

Adventist Review

General Organ of the Seventh-day Adventist Church

December 4, 1980

The tacky black dress

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Her mother-in-law's black dress was an embarrassment to a young bride until she learned to love the woman. See "The Tacky Black Dress," page 4.

“Are drugs even an issue in this world of medical science?” asks author Raymond O. West in “Is It Wrong to Take Drugs?” (p. 8). “The answers matter greatly to the conscientious Seventh-day Adventist who believes the Spirit of Prophecy and who is cognizant of the drug-related messages found there.”

In this issue we begin a six-part series on the sanctuary. The first, “Sketches in the Sanctuary” (p. 12), attempts “to portray some of the impressions the sanctuary conveyed to spiritually perceptive Israelites who participated in its services.”

Frank Holbrook, author of the series, is well known to readers of *These Times* magazine as the author of Frank Answers, a column that he has written since

1965. A graduate of Washington Missionary College (now Columbia Union College) in Takoma Park, Maryland, Elder Holbrook holds an M.A. from Potomac University and a B.D. and an M.Th. from Andrews University.

He began his denominational service in Virginia as a pastor-evangelist. He taught Bible at Shenandoah Valley Academy, New Market, Virginia, for two years before going to Southern Missionary College, where he has taught in the religion department since 1964.

For those interested in ancestry, Elder Holbrook writes that he is “not related to the famous SDA Holbrook clan of which Delmer Holbrook is one illustrious member!”

A Sustentation Overseas Service (SOS) worker who does not speak the language of the area where he or she serves can still have a tremendous impact on the lives of the people he or she might meet. Proof of the truth of that statement is available in “Retired Pastor Inspires Indonesian Members” written by Irian Jaya Academy Bible teacher Max Mantiri.

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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.

Stamps

Re “Stamps of the Bible” (Nov. 6).

As a ninth-grade Bible project, my class made a display picturing the story of Creation, as shown in stamps. The work was interesting and well done, but the best result of the project was the greeting I received this morning: “Have you seen the new *REVIEW*? Look what *he* did with stamps!”

LOCKIE GIFFORD
Shreveport, Louisiana

Promoting unity

Unity cannot be obtained by constantly talking about our differences. Although at times it is necessary to confront issues that could divide us, to *continue* to focus on these things from the pulpit, in committee rooms, in small groups, around the drinking fountain, and via the printed page will surely aid Satan in his work of dividing us. No couple that is interested in having a solid marriage will constantly talk of divorce. Instead they will spend a good deal more time on their common ideals, goals, hopes, and dreams. The church that is interested in one common goal will focus its attention in that

direction—on Christ and eternal life.

No one who has availed himself of the opportunity to read the *REVIEW* coverage of the Glacier View meeting could possibly doubt that our brother was dealt with fairly. Why aid Satan in his work of drawing our attention away from Christ by continuing to rehash the unfortunate affair?

DOROTHY W. CAREY
Green Cove Springs, Florida

Old, but good

In sorting through magazines prior to sending them overseas, I again saw the editorial “Never Throw Away an Adventist Periodical” (Jan. 31).

I have met some lay activities secretaries who say we shouldn't give away or mail magazines that are older than three months! This position is difficult for me to understand. Truth is always good and helpful. I think your advice should be repeated.

FAYE HOEHN
Angwin, California

Home is best school

“When Should Children Enter School?” (Aug. 28) and “Children's School Age” (Letters, Sept. 25) underline some of the physical and intellectual milestones for parents to consider in determining their children's readiness for formal schooling.

My experience as a school psychologist suggests that equally as important to school success as physical and intellectual development is socio-emo-

tional maturity. As was stated, a wholesome home environment that provides (1) a warm parent-child relationship, (2) consistency, and (3) a feeling of freedom and responsibility is invaluable to the development of social skills and self-confidence.

Yes, the home is still the *first* and *best* educational agency for the development of personality traits such as patience, forbearance, and compassion.

MICHAEL HALL, M.Ed.
Columbus, Ohio

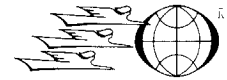
Beyond Glacier View

Re “Looking Beyond Glacier View” (Editorial, Oct. 16).

I concur that theological councils have their place, but the gospel commission will never be finished by the church's merely talking to itself. How the enemy would smirk if the preaching of God's last message would be supplanted by the volume and frequency of theological discussions, thereby effectively turning the church's attention, interest, and strength inward rather than outward. This strategy worked in the postapostolic period of the Christian church, and we would be naive to think that the devil would not attempt the same tactics in our day.

Consequently, in these waning hours of probationary time God calls upon administrators, theologians, pastors, teachers, medical workers, publishers, and all church members to “press together” in proclaiming the

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Facing 1981 with courage



Neal C. Wilson, president,
General Conference

It hardly seems possible that 1980 is about to end. It seems that just a short time ago we welcomed the year. Have your hopes and aspirations been realized, or have you experienced disappointments and reverses? Have you felt alone in your struggle against sin? Have there been moments of torment, agony, and pain? Have you been tempted to give up and turn back? Did you at times perhaps forget

that your Lord and Saviour was "only a prayer away" and that every angel in heaven awaits His bidding to encourage and strengthen you on the way to the "mountaintop"? I have a message for you as we begin to think of a new year.

Last August some special meetings were held at our Glacier View youth camp, at an altitude of 9,000 feet in the Colorado Rocky Mountains. This is not far from the favorite vacation spot of Ellen and James White, where they usually stayed when they visited the Rockies. We had lovely accommodations and were surrounded by beautiful exhibits of nature.

Bill Ellis, the camp ranger, and his wife and Brother and Sister Ray Miller, in charge of the food service, took wonderful care of us and were extremely solicitous of our needs, and cheerfully provided for the approximately 130 (including wives) in attendance.

Before I go further, let me take time to pay tribute to so many in this church who, like the Ellises and Millers, serve in our youth camps, our educational institutions, and our hospitals, and who cater to the physical needs of those who come within the sphere of their specialized ministry.

In this attractive setting my thoughts frequently focused on the inspiring theme expressed in Psalm 90:2: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, from everlasting to everlasting, thou art God."

In a place like Glacier View storms can come up so unexpectedly! One minute there can be mild weather, gentle breezes, fleecy clouds racing across blue skies, and within minutes it can change. Dark, rain-laden clouds blow over the tops of the mountains that are part of the Continental Divide. The velocity of the wind increases, the sky darkens, and before those outside can get to shelter there is a downpour, or it might be sleet or snow at an altitude of 10,000 feet.

A group of us decide to climb a 13,200-foot moun-

taintop. We find the trail winding among scrub trees, over stony places, and across meadows. Soon we are above the timberline and climbing. Now we have to stop more often to rest and regain our breath. What started out as a pleasant hike becomes serious business. The going becomes more difficult. We begin to take stock of our energy and reserve strength. We are tempted to turn back, but the summit, still a couple of thousand feet above, keeps beckoning. Our hiking companions keep encouraging. They too sense some fatigue and have thoughts of turning back. We realize that the higher we go, the more difficult it is to breathe, and the colder it is becoming. We skirt ice fields on the right and the left, and the trail becomes less apparent. We have to pick our way over the boulders. The wind is beginning to chill and numb our hands, foreheads, lips, and ears.

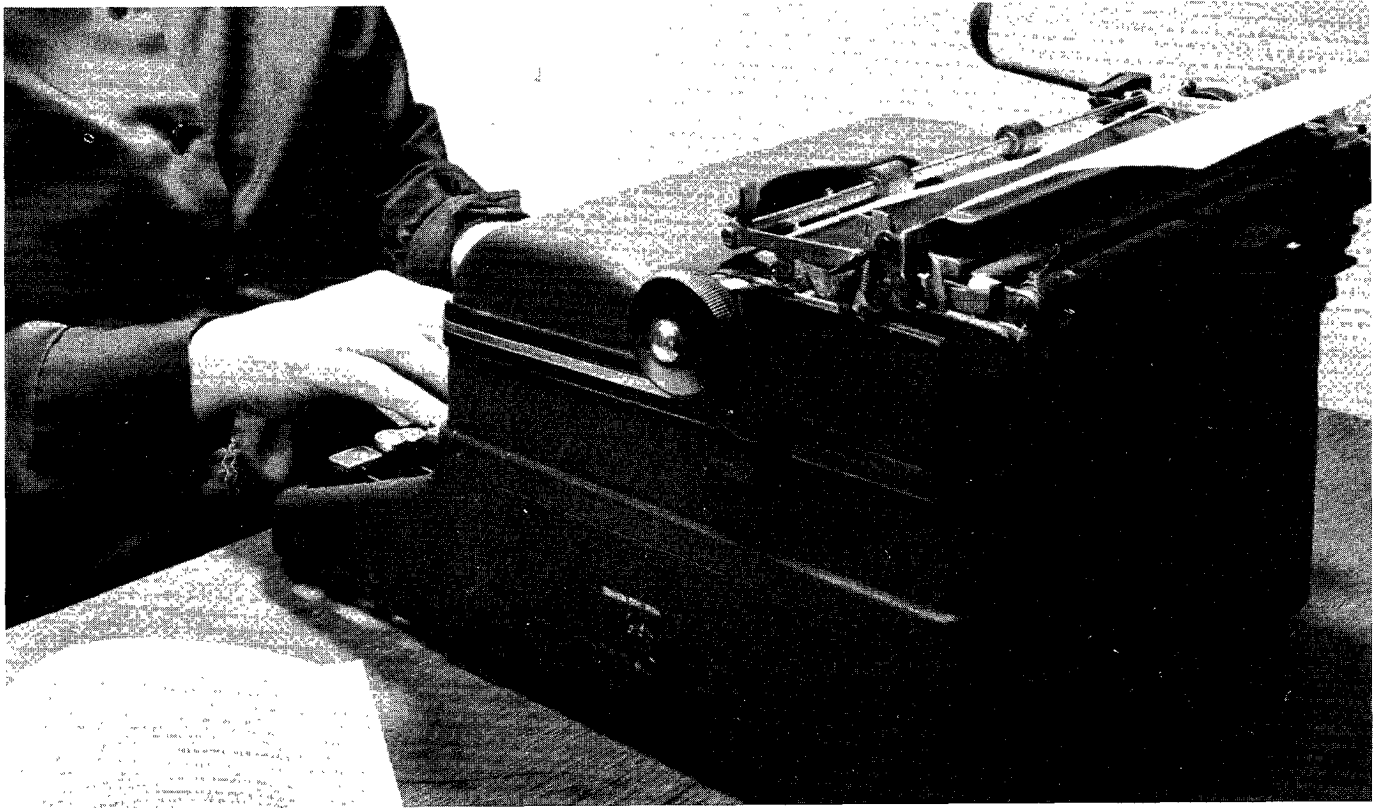
A heavy, swirling mist settles on the mountain, and the wind accelerates to gale force. Our group of hikers stops to take inventory. A fellow leader from the General Conference is having trouble with his knee, which has already been taxed beyond safe limits. He decides to return, and with him goes another of the group who out of compassion feels that his colleague should not return without someone to keep him company and make sure that he gets back to our starting point, where we left the vehicle that brought us to the high country and the beginning of the trail.

The six of us have developed a group spirit, and feel loath to see the team break up. My companion with the knee problem observes my inadequate clothing and offers me his parka. Without it I never could have made the ascent of the last 1,000 feet. The chilling blasts would have forced me to turn back. With the additional protection, and with new determination, I pressed toward the goal, and made it!

How much like life! Every day we encounter unexpected challenges, storms, winds, discouraging events. We need one another. We learn to appreciate and gain strength from one another. Soon, however, we realize we are really going to need the "parka" of a divine Friend to shield us from the fiery darts and the freezing taunts of Satan. How comforting it is when our Lord surrounds us with His blessings and His robe of righteousness, and He promises that with His help we can reach the "mountaintop."

In a letter to J. N. Andrews, when the way seemed rugged and steep, Ellen White wrote: "The Lord loves you, my dear brother. He loves you. 'The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed' (Isa. 54:10)."—*This Day With God*, p. 348.

No wonder the Lord has told us that as we yield our lives to Him, "through most wonderful workings of divine providence, mountains of difficulty will be removed and cast into the sea."—*Prophets and Kings*, p. 223. Press on, fellow pilgrim. You can face 1981 with courage!



The tacky black dress

The author knew that, as a Christian, she *must* love her mother-in-law. She wanted to but did not see how she could.

By PATRICIA PETERSON

The experience is one I cannot forget, although 15 years have elapsed since it happened. Emma stood in the doorway of my office dressed in the same tacky dress that she had worn for three days. Many washings had given a gray cast to the once-black material, and there was a rather large mend on the front left-hand side of the skirt. Other older women might wear such a dress while housecleaning or gardening, but to work in an office? I cringed as I pondered what the other employees must be thinking—about my mother-in-law. Disconnected, angry thoughts raced through my mind. “Undoubtedly she’s wearing this dress to humiliate and embarrass me before my co-workers. . . . It’s her plot to gather sympathy. . . . So *this* is how she repays me for getting her a part-time job.”

The problem began three months earlier after Bill and I had returned from our honeymoon. His mother, Emma, began calling incessantly throughout the day to talk to

Bill. The calls began early in the morning (sometimes before we woke up) and did not subside until Bill bade her goodnight before retiring. If she was not able to reach Bill at his office during the day, then she would call me at my work to ask whether I knew where he was. The happy home and new life that I had dreamed of with Bill had become a virtual nightmare.

At first I had pitied Emma. After all, Bill was the youngest and last of four children to leave the “nest,” and Emma, a widow of 20 years, was now totally alone.

Bill and I had tried to ease her adjustment by including her in as many of our activities as possible. One of us would take her shopping each week, she attended church with us on Sabbath, and we took her along almost every time we went anywhere for pleasure. Of course we did not enjoy Emma’s tagging along everywhere with us, but we took her and were polite while she was with us. We thought that eventually Emma would take hold of herself and begin a new life and social circle of her own. But it seemed that the more we included her in our plans, the more she demanded to be included.

In desperation, Bill and I had begun a campaign to find

Patricia Peterson is a pseudonym.

something to keep Emma occupied. We purchased handicrafts for her, took office work to her home, and encouraged friends to call. But all of our efforts failed—that is, until a part-time job became available in my office. For some reason Emma had taken an interest in filling this position. Bill and I felt certain that this opportunity was the answer to our prayers. But now this tacky black dress! My job, the one place of solace for me, had become an extension of my nightmare.

“Why, God? Why?”

As I drove home from work my spirit screamed inwardly, “Why, God? Why are You doing this to me? You know I’ve tried to make Emma happy. I’ve done everything I can think of, but nothing works!”

I was angry with God and continued striking out at Him: “Bill and I did everything in our courtship according to Your blueprint. We prayed twice as often as we did before we met. We never absented ourselves from religious activities to be alone. We counseled with parents (including Emma) and pastors prior to uniting our lives. We avoided going into debt in order to set up housekeeping. Why isn’t everything beautiful now that we’re married?”

Since Bill worked late that night, he did not arrive home until after I had retired. But my rest was disturbed. At 5:00 A.M. I could tolerate the restlessness no longer. Quietly stealing into Bill’s study, I began once more petitioning God on Emma’s behalf. But now my anger was abated, and in its place was a sense of utter helplessness. “Oh, God, I know what Your Word says. You want us to love one another—even our enemies. But I *can’t* love Emma. She has actually become repulsive to me. I know, as a Christian, I must love her. I want to, but I can’t.”

Suddenly an impression flashed through my mind with the same magnitude as an audible voice, “Why don’t you let *Me* love her through you?” The thought was so utterly innovative, it took a few moments to find a home for it in the clutter of my mind. Once I had evaluated and pondered it, however, it became a breath of fresh air to my stale thoughts.

Ever since becoming a Christian I had heard that it is not us, but Christ who works in us “both to *will* and to do of his good pleasure” (Phil. 2:13). But this text had never meant much to me until that moment. Was it possible that Jesus could love the unlovely through me? He had commanded us to “love one another” (John 13:34), and since we “can do all things through Christ” who strengthens us (Phil. 4:13), it must be possible.

“Please, Lord,” I prayed, “love Emma through me. Take complete control of my mind and body and use them to love her.”

Immediately I began planning how I would go about cooperating with Christ in this project. “What should my first step be, Lord?” As dramatically and as clearly as the first impulse, came the second, “Why don’t you give her a *sincere* compliment.” This time my mind had a shelf

dusted and polished for the Lord’s response, and I wasted no time in utilizing it.

I grabbed for a sheet of paper. I would write down all the good things about Emma I could think of and then choose one each day with which to compliment her.

Then shocking reality struck. I could not think of one good thing about which to compliment Emma. Our relationship had deteriorated to the extent that there was practically nothing left to build upon. For several minutes I sat staring at a stark white sheet of paper. No dramatic impulse came to rescue me from the formidable awareness of how much I had actually begun to detest this poor, elder child of God. How could I, claiming to be a disciple of Christ, ever have reached this level of actual hate. Why, in God’s eyes I was no better than a murderer! In utter shame and humiliation I cried out, “God forgive me! Help me!”

Slowly, laboriously one little photon broke through the fog of hatred—Emma’s work at the office. Her typing was neat and accurate with few erasures. That was the one thing—the only thing—that I could think of that was good about her, but it was a start. The God who had multiplied the loaves and fishes would multiply my sincere compliments if I would step out in faith.

The tacky black dress that Emma wore to work that day appeared insignificant in comparison with the tackiness that I had allowed to creep into my heart recently. Looking over some of her typing, I found myself eager to share my one sincere compliment with her. “Emma, your typing is beautiful. You make very few corrections.”

Bewildered gray eyes

Emma’s tired, bewildered, gray eyes looked deeply into mine as if unwilling to believe what her ears had told her. Then reticently, stammeringly came the words, “Thank you— Thank you, Patricia.” The enormous smile that broke across her face passed like a warm wave through my heart. In that moment I saw, not an old, unwanted intruder, but a vulnerable, frightened woman with a deep need to feel still useful and of service. My wretchedness pierced my soul like a saber. Over the past months I had thrown good deeds at her in much the same way a kennelkeeper throws a bone at a dog. I had taken her shopping, but my resentment never allowed her to be *with* me. I had spoken to her by telephone, but my reserve caused her to call out for Bill. I had found her a job, but my attitude had dressed her in black.

In the days that followed, God *did* multiply those sincere compliments, and oddly enough, Emma’s appearance and behavior began to reflect her new image of herself. In fact, soon it was hard for us to reach Emma by telephone.

Did I learn to love her? Yes! Before her first workweek was finished, I found myself spontaneously reaching my arm around her, squeezing tightly and saying, “I love you, Emma.” That was the last time I ever saw the tacky black dress. □

What are we waiting for?

No selfish desire for the joys of heaven is strong enough to motivate us to prepare for or hasten the day of Christ's return.

By HELEN ANDREW CATE

Do we need more wars, earthquakes, famines, violence, economic upheaval, and disasters of other kinds to convince us that the final crisis of world history is upon us? Must rebellion against God's law become more widespread? Must the "gross darkness" of earth become darker yet before Laodicea wakes from her long nap?

The Advent Movement was brought into being to give the judgment hour message to prepare the world for the coming of the Lord. It has been more than 135 years since that tiny, valiant band of believers began to proclaim, "Fear God, and give glory to him; for the hour of his judgment is come" (Rev. 14:7).

While we wait, the church grows larger, but apparently not more zealous or pure. Whenever the question "Why this delay?" is discussed, usually two sentences from *Christ's Object Lessons* are quoted: "Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."—Page 69.

How is the character of Christ to be reproduced in His people?

A beautifully clear answer emerges from a study of the inspired definitions of three key words: *glory*, *love*, and *righteousness*. Such an answer provides a barrier against a checklist, legalistic religion.

God revealed to Moses the secret of His glory. In one of many references to this profound truth, Ellen White wrote: "The glory of God is His character. While Moses was in the mount, earnestly interceding with God, he prayed, 'I beseech thee, show me thy glory.' In answer God declared, 'I will make all my goodness pass before thee.' . . . The glory of God—His character—was then revealed: 'The Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and

truth.' . . . This character was revealed in the life of Christ."—*God's Amazing Grace*, p. 322.

The Desire of Ages gives us this life-changing glimpse of the divine character: "The glory shining in the face of Christ is the glory of self-sacrificing love."—Page 20.

Put with this another definition: "Righteousness is holiness, likeness to God, and 'God is love.' 1 John 4:16. . . . Righteousness is love."—*Thoughts From the Mount of Blessing*, p. 18.

Does it not become clear that the perfect righteousness that God desires to be reproduced in His people is the revelation of His character of self-sacrificing love? Ellen White indicates in the final chapter of *Christ's Object Lessons* that it is through this kind of revelation that God will make His last appeal to a lost world: "Those who wait for the Bridegroom's coming are to say to the people, 'Behold your God.' The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them."—Pages 415, 416.

The same God-conceived plan for resolving the conflict of the ages is implicit in the first angel's message: "Fear God, and give glory to him [reveal His character in our own]; for the hour of his judgment is come."

The writer of Revelation saw in vision the final, glorious display of God's character in His remnant people: "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory" (Rev. 18:1).

In the inspiring prayer recorded in John 17, Jesus prayed, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee" (verse 1). His words, spoken in the shadow of Gethsemane and Calvary, lead us to look there for the fullest revelation of the glory of God's character of self-sacrificing love.

Changed from glory to glory

As our understanding deepens regarding the character of Christ that must be reproduced in us, it makes more urgent the question "How can this be?" By inspiration the apostle Paul provides the answer in one profoundly simple sentence: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord" (2 Cor. 3:18).

As we contemplate the self-renouncing love expressed in every act of Jesus' life, the Holy Spirit lays bare the selfishness of our motives and brings us in broken-hearted contrition to the foot of the cross. As a result, we become changed into His likeness.

Recognizing that this is the key to character perfection, we find deeper meaning in the counsel that "it would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. . . . Let the imagination grasp each scene, especially the closing

ones.”—*The Desire of Ages*, p. 83. It is significant to me that she did not tell us to spend the hour looking inward for the presence of Christ, but rather in considering His life.

Behold Him in Gethsemane as Satan presses upon Him the fear that if He assumes the guilt of a lost world, it would separate Him forever from His Father. “And what was to be gained by this sacrifice? How hopeless appeared the guilt and ingratitude of men! . . . Behold Him contemplating the price to be paid for the human soul. In His agony He clings to the cold ground, as if to prevent Himself from being drawn farther from God. The chilling dew of night falls upon His prostrate form, but He heeds it not. From His pale lips comes the bitter cry, ‘O my Father, if it be possible, let this cup pass from me.’ . . .

“Terrible was the temptation to let the human race bear the consequences of its own guilt, while He stood innocent before God. . . .

“Three times has He uttered that prayer. Three times has humanity shrunk from the last, crowning sacrifice. But now the history of the human race comes up before the world’s Redeemer. He sees that the transgressors of the law, if left to themselves, must perish. He sees the helplessness of man. He sees the power of sin. The woes and lamentations of a doomed world rise before Him. He beholds its impending fate, and His decision is made. He will save man at any cost to Himself. He accepts His

baptism of blood, that through Him perishing millions may gain everlasting life.”—*Ibid.*, pp. 687-693.

As we read and meditate upon the chapter in *The Desire of Ages* from which these words are taken, and as we seek Christ daily through study of His Word, we will discover the inexpressible joy of the love relationship that Jesus invites us to share with Him. When the Holy Spirit has reproduced this manner of love in us, our prayer, expressed in both words and life style, will be, “Lord Jesus, come quickly.”

Our great concern will be not for ourselves, nor even for suffering humanity, but above everything for Jesus, who continues to bear the burden and the pain of sin as long as His people keep Him waiting.

In the glory of self-sacrificing love that shines from Calvary, how meager appear the gifts we offer in return—the small remnants of our time and talents and money left over after we have provided for our own comfort, security, and pleasure.

No selfish desire for the joys of heaven is strong enough to motivate us to prepare for or hasten the day of Christ’s return. Only the response of self-forgetful love as we behold Him who poured out His soul in our behalf will impel us to make the full surrender of our selfish hearts. Then God will be able to pour out His Spirit in latter rain power, and the earth will be lighted with His glory—the glory of self-sacrificing love revealed in His people. □



What Christianity is all about

By TITUS FRAZEE

The pastor of a Christian congregation was giving leadership to the annual financial enlistment in his church. He wrote to the entire membership asking them to give serious thought to what their commitment to the church should be. A stinging letter he received in response from one of his members upset

him greatly. It read, “Pastor, according to your concept of Christianity it is just one continual give, give, give.” Following the writer’s initial charge implying the pastor’s inadequate understanding of the Christian faith, there were other less than respectful statements.

In the heat of the moment, the pastor resolved he would set the matter straight with as sharp a reply as he could draft. But as he thought and prayed about it he said to himself, “The man is right. That’s what I think the Christian faith is all about—giving.”

So, instead of writing the letter he intended to write, he wrote:

“Dear Brother: Thank you for the finest definition of the Christian faith that I have ever seen. For Christianity is ‘one continual give, give, give.’ God gave His only begotten Son. The Son gave. He gave everything in dying on a cross for us. The apostles gave. All but one of them died a martyr’s death. Down through the centuries the progress of the Christian faith has depended upon how much its disciples have followed the example of their Lord in giving.”

This is the essence of the Christian faith. Giving back to God first the tithe, which is His, and then giving of our time, our abilities, and our financial resources.

Last Christmas one church official advised, “Make this the best Christmas ever.” It has long been my belief that the first one was the best when Jesus came to be born in Bethlehem, to live, die, and rise again for us—God’s only begotten Son. What a gift!



Is it wrong to use drugs?

It is agreed that drugs should not be used indiscriminately, but should they be avoided under all circumstances? What should be done when a life is at stake and there is no other remedy available?

By RAYMOND O. WEST

One winter evening when I was an emergency-room physician for a large city hospital, a woman brought in her little boy for urgent attention. The child's tonsils were huge, scarlet, and studded with chunks of purulent membrane. He also had a fever and large tender nodes deforming the neck. The child desperately needed prompt treatment, so along with hot gargles, a heating compress for the neck, and other simple remedies, I recommended penicillin.

The child's mother refused the penicillin because she did not want drugs administered to her boy. I asked her if she knew the source of penicillin. She did. She knew that penicillin originally was discovered in a naturally growing

mold. Nonetheless, in her view, it was no longer a "natural" product, but rather a drug. Without intending to sound facetious, I asked if she would let me prescribe two pounds of moldy bread four times a day. She got the point, because she knew that common bread mold produces penicillin. However, she still refused my advice, and the sick little patient was carried off into the night without a prescription for penicillin tablets.

Was the mother right or was she deluded? Are drugs even an issue in this world of medical science? The answers matter greatly to the conscientious Seventh-day Adventist who believes the Spirit of Prophecy and who is cognizant of the drug-related messages found there.

Can drugs give help in time of illness? There is no question about it—drugs certainly help. Do drugs do harm? Again there is no question—every drug has its side effects. But so does everything else, including pure water and fresh strawberries.

When we discuss an issue as vital and as controversial as this one is within Adventist circles, it is essential to begin with a definition. *The New Columbia Encyclopedia* (1975) defines drugs as "substances used in medicine either externally or internally for curing, alleviating, or preventing a disease or deficiency." Included under this definition are ether, morphine, digitalis, diphtheria antitoxin, iron, and iodine, as well as hormones such as insulin and the feminizing estrogen. It further states that drugs are obtained from many sources, such as metals, hormones, alkaloids, vaccines, and antibiotics.

Let us go back to the Spirit of Prophecy and a little church history. Voices within the infant Adventist Church were heard proclaiming a doctrine that mandated a hands-off policy when it came to using drugs to treat illness. Remedies were wrong. But Ellen White wrote: "The idea which you hold that no remedy should be used for the sick is an error. God does not heal the sick without the aid of the means of healing which lie within the reach of man."—Letter 182, 1899.

Later she wrote: "It is not a denial of faith to use such remedies as God has provided to alleviate pain and to aid nature in her work of restoration. . . . God has put it in our

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power to obtain a knowledge of the laws of life. This knowledge has been placed within our reach for use. We should employ every facility for the restoration of health, taking every advantage possible, working in harmony with natural laws.”—*The Ministry of Healing*, pp. 231, 232.

Consonant with the idea that we should intervene and use remedies is the following statement: “There are simple herbs that can be used for the recovery of the sick, whose effect upon the system is very different from that of those drugs that poison the blood and endanger life.”—*Selected Messages*, book 2, p. 288.

Now note the qualification used here in the expression “those drugs that poison the blood and endanger life.” Did she leave room for healing substances that might not yet have been discovered that do not poison the blood and endanger life, indeed, drugs yet unknown that save life rather than endanger it? Is it a denial of faith to use penicillin to kill germs? Is it possible that God in His benevolence has thoughtfully provided this remedy?

Good things can be misused

Let us not assume that all medications are prescribed appropriately. I do not know of anything that is done by everyone appropriately all the time. People can be inappropriate in such activities as driving, TV watching, and exercising. The physician who spends 20 hours a day giving care to patients and thereby neglects his family is not doing what is appropriate. Similarly, he can be inappropriate in his prescriptions, his advice for surgery, and his general counsel. Not every drug taken should be taken when it is, in the amount it is, or for the purpose it is. Even a good thing can be misused and misappropriated.

Ellen White has more to say about drugs. Here is the most devastating statement against them that I found: “The drugs administered to the sick do not restore, but destroy. Drugs never cure. Instead, they place in the system seeds which bear a very bitter harvest.”—Manuscript 65, 1899.

This is a powerful indictment of drugs—at least the use of the drugs that were current in her day. But can we assume that any pill or medication destroys or bears a bitter harvest? If so, must we stop giving anesthesia for surgery? And calling a medication an herb does not solve the problem. For whether a medication comes from a plant source or is a manufactured synthetic, and whether it does good or harm, it is a drug by definition.

The term “natural” only leads to a dilemma. Cortisone and insulin are made in our bodies. Marijuana is natural, but it is not natural to use it as a mood elevator. Opium is natural (indeed, nutritionists tell us that it occurs in a variety of plants that we eat, including cabbage), but it is not natural to use it as a mood enhancer. God has provided us with a number of natural remedies, among them reserpine to lower blood pressure. Should we then use reserpine, because it is natural, and avoid using some other preparation that works better and is less likely to cause undesirable side effects or allergic reactions, simply

because it is dispensed by the druggist rather than grown in a field?

The human body cannot differentiate between natural and man-made molecules. Consequently, vitamin C extracted from rose hips is utilized in the body in exactly the same manner as vitamin C coming from the chemist’s crucible.

Another strong statement concerning drugs urges more dependence on other methods: “Drug medication, as it is generally practiced, is a curse. Educate away from drugs. Use them less and less, and depend more upon hygienic agencies; then nature will respond to God’s physicians—pure air, pure water, proper exercise, a clear conscience.”—*Counsels on Health*, p. 261.

This is a compelling mandate, and most physicians, whether Loma Linda trained or not, should agree. But what about the expression “as it is generally practiced”? Would she say the same today? Would she, using this expression, deny the use of insulin for diabetics or thyroid hormone for the person who is dying without it, measles immunization for a community of susceptible children or a blood transfusion for a bleeding hemophiliac?

In 1899, Heaven’s messenger said: “The Lord has provided antidotes for diseases in simple plants, and these can be used by faith, with no denial of faith; for by using the blessings provided by God for our benefit we are cooperating with Him.”—*Selected Messages*, book 2, p. 289.

Many of the medications used by physicians today came originally from a plant source. A good example is acetylsalicylic acid, the ubiquitous aspirin, which today is used not only to modify pain and fever but to prevent stroke. Aspirin is found in the bark of trees, especially the bark of the willow. Because it is expensive and difficult to extract from its natural source, scientists got busy (I believe, by the grace of God) and learned how to synthesize it in the laboratory. The molecule of acetylsalicylic acid that comes from the pharmacist’s crucible is no different from that which comes from the natural source. The body cannot, and need not, tell the difference, because it is the same molecule.

Other medications of plant origin

There are many other medications of plant origin, such as digitalis, used for the failing heart, and atropine and its derivatives, used as an antispasmodic, for the upset stomach, and to hasten the beat of a too slow heart.

Another inspired statement suggests that there is a better way of using drugs than was commonly employed in the nineteenth century: “Do not administer drugs. True, drugs may not be as dangerous wisely administered as they usually are, but in the hands of many they will be hurtful to the Lord’s property.”—*Ibid.*, p. 283.

Ellen White also says: “Drugs always have a tendency to break down and destroy vital forces.”—*Medical Ministry*, p. 223. There is nothing that can be placed in the human body that will not be harmful if used incorrectly. What is purer than distilled water? Yet too much distilled

water causes water intoxication. What is more pure or necessary than oxygen? Yet there is a lethal syndrome known as oxygen toxicity.

We need to consider another statement from *Selected Messages*: "As the matter was laid open before me, and the sad burden of the result of drug medication, the light was given me that Seventh-day Adventists should establish health institutions discarding all these health-destroying inventions, and physicians should treat the sick upon hygienic principles."—Book 2, p. 280. The expression "health-destroying inventions" is significant. Would she use this expression to describe present-day medicinals that are established to be health-giving rather than health-destroying?

Again she says, "Nothing should be put into the human system that will leave a baleful influence behind."—*Medical Ministry*, p. 228. But does this compelling statement apply to the use of insulin when we are trying to make up a deficit that the body is not providing? Was she speaking of insulin when she talked about poisonous drugs?

Another inspired statement was given in a sermon at Lodi, California, May 9, 1908: "In our sanitariums, we advocate the use of simple remedies. We discourage the use of drugs, for they poison the current of the blood. In these institutions sensible instruction should be given how to eat, how to drink, how to dress, and how to live so that the health may be preserved."—*Counsels on Diet and Foods*, p. 303.

Is she talking here about the critically sick patient who has bronchial asthma? Is she saying that we should not use antsnakebite venom for the person who has just been struck by a rattlesnake?

Frequently Ellen White qualifies the term *drug* by an expression such as "pernicious," "dangerous," and

"poisonous" as in the following: "Every pernicious drug placed in the human stomach, whether by prescription of physicians or by man himself, doing violence to the human organism, injures the whole machinery."—*Selected Messages*, book 2, pp. 280, 281. Does this imply that she would say the same about all present-day medicinal remedies?

Typical problem

Consider the typical problem that a physician confronts. The patient is a 63-year-old female who is rushed to the emergency room with severe shortness of breath. She has a cough productive of massive amounts of clear sputum, and severe swelling of both legs up to the knees. As he listens to her chest, he finds that it is replete with moist rales (sounds that tell him that the lungs are filling with fluid). Examination reveals that the heart is enlarged, beating wildly, and without purposeful rhythm. The patient is in congestive heart failure, and unless he does something promptly she faces imminent death.

He prays, of course. The Christian physician finds joy in praying for his patients. But he knows that God helps those who help themselves, and he has been trained to help.

He thinks of the natural methods. Exercise is out of the question; the heart is already overburdened. Fresh air and sunlight will not help in this emergency. Pure water will only make matters worse, for there is already too much water aboard. Trust in divine guidance always helps, and he already has used that. Fomentations will dilate blood vessels and further strain the faltering heart.

Has the physician exhausted all that God has provided? Not quite all. Two or three things must be done promptly if the patient is to be saved. She must get rid of several liters of fluid, otherwise she will drown in her own secretions. The heart, beating wildly and irregularly, must be slowed down and regulated. The bronchial tubes are in spasm, constricted and tight, and this condition must be corrected.

In these circumstances the physician must prescribe drugs. He may choose an injection of digitalis and a diuretic, and possibly a medication to break the spasm. Soon the heart will slow and become regular. The kidneys will promptly begin to disgorge gallons of fluid. The lungs will empty of water and begin again to take in oxygen and give off carbon dioxide.

Suppose you are the physician. What do you do after you say, "Let us pray"? Or suppose you are the patient, or the patient is your mother, or husband, or son, or daughter. You would probably do the same as the physician—you would prescribe the miracle molecules provided by God, each to do its specific job, and each to share in saving the patient from death.

It should be emphasized in conclusion that what I have said concerning the use of drugs presupposes that the patient already is ill. Where possible, prevention is better than treatment. After the patient recovers, education in healthful living should follow. □

INSPIRED GEMS



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

Ron M. Wisbey
Potomac Conference

● "But thanks be to God! For through what Christ has done, he has triumphed over us so that now wherever we go he uses us to tell others about the Lord and to spread the Gospel like a sweet perfume" (2 Cor. 2:14, T.L.B.).

● "We are to plant no stakes that we are not willing to take up and plant further on, near the heights we hope to ascend."—*My Life Today*, p. 109.

The cross

I mused. I pitied myself.
I fumed. Until at last I
decided to take a little trip . . .

By ELIZABETH BRANNON

The pink dress "on special" at Penney's may still be there, for all I know. I doubt it, though. It was too soft, too dainty, too feminine. Surely someone has it by now.

I could have had it. It looked as if it would fit me, and it was so much like what I wanted for Sabbath. But as I admired the soft pink fabric and tiny-flowered trim, I knew I had a problem—or several of them. The "problems" were the perfectly good Sabbath outfits in my closet at home. I knew I really did not *need* a new dress.

But the color was right, and so was the material. And the price . . .

A bargain not needed is no bargain, I reminded myself, and I am steward of every penny in my trust.

As I walked away from the dress rack, I gave the pink dress a parting glance. Yes, it was pretty. No, I did not need it.

Maybe I felt a bit self-righteous about my decision, but I did not give it much thought. Weeks later, though, when someone stated that to be attractive you had to wear the latest fashions, my "righteousness" declared itself. Gentleness aside, I rose to defend the opposing position.

Somehow I resented the church members who always looked so glamorous, and I was unhappy with those who were able to keep up to the minute, fashionwise.

Was the latest thing embroidered jeans? They had them. Was it gunnysack tops? No problem. The local welfare society flourished with donations of short, straight skirts when the longer, flowing ones came in; with durable double knits when the soft bloused look entered.

As for facial fashions, eyes that were blue-gray turned vivid with a new pair of contacts. Eyelashes batted dark and lustrous with the practiced swish of a tiny brush. Hairstyles went from "wings" to frizzles with the coming of a new rage.

And I trotted along, season in, season out, with my clothes that were still perfectly good, my natural-looking hairstyle, my no-comment face.

There were, of course, many people in this world without enough clothes to keep them warm. My money for

extra clothes should be helping them. (So, you see, my life style was right.) Furthermore, one could tell a lot about a woman by the way she dressed. Such as Is she conservative? Is she self-centered? Does she care, much, whether her brother commits adultery in his heart? (See? I was right.)

I was right. *Right.*

And as far from peace of mind and love for God as if I had been wrong.

I mused. I pitied myself. I fumed. Until at last I decided to take a little trip.

It is not far to Calvary by way of the Sheep Gate, and it is easy to find Jesus' cross in the midst of three.

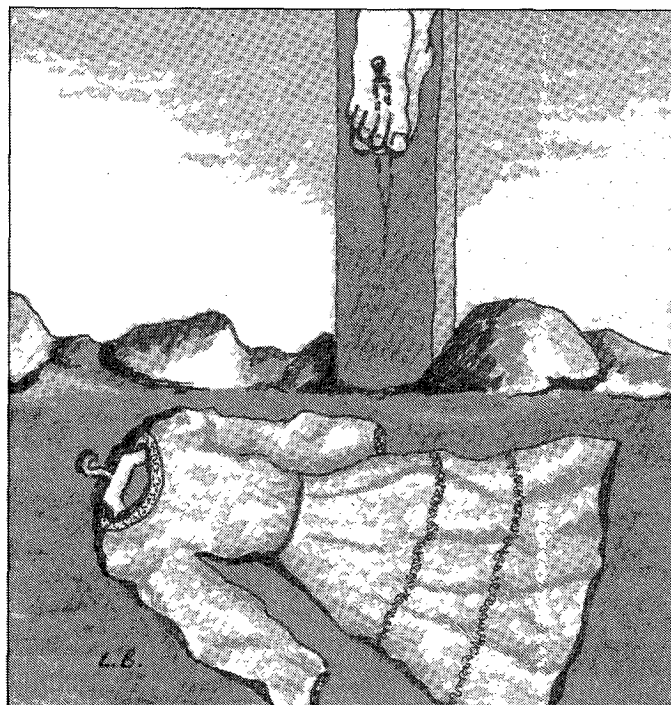
I approach. "Jesus," I begin, hardly glancing up, "don't You see, what they're doing? Don't You see them wearing those expensive, high-fashion clothes? And look—just look at me! (But who would look at me in this hand-me-down thing?) My shoes are last year's, and my brown winter coat hangs loose, as everyone's did ten years ago.

"Lord, I just feel so *drab*. Do I have to go on carrying this dress—simply-and-modestly cross when so many are laying it down? Do I have to economize when others are getting so many new things?"

I look up. Jesus is suspended high on that instrument of torture that He has chosen. His face is white.

As I watch, He pants hard. I can see that His mouth is dry. Blood mats His hair, and His legs are twisted grotesquely. He has "no beauty that we should desire him" (Isa. 53:2).

Suddenly my throat contracts. And my heavy cross—my *foolish* heavy cross—begins to shrivel. It shrivels and shrivels until I think I could put it in my old brown coat pocket and never feel its weight at all. □



Elizabeth Brannon is a pseudonym.

Sketches in the sanctuary

Through the ages of the patriarchs, the wilderness tabernacle, and the Temples, Old Testament religion remained essentially the same.

By FRANK B. HOLBROOK

The Israelite sanctuary uniquely illustrates and clarifies various aspects of the Biblical doctrine of atonement. In this series of articles, which is limited to a general overview of the sanctuary institution, I shall attempt to portray some of the impressions the sanctuary conveyed to spiritually perceptive Israelites who participated in its services. Insight into what was significant to Israel should enrich our own end-time preaching of the sanctuary and salvation. I shall focus attention largely on the accounts given in the book of Exodus.

Fully one third of Exodus is devoted to the organization and construction of the Israelite sanctuary. But Israel's national worship is not to be thought of as being an entirely new and different system. Rather, it was a flowering or an elaboration of the ancient religion of the patriarchs.

Two observations confirm this view: (1) Israel at Sinai entered into a covenant relationship with the same God who had made a covenant with their more immediate forefathers, Abraham, Isaac, and Jacob (Gen. 17:7, 8; Ex. 6:2-8; 19:3-6), and who was earlier worshiped by their ancestors such as Shem and his father, Noah, and the preceding godly line who traced their lineage back to Adam (Genesis 5, 11); and (2) the Israelite sanctuary preserved the basic sacrifice of the patriarchal worship.

It is significant that the only sacrifice discussed in detail in the book of Exodus (other than the rituals dealing with the consecration of the priests) is the morning and evening sacrifice, more commonly known as the "continual burnt offering" (see Ex. 29:38-42).^{*} The continual burnt offering was the foundational sacrifice in the Israelite tabernacle-Temple system. The large altar located in the court, the altar of burnt offering, apparently derived its name from this particular sacrifice (Ex. 30:28).

Previous to the Mosaic era the burnt offering was the common sacrifice of the patriarchs. Noah made a burnt offering of every clean bird and animal after his release

from the ark (Gen. 8:20). Abraham was commanded to offer Isaac as a burnt offering, but eventually was able to offer a ram "as a burnt offering instead of his son" (Gen. 22:2-13). Job offered burnt offerings in behalf of his family; his friends also offered burnt offerings for themselves (Job 1:5; 42:8). One important significance of the morning and evening sacrifice of the Israelite sanctuary was that it locked the tabernacle-Temple system of worship into the religious life of Israel's forebears. The basic sacrifice of the patriarchs became the central sacrifice of the Israelite ritual.

In the light of these links between patriarchal and Israelite worship, the latter may be viewed as an example of the principle of unfolding revelation. In the sanctuary we find a progression in the worship forms that in turn disclosed more fully the purpose of God.

In the divine planning it was time for the people of the Exodus to be given further insights into the nature of the Deity, the sin problem, and the means by which God would effect reconciliation with man. New light does not nullify old light. The essentials of sacrifice and mediation seen in the patriarchal age in the form of victim and father-priest now would be elaborated in a new context—the tabernacle-Temple sanctuary, the dwelling place of God (Ex. 25:8; 29:45, 46).

A pre-tabernacle tent of worship. "Now Moses used to take the tent and pitch it outside the camp, far off from the camp; and he called it the tent of meeting. And every one who sought the Lord would go out to the tent of meeting, which was outside the camp" (chap. 33:7).

Center for national worship

This particular tent is supposed by modern scholars to reflect an ancient tradition that preserved the true description of the original Israelite tabernacle. The ornate tabernacle described in Exodus 25-30, on the other hand, is regarded as fictitious, a projection back into Moses' time of the Solomonic Temple, or perhaps the Davidic tent, by an exilic or post-exilic priestly writer who wished to gain Mosaic authority for the then-current religious endeavors of the priesthood.

There is no need for such radical reconstruction. In view of the thousands of Israelites in the Exodus, it would have been only natural for Moses to have established some kind of center to coordinate the worship of the nation.

In this same period certain persons were appointed to lead in the national worship. They are referred to as "the priests who come near to the Lord" (chap. 19:22). They probably offered sacrifices for the national encampment as had the patriarchs for their smaller clans in earlier times. While only a brief reference is made to this pre-tabernacle "tent of meeting," it may be inferred that it maintained the simple worship system of the patriarchal age.

Israelite Temples. The Israelite sanctuary rituals functioned in connection with the Mosaic tabernacle for several hundred years until the erection of Solomon's Temple. In this period the tabernacle was moved a number of times. During the period of the conquest of Canaan, it is

^{*}All Bible quotations in this article are from the Revised Standard Version.

thought to have been located in the camp at Gilgal (Joshua 4:19, 20; 5:9, 10; 10:43). It was then established in the territory of Shiloh (chap. 18:1), where it remained until the destruction of that city by the Philistines in the childhood of Samuel. Though the ark was lost to the Philistines for a time, the tabernacle was not destroyed, but was relocated at Nob in the territory of Benjamin (1 Sam. 21:1-6).

In the time of David and Solomon the tabernacle was pitched in Gibeon in the territory of Benjamin. It is expressly noted that it was the same tabernacle and bronze altar that Moses and Bezaleel, his master workman, had made (1 Chron. 21:29; 2 Chron. 1:3-5). Here it remained until Solomon's Temple was completed, at which time it was dismantled and its treasures were brought into that permanent structure (1 Kings 8:3, 4; 2 Chron. 5:5).

No change in services

Even though the ark never was relocated in the tabernacle after its capture and return, the services at the sanctuary were not changed. The chronicler specifically observes that in the days of David the sanctuary continued to operate "according to all that is written in the law of the Lord which he commanded Israel" (1 Chron. 16:39, 40).

With the construction of Solomon's Temple the sanctuary was given a permanent location on Mount Moriah, a place reminiscent of Abraham's intended sacrifice of Isaac (Gen. 22:4) and David's offering of expiation (1 Chron. 21:18-22:1). Although the two apartments (holy and Most Holy) were twice the size of those in the tabernacle, and although there were ten lampstands and ten tables, organized groups of Levitical musicians, and a total organization of all personnel related to the sanctuary, there appears to have been no change in the basic ritual as set forth in the Mosaic directives (1 Kings 5-8; 2 Chronicles 2-7; cf. 1 Chronicles 22-26, 28, 29). The same seems to be true of the subsequent Temples built by Zerubbabel and Herod. After the revelations at Sinai, there was no further elaboration by God of the sanctuary forms and rites.

It is significant that the book of Hebrews does not view the sanctuary in Jerusalem in apostolic times as presenting the quintessence of the Hebrew faith. Such would be the view if the worship conducted in Herod's Temple had been considered the end-product of an evolutionary development in Israel's religion.

Instead, for spiritual meaning and understanding, the book of Hebrews centers on the tabernacle constructed in the wilderness. This is to be expected since the bulk of the data pertaining to the Israelite sanctuary is found in the books of Moses. But it also implies that the Bible writer saw no basic change in the spiritual teaching of the Old Testament religion whether patriarchal, tabernacle, or later Temple phases. In fact, he asserts that the same God who spoke in Old Testament times to "our fathers," now speaks "to us by a Son" (Heb. 1:1, 2). The religion of the Old and New Testaments is essentially one. □

To be continued

FOR THE YOUNGER SET

The "wee yin"

By AUDREY LOGAN

Wylie was a sheep dog who lived in the hills of Scotland with her master, whom everyone called Old Jock. Wylie's job was to help her master take care of the sheep. She knew exactly what to do. With a nudge, a push, and a gentle bark, Wylie would guide the sheep to their pasture.

Sadly, the time came when Old Jock was too old to live alone, and he had to leave his beloved hills. The place where he went to live would not permit pets, and he didn't have enough money to move to another place. Reluctantly, he had to find another home for his dog.

That's how Wylie came to live in the city. There were no sheep now; no hills, no joyful romps with Old Jock. Just streets, more streets, and endless houses.

Wylie's new master, Mr. McGregor, was kind and gentle, and the little dog settled down quite happily.

However, she had a curious habit that Mr. McGregor could not understand. Every Tuesday night she disappeared. And every Wednesday morning she would turn up again—sweaty, muddy, and dirty—and would look at her master, head cocked on one side, ears pricked up, as if to tell him something.

Several times on Tuesday

evenings Mr. McGregor tried to follow her. But it was no use; she always disappeared.

One day Wylie went walking with Mr. McGregor near the market where the cows and sheep were sold. Suddenly a voice rang out, "There she is! The wee yin."

The farmer who had shouted rushed over to Mr. McGregor. Excitedly he told him that early every Wednesday morning, the day the animals arrived for market day, the farmers would see a little dog trotting around. She would run in and out between the frightened animals, driving, coaxing, pushing them until they were all safely in their pens.

No one knew anything about the little dog. The farmers called her the wee yin, which in Scotland means "the little one." They would have loved to have kept her, she was so much help, but she wouldn't let them. After calming the animals, she would run off.

Farmer Cameron finished his story, "She's a great worker in the wee yin."

Wylie's master loved her all the more when he understood where she went every Tuesday night.

"Well," he commented, "she's a wise little creature. The best dogs—and people—always work to help others."



Your I.D.

People today are running in circles, begging to be told who and what they are. What a fantastic opportunity this offers young Christians!

By MIRIAM WOOD

A common theme in modern rock music seems to be the refrain "someone to guide me," and while this may have come about partly because "guide" rhymes so neatly with "beside" (you know, "beside me to guide me") nonetheless, I've found myself pondering on the deeper implications. If the lyric writers did not feel a sense of alienation, loneliness, and "lostness," even the obvious would not keep recurring in their work.

Besides this, because it is so well received by those to whom rock music is almost a religion, the sentiment must be appealing in its universality. For the one who wants guidance it seems to provide a glimpse of security and freedom from fear and responsibility. For the one doing the guiding there is the powerful appeal of leadership, the exhilaration of deciding, to a greater or lesser extent, the fate of another human being. Unfortunately, the "guidance" role is all too often entrusted to persons who are themselves totally lost in the world.

Just why this should have occurred to me in conjunction with an outstanding talk I heard recently, I don't know, but I'd like to tell you about it. The speaker was Jack Provonsha. Among other things, Dr. Provonsha discussed the temptation that comes to the Christian to allow his beliefs, principles, and concepts to erode into nothingness when he spends a large share of his time with those who do not share his beliefs. He was not urging that the Christian encapsulate himself, but that he keep a firm grasp on his identity.

"We, as Seventh-day Adventist Christians, feel that we have something to give to the world," he reasoned. "We feel that a large share of our purpose in living is to communicate the love of God, through our lives. Yet if a life becomes so amorphous that there is no difference between it and a nonprofessing life, then what do we really have to offer?"

In other words, if we lose our identity, the role of "guide" is one for which we are no longer qualified.

You see, it's all part of a rather intricate setup. We are reborn into "newness of life" as Christ's representatives, and charged with responsibility. It is true also that

a loving life is the best witness of all as to the rebirth process. Yet if the life has no strength and "toughness" to it, if there are no clearly-defined facets to mark it as unique, then that particular life cannot contribute anything more than can a nonconsecrated life—so the whole point is missed.

This concept, I believe, forms one of the strongest answers to people, especially when they're young, who are beset by so many questions and rebellions. For instance, "Why shouldn't I dress in any way I choose? After all, religion is a lot more than dress." Granted, but it also *is* dress. "Why shouldn't I eat what and when I want to? Religion is a lot more than food." Yes, but it also *is* the acceptance of Christ as the ruler of our body temple. "Why shouldn't I express my love sexually in a spontaneous way? Religion promotes love above all else." True, but the same God who commanded us to love our neighbor also commanded "Thou shalt not commit adultery." True love involves neither selfishness nor exploitation.

When you come right down to it, the acceptance of a "guidance" role in life carries with it pretty big built-in implications, or the one pretending to be qualified ends up as an impostor. The ambassador of a nation would hardly profess to serve his country and at the same time become so much a citizen of a hostile country that he could speak for both with equal clarity. He would have so surrendered his identity that he would be worse than useless; in fact, downright traitorous.

In addition to "beside me to guide me" nowadays we hear a great deal about an "identity crisis." People are apparently running in circles, begging to be told who and what they are. No wonder they need guidance. What a fantastic opportunity this offers for a young Christian, who has a firm grip on both his identity and his commitment to his Lord, to give guidance!

Of course we ourselves are only God's creatures; in the ultimate sense we can do nothing without His help; we cannot in ourselves guide even one person to Him. But if, as a part of our total commitment to Him, we accept the marks of Christian identity as a gift of inestimable value, then we can in confidence and in His power perform a "guidance" role in a world of darkness. □

Lonely Humans

By DEBI PICKLE

*weary wandering,
confused searching,
needing a friend.*

*God
lonesomely longing,
patiently waiting
six thousand years.*

What? Fun to give?

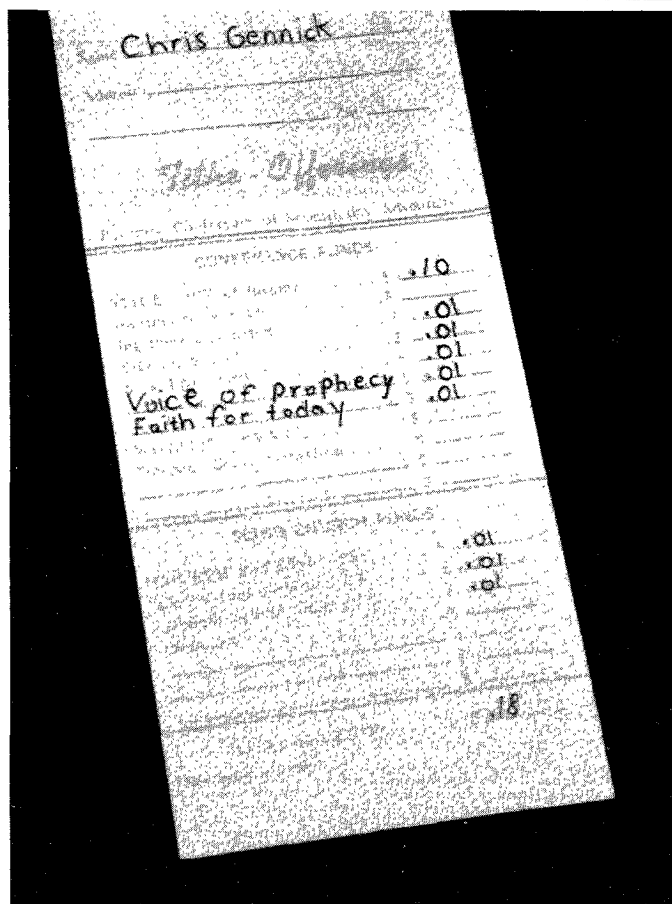
Observing the joy her children find in giving their offerings has made the author think seriously about her own motivation.

By FAITH GENNICK

“Mommy, what’s a combined budget?” asked curious Chris on his way home from church one Sabbath. You see, it had been his turn that day to have the privilege of holding the tithe envelope and putting it into the offering plate as it went by. And he had taken full advantage of “his turn” by studying carefully the items on the outside of the envelope. He not only wanted a full explanation of every offering listed but also worried about what the blank lines were for. I had to cite him an example or two of special offerings to be written in.

Then he came up with the bright idea that he could turn his offerings in by using a tithe envelope. Chris was already putting his tithe in the regular envelopes, so I suggested that he take the rest of the money he had for offering to Sabbath school. I mentioned that only church members usually put their offerings in tithe envelopes and that perhaps he wasn’t old enough yet to begin this practice. I thought that might satisfy him for a while. And it did. But just for a while—about four years to be exact. At that time he was baptized, thereby becoming a full-fledged church member. And he has a terrific memory!

Somebody gave him a dollar soon thereafter. Probably his grandmother. One Friday afternoon I found him laboring intensively over a tithe envelope. The ten cents tithe was no problem, but he was studying carefully how to deal with the other offerings. As I looked over his shoulder I could see that he had included one cent for the Voice of Prophecy and one cent for Faith for Today, plus a little something for most of the other offerings indicated. At the time I remember my heart going out to the poor treasurer who had to tally the accounts. I hoped that he would not mind too much because I did not have the



heart to discourage Chris when he was so obviously in earnest about being a faithful church member.

A few years later he bounded in after having cashed his first paycheck. The joy on his face as he made out his tithe envelope was beautiful to behold. It put me to shame to see how happy he was over the privilege of giving. He was pleased and proud, and it showed! He was quite voluble about how he was now able to do his share in supporting his church.

Looking back, I remembered the first day I had decided to follow the combined-budget plan and had gone on a percentage basis of systematic giving for all offerings. Duly convinced that it was the right way to go, I was determined to carry it out carefully. But I must admit that my inner feelings were far from joyful. There was a hurdle of stinginess to overcome, and it took some time before I could even put it in the envelope without being concerned about how much I was giving. Admittedly my feelings were *not* joyful! But I disciplined myself to do it because I wanted to give this way even though I did not feel like doing so. Tithe and offerings always had to come off the top or I never would have gotten them in.

Over the years, this practice has developed into a habit that I am glad for. And it doesn’t hurt anymore to follow it. But I still do not think that I experience the same degree of exuberance that my son showed in the giving of offerings.

One lesson I learned from this experience is how

Faith Gennick is a homemaker living in Mio, Michigan.

important it is to train children while they are young by quiet example and patient explanations in the systematic giving of tithes and offerings. Many times, in explaining to my children, I would say things that I *knew* were so but did not really feel myself. Somehow the Lord has been good to me in seeing to it that my stingy feelings did not make the wrong impression on my children.

The effort spent in educating them in giving has had a reflex effect on me. It gives me a great deal of pleasure and happiness to see the joy on the faces of my children

as they are able to give so cheerfully that it encourages me in my giving.

It may cause our treasurers extra work to tally up a lot of penny accounts, but if every child could be trained to give happily in a systematic way, would not the end result be truly great? It might make it easier for the next generation of treasurers when it comes to having enough funds on hand to meet church needs. Besides, with self conquered and put behind, the Lord might be able to lead us into the Promised Land sooner. □

ANOTHER VIEWPOINT on a several-sided subject

The alpha and omega

Many warnings about the coming omega of apostasy have been given by Ellen White. In attempting to understand what the Lord has in mind for us in her warnings, perhaps we may learn something from the fact that alpha and omega are two letters at opposite ends of the Greek alphabet. Could it not be that the omega of the apostasy will introduce the opposite error from that which came to the church in the alpha? By studying the alpha, therefore, is it possible to learn something of the form the omega will take?

The basic error in the alpha was pantheism. Pantheism is a radical perversion of the doctrine of divine immanence, teaching that God is in everything He has created. According to pantheism God dwells as much in perverse and wicked people as He does in the righteous. The Christian is simply one who recognizes the divine presence and allows its manifestation in the life.

If the omega will teach the opposite error, I am suggesting that it will offer a perverted understanding of the doctrine of divine transcendence. The enormous distinction between God and human beings will be magnified, with great emphasis being placed upon the uncommunicable perfection of the character of God. A great gulf will be fixed between the moral excellence of the divine nature and the moral pollution of humans. It seems to me that the

omega when it comes will build its theology on the doctrine of human depravity.

Since the Incarnation deals with the union of the natures of God and man, it is in this doctrinal area that we may expect the intrusion of the omega of apostasy into our ranks. Because the omega will stress God's distance from humanity and the uncommunicable nature of His own perfection, the human nature of Christ will be explained in terms that really deny His likeness to us. We will be told that Jesus' human nature is different in kind from the humanity of people—not in so many words, to be sure, but that will be the essence of what will be taught.

Jesus will be presented as being like us in every respect except that which is most characteristic—absolute dependence on divine power to overcome evil. The sinlessness of Jesus will be attributed to the triumph of His divinity over His humanity—the inevitable consequence of His divine "essence" asserting its superiority.

Because we cannot share in such an existence, the conclusion will be that neither can we share in Jesus' moral attainments. After all, Jesus' humanity was not an empirical reality, but merely a host for His divine selfhood, with a divine mind temporarily enduring the limitations of a human body. Great stress will be laid upon Jesus' sinless-

ness—and that is as it should be—but we will be told He was sinless because He was different, and not because His sinlessness is the difference.

Because of the fact that in Him alone the fullness of the Godhead dwells in bodily form, His victorious life will be represented as that for which He alone was peculiarly equipped. His earthly perfection will be presented as the measure of His divinity, not as the result of a human faith made invincible through trust in God.

The alpha of apostasy failed to make any distinction between good and evil people. The indwelling of God was represented as something indiscriminate—as the birthright of all. This same lack of distinction will appear in the omega, I believe. The distinction between the righteous and the wicked will be blurred. In the name of righteousness, sin will be condoned. We will be told that forgiveness is indiscriminate—that God justifies even those who disobey Him. Some may be led to be more afraid of the work of God upon their hearts than they are of the work of the devil.

Whereas the alpha stressed that salvation came about through a cultivation of the light within, the omega will teach that salvation is solely the work of the transcendent God without. There will be a depreciation of the work of the Holy Spirit. Because the work of the Spirit will be identified with legalism, it will be synonymous with what Paul describes as "the works of the law" (Gal. 3:16). Although the term *sanctification* may be retained as part of a theological vocabulary, and may even be greatly

stressed, its meaning and import will be changed.

There are many lessons that we can learn about the omega from the alpha. Will it come from within or from without the church? Will it come to us from strangers or from those we trust? The alpha supplies us with a pattern that suggests answers to these questions.

When the omega comes, how are we to respond to it? This question too finds the precedent for its answer in the history of the Advent Movement. The lesson of the alpha is a simple one: "Plain dealing with errors at the right time will prevent a vast amount of evil, and will be the means of saving souls from destruction."—*Review and Herald*, April 24, 1888.

One thing is certain, the omega will come, and it will test the people of God. The omega is the beginning of the final assault of Satan upon the church, and the means of her purification.

You may ask, "How can I escape the omega?" Do you really believe in God? Do you put your trust in Christ alone for the forgiveness of your sins, and in the gift of the Spirit for power for holy living? Is your religion built upon Christ and not upon some foundation that you yourself have laid? If so, the omega cannot touch you.

Stemming from a spirit of unbelief, apostasy cannot be counteracted by bare theology or ecclesiastical muscle. Religious legislation cannot contain apostasy. The preaching of trust in the power and demonstration of the Spirit is the only effective means of combating error.

VICTOR CHRISTENSEN
Holgate, New South
Wales, Australia

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Our specific task for today

"A wonderful and horrible thing is committed in the land" (Jer. 5:30). The eye of the Most High pierces the purposes of the most hermetically sealed heart, revealing the very thoughts of those seeking to escape from God's love. What is revealed is that those poisoned by the disease of sin commit "wonderful and horrible things."

In an effort to escape such horrors, the sinner turns to the power of money, to a lust for power, to cultural and philosophical insights, to the pursuit of pleasure, and to the weariness and routine of daily labor. He tries everything but a right relationship with his Maker.

Discouraged by the pseudo-Christianity that is identified with the Western world, thousands have turned to mystical Eastern religions. At the same time, many so-called Christians are experiencing intense feelings of excitement and religious fervor. They engage in long pilgrimages or gather by the millions around charismatic religious leaders. But when these paroxysms of ecstasy end they are left to disappointment and spiritual loneliness.

In His infinite mercy God has raised up a people for this hour, His beloved remnant. He has given them the

task of proclaiming Christ's redeeming power and the coming end of the world of pain and sin.

What we should note, though we sometimes seem to overlook it, is that God wants to deliver His last message through the lives of His people, a message that can be seen and read by those who are suffering under the "wonderful and horrible things committed in the land."

Through the power of the indwelling Holy Spirit, God makes it possible for us to reach and attract people to our wonderful Saviour. In order to do this, God needs to be able to work freely in our lives to adjust our Laodicean temperature, to set us ablaze with the desire to fulfill the task that angels long to do. The forerunner of Jesus' first advent "was a burning and a shining light" (John 5:35). In him was kindled a clean and pure fire that was not obscured by the smoke of strange theories or complex theologies. That is why his message was understood clearly throughout his backsliding nation. The remnant who are to proclaim Jesus' second coming will also become burning and shining lights, for "the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. 60:3).

Countering apathy

One of Jesus' objectives during His ministry was to counter the apathy of His people. The kind of worship then being practiced was not leading the church into action to fulfill the task of being "the light of the world" and "the salt of the earth."

Jesus began with 12 disciples. At one time He separated them from the environment of the church that had lost its sense of mission and was plagued by traditions, theological discussions, indifference, ritualism, and criticism, taking them to Phoenicia.

The disciples enjoyed Jesus' fellowship, and might have imagined that they were being taken there to attend a foreign-mission congress presided over by Jesus, or to meet far-seeing Phoenician businessmen in order to establish a travel company that would assist missionaries traveling around the world. But those were not Christ's objectives. Jesus wanted them to meet an afflicted and lonely woman. In three words that woman summed up the anguish of every sinner since the time of Adams' fall with the plea, "Lord, help me!" Therein lies the challenge presented to the church today.

The messenger of the Lord, commenting on this experience that was to modify the mission outlook of the church from that time on, reveals: "The people who had been given every opportunity to understand the truth were without a knowledge of the needs of those around them. No effort was made to help souls in darkness."—*The Desire of Ages*, p. 400.

A preoccupation with things, position, or theological problems results in lack of attention to the fulfillment of our one and only task—helping and saving the lost. The Lord intended to make this clear not only to His disciples of old but to all who are committed to serving Him today.

J. T.

Ownership

By GARY B. SWANSON

*I forget sometimes—
in fact, too often—
that none of it
belongs to me,
that the 280-Z
glittering in the driveway
or the four-bedroom colonial
with green shutters
(albeit half paid for)
will never really be mine.
But such an arrangement
makes things easier
when you stop
to think about it:
since none of it
was ever truly mine,
losing it won't hurt so badly.*

As it was in Noah

When we think of Jesus' warning "As it was in the days of Noah, so it will be at the coming of the Son of Man" (Matt. 24:37, N.I.V.) we concentrate usually on the comparisons between such evils as crime, drunkenness, and immorality in Noah's day and ours.

But there is another comparison that we seldom, if ever, think about. There were a few, a very few, it is true, who were accounted righteous enough, by God's grace, to go into the ark. At the forefront of this little flock was Noah. Ellen White records that "Had he never lifted his voice in warning, his works, his holy character among the corrupt and ungodly would have been condemning sermons to the unbelieving and dissolute of that age. He bore himself with a Christlike patience and meekness under the provoking insults, taunts, and mockery. His voice was often heard in prayer to God for His power and help that he might do all the commandments of God."—*This Day With God*, p. 235.

As it was *in* and *with* Noah it will be *in* and *with* the little flock of the last days who will be found in the ark of safety when the door of probation closes.

It was God who shut the door of the ark, not Noah. The door that shut Noah in, shut the world out. Soon God will shut the door of probation again—for the last time. Then the irrevocable pronouncement will be made as Heaven's recognition of what exists in the heart of every living individual: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still" (Rev. 22:11).

After that, there is no possibility of developing the kind of character Noah developed by the grace of God before entering the ark, or that Elijah and Enoch developed before they reached the point where they could be translated.

Even those who profess to be Christ's followers today can be left outside when the door of probation is closed. Many of those who listened to Noah "professed to be worshipers of God. They claimed that their idols were representations of the Deity, and that through them the people could obtain a clearer conception of the divine Being. This class were *foremost* in rejecting the preaching of Noah. As they endeavored to represent God by material objects, their minds were blinded to His majesty and power; they ceased to realize the holiness of His character, or the sacred, unchanging nature of His requirements. As sin became general, it appeared less and less sinful, and they finally declared that the divine law was no longer in force; that it was contrary to the character of God to punish transgression; and they denied that His judgments were to be visited upon earth.

"Had the men of that generation obeyed the divine law, they would have recognized the voice of God in the warning of His servant; but their minds had become so blinded by rejection of light that they *really believed* Noah's message to be a delusion. . . . But Noah stood like a rock amid the tempest. Surrounded by popular contempt and ridicule, he distinguished himself by his holy integrity and unwavering faithfulness."—*Patriarchs and Prophets*, pp. 95, 96. Italics supplied.

It was not what was *around* Noah, but what was *in* him that made the difference. By God's grace it will make the difference for us, too.

L. R. V.

LETTERS Continued from page 2

"everlasting gospel . . . to every nation, and kindred, and tongue, and people . . . for the hour of his judgment is come" (Rev. 14:6, 7).

This unity of spirit, theme, and action creates the best defense against the heresies, skeptics, and dissidents that would divert us from our God-given target. Together, in the Spirit's power, let us address ourselves to a world that desperately needs what God has commissioned us to say. On with the task!

THEODORE CARCICH
Colton, Washington

"Looking Beyond Glacier View" was an exceptional piece. The excitement expressed about today's opportunities parallels the excitement I feel.

I also want to applaud the handling of the Ford question in the editorial. It was mentioned without rancor or defensiveness. That is the kind of attitude we

must have if there is going to be healing instead of divisiveness.

EDWARD ALLEN
Citrus Heights, California

Controversies confuse me. I am unable to understand the controversy over the sanctuary question.

I believe that Christ died so that I might have forgiveness for my sins, and that I must accept that death in faith. I also believe that Christ lives in me if I turn my life over to Him daily; that the commandments are there to point out sin and that to sin is to crucify Christ; and that we must trust God and Christ in their promises to us and accept them in childlike faith.

IRENE HAHN
Olean, New York

The committee members who met at Glacier View did a wonderful work and showed compassion and love for a fellow worker. If we let different beliefs creep

into the Adventist message, we would be just another church.

The *Ministry* magazine told the story very well.

LYMAN WHITE
Ormond Beach, Florida

L.A. Times article

I am writing in regard to an article I saw in the Los Angeles *Times* (Oct. 23) criticizing your religious leader Ellen White.

I personally do not think it is right to "pick" on someone who is dead and cannot explain. Ellen White certainly did a lot of good and was a Christian or else your church wouldn't be where it is today. In fact, if it weren't for her, the ones finding fault with her wouldn't be in the church today.

Whether she copied other authors or not, she put things in simple English that all could read and understand. That is more than I can say for some things (insur-

ance policies, for example) that I read today.

I have received a lot of enjoyment and pleasure through Ellen White's books. Studying them along with the Bible has given me a clearer view of my own sins and of salvation through Christ.

MAXINE B. MUNSON
Los Angeles, California

My answer to the article is found in Matthew 7:15-20.

I ask Brother Rea to ask himself what fruit his articles will bring to the glory of Christ, and what fruit these writings, which he criticizes, have already borne through the many years since their publication.

My family goes back to early Adventism. Both my wife (Helen Diehm Clarke) and I are third-generation Adventists, and our faith is not shaken by these criticisms.

C. FRED CLARKE
Camarillo, California

Actions of general interest from the Annual Council—2

[The following actions voted by the 1980 Annual Council, meeting in Takoma Park, Maryland, October 7 to 15, are considered to be of general interest to our readers. The following actions were voted by the North American Division Committee on Administration and apply to the North American Division only. Annual Council actions for the world field applicable also to North America are not repeated.—EDITORS]

NADCA Actions

Continued

General

▶ Search for Former Members

Former members of the Seventh-day Adventist Church in North America may number as high as 50 percent of the present membership. In connection with our efforts to reclaim former members,

VOTED, 1. To urge our pastors and members to do everything possible to locate and visit every former or inactive church member.

2. To use in the North American Division the book *Memories* as a medium to express the love of Christ and the love of the church members for the person who has left the fold of God.

3. To request church boards to coordinate the plans of the Lay Activities and Sabbath School departments in the interest of reclaiming former members.

Communication

▶ Denominational Books in Seminary, University, and Public Libraries—Policy Amendment

VOTED, To amend NAD I 30 75, Denominational Books in Seminary, University, and Public Libraries, as follows:

I 30 75 Denominational Books in Seminary, University, College, and Public Libraries—1. Sets of denominational books and professional journals dealing with the history, present work, and fundamental teaching of Seventh-day Adventists may be provided to selected seminary, university, college, and public libraries under the sponsorship of the Department of Communication and in harmony with the following plan:

2. The division of responsibility for the cost of placing the selected sets shall be as follows:

a. For sets placed in public libraries and college libraries, the cost shall be shared equally by the local conference and the local churches.

b. No change.

Paragraphs 3 and 4—No change.

▶ Communication Internships—New Policy

VOTED, To adopt a new policy NAD E 36, Communication Internships, to read as follows:

E 36 Communication Internships

E 36 05 Eligibility Requirements for Applicants—1. Be a college grad-

uate with at least a major or minor in the areas of communication, and a major or minor in a complementary field.

2. Be recommended for a communication internship by the communication professor and one other faculty member of the college where he/she graduated and with whom he/she has worked closely.

3. Submit the application forms provided by the Internship Committee to the General Conference Communication Department.

4. Be approved by the Communication Internship Committee.

E 36 10 The Communication Internship Committee—The Committee shall be composed of General Conference Committee members appointed by that committee.

E 36 15 Selection Procedures for Internships—1. Union conference and institutional administrators may submit to the Committee names of individuals they feel might qualify and whom they would be interested in having as communication interns in their areas.

2. The Committee may suggest to organizations the names of qualified applicants who it believes would complete a satisfactory internship leading to full-time service for the church.

3. The names of individuals approved by the Committee and accepted as communication interns by an organization of the church shall be submitted to the North American Division Committee on Administration for final approval.

E 36 20 Terms of the Internship—

1. The internship shall be of two years' duration. The intern's performance shall be reviewed before the end of the first year and a decision made as to whether the second year will be granted.

2. The internship shall consist of full-time work under the supervision of a person experienced in the type of work assigned in consultation with the administrator of the employing organization.

3. The intern shall demonstrate his maturity and ability to perform the primary functions of a public-relations or communication practitioner to the satisfaction of the immediate employing organization.

4. The employing organization shall submit a report to the General Conference Department of Communication on the degree of expertise the intern has demonstrated during the internship.

5. The internship shall not include postgraduate study.

6. The internship shall be entered into with the expectation but not the guarantee of permanent employment in the organization receiving the services of the intern. However, if the

intern's work has been satisfactory, but the sponsor cannot provide ongoing employment, the sponsor will make efforts to place the intern.

E 36 25 Remuneration and Financing of the Internship—1. The remuneration of the Communication Intern shall be up to that of a Ministerial Intern.

2. Responsibility for the funding of the remuneration shall be distributed as follows:

a. Conferences: General Conference, 25 percent; Union Conferences, 20 percent; Conferences, 55 percent

b. Unions: General Conference, 25 percent; Union Conferences, 75 percent

c. Colleges: General Conference, 25 percent; Union Conferences, 20 percent; College, 55 percent

d. General Conference Institutions: General Conference, 25 percent; Institutions, 75 percent

4. Health Care Institutions: General Conference, 25 percent; Health Care Corporations, 25 percent; Health Care Institutions, 50 percent

E 36 30 Number of Internships—Communication Internships shall be limited to a maximum of six beginning internships each year. (In the second year of the program and thereafter there could be up to 12 interns on assignment at the same time, but the total internships approved shall not exceed 12.)

▶ Teleseminar

VOTED, To approve the Faith Action Advance plan for seminar-by-satellite, officially known as Teleseminar, scheduled in 1981 by It Is Written in the Atlantic, Columbia, Lake, and Pacific unions. FAA will evaluate the concept before expanding the program to include other North American Division unions.

Ministerial and Stewardship

▶ Pastoral Ministries—Emphasis

VOTED, To schedule a pastoral-ministries seminar to which about eight (8) representatives of each of the following categories of pastors would be invited:

1. Multistaff churches
2. Single pastorate churches
3. Pastors serving a district of two or more churches

The purpose of this seminar is to study the needs of pastors in their pastoral ministries. Out of this study could come some direction in other areas such as Continuing Education for Ministers. As a follow-up, administrators and laymen could be challenged as to what they are doing to enhance pastoral ministries.

▶ Personal Giving Plan—Implementation Guidelines

VOTED, To adopt the following implementation guidelines for the Personal Giving Plan in the North American Division (amending NADCA 79AC-5) for those conferences and/or churches which have been approved by the conference, the union, the North American Division Committee on Administration

(NADCA) committees, with the understanding that:

There will be an ongoing study, and the document will be reviewed at the 1981 Annual Council.

Individual members may elect not to follow this plan, but be free to make their offerings in accordance with their personal convictions.

The missionary journals are not included in the Personal Giving Plan and will be provided for by donations designated for the journals as specified in each campaign, and/or from the local-church Lay Activities funds.

1. Definition

a. The Personal Giving Plan is designed to encourage systematic benevolence and to help organize and simplify certain financial gifts to support God's cause for a finished work in all the world.

God's plan of system in benevolence has as its very core the spiritual prosperity of man and the continual strengthening of the God-man partnership.

"The Lord designed to bring man into close relationship with Himself and into sympathy and love with his fellow men by placing upon him responsibilities in deeds that would counteract selfishness and strengthen his love for God and man. The plan of system in benevolence God designed for the good of man, who is inclined to be selfish and to close his heart to generous deeds. The Lord requires gifts to be made at stated times, being so arranged that giving will become habit and benevolence be felt to be a Christian duty. The heart, opened by one gift, is not to have time to become selfishly cold and to close before the next is bestowed. The stream is to be continually flowing, thus keeping open the channel by acts of benevolence."—*Testimonies*, vol. 3, pp. 393, 394.

b. The Personal Giving Plan, in addition to the returning of tithe, provides for the combining of numerous offerings. It establishes minimum percentages of income for each area of need, thereby providing opportunity for fair and proportionate financial support for local church, local conference, and for union, division, and General Conference needs. Each area of need should receive a balanced emphasis. Members are encouraged to plan and set aside offerings at home, "offering" them as an act of worship, instead of relying only on impulse or emotions of the moment.

c. The Personal Giving Plan helps improve the atmosphere for worship by removing excessive appeals for money during worship and study hours.

d. The plan is based on returning the tithe and giving at least an additional 10 to 15 percent of income for the offerings which are organized into four areas as follows:

- (1) Tithe, 10 percent of income
- (2) World Budget, 2 to 3 percent of income

(3) Conference Budget, 1 to 2 percent of income

(4) Church Budget, 7 to 10 percent of income

2. World Budget
a. This includes the offerings listed below. A member may choose to support them all by giving one

offering (2 to 3 percent of income) which will be sent intact to the local conference treasurer, who uses a Percentage Distribution Guide, as voted by the General Conference, to apportion these offerings equitably among the following offerings. The General Conference Committee will periodically review the offerings and adjust the Percentage Distribution Guide as may be necessary.

The current World Budget Offering and percentages are as follows: [See *Percentage Distribution Guide on this page.*]

b. The suggested giving guide for the World Budget Offering is 2 to 3 percent of income. This offering should be marked on the tithe and offering envelope opposite World Budget. There are additional spaces to indicate extra or special gifts.

c. The regular General Conference/Division Calendar of Special Days and Offerings is to be followed. At the time one of the designated World Budget Offerings is received a report should be given of past accomplishments and future plans. The World Budget Offering is received during the 12 designated worship services and each week during Sabbath School. All unmarked funds will be credited to the World Budget Offering, whether received during Sabbath School or the church worship service. If a member chooses to give specifically to any of the offerings included in the World Budget, the specific offering and amount should be marked on the tithe and offering envelope on a line provided under "World Budget." All such offerings will be applied as designated by the member and will be in addition to the percent allocated in the Percentage Distribution Guide.

d. Sabbath Schools will continue to promote the weekly mission emphasis and the thirteenth Sabbath mission programs.

e. The following offerings and funds, although not receiving a percentage allocation (except as in f), are considered as part of the Personal Giving Plan:

- (1) General Conference Session Offerings
- (2) Ingathering Funds

- (3) Religious Liberty Offering
- (4) Sabbath School Investment Funds

These offerings and funds will continue to be promoted by the departments concerned, and will be received and applied as designated by the donor.

f. In the year the General Conference Session Offering is received the Spring Mission Offering is omitted from the Calendar of Special Days and Offerings. The percentage normally allocated to this offering should be added to the General Conference Session Offering in each local conference.

g. Where a union has previously received an annual offering for the college in its territory, the conference may take a three-year average of the offering and designate it as the college offering. The remaining portion of the 5 percent Percentage Distribution Guide may be applied toward the conference assessment for the college.

3. Conference Budget

a. Conference Budget (Conference-wide Development/Advance or the name chosen by the conference to represent these funds) is the local church's share of the conference financial plan to organize certain expenses, and it may include such conference-wide needs as:

- (1) Academy facilities
- (2) Youth camp
- (3) Camp-meeting facilities
- (4) Financial help for elementary schools
- (5) Evangelism
- (6) Other local conference needs

b. The suggested giving guide for the Conference Budget is 1 to 2 percent of income. The conference does not ask for more than 2 percent of income. Some conference committees and constituencies may choose to include Conference Budget funds as a specific amount in the local church budget. Special gifts may be given and marked on the tithe and offering envelope.

c. Conference Budget funds, separate or included in the Church Budget, are sent to the conference treasurer. They are apportioned to the various items included in the Conference

Budget according to the vote taken by the conference committee and constituency.

d. Conference Budget funds, if not included in the Church Budget, should be designated on the tithe and offering envelope opposite Conference Budget or the name chosen by the conference to represent these funds.

4. Church Budget

a. The following should be included in the Local Church Budget:

- (1) Church expense (includes many items)
- (2) Church-school subsidy
- (3) Worthy-student fund
- (4) Sabbath School expenses
- (5) Supplies, etc., to carry out the spiritual activities of the various departments
- (6) Local church evangelistic meetings and other soul-saving endeavors
- (7) All local-church operating expenses

Combining these into one offering eliminates a multitude of individual offerings. It provides for local-church financial needs in an organized way, with a minimum amount of time and effort.

Conference Budget funds may or may not be included in the local-church budget. Building Fund and/or major-debt-reduction plans may be part of the overall financial plan, but it is recommended it be separate from the rest of the Church Budget and have a separate giving guide.

b. The suggested giving guide for the Church Budget offering may be up to 7 to 10 percent of income (8 to 10 percent if the Conference Budget is included).

c. The Church Budget designates specific amounts of money for the various items included in the budget. Since the Church Budget is approved by the church in a business meeting, the funds will be apportioned according to the budget. The amounts designated for various purposes may be changed by action of the church members in a business meeting.

d. The Church Budget offering should be marked as one gift opposite Church Budget.

The Building Fund is normally kept separate.

There are additional spaces to use if it is desired to give an extra gift.

5. Summary

a. Each part of the Personal Giving Plan has two percentages in the suggested guide. If each member gave an amount equal to the smallest percentage, enough money would be received for minimum needs. The larger percentage allows for a loss factor for those who cannot or do not give the minimum percentage amounts.

b. There will be requests for offerings not included in any of the budgets. Hearts and minds should be open to the impression of the Holy Spirit to enlarge gifts and to widen spheres of participation through giving.

c. The Personal Giving Plan recognizes the need for the continuance of General Conference approved mail appeals or other special projects not included in the plan.

d. The minimum church objective

for the World Budget is 2 percent of income. The minimum objective for the Conference Budget is 1 percent of income. A specific percentage shall be set for Local Church Budgets as needed.

e. When conferences and/or churches are authorized to adopt this plan it is understood that conferences will not expect more than the maximum percentages indicated.

f. The success of the Personal Giving Plan will be influenced largely by the process of implementation followed and the education of our membership with regard to these recommended guidelines. This will require leadership at the church, conference, and union levels, and authorization to adopt this plan will depend on the conference being willing to employ a trained Stewardship and Development director who will give leadership and the major portion of his time to the plan.

Policy Revision

► NAD Board of Education, K-12—Policy Amendment

VOTED, To amend NAD F 85-5, Board of Education, K-12, to read as follows:

5. Executive Secretary—The executive secretary shall be an associate director for the Department of Education, recommended for nomination by the board and elected by the General Conference.

► NAD Board of Higher Education—Policy Amendment

VOTED, To amend NAD F 90 Article I-8, North American Division Board of Higher Education, to read as follows:

8. Executive Secretary—The executive secretary shall be an associate director for the Department of Education, recommended for nomination by the board and elected by the General Conference.

► Amortization of Moving Expense—Policy Amendment

VOTED, To amend NADD 30 75, Amortization of Moving Expense, as follows:

D 30 75 Amortization of Moving Expense—The moving expense of denominational workers shall be amortized as follows:

1. Any organization calling a worker who has rendered less than two full years of service to his employing organization shall make 100 percent reimbursement for the worker's last move to the territory of that organization. In case the worker has rendered more than two but less than three full years of service, the reimbursement shall be 50 percent, and for less than four years, 25 percent. Any exception to this may be worked out on the administrative level.

Paragraph 2—No change.

Paragraph 3—No change.

Paragraph 4—No change.

5. In the case of a worker being called from the General Conference, the principles outlined in paragraph 1 above shall be followed and applied to any move which has been made

PERCENTAGE DISTRIBUTION GUIDE

Offering	1960-1973 Averages		% Each Offering Receives (year)	
	Odd	Even	Odd	Even
1. Twelve Sabbaths	57.39	57	57	57
2. Thirteenth Sabbath	15.97	16	16	16
3. Birthday-Thank	3.68	4	4	4
4. Week of Sacrifice	4.18	4	4	4
5. Spring Mission	.69	.75		.75
6. Missions Extension	1.29	1		1
7. World Temperance	.56	.75		.75
8. Disaster and Famine Relief	1.50	1.75		1.75
9. North American Missions (odd yr)	.53	.75		.75
10. Servicemen's Lit. (even yr)	.86			.75
11. Loma Linda University (odd yr)	.73	.75		.75
12. Andrews University (even yr)	.74			.75
13. Oakwood College	.66	.75		.75
14. Your Union College		5		5
15. Christian Record	.79	.75		.75
16. Inner City	.47	.75		.75
17. Faith for Today	2.65	3		3
18. Voice of Prophecy	3.26	3		3
			100%	100%

within the past four years involving a distance greater than 500 miles.

► Credentials and Licenses—Policy Amendment

VOTED, To amend NAD D 05 10, Ministerial Workers—Ordained and Licensed, to read as follows:

D 05 10 Ministerial Workers—Ordained, Licensed, and Commissioned—1. Ministerial Credential—to ordained ministers.

2. Ministerial License—to pastors, evangelists, Bible teachers.

3. Commissioned Minister Credentials/Licenses—to associates in pastoral care, auditors, Bible instructors, departmental directors, associate and assistant directors, hospital chaplains, administrators of institutions, principals of secondary schools, treasurers, and business managers.

► Vacations and Holidays—Policy Amendment

VOTED, To amend NAD D 50, Vacations and Holidays, as follows:

D 50 05 Basis for Vacations—1. Annual vacation with pay shall be provided for regular full-time denominational employees and may be accrued and calculated on the following basis: [See *Basis for Vacations guide on this page.*]

2. Upon completion of the tenth and the twentieth years, the additional week of vacation time shall be added to the accrued vacation time credit.

3. A normal work week differing

BASIS FOR VACATIONS

	Vacation time per year of full-time service	Vacation time accrual per year 38-hour week
During first ten-year period	2 weeks	1,4575 hrs
During second ten-year period	3 weeks	2,1863 hrs
After twenty years of service	4 weeks	2,9151 hrs

from the 38 hours will require a recalculation of the accrual time rate.

4. Full-time service for vacation-accrual purposes shall include days worked, approved sick time, holidays, and vacation days.

D 50 10 Records—Denominational employers shall keep the necessary records for vacation accrual and vacations taken.

D 50 15 Vacations—Annual vacation should generally be taken in the year for which it is due. It is the responsibility of the worker to arrange his vacation as outlined in D 50 35 below. Unused vacation time may accumulate from year to year, but not more than four weeks of vacation time shall be taken in any one calendar year.

D 50 20 Retirement—At the time of retirement unused vacation time to which the employee was entitled during the previous calendar year and the year of retirement may be granted.

D 50 25 Separation—In the event of separation from denominational

employment, accrued vacation time of not more than four weeks shall be included in the settlement.

D 50 30 Transfers—When a worker is transferred from one denominational organization to another, accrued vacation time of up to four weeks may be transferred to the new employing organization with the necessary payment made by the former to the new employer. In such cases the time of vacation is to be worked with the new employer.

D 50 35 Use of Vacation Time—Vacation time accumulated for an employee may be used at such time or times during the year when requested by the employee, approved by the supervisor, and authorized by the properly designated authority.

D 50 40 Vacation Requests—A request for vacation should be made in advance except in an emergency when it is not known beforehand by the employee that leave will be needed. An absence under such circumstances should be reported immediately to the supervisor.

D 50 45 Holidays—The number of paid holidays granted in any one year shall not exceed eight, and any leave taken beyond that shall be treated as part of the annual vacation.

► Administrative Committee (NADCA)—Policy Revision

VOTED, To revise NAD C 10 05, Administrative Committee (NADCA), to read as follows:

C 10 05 North American Division Administration—The administrative plan of the North American Division shall be on the following basis:

1. In North America an administrative committee shall be constituted as hereinafter provided, designated as the North American Division Committee on Administration (NADCA), for the transaction of business outlined by this policy, together with such other responsibilities as may be delegated to it by the General Conference Committee. Actions of this committee shall be considered final, subject to general limitations imposed by the General Conference bylaws on division committees.

2. The officers of NADCA shall be:

a. The vice-president for North America, who shall carry the chief responsibility of leadership in the administration of the work in the division in counsel with the General Conference president.

b. A secretary and an associate secretary, both of whom shall be associate secretaries of the General Conference.

c. A treasurer and an assistant treasurer, both of whom shall be elected members of the General Conference Treasury staff.

3. The North American Division Committee on Administration shall be constituted as follows:

a. Vice-president of the General Conference for North America, chairman. (In his absence the chairman of the General Conference Committee for the day shall serve as chairman.)

b. Presidents of North American union conferences.

c. The president, the secretary, and the treasurer of the General Conference.

d. The general vice-presidents of the General Conference.

e. The two associate secretaries of the General Conference for North America.

f. The General Conference under-treasurer.

g. The treasurers elected to serve the North American Division.

h. The general field secretaries assigned to North America.

i. The administrative assistant to the vice-president for North America.

j. One associate director for the Department of Education who shall serve as executive secretary of the NAD Board of Higher Education and who shall have been recommended by that Board.

k. One associate director of the Department of Education who shall serve as executive secretary of the NAD K-12 Board of Education and who shall have been recommended by that Board.

l. One associate director of the Department of Health and Temperance in the field of hospital administration who shall serve as executive secretary of the North American Health Services Board and who shall have been recommended by that Board.

m. The associate departmental directors assigned to North America for:

- (1) Communication
- (2) Health and Temperance in the area of nursing
- (3) Health and Temperance in the area of temperance
- (4) Lay Activities
- (5) Public Affairs and Religious Liberty
- (6) Publishing
- (7) Sabbath School
- (8) Ministerial-Stewardship in the ministerial area
- (9) Ministerial-Stewardship in the stewardship area
- (10) Youth

n. The director of the NAD Office of Human Relations.

o. Director of Trust Services.

p. The associate director of the Youth Department serving as director of the National Service Organization.

q. Chairmen of General Conference institutional boards.

r. Members of the General Conference Committee who are the ranking officers of institutions and organizations located in the North American Division.

s. Any other member of the General Conference Committee present.

t. Such other persons as may be named by the General Conference Committee.

u. NAD ministers and laymen who are members of the General Conference Committee.

HEALTH CAPSULES

Sponsored by the General Conference Department of Health and Temperance

Pressures on children

By RUTH M. WHITE, R.N., D.P.H.
Associate Director

Suicide is increasing among children! It is a cause of death among adolescents, and is now appearing in younger children. Youngsters 5 to 12 years are getting high blood pressure and ulcers. A contributing factor is the pressure being placed on children for achievement in grades, social life, and general behavior. Disequilibrium in the family provides an added factor.

Pressure is particularly devastating to children who have a low sense of self-worth. Parents encourage and strengthen self-respect when they reinforce efforts of children made in the direction of desired behavior; they discourage and add stress when they convey that the child is stupid, slow, "no good," or hopeless. Children learn self-acceptance when they live in a climate of love and are told that parents and God love them even when they make mistakes, get poor grades, or misbehave.

Help children to exercise self-control and set reasonable expectations for themselves; to participate in decision-making and taking responsibility for the consequences of their decisions and behavior. Give them approval for a job well done. The art of parenting is to foster character development without destroying the child. Pressure from others often produces stress, while nurturance results in intellectual growth and the development of character.



Ralph Gladden, back row, helped to establish a branch Sabbath school while visiting relatives in Indonesia.

Retired pastor inspires Indonesian members

By MAX MANTIRI

Ralph Gladden, a retired minister from the United States, arrived in Jayapura, the capital city of Irian Jaya, Indonesia, in June, 1979. He and Mrs. Gladden were visiting their daughter Sharon and her husband, Leroy Kelm, who works as a missionary pilot there.

Pastor Gladden is 76 years old. I thought that he and his wife went to Irian Jaya just to enjoy their vacation by visiting Cannibal Valley and other interesting places, but I found out later that they didn't go just to enjoy themselves.

One day I saw Pastor Gladden painting the tables in the dining room of Irian Jaya Academy. Next I saw him painting the walls and the ceiling, and even the classrooms of our administration building. Then I saw his wife, Velma, teaching music to the church school students. She did this three times a week for almost four months.

What amazed me about Pastor

Max Mantiri is Bible teacher at Irian Jaya Academy in Indonesia.

Gladden was that he worked from 8:00 A.M. to 3:00 P.M. without a break. Once I told him that he was working too hard and it would damage his health. His response embarrassed me: "Max, if I quit working and just stayed in bed most of the time, my old muscles would become weak and I'd die."

"Yes, but you work too hard."

"Oh, no, I don't. I've worked hard since I was young, and it has kept me strong and feeling young all the time."

One day he asked me if I could accompany him Sabbath afternoon to give out tracts and literature to the people who lived near the academy. I thought it would be only for that Sabbath, so I went with him willingly.

He actually didn't know much of the Indonesian language except such words as *selamat, baik, baca*, and *terima kasih*, which mean "greetings," "good," "read," and "thank you." When we approached the people he just smiled and said, "Hello there! *Selamat! Baik, baik, baca, baca.*" and passed them the

literature. Because the people didn't understand what he meant, I quickly explained to them in my language that this good old man wanted them to take the literature, that it was free and worth reading.

The next Sabbath he came to my house and asked me if I could join him again to go out giving literature, so I have gone with him every Sabbath afternoon since then. At first it seemed to be a little bit hard, but when we did it for some time it became a habit for me to go out every Sabbath afternoon.

One Sabbath afternoon I was a little afraid when we approached a Moslem's house. The owner of that house was a hajji, a man who had visited Mecca, Islam's holy city.

Before we entered the yard, I saw that the door had just been closed by the hajji, and that meant we were not welcomed. But Pastor Gladden just went right to the door, knocked at it loudly, and then opened it and went in by himself, saying, "*Selamat, selamat, baik, baik, baca, baca.*" I could see the angry face of the hajji when I went in, but when the hajji saw me he smiled at me because he was my friend. The hajji didn't accept the tract, but his son did.

One Sabbath afternoon as we were out visiting, we saw many children playing in front of a

house. They already knew that we were giving out tracts from house to house. When they saw Pastor Gladden they came and greeted him warmly. Because there were many of them, we asked those who had attended school to raise their hands. Many raised their hands, and we gave them tracts.

Then Pastor Gladden said, "Why don't we gather them around and ask them if they would like to hear some stories?" The children's response and eagerness was encouraging. I told them a story about Joseph and his brothers, without visual aids. After Pastor Gladden closed the program with prayer, we asked the children if they could come next Saturday to the same place at the same time to hear more good stories.

The next Sabbath when we went out visiting, we were joined by a young couple from the United States—Steve Scott and his wife, Vivian—who were working as student missionaries at Jayapura Adventist English Conversation School. These young people proved to be good missionaries too. Besides their regular work as teachers at the language school, every Sabbath afternoon they joined us visiting and presenting good stories to the children's branch Sabbath school. Last Sabbath there were 33 children in attendance.

Results of work

After three or four months of visiting, we could see the benefits and rewarding results of this work.

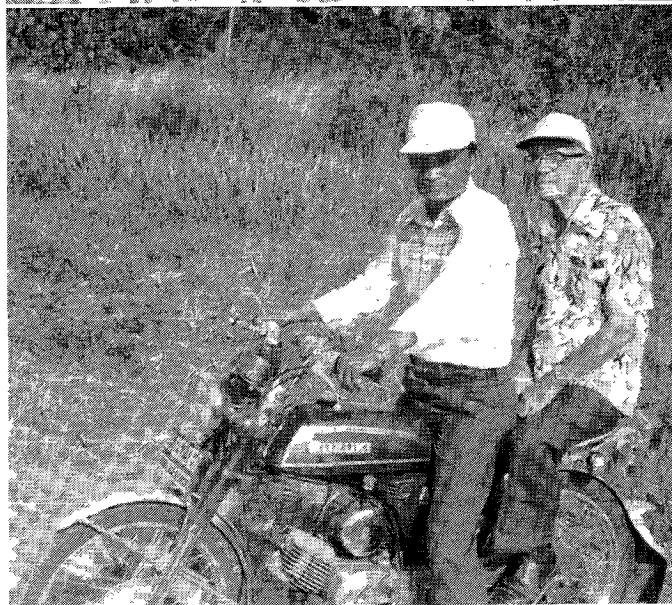
1. We made many new friends and acquaintances around the campus.

2. We found three families who had not been going to church for a long time. When we prayed with them and asked them to attend Sabbath services, they responded.

3. We found people who had studied the Voice of Prophecy course and had Bible studies every Wednesday night with them. Last Sabbath, six of them were baptized in spite of severe persecution from their Protestant church leaders.

4. Many students and church members participated in the visitation program two hours every week, as suggested by the lay activities program.

Besides the visitation, Pastor Gladden held two Weeks of



Top: Pastor and Mrs. Gladden won many friends in Irian Jaya, Indonesia. Bottom: Although limited in his knowledge of the Indonesian language, Pastor Gladden often went out distributing literature with the author.

Prayer. Twenty were baptized last year at the close of the first semester Week of Prayer. This year eight were baptized in January and six in March after the second semester Week of Prayer. The total was 34.

Pastor Gladden never attended college, but after several years of lay and colporteur work, he was asked to enter the ministry. From his experience during 30 or more years of ministry, he has acquired much knowledge that others can

learn from him. He works hard every day, and he and his wife are friendly and kind to everyone, Adventist or non-Adventist. He goes out every Sabbath afternoon giving out tracts and literature.

Because of their willing service, is it any surprise that most of the church members and many of the students went to the airport to see the Gladdens off as they returned to their homeland? Thank you, Pastor and Mrs. Gladden, for your example.

Desire of Ages brings Adventists together

By DAVID L. OGILLO

With only one book left to sell before going home, Mrs. Ogillo—literature evangelist and wife of the pastor-evangelist working in Juba, Sudan—and her companion, Mr. Okayo, had a discussion about where to sell this last book. After several minutes' deliberation they decided to try the storekeeper nearby rather than go to the nearest home on the street.

Standing in this store on the outskirts of the city was a young man, Napagi, who was astonished to hear Mrs. Ogillo encouraging the storekeeper to buy her book. Stepping up to listen more closely, he finally burst into the conversation, saying, "What kind of books are you selling? Do you have a book called *The Desire of Ages*?"

Mrs. Ogillo turned to Napagi and asked, "How did you come to know about that book?"

"It is one of the best books in our church," he answered.

Mrs. Ogillo looked at him in disbelief. "Which church do you belong to, Napagi?" she asked.

"The Seventh-day Adventist Church," he replied.

Disbelief and happiness

Mrs. Ogillo was quick to tell him that she also was a member of the Adventist Church, as was her companion, Mr. Okayo, but her admission was met with even greater disbelief.

"No, I don't believe it!" said Napagi. "There is no Adventist church in Juba—not even in all of Sudan!"

How thrilled Napagi was to learn that the Ogillo family had moved to Sudan and established a church group in Juba. He also was happy to learn of the meetings being held each evening at the Buluk Primary School hall. He attended the meetings faithfully, not missing one.

While living in Uganda, Napagi had joined the baptismal class, but returned to Sudan without being baptized. At the

David L. Ogillo is pastor-evangelist in Juba, Sudan.

conclusion of this series he was baptized, and now he is Sabbath school leader for Juba. He already has won two men to the church, one of whom is working as a literature evangelist.

God still is leading His servants as He did when He led Philip to the Ethiopian official in the days of the early Christian church.

ETHIOPIA

Academy given tractor as a gift

Wollega Adventist Academy, western Ethiopia, recently received as a gift a tractor costing US\$15,000. The money was donated by two agencies, the Christian Relief and Development Association (CRDA), of which SAWS is a member, and the Canadian Government, through its embassy in Ethiopia.

This gift, coming to a school begun about ten years ago on a self-supporting basis, is a real blessing. The 80 acres of land on which the school is being operated have not been very productive because there has been no suitable way to till the soil. Only a small percentage of the acreage, plowed by oxen, has been under cultivation. Ever since Beat Odermatt, teacher and farm manager, arrived from Canada a year ago, he has been urging that the school purchase a tractor to make it possible for the farm to produce the food needed for the school's 150 boarding students. However, with all available funds needed to help with the housing shortage and construction of a cafeteria, he realized that he must look elsewhere for the much-needed tractor.

Early in May he discussed the situation with Olana Natnael, Ethiopian Union SAWS director and member of the CRDA executive committee, who was able to guide Mr. Odermatt in presenting the project proposal for the tractor.

With a few minor changes the request was accepted. By August

6 all arrangements had been made and, at a small ceremony, the funds for the tractor were presented to the academy by Aubrey Morantz, Canadian ambassador, and Augustine O'Keefe, coordinator of CRDA.

This tractor not only will open the way for more food to be produced at the school but also will provide opportunity for many students to work on the farm and in the gardens, thus earning their way through school. They will receive instruction on how to operate and maintain farm equipment and how to grow crops successfully.

Wollega Adventist Academy is cooperating with local farmers and will assist them in plowing their lands and introducing them to better farming methods. The benefits of this project will be far-reaching and of practical help to the entire community.

GIRMA DAMTE

Communication Director
Ethiopian Union

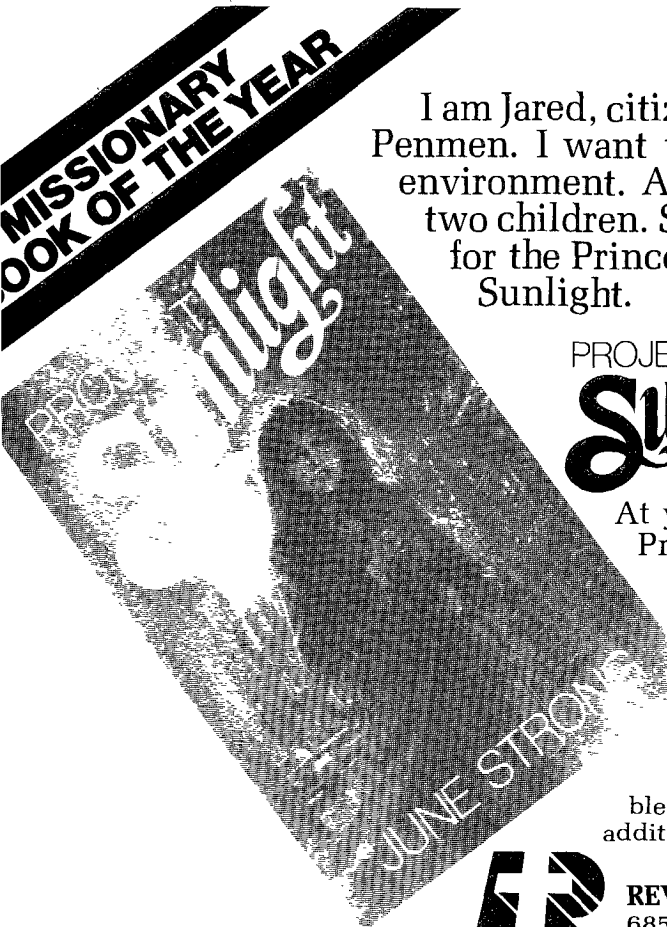


Non-SDA's donation builds Togo church

The second Seventh-day Adventist church to be built in Togo, West Africa, was donated by a woman in California (now deceased) who was not a member of the Adventist Church. Lindsay Thomas, Jr., a former missionary to the Ivory Coast, talked with Mamie Spencer one Sabbath afternoon when he was visiting homes in Fontana, California. As she became more and more interested in his description of mission activities, she asked what she could do. Mr. Thomas suggested donating funds for a

church. When assured that the church could be named in honor of her deceased husband, Arthur Spencer, she agreed. Two years later the church was built on land purchased with funds donated by several Adventists from southern California.

Spencer Memorial *église* (church) seats 150 persons. It was constructed under the direction of Pastor and Mrs. Paul Heise, missionaries from France. Several persons have been baptized in the church since its dedication.



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.

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by June Strong

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Favorable time in the Trans-Africa Division

By K. J. MITTLEIDER

I am certain that there never has been a more favorable time for the winning of souls in Africa than the present. We appreciate the many who have committed their prayers, talents, and income to see the work of God go forward in this division.

In Malawi the church carries on the best leprosy-control program found anywhere in the world. It is said that a 60-65 percent follow-through on leprosy is good. Under the direction of David Staatler in the Sherry River Valley, we have a leprosy control follow-through of 95 percent. How is this done? The head elders of approximately 30 churches serve as David's associates in this program. These elders are trained to spot those who have contracted the disease, and treatment is begun before it damages the body.

In Zimbabwe, a country that has undergone great upheaval, many of the indigenous people during the fighting just prior to independence were unable to plant gardens because of the lack of security and because they had to stay within their village.

Through SAWS, and with the aid of the United States Government, up to 50,000 people are being fed on a monthly basis. Plans are now being finalized to set up six centers to train the people in personal hygiene, simple health remedies, and methods of agriculture. The Minister of Health of Zimbabwe has advised us that we can build these six centers. Once they are completed, the government will supply three salaries for each center. We are endeavoring to raise \$500,000

to build these centers, which will put Seventh-day Adventists in the forefront across this nation.

Until recently it was impossible for students to attend medical school in the country of Zambia because of Sabbath classes. Three years ago a new director was

appointed for the university. Since his appointment the regulations for Sabbath classes have changed, and now Seventh-day Adventists can study at the university without having to attend classes on the Sabbath.

Two students who were scheduled to go to the Philippines to take their training have changed their plans and are in medical training in Lusaka, at the head of their junior class.

South Africa and Lesotho have a number of medical and

dental clinics. The leaders in these institutions are committed to the propagation of the three angels' messages and are tremendous assets to the church program.

Helderberg College soon will be offering a Master's degree in theology through affiliation with Andrews University.

Solusi College is again open and enjoying a good school year.

Another of the great needs of Africa is the building of new churches. Many of our congregations have to meet outdoors.

I am happy that the church has committed the fourth quarter's Thirteenth Sabbath Offering overflow to Trans-Africa. We hope that 500 congregations will benefit by having a church home established.

SOUTH DAKOTA

Servicemen attend retreat

Several Air Force personnel and their families recently met for a servicemen's retreat at Flag Mountain Camp in South Dakota. These families represented Ellsworth Air Force Base in Rapid City, South Dakota, and Minot Air Force Base in Minot, North Dakota.

The retreat was conducted and organized by Bill Wood, NSO director in South Dakota, and James Coleman, chaplain at Ellsworth Air Force Base. A special guest was James Szana, of Pierre, South Dakota, who spent several years in the Air Force in Vietnam and Germany.

A special panel discussion was held Sabbath afternoon to discuss the particular problems that Air Force personnel face and how the church can better deal with these important issues.

Sunday was spent in various types of recreational activities. **BILL WOOD**

Evangelism should include Jews

In preparing for the second coming of Christ, Seventh-day Adventists must not forget their obligation to share the good news with their Jewish brothers and sisters. We must follow the example of the apostle Peter, who, in response to Christ's command "Feed my lambs" (John 21:15), worked untiringly to build up a church composed of Jewish believers numbering in the thousands. "The Lord added to the church daily such as should be saved" (Acts 2:47).

At the turn of the twentieth century God called a number of Jewish people into the remnant church, including the late F. C. Gilbert, who became a light bearer for Christ to Jewish people, and also a strength to the members of the Seventh-day Adventist Church. Ellen White conveyed to Elder Gilbert direct messages from God, encouraging him to continue working with Jewish people.

"Concerning the work in behalf of the Jewish people being done by Brother Gilbert, I am instructed to say, give him all the encouragement that is possible."—Manuscript 1, 1908.

Periodically from about 1900 to 1912, Mrs. White wrote messages of hope to be given to the Jews by Seventh-day Adventists.

Today God is eager to continue to use His church in this special closing work. The Jewish people, today more than ever, respond to health lectures and cooking classes, and welcome Adventists to hold these classes in Jewish community centers or in their private homes.

Every Adventist church, especially in large cities, should have an organized outreach to Jewish people. A lending library of selected books and booklets can be used and circulated among the Jews.

Israelite, a quarterly magazine, can be ordered from Adventist Book Centers. The Voice of Prophecy has a Bible correspondence course for Jews.

In this late hour we must unite our petitions for the Jewish work, that the Lord will lead many of the Jewish people to experience the beauty of the Adventist message.

SAMUEL S. JACOBSON
Wildwood, Georgia

K. J. Mittleider is president of the Trans-Africa Division.

COLOMBIA

Blind man sells books

Moises Bismarck is the first blind person to be employed in the Atlantic Colombia Mission as a literature evangelist.

He was born into an Adventist home in Valledupar, Colombia, and lost his eyesight at the age of three months. Brother Bismarck attended a rehabilitation school and became a skilled carpenter, but he was not happy with his work. He was praying earnestly that God would guide him to the type of activity for which his talents were best suited when Jose Quiñones, associate publishing director of the Atlantic Colombia Mission, invited

him to join the ranks of the literature evangelists.

Brother Bismarck sells an average of 40 copies of *The Sentinel* magazine every day, and in one of his recent best-sales days he also sold a *Modern Medical Encyclopedia*, two family-sized Bibles, two *Keys to Happiness*, two *Modern First-Aid Techniques*, and two copies of *The Great Controversy*.

He reads and writes Braille and uses the typewriter. He has a pleasant singing voice and plays the piano, organ, accordion, and guitar. Blessed with an almost-photographic memory, Moises frequently teaches the lesson in Sabbath school.

After six months as a colporteur, Brother Bismarck states, "I am happy in my

work and feel this is what God wants me to do."

MIRTO PRESENTACION
Publishing Director
Colombia-Venezuela
Union

MEXICO

Lay preacher shares testimony

Last month, while attending a lay instructors' course in the North Mexican Conference, I had the opportunity to get acquainted with some of the lay preachers, one of whom came and related this experience:

"A few years ago I would not have attended a meeting of this type. In fact, I did not want to be involved with

Seventh-day Adventists at all. I felt that the humble chapel where Adventists met in my town must represent a very small denomination.

"Several of the members tried to witness to me, and I knew my wife was praying for me, but I just was not interested. Several missionaries from Montemorelos had also visited me, but I enjoyed giving them a bad time.

"One day the new pastor came to see me, and he somehow appealed to me. He did not have a dynamic personality, but I liked him, and somehow the Lord touched my heart through him. He invited me to attend special meetings being held in the church. In that evangelistic series I made my decision to be baptized.

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"You know, I am in the apple business, and the orchards of our city are well known in this part of Mexico. Throughout the year I am involved in some phase of growing and selling apples.

"Now, when the cold spells come we are especially busy in the orchards keeping frost-free heaters going. Right after I made my decision to keep the Sabbath, extremely cold winds came. I worked hard all that Friday, but just before sundown I turned off the heaters. Someone saw what I was doing and said, 'Are you crazy?' 'No,' I replied. 'I have decided to become a Seventh-day Adventist, and I want to be a good witness to my faith. I have placed everything in the

hands of the Lord.' Nothing happened to the apples that year, and I made more money than I had in previous years.

"I am now very happy to be not only a church member but a lay preacher as well. I do not fear for my orchards or for the welfare of my family, because I know the Lord cares for His own."

With such zealous members as this brother, it is obvious why the work is going forward in the Mexican Union. As a result of the work of lay preachers throughout Inter-America, thousands are joining the church.

SERGIO MOCTEZUMA
*Lay Activities and
Sabbath School Director
Inter-American Division*



BBC produces broadcast on SDAs

On Tuesday, September 22, BBC Radio Four, covering the whole of the United Kingdom, transmitted a half-hour program on Seventh-day Adventists. It was one of a series of broadcasts on minority religious groups, under the title Speaking for Ourselves.

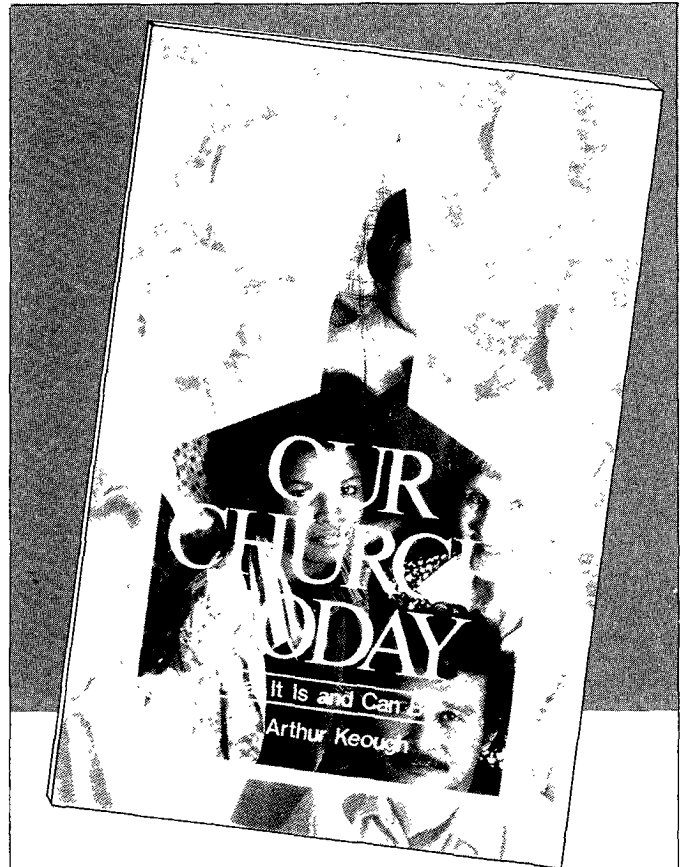
Joyce Redfern and Ed Hammond both told the program's moderator, Jill Cochrane, about the relevance of the Seventh-day Adventist faith in their everyday lives. The emphasis was on the Christ-centeredness of the church's teachings. Particular reference was made to the necessity of a "born-again" experience; the importance of prayer; the Second Coming; the Sabbath; baptism; healthful living (including smoking-cessation programs); the form of church worship; and the denomination's worldwide missionary activities.

Mrs. Redfern is a ward sister in a hospital in Hertfordshire, having lived in Britain for a quarter of a century after her migration from the Caribbean. She is now a member of the St. Albans church.

Mr. Hammond runs a stationery-and-office-equipment business in London and is an elder at the Stanborough Park church, Watford. He is also an enthusiastic member of the Adventist "Fell Walking Club."

Also connected with the production was the well-known author David Winder, who heads the BBC's religious department in Broadcasting House, London.

W. J. ARTHUR
*Communication Director
British Union*



OUR CHURCH TODAY: WHAT IT IS AND CAN BE

by Arthur Keough

Sabbath school lesson help for first quarter, 1981

Because the church represents God's activity, it is based on firm foundations. But it does walk on human feet. And so its many critics never run out of flaws to condemn. However, the church still survives. It is not an outdated institution of a bygone era to be laid aside in a world that has come of age. Like lighthouses, the church remains a necessity in this dark world. This book has been prepared to make the study of your Sabbath school lesson more meaningful. There is a chapter for each lesson of the quarter.

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Health Personnel Needs

INTERNATIONAL

Dentist: Karachi, Okinawa, Guyana, Zaire, Cameroon
 Physician (Anesthesiologist): Hong Kong, Taiwan
 Physician (EENT): Puerto Rico
 Physician (Family Practice): Thailand, Botswana, Guam, Hong Kong, Korea, Malawi, Marshall Islands, Okinawa, Puerto Rico, Taiwan, Zambia, Zaire
 Physician (Internist): Thailand, Malaysia, Pakistan
 Physician (OB-GYN): Thailand, Malaysia
 Physician (Ophthalmologist): Puerto Rico
 Physician (General Surgeon): Guam, Hong Kong, Jamaica, Marshall Islands, Malaysia, Puerto Rico, Seoul
 Physician (Orthopedic): Pakistan
 (Candidates for Pakistan must be Commonwealth citizens)

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

To New Posts

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

NORTH AMERICAN DIVISION

Darold Bigger, pastor, Walla Walla College church in the Upper Columbia Conference; formerly with the Southeastern California Conference.

Dennis Smith, pastor, Tacoma, Washington, South Side church in the Washington Conference; formerly with the Southern California Conference.

K. D. Thomas, associate publishing director, North Pacific Union Conference; formerly with the Columbia Union.

Regular Missionary Service

Cairn Loretta Beck (AU '80), to serve as nurse, Mugonero Hospital, Kibuye, Rwanda, of Berrien Springs, Michigan, left Detroit, August 25, 1980.

Alden Eugene Denslow, returning to serve as director, Yarinococha Airbase, East Peru Mission, Pucallpa, Peru, and **Emma Berniece (Holton) Denslow** left Miami, September 16, 1980.

Cynthia Mae M. Fajardo (PhUC '68), returning to serve as teacher, Wollega Adventist Academy, Gimbie, Ethiopia, left

New York City, September 15, 1980.

Roman Carl Hintz (WWC '72), returning to serve as principal-teacher, Maxwell Preparatory School, Nairobi, Kenya, **Beverly Ann (Sunday) Hintz**, and four children left Boston, September 4, 1980.

Lorraine Seva Ann Kokinos (PUC '78), returning to serve as teacher, Athens International Academy, Keramikou, Athens, Greece, left New York City, August 28, 1980.

Bert Lenwood Milliken, returning to serve as head of maintenance, University College of Eastern Africa, Eldoret, Kenya, **Nancy Marlene (Bowen) Milliken**, and two children left Washington, D.C., September 21, 1980.

Bradley Wimmer Nelson (LLU '68), returning to serve as physician, Seventh-day Adventist Health Services, Nairobi, Kenya, left Los Angeles, September 18, 1980.

Jose Osorio (Fr. Adv. Sem. '60), returning to serve as Ministerial Association secretary, Antillian Union, Rio Piedras, Puerto Rico, **Alida Iranzo (Carpio) Osorio**, and three children left Miami, September 11, 1980.

Ernest Rainda and Hilda (Scheffer) Rainda (LLU '57), returning to serve as business manager and medical director, respectively, Sopas Adventist Hospital, Wabag, Papua New Guinea, and two children left Los Angeles, September 5, 1980.

Orval Rollin Scully (AU '66), returning to serve as departmental secretary, Chile Union, Santiago, Chile, and **Bertha Jean (McKim) Scully** left Miami, July 27, 1980.

Irene Mary Swiatek (So. Ill. U. '70), returning to serve as English teacher, Montemorelos University, Montemorelos, Mexico, left McAllen, Texas, September 2, 1980.

Donald Clifton Van Ornam (LLU '58), returning to serve as financial consultant, Philippine Union College, Manila, Philippines, **Barbara Jean (Slocum) Van Ornam** (LLU '59), and two children left Los Angeles, September 7, 1980. Two older daughters left Los Angeles for Singapore on August 17, 1980.

Maygene Wesslen, returning to serve as secretary, Zambia Union, Lusaka, Zambia, left Chicago, September 14, 1980.

William Harold Winebrenner (Manchester Coll., Ind. '61), returning to serve as health educator, Guam Seventh-day Adventist Clinic, Tamuning, Guam, left Honolulu, September 2, 1980.

Wiley Norwood Young (U. of Oreg. '47), returning to serve as dentist, Far Eastern Division, Singapore, and **Vera Lucile (Wolcott) Young** (WWC '53) left San Francisco, September 7, 1980.

David Lee Zimmerman (CUC '77), returning to serve as treasurer-teacher-director, Panama Adventist Institute, La Concepcion, Chiriqui, Republic of Panama, **Carolyn Ann (Hardy) Zimmerman** (CUC '77), and one son crossed the border from the United States into Mexico, August 23, 1980.

Student Missionaries

Debbie Rae Allemand (WWC), of Walla Walla, Washington, to serve as English teacher, Haad Yai English Language School, Haad Yai, Thailand, left Los Angeles, September 1, 1980.

Wayne Oliver Anderson (PUC), of Hialeah, Florida, to serve as piano teacher, Kamagambo High School and Teachers' College, Kisii, Kenya, left New York City, September 20, 1980.

Patrick Allan Benner (PUC), of Lemoore, California, to serve as secondary teacher, Beirut Overseas School, Beirut, Lebanon, left San Francisco, September 16, 1980.

Rhonda Lee Benson (SAC), of Columbus, Wisconsin, to serve as English teacher, English Language School, Lubumbashi, Zaire, left New York City, September 10, 1980.

Pamela Gale Bing (UC), of Enterprise, Kansas, to serve as primary-secondary teacher, Franco-Haitian Adventist Seminary, Port-au-Prince, Haiti, left Miami, August 28, 1980.

Rosemarie Eileen Buck (WWC), of Portland, Oregon, to serve as nurse's aide, Bangkok Adventist Hospital, Bangkok, Thailand, left Oakland, California, June 26, 1980.

Carol Ann Clarkson (WWC), of College Place, Washington, to serve as teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Seattle, August 24, 1980.

Susan M. Cole (WWC), of Walla Walla, Washington, to serve as assistant dean, Stanborough School, Watford, Hertfordshire, England, left Seattle, August 26, 1980.

Nodica Alexandrina Cush (OC), of Huntsville, Alabama, to serve as assistant dean of girls, Taiwan Adventist Hospital, Taipei, Taiwan, left Los Angeles, September 1, 1980.

Larry Franklin DeFluiter (AU), of Englewood, Colorado, to serve as boat operator and repairman, Gopalganj Hospital, Gopalganj, Faridpur, Bangladesh, left Seattle, September 1, 1980.

Trudy Darlene DeHaven (CUC), of Winchester, Virginia, to serve as teacher, Amman Secondary School, Amman, Jordan, left New York City, August 25, 1980.

Rosemary Francine Dore (CaUC), of Penticton, British Columbia, Canada, to serve as teacher, Majuro Elementary School, Majuro, Marshall Islands, left Vancouver, British Columbia, Canada, August 11, 1980.

Denise Marie Hardgraves (OC), of Wichita, Kansas, to serve as teacher, Ranen Secondary School, Kisii, Kenya, left New York City, September 18, 1980.

Colin John Willoughby Hill (CaUC), of Scotch Village, Nova Scotia, to serve as secondary school teacher, Kamagambo High School and Teachers' College, Kisii, Kenya, left Montreal, Quebec, Canada, September 20, 1980.

Kathleen Margaret Johnston (AU), of Berrien Springs, Michigan, to serve as teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, left Los Angeles, September 9, 1980.

Charlene Jean Kerest (CUC), of Coudersport, Pennsylvania, to serve as orphanage assistant, Amman Adventist Care Home, Amman, Jordan, left New York City, August 25, 1980.

Hugh Patrick McNeela (PUC), of Sepulveda, California, to serve as English teacher, Middle East College, Jedeidi Elmartin, Lebanon, left San Francisco, September 16, 1980.

Lisa Lynn Quam (LLU), of Loveland, Colorado, to serve as English teacher, South American Division, Brasilia, Brazil, left New York City, September 4,

Jerold Kenneth Reeder (LLU), of Ontario, California, to serve as instructor, Helderberg College, Somerset West, Cape, South Africa, left Chicago, September 14, 1980.

Betty Jane Schoun (AU), of Coleman, Michigan, to serve as primary-secondary teacher, Franco-Haitian Adventist Seminary, Port-au-Prince, Haiti, left Miami, August 24, 1980.

Lynnette Ann Shorey (AUC), of Cambria Heights, New York, to serve as primary teacher, Koror Elementary School, Koror, Palau, Western Caroline Islands, left Los Angeles, August 11, 1980.

Linda Marie Singletary (OC), of Miami, to serve as teacher, Nyabola Girls' School, Kisii, Kenya, left New York City, September 18, 1980.

Ross Wayne Templeton (PUC), of Angwin, California, to serve in general maintenance, Kasai Project, Kananga, Zaire, left New York City, August 27, 1980.

Mary Lynn Wheeler (SMC), of Hendersonville, North Carolina, to serve as primary-secondary teacher, Franco-Haitian Adventist Seminary, Port-au-Prince, Haiti, left Miami, September 7, 1980.

Karen Lynne Wilcox (PUC), of Glendale, California, to serve as primary teacher, Guam-Micronesia Mission, Agana, Guam, left Los Angeles, August 7, 1980.

Jonathan Shelly Wilson (SAC), of Conway, Arizona, to serve as secondary mathematics-science teacher, Athens International Academy, Athens, Greece, left New York City, September 7, 1980.

Volunteer Service

Robert James Abrams (WVC '80) (Special Service), of College Place, Washington, to serve as elementary school teacher, Haiti church school, Franco-Haitian Adventist Seminary, Port-au-Prince, Haiti, left Miami, August 25, 1980.

Ruth Yolanda (Van Zile) Bailey (LLU '55) (SOS), of Berrien Center, Michigan, to serve as teacher, Guam Adventist Academy, Agana, Guam, left San Francisco, August 20, 1980.

William Francis Berard (Special Service), to serve as nurse, Cambodia-Thailand Relief Team No. 8, Bangkok,

Adventist Hospital, Bangkok, Thailand, of Port Charlotte, Florida, left Oakland, California, July 24, 1980.

Neville Theodore Bradfield (Special Service), of Berrien Springs, Michigan, to serve as pilot, Heri Mission Hospital, Kigoma, Tanzania, left Chicago, September 4, 1980.

Merle Laura Campbell (Special Service), of Loma Linda, California, to serve as nurse, Cambodia-Thailand Relief Team No. 9, Bangkok Adventist Hospital, Bangkok, Thailand, left San Francisco, August 25, 1980.

Ronald Alwyn Gerald du Preez (Special Service), to serve as teacher-acting director, Korean English Language School, Seoul, Korea, and **Lynda Raye du Preez**, of Berrien Springs, Michigan, left Seattle, May 2, 1980.

Timothy Joe Eberhardt (SMC '79) (AVSC), of Cleveland, Georgia, to serve as English teacher, Sagunto College, Sagunto, Spain, left Atlanta, September 10, 1980.

Wilfred Hilton Emery (LLU '36) (Special Service), to serve as physician, Bangkok Adventist Hospital, Bangkok, Thailand, and **Mildred Hope (McReynolds) Emery**, of Glendale, California, left Los Angeles, July 28, 1980.

Donald Christian Fahrback (LLU '55) (Special Service), of Munising, Michigan, to serve as physician, Cambodia-Thailand Relief Team No. 9B, Bangkok Adventist Hospital, Bangkok, Thailand, left Oakland, California, September 7, 1980.

Janice Kathleen Fahrback (Special Service), of Loma Linda, California, to serve as nurse, Cambodia-Thailand Relief Team No. 9A, Bangkok Adventist Hospital, Bangkok, Thailand, left Oakland, California, August 25, 1980.

Gary Eugene Gilbert (Medical Elective Service), of Loma Linda, California, to serve as physician, Mwami Adventist Hospital, Chipata, Zambia, left New York City, September 3, 1980.

Derwood Dwight Palmer (Special Service), to serve as builder, Adventist University of Central Africa, Ruhengeri, Rwanda, and **Vera Sylvia (Owen) Palmer**, of Cleburne, Texas, left Dallas, September 10, 1980.

Tune in to

VIEWPOINT

five minutes of editorial comment by the editors of the REVIEW.

Topics for December

Dec. 6—Prayer in public schools?—Kenneth H. Wood

Dec. 13—Christmas commercialism—William G. Johnson

Dec. 20—Dragons and pygargs—Leo R. Van Dolson

Dec. 27—Eschew, not chew, meat—Kenneth H. Wood

WAUS (Andrews University) 90.9 Mhz FM Saturday, 8:30 A.M.

KLUU (Loma Linda University) 89.7 Mhz FM Saturday, 4:30 P.M.

KANG (Pacific Union College) 89.9 Mhz FM Saturday, 8:00 A.M.

WSMC (Southern Missionary College) 90.7 Mhz FM Saturday, 8:50 A.M.

KGTS (Walla Walla College) 91.3 Mhz FM Saturday, 6:15 P.M.

VOAR (St. John's, Newfoundland) 1230 Kc AM Friday, 5:55 P.M.

WGTS (Columbia Union College) 91.9 Mhz FM Saturday, 2:30 P.M.

KSUC (Southwestern Adventist College) 88.3 Mhz FM Saturday, 10:00 A.M., 5:00 P.M.

WDNX (Harbert Hills Academy) 89.1 Mhz FM Saturday, 6:15 P.M.

WOCG (Oakwood College) 90.1 Mhz FM Saturday, 5:30 P.M.

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
28 Thirteenth Sabbath Offering (Afro-Mideast Division)

Deaths
CHAFFEE, Allen E.—b. Apr. 22, 1916, in Coin, Minn.; d. Sept. 14, 1980, Kalamazoo, Mich. After completing his B.S. degree in industrial arts with an emphasis in agriculture at La Sierra College in 1951, he developed a nursery stock business with his brothers in Arlington, California. In 1965 he and his family moved to Berrien Springs, Michigan, where for the next 13 years he was employed by the grounds department of Andrews University. Survivors include his wife, Fonda; a daughter, Carol; a son, Clinton; five brothers, Stanley, Ellsworth, Forrest, and Eugene Chaffee, and Floyd

Wood; and two sisters, Phyllis Chaffee and Margery Ferguson.

HOUCK, Glenn A.—b. Oct. 23, 1900, in Corning, Iowa; d. Feb. 13, 1980, Watsonville, Calif. He taught agriculture at Emmanuel Missionary College (now Andrews University); Pacific Union College, Angwin, California; La Sierra College, Riverside, California; Antillian College in Cuba; and at Central America College in Costa Rica. Survivors include his wife, Ethel; a daughter, Evelyn Studebaker; a son, Duane; three brothers; three sisters; and three grandchildren.

MacNEIL, Ruth—b. Feb. 22, 1891, Chicago, Ill.; d. Aug. 18, 1980, Hatboro, Pa. She and her late husband, John, moved to the New Jersey Conference in 1916, where Elder MacNeil was an evangelist, and then to the Carolinas, where he served as president of that conference. In 1920 they sailed to South Africa, where he served as president of the Cape Conference, union evangelist, and president of the South African Union. Ruth greatly enjoyed working with the evangelistic teams and played the piano for meetings. Upon returning to the United States he served as pastor of the Capital Memorial church in Washington, D.C., and later as president of the Potomac Conference from 1933 to 1942. Survivors include her daughter, Marian Davis; four grandchildren, Carol Jones, Bill Davis, Sharyn Velaquez, and Ronald Rapp; and three great-grandchildren.

WALTER, Mary M.—b. Feb. 6, 1941, Deer Park, Calif.; d. Sept. 9, 1980, in Finley, Calif. After completing the dental-hygienist course at Loma Linda University in 1967 she worked in Hemet, California, for two years and later at Monument Valley Mission and Hospital, Utah. In 1969 she became an instructor in dental hygiene at Monument Valley Mission branch of the Loma Linda School of Dentistry and served in this capacity until 1974. Survivors include her parents, Marvin and Gwendolyn Walter; and two brothers, Daniel and Forest.

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
28	Thirteenth Sabbath Offering (Afro-Mideast Division)

Year-end is time to consider stewardship

The General Conference has designated December 13 as World Stewardship Day. No special offering is to be taken on this Sabbath, but members of the world church are challenged to reflect upon their individual responsibilities as stewards of the Master. As the first year of the new decade quickly draws to a close, it is appropriate for each member to ask, "Are my accounts square with God?"

How have we managed the time the Lord has granted us during this year? Have we been faithful in using effectively the talents and abilities entrusted to our care in reaching out to others to share our knowledge and love of Jesus? Have we managed well the financial resources granted us?

"Moreover it is required in stewards, that a man be found faithful" (1 Cor. 4:2). As we come to the end of the year let us make certain that our accounts are squared up with our heavenly Maker.

PAUL W. NELSON

N.A. Ingathering report—1

Jess and Norma Reeves, of Kansas City, Kansas, are members of the church today as a result of an Ingathering contact. Jess received an Ingathering brochure and placed it in his pocket, where he carried it for several days. One evening, as he sat at his desk in the Kansas City Hospital where he serves as plant manager, he pulled out the leaflet and looked through it. The free Bible-course offer caught his attention, and he filled in the coupon, and mailed it. A few weeks later Harold Dowdal, elder of the Chapel Oaks church, visited the Reeves home and estab-

lished a friendly relationship. When Evangelist Dale Brussett conducted evangelistic meetings in the area a few weeks later, Jess and Norma Reeves made their decision and were baptized.

One small Ingathering pamphlet, accompanied by the impression of the Holy Spirit working through a friendly member and an evangelist, brought two truth seekers into church membership. Our friendly visits at this season can result in equally thrilling results.

To date the amount raised for Ingathering in North America is \$2,807,829.

NORMAN L. DOSS

For the record

Division council in Zimbabwe: The three new Trans-Africa Division officers, Kenneth J. Mittleider, president; Alf Birch, secretary; and John Wilkens, treasurer, led out in the division's annual council and departmental meetings, beginning November 10. This year, for the first time in many years, the meetings were held in Salisbury, Zimbabwe. Lay representatives at the council represented all unions of the division. According to a telex from Barbara Mittleider, REVIEW correspondent, Zimbabwe's president, Caanan Banana, addressed the council on November 11.

New conference in Far East: At the Far Eastern Division council in Singapore, the Hongkong-Macao Mission was voted conference status as of January 1, 1981. It will become the first conference in the division. One union and other missions in the Far East are expected to apply for conference status during 1981, according to M. G. Townend, division communication director.

Superbom award: The Superbom health food factory, São Paulo, Brazil,

Miller stamp a possibility

Persons who are interested in seeing the U.S. Postal Service issue a commemorative stamp in 1982 honoring the 200th anniversary of the birth of William Miller should make that suggestion in writing to the U.S. Postal Service. Miller, founder of the Adventist movement in the United States in the 1840's, was born February 15, 1782, in Pittsfield, Massachusetts. Several indigenous American religious bodies developed out of the Millerite movement, including the Seventh-day Adventist Church.

Letters should be addressed to one or both of the following: Citizens' Stamp Advisory Committee, c/o Stamps Division, U.S. Postal Service Headquarters, 475 L'Enfant Plaza, Washington, D.C. 20260; Postmaster General William F. Bolger, U.S. Postal Service Headquarters, Washington, D.C. 20260.

recently received an International Trophy of American Food. Making the award was the Editorial Office of Rio de Janeiro, an international organization that each year honors companies that by their pure, quality-controlled products and service to the community are cooperating in solving the world food problem. Granix food company in Buenos Aires, Argentina, also has received recognition.

New quarterly for the deaf: In order to meet the special needs of the deaf, an edition of the adult Sabbath school quarterly will be available beginning with the first quarter, 1981, according to Howard F. Rampton, General Conference Sabbath School director. This limited edition is available only through the Coordinator of Services for the Deaf, Christian Record Braille Foundation, Inc., 4444 South 52d Street, Lincoln, Nebraska 68506. Send \$2.00 plus 50 cents for postage with your order.

New positions: J. H. Harris, associate youth director, General Conference. He is returning to the United States from the Australasian Division. □ Gary Grimes, periodical department man-

ager, Pacific Press, formerly assistant periodical department manager, Review and Herald Publishing Association.

Aid to Algeria: Four days after an earthquake destroyed Al Asnam and surrounding villages in Algeria, a representative of SAWS in Bern, Switzerland, handed a check for 20,000 Swiss francs (US\$12,000) for relief in the name of the Euro-Africa Division to the director of the Red Crescent (the Red Cross in the Islamic world) in Algeria. The SAWS representative, Claude Galdeano, offered further assistance, asking what kind of help was most urgently needed. To fill the stated needs, SAWS bought 30 large housing tents and 1,260 woolen blankets in France, shipping them by air freight to Algeria.

TAD staff visit Zimbabwe official: On November 3, ten persons from the Trans-Africa Division office visited the deputy prime minister for Zimbabwe. Their purpose was to assure the new government that the Seventh-day Adventist Church was supportive and to thank the new government for the freedom given to the church.

A parking place, a punch and a prayer...

Walter Sims is a lucky man.

During one fateful day, he...

... got into a fight over a parking place,

... nearly lost his job,

... and found the Lord.

On that day, Walter was lucky in another way: he turned for help to a fellow employee. "My temper has really gotten me in trouble this time," he said. "What do I do now?"

Jocelyn Abernathy replied, "I think I'd take this one to the Lord."

Today, Walter and his wife are both Seventh-day Adventists — and Walter's grandmother, who hadn't attended church in 62 years, was recently baptized.

Miracles like these have happened many times at Florida Hospital. Maybe your life can make the difference for co-workers, patients, visitors.

Florida Hospital. Reaching out, touching lives.



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