with a Sabbath baptism of 93.

The last meeting for youth in the GDR prior to this one was held eight years ago. This most recent meeting presented some problems not encountered previously, such as accommodations for those attending. Delegates attended from Denmark, Bulgaria, Czechoslovakia, Austria, Poland, Romania, and Switzerland. A two-mast circus tent was erected to serve as an auditorium. On Sabbath 120 different Sabbath school classes met in the various classrooms at the seminary.

During the morning meetings a series of studies on the topic "Christ, Our Hope and Destination" was presented by Lothar Reiche, president of the West Saxonian Conference. During the afternoons the young people themselves presented the programs. Several musical ensembles and a 120-person choir provided the music. GUENTHER HAMPEL

Large-print Testimonies

The Pacific Press Publishing Association has produced a new, large-print edition of the nine-volume set *Testimonies for the Church*, with paging the same as the standard edition. In this larger size, the books are more readable for all ages. For the present, the large-print size is priced the same as the regular edition that has been available since 1948.

Testimonies for the Church were first issued, beginning in 1855, in tiny pamphlets. The books represent a lifetime of counsel to this church from the pen of Ellen G. White. Spanning the years to 1909, they serve as an inspired help for church and individual needs.

But more than this, they remind us that our ancestors faced the same problems that we do. Made aware of this fact in vision, Ellen White used the *Testimonies* to publish letters and other counsels to her contemporaries so that the church then and now could benefit. Writing at the Lord's direction, she said:

"Since the warning and instruction given in testimony for individual cases applied with equal force to many others who had not been specially pointed out in this manner, it seemed to be my duty to publish the personal testimonies for the benefit of the church."—*Ibid.*, vol. 5, pp. 658, 659.

Contact your nearest Adventist Book Center to see and purchase this attractive, readable new edition of these books. PAUL A. GORDON

274 baptized in Mauritius

Two hundred and seventy-four people have been baptized thus far as a result of the New Dimensions of Living Seminar conducted by Roland Lehnhoff, the evangelist of the Euro-Africa Division, on the island of Mauritius in the Indian Ocean.

One thousand attended the opening-night meeting held in the Municipal Theater in the city of Port Louis. By the second week the audience increased to 1,600, making it necessary to have two sessions. Because of the cosmopolitan character of Mauritius, the audience night by night consisted of Creoles, Indians, Arabs, Chinese, Africans, and some Europeans. Among those baptized were people from Hindu, Moslem, and Buddhist backgrounds.

During the evangelistic series, 568 decisions were made for baptism. Pastor Daniel Gueho continues with follow-up meetings. Other pastors are conducting Bible classes in the various area churches, to prepare people for the scheduled monthly baptisms.

ROLAND LEHNHOFF

Volunteers are needed

A volunteer is urgently needed to go to Thessalonica, Greece, to coach three missionary-family school children through home-study-course lessons this current school year. The youngest is in grade 7, the eldest in grade 11. Lodging and board will be provided by the family. Reduced fares can be secured through the General Conference. For further information, please telephone (202) 723-0800, extension 391; or write Maurice T. Battle, General Conference, 6840 Eastern Avenue NW., Washington, D.C. 20012.

The Southern Asia Division is requesting the help of a retired pastor in his 60's, who is in good health and who, along with his wife, is willing to serve in Dacca, Bangladesh, as pastor at the Dacca church for two years on the Sustentation Overseas Service plan. Round-trip tickets will be paid for both husband and wife if they stay for two years. One-way travel will be paid if the service period is for one year. Furnished housing will be provided. Dacca is at sea level. The climate is hot and humid in summer, and cool in winter. Those interested please contact Roy F. Williams at the General Conference address given above.

R&H manuscript submissions

The Review and Herald Publishing Association presently operates two book-publishing committees. One of these reviews and recommends book manuscripts at the Nashville plant, the other at the Washington plant. Richard Coffen is the head book editor. He is assisted by Gerald Wheeler in Nashville and by Raymond Woolsey (secretary), Bobbie Jane Van Dolson, and Thomas Davis in Washington. The committees are chaired by H. F. Otis, the general manager.

Book manuscripts may be

submitted to either the Washington or Nashville plant. It is the hope of the publishing house that the two book committees will bring about a wider variety of reading material. Mr. Coffen says that "diversification, yet harmony, is our goal."

E. M. PETERSON

For the record

Ellen White books sold in Vietnam: The White Estate has received word from the Southeast Asia Union Mission in Singapore that 30,000 copies of *Christ Our Saviour* by Ellen G. White, published in Vietnamese, were sold in Vietnam in the days prior to the takeover of the country several years ago. The book is sold in English under the title *The Story of Jesus*.

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