

Adventist Review

General Organ of the Seventh-day Adventist Church

November 13, 1980

Don't be
temperate about
temperance

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Do you ever
accept advice?

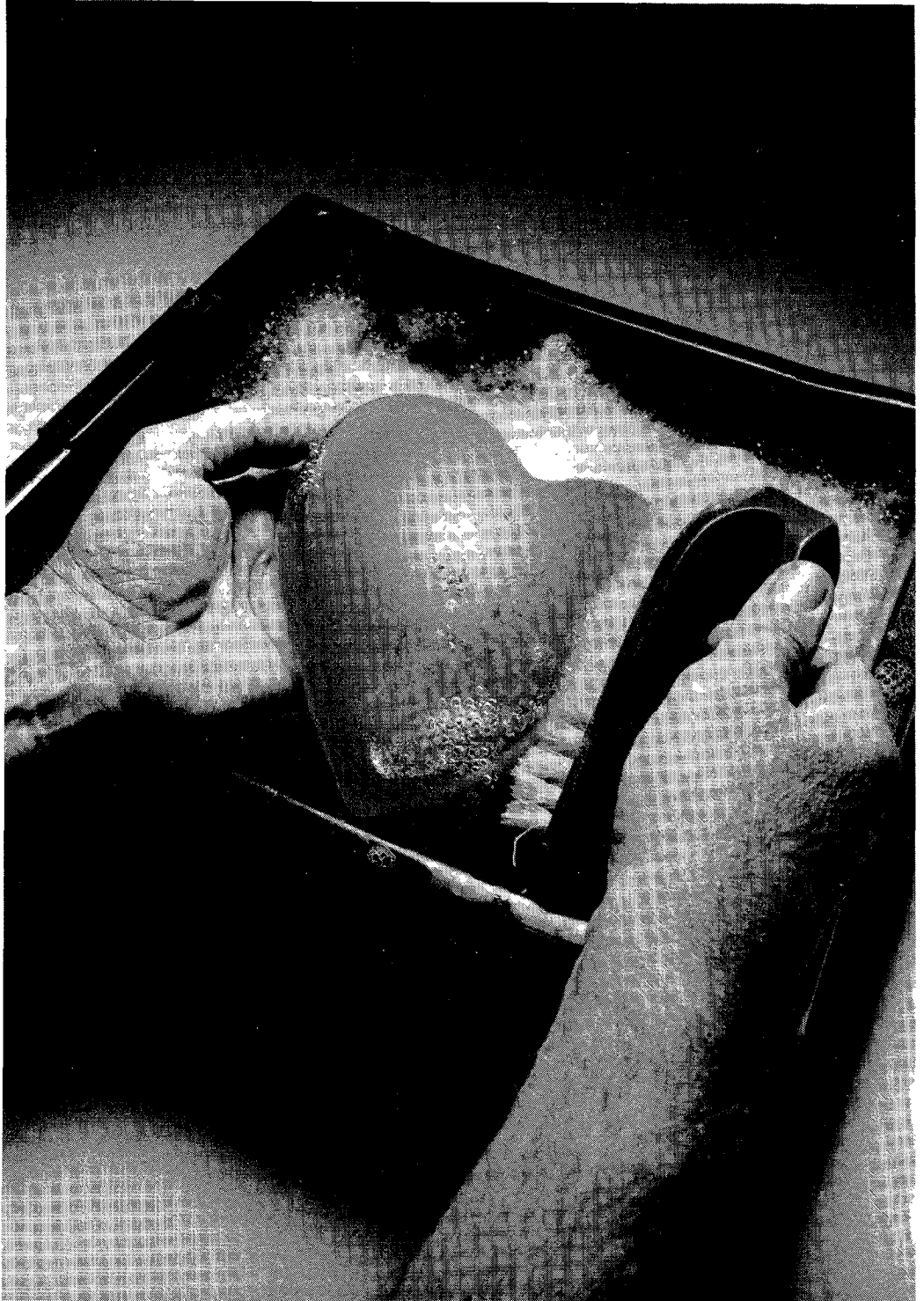
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Reader to
Reader

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Church
administrators
meet for
Annual Council

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Will the work of God in the world ever be finished until His work of spiritual cleansing and renewal is finished in the hearts of His people? See page 3.

Jackie DeGroot, teacher of Bible classes from the freshman through the junior years at Broadview Academy in Illinois, uses the REVIEW for extra credit assignments in her classes. Students can read current or back issues and then turn in written reaction reports.

A recent letter from Mrs. DeGroot shared another of her class projects:

"We took advantage of REVIEW-subscription - emphasis month in my classes and did some emphasizing on our own.

"First, we took a poll among my 170 students to discover how many of the families represented by the students were not receiving the REVIEW and how many students occasionally read it. We found that 80 students do read their parents' REVIEW and that 67 families were not receiving it.

"Second, we talked about the REVIEW, its purpose, its connection with the General Conference, and its importance in every Adventist family. On a specified day each student brought an issue

to class, and we looked through each section, becoming familiar with the format. Then students chose an article in their copy and spent a few minutes reading it.

"Third, we set two goals: To encourage everyone we knew who was not receiving the REVIEW to subscribe, whether family, friend, or faculty member; and to impress upon those who are receiving it the importance of reading it regularly.

"If students received a verbal promise to subscribe from someone they spoke with, they turned the top part of a subscription blank in to me for extra credit. They gave the bottom part, which contained subscription information, to their 'customer.' The students received no money or signatures. Fortunately, the emphasis month carried through our September home leave and our 'missionaries' returned with 83 subscription promises! Frankly, I was overwhelmed. Going through the slips, I see the names of professionals, parents, teachers, longtime Adventists,

new Adventists, non-Adventists, and even students themselves.

"We realize that promises and orders are not always the same thing, so for the coming October home leave my students are to obtain a written note from those who have actually sent in the order and money.

"A large ADVENTIST REVIEW subscription chart with the names of those who turned in subscription promises hangs in our Bible room.

"By the time your slide-tape program, *A Fireside Story*, arrived, the students watched with much interest and enjoyment.

"Probably the greatest joy of the entire project has been to see that five out of the six Broadview Academy staff who have been nonsubscribers made promises to the students. (Well, how could they refuse?)"

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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.

Why the delay?

Re "Bringing Theology Downstairs" (editorial, Sept. 18).

I recently spent several weeks in a European country where the Seventh-day Adventist church closest to where I was staying was a black church. With the exception of a visiting pastor and his family, my daughter and I were the only white people attending those ten weeks.

How can Seventh-day Adventists expect to reach heaven and live and worship with all races if we cannot do so on earth? Could this problem be one of the reasons Jesus has delayed His coming?

DOREEN WÜRTS
Carefree, Arizona

Daily life

"Looking Beyond Glacier View" (editorial, Oct. 16) appeals to me in that it stresses that *daily life* Adventism should be portrayed before our associ-

ates. Our diet, our dress, our strong beliefs about fairness and justice, have, I think, been held quietly by us when they should stand out in our association with both members and nonmembers. The world is watching us; character traits preach unforgettable sermons.

B. E. MARTZ
Madison, Tennessee

2 and 1/2

I greatly appreciated the editorial "Bringing Theology Downstairs" (Sept. 18). I read it two and a half times!

ELLA KOENIG
La Habra, California

In every home

I don't know of any one thing that we have done in our conference that is more of a blessing to our people than sending the REVIEW to every home. We get many testimonials from our people regarding the blessings to them.

W. H. ELDER
President
Arkansas-Louisiana
Conference
Shreveport, Louisiana

► *The Southwestern and Columbia unions send the REVIEW to every home in their territories with their union papers*

inserted every other week. This program is made possible by conference appropriations plus a yearly offering.

I consider the ADVENTIST REVIEW indispensable to my spiritual growth, and as I grow, my love for the REVIEW grows proportionately. It is not always easy to keep pace with your timely articles on current theological issues, but I always am blessed by some meaningful thought or concept. And narratives of prayers answered, of lessons learned, of growth and spiritual progress, encourage me weekly.

I appreciate all the hours and days that are given by the staff to provide direction and strength through this magazine.

EVERETT WILHELMSSEN
Collegedale, Tennessee

Unusually fine

The Week of Prayer issue (Oct. 9) is unusually fine. The children's lessons are especially good. So many times young folks' lessons are time-filling, but not very essential. The thoughts presented in this issue, however, are well illustrated by the examples given.

VERNE KELSEY
Hendersonville
North Carolina



130th Year of Continuous Publication

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Vol. 157, No. 51.

A finished work

Too often we push God aside and lean instead on the arm of flesh, then wonder why the work does not seem to go as well as we think it should.

By SANFORD T. WHITMAN

It was a typical Sabbath morning in the little church at the edge of the foothills. The service had begun, and the lesson study on the signs of the end was in progress. The discussion was spirited on the subtopic "The Worldwide Preaching of the Gospel." Inevitably someone raised the timeless query: "What will it take to finish the work?"

Deftly the teacher turned the question back to the class and smiled as the answers erupted: greater unity, a second Pentecost, organized work in every political entity of earth, a memorial in every village, a deeper, more fervent prayer life, laying all on the altar, getting out of the cities, not joining unions, and so on.

When silence returned, the genial teacher was ready with a question of his own: Will the work of God in the world ever be finished until His work of spiritual cleansing and renewal is finished in the hearts of His people?

I have thought about his perceptive question many times since that Sabbath. The words "a finished work" are dear to the heart of every serious-minded Seventh-day Adventist. We learn them early in our Christian experience. They come to us often as the years go by. They have a solid basis in Scripture. Quickly we come to recognize them as important. We associate them correctly with something that is worldwide and compelling.

What did Jesus have in mind when He spoke of a completed task? What do we have in mind? What will it take to proclaim the gospel in a manner that is acceptable to God, that will be adequate to sufficiently enlighten an ignorant and unbelieving world? Is it something we must do that we have not yet done, somewhere we must go that we have not yet gone, something we must become—some condition of which we are still falling short? Are we looking for a date on the calendar, a

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ADVENTIST REVIEW, NOVEMBER 13, 1980

degree of sacrificial giving that has thus far eluded us, a level of membership we have not yet reached? What are we talking about, thinking about, working for, when we speak so frequently and positively of a world that will be warned and ready for Jesus to come?

One concept that we need to contend with in finding an answer is that, beyond a certain point, God has not had full charge of the task. His plans have not been followed explicitly. Someone else—something else—has intruded into His program of world illumination. Because of this intrusion the work has lagged, the Second Coming *has been* delayed.

These are disturbing thoughts, but they carry a convincing ring of accuracy. In our hearts we must admit that observable reality confirms them. Too often in years gone by God has been pushed aside. It is so human to lean on the arm of flesh, to depend on material treasure, to trust to the wisdom of words, the eloquence of logic. These may be dedicated, but all of them may not always be completely surrendered. Notice the following statement: "Men make the work of advancing the truth tenfold harder than it really is, by seeking to take God's work out of His hands into their own."—*Evangelism*, p. 117.

However long this order of things has been going on, and to whatever degree it has existed, a time is coming when it will end. God will be allowed by His people to take His work into His own hands, carry it forward in His own way, and rapidly bring it to a glorious completion.

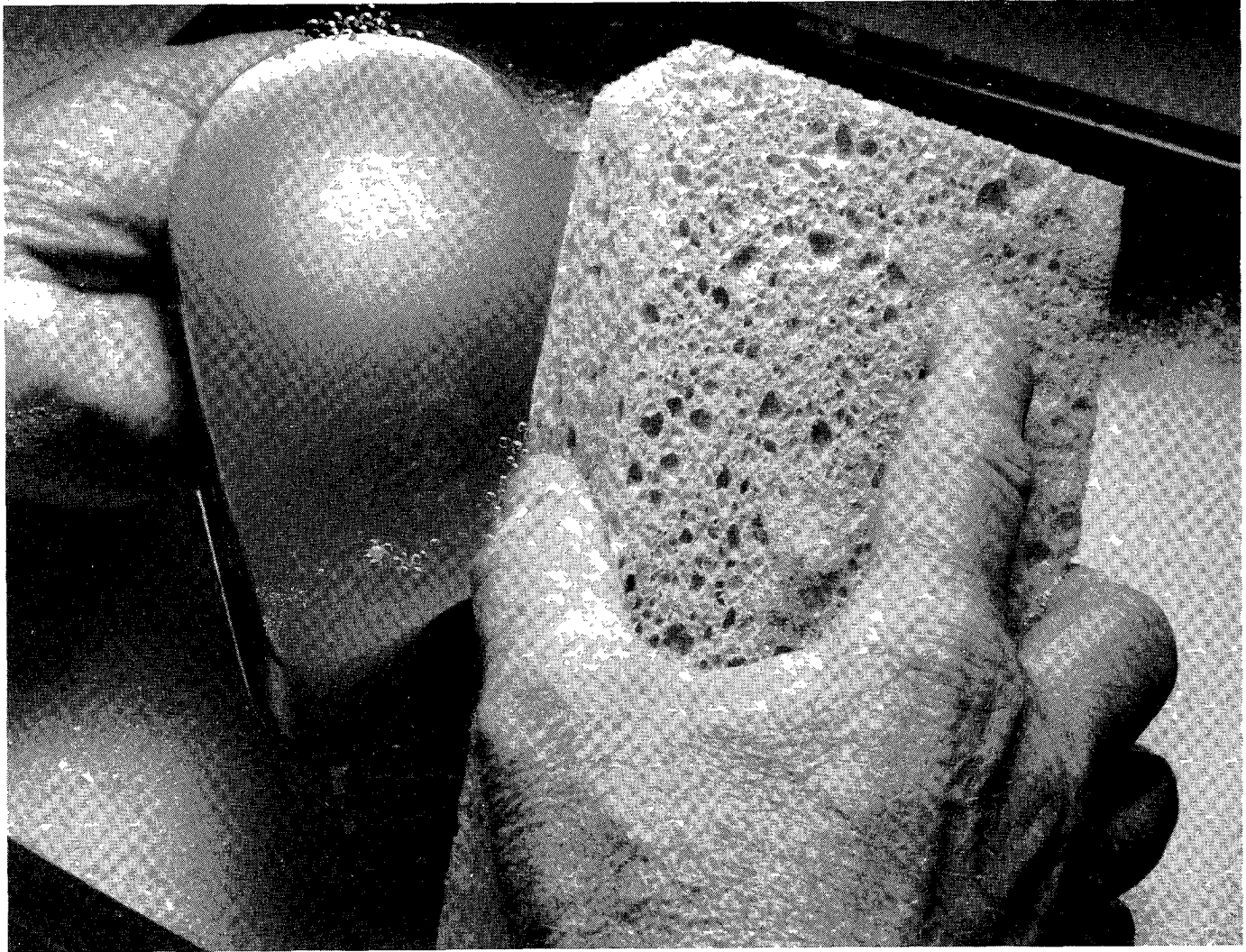
"The Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. . . . God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness."—*Testimonies to Ministers*, p. 300.

Full measure of love

God will finish the work by adding the full measure of His love. An important point that is often overlooked is that in no case can the establishment of God's love in the life be more complete or constant than is the eviction of self. The Adam nature, our carnal selves, must be surrendered, must die, completely, permanently. There can never be an exception. There is no other way. Many struggle for years trying to build up the kingdom of love without first tearing down and destroying the kingdom of self. It simply cannot be done that way.

When self is crucified daily on the cross, the new creation appears in the life. What will be the results? "All who are imbued with His Spirit will love as He loved."—*The Desire of Ages*, p. 678.

Peter characterizes those who have been thus liberated and made new as "a chosen generation, a royal priesthood, an holy nation, a peculiar people" (1 Peter 2:9). James symbolizes them as "precious [tree-ripened] fruit of the earth" (James 5:7). To Zechariah they are "men



wondered at” (Zech. 3:8). However we phrase it, they are the despair of devils, the amazement of other human beings, the astonishment of angels, the glory of God.

In the closing scenes of the gospel era the weakest among God’s people will become as the house of David, and the house of David will become as the angel of the Lord (chap. 12:8). They will speak forth the truth with great power (see *Early Writings*, p. 271). Before them doors will open on every hand, and the message will spread like fire in the stubble (see *Selected Messages*, book 1, p. 118).

The apostle John graphically illustrates the impact of such lives upon the world: “And . . . I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice” (Rev. 18:1, 2).

How light is “lightened”? If in the final hour of this age the people of God *fill* this world with the glory of God, how much more glory can God add? Already the world’s inhabitants are bathed, flooded, drenched, saturated, inundated, awash.

Since boyhood I have associated the power and glory of this angel with the wild lightning of prairie thunder-

storms. No matter how dark the night, for that one instant when lightning flashes the darkness vanishes. Distant horizons are visible. A newspaper can be read easily. When I was a boy I often pinched my eyes shut and buried my head under a pillow. Yet I could tell even then when the lightning flashed, even before the avalanche of thunder came crashing down.

What does the flashing, earth-filling glory of this angel symbolize? “As He [Jesus] takes their sins from them [His chosen ones], He fills their hearts with *the glorious light of truth and love.*”—*The SDA Bible Commentary*, Ellen G. White Comments, vol. 7, p. 930. (Italics supplied.)

Spiritual light equates with truth and love. In the individual, as well as in the church, the glorious message of God’s truth and love is enunciated by the life, as well as by the lips.

Perfection of doctrine is not enough. Zeal alone does not qualify. We must have love—love for the truth, love for one another, love for the lost, the love of God, the love that passes all understanding (see Phil. 4:7).

“Let your light so shine,” Jesus urges us, “that they may see your good works” (Matt. 5:16). The Lord does

not say, "that they may *hear* our good words," or be impressed by our good professional manners, but that they may *see* our *good works*—works that are love-directed and love-energized, works that are possible only after all of self has been delivered up to the daily cross and love is in full control of the life.

This brings us to a most sobering question. In our zeal to carry out the Master's commission, have we emphasized the theory of truth to the exclusion of its practical aspects? Have we been more *convincing* than *appealing*? Have we wielded a big stick of truth without the compassion of Calvary? "Our doctrines may be correct; . . . we may labor with untiring energy. . . . [But] a belief in the theory of the truth is not enough. To present this theory to unbelievers does not constitute you a witness for Christ."—Ellen G. White, in *Review and Herald*, Feb. 3, 1891.

Think about this for a moment. We have not reached every village, every home, or every individual—not yet. In the latter case, not by many tens of millions. But is this the only area where we have failed? Is there not another side to this coin? Have we *lived* the full message of love in those regions where we have *preached* doctrinal truth?

There is another point. Have we not become almost heroic regarding the doors that have closed and are closing before us? Where in the Bible or Spirit of Prophecy do we read that the light of truth is going to dwindle to a single ray shining through a keyhole into the world's night? That God is going to back through the door with His hands over His head? Study the following statements carefully: "The Spirit of the Lord will so graciously bless consecrated human instrumentalities that men, women and children will open their lips in praise and thanksgiving, filling the earth with the knowledge of God . . . as the waters cover the sea."—*The SDA Bible Commentary*, Ellen G. White Comments, vol. 7, p. 984.

"In the future, the earth is to be lightened with the glory of God. A holy influence is to go forth to the world from those who are sanctified through the truth. The earth is to be encircled with an atmosphere of grace."—Ellen G. White, in *Review and Herald*, Nov. 23, 1905.

God is in the gospel, in the church, and in the world to stay. Not only is God present but in His hands is "great power"—power to turn the world upside down; power to strike this earth out of its orbit and send it reeling and staggering like an abandoned inebriate (see Isa. 24:20); power to bring every son and daughter of Adam to judgment, and to bend the knee of every unrepentant sinner (Acts 17:31; Rom. 14:11); power to surround this earth with the glory of His truth and love like the water that covers the ocean floor or the air that surrounds our world. And we talk about doors being closed!

Many years have gone by since I attended that Sabbath morning class. The brother who taught the lesson is now at rest. But he was right. I sensed it then. I have been certain of it for years.

Our failure to complete the task has its roots in our failure to surrender fully, to seek at whatever cost to ourselves the living and abiding principles of love within our hearts. Because our love has been less than total, less than complete, less than perfect, so has been our obedience, our appeal, our power, and consequently our witness.

Assuredly there is before the church of God a crunching confrontation with doctrinal error. But more than that lies before us. Also in the days ahead is the full, final, and awesome display of the love of Christ—the Gethsemane and Golgotha model—in the lives of a regenerated and obedient people. Not only is the world going to pause and listen, it is going to see this truth and this love in living example. By every resource of grace, as unmistakable and inescapable as the flash of lightning and roll of thunder, the cry will swell to heaven: "Yea, I have loved thee with an everlasting love" (Jer. 31:3). "Turn ye from your evil ways; for why will ye die?" (Eze. 33:11).

When we participate in this experience fully and willingly, the padlocks of Satan will no longer keep doors closed.

Long ago on the plain of Dura three individuals—humble, helpless, but faithful in the hour of crisis—shattered a generation of ignorance and unbelief. Three steadfast and obedient servants did more in a single hour to proclaim the character of God than apostate Israel had done in a century.

Should we—need we—expect less today?

Trust in Him

By VERA BAISEL

*There isn't a tree in the forest
But God's hand has planted it there;
There isn't the smallest wee sparrow
But He holds it safe in His care.*

*There isn't a roadway so rugged,
A mountain so high or so steep,
But your God can help you to climb it,
If your hand in His you will keep.*

*No obstacle lies in your pathway
To keep you from reaching your goal,
But God can help you to surmount it,
If He is in charge of your soul.*

*So trust in your heavenly Father,
Take heart in His love, His calm;
For He will take care of His children;
He holds the whole world in His palm.*

The sanctuary truth—2

This series of articles was prepared initially in the office of the Ellen G. White Estate for the book *Christ in His Sanctuary*, published by Pacific Press Publishing Association: Mountain View, California, 1969.

Writing particularly of “A. F. Ballenger’s” work in undermining confidence in the sanctuary truth in 1905, Ellen White pointed out the unsoundness of his use of Scripture evidence and the dependability of our understanding of the sanctuary truth. This is what she said:

“I have been pleading with the Lord for strength and wisdom to reproduce the writings of the witnesses who were confirmed in the faith and in the early history of the message. After the passing of the time in 1844 they received the light and walked in the light, and when the men claiming to have new light would come in with their wonderful messages regarding various points of Scripture, we had, through the moving of the Holy Spirit, testimonies right to the point, which cut off the influence of such messages as . . . [Elder Ballenger] has been devoting his time to presenting. This poor man has been working decidedly against the truth that the Holy Spirit has confirmed.

“When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after suppositions contrary to the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time God has given us as a foundation for our faith. He Himself has taught us what is truth. One will arise, and still another, with new light, which contradicts the light that God has given under the demonstration of His Holy Spirit. A few are still alive who passed through the experience gained in the establishment of this truth. God has graciously spared their lives to repeat, and repeat till the close of their lives, the experience through which they passed even as did John the apostle till the very close of his life. And the standard bearers who have fallen in death are to speak through the reprinting of their writings. I am instructed that thus their voices are to be heard. They are to bear their testimony as to what constitutes the truth for this time.

“We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God’s word, and are to be respected, the application of them, if such application moves one pillar from the foundation that God has sustained these fifty

years, is a great mistake. He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God.

“Elder . . . [Ballenger’s] proofs are not reliable. If received, they would destroy the faith of God’s people in the truth that has made us what we are.

“We must be decided on this subject; for the points that he is trying to prove by Scripture, are not sound. They do not prove that the past experience of God’s people was a fallacy. We had the truth; we were directed by the angels of God. It was under the guidance of the Holy Spirit that the presentation of the sanctuary question was given. It is eloquence for everyone to keep silent in regard to the features of our faith in which they acted no part. God never contradicts Himself. Scripture proofs are misapplied if forced to testify to that which is not true. Another and still another will arise and bring in supposedly great light, and make their assertions. But we stand by the old landmarks.”—*Selected Messages*, book 1, pp. 160-162.

The reality of the heavenly sanctuary affirmed

Repeatedly we find in the Ellen G. White writings statements on the reality of the heavenly sanctuary, its furnishings, and its ministry. One such was penned in the 1880’s as she described the experience of the Advent believers following the disappointment:

“In their investigation they learned, that the earthly sanctuary, built by Moses at the command of God, according to the pattern shown him in the mount, was ‘a figure for the time then present, in which were offered both gifts and sacrifices’; that its two holy places were ‘patterns of things in the heavens’; that Christ, our great High Priest, is ‘a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.’ . . .

“The sanctuary in heaven, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy. . . .

“The matchless splendor of the earthly tabernacle reflected to human vision the glories of that heavenly temple where Christ our forerunner ministers for us before the throne of God.

“As the sanctuary on earth had two apartments, the holy and the most holy, so there are two holy places in the sanctuary in heaven. And the ark containing the law of God, the altar of incense, and other instruments of service found in the sanctuary below, have also their counterpart in the sanctuary above. In holy vision the apostle John was permitted to enter heaven, and he there beheld the candlestick and the altar of incense, and as ‘the temple of God was opened,’ he beheld also ‘the ark of his testament.’ (Rev. 4:5; 8:3; 11:19.)

“Those who were seeking for the truth found indisputable proof of the existence of a sanctuary in heaven. Moses made the earthly sanctuary after a pattern which was shown him. Paul declares that that pattern was the true sanctuary which is in heaven. John testifies that he saw it in heaven.”—*Spirit of Prophecy*, Vol. IV, pp. 260, 261.

Earlier she had written with emphasis on the furniture:

“I was also shown a sanctuary upon the earth containing two apartments. It resembled the one in heaven, and I was told that it was a figure of the heavenly. The furniture of the first apartment of the earthly sanctuary was like that in the first apartment of the heavenly. The veil was lifted, and I looked into the holy of holies, and saw that the furniture was the same as in the most holy place in the heavenly sanctuary.”—*Early Writings*, pp. 252, 253.

On different occasions she spoke and wrote of the ark in the most holy place in the heavenly sanctuary. One such statement was made in a sermon preached in Orebro, Sweden, in 1886.

“I warn you, Do not place your influence against God’s commandments. That law is just as Jehovah wrote it in the temple of heaven. Man may trample upon its copy here below, but the original is kept in the ark of God in heaven; and on the cover of this ark, right above that law, is the mercy seat. Jesus stands right there before that ark to mediate for man.”—*SDA Bible Commentary*, Ellen G. White Comments, vol. 1, p. 1109.

And in 1903 she again wrote of the reality of the heavenly sanctuary:

“I could say much regarding the sanctuary; the ark containing the law of God; the cover of the ark, which is the mercy seat; the angels at either end of the ark; and other things connected with the heavenly sanctuary and with the great day of atonement. I could say much regarding the mysteries of heaven; but my lips are closed. I have no inclination to try to describe them.”—Letter 253, 1903.

It is clear that our adversary, Satan, will try to unsettle the faith of God’s people in the doctrine of the sanctuary in these “latter days.” Ellen White wrote:

“The Saviour foretold that in the latter days false prophets would appear, and draw away disciples after them; and also that those who in this time of peril should stand faithful to the truth that is specified in the book of Revelation, would have to meet doctrinal errors so specious that, if it were possible, the very elect would be deceived.

“God would have every true sentiment prevail. Satan can skillfully play the game of life with many souls, and he acts in a most underhanded, deceptive manner to spoil the faith of the people of God and to discourage them. . . . He works today as he worked in heaven—to divide the people of God in the very last stage of this earth’s history. He seeks to create dissension, and to arouse contention and discussion, and to remove if possible the old landmarks of truth committed to God’s people. He tries to make it appear as if the Lord contradicts Himself.

“It is when Satan appears as an angel of light that he takes souls in his snare, deceiving them. Men who pretend to have been taught of God, will adopt fallacious theories, and in their teaching will so adorn these fallacies as to bring in Satanic delusions. Thus Satan will be introduced as an angel of light, and will have opportunity to present his pleasing fables.

“These false prophets will have to be met. They will make an effort to deceive many, by leading them to accept false theories. Many scriptures will be misapplied in such a way that deceptive theories will apparently be based upon the words that God has spoken. Precious truth will be appropriated to substantiate and establish error. These false prophets, who claim to be taught of God, will take beautiful scriptures that have been given to adorn the truth, and will use them as a robe of righteousness to cover false and dangerous theories. And even some of those who in times past the Lord has honored, will depart so far from the truth as to advocate misleading theories regarding many phases of truth, *including the sanctuary question.*”—Manuscript 11, 1906. (Italics supplied.)

A few weeks later she added these words on the importance of a correct understanding of this truth:

“I know that the sanctuary question stands in righteousness and truth, just as we have held it for so many years. It is the enemy that leads minds off on sidetracks. He is pleased when those who know the truth become engrossed in collecting scriptures to pile around erroneous theories, which have no foundation in truth. The scriptures thus used are misapplied; they were not given to substantiate error, but to strengthen truth.”—*Gospel Workers*, p. 303.

With eyes fixed on the sanctuary

At no time are we to lose sight of the important work being done in our behalf in the sanctuary in heaven. We are admonished:

“As a people, we should be earnest students of prophecy; we should not rest until we become intelligent in regard to the subject of the sanctuary, which is brought out in the visions of Daniel and John. This subject sheds great light on our present position and work, and gives us unmistakable proof that God has led us in our past experience. It explains our disappointment in 1844, showing us that the sanctuary to be cleansed was not the earth, as we had supposed, but that Christ then entered into the most holy apartment of the heavenly sanctuary, and is there performing the closing work of His priestly office, in fulfillment of the words of the angel to the prophet Daniel, ‘Unto two thousand and three hundred days; then shall the sanctuary be cleansed.’

“Our faith in reference to the messages of the first, second, and third angels was correct. The great waymarks we have passed are immovable. Although the hosts of hell may try to tear them from their foundation, and triumph in the thought that they have succeeded, yet they do not succeed. These pillars of truth stand firm as the eternal hills, unmoved by all the efforts of men combined with those of Satan and his host. We can learn much, and should be constantly searching the Scriptures to see if these things are so. God’s people are now to have their eyes fixed on the heavenly sanctuary, where the final ministration of our great High Priest in the work of the judgment is going forward—where He is interceding for His people.”—*Evangelism*, pp. 222, 223. □

Concluded

Don't be temperate about temperance

What part does *self* play in self-control, self-sacrifice, and self-discipline?

By LEO R. VAN DOLSON

As Christians we cannot afford to be temperate—in the sense that the word *temperate* is most often understood—in exercising temperance. *Temperate* is equated with moderation, but the word *temperance*, as it is used in the King James Version of the Bible, is translated from the Greek word *egkrateia* (except in Titus 2:2 where it comes from the word for being sound-minded). *Egkrateia* means self-restraint or self-control. It includes much more than abstinence from narcotics, alcoholic beverages, and moderation in that which is not harmful. The basic meaning of Bible temperance is that self is subdued in the life of the Christian and the appetites and passions as well as the actions and plans of life are brought into harmony with God's revealed will.

It may come as a surprise to learn that many Bible commentaries suggest that Paul applies the term *temperance* specifically in relationship to sexual misconduct and deviations. Christianity concerns everything that we are involved in as born-again children of God. Christ's redemption includes the physical, mental, emotional, social, moral, and spiritual dimensions of life. Our health and well-being are dependent upon our conformity to God's laws in every realm—not just to moral law. Bible temperance, then, is all-inclusive and, as Galatians 5:23 suggests, is the natural consequence of the Spirit being in control.

This last statement raises the question of why it is called *self-control* if it is the Spirit that is in control. Why can we not just relax in Jesus and wait for the Holy Spirit to produce the fruits of the Spirit in our lives? When Christ has done everything to assure our salvation is there any need for us to attempt to add to what He has accomplished already?

Ellen White answers: "This is an age famous for

surface work, for easy methods, for boasted holiness aside from the standard of character that God has erected. All short routes, all cutoff tracks, all teaching which fails to exalt the law of God as the standard of religious character, is spurious. Perfection of character is a lifelong work, unattainable by those who are not willing to strive for it in God's appointed way, by slow and toilsome steps. We cannot afford to make any mistake in this matter, but we want day by day to be growing up into Christ, our Living Head."—*Testimonies*, vol. 5, p. 500.

It is true, we cannot or need not attempt to add anything to what Christ has accomplished for us in the plan of salvation. But we do need to cooperate in applying it. No matter how much of a miracle a remedy that a doctor prescribes might work, it will do no good unless the patient takes it—and the doctor cannot force the patient to take it. Using the remedy demands cooperation and some effort on the patient's part. In the same way, the application of Christ's healing balm to our lives takes some cooperation and effort on our part.

"The badge of Christianity is not an outward sign, not the wearing of a cross or crown, but it is that which reveals the union of man with God. By the power of His grace manifested in the transformation of character the world is to be convinced that God has sent His Son as its Redeemer. No other influence that can surround the human soul has such power as the influence of an unselfish life. . . . To live such a life, to exert such an influence, costs at every step effort, self-sacrifice, discipline."—*The Ministry of Healing*, p. 470.

Cooperation with God

What part does *self* play in self-control, self-sacrifice, and self-discipline? A small part, but an essential one. In a manuscript entitled "Present Your Bodies a Living Sacrifice" written on September 8, 1898, Ellen White says: "Some are in danger of taking the position that if Christ is their healer, there is no need for them to restrict the animal appetites. The answer for these will be found in the word of God. The Lord promised the children of Israel that if they would keep His statutes and obey His commandments, all their diseases should be removed from them, and that there should not be one feeble person in all their tribes, and that He would establish them in the land of Canaan, a pure, happy, and holy people. But if they disregarded the conditions, if they were unmindful of the words of God and followed their own ways, they would dishonor God, and would suffer from sickness and disease and plagues.

"God calls upon all who will to come and drink of the waters of life freely. The power of God is the one element of efficiency in the grand work of obtaining the victory over the world, the flesh, and the devil. It is in accordance with the divine plan that we follow every ray of light given of God. Man can accomplish nothing without God, and God has arranged His plans so as to accomplish nothing in the restoration of the human race without the cooperation of the human with the divine. The part man is required to

Leo R. Van Dolson is an associate editor of the *Adventist Review*.



Like an athlete seeking to obtain the prize, every Christian “that striveth for the mastery” practices self-control in all things (1 Cor. 9:24, 25).

sustain is *immeasurably small*, yet in the plan of God it is just that part that is *needed* to make the work a success.

“We are laborers together with God. This is the Lord’s own wise arrangement. The cooperation of the human will and endeavor with divine energy is the link that binds men up with one another and with God. The apostle says, ‘We are labourers together with God: ye are God’s husbandry, ye are God’s building’ (1 Cor. 3:9). Man is to work with the facilities God has given him. ‘Work out your own salvation with fear and trembling,’ he says, ‘for it is God which worketh in you both to will and to do of his good

pleasure’ (Phil. 2:12, 13).”—Manuscript 113, 1898. (Italics supplied.)

When we mention the fact that “self” is to be involved in overcoming sin and temptation and that, by God’s grace, we *can* overcome, someone is sure to hurl at us the epithet “perfectionism”—whatever that means.

My understanding of Christian “perfection” echoes that found in Hans K. La Rondelle’s summary of his book *Perfection and Perfectionism* published in Andrews University *Focus*, Supplement No. 17: “In Matthew 5:48 Jesus indicates . . . that perfection is *not* an ideal which never can be attained in this life, but rather a gift and command to be experienced in the here and now in the following of Christ. Perfection is the humble walk with God in Christ (see also Micah 6:8). Therefore, men like Noah and others were already recognized as being righteous or perfect men. . . . And finally, in the great Judgment Day, Jesus will openly recognize all the true saints as righteous because of their actual characters (see Matt. 25:31-46). They are all surprised at this divine pronouncement. They certainly did not feel that way in their self-esteem. This implies that the truly perfect ones do not know it of themselves. It is hidden from their own eyes, because they acknowledge continually the sinfulness of their own nature or old man, trusting exclusively in the righteousness of Christ.”

Those who follow the example of Jesus do not boast of their righteousness or claim to be perfect. Instead, the more Christlike they become, the more they “hunger and thirst after righteousness” (Matt. 5:6).

“A true disciple of Christ will seek to imitate the Pattern. His love will lead to perfect obedience. He will study to do the will of God on earth, as it is done in heaven. He whose heart is still defiled with sin cannot be zealous of good works; and is not careful to abstain from evil, is not

INSPIRED GEMS



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

William L. Woodruff
Alaska Mission

- “Great peace have they which love thy law: and nothing shall offend them” (Ps. 119:165).
- “We should never give to the world the false impression that Christians are a gloomy, unhappy people. If our eyes are fixed on Jesus, we shall see a compassionate Redeemer, and shall catch light from His countenance. Wherever His Spirit reigns, there peace abides. And there will be joy also, for there is a calm, holy trust in God.”—*The Desire of Ages*, pp. 152, 153.

vigilant and watchful over his own motives and conduct, is not jealous over his unruly tongue; he is not careful to deny self and lift the cross of Christ. These poor, deceived souls fail to keep the first four precepts of the decalogue, defining the duty of man to God, neither do they keep the last six commandments, defining the duty of man to his fellow men. . . . True believers walk after the Spirit, and the Spirit of God dwells in them.”—Ellen G. White, *This Day With God*, p. 291.

The Holy Spirit brings us true and joyful freedom—not freedom from law, but freedom from the dominance of sin and the sinful nature. Freedom to live life to the fullest in conformity with the laws of God, freedom from slavery to self, freedom from lack of self-control, freedom from constant defeat, freedom from being overcome continually by habits and appetites. This happy, healthy freedom reflects what is involved in Bible temperance.

Mervyn G. Hardinge defines temperance this way:

“Temperance is self-control in the life—the permitting of only those activities which are to the best physical, mental, and spiritual interests. It is to maintain the body, mind, and soul at utmost capacity. It is the promotion and maintenance, at all times, of maximum physical function, so that the intellectual and religious faculties may be of the highest quality. It is, then, the life we live guided and moulded by Christian principles. . . . True temperance is systematic guidance of all thought and action by a strong will, itself controlled by knowledge and ideals which are regulated by fundamental Biblical principles. Its object—the attainment of the highest degree of efficiency in every expression of life.”—Quoted in E. W. Hon, *A Call to Personal Ministry*, pp. 156, 157.

As Dr. Hardinge suggests, the will is the key to self-control. Satan realizes this and is doing everything possible to lead people today to transgress the laws of eating and drinking, and to engage in intemperance of

ESPECIALLY FOR MEN By W. R. L. SCRAGG

Do you ever accept advice?

In a book I was reading from, the author had not been completely persuasive in his analysis of the so-called male menopause. He was talking about his own experience, and I had been searching my own middle life for parallel experiences. He seemed to overstate vastly his case.

Then came the deflator, “People gave me books to read, clipped magazine and newspaper articles, sent collections of scriptural quotations. But they had no effect. My problems were not being addressed by these words. My situation was different. I didn’t want, need, or accept the advice. My private world of self-torture could not be penetrated that way.”

Especially for Men offers advice. I was carrying in my briefcase at that very moment (for the purpose of evaluating topics covered) all the EFMs I had written since the REVIEW editor had persuaded me that giving advice through this column might help someone out there.

Now this isn’t an appeal for sympathy or fan mail. I know people read my column. Scores

of men and hundreds of women have assured me so. But what punctured my expectations was this troubled soul’s evaluation of advice. Could it be true that people did not want, could not accept, advice, however well meant or carefully phrased?

If that be true, then this particular column will fight the air because it will offer advice about the giving and receiving of advice.

One problem we face with receiving advice, whether solicited or otherwise, is that it may offer a criticism of our present situation and actions to that point. If a new direction is suggested we resent it because it implies that our past direction was off course.

Can advice be given without criticism? In personal matters affecting life style, home, family, and job, probably not. That’s why some sage has said, “If you want to keep a friend, never give advice.” But perhaps the problem isn’t so much in the giving of advice but in the manner of giving. It’s interesting that the same advice can be given by a wife or a marriage counselor and be resented from

the former and accepted from the latter.

Which leads me to another problem with advice receiving. All too often advice is simplistic. It has no depth, is off the cuff. A problem that has afflicted a soul for five years receives its answer in five minutes from the advice giver. Marriage counselors and psychiatrists thrive at their trade because their advice takes the form of large doses of listening and small applications of advice. They take time in arriving at solutions. The offering of platitudes or an on-the-spot analysis may not only fail to address the problem an individual is facing but, more significantly, leave that person feeling even more certain that no one sees the situation, understands the problem, or has any solutions to offer.

Effective advice giving demands taking time to listen, and listen, and listen. For a person just to sit there and listen is therapeutic for the troubled person. Often it’s all he wants or expects. A pastor soon learns that people who come to him with problems don’t expect him to solve them completely or even in part, even though they press the question, “What do you think I should do?” They want him to listen, to hear what they are saying. At the end of such a session the simplest piece of advice, the most obvious first step, will be welcomed as a great leap forward, and other solutions may follow.

A seeming rebuff to the advice giver may leave the

feeling that nothing can help when actually the person has heard but needs time to assimilate the advice, come to terms with the steps such advice demands, and begin to work things out. The author, mentioned above, records that all those good words of advice did register, and, later, as he began to pull out of his crisis, offered a platform for the steps that he began to take.

It seems that advice, once given, should not be endlessly repeated. Advice repeated is a form of nagging. Often an individual can see his problem, knows the best solution, is struggling to accept it, but only feels frustrated and inadequate when the solution hammers at him day after day, not just from his conscience, but also from external sources. Such frustration may grow to resentment, anger, and alienation.

Having said all this, advice should and must be given. A world without advice would offer us cold, isolated existences in which no one seemed to care. Advice is a form of caring. Offered in love, in the spirit of Christ, it can bring healing and restoration. That it is sometimes neglected, sometimes overlooked, at times resented, does not mean that it isn’t needed or wanted. As in so many other forms of interpersonal communication, the manner, timing, and motive enrich or impoverish the words of advice. As the wise man said, “A word fitly spoken is like apples of gold in pictures of silver” (Prov. 25:11).

every kind. By getting them to do so he is able to blunt their moral and intellectual powers and to control their minds and souls.

Dr. Hardinge also calls attention to the fact that temperance or self-control is "itself controlled by knowledge and ideals, which are regulated by fundamental Biblical principles." One Biblical basis for this point of view is "Peter's ladder" in 2 Peter 1:5-7. The third rung of the ladder is "knowledge" and it is followed by "temperance." *The SDA Bible Commentary*, volume 7, indicates that the knowledge referred to is "a practical understanding of God's ways and plans for the individual" and not intellectual knowledge (p. 597). This practical understanding will include, of course, an understanding of the laws of life and health.

But it is not enough to understand. Knowledge must be followed by application—and that is where temperance comes in. God gives understanding as we cooperate by studying His laws and how to apply them. Then He gives self-control when we cooperate by placing our wills on His side.

"You will be in constant peril until you understand the true force of the will. You may believe and promise all things, but your promises or your faith are of no value until you put your will on the side of faith and action. If you fight the fight of faith with all your will power, you will conquer."—*Testimonies*, vol. 5, p. 513.

Where we are weakest we can become strongest. Although she addresses the statement that follows to ministers in particular, Ellen White's words apply as well to all Christians: "Let those in whose hands God has placed the light of truth, depart from all iniquity. Let them walk in the paths of rectitude, mastering every passion and habit that would in any way mar the work of God, or leave a spot upon its sacredness. It is the work of the minister to resist the temptations that lie in his pathway, to rise above those debasements that drag the mind down to a low level. By watchfulness and prayer, he may so guard his weakest points that they will become his strongest points. Through the grace of Christ, men may acquire moral stamina, strength of will, and stability of purpose. There is power in this grace to enable them to rise above the alluring, infatuating temptations of Satan, and to become loyal, devoted Christians."—*Gospel Workers*, p. 126.

Praise the Lord for His power to raise us far above ourselves and to give us victory and Christlikeness! His promises that we *can* overcome through His grace are not hung before us as ideals impossible for us to reach. What He commands us to do He enables us to do. Our problem is that we are prone to settle for so little when God makes so much possible. Let us not be temperate about temperance—self-control. But let us, through obedience to the laws God has given us for the care of body, mind, and soul, and by His grace and power, become conquerors of self, enjoying the "something better," the happy, more abundant life God wants us to have in place of the "bitter" things we often settle for. □

Concluded

FOR THE YOUNGER SET

The transformation

By NETTIE EDEN

"Run for your life. He's after us!"

Mrs. Arnold opened the kitchen door to see what her son Don and his friends Steve and Randy were so excited about. When she looked out she saw an elderly neighbor. His eyes were bulging, his chin quivering, and he had a stick raised as if ready to strike anything that moved. "Why, Mr. Wallace, what's the matter?" she asked.

"It's those scalawags! They've been pitching that ball onto my roof again. If they smash a window, I'll-I'll . . ." Mrs. Arnold gently took Mr. Wallace's arm as he talked, and together they disappeared around the corner toward his home.

Mr. Wallace did not have a very pleasant story to tell her. The three boys had been playing catch almost every afternoon on the vacant lot between the Arnolds' home and his. Not only had they accidentally thrown the ball into Mr. Wallace's yard, they had thrown it there on purpose. They also had thrown a few tins and pebbles over his fence when they thought he wasn't watching.

"Those rocks cause me trouble when I mow the lawn," he explained.

Mrs. Arnold returned home with a smile on her face and a twinkle in her eye. Don, Steve, and Randy had been afraid that they would be in big trouble, but when they saw her expression, they relaxed.

"Boys, Mr. Wallace feels very lonely. Since his wife died a year ago, he hasn't had much company. You've noticed that he limps. His prosthesis doesn't fit well and it hurts him. Do you know what a prosthesis is?"

"You mean his wooden leg?" asked Steve.

"Well, it isn't made out of wood anymore, but, yes, a prosthesis is an artificial leg or arm to take the place of a real leg or arm that is missing for some reason or another."

"I think," continued Mrs. Arnold, "that you boys could



make Mr. Wallace's life much happier. For instance, you could take his newspaper to him and turn on the sprinklers to water his yard. I'm sure you could think of other ways to help."

"I don't know," Randy said, fidgeting nervously. "He doesn't seem to like us. He's awfully grumpy."

"Yes, I imagine I know why he's so grumpy. He told me about the things you boys have been doing. If you'd show kindness and respect for him, I'm sure he'd change. How would you like to start all over again with him? I'll give you some cookies that you can take over there right now."

With warm cookies wrapped in foil, the boys set out, nervously, for Mr. Wallace's house. They apologized to him for being unkind and volunteered to mow his lawn and pick up all the rocks and cans they had thrown into his yard.

It wasn't long until the whole neighborhood noticed a big change in Mr. Wallace. He got over being grumpy. He smiled often. Not only did Don, Steve, and Randy begin to love him, so did all the other boys and girls in the neighborhood. Even his name changed. Instead of calling him "Old Charlie," the young people began calling him "Uncle Charlie."

READER TO READER

An exchange of views on a topic of current interest

THE QUESTION:

At my place of employment we give joint Christmas gifts to various employees. These gifts usually consist of six-packs of beer, cartons of cigarettes, or pieces of jewelry. I do not feel right when the money I donate is used for such items, and have tried to suggest other gifts, but I am usually overruled. I cannot afford personal gifts for each of these people, and I do not want to appear cheap and not give a gift at all. What suggestions do others in this same situation have?

■ My husband and I have encountered this problem at different times. After discussing it together we devised a plan that has worked well for us.

There were times when the group involved in buying the joint gifts were agreeable to changing their choice of a gift to something more appropriate to our beliefs, and we joined in freely. On the occasions when this was not possible we used the following alternative.

We enjoy different crafts such as crewel embroidery, macramé, painting, jam and jelly making, and using a lathe to make wooden bowls, candleholders, and various other items. The finished products make excellent gifts. Each person who has received one of these gifts has seemed pleased, and we had the added enjoyment of making it.

NELLIE ONDRIZEK
Coalmont, Tennessee

■ I believe you have several options. First of all, tell the person who is collecting the money that you can't conscientiously contribute to gifts such as beer and cigarettes, which work adversely on your fellow employees' health. Neither can you contribute to jewelry for them to wear, because you do not wear it yourself.

Explain that you have decided to give a personal gift. Here's where your options come in. You could either put money, which ordinarily you would have donated, into a Christmas card, which you could then mail or hand directly to the person, telling him or her why you chose to give an individual gift, or you could buy a good paperbound

book from the Adventist Book Center and give it as a gift. You could probably buy a book for the same amount of money that you would have donated.

GRACE E. LAKE
Kent, Washington

■ During my working years I too have donated money for office gifts only to find it was used to purchase alcoholic beverages, which I did not approve of. I now make it a point before I donate to find out what type of gift will be bought. I usually find I am not the only one who does not wish to give toward gifts of tobacco or alcohol. Many other Christians feel the same way. If one of these items will be purchased, I do not donate. Don't worry about feeling cheap; you will be respected for standing up for what you believe. The group involved in the joint gifts is usually large enough so that your contribution won't be missed.

GLADYS STREAKER
Boothwyn, Pennsylvania

■ It has always been my policy to let fellow employees know my standards of belief by my words and actions. I can't recall ever having a co-worker who did not realize that I do not sanction drinking, smoking, or the wearing of lavish jewelry.

I wish to live up to my beliefs not because of what the church says, but because of what I believe to be right for my own personal well-being. Whenever I have had to face the problem in question, I have politely refused to contribute and have bought simple gifts equal in expense to what my contribution would have been. It is surprising what one can find on sale around Christmas

time that is appropriate, inexpensive, and just as highly appreciated as the beer, cigarettes, or jewelry the rest of the group may be giving.

LARRY TELFOR
Belding, Michigan

■ You could give small loaves of home-baked quick bread, such as zucchini, banana-nut, apple, or pumpkin. The cost is small, and they can be baked a few at a time over a period of several weeks and frozen until gift-giving time. Your co-workers will realize that you have taken a stand against something of which you do not approve, yet they will have a good feeling because you have taken the time to give not just money, but yourself.

SHIRLEY E. GRANT
Grand Ledge, Michigan

■ As Christians we have an excellent opportunity to witness for our Lord in this situation. When asked to donate, you could reply that you have already planned a gift for that individual or those individuals. Follow this through with a plate of cookies or a cake or a loaf of homemade bread. The extra expense can be considered a gift to the Lord. Pray that the Holy Spirit will work on the hearts of those people and that they will see Christ in you through your personal gift.

JOHN CRAWFORD
Amarillo, Texas

■ When I was studying cosmetology, the students and instructors would exchange gifts of makeup and jewelry at Christmas. They knew I did not wear jewelry or use makeup and that I did not believe in buying it for someone else. To make them feel at ease and at the same time solve my problem, I told them I was buying a gift for the school. I chose a nice plaque that could be hung on the wall where everyone could enjoy it.

SHIRLEY PETRY
Cohutta, Georgia

■ Instead of exchanging gifts among family, friends, neighbors, and co-workers, I send the money that would have been spent on presents and wrappings to a Christ-centered program such as the Voice of Prophecy, Faith for Today, or It Is Written. Bringing the knowledge of Christ to someone is the best gift I can ever give, and Christ is the best gift I have ever received.

Explain to your co-workers that this is how you give, and invite them to join you. You could also give a subscription to *Listen, Signs, These Times*, or

Life & Health as a gift to the office instead of contributing for individual gifts. Other items such as a plant, flower arrangement, or wall clock would be appreciated by all in the office.

MRS. D. J. DORNICK
Ooltewah, Tennessee

■ You have a difficult problem, but one that can be solved by prayer and careful thought. You could use the money that you would donate to buy or make something that could be divided among all the employees. A good homemade apple pie might be appreciated. You could explain to them that you do not believe in contributing to gifts that you feel are harmful, but that you want to enjoy the blessing of giving just the same.

T. K. HIGH
Reading, Pennsylvania

■ Why not, with Jesus' help, suggest that each person place whatever amount each was to spend into a fund for a variety of necessary foods, clothing, or medical help to as many really needy persons as can be reached. You could also include some literature to give them spiritual help, as well.

RICHARD L. FEGLEY
Sacramento, California

■ Why would it not be a lovely gesture to ask to put in a personal token with the office gift? Perhaps a religious memento, a *Steps to Christ*, or some other inexpensive expression of love that would be comparable to the value of the donation expected from each employee? This would be a precious opportunity to witness for the Saviour.

RUBY VERNON
Provo, Utah

Question for January

Response deadline December 5

We have children in church school and in boarding academy. What are some ways or ideas for me, as a homemaker, to earn extra money within the home to supplement my husband's income? We want to provide a Christian education for our children, but I like to be home when they need my love and guidance.

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.

Refugees

The conscience of the world was stirred several months ago by the plight of the Vietnamese boat people and the hungry millions of Cambodia. Even confirmed isolationists were moved with sympathy as they learned that refugee camps in Hong Kong, Malaysia, and Thailand were crowded with people caught between armies or fleeing from their homelands to avoid living under political regimes they considered oppressive. Late last year authorities estimated that there were at least 360,000 Vietnamese, Cambodian, and Laotian refugees in Southeast Asia, with the possibility that that figure could double.

The situation in Cambodia (now called by its older name Kampuchea) was particularly heart-rending. Due to war, nearly 2 million people faced starvation. Hundreds of thousands were racked by malnutrition and disease, and thousands were dying each month.

While the main center of world attention has been focused on the refugee problem in Southeast Asia in recent months, millions of people in other parts of the world also have known the horrors that result from war, political upheavals, famines, and floods. In the wake of World War II, 40 million people were left as exiles, 15 million more were dispossessed soon afterward when India was partitioned, and additional millions were uprooted by the Korean and Vietnamese conflicts. Thousands from Cuba and Haiti have fled to the United States. More than one million people are huddled inside Somalia, displaced from their homes as a consequence of the conflict between Ethiopia and Somalia. Some authorities estimate that there are always between 10 and 13 million unsettled refugees in the world.

How should Christians relate to the suffering peoples of the world? The answer is: As did the Samaritan to the man who was robbed and beaten on the road from Jerusalem to Jericho (see Luke 10:30-35). First, they should show concern and empathize; second, they should inconvenience themselves, if necessary, to help; third, they should provide funds to enable others to do what they cannot do in person. Dare Christians do less in response to Christ's command "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself" (verse 27)? Should not they consider it a privilege to share their money, their strength, and their time in an effort to bring food, clothing, and healing to the displaced, suffering people of the world, when Jesus considers this ministry as being done to Him personally? "Inasmuch as ye have done it unto one of the least of these," He said, "ye have done it unto me" (Matt. 25:40).

Thousands of displaced persons from the Orient and other parts of the world have relocated on other continents—for example, North and South America. Some of these people have been welcomed and treated well; others have been resented and mistreated. Apparently, most people find it easier to love the displaced and needy at a distance than to be warm and loving to them in person. In ancient times God instructed the Israelites, "'Do not mistreat foreigners who are living in your land. Treat them as you would a fellow Israelite, and love them as you love yourselves'" (Lev. 19:33, 34, T.E.V.). Because they themselves had been strangers in the land of Egypt and knew how it felt to be "refugees," the Israelites doubtless felt the full impact of this divine command concerning "foreigners."

As Christians view the agonized faces of people who are homeless, hungry, sick, and in need of the gospel, they are moved with compassion, as was their Lord (see Matt. 9:36-40; Luke 7:13; Matt. 20:34). They long for the day when God's kingdom shall come, when there will be no more suffering, no more displaced persons.

Thank God, that day is not far away! Of conditions in that day Ellen G. White has written: "In the Bible the inheritance of the saved is called 'a country.' Hebrews 11:14-16. There the heavenly Shepherd leads His flock to fountains of living waters. . . . There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide-spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home."—*The Great Controversy*, p. 675.

What a day it will be when every redeemed human being will have a home, when the refugee problem will be no more! But until that day let all caring persons do what they can to help the world's disadvantaged people. To them Jesus will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34). K. H. W.

Whatever happened to trust?

Every autumn a "Peanuts" cartoon depicts Charlie Brown trying to place-kick a football. Just as his foot is about to make contact, Lucy removes the ball and Charlie falls flat on his face. She is attempting to teach him not to be so trusting. But Charlie keeps falling on his face year after year. Why? Charlie explains that the key is his "undying faith in human nature."

In 1980, Charlie Browns are in a distinct minority in our society. *Psychology Today* (October, 1980) reports "a steady erosion of trust in those who run the government,

corporations and labor unions, the professions, and the country's other major institutions."

We retreat into our fortresses in the inner city, walled in by shutters, dogs, chains, and electric-eye systems. Watergate exposed the hypocrisy and pretense of public figures at the highest levels of the executive branch of Government. It has left deep wounds; recent political scandals reopened them. We read of convicted murderers who are free to walk the streets, paroled after a handful of years—and our confidence in the judicial system tumbles another notch.

"We'll return your call"—but often no one does. "Mr. Brown is not in," lies his secretary. And even Johnny may be instructed by the parents in the next room to tell the caller, "Mommy and daddy are out."

Cynicism, suspicion, distrust—these are marks of our age. No wonder that alienation abounds. Children are alienated from parents, men from women, whites from blacks.

When trust goes, there is great loss. When we lose our basic confidence in our fellow inhabitants of Planet Earth, we become something less than human. Our fabled progress tends toward the barbarism of the jungle.

Julian B. Rotter, a clinical psychologist at the University of Connecticut at Storrs, has developed an instrument for measuring degrees of trust. He is able to classify people as either high or low trusters by analyzing their responses to a 25-item questionnaire (sample: "Given the opportunity, most people would steal if there were no way of being caught").

But are not high trusters easy prey in our troubled society?

Rotter's studies reveal the opposite. Low trusters, in fact, make readier targets for con artists. He also found that high trusters are no less intelligent than low trusters; however, they are happier, more likable—and more trustworthy themselves. Low trusters, on the other hand, not only are perceived as less trustworthy than others but actually are more likely to lie, cheat, and steal.

The relinquishing

By ANN CUNNINGHAM BURKE

*Lord, would You hold them for me, please—
The world with its calamities,
Its people with their pain?*

*My loved ones, each with his distress,
My children with their waywardness,
Me, with my nagging bane?*

*Here, Lord! I am so tense today—
I get so tired on the way.
Will You be God again?*

Seventh-day Adventists should be high trusters. At the heart of our religion stands faith—and the essence of faith is trust. We trust the God of the covenant, the One who cannot deny Himself (2 Tim. 2:13), though all others prove unfaithful.

And because we profess to know such a God, to serve such a God, we should reflect His character. He has gone, and still goes, to incredible lengths to save human beings, treating us not according to our desserts, but according to grace.

Some Adventists are high trusters

Are we high trusters? Generalizations are hazardous: some Adventists are high trusters, some are not. All of us are influenced by our life's total experiences. Some of us grew up in a trusting environment, some did not. Some of us have been "burned" badly along the way.

For some even our distinctive theology may be perverted to erode trust. Because we believe that eventually a union of religious and political forces will coalesce to harass God's remnant in earth's last hours, we may become suspicious, hypersensitive to (apparently) sinister developments or public figures.

But when Jesus exhorts us to be awake and ready for His return (e.g., Matt. 24:42; 25:13), He surely does not intend that we should alienate ourselves from our fellows. When Ellen White counsels us to be on guard, heeding the signs of the times (e.g., *The Great Controversy*, pp. 461-612), she does not call for us to cut ourselves off from society.

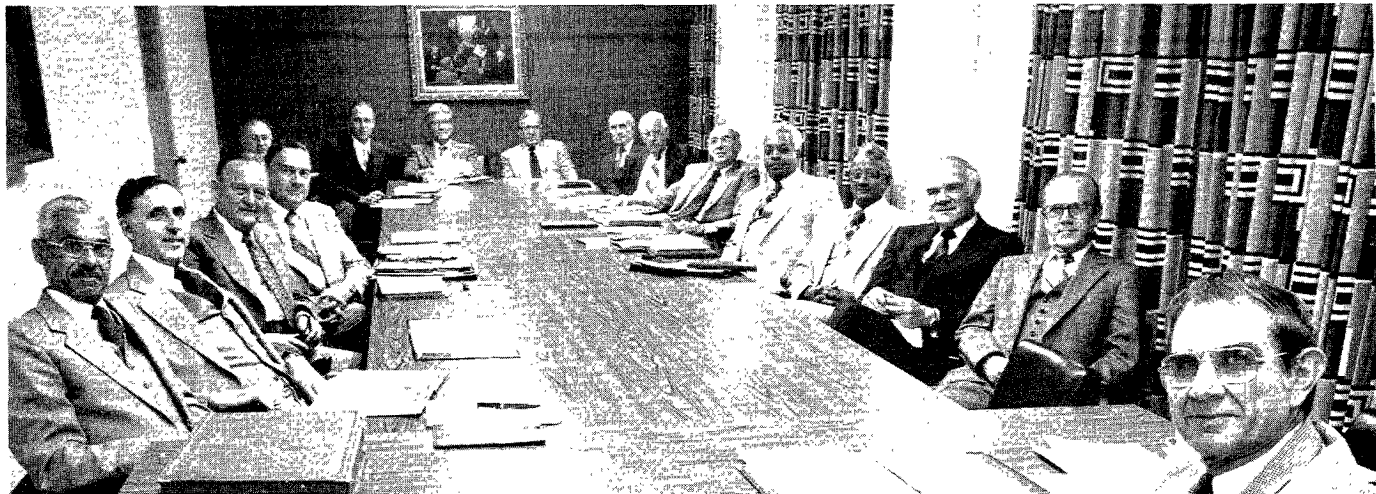
Lack of trust is especially evil within the church. Yet even here suspicion can raise its ugly head. "Satan is constantly seeking to introduce distrust, alienation, and malice among God's people," warns Ellen White (*The Acts of the Apostles*, p. 305).

In this age of abounding distrust, leaders are prime targets for criticism. Church administrators are no exception. They may reduce the possibility of misunderstanding by seeking to communicate as widely and freely as possible: goblins of suspicion multiply in a vacuum of information. But often they will have to make decisions on the basis of data that cannot be shared with the church at large. Some matters are too personal and confidential to be given a public airing. At such times some in the church seize on partial information or misinformation to discredit administrative decisions. We suggest, however, that our leaders deserve the more generous construction on our part.

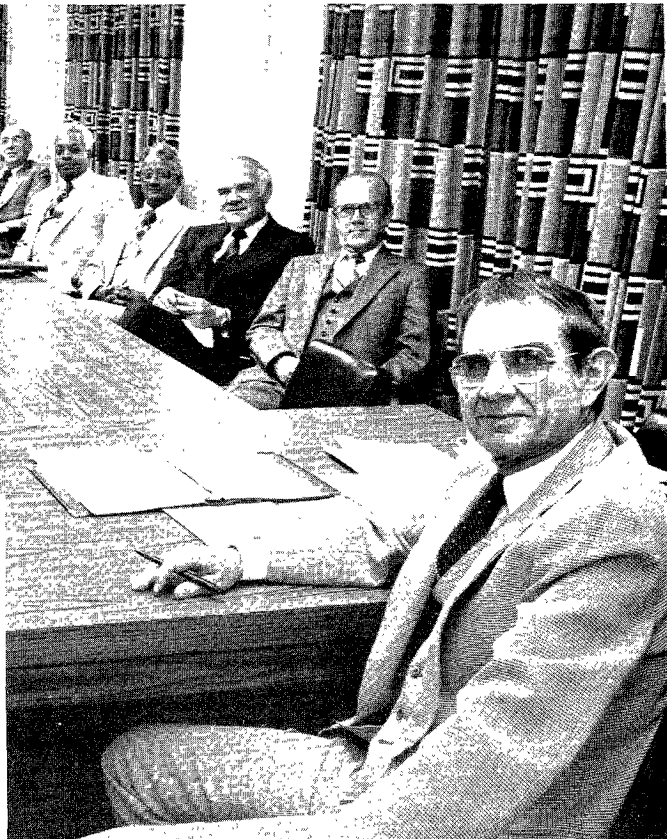
As we practice trust, trust grows. The more we distrust, the more suspicious we become. In the absence of information to the contrary, we should give people the benefit of the doubt. By adopting a basically trusting stance toward humanity and acting on it we may gradually change from low trusters to high trusters.

Samuel Johnson said: "It is . . . happier to be sometimes cheated than not to trust." Perhaps that thought also encourages Charlie Brown every autumn.

W. G. J.



During Annual Council Neal C. Wilson, right, General Conference president, met with the general vice-presidents and the presidents of the world divisions. From left to right are George W. Brown, F. W. Wernick, Alf Lohne, K. J. Mittleider, J. W. Wilson (back row, assistant to the vice-president for North America), R. J. Kloosterhuis, Max C. Torkelsen, L. L. Bock, W. T. Clark, K. S. Parmenter, Enoch Oliveira, Bekele Heye, G. J. Christo, W. R. L. Scragg, A. J. Patzer (president's assistant).



Church administrators meet for Annual Council

By CHARLES D. WATSON

Next to the General Conference session, the Annual Council is the most important administrative meeting in the calendar of the Seventh-day Adventist Church. This year, delegates from all parts of the world assembled in Washington, D.C., October 7-15, for the first Annual Council of the present quinquennium.

Prior to the opening of the council there were several days of feverish activity, when subcommittees prepared the agenda.

General Conference officers and representatives from the world divisions met to examine proposals to refine policy, implement new plans, and examine problems that the church faces in its worldwide advance. Many new faces were seen at these meetings as national leaders from different parts of the world were for the first time bringing their valued contributions to the leaders' discussions. In a meeting of this nature, where national interests are represented and

various global issues are discussed, one would naturally expect some kind of tension, limited emotional flare-ups, and diversions of thought; but there were none of these undesirable traits evidenced during the pre-session meetings. There was, rather, a manifestation of love and understanding, and a visible spirit of unity, purpose, and action.

Opening session

Each day of the Annual Council began at 7:00 A.M., frequently continuing until 9:30 P.M. At 7:00 A.M. Neal C. Wilson, General Conference president, met with the Steering Committee. Here officers resident in Washington, D.C., finalized on the program for the day, and particular assignments were given. At 8:00 A.M. all delegates assembled in the Takoma Park church for the morning devotional service.

In his opening address Tuesday night Elder Wilson extended a special welcome to those who are serving as members of the General Conference Committee for the first

time, and to former members of the General Conference family who have retired.

He then pointed out that in the eventful days of 1980, in spite of difficulties and problems, there is evidence of providential guidance as indicated in successful worldwide evangelism, the formation of a new world division, confirmation of the fundamental beliefs and increased stability in the church, the Ministerial Association's P.R.E.A.C.H. outreach to ministers of other denominations, and the merging of institutions and organizations for financial strength.

He stated that in spite of the advances that have been made, we must not forget the challenges that face the church in these days of unrest and financial uncertainty. General inspiration is not enough. We need prayer. A worldwide prayer offensive is planned for April 4, 1981, in which every church member can participate and which could serve as an impetus to soul winning.

Elder Wilson quoted Ellen White, who, after recommending the careful study of Isaiah 41-45, states: "I have

been shown that ministers and people are tempted more and more to trust in finite man for wisdom, and to make flesh their arm. To conference presidents, and men in responsible places, I bear this message: Break the bands and fetters that have been placed upon God's people. To you the word is spoken, 'Break every yoke.'"—*Testimonies*, pp. 480, 481.

Elder Wilson concluded his address by saying that it costs something to preserve our distinctive doctrines and to resist careless trends. If we treasure our spiritual heritage and believe we have a message for the world, we need to renew our covenant relationship with God. God's power working in and through us can make us a winsome presence in the world and start a worldwide surge of evangelism.

Morning messages

"Joy in Christian Living" was the theme running through the devotional messages each morning of the Annual Council. Joy, presented by the various speakers as the outgrowth or fruitage of

Charles D. Watson is an associate secretary of the General Conference.

the Holy Spirit, was described as a state of mind produced by a meaningful relationship with Jesus.

V. N. Olsen, Loma Linda University president, linked joy and love as being possible only in a full Christian character, one made "whole" by divine power. He pointed out that Christ healed the ten lepers who came to Him, but that only one was really made whole. Joy is creative, an emotion that helps restore wholeness of body, mind, and character.

The joy of fellowship in worship and service is a foretaste of the supreme joy to be experienced in heaven, said R. H. Carter, Lake Union president. He emphasized that Christ Himself enjoys the fellowship of His people, and is anticipating "the joy . . . set before him" as the reunion of the family of earth with the family of heaven.

Symbols of the spiritual are taken from home relationships, commented Gary Patterson, newly elected president of the Georgia-Cumberland Conference. He compared a person to an automobile, with three equally necessary parts to function: physical, as the motor; emotional, as the gas; and spiritual direction, as the steering wheel.

God loves people, and that is where our stewardship begins as we work with Him and them. This was the theme of Howard Burbank, retiring director of SAWS. We need to show people we love them as Christ loved them, to fulfill "the joy of thy lord." Our acceptance with God is gauged by service "to . . . the least of these."

Jorge Grieve, New York City evangelist, emphasized that when Jesus is in the heart, nothing can keep the experience from being shared. People waiting for the voice of God to speak will hear it through our witness.

In personal victorious living, joy comes as a result of the Spirit's working, said H. L. Calkins, Southern California Conference president. Jesus in His ministry was anointed with the Spirit (Acts

10:38) and with the "oil of gladness" (Heb. 1:9). The combination is essential. Holiness is essential to happiness, and happiness is essential to holiness.

W. T. Clark, president of the Far Eastern Division, told of joy in knowing the realities of the Second Coming and heaven. In facing death in our world, he said, we realize anew the "blessed hope." God loves our loved ones more than we ever can, and the resurrection will be the fulfillment of complete joy not

only for us but for God, too. The Second Coming is indeed the center of our hope, the theme being mentioned in one out of every 25 texts of the New Testament. As at Creation the sons of God shouted for joy, so at Christ's coming that same joy will again be expressed as re-creation is completed.

At each session, documents carefully prepared by subcommittees were presented to the delegates for final discussion and action. Sometimes these were referred back to

subcommittees for further consideration; occasionally they were voted down; and frequently minor changes were made in the wording and content of the action submitted for consideration. As soon as any action was voted, the Secretariat began the preparation of the Annual Council minutes, which were distributed approximately 24 hours later for approval.

Most afternoons were allotted for subcommittee work.

Plans Committee

"The Plans Committee has become a committee neglected—and by some despised," said Chairman L. L. Bock, a General Conference vice-president, "but a change must come; for this is where the action is." Secretary Roy Williams calmly went about his task, graciously editing as ideas were moved for changed wording or sentence construction.

Fewer items than usual were on the agenda, but these engendered detailed and serious study. Particularly notable were the Personal Giving Plan, the church calendar, the temperance items that deal with prevention and rehabilitative programs for the drug and alcohol problems in Adventist academies and colleges, and the need of seminars and counseling training.

The presence of laymen and church pastors benefited the committee with support for departmental efforts to stimulate a more active lay involvement.

Departing from the norm of accepting only agenda items, the chairman announced that he was going to open up the committee for new items following completion of the agenda items.

This was an exhilarating experience for the Plans Committee. The members separated into five groups and were given an assignment to suggest new approaches based on the "Finishing the Work" document presented in 1976.

After a season of earnest prayer, each group vigorously plunged into the assignment.

Harold Wilke addresses council

One of the highlights of the Annual Council was the address by Harold Wilke, a clergyman of the United Church of Christ, who was introduced by J. Wayne McFarland and welcomed by Neal C. Wilson. Dr. Wilke challenged the group to surmount any hardship, trial, or perplexity with the courage that Christian determination and hope can give.

Born without arms, Brother Wilke, as he referred to himself, is a living demonstration of what courage and determination can accomplish in the face of what appears to be an insurmountable obstacle.

Called upon to give the keynote address before the United Nations Assembly, he is one of the moving forces behind the United Nations proclamation that 1981 be the International Year of Disabled Persons.

Dr. Wilke, as executive director of an organization called the Healing Community, sponsored "Access Sunday" and "Access Sabbath," plus comprehensive studies and monographs on the care of handicapped persons.

Dr. Wilke is author of many articles and books and is a much-sought-after speaker for medical and church meetings. He is consultant to several governments on care and treatment of those with disabilities. His book *Creating the Caring Congregation* (Abingdon Press) is a must for the ministry of the Seventh-day Adventist Church. "You, as a church group, should become an international community for healing, acceptance, and wholeness. You are already involved in the healing community," the author-speaker noted.

The most touching portion of his address came as he stood at the desk and with his left foot held his pen and autographed his latest book, *The Caring Community*, and presented it to the General Conference president.

Elder Wilson, in his response, challenged the church to become involved in helping some 450 million disabled people around the world. L. L. Bock, general vice-president, entertained a motion for the church to observe and support the International Year of Disabled Persons. It was carried by unanimous vote.

J. WAYNE MCFARLAND
Loma Linda, California

The chairman of each group later met with the committee chairman and shaped up a recommendation for future General Conference Committee consideration.

The chairman, secretary, and committee members expressed themselves as feeling a sense of new life returning for the Plans Committee.

Nominating Committee

The Nominating Committee, chaired by Elder Wilson, after discussion and careful consideration nominated personnel to fill the various vacancies existing on standing committees and boards.

In considering the different candidates for nomination, the committee showed an awareness for proper balance of persons insofar as race, color, and sex were concerned, in addition to proper qualifications for the position under consideration.

After two meetings running into the late evening, the committee concluded its work and assigned to the secretary, G. R. Thompson, the responsibility of contacting the nominees as to their availability before presenting the names on the floor of the Annual Council.

Statistical report

The statistical report at each Annual Council, rendered by the director of Archives and Statistics, presents summary data for the previous calendar year. The report for the 1980 council emphasized acces-

sions. During 1979 the church added 86 new members for each 1,000 members worldwide. Over the past five years the accession rate has ranged from 82 per 1,000 to 90 per 1,000.

Such figures alert world leaders of upward and downward trends in our world work, as well as in specific territories. Data are presented regarding net growth as well as losses through apostasy or missing members. In addition, leaders of divisions and unions are given the opportunity to evaluate how their fields are progressing in comparison with other territories. Decisions regarding the use of funds and other resources are frequently based on the needs portrayed by these and other statistics.

Finance Committee

The Finance Committee focused on policy considerations. General Conference treasury personnel and officers, union presidents and treasurers, as well as representatives from conferences and institutions, are among those who are appointed to participate in this committee. As the financial concerns of the church broaden and complexities arise, it is important that policies keep pace with the needs. As proposals are debated, units of the church that differ in structure and emphasis develop a greater understanding of the viewpoints and effects of financial policy considerations on the

church as a whole. In spite of the diversity of emphasis and viewpoint, it is a credit to the structure of this forum that as a result of shared understanding, the church is able to move forward with solidarity and with financial strength.

Prominent among this year's financial policy consideration was a revision of the plan for employee remuneration. It was voted that separately identified allowances should be included in a "package" type of remuneration. Having already been successfully implemented in educational and other institutions, it was felt that the resulting uniformity would eliminate misconceptions that may arise when more than one plan of remuneration exists among church units. The retirement plan, voted in principle a year ago, was revised and voted as policy to become effective January 1, 1981.

Budget Committee

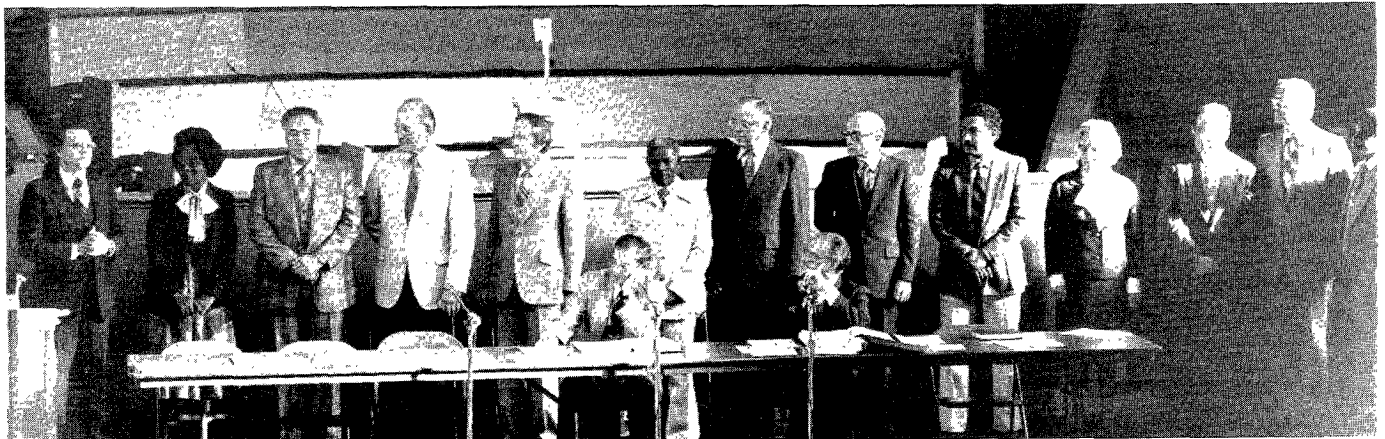
The Annual Council each year votes the distribution of General Conference funds to support work all around the world. This is sometimes referred to as "our world budget." For 1981 this amounts to \$142,161,000, the largest amount ever voted by the Annual Council. Actually, this represents only a fraction of the total support provided by our tithing system and the various offerings received by all the different conference and mission organizations. This financial support is sig-

nificant in our worldwide outreach and certainly is a far cry from the few thousands with which our early pioneers struggled and sacrificed.

The budgeting process is an ongoing procedure that must respond to numerous appeals and plans requiring financial support. Requests are considered at every level of the field and institutions. Responsible committees study specific needs and determine priorities within available funds. The General Conference treasurers prepare the initial recommendations, which are reviewed by all the officers of the General Conference. This budget is then presented to the Annual Council Budget Committee for further study and recommendation to the full Annual Council for adoption.

Following the Annual Council the process of budgeting continues at the various organizational levels, first by divisions and General Conference institutions and then by the other subsidiary organizations. At every point in this progression, the funds from the General Conference are added to the available local funds to provide for the support of God's cause. This support comes from our dedicated members, now more than 3 million strong, in all geographical areas of the world. Truly this is one aspect of participation by every contributor toward carrying our message to everyone everywhere.

A worldwide call to prayer



Seven pastors and seven laypersons are members of the General Conference Committee. Present for Annual Council were Arnold Trujillo, Delores Maupin, A. G. Ratcliffe, Melvin Wiese, Floyd Breese, J. A. Adeniji (guest from Nigeria, not a committee member), Marvin Siebel, Oscar R. Johnson, Benjamin Browne, Mrs. A. K. Jacobson, Manuel Lopez, Harold Lance, and John G. Roberts. Not pictured are Alex Besenyi and Frederick Strong.

by each individual Seventh-day Adventist was made in the closing action of the council. Beginning on April 4, 1981, every Seventh-day Adventist church will be presenting to its congregation a sermon that will outline the purposes and blessings of intercessory prayer. Members of each family will be encouraged to spend time together each week, preferably on Friday evening, praying for personal power in their own lives and for a specific section of territory that will be allocated to them by the church. Opportunities will be granted to members to share their experiences and encourage one another in a worldwide mighty

intercession for God's power to be manifest in His church.

Evangelism in prayer

L. L. Bock, chairman of the Plans Committee, reminded the Council of the action taken by the General Conference Committee in 1976, "Evangelism and Finishing the Work." The delegates were admonished to keep fresh in their memories and in their plans the concerns and objectives of this appeal.

Elder Wilson, in closing the council, appealed to the delegates to renew the dedication of their lives and their families to the Lord, realizing the need for the grace and love of Jesus in their homes. In view of the

perversions around us, the home needs special care. He admonished the leaders to use their office, their voice, and their influence for the universal renewal of the sacred relationships of the home. Reading from *The New English Bible*, he quoted selections from Isaiah 40:6-31:

"A voice says, 'Cry,' and another asks, 'What shall I cry?'"

"That all mankind is grass, they last no longer than

a flower of the field. The grass withers, the flower fades, when the breath of the Lord blows upon them; the grass withers, the flowers fade, but the word of our God endures for evermore.'

"Young men may grow weary and faint, even in their prime they may stumble and fall; but those who look to the Lord will win new strength, they will grow wings like eagles; they will run and not be weary, they will march on and never grow faint."

Personnel changes in White Estate

Several important personnel changes have been made recently in the Ellen G. White Estate. On October 7 W. Paul Bradley resigned from his position as president of the White Estate and chairman of the White Estate Board of Trustees. Elder Bradley has been active as a trustee since 1958 and has given distinguished service as board chairman for the past 14 years. Though he has relinquished the chairmanship, Elder Bradley will remain as a member of the board.

Elected to succeed Elder Bradley is ADVENTIST REVIEW editor Kenneth H. Wood, who has been a trustee since 1966. Elder Wood will continue as editor of the REVIEW in addition to his responsibilities as chairman of the White Estate Board.

Another new appointment was occasioned by D. A. Delafield's announcement that he would retire on December 31, 1980. Elder Delafield has served in the White Estate office for 25 of his 46 years of denominational service—a record surpassed only by members of the White family. As in the case of Elder Bradley, Elder Delafield will maintain an active relationship with the White Estate by continuing his membership on the board of trustees.

Elected to succeed Elder Delafield as associate secretary of the White Estate is Roger W. Coon, pastor of the Takoma Park church, at General Conference headquarters. Dr. Coon came to Takoma Park three years ago from Pacific Union College, where he taught in the department of religion.

New books recently completed and now at the publishers include a simplified version of *Steps to Christ* called *Steps to Jesus*, and *The Elmshaven Years*, book 1. The latter eventually will become a part of Arthur L. White's biography of his grandmother.

ROBERT W. OLSON
Secretary
Ellen G. White Estate

Seventh Day Baptist president visits GC

On October 2, Charles Graffius, recently appointed president of the Seventh Day Baptist Church, paid visits to the General Conference, the Review and Herald Publishing House, and Columbia Union College. After many years of static membership, the Seventh Day Baptist Church has dedicated the 1980s to be "the decade of discipleship," in which it plans to double its membership. Dr. Graffius met with the General Conference president, Neal C. Wilson; secretary, G. Ralph Thompson; Ministerial Association secretary, J. Robert Spangler; and the editor of the ADVENTIST REVIEW, Kenneth H. Wood. Later he spent some hours with the president of Columbia Union College, William Loveless, and teachers in the theology department.

The Seventh Day Baptist Church appeared at the time of the Reformation in Europe, the first church organizing in London in the middle of the seventeenth century. Several Sabbatarian congregations were established, the most famous of them being the Mill Hill Seventh Day Baptist church in London.

The Seventh Day Baptist General Conference in America was founded in 1802. The denominational periodical, the *Sabbath Recorder*, began publication in 1844 as a weekly newspaper, later to become a monthly magazine. It has been in continuous production up to the present time.

It was through the Seventh Day Baptists that the Advent believers became acquainted with the truth of the seventh-day Sabbath.

In March, 1844, Rachel Oakes, a Seventh Day Baptist, brought to the attention of Frederick Wheeler, a Methodist-Adventist preacher, the Christian obligation to observe the seventh-day Sabbath. Wheeler began observing the Sabbath and thus became the first Seventh-day Adventist minister. Rapidly, Adventist believers recognized the necessity to keep holy the Sabbath day. When the time came for them to officially name their church, they included this distinctive doctrine.

CHARLES D. WATSON

Afro-Mideast

- Six Ethiopian students whose education was interrupted at Middle East College during the Lebanese conflict currently are pursuing studies at Philippine Union College. All except one, who is working on his M. A. in science, are taking undergraduate work. One of these students will graduate in March, 1981, while the others will complete their courses in March, 1982.

- The theme of the workers' meetings held from September 6 to 9 in Kireka, Uganda Field headquarters, was "How to work together for the finishing of God's work in Uganda." Similar meetings were held in Fort Portal for the workers in western Uganda. These are the first workers' meetings to be held in Uganda for a number of years.

- *Listen*, an informative religious journal similar in style to the *Signs of the Times*, but pre-

pared in an East African setting, is being printed once again at Africa Herald Publishing House. All Adventists in the East African territories are being urged to subscribe. If the response is good, this magazine will come out on a trimonthly basis in both English and Swahili.

- Dr. Wattogwang, having recently returned to Kenya from dental school in the Philippines, is doing a brief internship at the Adventist Health Services in Nairobi before proceeding to his appointment as dentist at Ishaka Hospital, Uganda.

- A new development at Kama-gambo Teachers' College is the introduction of a two-year ministerial training course to begin early in the new year. Each field in the union is being encouraged to send at least five students who have a School Leaving Certificate or equivalent or have 12 years of education. At the completion of this course, which will include a broad range of basic subjects, a

Ministerial Certificate will be issued similar to that awarded by Bugema College, Uganda.

- Plans are under way to hold a major evangelistic series in Jinja, Uganda, near the mouth of the Nile River. This will be S. A. Bushnell's first major campaign in the East African Union since his arrival in August from the United States to be union Ministerial secretary.

- Plans are being carried out for Bugema Adventist College, Uganda, to become a junior college in 1982, when the present B.Th. course is completed.

aired from station DYLA covers many public-health topics. Hospital Chaplain Archie P. Tupas also reports that one of the leading newspapers in Cebu City is publishing each day the Focus on Healthful Living column as a community service.

- Kaohsiung Adventist Clinic in Taiwan reports an increase of 500 percent in medical patients in recent months, largely because of the missionary concern of a Japanese physician, Kuz Hongo, who works with the local pastor in his home visitation program.

- Taiwan Adventist Academy began operations at the beginning of the 1980-1981 school year at its new location on the Taiwan Adventist College campus in Yu Chih. The academy formerly was located several hours' drive away, near Pingtung.

- Thirty blind church members in Seoul, Korea, led by their church pastor, San Hyun, recently purchased a US\$50,000

Far Eastern

- Focus on Healthful Living, a new public-service broadcast by H. W. Miller Memorial Sanitarium and Hospital, Cebu City, Philippines, is being enthusiastically received by listeners. This daily five-minute health program

**MISSIONARY
BOOK OF THE YEAR**



I am Jared, citizen of the universe, member of the Celestial Penmen. I want to record one person's reaction to the sin environment. At random, I chose her, a young mother of two children. She's divorced, hurt, bitter, and is searching for the Prince, though she doesn't know it yet. I call her Sunlight.

PROJECT
Sunlight
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church building. Previously they had met in homes or rented premises.

- During the first part of 1980, the East Central Mission in Korea launched a campaign to raise money among church members in Seoul to penetrate unevangelized areas. They were able to raise 23 million won (US\$38,300) to buy a small church in a suburb of Seoul.

North American

Atlantic Union

- The Dexterville, New York, Community Services honored 15 volunteer workers on September 27 during the church service. Eight of the 15 honored are not Seventh-day Adventists. Four of the volunteers were given pins in recognition of 500 hours of volunteer time, and one woman was given a pin for 1,000 hours.

- Twenty-eight persons were baptized recently in the New York Conference, four in Batavia and 23 in Buffalo as a result of the Focus on Life meetings held by G. S. Dudney, and one in Wayland as a result of literature-evangelist contacts.

- Youth directors of the conferences in the Atlantic Union met with Atlantic Union College students during a three-day youth-ministries weekend. They held special programs during the weekend for the students. Gerald McWilliams, junior theology major, is the Student Association campus-ministries director.

- Alberto Sbacchi, professor of history at Atlantic Union College, recently received the first published copy of his first book, *Italian Colonialism in Ethiopia 1936-1940*. It was published in Milan, Italy, in July. The work is an extension of Dr. Sbacchi's doctoral dissertation. All proceeds from the sale of the book will go into a scholarship fund for deserving AUC history students.

Columbia Union

- Shady Grove Adventist Hospital, in Rockville, Maryland, supplied an emergency medical team to the Montgomery County Fair this year. During the six-day affair, 215 people were treated.

Eight physicians and 25 nurses and technicians contributed a total of 210 hours of medical service, the equivalent of more than 26 eight-hour working days.

- Forty-eight teachers and their families recently attended the Pennsylvania Conference teachers' convention held at Blue Mountain Academy, led by the new educational superintendent, Paul Roesel, and the new associate, Marilyn Scholes.

- Kettering Medical Center in Ohio has set up a new telephone warning service called lifeline. It provides constant access to emergency hospital services in order to extend the time that disabled, elderly, or medically fragile persons can live in their homes.

- Allegheny West Conference evangelist H. C. Brewer, assisted by Henry Hope, recently held a five-week Crusade for Christ in Pittsburgh, Pennsylvania. According to W. L. Wright, interim pastor, 27 new members have joined the Hillcrest church as a result.

- The Delaware and Westerville, Ohio, churches have been joined into a district under the leadership of Fred Kinsey, former assistant pastor in the Worthington-Westerville, Ohio, district.

- Mike Cafferky has moved from Cincinnati, where he was an assistant pastor, to Chillicothe, Ohio, where he will pastor the Chillicothe and Lancaster churches.

Lake Union

- The Cicero, Indiana, church was almost completely destroyed by an explosion on September 30. Only the front wall remained standing. Two people who were in the basement of the church at the time of the explosion escaped without injury, but a workman at the church was treated for minor injuries. The cause of the explosion, thought to be a natural-gas-line rupture, has not yet been verified.

- The Green Bay, Wisconsin, church has a new plan for Wednesday-night prayer meeting. Called Family Prayer Meeting Night, the program begins at 7:00 p.m. with a devotional period. After that, the choir rehearses, the Pathfinders meet,

the pastor conducts a Bible study, and prayer-and-praise hour convenes. After these activities on alternating Wednesday nights, the various church boards meet. Baby-sitting is provided, and the gym is open for volleyball. The members' response has been enthusiastic.

- Nineteen Cuban refugees were baptized on August 16 at Fort McCoy, Wisconsin, by Cesar Puesan, of the Milwaukee Spanish church, and Ismael Rojas. Eighty-three other people have indicated a desire to be baptized.

- Attendance at the Lake Region Conference youth camp increased almost 100 percent this year. Last year 117 children attended camp; this year 227 participated, according to Conrad Gill, conference youth director.

- Recently baptized in Indiana were one young man in the Berean church in South Bend, and two persons in the Vincennes church.

Mid-America Union

- Twenty-five members were added to the Hutchinson, Kansas, church as a result of meetings held by Lyle Albrecht, Mid-America Union evangelist, and Harry Curl, pastor. Pastor Curl reports that 39 who attended the series now are attending a Daniel and Revelation course on Wednesday nights.

- Ralph Watts III is a new intern in the Colorado Conference. He and his wife are living in Colorado Springs.

- Seven persons were baptized as the result of meetings held in the Kansas City Beacon Light church by Frank Jackson, Daniel Stewart, Eugene Dyson, and William Kanion.

- Members of the Fort Collins, Colorado, church have named their school the N. L. Beebe Seventh-day Adventist school in honor of Nathan L. Beebe, who retired July 1 after practicing medicine for 60 years in Colorado.

- The Mid-America Union Conference lay activities department and Ministerial Association sponsored a union-wide lay evangelism seminar, September 30 through October 1, at the

Mid-America headquarters office in Lincoln, Nebraska. All nine conferences—Central States, Colorado, Iowa-Missouri, Kansas, Minnesota, Nebraska, North Dakota, South Dakota, and Wyoming—were represented by the 120 who attended.

North Pacific Union

- Thirty members of Maranatha Flights International from ten States recently completed a new school in Dillingham, Alaska. The structure, which has two classrooms and a fellowship hall, was constructed in less than the allocated two weeks, according to Michael Nickless, pastor of the Dillingham church.

- For the 55-member Irrigon, Oregon, church, the opening of a new school was an act of faith. The way began to open when the State certified the back rooms of the church as being suitable for school use. Loren Fenton, pastor, contacted the public school for desks, and purchased them for a reasonable charge. Funds also have come in to purchase a van to transport students. So far, 16 students have enrolled.

- Student leaders from the nine academies in the North Pacific Union met at Camp MiVoden for a week-long series of meetings that included a leadership conference and a Bible conference.

- Wallace Mandigo, Montana Conference evangelist, formerly was a pastor in the Washington Conference.

- Four persons were baptized and one was rebaptized by A. L. Heitzmann at the close of prophecy seminar meetings conducted by David Snyder, Oregon Conference evangelist, in the Eagle, Idaho, church.

- Each summer many Adventists from throughout the United States congregate in the Bristol Bay area of southwestern Alaska for the commercial salmon fishing season. In the past they have crowded into a member's cabin for Sabbath services. However, this past summer they raised money and built a small church building on Nushagak Point, which is across Nushagak Bay from the town of Dillingham. As many as 100 worshipers have attended the summer Sabbath services.

Pacific Union

• The religion department faculty at Pacific Union College has become more involved with the churches of the surrounding conferences. "This helps us," says David Taylor, "to keep in touch with what is transpiring in our churches. Such contact also will help us to be relevant in our preparation of students for the ministry."

• Paul Bork, associate professor of Old Testament and archeology at Pacific Union College, has been holding a series of meetings on the Bible and archeology at various churches around the college. As a result of these presentations two families, one in Sebastopol and one in Miranda, have become Seventh-day Adventists.

• Ten days after receiving certification in cardiopulmonary resuscitation at the Temple City, California, church, Althea Butler was able to rescue a choking victim—her 7-month-old grandson, Damon. "I feel God impressed me to take the course at the right time," she says. George Gamboa teaches the class once a quarter to church members, and plans are being made to open the classes to the community.

Southern Union

• Members of the Lane, Tennessee, church celebrated the church's ninety-third anniversary on August 2. This church, the oldest in the Kentucky-Tennessee Conference, was organized in 1887. J. N. Loughborough held meetings in the present structure, which was built in 1890.

• Malcolm D. Gordon, president of the Carolina Conference, has announced that Elbert Anderson, former youth director of the Iowa-Missouri Conference, is the new senior youth director for the Carolinas.

• Don L. Aalborg, secretary of the Georgia-Cumberland Conference, organized a company in Oak Ridge, Tennessee, September 27, with 22 members from surrounding churches signing as charter members. George Davies will be the leader of the group.

• A baptism on September 20 marked the culmination of many

weeks of labor in the valley area near Langdale in eastern Alabama. After an extended period of preparatory work in the dark county, Charles Wheeling and his Amazing Facts team presented a three-week series of Revelation lectures that concluded in mid-September with three baptisms. More baptisms are expected.

• Ron Whitehead, pastor of the Waynesville, North Carolina, church, reports that an anonymous member of the Foster Memorial church in Asheville has donated a nine-passenger station wagon appraised at \$2,500 to transport Waynesville church children to the Mount Pisgah Academy Elementary School, enabling eight children to attend church school who otherwise would not be able to attend.

• The 1980 SAWS report reveals the Carolina Conference as the second largest contributing conference to the 1979 Cambodian Relief Offering, at \$2.27 per member. The average North American offering was \$1.10 per member.

Southwestern Union

• The Oklahoma Conference junior academy Bible conference was held at Wewoka Woods Conference Center October 8-12. There were 150 boys and girls in attendance and about 15 counselors. Erwin Sicher, chairman of the department of social sciences at Southwestern Adventist College, was guest speaker.

• F. L. Jones, General Conference assistant treasurer, and B. F. Reaves, of the religion department at Oakwood College, were the special guests this year at the annual workers' meeting for the Southwest Region Conference. The meeting was held at Lake Texoma in Kingston, Oklahoma. The guest speakers conducted a seminar on management by objectives. At a banquet conducted by the ministers' wives, Elder and Mrs. V. L. Roberts were honored for their 36 years of service to the church.

• Employees of Huguley Hospital in Texas exceeded their United Way goal this year by pledging \$9,218, 122 percent of the \$7,505 goal. Huguley Hospital has taken part in the United Way campaign since 1976.

KINDERGARTEN SABBATH SCHOOL HELPS FOR 1981

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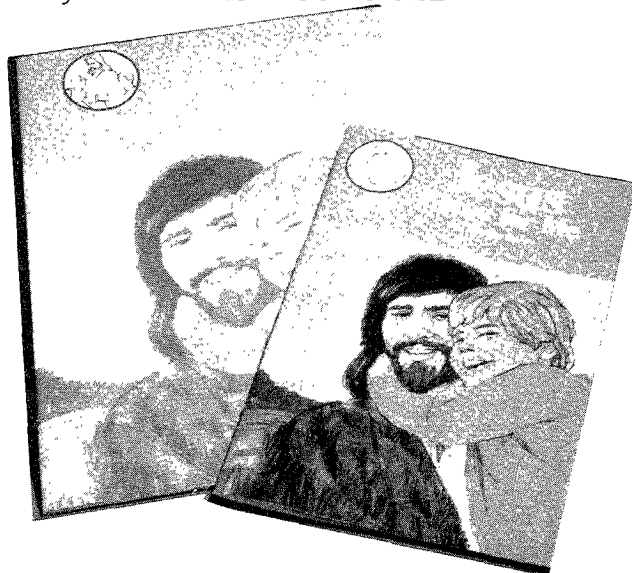
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To New Posts

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

NORTH AMERICAN DIVISION

Dennis Carlson, pastor, Puyallup, Washington, church in the Washington Conference; formerly with the Ohio Conference.

Mary Lou Davies, minister of lay training, Spokane, Washington, in the Upper Columbia Conference; formerly with the Ohio Conference.

Winton DeHaven, campus chaplain, Walla Walla College; formerly with the Far Eastern Division.

Lawrence Downing, pastor, Green Lake (Seattle) church in the Washington Conference; formerly with the Pennsylvania Conference.

Richard Fearing, pastor, Sedro Woolley, Washington, church in the Washington Conference; formerly with the Ohio Conference.

James Fly, director, public information office, Walla Walla College; formerly with Metro Ministries, New York.

Jerrell Gilkeson, pastor, Upper Columbia Academy church, Spangle, Washington; formerly with the Alabama-Mississippi Conference.

Gerald Hardy, field services director, Faith for Today, Newbury Park, California; formerly Ministerial Association secretary of the Oregon Conference.

Jess Holm, M.D., medical director, Washington Conference; formerly with Montemorelos University.

S. W. Jensen, pastor, Butte, Montana, church in the Montana Conference; formerly with Glendale Adventist Medical Center.

F. Randy Mills, associate pastor, Tampa First church, Florida Conference; formerly from Andrews University.

Rick Quast, pastor, Yelm and Lacey churches in the Washington Conference; formerly with the Minnesota Conference.

Dennis Sellers, evangelist, Upper Columbia Conference; formerly with the Colorado Conference.

George White, Sabbath school director, Oregon Conference; formerly with the Nebraska Conference.

Regular Missionary Service

Leonard Eugene Atkins (AU '73), returning to serve as hostel parent/pastor, Maxwell Adventist Academy, Nairobi, Kenya, **Ann Ilene (Wilson) Atkins** (AU '72), and two children left Chicago, September 3, 1980.

Homer LeVerne Bissell (AU '77), returning to serve as president, Southeast Asia Union College, Singapore, and **Juanita Maxine (Croxtton) Bissell** (AU '77) left Chicago, August 20, 1980.

Joseph Philome Boutros (U. of Quebec '79), to serve as mathematics teacher, Gitwe College, Nyabisindu, Rwanda, **Giselle (Bilizaire) Boutros**, and two children, of Montreal, Quebec, Canada, left Montreal, August 27, 1980.

Shirley Irene (Kelley) Chase and two children left San Francisco August 12, 1980, returning to join her husband, **Marshall Lew Chase**, Southeast Asia Union Mission, Singapore.

Walter Ray Copithorne (LLU '76), returning to serve as dentist, East Puerto Rico Conference, Rio Piedras, Puerto Rico, **Charlotte Marie (Russell) Copithorne** (PUC '73), and two children left Miami, July 29, 1980.

Ottis Carrol Edwards (U. of So. Calif. '68), returning to serve as director, department of education, Far Eastern Division, Singapore, and **Dorothy Marie (Womack) Edwards** left Los Angeles, August 31, 1980.

Edward Bruce Holm (LLU '74), returning to serve as physician/pediatrician, Guam Seventh-day Adventist Clinic, Tamuning, Guam, **Barbara Joyce (Truitt) Holm** (LLU '77), and two children left San Francisco, August 28, 1980.

Simon Mathieu Honoré (Louis Pasteur U. '73), to serve as mathematics/science teacher, Gitwe College, Nyabisindu, Rwanda, and **Suzanne Marie (Ravaud) Honoré** (AU '68), and two children, of Boston, Massachusetts, left Miami, August 25, 1980.

Loren Philip Hunt (Col.U. '76), to serve as acting director of nurses, Marshall Islands Health Care Project, Majuro, Marshall Islands, **Connie M. (Schlehuber) Hunt** (SMC '73), and two children, of Takoma Park, Maryland, left Los Angeles, July 23,

Lois Kettner (AU '80), returning to serve as teacher, Hongkong Adventist Hospitals, Hong Kong, left Sidney, British Columbia, Canada, September 3, 1980.

Marshall Clark Lamberton (U. of Oreg. '49), returning to serve as dentist, Chiangmai Seventh-day Adventist Dental Clinic, Chiangmai, Thailand, **Mildred Evelyn (Noble) Lamberton**, and one son left San Francisco, August 30, 1980.

John Lavender (AU '74), to serve as teacher, Tanzania Adventist Seminary and College, Usa River, Tanzania, **Mary Evelyn (Washington) Lavender** (OC '70), and three children, of Harvest, Alabama, left New York City, August 26, 1980.

Alice Jean Lemon (SMC '71), to serve as secretary to the assistant treasurer, Trans-Africa Division, Highlands, Salisbury, Zimbabwe, of Riverside, California, left Toronto, Ontario, Canada, September 1, 1980.

James Otis Manley (PUC '64), returning to serve as business manager, University College of Eastern Africa, Eldoret, Kenya, **Louise Elaine (Bullock) Manley** (PUC '65), and two children left Chicago, August 27, 1980.

Patricia Lou Marin, to serve as secretary to the president, Trans-Africa Division, Highlands, Salisbury, Zimbabwe, of San Jose, California, left Atlanta, Georgia, August 25, 1980.

Robert Martin Moores (CUC '67), returning to serve as auditor, Far Eastern Division, Bandung, Indonesia, **Eileen May (Bayliss) Moores**, and two children left Toronto, Ontario, Canada, August 31, 1980.

Victor Stanley Moores, returning to serve as works manager, Africa Herald Publishing House, Kendu Bay, Kenya, **Eva May (Hope) Moores**, and two children left Toronto, Ontario, Canada, August 24, 1980.

Charles Gilbert Oliver (AU '62), returning to serve as Bible teacher, Mount Klabat College, Manado, Indonesia, and **Vereita May (Kessinger) Oliver** (CUC '56) left San Francisco, August 20, 1980.

Donald R. Pierson (AU '59), to serve as assistant treasurer, New Africa Division, Abidjan, Ivory Coast, **Elizabeth Louise (Collins) Pierson**, and two children, of Nashville, Tennessee,

left New York City, September 4, 1980.

Loran Glenn Prunty (Pacific U. '74), to serve as optometrist, Guam Seventh-day Adventist Clinic, Tamuning, Guam, **Marilyn Louise (McIntyre) Prunty**, and one child, of Ft. Jackson, South Carolina, left Los Angeles, August 24, 1980.

David Wendell Rios (U. of Md. '76), returning to serve as librarian, Montemorelos University, Montemorelos, Mexico, left Houston, Texas, August 25, 1980.

Karen Jane Saarinen (Fitchburg St. Col. '74), returning to serve as elementary teacher, Maxwell Adventist Academy, Nairobi, Kenya, left New York City, September 3, 1980.

Stephen Joseph Sharp (LLU '75), to serve as physician, Taiwan Adventist Hospital, Taipei, Taiwan, **Geneve Evonne (Peterson) Sharp**, and one child, of Morgantown, West Virginia, left Los Angeles, August 28, 1980.

Marvin Earl Shultz (PUC '65), to serve as publishing house manager, Malamulo Publishing House, Makwasa, Malawi, **Judy Carol (Montrose) Shultz**, and two children, of Newbury Park, California, left Atlanta, August 24, 1980.

Larry Arnold Siemens (PUC '71), returning to serve as biology teacher, University College of Eastern Africa, Eldoret, Kenya, **Virginia Ann (Strube) Siemens** (PUC '71), and one child left San Francisco, September 4, 1980.

Gary Alan Smith (LLU '76), to serve as physician, Guam Seventh-day Adventist Clinic, Tamuning, Guam, **Cheryl Lynn (Ortner) Smith** (LLU '76), and two children, of Glendale, California, left San Francisco, September 1, 1980.

Ervin Leslie Sorensen (S.F. Theol. Sem.), returning to serve as teacher, South China Union College, Kowloon, Hong Kong, and **Mildred Olivia (Sather) Sorensen** left San Francisco, August 31, 1980.

Donald Straub (WWC '73), to serve as science teacher, Parane Secondary School, Mamba Myamba, Tanzania, **Nellie Maxine (Wren) Straub** (WWC '69), and four children, of Westbank, British Columbia, Canada, left Anchorage, August 25, 1980.

Barbara Thurlow (Vanderbilt

U. '74), returning to serve as nursing instructor, Antillian College, Mayaguez, Puerto Rico, left Baltimore, August 31, 1980.

Nationals Returning

Janick Beatrix Angelay Bru (AU '80), to serve as secretary to the president, Indian Ocean Union Mission, Tananarive, Madagascar, left Chicago, August 11, 1980.

Ganaraj Kore (AU '80), to serve as pastor-evangelist, South India Union, Bangalore, India, left Chicago, September 2, 1980.

Edgardo Pagan (AU '80), to serve as teacher, Ponce Adventist Academy, Ponce, Puerto Rico, **Ada Nilsa (Perez) Pagan**, and three children left Chicago, August 5, 1980.

Alberto Salas (Antillian Coll. '72), to serve as pastor-evangelist, East Puerto Rico Conference, Rio Piedras, Puerto Rico, **Alida Vincenty Salas** (Inter American U. '80), and one child left Miami, May 29, 1980.

Volunteer Service

Raymond Hans Brodersen (AU '39) (SOS), to serve as pastor, Okinawa English church, Naha, Okinawa, and **Emma Jean (Keirnan) Brodersen** (AU '40), of Bridgewater, Virginia, left Los Angeles, August 4, 1980.

Timothy Charles Bryant (Guadalajara '77) (Special Service), of Glendale, California, to serve as physician, Cambodia-Thailand Relief Team No. 8B, Bangkok Adventist Hospital, Bangkok, Thailand, left Oakland, California, August 4, 1980.

Richard Patrick Carrigan (Special Service), of Corona, California, to serve as agricultural worker, Palau Mission Academy, Koror, Palau, left Los Angeles, August 17, 1980.

Hal Francis Crays (PUC '60) (SOS), to serve as business teacher, Korean Union College, Seoul, Korea, and **Laurinda (Mohr) Crays** (U. of Wash. '67), of Auburn, Washington, left Seattle, August 19, 1980.

Keith Guhl (LLU '70) (Special Service), to serve as builder, Marshall Islands Health Project, Majuro, Marshall Islands, **Kathryn Elaine (Stuart) Guhl** (LLU '69), and two children, of Ricklin, California, left San Francisco, July 17, 1980.

James Emery Hamer (AU '73) (Special Service), of Huntsville, Alabama, to serve as

mechanic, Kasai Project, Kanaga, Zaire, left Atlanta, August 18, 1980.

Eric William Howse (Hemingways Coll., Aust. '38) (SOS), to serve as financial consultant, Northern Europe-West Africa Division, St. Albans, Herts., England, and **Annie Mae Howse**, of Adelphi, Maryland, left Washington, D.C., August 25, 1980.

Bruce Harvey Kopitzke (PUC '76) (Special Service), to serve as science teacher, Southeast Asia Union College, Singapore, **Myrna Loyce (Rogers) Kopitzke**, and three children, of Caldwell, Idaho, left Los Angeles, August 18, 1980.

Darrell John Ludders (LLU '67) (Special Service), of Boise, Idaho, to serve as physician, Guam Seventh-day Adventist Clinic, Tamuning, Guam, left Los Angeles, August 6, 1980.

Daniel Reece Neisner (UC '80) and **Shirlee Marie (Lauer) Neisner** (UC '79) (Special Service), of Lincoln, Nebraska, to serve as teachers, Japan-Hiroshima Academy, Daiwa-cho, Kamo-gun, Hiroshima, Japan, left Los Angeles, August 18, 1980.

Eugene R. Peifer (Special Service), of Visalia, California, to serve as matron-director of nursing service, Malamulo Hospital, Makwasa, Malawi, left New York City, August 2, 1980.

Dale Sanford Pyke (LLU '60) (Special Service), of Loma Linda, California, to serve as dentist, Hongkong Adventist Hospitals, Hong Kong, left Los Angeles, August 3, 1980.

Kenneth Everett Rogers (Sr. Dental Clerkship), to serve in dentistry, Guam Seventh-day Adventist Clinic, Tamuning, Guam, and **Lloann Louise (Moody) Rogers**, of Redlands, California, left Los Angeles, August 8, 1980.

Ann Christine Still (LLU '80) (Special Service), of Long Beach, California, to serve as nurse anesthetist, Karachi Hospital, Karachi, Pakistan, left Los Angeles, June 29, 1980.

Alvin H. Stober (WVC '69) (Special Service), of Bothell, Washington, to serve as builder, Gitwe College, Nyabisindu, Rwanda, left New York City, August 20, 1980.

Daniel Urrutia (Guadalajara '76) (Special Service), of Glendale, California, to serve as phy-

sician, Cambodia-Thailand Relief Team No. 8B, Bangkok Adventist Hospital, Bangkok, Thailand, left Oakland, California, August 4, 1980.

David Mark Woodhouse (PUC '77) (Medical Elective Service), of Loma Linda, California, to serve as physician, Bella Vista Hospital, Mayaguez, Puerto Rico, left Los Angeles, August 1, 1980.

Deaths

BOYES, Bessie A.—b. Jan. 27, 1901, LaCross, Wis.; d. Aug. 12, 1980, Napa, Calif. She served as a literature evangelist in her earlier years. Survivors include five daughters, Ethel Tuell, Evelyn Hill, Eileen Huntsinger, Delores Downer, and Patricia Edwards; and one son, LaVern Edwards.

BURGESS, Guy T.—b. Nov. 26, 1892, Wellsville, Mo.; d. Aug. 23, 1980, Loma Linda, Calif. He served as secretary-treasurer in the Colorado, Nebraska, Wyoming, and Texas conferences. He also served in the ministry in the same places. Survivors include his wife, Glenna; a sister, Lula Noell; a grandson; and three great-grandchildren.

CATALANO, Anthony—b. Dec. 6, 1894, in Palermo, Italy; d. July 21, 1980, Sunrise, Fla. He was pastor of the Italian church of Chicago from 1941 to 1951. Survivors include his wife, Katherine; one son, Donald; two daughters, Esther Wood and Joyce Nelson; 16 grandchildren; and five great-grandchildren.

GOFFAR, Glenn—b. Jan. 14, 1906, Doty, Wash.; d. July 23, 1980, Glendale, Calif. He served the denomination in the following capacities: as principal of the Milton, Oregon, Junior Academy; as pastor of the Milwaukie, Newport, and Toledo churches in Oregon; as pastor of the Newport Beach, San Bernardino, Torrance, Baldwin Park, and Santa Paula churches in California. After his retirement in 1974 he enjoyed teaching gardening at Newbury Park Academy. From 1976 to 1978 he served as pastor of the Lake of the Woods church in the Southern California Conference until he retired again in 1978. Survivors include his wife, Ione; a daughter, Darlene Ewert; a son, Dennis; two brothers, Harold and Wilford; four grandchildren; and four great-grandchildren.

HALL, Barbara M.—b. Feb. 4, 1923, Los Angeles, Calif.; d. Sept. 13, 1980, Glendale, Calif. She was the wife of Elder Charles R. Hall, who has served as a pastor in the Southern California Conference since 1945 and is presently a chaplain at Glendale Adventist Hospital, Glendale, California. Survivors include her husband, Charles; a son, Skip; a daughter, Kathy Babcock; a brother, Stanton May, M.D.; and three grandchildren.

MELEEN, Eric M.—b. April 8, 1887, Youngsville, Pa.; d. Sept. 23, 1980. In 1911 he married Wilhelmina Ringdahl at the Broadview Swedish Seminary, Chicago, Illinois, where both had trained for mission service, she as a teacher and he as an evangelist. Later he attended Washington Missionary College (now Columbia Union College) and Cornell University. In 1917 the Meleens were called to mission service in India, where Elder Meleen served as high school principal, college president, union and division educational

secretary, and editor-in-chief of the Oriental Watchman Publishing House, Poona, India. He was the author of several books and numerous magazine articles. He served as a missionary in India for 35 years. After his retirement he settled in Coalmont, Tennessee, where his wife Wilhelmina passed away in 1960. In August 1963 he married Mrs. Evalyn Carman, who predeceased him on June 22, 1980. Survivors include a sister, Helen; four daughters, Helen Lowry, Alice Capps, Gertrude Ayala, and Margaret Lee; a stepson, Dr. Eldon Carman; 14 grandchildren; and 21 great-grandchildren.

PAMPAYAN, Vahan—b. June 10, 1874, Adana, Turkey; d. July 15, 1980, Glendale, Calif. Dr. Pampayan, with his wife, Hasmig, served as one of the early pioneer medical missionaries to Russia from 1903 to 1910. They then served from 1910 to 1913 in Turkey. Survivors include his daughters, Glandine Pampayan and Mrs. Virginia Simmons; a sister, Mrs. Haigoohie Evkhanian; and two grandsons.

PHIPPS, Burton H.—b. Aug. 17, 1890, in Tonawanda, N.Y.; d. Sept. 13, 1980, Angwin, Calif. He started his teaching career of 54 years in the classroom at Fox River Academy in Illinois in 1911 as teacher and dean of boys. Later he served as a teacher at Beechwood Academy in Indiana and Adolphian Academy, Holly, Michigan; as principal at Bethel Academy in Wisconsin for four years; and as principal at Battle Creek Academy in Michigan for five years. He later served on the faculty of Emmanuel Missionary College (now Andrews University), first as principal of the preparatory school and then as a college teacher of biology, founding and chairing the biology department for several years. He served on that campus for a total of 32 years. During this time he authored the 1957 Morning Watch book, *Day Unto Day*. After retirement, in 1961, he taught for another four years at Pacific Union College, Angwin, California. Survivors include his daughter, Barbara; two sisters, Mrs. Ruth House and Mrs. Jean Springer; and a brother, Arthur H. Phipps.

Coming

November

8 to Jan. 3, 1981 Ingathering Crusade

December

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

1981

January

3 Soul-winning Commitment
3 Church Lay Activities Offering
10-17 Liberty Campaign
17 Religious Liberty Offering
24 Medical Missionary Day

February

7 Bible Evangelism
7 Church Lay Activities Offering
14 Faith for Today Offering
21-28 Christian Home and Family Altar
28 Listen Campaign

March

7 Tract Evangelism
7 Church Lay Activities Offering
14-21 Adventist Youth Week of Prayer
14 Adventist Youth Day
21 Sabbath School Community Guest Day
28 Spring Mission Offering

Court upholds Albuquerque Ingathering case

The United States Court of Appeals for the Tenth Circuit on October 21 upheld a lower-court decision that exempted the SDA Church's Ingathering program from registration requirements of the solicitation ordinance in Albuquerque, New Mexico.

The ordinance in question labeled the "education, medical, and welfare" activities of the church as secular, separating them from the "religious" activities of the church. It then required that the church obtain a permit if any of its funds were to be used for the "secular" activities. The court said, "The setting up of a city agency to make distinctions as to that which is religious and that which is secular so as to subject the latter to regulation is necessarily a suspect effort."

This decision by the Tenth Circuit Court of Appeals should help alleviate many of the problems related to this year's Ingathering program.

GORDON ENGEN

ITA supports Year of Disabled

The International Temperance Association, through its 78 national societies, is being invited to make 1981, the United Nations Year of the Disabled, a special occasion to plan prevention seminars to highlight the role of alcohol in road deaths and accidents, in swimming and skiing accidents, and in industry.

Robert Muller, secretary of the United Nations Economic and Social Council, turned aside from using alcohol when he discovered that "a good part of the world's 450 million handicapped are caused by automobile accidents (up to 50 percent in some countries),

and a great number of these are caused by alcohol." He has written about this for the *ICPA Quarterly Bulletin*, January, 1981. Dr. Muller has devoted much of his life to aiding the handicapped and has contributed much to this coming Year of the Disabled.

A 1980 Annual Council vote supports the Year of the Disabled and urges Adventists "to render such preventive and rehabilitative services as the church's human and financial resources permit." The action encourages support among other agencies, specifically mentioning the International Temperance Association in its efforts for preventive programming.

Local church temperance societies also are being urged to cooperate with local committees that are working with the United Nations to highlight the Year of the Disabled, and to take the lead in emphasizing these preventive measures.

ERNEST H. J. STEED

Large second-quarter offering

During the second quarter, 1980, Sabbath school members outside of North America gave \$3,689,760, the largest offering ever received in one quarter overseas. The overseas divisions have steadily increased their giving from a total of \$3,877,279 in 1970 to \$13,304,339 in 1979—an increase of nearly 400 percent for a decade.

During the months of April, May, and June, 1980, the world church contributed the largest second-quarter Sabbath school offering on record, \$8,048,353. This is close to a half-million dollars above the corresponding offering for 1979. For the first half of 1980 the total Sabbath school offering is \$15,692,093.

GILBERT J. BERTOCHINI

Steps to Christ is published in Esperanto

Feliĉo Estas Paŝoj al Kristo appears on the front page of the latest translation (the 103d) of *Steps to Christ*, by Ellen G. White. The diligent work of translation and printing the book in Esperanto was accomplished by a youthful Seventh-day Adventist in Christchurch, New Zealand, largely at his own expense.

It is not likely that many readers of the REVIEW understand Esperanto, an artificial international language invented in 1887 by L. L. Zamenhof, a Polish philologist.

However, in most countries of the world there are thousands of Esperanto devotees who sincerely hope to see the language adopted by the mass of humanity. It is their belief that the universal use of Esperanto would help to draw peoples of the world together in peace and harmony.

Only 100 copies of the new 90-page paperback in Esperanto are now available. Readers of Esperanto—which has word roots common to many European languages—will be delighted to learn of this development and no doubt will have ideas for advertising and reaching other Esperanto readers with this new *Steps to Christ*. Anyone interested should contact V. J. Williams, 42 Chapel Street, Christchurch 5, New Zealand.

D. A. DELAFIELD

Sabah Festival of Faith

Sabah's Festival of Faith, according to Bernie Donato, Far Eastern Division youth director, was a great success, not only in terms of attendance by young people but also in the evangelistic series that

followed. An average of 1,500 people attended the series every night. Calvin Smith, lay activities director of the Southeast Asia Union Mission, who did groundwork for the meetings, reported that 200 people are being prepared for baptism.

One of those who attended the Pathfinder Fair was the Prime Minister of Sabah, who was so impressed with the program and activities that he asked what he could do to help. Jim Thurmon, Sabah Mission president, told him of some of the pressing needs of the mission, especially the schools. As a result, the deputy state minister presented the mission with a \$10,000 (US\$5,000) donation.

LEO RANZOLIN

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