

Adventist Review

General Organ of the Seventh-day Adventist Church

December 11, 1980

Has Bible prophecy failed?

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Take God off your charity list

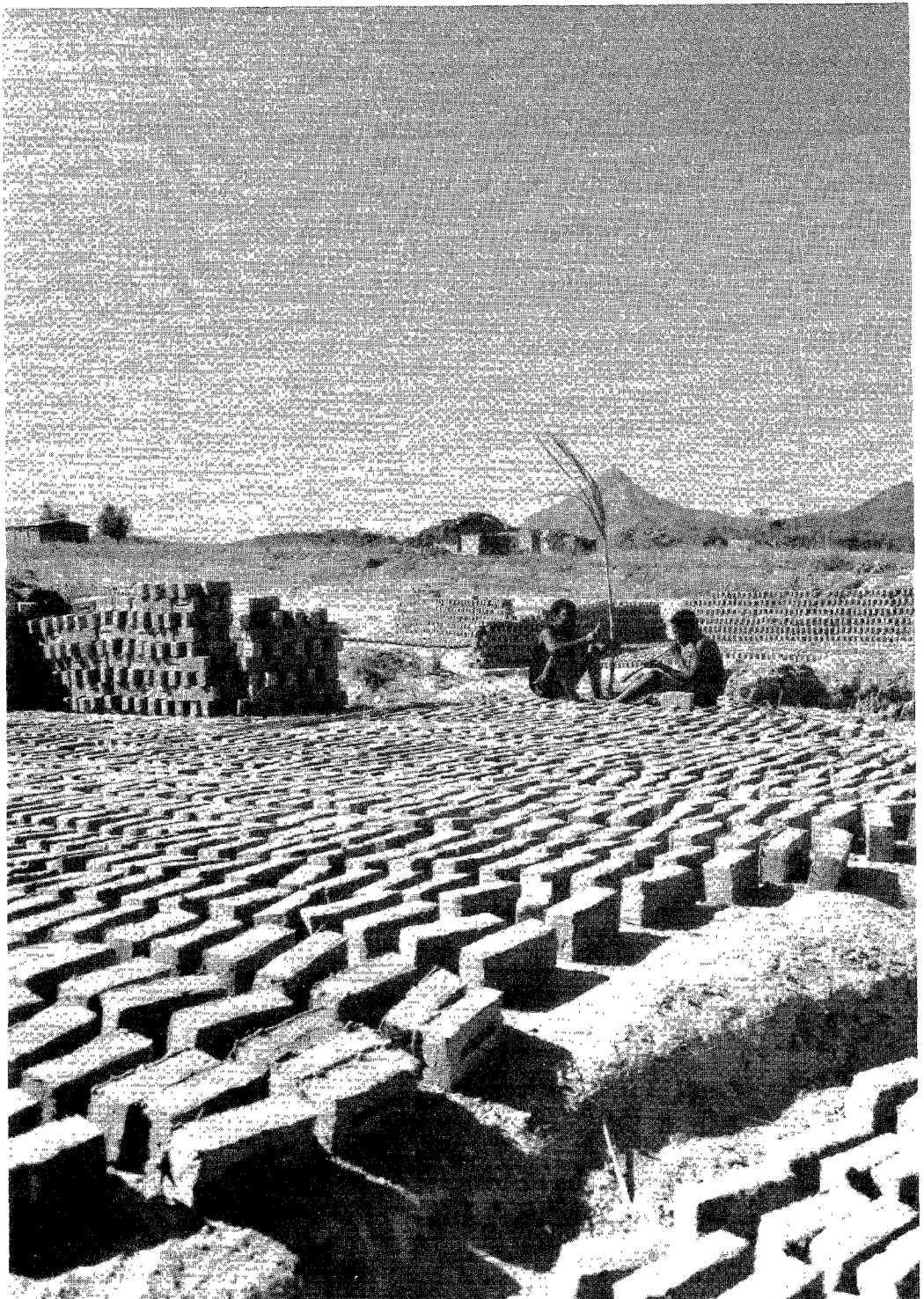
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What it means to be a Christian

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“A dying world”

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Church members in the Trans-Africa Division plan to make thousands of bricks as their contribution toward the division's "500 Village Chapels" project. See page 14.

In the October 26, 1972, issue, we published a short article entitled "Outside Looking In," which described how a man had become acquainted with the Seventh-day Adventist Church:

"About a year ago, by chance I tuned my television to the It Is Written program. For some reason I watched and in the succeeding weeks followed the series. I was fascinated. As I listened week after week I became aware that it was not so much the speaker I was thrilled with, but the words and truth of our Lord and Saviour Jesus Christ! I took the Bible course offered, and was guided by the most helpful and sincere person I have ever met, an elder in a Seventh-day Adventist church in a nearby city. The prayers he offered in my home, the words and deeds of encouragement he has given are surely stepping stones on the road to everlasting life."

He went on to say that he still had things to overcome before he could join the church. Then he asked these piercing questions:

"I just wonder whether you daily thank the heavenly Father for the great truth He has given you? I just wonder whether you daily humble yourself before Him in thankfulness for His Son? I just wonder whether Sabbath evening you are preparing for the Sabbath day? I just wonder whether you know as a Seventh-day Adventist how truly magnificent is the promise of His soon second coming? I just wonder whether you know what it feels like to stand on the outside and look in—because Satan has such a hold on my life that I cannot yet find the courage to let Jesus come into my life to direct it as He wills! How fortunate you are! As His children you hold many responsibilities for other lives in your hands!"

The man closed with the peti-

tion that readers pray for him.

Recently a letter came into the editor's office from the author of the above piece, Stanley J. Garver. He wrote, "Your encouragement at that time, along with the conviction of the Holy Spirit, has made it possible for my wife and me to find the joy of a place in the remnant of His chosen. . . . We both have been baptized, and each Sabbath meet with our small company. I deeply know the hopeless feeling of being 'outside.' The Lord has blessed us!"

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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.

Supporting doctrine

I was glad to see the editorial "The Bible—Our Heritage" (Oct. 30). I feel that the impression has sometimes been given that Adventist doctrine cannot be supported from a prayerful study of Scripture, but that additional revelation is necessary to interpret Scripture, i.e., that we must first accept the prophet, then test the Word by the prophet, rather than the other way around.

This editorial reminded us that the purpose of the gift of prophecy in the church today is to bring out things that are founded in the Scriptures. As we use the gift correctly, it will give us great blessing and light.

JOHN TANGEN
Kansas City, Kansas

Week of Prayer

The Week of Prayer readings were especially good this year.

EMMA IRWIN
South Haven, Michigan

Refugees

Thank you for the editorial "Refugees" (Nov. 13) and for earlier reports on what is being done for refugees in California, Florida, and Oregon. Here in Lincoln, Nebraska, also we have had the privilege of sponsoring several families from Southeast Asia.

May I suggest, however, that many other Adventists around the country would be willing to sponsor refugees if a definite appeal were made through the *REVIEW* and through the conference lay activities directors, especially if specific instructions were given on how to go about sponsoring a family. It is a mystery to me that the only definite appeal the *REVIEW* made for refugee sponsors was G. O. Bruce's short article on the Back Page appealing for sponsors for some Laotians who could not be placed through the refugee committee in Glendale.

Those who have sponsored refugees sometimes have the joy of seeing them baptized. Sometimes they do not. Sometimes their refugees depart for warmer climates after one has helped them get settled. Not every experience is a success story. But those who participate are certainly carrying out the admonition of Christ, "Inasmuch as ye have

done it unto one of the least of these . . ." Adventists ought to be more involved in this good work.

RALPH E. NEALL
Lincoln, Nebraska

The "grown-up" thing

When I was a child, it seemed the "grown-up" thing to do to read the *REVIEW*; something special that adults did. I, on the other hand, read *Our Little Friend* and then graduated to the *Youth's Instructor*.

When we started out life as a young married couple, still going to school, magazines did not come within our budget, but our church made it a point to see that the young married couples received the *REVIEW*. I have been reading it ever since.

Sometimes it is easy to get bogged down with the daily business of living and have time only to skim over the magazine, look at the pictures, and read the few articles that happen to "hit the eye." But when I do that, I read a letter pertaining to some good article that I had missed and suddenly I feel I've cheated myself out of a choice piece of dessert!

I just wanted to commend you for the balanced meal you provide for us.

JUANITA PAYNE
Portland, Tennessee



Has Bible prophecy failed?

Is the doctrine of the Second Advent a persistent and embarrassing disappointment, to be progressively explained away?

By JOSEPH B. PIERCE

Some people think that the words of our Lord recorded in Matthew 10:23 represent an example of prophecies that have failed. Jesus said: "But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come."

The Son of man has not yet come in His glory. Does this mean that the prophecy has failed? Or rather, does it mean that we have not yet "gone over the cities of Israel"? There are two sides to this coin. We should not infer that the prophecy has failed but recognize that we have not yet finished our assigned work for the Jews, either in Israel or the large cities of the world.

But there is another angle to this question. Jesus did not indicate that there would be a rapid preaching of the gospel to "the cities of Israel," to be followed immediately by His return before the rest of the world was warned of this event. Look, for example, at three other references that quote the words of Jesus: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:19, 20). "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (chap. 24:14).

From these texts it is clear that Christ would not come until all the world had heard the gospel message. Therefore, any interpretation of the words of Jesus in Matthew 10:23 that would indicate an immediate second coming of Christ—before the worldwide proclamation of the gospel—would be a contradiction of the Lord's plainest statements.

An interesting variation of the King James Version of the words "Ye shall not have gone over the cities of Israel" in Matthew 10:23 is provided in *The New Testament According to the Eastern Texts* (by George M. Lamsa): "You shall not finish converting all the cities of the house of Israel." (Quoted in *The New Testament From 26 Translations*, Zondervan Publishing House, Grand Rapids, Michigan.)

A prominent tenet of Seventh-day Adventist belief is that the world is now in its last days, and that Jesus will come to redeem His own. The question is: Are Seventh-day Adventists doomsday dreamers, or are they the world's realists?

The Advent hope is not a receding glimmer. It is not to be swept under the rug with blushing apologies. This is no time for us to scamper onto the bandwagon of modernism's "respectability." The hope of an imminent Advent is not to be diluted or slowly dissolved into obscurity. On the contrary, we are being swept irresistibly along with an accelerating current of last-day events that will terminate—when we least expect it—in the irrevocable fiat of the ages.

Longer delay than anticipated

Adventists have always been keenly alert to the signs of the last days. In the acceleration of earthquakes, famines, pestilences, and terrifying global war threats we have seen the fulfillment of prophecy. The Advent expectation has experienced a longer delay than anticipated, but our Lord foretold this very delay. Jesus described the unexpectedness of His return in the same passage in which He told us of the signs of His coming, and He made it clear that there would be those who would become careless because of the continuance of time beyond the anticipated time of His coming.

He said: "But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellowservants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware

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of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth” (chap. 24:48-51).

Again, in His parable of the ten virgins, Jesus said, “While the bridegroom tarried, they all slumbered and slept” (chap. 25:5). His admonition was, “Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh” (verse 13).

Cynicism does not stop with a caricature of the Seventh-day Adventist position. The Advent expectations of the apostles and early Christians are also brought into question. Some ask, Were the hopes of Peter, John, and Paul only an opiate that eventually had to wear off with the passing of time? Some New Testament writers spoke of their own days as “these last days” (Heb. 1:2) or “these last times” (1 Peter 1:20). They were not deceived enthusiasts, out of synchronization with apocalyptic timing.

In order to understand the scriptural point of view, we need to grasp the Biblical perspective of time. As we do this, the language of the Bible becomes meaningful.

The history of the experiment with sin can be divided into four segments: (1) the initial act involving the

defection of Lucifer and his followers, prior to the creation of this world and leading up to the Fall of Adam and Eve; (2) the period between the Fall and the Flood; (3) the period from the Flood till the birth of our Lord Jesus Christ; and (4) the period from Christ till our day.

The Bible does not tell us the length of the period of Lucifer’s initial rebellion prior to his being expelled from heaven and cast to the earth. It is clear, however, that more than 4,000 years elapsed in the two intermediate periods that predate the crucifixion of Christ, while less than 2,000 years have passed in the period that has lapsed since His crucifixion.

What is more, the mission of our Lord to earth finalized the issue. His sinless life, vicarious death, and triumphant resurrection made the eradication of sin a certainty. The period of trial was over, the era of doubt ended. Sin was doomed to extinction. The entire drama had entered its final phase. This is why the apostles spoke of the Christian Era as “these last days” and “these last times.”

The hope of Christ’s return was the joy of the Christian world in early New Testament times. But the question is, Were Christians encouraged to look for an early Advent? In Paul’s Second Epistle to the Thessalonians he frankly



of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (verse 12).

After the statement that the devil "knoweth that he hath but a short time," we read of the flight of the woman (the church) into the wilderness for the period of 1,260 years. Of course, this period—long from our point of view—was to be followed by other events before the coming of Christ (verses 13-17).

Therefore, it is clear that while Satan understood prophecy and knew that many years would pass before the Second Advent, he was panic-stricken and full of wrath, realizing "that he hath but a short time." It is no wonder, therefore, that the apostles would speak of the entire Christian Era as "these last days."

Does this perspective of "these last days" leave us with an open-ended view of final events? Could the Second Coming be delayed for a very long time? No! The prophecies also are specific concerning the closing out of the last days. In Daniel 12:4-7 we learn that the period of papal supremacy (A.D. 538-1798) terminated in the beginning of "the time of the end." We should note the terminology. This is not "the end of time" but rather "the time of the end." It is the time when the final events are to take place. Therefore we are alerted that 1798 brings us into the last stretch of time.

Little book unsealed

The little book containing Daniel's special "vision" concerning the 2300 days was to be closed and sealed until the time of the end (Dan. 12:4). So we are to expect that the little book will be opened following 1798. This introduces the final stage of the closing out of world history prior to Christ's coming.

In Revelation we read of the angel with the "little book open" (chap. 10:2). This dates the prophecy as relating to the period after 1798. The "vision" of the little book reveals the mystery of the 2300 days of Daniel 8:14 and the final prophetic date of the Bible—A.D. 1844, the beginning of the antitypical, pre-Advent judgment. That is why the angel "swore . . . that there should be time no longer" (verse 6). Not that the universe would come to an end, and not that physical realities would terminate, but rather that prophetic time would run out at the close of the 2300 prophetic days. In other words, after 1844 we are off the map of prophetic time. There remains only one step to take before the Lord is revealed in all His glory: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

In view of this larger perspective of time, the Biblical view of "these last days" and the definite prospect of the "time of the end" followed by the declaration that there shall be "time no longer," Seventh-day Adventists are genuine realists when we urge the view of the imminence of Christ's return and the certainty of this great gospel hope. Our concept is a reasonable and positive application of all the facts. □

waged against any such anticipation (chap. 2:1-8). He outlined the progress of history from his day forward, showing at least some understanding of the prophecies of Daniel relating to the fall of the Roman Empire and the rise of the papal power with its subsequent place in history. It is clear, therefore, that while Paul understood the perspective of time, and while he recognized that "these last days" began with the first advent of Christ, he also understood that there was not to be an abrupt end of "these last days." Certain events, requiring time, must take place prior to the second advent of our Lord.

The prophecy of Revelation 12 shows that even Satan recognizes that the period following the birth of Christ is "a short time" (verse 12). Satan was cast out of heaven twice. He and his followers lost their positions and their privileges when they were cast out to the earth following their revolt, but the devil still had access to heaven and continued to accuse God's people before the Lord (Job 1, 2; Rev. 12:10). But following the death of Jesus Christ, Satan was banished forever from God's presence (Rev. 12:10-12). It was following this final expulsion that the statement was made in heaven: "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants

Take God off your charity list

Is it not contradictory to call Jesus "Lord" and then tell Him I will give Him what He wants only after I have done what I want?

By DICK HILLIS

The robins returned to Palo Alto on the tail of a flooding rainstorm. They looked as soaked and sorry as my soggy front lawn. I decided they needed some loving encouragement. Pulling out a fresh loaf of bread, I started toward the back door.

Then suddenly an economic plot flashed across my mental computer. With bread costing half a dollar a loaf, why give the birds fresh bread? Don't we have any stale bread? I wondered. Rummaging around, I found just the thing, some pieces so stale they were a little moldy. I reasoned that if the robins were hungry enough they would accept even my moldy offering.

I broke up the stale bread and scattered it on the lawn. Stepping inside, I watched through a window and waited. I felt good as I saw the robins cautiously alight on the lawn and then ravenously accept my entire offering.

Oh, I forgot to tell you. Birds are on my charity list.

Feeding the birds triggered a surprising train of thought. I had just offered God's feathered creatures something I couldn't use and didn't want. Was I guilty, consciously or unconsciously, of giving the Creator of those feathered fliers the same kind of offering? The more I pondered, the more troubled I became.

As a missionary, I have seen a lot of moldy bread given to God. Some of the correspondence in my letter file reeks with mildew. A man wrote, "We are getting a new car. We can't get anything for our old one. Could the mission use it? Would it be possible to give me a tax-deductible receipt for the Blue Book price?"

Was that a moldy bread offering? It certainly wasn't fresh bread. Was God on his charity list?

Another letter said, "Our church is sending three boxes of clothes for your missionaries. They are not new, of course, but some of them are quite nice. I am sorry we did not have time to get them cleaned. Our ladies' missionary society is paying the postage, so there will be no cost to the mission."

My bird offering of "bread I couldn't use" didn't seem too far removed. Let me hasten to assure you that the

mission is grateful for every loving gift. What we are talking about here are attitudes in giving.

And there was that telephone call. The voice was warm and congenial. "We are buying a new grand piano," she said. "We have an old upright. It is nearly thirty years old and is still in good condition since no one plays the piano too much around here. I planned to give it to the Goodwill, but thought the mission might want it."

"Yes," I told her, "the mission would appreciate such a gift."

But as I think back upon it, I wonder whether it was moldy bread in God's sight. It sounded like God had made their charity list. Did they conceive of God as just waiting for a handout? I wondered.

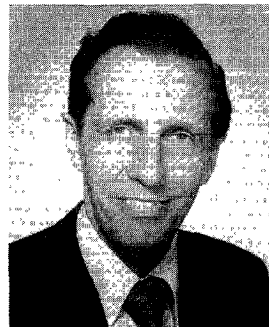
Do you see what I mean? I have formed a habit of giving to God the used object that I don't need anymore because I have replaced it with something better for myself. That is certainly not the way God treats me. Then do I have my priorities in order? What does Jesus say about priorities? "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

As I studied that verse, the word *first* took on new meaning. God in no way forbids me to provide for my family. On the contrary, the Bible warns, "But if any provide not for his own, and specially for those of his own house, he . . . is worse than an infidel" (1 Tim. 5:8). The order of priority is important.

Come to think of it, I can't remember ever receiving a letter like this: "We were going to buy a new car [or whatever] for ourselves. But we want the mission to use the money to spread the message of life. We have claimed the promise, 'His kingdom first . . . and all these things shall be added . . .'"

The Scriptures make it clear that I have the choice of

INSPIRED GEMS



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

D. J. Sandstrom
Northern New England
Conference

• "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Joshua 1:9).

• "Our daily prayer should be, 'Lord, help me to do my best. Teach me how to do better work. Give me energy and cheerfulness. Help me to bring into my service the loving ministry of the Saviour.'"—*The Ministry of Healing*, p. 474.

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laying up treasure either on earth or in heaven. The Bible further informs me *how* to lay up treasure and spells out the advantages of banking in heaven.

Take special note of the action words in our Lord's conversation with the serious rich young man: "Go . . . sell . . . give . . . and thou shalt have treasure in heaven" (Matt. 19:21). How contrary to our practice of *hurry . . . purchase . . . keep*. What one gives he keeps and what one keeps he loses.

The treasure (not the trash and moldy bread) one gives to God is an unfailing treasure. It can't be touched. It makes me rich toward God (Luke 12:21). The very giving of a treasure to God weans my heart from the world and makes me think of heaven (verse 34). Because my treasure is in heaven, my thoughts are toward heaven, and eternity becomes far more important than the present.

On the other hand, the treasure I lay up on earth is perishing. Jesus said that moths, rust, and thieves will bankrupt my earthly storehouse. Moths, rust, and thieves have a common denominator. They all work to consume, destroy, and rob me of the things I try so hard to keep.

Jesus is talking about priorities

Am I getting myself in a jam? If I believe what I have just written, must I rush out and sell everything? No, that is not the point our Lord is making. He is talking about priorities. When He says, "Seek ye *first*," He clearly implies there is a second. Yes, I am to be a wise businessman, farmer or whatever. I am to pay my debts and provide for my family. But God is not to be on my charity list. His kingdom is to come *first*.

As I restudy the invitations Jesus gave to men to follow Him, this point becomes crystal clear. When Jesus called Peter and his brother Andrew to follow Him, they "straightway left their nets" (Matt. 4:20). God's plan was more important to these two young men than their own plans and possessions.

How different was the reply of two other young men to the Lord's gracious invitation. The first answered, "Permit *me first* to go and bury my father," and the second, "I will follow You, Lord; but *first* permit *me* to say good-bye to those at home" (Luke 9:59, 61, N.A.S.B.).

Is it not contradictory to call Him "Lord" and then tell Him I will give Him what He wants only after I have done what I want? Isn't it rather like putting Him on my charity list and saying "When I have a spare moment, I will pray" or "If I have a spare dollar at the end of this month, I will see that You get it"?

A young man in Portland told me that his goal was to make a million dollars before he was 30. He assured me that when he reached his goal he hoped to serve God with his time and money. Was he feeding robins with moldy bread? Did he have his priorities right, or was God simply on his charity list?

In any case, I can do nothing to change him. But with some thought and honest obedience, I can take God off my charity list and start seeking *first* His kingdom. □

FOR THE YOUNGER SET

The guardian dog

By KATHERINE HAUBRICH

One day I decided to walk to a vegetable farm near our house to buy some tomatoes. I did not think about the mean dog at a house on the way until I rounded the corner of the street where he lives. Cautiously I continued on down the street and was relieved when the dog did not appear. I purchased the tomatoes, and the friends who owned the farm insisted that I take along some squash and corn too. As I walked back home I was glad for the sunshine that helps the vegetables to grow, and glad too for the sunshine of Jesus' love that makes people so kind.

Safely passing the house where the mean dog lives, I was almost to the corner when I was startled to hear a snarl behind me.

Oh no! I thought as I turned quickly and saw the large dog racing up the street toward me. O Lord, help me, I prayed silently, for I have never been very brave around mean dogs, whether large or small.

From across the street I saw another dog coming my way, and I was even more frightened. I had never seen this dog before. He was a beautiful dog with a thick white coat. He looked like a Samoyed and like a husky too.

He walked up to me and stood in front of me, his sturdy feet planted firmly between me and the snarling dog. When the large, ugly dog tried to get around him, he moved forward, blocking the way. The dog tried going around my white friend the other way, but he moved backward. The white dog did not snarl or threaten but calmly stood his ground, moving around me, keeping himself between me and the other dog.

The white dog looked up at me with his sparkling blue eyes. It seemed that his mouth curved into a pleasant smile. He seemed to be telling me that if I would go on my way, he would see to it that nothing would harm me. I hurried home, thanking the Lord for sending the white dog to protect me. I never saw the white dog again. I do not know who owned him but I know Jesus sent him in answer to my prayer.

This experience reminded me that, though the devil goes about as a roaring lion seeking whom he may devour, the angel of the Lord encamps round about those who fear Him, and delivers them. I am thankful for the guardian dog who helped me that day.



The earthly counterpart of heaven's temple

Israel was aware of a vertical link between God's heavenly abode and His earthly dwelling in their tabernacle-Temple sanctuaries.

By FRANK B. HOLBROOK

The Biblical records do not view Moses as the originator of the tabernacle and its rituals. Five times reference is made to a plan divinely revealed to him in Mount Sinai (Ex. 25:9, 40; 26:30; 27:8; Num. 8:4). "And let them make me a sanctuary, that I may dwell in their midst. According to all that I show you concerning the pattern of the tabernacle, and of all its furniture, so you shall make it." "And see that you make them after the pattern for them, which is being shown you on the mountain" (Ex. 25:8, 40, R.S.V.).

The Hebrew verb *ra'ah*, "to see," appears in all five references, and is conjugated in the causative verbal forms of the Hebrew language so that the passages just cited could be rendered: "According to all that I cause you to see" and "which you were caused to see in the mountain." The causative form suggests that Moses was taken into a state of vision. It was normal for God to speak face to face with Moses (Num. 12:6-8), but it would appear that on this occasion God revealed the data concerning the building of the tabernacle and the organization of the priesthood by revelation, that is, by a vision.

This view is strengthened by the language of Numbers 8:4. The Revised Standard Version reads: "According to the pattern [Heb. *mar'eh*] which the Lord had shown Moses, so he made the lampstand." Hebrew lexicographers such as Koehler and Baumgartner suggest that *mar'eh* in this instance should be translated "vision." The statement would thus read, "According to the vision which the Lord had shown Moses, so he made the lampstand."

The Hebrew word that receives the major emphasis in the divine instructions is *tabnîth*. God's initial command (Ex. 25:8, 40) reads literally: "According to all which I am causing you to see—the pattern [*tabnîth*] of the tabernacle, and the pattern [*tabnîth*] of all its articles, and

thus you shall do." "And see and make by their pattern [*tabnîth*] which you were caused to see in the mountain."

Tabnîth, a feminine noun deriving from the verb *banah*, "to build," occurs 20 times in the Hebrew Bible. The term can carry the meaning of a three-dimensional model, shape, or form. For example, the "altar of great size" that certain of the tribes of Israel built on the banks of the Jordan is referred to as "the copy [*tabnîth*] of the altar of the Lord" "that stands before his tabernacle!" (Joshua 22:10, 28, 29, R.S.V.). The golden calf worshiped at Sinai is designated in a similar manner: "They exchanged the glory of God for the image [*tabnîth*] of an ox that eats grass" (Ps. 106:20, R.S.V.).

On the other hand, the word can mean a set of written instructions or specifications. For example, David entrusted to Solomon "the plan [*tabnîth*] of the vestibule of the temple, and of its houses, its treasuries, its upper rooms, and its inner chambers, and of the room for the mercy seat; and the plan [*tabnîth*] of all that he had in mind for the courts of the house of the Lord" (1 Chron. 28:11, 12, R.S.V.). It is evident that David's plans were *written* specifications and not three-dimensional models, for the record is: "All this he made clear by the writing from the hand of the Lord concerning it, all the work to be done according to the plan" (verse 19, R.S.V.).

What did Moses see?

In his vision Moses received verbal specifications for the tabernacle, which he recorded (Ex. 25 ff.). But it may be inferred from the usage of *tabnîth* that he also was shown some kind of three-dimensional model of the sanctuary that he was to erect.

The question pertaining to *tabnîth*, however, is not whether Moses was shown a three-dimensional model or simply architectural plans. The basic question is whether the term signifies only an idea in the mind of God or whether it represents a higher reality with objective existence, namely, a heavenly sanctuary, a heavenly dwelling place of the Deity.

The fact that Moses was put into a state of vision would suggest that he saw more than a model. A vision would not have been necessary to simply receive verbal instructions or to be shown a model. For example, Moses was not taken into vision in order to receive the copy of the Decalogue on tables of stone, of which he had heard God speak earlier with his normal hearing. But if Moses was to be shown the heavenly dwelling place of God, he could see it through the means of a vision alone.

In this century archeological research has shed new light on Near Eastern thought patterns concerning heavenly-earthly relationships. The ancients saw "a mythical analogical relation between the two worlds." Earth was simply a microcosm of the heavenly realm. Lands, rivers, and especially temples had their heavenly counterparts. Although some modern scholars reject the concept that the *tabnîth* model shown to Moses reflected a heavenly reality, there is general recognition that it did, since this concept was so common to their culture.

Frank B. Holbrook is a professor of religion at Southern Missionary College, Collegedale, Tennessee.

In my opinion, the Biblical evidence fully supports the view that Israel was aware of a vertical link between God's heavenly abode and His earthly dwelling in their tabernacle-Temple sanctuaries. Some of the evidence follows:

1. God is often depicted as *descending* to earth from heaven (His permanent dwelling place, understood) for various purposes (Gen. 11:5; 18:21; Ex. 19:11, 18, 20). When God commands the making of a sanctuary so that He could "dwell in their midst" (Heb. *shakan*, literally, "to tent"), the picture (in human terminology) is of God coming from His permanent home "to encamp" in a somewhat temporary manner with His people in a second dwelling. The Israelites knew that "heaven" was God's permanent "holy habitation" (Deut. 26:15).

2. At the building of the Temple, God promised Solomon: "I will dwell [*shakan*] among the children of Israel, and will not forsake my people Israel" (1 Kings 6:13). But the king acknowledged the heavenly dwelling place of the Deity in his prayer of dedication: "When they shall pray towards this place . . . hear thou in heaven thy dwelling place" (chap. 8:30).

3. The cherubim, depicted as three-dimensional figures on the ark and as two-dimensional figures worked into the fabric of the tabernacle's inner curtains and the veil of the Most Holy Place, reflect in an artistic manner in the earthly sanctuary the holy beings who surround the throne of God in the heavenly courts.

4. The vertical linkage between God's heavenly and earthly dwelling with reference to Israel's tabernacle-Temple sanctuaries is definitely affirmed by the book of Hebrews. The earthly sanctuary is described as "the copies of the heavenly things" and "a copy of the true one" (Heb. 9:23, 24, R.S.V.). Furthermore, the earthly

sanctuary is viewed in connection with the heavenly dwelling in a relationship of copy to original, of shadows to substance. The priests of the former, asserts the book of Hebrews, served in "a copy and shadow of the heavenly sanctuary" (chap. 8:5, R.S.V.). In support of this vertical line between the earthly and heavenly dwelling places of God and the typical significance of the former, the writer of Hebrews cites Exodus 25:40 (from the Septuagint), thus showing that in his understanding the *tabnîth* model shown to Moses in the mount reflected a higher reality, the heavenly dwelling place of God.

If indeed the *tabnîth* mirrored a higher reality, of what consequence would such knowledge have been to Israel? It seems to me that the more spiritually perceptive people in Israel would have been deeply awed and led to contemplate the loving nature of the great God who would condescend to dwell with them; the nature of sin (being, as it was, the transgression of God's will as expressed in the Decalogue within the sanctuary); how enormous the gulf was between God and man (although in their midst, the holy God could not be approached directly); and the significance of the solution (by sacrifice and meditation) to restore the broken relationship between God and man.

Although the tabernacle-Temple sanctuaries reflected the heavenly dwelling, their rituals pertained to matters of redemption and not to the structure of the cosmos. The key notes of salvation from sin would be sounded over and over as the rituals repeated themselves. Perhaps their awareness of the heavenly sanctuary helped to focus the attention of the faithful in Israel on the true (in contrast to figurative) salvation to be ultimately accomplished before the presence of God. □

To be continued

HEALTH CAPSULES

Sponsored by the General Conference Department of Health and Temperance

Getting older faster

By FRANCIS A. SOPER
Editor, Listen magazine

Ten years ago Dr. Richard A. Krumholz, respiratory specialist at Kettering Medical Center (Ohio), started to monitor 475 middle-aged executives with various smoking habits. Results so far are based on information from 105 of these men, ranging in age from 34 to 65, who remained in the area and whose smoking habits did not change in the first nine years of the experiment.

Conclusions evaluated on these nine years (1970 through 1978) show the following:

- Smokers' heart rate, at rest and with exercise, is greater than that of nonsmokers and ex-smokers.
- Smokers need more oxygen when engaged in moderate exercise than do nonsmokers and ex-smokers.

- The lungs of smokers and ex-smokers appear to have aged at a faster rate than those of nonsmokers.

Dr. Krumholz conducted his study to get a reading on people with similar stresses and external influences rather than a cross section of people of varying ages, environments, and professions.

Each of the 105 men in this study was in good health and engaged in moderate exercises during testing, rather than the strenuous ones often used in research.

As time progressed it was found that each of them had to work a little harder to complete the exercise routine. This was to be expected, but the test also showed that the smokers had to work harder than nonsmokers and ex-smokers to do the same exercise.

According to Dr. Krumholz, the tests indicate that the smokers' and ex-smokers' lungs are in worse shape than those of nonsmokers, apparently because something happened that caused accelerated aging.

"It's a good argument," he says, "for people never to start smoking."

What it means to be a Christian

By ELLEN G. WHITE

To be a Christian means to be Christlike, to follow the Saviour. Following implies obedience. No soldier can follow his leader unless he obeys orders. Following means imitation. "Learn of Me," the great Teacher says to those who have taken the name of Christian. Keep your eyes fixed on the Model. Do all things for His glory and in and through the love He has for you.

The Christian is the world's light, and the only Bible that many read. Through Christians men see God. How careful, then, should those be who have taken the name of Christian. But many professing Christians crucify the Son of God afresh and put Him to open shame. He who fails to correct the mistakes shown him in the divine mirror, presents before the world a miserable representation of Christ. Angels veil their faces in sorrow. The world sees that he is not what he professes to be, and they turn from him as a counterfeit. Christians are either under Christ's rule or under the control of the enemy. Their influence is either a savor of life unto life or of death unto death. They are either doing positive good or incalculable harm.

Christ's children have been redeemed from Satan's bondage, and they are to stand under the blood-stained banner of Prince Emmanuel, working with unselfishness and fidelity for the One who owns them. Ever they are to remember the words, "Ye are not your own; for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." When they took the name of Christian, they pledged themselves to be true to God. They are bound up with Him and the angels in family relation, because Jesus has delivered them from a tyrant's oppression. In every respect their actions are to be such as become saints. Discarding all that is unbecoming, they are to live a new and holy life. By doing this they show that they are worthy of the sacred trust conferred upon them, that they have been born again, not of the flesh, but of the Spirit, that they no more live to self, but to God, whose they are and whom they serve.

Paul says, "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Like brave, true soldiers, Christians are to obey the orders of their Captain; for they have made a sacred pledge to rule themselves well. They are to strive earnestly to overcome everything that hinders them from fulfilling their high and holy resolve. Mind and body are to be treated with the greatest respect; for they are Christ's. Day by day they are to be improved, that to the

earnest gaze of the watching angels it may be revealed that Christ has not died in vain.

Christians, when you took this name, you promised to prepare in this life for the higher life in the kingdom of God. Take the Christ-life as your pattern. Keep eternity ever in view. Follow righteous principles of action, which with their refining, ennobling influence will restore in man the moral image of God. As by faith we adopt the principles which are an expression of the life of Christ, they are in the soul as a well of water springing up unto everlasting life. The soul overflows with the riches of the grace of Christ, and the overflow refreshes other souls. Thus may the human agent show that he is keeping the pledge he has made. Thus he may work in partnership with Christ, showing to the world what it means to be a Christian.

The true Christian lives the Christ-life. In all his transactions he lifts the banner of the cross.

The gospel is the voice of duty and the voice of God. What is meant by a failure to obey its principles is shown in the history of Satan, who for his disobedience was cast out of heaven. The highest gifts that could be bestowed on a created being were given to Lucifer, the covering cherub. Before his fall he was a glorious being, occupying a position next to Christ in the heavenly courts. But in seeking to be equal with God he brought upon himself irretrievable ruin.

With this lesson before us let us hide ourselves in Christ. He is the source of all wisdom and power. Behold in the cross of Calvary the guarantee for our salvation. Behold the Saviour giving His life for us that we might be Christians.

Those who live the life of a Christian are battling against the devil's lie—that man cannot keep God's law. Can we doubt the result of this conflict? God lives, God reigns; and daily He is working His miracles. "They that are Christ's have crucified the flesh, with the affections and lusts." Before the universe they show that they are trying to live out the words, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, . . . think on these things."

"Love, joy, peace, longsuffering, gentleness, good-

ness, faith, meekness, temperance"—these are the fruit of the Christian tree. The tree that bears only leaves, the life that has only profession, must be withered by the curse of God, even as the fruitless tree which flaunted its abundant foliage before the Saviour.

God help us to be true Christians, consistent today, consistent tomorrow, upright in action, kindly in word, pure in thought. The true Christian lives the Christ-life. In all his transactions he lifts the banner of the cross. If he is misunderstood, he takes no offense, but pursues the

even tenor of his way. He is kind, thoughtful, and forbearing. He closely examines himself, lest in word or deed he shall deny his Lord. He chooses God's way. Each day of his life he unselfishly ministers to others. The light that is in him shines forth, and he stills the strife of tongues. Day by day, though unconsciously to himself, he is working out before men and angels a vast, sublime experiment. He is showing what the gospel can do for fallen human beings.—From *The Signs of the Times*, July 10, 1901. □

ESPECIALLY FOR MEN By W. R. L. SCRAGG

Males in crisis

England's country lanes provide their moments of excitement. Between the high banks and hedges, and with only occasional room to pass, when a car approaches from the opposite direction it tests a driver's reaction time. If only we could see through hedges, around corners—

The head-on collision of crisis lurks around the most unlikely corners of the narrow road of life, and there may be no passing place.

No one escapes crises. Job-like we may suddenly lose family, possessions, or health. It would be foolish to suggest that any one crisis syndrome belongs exclusively to men, but we do have our own peculiar reactions to a sudden crisis.

Take, for example, that precious object, the male ego. How quickly it hurts or wilts or reacts wildly. One woman doctor, Lady Cilento, looks over the male shoulder and pinpoints middle age as a time when "the male ego . . . is a delicate plant and easily discouraged."

It's good to know of this so that the sense of hurt that emerges as the world turns against those who are crisis-ridden can be measured against the real situation.

Consider, too, that child of generations of cultural inheritance, the male machismo. In crisis situations it may lash out blindly at those who appear responsible for the crisis—God, the

wife, the children, one's workmates. Reaction may not be physical, but it may take the form of rejection, long periods of silence or angry outbursts.

While paranoia may be too strong a word to describe such reactions, a feeling that all the world has turned enemy may prevail with a surge of aggressiveness, making the victim want to fight back unreasonably.

In a crisis, decision-making faculties may run askew. The mind becomes quite active, offering solution after solution. At 10:00 A.M. one solution seems best, at noon another. This fact emphasizes the need to allow time to run by if possible. A good night's rest gives a new perspective. A few days to think things over, to assess the situation, makes for more rational decisions.

Advice crowds in from well-meaning friends, evaluations and judgments rain down, legal demands may loom, financial problems emerge. Time may well be needed to assess and decide. Yet, to dither endlessly only protracts the crisis and prevents the intellect from accepting new challenges or returning to some kind of normality.

Sir Freddie Laker, the British travel magnate, says that he will not tolerate a manager who cannot make decisions. Problems never go away without decisions, opportunity can never be

accepted without decisions. While a crisis may demand careful thought, only decisions can resolve it.

Take, for example, the middle-aged man who suddenly discovers he is mortal after all. Some disease establishes the point beyond doubt. His reactions may lead him to ignore the warnings, seek a "quack" solution, become angry with the doctor, retreat into depression, or display other irrational choices. Wisdom might demand a second opinion, a quest for solid information, and a careful evaluation of the risks in proposed treatments.

Or the father of a teen-age child may suddenly have to deal with the problem of a runaway. The parent may himself "run away" by laying the blame on the school, his spouse, his child's companions, or others. A rational approach would propose a complete evaluation of what led to the child's skipping out, an assessment of attitudes, and an openness to new situations or relationships, which might solve the problem.

Too many men who suffer the loss of a spouse find the bewildering loneliness more than they can bear and accept quick solutions such as speedy remarriage, selling the house and moving in with children, or moving to a retirement village. Time might have offered a more balanced view in which potential marriage partners could be assessed, the future seen in a more productive light, and a spirit of optimism nurtured.

For the male in crisis the following may help:

1. Decide that you have time; decide how much time you have. Don't let a crisis sweep you into a hasty, ill-

planned course of action.

2. Seek all the information you can. Consult the experts. Some of the best have written their counsel in books.

3. Observe what steps others have taken in similar crises and the effect on them and their future.

4. Keep an optimistic outlook. All great leaders are optimistic. Only an optimist like Winston Churchill could have brought Britain through the crises of the 1940 and 1941 war years.

5. Remember that an ego that has to be defended irrationally can also trap you into bad decisions.

6. Ellen White says that "worry is blind and cannot discern the future" (*The Desire of Ages*, p. 330). Though rising above worry isn't easy, faith in God can perform wonders.

7. Don't fall into the trap of despair, which concludes that all the world is against you. It just isn't so. A whole raft of friends are out there waiting to welcome you aboard.

Some experts feel that one reason a man's life may be shortened is that he continually replays past crises and curses himself for his bad decisions or for overlooking better solutions. A wise man keeps his eye on the future and uses the past merely to test the validity of any new choice he must make.

A final word in favor of two kinds of fitness. A praying man learns to lean on God in small crises and problems and so may surmount the larger. He is spiritually fit. And a physically fit man will better weather the moments of real trauma and bounce back to find hope and prospects of joy.

READER TO READER

An exchange of views on a topic of current interest

THE QUESTION:

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

■ The best solution to this problem is to use preventive measures. Keep upsetting news such as a burglary or car accident from small children if they cannot handle it. Or better yet, provide the information in a way that they can handle before someone else scares them with a sensational version.

When the child has witnessed something traumatic he will better withstand the effects if he has built up trust in his parents. When he knows he can depend on their word because they have never lied to him, when he accepts their decisions because he has found them just and consistent, he likely has the capacity for faith in God that will withstand an experience such as the grandfather's accident.

A child's faith can be shattered easily—not so much by misfortune overwhelming him as by an adult letting him down. If mother cannot handle the accident and the burglary, if her faith gives way, all the talk about angels will be of no avail.

Second, faith in miraculous intervention that is not Biblically sound will eventually let a child down—not when he is 5 years old, to be sure, but by the time he is 15 or 25. It is not enough to teach children about the miraculous protection of Baby Moses. Sooner or later a child must learn the rest of the story—that Moses was later taken away from his home and whatever prayers he may have offered for a quick return to his parents seemingly went unanswered. Now comes the real miracle: the boy grows to manhood and, against all the odds, retains his faith and loyalty to God.

Bible stories do not support the idea that God manipulates the universe for our comfort. They do not lead us to expect life to be a bed of roses. They do not give us the right to ask Why? in the face of inexplicable tragedy. But they do show us clearly Where. Where

is God when we need Him? Right there grieving beside us, surrounding us with His angels and His love, promising us strength to carry on.

Children usually do not ask profound questions. They just react to their felt uneasiness or insecurity. Adults cannot tell exactly what is going on in their heads without the clues of their behavior and things they say in given situations. If we were talking on this level, I would counsel you to respond to the child's questions as revealed in his behavior. A child who shows no change in behavior is not really having a problem with the described events. One who dwells on death is probably wanting no more than an assurance that he doesn't have to meet it alone. One who is acting scared and insecure does not need a sermon on angels, but rather a demonstration of his parents' tender protective care.

NOLENE JOHNSON
Silver Spring, Maryland

■ We had a similar situation to deal with when our son, Donny, was 3 years of age. Donny especially was looking forward to the arrival of our second child. He was sure this would be the little brother he had been asking for. The baby, a beautiful little boy, had respiratory distress syndrome and lived only one day. It seems as though this was the beginning of a series of unfortunate events, including our home being damaged by strong winds, job problems relating to the Sabbath, and two automobile accidents.

Through daily circumstances we can point out the blessings God gives us. Start with the most obvious, such as life, shelter, and family. Through His Holy Spirit, God can help us to be more attentive, to look at the many times we are protected. It is also helpful to study about some of the many Bible characters who were given protection and led by God.

Another way to learn about God's protecting hand is to listen to others witness concerning their experiences. In doing so we become aware of two things: that we are not the only ones encountering trials and that God is leading and protecting others, as well. Above all, we need to share with our children that in our own lives we want to be led the way God is leading—even when problems arise.

When Donny was 4 we had a healthy baby girl. Our son's remark was, "I'm glad she is healthy. Let's tell Jesus Thank You."

JOY VEVERKA
Alpine, California

■ We have two sons, ages 9 and 6. This question came up when our older son's bicycle was stolen. He could not understand how God could allow something like that to happen to him if He really loved him.

Together we turned to 2 Corinthians 1:4. After reading this text we talked about how Jesus came to earth to suffer many trials on our behalf, and because He did we could better relate to Him. He also allows us to have trials in our life so that we can better relate to others in our witnessing and to help us be more compassionate with others in their trials.

This made an impression on Michael. He has since helped his brother to also understand this principle.

TOM KAPUSTA
Laurel, Maryland

■ God does not necessarily free us from the natural law of cause and effect, neither does He always keep us from those who would harm us or cause us to suffer loss. The Bible provides many illustrations: Abel's death, Job's sufferings, Joseph's slavery and imprisonment, Jonathan's youthful death, Jeremiah in the dungeon, and many more.

We break our bones, and get sick. We suffer from nervous exhaustion because we break natural laws. Our human judgment is imperfect and we have accidents in the home and on the road. God is wiser than we, and sometimes He chooses to go beyond natural law and perform a miracle to save us from suffering and loss. At other times He allows nature to take its course without special intervention.

To me, Psalm 91:11 and Psalm 34:7 tell us that we may have the assurance of our guardian angel's protection and care when we walk in the path of obedience; that is, if we fear and love God, He will deliver us from the evil that would

defile our souls, and cause us to lose eternal life.

VENNITA MARCUSSEN
Crystal River, Florida

■ My feeling is that you need to convince yourself of angelic protection before you can explain it to your son. You say that his grandfather was in a near-fatal accident; without angelic intervention the accident might have been fatal. Even though his aunt's house was burglarized, wasn't she left unharmed? And his own hurts could be worse.

We live in a sin-rotten world. To expect to go through life untouched is unrealistic. However, to expect the Lord to protect you from more than you can bear is wisely-placed faith. Develop a positive attitude toward affliction and you will see more clearly God's work in your life and will be better able to teach your son about angels.

LINDA J. WERMAN
Ashland, Ohio

■ There are paintings depicting angel ministry that have become a part of Christian culture. There are others that are abhorred by some parents because they recognize that small children misread the artist's intent. From paintings, songs, stories, and teaching, there are children who conclude that it is the duty of his angel to watch over him—that in case of mishap it is his angel's fault.

Could it be that in our zeal to teach all aspects of God's creation, coupled with our meager understanding of angel ministry, we are over-teaching?

NECIA JACOBSON
Hayfork, California

Question for February

Response deadline January 9

Our 13-year-old daughter asked us a question that we need help with. She asked, "What can young couples (or groups) do on a date?" Although she is still too young to date, we feel that now is the time to impress proper standards. We are relatively new Adventists and therefore cannot answer from our own experience.

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

ADVENTIST REVIEW, DECEMBER 11, 1980

“A dying world”

“There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth” (Luke 21:25, 26).

Decades ago some of the sentiments in this passage of Scripture sounded “far out,” or at least not quite “with it.” Did not the future look bright? Would not world hunger eventually be eliminated? With the rise of educational levels, would not crime be abolished? Would not international tensions be reduced through the United Nations?

Adventist preachers who declared that world conditions would deteriorate were labeled “prophets of doom.” Their message was unwelcome.

Not today. Many non-Adventist ministers and laymen have taken up the Advent message and are preaching it with the kind of conviction and urgency that characterized the Millerites.

To illustrate this fact, note part of a letter we received recently from Harold E. Hughes, former United States Senator. The letter begins: “The entire world is living in a state of crisis. . . . We are plagued with . . . poverty, hunger, prejudice, despotism and war. Intensifying these perils are the energy crisis, ecological destruction, the population explosion, sophisticated nuclear weaponry and deadly economic warfare. Join these unresolved world problems with the personal tragedies of drug dependence, sexual promiscuity, alcoholism and family breakdowns and we see a dying world.”

After this introduction containing the expressions “a state of crisis” and “a dying world,” Mr. Hughes declares: “We continue to drift inexorably down the collision course leading to nuclear annihilation. . . . The chance of global conflict between the superpowers is with us day by day. . . . It is obvious to all of us that the world situation holds the potential of becoming uncontrollable.”

Using almost apocalyptic language, Mr. Hughes adds: “We are carried helplessly along toward this deadly maelstrom. . . . Who can predict how the third world war will begin? Are we foolish enough to believe that recovery and rehabilitation would be possible after such a nightmare? There is no precedent in all human history that would compare to it except the great deluge in the days of Noah! Why are the leading minds of the human race still intent on this suicidal course?”

What a picture! “Men’s hearts failing them for fear”! In view of world conditions, ex-Senator Hughes urges Christians everywhere to meet in small groups for prayer

and Bible study. He closes by saying, “The greatest need in the world today is that you and I live Christ in every thought and deed every day of our lives.”

The apostle Luke, after describing world conditions, makes a different point. He calls attention to the event that these conditions presage, saying: “Then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh” (verses 27, 28).

Adventists view the world picture not with despair but with hope. We see man’s extremity as God’s opportunity. We know that the deep darkness that envelops the world is soon to give way to the glorious dawn of eternity. “Redemption draweth nigh.”

Inasmuch as we have this bright hope, inasmuch as Jesus said that His people are “the light of the world” (Matt. 5:14), should we not take more seriously the command of our Lord, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (verse 16)? Surely the times demand an unprecedented witnessing program. The “everlasting gospel” in the context of the three angels’ messages must be proclaimed everywhere. It alone can meet the need of “a dying world.”

K. H. W.

Words

By SHARON R. TODD

*This morning I chided my daughter
For something she shouldn't have done.
Then the strangest thing seemed to happen
By the setting of the evening sun.
My daughter had chided a brother
And that brother had chided someone.
I began to wonder if the biting words
Would ever be all done.
The cheerfulness in our little home,
How quickly did it seem to flee.
And to think that it all began
With angry words spoken by me.*

*This morning I praised my daughter
For something very well done.
Then the strangest thing seemed to happen
By the setting of the evening sun.
My daughter had praised a brother
And that brother had praised someone.
I was glad to see how the greatest joy
From words of kindness shone.
The happiness in our little home
Was a wonderful pleasure to see.
And to think that it all began
With kind words spoken by me.*

Project for Trans-Africa is 500 village chapels

With the Special Projects portion of this quarter's Thirteenth Sabbath Offering, the Trans-Africa Division plans to build 500 village chapels. These will house the swelling tide of converts brought in by the members' outreach programs. These converts have been praying for permanent chapels in which to worship God.

In Trans-Africa more than 100,000 people attend weekly baptismal classes, most of which meet during Sabbath school lesson discussion time. Every church or company has at least one baptismal class, but since the activation of a class witnessing program, many churches have two or three or more such classes, each averaging 20 members.

In previous times converts joined the church mainly during the annual district camp meeting or the yearly evangelistic campaign. Now new converts join baptismal classes week by week as they respond to the person-to-person witnessing of the church members.

Because about 80 percent of Africa's people live in village areas, division leaders have chosen "500 Village Chapels" as the special Thirteenth Sabbath Offering project this quarter. The new village chapels will be built through a cooperative, self-help plan. Members will mold the bricks in wooden forms and, after drying them in the sun, they will fire them in kilns. They will collect foundation stones and sand, hire the builders, and provide the other labor.

Money from the offering—given by members around the world, including Africa—will buy corrugated iron for roofing, cement for floors, and door and window frames.

During the next year there will be multiple dedications from Sabbath to Sabbath as the 500 chapels are formally dedicated when they are completed. On the hills and in the valleys, spread over the beautiful landscape of Africa, these chapels will serve as beacons to help light the way to heaven.

NORMAN L. DOSS
*Associate Lay Activities Director
General Conference*



Top: Many church families in the Trans-Africa Division meet in temporary structures. The village chapel project will replace 500 such buildings. Center: In many areas of the Southern African countries the soil can be utilized for making bricks. Young men mix water into the clay with their feet. The mud is put into wooden molds and hand-tooled. Bottom left: Fred Wilson, South-East Africa Union director, and J. A. Ziyenda note that the locally made bricks are of good quality and will build sturdy churches. Bottom right: Once bricks are made, churches can be built for approximately \$1,000.

First medical missionary college opens

The opening of Bicol Christian College of Medicine (BCCM) on August 16 represents the culmination of a dream and, to many, the achievement of the impossible.

The founder is a longtime friend of Seventh-day Adventists, Damaceno J. Ago. Obstacles to establishing a school of medicine for the training of missionary doctors who would serve the millions of rural poor, suffering, and dying in remote barrios and distant islands seemed overwhelming to him at times. After Dr. Ago left home to study medicine in Manila more than 45 years ago, his mother became a Seventh-day Adventist. Throughout his years of sacrificial service as a Christian physician in a disadvantaged area of the Philippines, Dr. Ago often invited Adventist doctors and nurses to join him in his lifesaving and soul-saving efforts. While on leave of absence on loan to the World Health Organization as regional adviser on health education for the Western Pacific Region, I often visited with Dr. Ago. We shared a mutual dream of a school with an innovative curriculum and distinct purpose directed toward the needs of the rural poor in the developing countries of the world.

After a feasibility study was completed, to the surprise of all and in spite of seriously inadequate facilities, faculty, and funding, the unique program was approved as the first and probably only medical school for the needy Bicol region.

The policy of the Seventh-day Adventist Church in the Philippines has been to cooperate with existing medical schools to gain favorable con-

ditions and Sabbath privileges for Adventist students. We realized that full church approval of the proposed Philippine Union College school of medicine and its establishment might take several years and that several millions of dollars would have to be raised, so the opening of BCCM as a private medical school favoring Adventist applicants seemed providential and appropriate.

On August 16, 1980, in the presence of local and national dignitaries and leading medical educators, a ribbon was cut and a plaque unveiled at the new college, now worth \$1.5 million. Guests and friends

entered the chapel and joined in prayer and song under the theme "To God Be the Glory." A beautiful four-story college of medicine with spacious classrooms, library, and laboratories was finished.

The realization of a dream was embodied in the presence of 150 eager medical students dressed in crisp white uniforms singing hymns of praise and dedication. Here was the school of medicine opening its doors to Adventists, inviting us to plan its curriculum, teach our doctrines, share our faith in evangelizing both the campus and the community. Yes, "To God be the glory!"

WILBUR K. NELSON



Damaceno J. Ago, founder of the Bicol Christian College of Medicine, Legaspi City, Philippines, is a longtime friend of Seventh-day Adventists. Freshman medical students welcomed guests to the inauguration.

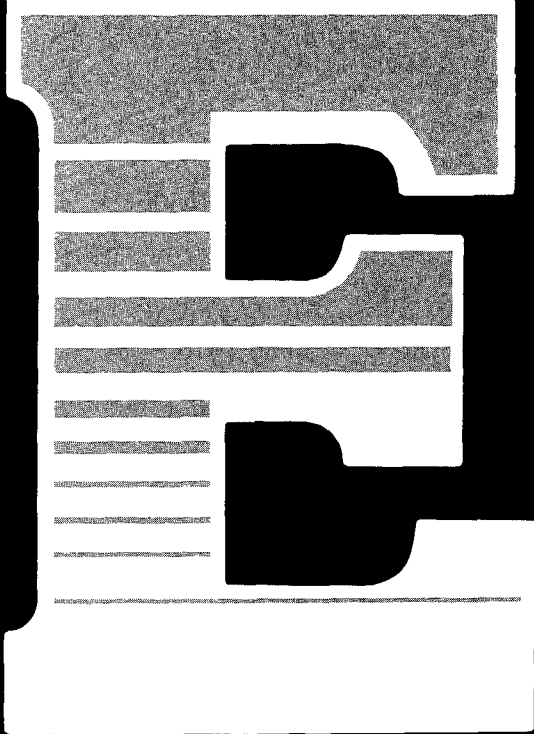
Religious Newsbriefs

from Religious News Service

● **Clergyman promotes painting of largest fresco in nation:** J. Faulton Hodge, an Episcopal priest in Glendale Springs, North Carolina, plans to have the largest fresco ever created in the United States painted in an abandoned church near his Blue Ridge Mountain community. The State of North Carolina, Wilkes Community College, and members of St. Mary's Episcopal church will pay for the fresco of the Last Supper.

● **Hungary allows teaching about the Bible:** For the first time in more than 30 years, Hungarian teen-agers soon will be able to study the Bible in school. The Bible "as literature"—not as a "holy book"—is being introduced at the next semester of Hungary's *lycée*-type secondary schools. Even with this carefully defined stricture, however, introduction of the Bible in Hungary's high school curriculum marks a unique step in Eastern Europe and the Soviet bloc at large.

● **Staggered by electric bills, church erects large windmill:** Faced with "staggering" electric bills, a church in Madison, Maine, will erect the State's largest windmill in hopes of providing more economical power for both the church and its school. Stephen Getz, pastor of the Church of Blessed Hope of Jesus Christ, said the church paid \$4,000 for electricity last year. Steven Bell, of Anson, a church member and owner of an energy shed, said the unit, mounted on a 60-foot tower, will have 23-foot blades and a 10,000-watt generator. It will be used in combination with a solar collector. The Central Maine Power Company has agreed to buy the extra power produced. Mr. Getz said the windmill will cost \$15,000 and is being paid for by church donations.



Excellence, never an accident, is achieved at a college only as a result of vigorous insistence on the highest standards of performance.

Excellence inspires. Unleashing an energy that dissipates apathy and inertia, it stimulates and galvanizes every aspect of campus life, assuring continued quality of our future leaders.

Excellence is difficult to instill, demanding adaptability, imagination, vigor, and commitment on the part of administrators, professors, students, alumni, and friends.

Excellence and the pursuit of excellence motivated the establishment of the BECA (Business Executives' Challenge to Alumni) Fund. Preserving the excellence of Adventist Christian education is of primary concern not only to these businessmen but also to the nearly 70,000 Adventist alumni around North America.

INVEST IN YOUR COLLEGE

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BECA, the \$2-million, five-year challenge fund to stimulate alumni giving, will more than double the value of your \$100, \$50, or \$25 unrestricted gift. Your college needs you and your investment to assure continued excellence.

BECA

Business Executives' Challenge to Alumni

• Andrews University • Atlantic Union College • Canadian Union College • Columbia Union College • Loma Linda University • Oakwood College • Pacific Union College • Southern Missionary College • Southwestern Adventist College • Union College • Walla Walla College

One in 24 Jamaicans is an Adventist

By J. H. FIGUEROA

One in 24 inhabitants of the island of Jamaica is a Seventh-day Adventist, according to the official statistical report; there are 104,428 members on this tropical island, which is 150 miles long by 50 miles wide. The Government Census Bureau, however, lists a much higher number of persons with a Seventh-day Adventist denominational preference, so evidently there are many whose names are not recorded on the church's books but who nevertheless consider themselves part of God's remnant church.

There are three conferences in Jamaica. The West Jamaica Conference is third-largest conference in the Inter-American Division in membership, the East Jamaica Conference is fifth in membership, and the Central Jamaica Conference, seventh.

The first church to be organized in Inter-America, and the one that presently has the largest membership, is the North Street church in Kingston, Jamaica.

In 1889-1890 a colporteur, William Arnold, who was canvassing on the island of Antigua, sold a book to a Mr. Palmer. The senior Palmer sent the book he had purchased from the colporteur to his son James, who lived in Kingston. James liked what he read and wrote to the International Tract Society requesting more literature.

A supply of tracts was sent to James Palmer, and he distributed them in the city. One of the recipients was a physician. While the doctor was not particularly interested in reading the literature, he

J. H. Figueroa is secretary of the Inter-American Division.

passed the tracts to a British woman, Mrs. Margaret Morrison. She was known as a kindhearted person who dedicated much of her time to visiting the sick and unfortunate.

As she read the tracts, she became convinced of the Sabbath truth. However, even though she was convinced, she did not immediately begin keeping Sabbath.

One Sunday the pastor of the church Mrs. Morrison attended preached a sermon on the Ten Commandments,

and the Holy Spirit called her attention to the Sabbath of the fourth commandment. Right there in the Sunday service she decided to keep God's holy day.

She too wrote to the International Tract Society, and soon learned that Mr. Palmer was studying with a group who were interested in Seventh-day Adventist teachings. She opened her home for the meetings of the group.

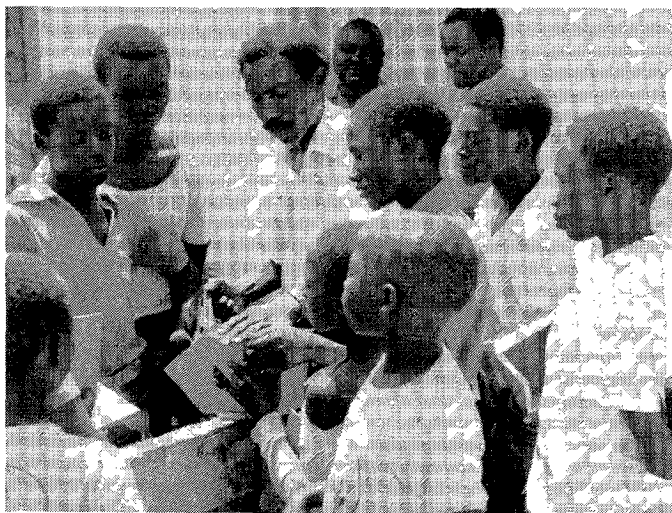
Missionary requested

In 1893 Mrs. Morrison went to Battle Creek, Michigan, for medical treatment. She attended the General Conference session held that year and asked that a missionary be sent to Jamaica. A. J. Haysmer and his family were

sent in answer to her plea. After becoming acquainted with the group of five or six who were meeting in Mrs. Morrison's home, he began public meetings.

In March, 1894, the first church in Jamaica was organized, with 37 members. This church was later moved to North Street, and today has a membership of about 6,000, although it has seating space for only 2,000.

The Lord has richly blessed the work in Jamaica and the West Indies Union as a whole (which includes, besides Jamaica, the Bahamas, the Cayman Islands, and the Turks and Caicos Islands). In 1979 there were 9,657 persons baptized in this union, which was the first time in history that their baptisms passed the 9,000 mark. Although the statistics are not all in, members in the West Indies are hoping to surpass even that record in 1980.



Children attend camp in Kenya

Working with the Kenya Child Welfare Ministry in Nairobi, Kenneth Bushnell, East African Union youth director, was able to select 50 children for the 1980 Friendship Camp. Held for one week on the shores of the Indian Ocean at Watamu, this camp brought much blessing and enjoyment to these young people. Pictured above with a group of campers is a field youth director, helping in a woodwork project.

Coming from underprivileged homes, the children participated with enthusiasm in every aspect of camp life, including the Sabbath program, which although new and different to them, gave new understanding of God's love and care.

The five field youth directors who had come to obtain practical experience assisted at this camp. They plan to hold similar programs in their respective fields.

KENNETH BUSHNELL

COLORADO

New residency is announced

Porter Memorial Hospital in Denver, Colorado, is beginning a new one-year cardiopulmonary residency, according to Gordon Reichard, the program's director.

Mark Royer, a recent graduate of Loma Linda University, is the first candidate in the program, having begun his residency October 20.

Porter Memorial Hospital participates in a cooperative planning agreement with Swedish Medical Center and Craig Hospital in nearby Englewood, Colorado. Residents in the program will rotate through various services in each hospital, with the program based at Porter.

RAY MINNER
Community Relations
Coordinator
Porter Memorial Hospital

North American

Atlantic Union

● Members of the Leominster, Massachusetts, Spanish church celebrated the tenth anniversary of their organization in services in the church they purchased about four years ago. Under the leadership of Ronald Aguilera, the original group of 35 members has grown to 108, making it the largest Spanish church in the Southern New England Conference.

● Four new members, three of them young people, recently were added to the Boston Temple, Boston, Massachusetts, through baptism by William King.

● Joy Cassano, a Union Springs Academy junior from Norwich, New York, was the top solicitor during the academy Ingathering Field Day on October 9. She raised \$78 in downtown Syracuse, New York. The academy's total for the field day was \$1,840, with 94 percent of the students participating.

● More than \$4,000 was raised at the first annual Thayer Conservatory Orchestra Apple Festival, held on October 12 by the Friends of TCO. A parade of antique cars down Main Street in South Lancaster, Massachusetts, ended at the conservatory, where an interesting variety of booths awaited the visit of the hundreds who attended the fair. The money raised will be used to support the orchestra.

Canadian Union

● In September, Terry Robertson and his family moved to Labrador City and began holding regular services in their home. With 15 to 20 people now meeting each week, the living room of his house is becoming too small, and Pastor Robertson is looking for a meeting hall to rent. Farther east, in the Goose Bay-Happy Valley area, Doug and Fran McDonald are holding regular services in their home. Pastor Robertson meets with their group once a month.

● The Adventist Radio and Television Service (ARTS), which was organized within the Ontario Conference and consists of a modern television studio in

Toronto, Ontario, has been taken over by the Canadian Union in order to give it a wider scope. This studio serves a number of foreign-language groups in Canada, principally Portuguese, Yugoslavian, Spanish, and French. Henry Feyerabend, organizer and director, will continue his Destiny program in English and Portuguese.

● The Canadian Union Conference executive committee recently voted to establish in Canada the Seventh-day Adventist World Service (SAWS), which will be known as SAWS Canada.

Columbia Union

● The constituency of the New Jersey Conference has approved the building of a new boys' dormitory at Garden State Academy.

● A new Spanish church was organized in Trenton, New Jersey, with W. O. Coe, Columbia Union Conference president, as guest speaker. Fifty-three members formed the fifty-second church in the conference, and 13 more have indicated a desire to be baptized into the church soon.

● John Paul Laurence, who served as principal of Takoma Academy, Takoma Park, Maryland, for the past 33 years, has joined Columbia Union College as an administrative vice-president.

● R. I. Gainer, Pennsylvania Conference secretary-treasurer, recently spent a month in Thailand working with the refugees from Kampuchea (Cambodia). A former worker in Southeast Asia, Elder Gainer worked closely with SAWS. He was accompanied by his wife, Ruth, and son Bob, who spent most of their time teaching English to refugees who hope to immigrate to America.

● The Mountain View Conference is reaching into "every nook and corner" of the West Virginia mountains with a Bible course directed by the lay activities department. In one out-of-the-way town a non-Adventist pastor and his congregation are studying the lessons. One of his members has offered to assist the area Adventist pastor in visiting the homes of all the members of the church.

● Spiritual health was the focus of this year's annual Health Emphasis Week, October 6 to 10, sponsored by Washington Adventist Hospital and the General Conference Health Department.

Lake Union

● Members of the Ecorse, Michigan, church enjoyed their first worship service in their new sanctuary on August 30, 1980.

● Thirteen persons were baptized after meetings held in a tent in Peoria, Illinois, by Philip Willis, Sr., pastor of the local church.

● Members of the Northbrook, Illinois, church held a dedication service for their church on July 19. The Northbrook church was begun in Wilmette, Illinois, in the 1930s, when two nurses, Mildred Belden and Mildred Knowles, started a branch Sabbath school in their treatment rooms.

● Three persons were baptized on September 13 in the Danville, Illinois, church at the conclusion of an evangelistic campaign conducted by Dan W. Schiffbauer, Illinois Conference evangelist.

● Two persons baptized recently in the Elmhurst, Illinois, church first were introduced to the Adventist Church when they participated in vegetarian cooking classes offered by the New Earth Restaurant in Wheaton, Illinois. Two other persons were baptized in July in Elmhurst by local pastor Jerry Fore.

Mid-America Union

● The Chapel Oaks church in Kansas City, Kansas, was dedicated on September 19-20.

● Fourteen Adventists joined to form the Douglas, Wyoming, company on Friday, September 12. Others are anticipating joining the company after their baptism. Roy Gordon was appointed the company's leader.

● Members of the College View church in Lincoln, Nebraska, organized a country fair for Investment and raised \$2,201.75.

● Three persons were baptized at the fall literature evangelists' rally in Rifle, Colorado. These new members were contacted by retired Pastor and Mrs. George

Sherbondy, now involved in literature evangelism.

● The Minnesota Conference's North Star Camp has celebrated its silver anniversary. Purchased for under \$5,000, the 160-acre camp now is valued at \$1 million.

● As a result of Lyle Albrecht's recent series in Hutchinson, Kansas, 36 converts joined the Hutchinson church, not 25 as reported in the November 13 REVIEW. Another convert joined the Newton church.

North Pacific Union

● Twenty-nine people became charter members on November 1 of the first black church to be organized in the Upper Columbia Conference. The new Ephesus church, in Pasco, Washington, is the outgrowth of evangelistic meetings held this fall. Ed White, human relations director of the North Pacific Union, began the evangelistic campaign. When he was taken ill, Pasco Pastor Ed Gienger and the Ephesus pastor, Alphonso McCarthy, finished the meetings. On the organization day eight persons were baptized, six of them joining the Ephesus church and the other two becoming members of the Pasco Riverside congregation.

● The Northwest Training Institute has been developed by the North Pacific Union Conference to augment the ministerial training of the Adventist Church. Located at the Edmonds, Washington, church and directed by the pastor, Ed Huston, the institute will offer one or two quarters of work in connection with the Master of Divinity degree.

Pacific Union

● The instructors of the Pacific Union College religion department conducted the college's Week of Prayer, October 27 to November 1. The theme was "Hitherto hath the Lord led us." Fourteen students made decisions for baptism during the week.

● White Memorial Medical Center in Los Angeles has acquired a new senior vice-president, Michael H. Jackson, former administrative director of Children's Hospital in San Diego. Mr. Jackson began work at the facility in October, replacing Richard A. Laur, new senior vice-president

of Adventist Health System—West.

● White Memorial Medical Center in Los Angeles hosted a delegation from the Republic of China that visited Los Angeles in October as a part of an emergency-services study tour. Albert R. Deininger, administrator of Taiwan Adventist Hospital, led the tour at the request of city government officials in Taipei. According to Mr. Deininger, he was asked to develop an emergency plan for the city after a successful emergency disaster drill at TAH. As an aid to the process, he suggested a study tour of successful emergency plans throughout the United States.

Southern Union

● The Valley, Alabama, company was organized on October 18 by Wendall Stover, pastor,

and W. D. Wampler, Alabama-Mississippi Conference president. Adventist work in Valley began as a branch Sabbath school, and grew when Charles Wheeling and his Amazing Facts team conducted evangelistic meetings.

● Vic Zuchowski, Ministerial secretary of the Florida Conference, reports the number of baptisms resulting from evangelistic meetings that closed in October: Melbourne, 27; Apopka, nine; Ocala, 19; Brandon, 28; and Tampa First church, 19.

● A new Georgia-Cumberland Conference Community Services Center opened in Statesboro, Georgia, September 30 with Probate Judge Gerald Groover cutting the ribbon.

● Situated in the heart of the student housing area at the University of Tennessee in Knox-

ville, Terrace House has been purchased recently by the Georgia-Cumberland Conference as a base for campus ministries. With increasing numbers of Adventist students attending the university, the conference felt a need for an Adventist student center from which to reach out to the nearly 35,000 students and faculty.

Southwestern Union

● Shirley J. Pinterich has been named director of nursing of the Huguley Memorial Hospital by its board of trustees. Since 1977, Mrs. Pinterich has been director of staff development in the nursing department.

● Antonio Arteaga, of the Southern California Conference, has accepted a call to become Spanish evangelist for the Southwestern Union beginning January 1.

● One hundred and sixty non-SDA pastors attended PREACH Seminars conducted in Houston and San Antonio, Texas.

● One hundred and fifty ninth-graders and tenth-graders from every academy in the Texas Conference met for a four-day Bible Conference at Nameless Valley Ranch in October. Forty young people made first-time decisions for Christ during a communion service on Friday evening.

● Ardmore Adventist Hospital in Oklahoma again has qualified for accreditation by the Joint Commission on Accreditation of Hospitals (JCAH).

● In four hours, 23 students and staff members, literature evangelists, and Albuquerque Spanish church members sold \$235 worth of magazines on drug abuse, to help worthy students at Sandia View Academy.

NEW RELEASES

PRAIRIE BOY

By Harry Baerg (US\$4.50)
PENGUIN SERIES

The adventure of growing up is different for every child in every generation and in every locale. The boyhood story of this well-known Seventh-day Adventist artist-author provides a contrast for that of most young people today.

THE ANGEL SAID AUSTRALIA

By S. Ross Goldstone (US\$4.95)
The thrilling story of the progress of Seventh-day Adventist work in Australia enhanced with a section of photographs.

THE KING WAS NO FOOL

By Reuben Hilde (US\$4.50)
DISCOVERY SERIES
From the perspective of youth, Dr. Hilde explores Solomon's life and the Lord's response to the request for wisdom. So well are the incidents of that mighty ruler recounted that there is never a hint of preaching, leaving the reader to draw his own conclusions and apply to his own life the lessons learned.

BY WAYS I KNEW NOT

By Boris Pache (US\$4.95)
Does God guide and direct in the lives of men and women today? The author is convinced he had God's direction through World War II, the adventure involving his escape and flight from the Nazis, brushes with prison and death, and eventually a new life in Canada.

DON'S CALIFORNIA CANARY

By Mabel Latsha (US\$4.50)
PENGUIN SERIES
She was covered with lice when they brought her home, and Mom had serious doubts about keeping a burro around the place. But this particular "California canary" was no ordinary donkey. A story for boys and girls who care about the animals God has made for us to enjoy and for anyone whose life has been made richer by a four-footed friend.

GETTING THROUGH TO GOD

By Glenn Coon (US\$4.95)
It's a matter of attitude, Glenn Coon suggests. God is not reluctant to help, but our own attitude often becomes a barrier through which He has difficulty penetrating. The theme of this book is how to open the way for God to come into our lives.

NO APPOINTMENT NEEDED

By Bernhard Aaen (US\$4.95)
It is not the role of the counselor to make decisions, but rather, by listening carefully and presenting options, to bring the one with the problem to a Christ-centered choice. The godly man who sits behind the counselor's desk does not work alone in the delicate and demanding task of sorting the tangled threads of problem-filled lives.

YOU NEVER CAN TELL WHEN YOU MAY MEET A LEOPARD

By Goldie Down (US\$4.50)
PENGUIN SERIES
Australian Harry Skinner met not only leopards in the Shan Hills of Burma, but also tigers, elephants, wild bulls, witch doctors, and bandits—often under the most unusual and adventurous conditions. This is a story for the young and the young-at-heart.

MAKE IT PLAIN!—THE PLAN OF SALVATION MADE SIMPLE

By Paul Heubach (US\$2.50)
ORION SERIES
Although the gospel is supposed to be simple enough for a child to understand, the author feels theologians have so complicated it they sometimes forget its true meaning. Heubach draws on his rich background as pastor, teacher, and counselor to MAKE IT PLAIN!

A WAY TO REMEMBER

By Susan Davis (US\$1.95)
It takes a special talent for simplifying Christian teachings, so little children can understand them. Susan Davis has that talent. Her NAUGHTY HEART, CLEAN HEART tells of conversion; GOD HAS THREE NAMES explains the trinity of the Godhead; and now parents everywhere will appreciate the way she explains baptism and church ordinances in this new book.

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To New Posts

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

NORTH AMERICAN DIVISION

Robert Bretsch, pastor, North Park church, San Diego, California; formerly pastor of the Oak Park Academy church, Nevada, Iowa, Iowa-Missouri Conference.

Wallace R. Burns, pastor of the Oracle-Globe district in Arizona; from Nederland, Texas.

George Clark, director of the trust services for the Ontario Conference; formerly from the Northern California Conference.

Daniel W. Goddard, pastor, Beltsville, Maryland, church; formerly pastor of the Columbia, Missouri, church.

Kenneth W. Hutchins, superintendent of education, Northern California Conference; from Michigan.

Ron Johnson, publishing director, Texico Conference; formerly associate publishing director, Potomac Conference.

Harry Mayden, superintendent of education, Potomac Conference; formerly associate superintendent of education, Florida Conference.

Ivan Piercey, pastor in the Oregon Conference; formerly pastor at the Northside church in Lincoln, Nebraska.

David Rawson, association treasurer, Michigan Conference; formerly association treasurer of the Central California Conference.

Sam Woods, associate evangelist, Michigan Conference; formerly associate pastor of the College View church, Lincoln, Nebraska.

Regular Missionary Service

Bernard Gregory Arellano (LLU '48), returning to serve as physician, Port-of-Spain Adventist Hospital, Port-of-Spain, Trinidad, **Eva Joyce (Wainwright) Arellano**, and a grandson left Miami, September 28, 1980.

Walter Eugene Barber (USC '60), returning to serve as pastor, Majuro Island, Majuro, Marshall Islands, left Los Angeles, June 1, 1980.

Thomas Edward Becraft (AU '79), returning to serve as pastor-

evangelist, Japan Union Mission, Yokohama Asahi, Japan, **Bonnie Jean (Stevens) Becraft**, and two children left San Francisco, August 26, 1980.

Larry Eugene Blewett (SAC '72), to serve as laboratory technician, Adventist Hospital of Haiti, Port-au-Prince, Haiti, **Alta Yvonne (Lake) Blewett**, and two children, of Monument Valley, Utah, left Miami, October 15, 1980.

Marion Scott Blum (PUC '76), to serve as automotive technology teacher, Ethiopian Adventist College, Shashamani, Ethiopia, **Kathryn Helen (Keys) Blum**, and one son, of Bakersfield, California, left New York City, August 18, 1980.

Kalfred Chun (LLU '80), to serve as dentist, Guam Seventh-day Adventist Clinic, Tamuning, Guam, and **Constance Jane (Haines) Chun** (LLU '79), of Loma Linda, California, left Honolulu, September 19, 1980.

Samuel Eugene Cole (U. of Nebr. '70), to serve as chairman, mathematics department, University College of Eastern Africa, Eldoret, Kenya, and **Ethel Modena (Reynolds) Cole**, of Maitland, Florida, left New York City, September 21, 1980.

Mareus V. Souza DePaula (AU '73), returning to serve as theology teacher and director of the theology department, Adventist College for French-speaking Africa, Nanga-Eboko, Cameroon, **Joan Marie (Sanderson) DePaula**, and three children of New York City, September 25, 1980.

William Frederick Easterbrook (PUC '68), to serve as president, Pakistan Adventist Seminary and College, Chuharkana Mandi, Pakistan, and **Eva Dolores (Abbott) Easterbrook**, of Toronto, Ontario, Canada, left Toronto, September 30, 1980.

Daniel Robert Flinn (AU '78), to serve as English teacher, University College of Eastern Africa, Eldoret, Kenya, **Cheryl Jenine (Northrop) Flinn**, and two children, of Battle Ground, Washington, left Washington, D.C., September 17, 1980.

James Wilbur Goodchild (AU '77), returning to serve as science teacher, Lunjika Secondary School, Mzimba, Malawi, **Jean Fleurette (Ellingworth) Goodchild**, and two children left New York City, September 29, 1980.

Bernard Helms (WWC '77), returning to serve as mathematics teacher, Ethiopian Adventist College, Shashamani, Ethiopia, left Los Angeles, September 28, 1980.

Alicia Heyde (U. of Puerto Rico '73), to serve as coordinator of Bachelor of Science nursing curriculum, Antillian College, Mayaguez, Puerto Rico, of Loma Linda, California, left Los Angeles, September 11, 1980.

Roger Williams Hunt (Geo. Peabody Coll. '67), returning to serve as librarian, Antillian College, Mayaguez, Puerto Rico, and **June Louise (Marsh) Hunt** (AU '44) left Miami, September 23, 1980.

David Lloyd Johnson (LLU '69), returning to serve as dentist, Dacca Dental Clinic, Dacca, Bangladesh, **Judy Marie (Gaspie) Johnson** (LLU '68), and two children left Honolulu, September 1, 1980.

Ivan Neill Jones, returning to serve as manager, Pakistan Press, Lahore, Pakistan, and **Gladys Pauline (Scharff) Jones** left New York City, July 22, 1980.

Samuel Ketting (LLU '60), returning to serve as physician, Penang Adventist Hospital, Penang, Malaysia, **Effie Jean (Potts) Ketting** (LLU '54), and one child left Europe, September, 1980.

Harry Krueger (AU '72), returning to serve as pastor, Seventh-day Adventist Mission, Guam-Micronesia, Agana, Guam, **Bonnie Lee (Baker) Krueger**, and two children left Los Angeles, September 9, 1980.

Dallas Eugene Lighthouse (L.A. Coll. of Op. '60), returning to serve as optometrist, Guam Seventh-day Adventist Clinic, Tamuning, Guam, **Martha Lee (Sauer) Lighthouse**, and three children left Los Angeles, September 19, 1980.

Ronald Dale McBroom, returning to serve as business administrator, Valley of the Angels Hospital, Valle de Angeles, Honduras, **JoAnn (Pence) McBroom** (WWC '59), and two children left Los Angeles, June 9, 1980.

John Frederick Mentges (AUC '75), to serve as principal, secondary school, Gabal Asfar Academy, Heliopolis, Egypt, **Eunice Marie (Youngberg) Mentges** (WWC '69), and two children, of Vienna, Virginia, left New York City, September 7, 1980.

Nancy Kay Meyer, to serve as elementary teacher, Cyprus Overseas School, Nicosia, Cyprus, of Collegedale, Tennessee, began her service August 21, 1980.

Charles Samuel Miller, Jr. (Ohio St. U. '76), to serve as business administrator-accounting instructor, University College of Eastern Africa, Eldoret, Kenya, **Pattie Rose (Reaves) Miller**, and one child, of Huntsville, Alabama, left New York City, September 20, 1980.

Edward Elmer Quiring (U. of N.D. '79), to serve as head, secretarial department, Antillian College, Mayaguez, Puerto Rico, **Myrna Mae (Werth) Quiring**, of College Place, Washington, left Miami, September 26, 1980.

Fred Edwin Schlehuber (WWC '44), returning to serve as administrator, Majuro Hospital, Majuro, Marshall Islands, and **Laura Marie (Mead) Schlehuber** left Honolulu, September 24, 1980.

Dwight Arthur Rose (AU '74), returning to serve as principal, Beirut Overseas School, Beirut, Lebanon, **Donna Jeanette (Heinricks) Rose**, and three children left New York City, September 10, 1980.

Leland Charles Shultz (LLU '69), returning to serve as theology teacher, Spicer Memorial College, Poon, India, **Elizabeth Ann (Dameron) Shultz** (LLU '73), and two children left Los Angeles, June 17, 1980.

Eden Lowell Smith (LLU '69), returning to serve as physician-surgeon-medical director, Phuket Mission Hospital, Phuket, Thailand, **Carolyn Louise (Benson) Smith** (PUC '66), and two children left Los Angeles, September 28, 1980.

John LaMar Sprout (AU '57), to serve as director, department of education, Central African Union, Bujumbura, Burundi, and **Iris Imogene (Jones) Sprout** (U. of Del. '65) of Fulton, Maryland, left New York City, September 25, 1980.

Dennis Dean Tidwell (Ind. U. '73), returning to serve in tribal work, Thailand Mission, Bangkok, Thailand, **Lila Maureen (Guertzen) Tidwell** (AU '71), and two children left Seattle, September 29, 1980.

Everet Wayne Witzel (LLU '72), to serve as director, department of health, Far Eastern Division, Singapore, **Joan Edith**

(Myers) Witzel, and two children, of Longwood, Florida, left San Francisco, September 29, 1980.

Henry Alan Zuill (LLU '67), returning to serve as teacher, Antillian College, Mayaguez, Puerto Rico, left Miami, September 24, 1980. **Joyce Elizabeth (Fernebough) Zuill** and one son left Chicago, October 19, 1980, to join her husband.

Volunteer Service

Steven Jacob Ahn (LLU '71) (Special Service), to serve as physician, Bella Vista Hospital, Mayaguez, Puerto Rico, **Sylvia Joan (Ammundsen) Ahn** (LLU '71), and two children, of Tracy, California, left Miami, September 7, 1980.

Donald Keith Ashley (LLU '80) (Special Service), of Grand Terrace, California, to serve as physician, Malamulo Hospital and Leprosarium, Makwasa, Malawi, left New York City, September 27, 1980.

Donald Edward Bates (USC '47) (Special Service), to serve as dentist, Kaohsiung Adventist Clinic, Kaohsiung, Taiwan, **Marjorie Louise (Perry) Bates**, and one son, of Atascadero, California, left San Francisco, September 23, 1980.

Sharon Lagazo Dancel (U. of So. Calif. '80) (Special Service), to serve as language-laboratory supervisor, Tai Po Sam Yuk Secondary School, Tai Po, Hong Kong, of Los Angeles, left Los Angeles, September 29, 1980.

Minnis (Newhall) Coe (Special Service), of Takoma Park, Maryland, to serve as secretary, Japan Union Mission, Yokohama, Japan, left Los Angeles, September 15, 1980.

Donald C. Freuchtel (AVSC), to serve as nurse-anesthetist, Valley of the Angels Hospital, Valle de Angeles, Francisco Morazan, Honduras, and **Dorothy R. (Ford) Freuchtel**, of Poplar Bluff, Missouri, left Miami, September 5, 1980.

Fredonna L. Halsey (Special Service) to serve as nurse, Cambodia/Thailand Relief Team #10, Bangkok Adventist Hospital, Bangkok, Thailand, of Banning, California, left Los Angeles, September 30, 1980.

Muriel Frances Harlow (AU) (SOS), of Lone Pine, California, to serve as teacher, Silang Overseas Elementary School, Philippine Union College, Silang campus, Manila, Philippines, left Los Angeles, September 8, 1980.

Charles George Henkelman (Special Service), to serve as construction worker, University College of Eastern Africa, Eldoret, Kenya, and **Naoma Dorethea (Hopkins) Henkelman**, of Roca, Nebraska, left New York City, January 17, 1980.

Elvin Patrick Hoag (LLU '73) (Special Service), to serve as dentist, Hongkong Adventist Hospitals, Hong Kong, and **Rhonda Rae (Schnepper) Hoag**, of Grand Terrace, Califor-

nia, left Los Angeles, June 19. **Hilda E. Hoagland** (LLU '65) (SOS), of Fort Bragg, California, to serve as teacher, Guam Adventist Academy, Agana, Guam, left San Francisco, August 5, 1980.

King-yi Eugene Hsu (Ind. U. '71) (Special Service), to serve as president, Taiwan Adventist College, Taiwan, Republic of China, **Alice Oi-lian (Phang) Hsu** (Ind. U. '68), and three children, of Berrien Springs, Michigan, left Los Angeles, September 6, 1980.

Heather Ann Hunt (Special Service) to serve as nurse, Cambodia/Thailand Relief Team #10, Bangkok Adventist Hospital, Bangkok, Thailand, of Redlands, California, left Los Angeles, September 30, 1980.

Judy Charlene Kinney (Special Service) to serve as nurse, Cambodia/Thailand Relief Team #10, Bangkok Adventist Hospital, Bangkok, Thailand, of Riverside, California, left Los Angeles, September 30, 1980.

MISSIONARY
BOOK OF THE YEAR



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

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by June Strong

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Julian Sears Lobsien (Boston U. '58) (SOS), to serve as music teacher, Taiwan Adventist College, Taiwan, Republic of China, and **Freda E. (Heffel) Lobsien**, of Ukiah, California, left San Francisco, August 26, 1980.

Cheryl Lynnette Lutz (PUC '80) (Special Service), of Angwin, California, to serve as biology teacher, Indonesia Union College, Bandung, Java, Indonesia, left Los Angeles, July 19, 1980.

Florence Loretta (Johnson) Moore (Howard U. '68) (Special Service), of Milledgeville, Georgia, to serve as physician, Cambodia-Thailand Relief Team No. 9B, Bangkok Adventist Hospital, Bangkok, Thailand, left Oakland, California, September 7, 1980.

Janine Gay Morgan (LLU '80) (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.

George Rasmussen (LLU '79) (SOS), to serve as pastor, Egypt Field, Heliopolis, Egypt, and **Roma Belle (Snyder) Rasmussen**, of Tacoma, Washington, left New York City, August 31, 1980.

Norton Roy Ritter (U. of Kans. '42) and **Lois Amy (Ritchie) Ritter** (LLU '63) (Special Service), of Arkadelphia, Arkansas, to serve as physicians, Cambodia-Thailand Relief Team No. 10, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, September 24, 1980.

Thomas Wayne Sanders (So. Calif. Col. '73) (Special Service), to serve as optometrist, Guam Seventh-day Adventist Clinic, Tamuning, Guam, and **Linda Ladean (Lawler) Sanders**, of Yuba City, California, left San Francisco, July 19, 1980.

Siegfried Julio Schwantes (Johns Hopkins U. '63) (SOS), to serve as Bible teacher, French Adventist Seminary, Julien en Genevois, France, and **Maria (Dias) Schwantes**, of Downers Grove, Illinois, left Washington, D.C., September 7, 1980.

John Allen Sines, Jr. (SMC '80) (Special Service), to serve as builder, Sudan Project, Middle East Union, Juba, Sudan, and **Linda Marie (Woolsey) Sines**, of Collegedale, Tennessee, left

New York City, September 28.

Gladys Elaine Steinke (WWC '79) (Special Service), of Millet, Alberta, Canada, to serve as English teacher, Japan Missionary College, Isumi-gun, Chiba-ken, Japan, left Vancouver, British Columbia, Canada, September 5, 1980.

Elizabeth A. Sterndale (U. of Md. '67) (Special Service), of Worthington, Ohio, to serve as nurse, Adventist Hospital of Haiti, Port-au-Prince, Haiti, left Miami, August 28, 1980.

Stanley Joseph Stickle (PUC '41) (SOS), to serve as elementary teacher, Japan Missionary College, Isumi-gun, Chiba-ken, Japan, and **Ruth (Arbuckle) Stickle** (AU '35), of Angwin, California, left San Francisco, September 9, 1980.

Kenneth Harold Sturdevant (LLU '31) (Special Service), to serve as physician, Cambodia-Thailand Relief Team No. 10, Bangkok Adventist Hospital, Bangkok, Thailand, of Puyallup, Washington, left Los Angeles, September 24, 1980.

Jack Earle Turner (SOS), to serve as press operator-manager, Tanzania Advent Press, Morogoro, Tanzania, and **Naomi E. Turner**, of Camarillo, California, left Los Angeles, September 3, 1980.

Darla Wells (AVSC), to serve as elementary teacher, Malamulo College, Makwasa, Malawi, of Sutherlin, Oregon, left Portland, Oregon, June 28, 1980.

Gaileen Carol Woytko (Special Service), of Vernon, British Columbia, Canada, to serve as teacher, Marshall Islands mission schools, Majuro, Marshall Islands, left Vancouver, British Columbia, August 15, 1980.

Elsie Helene Ziprick (U. of Wash. '52) (SOS), of Loma Linda, California, to serve as teacher, Indonesia Union College, Bandung, Java, Indonesia, left Los Angeles, July 21, 1980.

Student Missionaries

John Taylor Allen (PUC), of Cambria, California, to serve in maintenance, South-East Africa Union, Blantyre, Malawi, left New York City, October 6, 1980.

Graciela Elvira Anobile (LLU), of Glendale, California, to serve as English teacher, Franco-Haitian Adventist Seminary, Port-au-Prince, Haiti, left Miami, September 28, 1980.

Donald Leo Burden (OC), of Montgomery, Alabama, to serve as teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, left Los Angeles, September 29, 1980.

Renee Annette Brown (WWC), of Salem, Oregon, to serve as teacher, Adventist College of Saint Luce, Fort-de-France, Martinique, left Portland, Oregon, September 23, 1980.

Malcolm Allen Clark (PUC), of Sonora, California, to serve as English teacher, English Language School, Scheer Memorial Hospital, Kathmandu, Nepal, left San Francisco, September 30, 1980.

Patricia Ann Dammond (OC), of Petersburg, Virginia, to serve as primary teacher, Kasai Project, Kananga, Zaire, left New York City, September 22, 1980.

Frederic William Fuller and **Nancy Carol (Wheeler) Fuller** (PUC), of Angwin, California, to serve as teachers, Ponape Elementary School, Guam-Micronesia Mission, Kolonia, Ponape, left San Francisco, October 7, 1980.

Janet Leslie Gardner (AU), of Gross Pointe, Michigan, to serve as teacher, Majuro Elementary School, Majuro, Marshall Islands, left Los Angeles, August 11, 1980.

Keith Lee Hunt (SMC), of Hendersonville, North Carolina, to serve in general maintenance, Bethel College, Esdabrook, Butterworth, Transkei, South Africa, left New York City, July 21, 1980.

Ian Anthony Jones (OC), of Middleburgh Heights, Ohio, to serve in youth work, Dededo Seventh-day Adventist church, Guam-Micronesia Mission, Agana, Guam, left Los Angeles, August 11, 1980.

Rosalyn Elizabeth Lightbourne (OC), of Huntsville, Alabama, to assist in food services, Franco-Haitian Adventist Seminary, Port-au-Prince, Haiti, left New York City, September 29.

Wendy Kay Lilienthal (WWC), of Marysville, Washington, to serve as English teacher, Franco-Haitian Adventist Seminary, Port-au-Prince, Haiti, left Miami, September 22.

Cynthia Jeanne Meeker (UC), of Topeka, Kansas, to serve as primary teacher, Koror Elementary School, Palau, West-

ern Caroline Islands, left Los Angeles, August 7, 1980.

Marty Dean Miller (SMC), of Phoenix, Arizona, to serve as teacher, Majuro Elementary School, Marshall Islands, left Los Angeles, August 5, 1980.

Joan Parson (OC), of Huntsville, Alabama, to serve as nurse, Kobe Adventist Hospital, Kobe, Japan, left New York City, August 11, 1980.

Martha May Pierson (SMC), of Berrien Springs, Michigan, to serve as teacher, Franco-Haitian Mission/Franco-Haitian Adventist Seminary, Port-au-Prince, Haiti, left Miami, September 29.

Samuel Dan Ross (OC), of North Jacksonville, Florida, to serve as teacher, Guam-Micronesia Mission, Agana, Guam, left Los Angeles, August 11, 1980.

Cheryl Alice Scriven (WWC), of Englewood, Colorado, to serve as teacher, Majuro Elementary School, Majuro, Marshall Islands, left Los Angeles, July 30, 1980.

Loreen Ann Sharman (CaUC), of Lacombe, Alberta, Canada, to serve as teacher, Majuro Elementary School, Majuro, Marshall Islands, left Vancouver, British Columbia, Canada, August 11, 1980.

Robert Lynn Stacey (UC), of Amarillo, Texas, to serve as secondary teacher, Palau Mission Academy, Koror, Palau, Western Caroline Islands, left Los Angeles, August 7, 1980.

Bruce Gordon States (SMC), of Belleville, Illinois, to serve in maintenance, South-East Africa Union office, Blantyre, Malawi, left New York City, August 4, 1980.

Michelle Annette Stravers (PUC), of Milwaukie, Oregon, to serve as teacher, Ponape Elementary School, Kolonia Ponape, Caroline Islands, left Los Angeles, October 6, 1980.

Byron Kurt Styron (SMC), of Kinston, North Carolina, to serve as secondary English teacher, Egypt Field Academy, Heliopolis, Egypt, left New York City, September 22, 1980.

Loretta June Turner (WWC), of Colbert, Washington, to serve as music teacher, Franco-Haitian Adventist Seminary, Port-au-Prince, Haiti, left Miami, September 21, 1980.

Kirk Eldon Weber (LLU), of Escondido, California, to serve as primary teacher, Majuro Ele-

mentary School, Majuro, Marshall Islands, left Los Angeles, August 11, 1980.

Linda Louise Whiting (CUC), of Sinking Spring, Pennsylvania, to serve as teacher, Ponape Seventh-day Adventist Schools, Kolonia, Ponape, Eastern Caroline Islands, left San Francisco, August 11, 1980.

Timothy Willumson (AUC), of Harpursville, New York, to serve in general maintenance, Zambia Union office headquarters, Lusaka, Zambia, left New York City, July 26, 1980.

Ordinations

Five Allegheny East Conference pastors were ordained at camp meeting this year: **J. Alfred Johnson II**, pastor of the Breath of Life church in Washington, D.C.; **James L. Lewis**, pastor of churches in Annapolis and Baltimore, Maryland; **Augustus Ogiste**, pastor of the Hyattsville, Maryland, Metropolitan church; **Victor O. Wallen**, pastor of the Northeast church in Bladensburg, Maryland; and **Roy Wright**, currently serving as pastor of the Dover-Milford, Delaware, district.

Three workers were ordained to the gospel ministry in Monterey, Mexico, on July 19: **Omar Velazquez**, a district pastor; **Otoniel Reyes**, departmental director of the North Mexican Conference; and **Luis J. Flores**, youth director, Mexican Union.

Six ministers in the Southern California Conference were ordained on August 9 in Glendale, California: **Gregory Bonn**, Bible teacher at Glendale Adventist Academy; **Louis Davis**, pastor, Ojai, California; **Robert Fetrick**, associate pastor, White Memorial church in Los Angeles; **David Giles**, pastor, Monrovia; **Stephen King**, pastor, East Los Angeles; and **William Truby III**, youth evangelist.

Cecil W. Harlin, pastor of the Okeene, Canton, and Weatherford, Oklahoma, churches, was ordained during the Oklahoma Conference camp meeting, Oklahoma City, on July 18.

Three pastors were ordained at the Texas Conference camp meeting, Keene, Texas, on May 31: **Rick Lange**, associate pastor of the Corpus Christi church; **Philip Payne**, pastor of the

Richardson and Garland churches; and **James Thompson**, pastor of the Houston Southwest and Rosenberg churches.

William Nelton, publishing director, Northern New England Conference, was ordained June 21 during camp meeting.

Deaths

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

BORG, Sophus T.—b. April 2, 1894, in Wis.; d. Oct. 1, 1980, Angwin, Calif. He was ordained to the gospel ministry in 1930 and devoted the rest of his life to this cause. He served in the Inter-American Division as president of the Caribbean Union for several years. He also pastored in Phoenix, Arizona; Sacramento, California; and then at the St. Helena and Elmhaven churches in Napa Valley, California. Survivors include his wife, Stella; two sons, Milton and Ronald; one sister; two brothers; three grandsons; and two great-granddaughters.

BROWER, Aleta M.—b. Feb. 18, 1902, Bishop, Calif.; d. Sept. 14, 1980, Eureka, Calif. She served as a church school teacher for several years after completing the normal course at Lodi Academy. She also worked for several years at the St. Helena Sanitarium and Hospital, Deer Park, California. Survivors include her husband, Lukens; and a sister, Blossom Glass.

CASEY, Ira—b. July 29, 1892, in Caddo Mills, Tex.; d. Sept. 27, 1980, Loma Linda, Calif. His parents were among the founders of Keene Academy when it was established in 1894. From 1912 to 1915 he served at the Loma Linda Sanitarium, Loma Linda, California. In 1915 he returned to Keene, Texas, completed the business education course, and returned to Loma Linda and served until 1927. In 1945 he was called to Paradise Valley Hospital, California. After a few years they moved back to Loma Linda University to work there. Survivors include four sons; one daughter; ten grandchildren; three great-grandchildren; and a sister, Mrs. Jesse Belz.

CHAMBERS, Aaron E.—b. Nov. 2, 1897, Pullman, Wash.; d. July 12, 1980, Yountville, Calif. He served in the food services department for the denomination and State. Survivors include his wife, Violet; a son, Gary; a daughter, Velma McCulloch; a sister, Esther Engberg; and two grandchildren.

COURVILLE, Bernice—b. Grand Rapids, Mich., 1898; d. Oct. 4, 1980, Loma Linda, Calif. After completing the

elementary education training at Emmanuel Missionary College (now Andrews University), she taught school on the elementary level for three years. In 1922 she married Donovan Courville, and they were married for 58 years. When Donovan accepted a position on the teaching staff at Loma Linda University in the Department of Biochemistry, she served as a secretary in the Department of Anatomy for three years. Survivors include her husband, Donovan; three daughters, Donna Patt, Verna Hitler, and Carol Morel; three sisters; nine grandchildren; and four great-grandchildren.

HANSEN, Pearl C.—b. June 10, 1900; d. July 6, 1980, Mt. Vernon, Wash. She served as a church school teacher at Eel Rock, California, and also at Alderpoint, California, for several years. Survivors include her sons, Bill and Royal Eugene, Jr.; two daughters, Loree Talmadge and Donna Lee Nunemaker; sisters, Viola Quande and Opal Pooler; a brother, Raymond Clary; and several grandchildren and great-grandchildren.

JOHNSON, FRED E.—b. Nov. 18, 1907, Alberta, Canada; d. June 13, 1980, Hermiston, Ore. Pastor Johnson began his ministry in the Alberta Conference, Canada, and later served in the New York, Allegheny West, and Upper Columbia conferences. Survivors include his wife, Lola; two sons, Perry and Walter, a stepdaughter, Joyce Mossuto; two stepsons, Roger and Norman McPherson; a brother, Alf; and five sisters, Lily Comm, Lilac Neilson, Olive Nelson, Evelyn Johnson, and Sylvia Edstrom.

MC CAULAY, Eva L.—b. June 3, 1895, Otsego, Mich.; d. June 12, 1980, in Beltsville, Md. After her husband, Elder Kenneth A. McCaulay, graduated from Emmanuel Missionary College (now Andrews University) in 1924, they moved to Florida to hold evangelistic campaigns. They later served in Kentucky. After her husband's untimely death in 1934, she served as matron at Pisgah Institute in North Carolina for two years, and later did Bible work. She also served as assistant dean of women at La Sierra and as dean of women at Paradise Valley School of Nursing. Survivors include two daughters, Rowena Olson and Catherine Miller; eight grandchildren; and 14 great-grandchildren.

MONTEITH, ALEXANDER R.—b. Dec. 2, 1903, in Kirkcaldy, Scotland; d. Oct. 8, 1980, Angwin, Calif. He served the denomination for 29 years in the following capacities: as a college faculty member, dean of men, professor of Spanish, and principal of PUC Preparatory School at Pacific Union College from 1934 to 1943; as the first administrator of the Montemorelos Sanitarium and Hospital in Mexico from 1947 to 1951; as business administrator for the Colegio Vocacional y Profesional de Montemorelos (now Montemorelos University) from 1951 to 1953; director of the Colombia-Venezuela Union College from 1953 to 1956. A severe illness forced him to return to the United States in 1956. Later he was able to work at Loma Linda University, Loma Linda, California, until illness caused his retirement in 1963. Survivors include his wife, Mary; a sister, Jean Burns; and a foster son, Pastor Luis E. Barbosa.

PRATT, Orlyn B.—b. May 23, 1899, in Pratt Valley, near St. Helena, Calif.; d. Sept. 25, 1980, Loma Linda, Calif. as the result of an automobile accident in Riverside, California. After completing the premedical course at Pacific Union College he entered the School of Medicine at Loma Linda University and graduated in 1924. In 1920 he married Ruth Madison, who preceded him in death in 1948. When he

graduated from Loma Linda University he began his career as an instructor in the department of pathology and then advanced from assistant to associate and later to full professorship in 1946, at which time he was appointed chairman of the department, a post he held until 1964. He served as professor emeritus from 1969 until his death; as coordinator of cancer teaching, 1949-1964; as director of clinical laboratories at White Memorial Hospital, Los Angeles, California, 1929-1970; and as director of the School of Medical Technology, 1937-1946, during which time he also served as medical superintendent of White Memorial Hospital. Survivors include his second wife, Rose; a daughter, Lucy Cummings; a brother, Erwin; five grandchildren; and three great-grandchildren.

TULAND, Carl G.—b. 1901, Berlin, Germany; d. June 12, 1980, San Diego, Calif. He entered the ministry in 1921 and was ordained in 1926 while serving as a pastor in Hungary. He served the denomination as president of the following missions: the West Persian Mission from 1930 to 1936; the Rio-Espiritito Santo Mission in Brazil from 1938 to 1943; and the Central Argentine Conference in 1946. Upon coming to the United States in 1951, he served as pastor for the German-, Hungarian-, and English-speaking churches in the Illinois Conference. He was a member of the American School of Oriental Research, a Fellow of the Royal Asiatic Society of Great Britain and Ireland, and the only Seventh-day Adventist to serve as president of the Midwest section of the Society of Biblical Literature and Exegesis. Survivors include his wife, Maria; a son, Karl Olaf; a daughter, Ellen Mia; and a brother, Elder Erich Tulaszewski.

WEBBER, Ella M.—b. June 17, 1886, Leroy Township, Mich.; d. Oct. 22, 1980, Dunlap, Tenn. In 1904 she attended Emmanuel Missionary College (now Andrews University), and in 1912 she married Perry A. Webber. In 1913 they were appointed by the Foreign Missions Board to go to Japan, where they pioneered the educational work in that country. In the summer of 1915 they were located in the southern island of Kyushu, where they spent four years in evangelistic work. In the summer of 1919 they went back to Tokyo to pioneer educational work. From a small beginning in the crowded compound in Ogikubo, a suburb of Tokyo, the school has grown into Japan Missionary College. A very short time before the 1923 earthquake, land was purchased in Naraha, Chiba-ken, where later Japan Missionary College was built. They served for one year at the Hawaiian Mission Academy in Hawaii, where Elder Webber served as principal. In 1925 they were sent back to Japan to move the school into the country where land had been previously bought. Upon their return to the United States they spent several years on the teaching faculty of Madison College. In 1935 they were again asked to return to Japan Missionary College. Before retiring, Ella again taught at Madison College. Survivors include her two sons, Dr. Alfred B. Webber and Dr. Harry V. Webber; five grandchildren; and one great-grandchild.

WILLIAMS, Agnes—b. July 21, 1918, in Sunderland, Mass.; d. Sept. 8, 1980, in Loma Linda, Calif. She and her minister husband, Elder Garnet Williams, served in the Indiana, Wisconsin, Southern New England, Potomac, and Manitoba-Saskatchewan conferences. Survivors include her husband, Garnet; two daughters, Mrs. Norma Martin and Mrs. Marcia Zamoiski; her mother, Sophie Kuta; two sisters, Mrs. Sophie Dominczak and Mrs. Mary Match; and six grandchildren.

Two conferences vote to merge

The Kansas and Nebraska conferences in their respective constituency meetings voted to merge as of November 16, 1980. A joint committee comprised of the two executive committees has been empowered to name the new conference; designate the office location; elect officers, departmental directors, and executive committee; and name a constitution and bylaws study committee.

J. W. BOTHE

Prayer offensive alert

One of the most significant actions of the 1980 Annual Council was the unanimous endorsement of a prayer offensive:

"Whereas intercessory prayer becomes more imperative as we face the increasing limitations of human resources, and

"Whereas, 'Angels are now restraining the winds of strife. . . . A moment of respite has been graciously given us of God. Every power lent us of heaven is to be used in doing the work assigned us by the Lord for those who are perishing in ignorance. . . .

"God's people should make mighty intercession to Him for help now.'—*Evan-gelism*, p. 704.

"Voted, 1. To issue from the 1980 Annual Council of the Seventh-day Adventist Church a call to every member in all countries of the world to join in a *prayer offensive* for the spiritual needs of their communities, their nations, and those places, both within and outside their areas, where the Adventist message is not known.

"2. To begin the prayer offensive by issuing the call to every member of the church on Sabbath, April 4, 1981."

It is our conviction that there must be something we can do together, worldwide! At times we find it difficult to implement certain actions around the world because of the variety of cultural, economic, sociological, and linguistic differences. National customs quite naturally influence the way we do certain things, the format of worship services, the kind of music we use, the clothes we wear, and the way we prepare our food and build our houses. In spite of these factors, there must be some things that, as a worldwide family, we can do and say the same way and at the same time!

Sabbath, April 4, 1981, will provide an opportunity for the entire world family to launch and to participate in this ongoing intercessory prayer offensive. The word *offensive* is often associated with some type of force or some effective weapon. What could better describe the power of prayer? It is a non-violent offensive, but with the potential of being enormously powerful and universally effective.

It would be well to remind ourselves that "Jesus told his disciples a parable to show them that they should always pray and not give up" (Luke 18:1, New International Version). This duty and privilege is put into poetical language by the psalmist: "I will pray morning, noon, and night, pleading aloud with God; and he will hear and answer" (Ps. 55:17, The Living Bible).

Watch for further announcements by the General Conference, by your division, union, conference, or institution. Specific suggestions will be formulated that should make possible a simple and unified implementation of this great prayer offensive.

I have asked Enoch Oliveira, general vice-president; J. R. Spangler, Ministerial

Association secretary; George Knowles, director of the Lay Activities Department; and other leaders to keep this matter before the church and to communicate with our people worldwide. Proposals will be developed and shared so that this challenge can be converted from words into action, soul winning, and spiritual growth. Begin praying for the Holy Spirit to prepare our hearts for April 4.

NEAL C. WILSON

Conference names leader

R. B. Hairston, secretary of the South Atlantic Conference for the past seven years, was elected president at a special meeting of the conference committee on November 24. Earlier this year the South Atlantic Conference was divided into two conferences. The southern portion became the Southeastern Conference, and James Edgecomb was elected president.

Elder Hairston replaces R. L. Woodfork, a general field secretary of the General Conference. J. A. Simons, who recently became treasurer of the South Atlantic Conference, will also serve as the conference secretary.

C. E. BRADFORD

N.A. Ingathering report—2

P. A. Kostenko, lay activities director of the Arkansas-Louisiana Conference, adds to the growing number of soul-winning Ingathering contacts in the following story:

"One year ago Sherryl Torry, a Seventh-day Adventist college student, was out with a caroling group. She knocked on Steve Baden's door. 'Who are Seventh-day Adventists?' he asked. She invited him to accompany her to midweek prayer meeting

the following Wednesday night, and he has been attending the Seventh-day Adventist church ever since.

"Steve became a literature evangelist and recently was sharing some of his adventures at a literature-evangelist rally. At the close he was asked how he found his pretty, young bride. 'It was while following up a lead card for the *Bible Stories* I was selling,' he replied.

"In less than one year there were two baptisms—Steve and his wife—as a result of the one Ingathering contact call by Sherryl Torry and her group."

The second week's North American Ingathering report is \$3,217,752.

NORMAN L. DOSS

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