

Adventist Review

General Organ of the Seventh-day Adventist Church

January 29, 1981

The year-day principle

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Rebekah

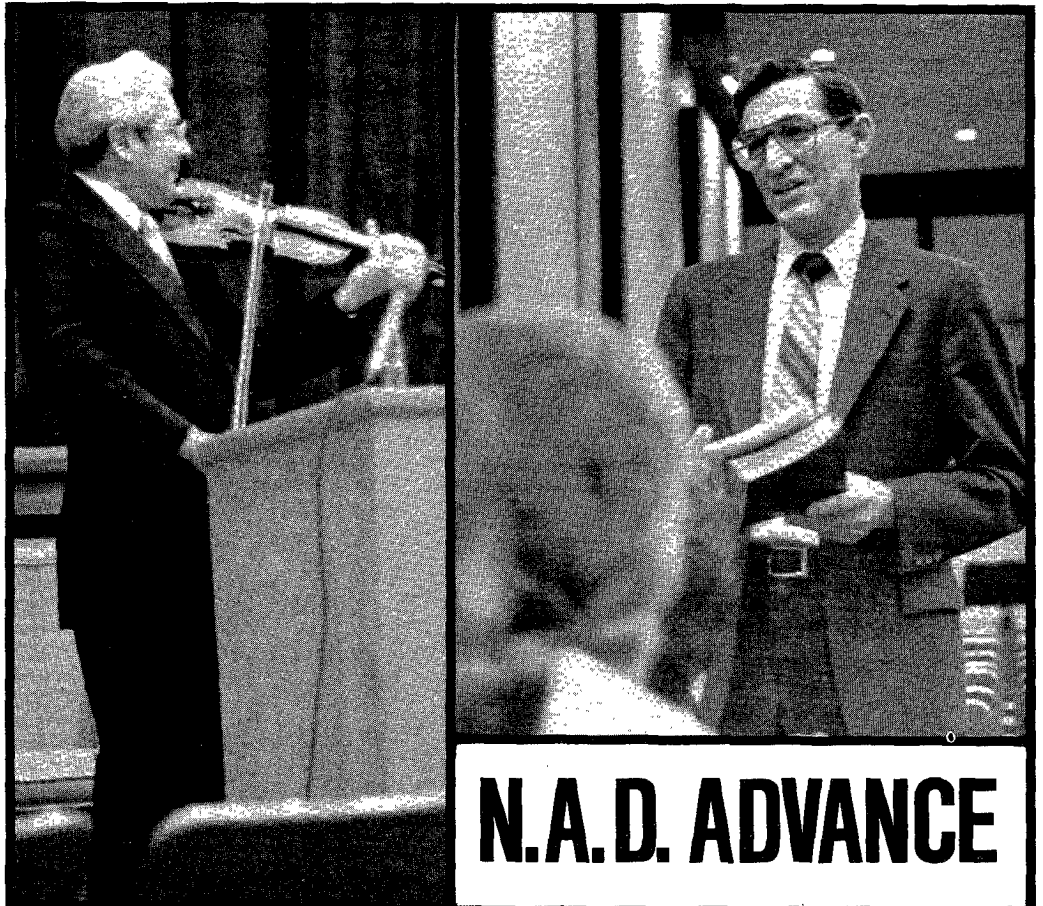
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Participating in the N.A.D. Advance '80 council in Takoma Park on December 13 were D. R. Christman (top left) and G. J. Bertochini (top right). Rudy Klimes led out in an experimental Sabbath school class that combined outreach with nurture (below). See article on page 11.

Jean Zurcher, secretary of the Euro-Africa Division and author of "The Year-Day Principle," set forth the concepts to be published in his three-part series at the recent meeting of the Sanctuary Review Committee at Glacier View.

Born in Switzerland, Dr. Zurcher studied at Seminaire Adventiste in Collonges, France (close to Geneva, Switzerland), earning an M.A. in theology in 1940. He then studied at the University of Geneva, graduating with an M.A. in philosophy and history. In 1953, he received a Ph.D. in philosophy from the same university.

Dr. Zurcher was president of the SDA seminary in Tananarive, Madagascar, from 1946 to 1958. After teaching two years at Atlantic Union College, South Lancaster, Massachusetts, he went to Collonges, France, as president of the seminary there.

On January 5, Deborah Blaylock Henri joined our staff as a



replacement for Chitra Barnabas, who is on maternity leave. Mrs. Henri, a native of southern California, attended Lynwood Academy and later Oakwood College. She graduated from Oakwood in 1979 with a B.S. in secretarial science. Between her graduation and marriage (March 16, 1980) she worked in the Southern California Conference office.

She and her husband, Dunbar Henri, Jr., who is assistant pastor of the Pennsylvania Avenue Church in Washington, D.C.,

plan to move to Andrews University in August, where he will attend the SDA Theological Seminary.

Since she will be leaving before our next staff picture is taken, we decided to include her picture with this column.

Have you ever wondered how you would react if all your possessions were destroyed in a fire or other disaster? Baroness Maria von Trapp recently had that experience. Her reaction to this tragedy and its implications for us are discussed in "True Value" (p. 10).

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LETTERS

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Liberal clergy activists too

Re "Evangelicals in Politics" (Editor's Viewpoint, Oct. 16 and 23).

The point that the political activism of the "New Christian Right" (also known as the "Moral Majority") is not in keeping with church-state separation is well taken. It could result in oppression of religious minorities.

You state that "liberal Christians" are startled and that not many "liberals" from mainline churches approve. You seem to infer that this departure from religious teaching and practice into political activism is something new in these times. But the truth is that liberal clergymen have been in politics for years. They were often leaders in student demonstrations, civil-rights demonstrations, strikes, breaking into government offices, and destroying draft records and other acts of a violent and criminal nature. Presently they are

involved in rallies and demonstrations against nuclear energy and buildup of U.S. defenses. They are for abortion, foreign aid, and particularly aid to leftist countries. Whether we agree with their objectives is beside the point. The point is that many liberal clergymen have been and still are political activists. The only thing new is that some conservative clergymen have now joined some of the liberal clergymen in political activism, generally on the other side of the issues.

The ADVENTIST REVIEW should have the same objection to political activism by the liberal clergy as it does to such activism by the conservative clergy.

JACK C. WERNER
Milwaukee, Wisconsin

► *Perhaps Reader Werner is right. But "liberals" are less rigid doctrinally, hence seldom persecute fellow religionists.*

Inspired

"What Are We Waiting For?" (Dec. 4) certainly must have been inspired by the Holy Spirit.

My wish and prayer is that ministers all over the world will read this article and re-echo it from Adventist pulpits, discuss it at prayer meetings, talk about it at home, and so believe it themselves that their lives will be the catalyst that will result in every

Adventist believer glorifying God by a character that correctly represents the heavenly family to which we claim to belong.

F. J. KINSEY
Glendale, California

I was especially impressed with the paragraph that states, "Our great concern will be not for ourselves, nor even for suffering humanity, but above everything for Jesus, who continues to bear the burden and the pain of sin as long as His people keep Him waiting."

This shows me that someone understands that our egocentric concern to go to heaven is not the reason we should want to be in heaven at all; our concern should be motivated by our desire to honor Christ, who gave all for us. "The honor of God, the honor of Christ, is involved in the perfection of the character of His people."—*The Desire of Ages*, p. 671.

JUNE SILVA
Glendale, California

God off charity

"Take God Off Your Charity List" (Dec. 11) was a profound article by our non-Adventist, Christian friend. I have found that when we give to God first, we have more to give.

LIONEL RENTSCHLER
Corona, California



131st Year of Continuous Publication

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Vol. 158, No. 5.

“The song of Andy”

The war in Vietnam taught Don the full meaning of walking and talking with God.

By HELEN GUSSNER

He was a thin, wiry bundle of energy, this 5-year-old brother of mine, and, like his four sisters and older brother, he enjoyed music. As we gathered around the piano we would find the little blond-headed moppet with the big brown eyes eager to sing many of the best-loved songs.

I remember one Sabbath as we sang together, we were given turns to choose our favorite song. When it was his turn my little brother said, “Let’s sing the song of Andy.”

“The song of Andy?” we asked in chorus. “Which one is that?”

“The one that says, ‘Andy walks with me, Andy talks with me.’”

After thinking that over for a moment I realized that he meant the song “In the Garden,” the chorus of which runs: “And He walks with me, and He talks with me.” But for him it was the song of Andy. It remained his favorite throughout his life, and in the end he knew full well its meaning.

His years of grade school and academy were fraught with the usual growing pains and frustrations of youth. Rebellion would sometimes raise its head in his experience and bring heartache to his loving parents, but the assurance of their constant love for him would help to bring his feet back on the right path.

After graduation from academy he found a job and attended night school for one semester. Then he decided to move to Denver, Colorado, where he found both a job and the girl he was to marry. Don and Karen were married in January, 1964, and later moved to Lincoln, Nebraska.

Then came the war in Vietnam. Having been ordered to report for duty, Don was sent to San Antonio, Texas. While there he began to think deeply of his past and what the future held for him. I recall a letter telling how he would walk more than a mile on Sabbath to a quiet little park to study God’s Word and pray. He thought of the wasted hours he should have spent in studying the Bible; now he was having to make up for lost time. The Bible became precious to him as he and Jesus began their walk “in the garden.”

His favorite scripture was found in the Sermon on the Mount: “Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet

for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? . . . For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof” (Matt. 6:25-34). The Bible became his constant companion, and Christ his closest friend.

A trying time

It was a trying time when he was ordered to Vietnam. Deep within himself he felt he would not return, but he knew that God would walk with him through the new and frightening experience that lay ahead. Trained as a medic, he was sent to the front lines, where he spent more than six months. Often he went on medical missions with the company doctor to villages in the area. He enjoyed this work and began to think of working in the medical field when he returned to the United States.

There were times of great discouragement. At one low point, however, God allowed him to overhear his commanding officer say, “Don is the best medic we’ve had in a long time.” Thus encouraged, he continued to help wherever he could, thanking God that he could be of service. In a letter to his parents he stated: “I can feel God’s presence; He seems so close to me that I can almost touch Him.”

On October 4, 1967, there was a call for a medic to volunteer for a mission. When no one responded Don decided it would be better to be busy rather than idly sitting around. So he volunteered. The mission started out uneventfully, but suddenly the party came under sniper fire.

Don quickly worked his way to one of the wounded men and pulled him to safety. Starting back to aid another, he was hit by gunfire. Though wounded, he made his way to help another of his comrades. Hit by mortar fire, this time he was mortally wounded.

Two weeks later his body was flown home. At the funeral his favorite text was read and his song—“the song of Andy”—was sung. Someday soon the graves will be opened, and he will meet Jesus face to face where he will not only sing his song but walk and talk with his Saviour in the garden of God. □

Helen Gussner is a homemaker living in Mandan, North Dakota.

The year-day principle

The year-day principle is the keystone of our interpretation of the time prophecies of Daniel and Revelation.

By JEAN ZURCHER

The concepts on the year-day principle set forth in this three-part series of articles were presented briefly at Glacier View to the Sanctuary Review Committee. We asked the author to write them out for closer examination and study by REVIEW readers.—Editors.

Jean Zurcher is secretary of the Euro-Africa Division.

In Jerusalem recently I was privileged to visit the excavations being carried out at the southwest corner of the wall of the Temple esplanade, a little below the Wailing Wall. Since the site is not open to the public, I had to obtain special authorization. The guide who accompanied me had taken part in the excavations. Because every stone was familiar to him, his explanations were enthralling.

Using the stones that were still in position and those scattered around, my guide tried to help me visualize the vast staircase and access bridge leading to the main entrance of the Temple courts. The beginning of the arch can still be seen in the wall. Below ground the archeologists have discovered the foundations, several steps that are still intact, and the mass of hewed stones that helped to make up this imposing edifice. From these artifacts they were able to draw up an exact plan that shows the grandeur and beauty of this monumental entrance.

It was probably when they left through this exit from the Temple (Matt. 24:1) that the disciples drew Jesus' attention to the "great buildings" (Mark 13:2) and



“goodly stones” (Luke 21:5) of which it was composed. I did not find it hard to picture the scene as I surveyed the immense white stones and the remains of the two magnificent columns of pink marble that formerly decorated the main gate leading to the Temple.

Contemplating these overturned stones, I asked my guide, “How could this destruction have taken place? What a titanic task it must have been to move all these stones, each weighing tens of tons!”

“Not at all,” replied the archeologist. “Nothing could have been simpler. We’ve found the secret on the stones themselves. All that had to be done was to heat the keystone until it became white-hot, so that it eventually crumbled and fell. Then the whole structure collapsed. Wherever they found keystones, the Roman soldiers used the same technique.”

That is how Jesus’ prophecy concerning the Temple of Jerusalem was fulfilled to the letter. “Verrily I say unto you, there shall not be left here one stone upon another, that shall not be throw down” (Matt. 24:2).

In my opinion the keystone, so to speak, of our interpretation of the time prophecies of Daniel and

Revelation is the year-day principle. If this principle is destroyed the marvelous edifice of typically Adventist truths collapses. The doctrine of the sanctuary, the investigative judgment, the role and teachings of Ellen White, the origin and growth of the Adventist Church—in brief, our *raison d’être* is called into question.

Critics have long recognized this. In his book *Another Look at Seventh-day Adventists* N. F. Douty wrote: “Yet Seventh-day Adventism, which claims to be divinely called to this work of completion, has this very theory as its bed-rock foundation, so that to discard it would be to destroy itself” (Grand Rapids, 1962, p. 95). He vigorously attacked what he termed “the fallacious year-day theory” (p. 102).

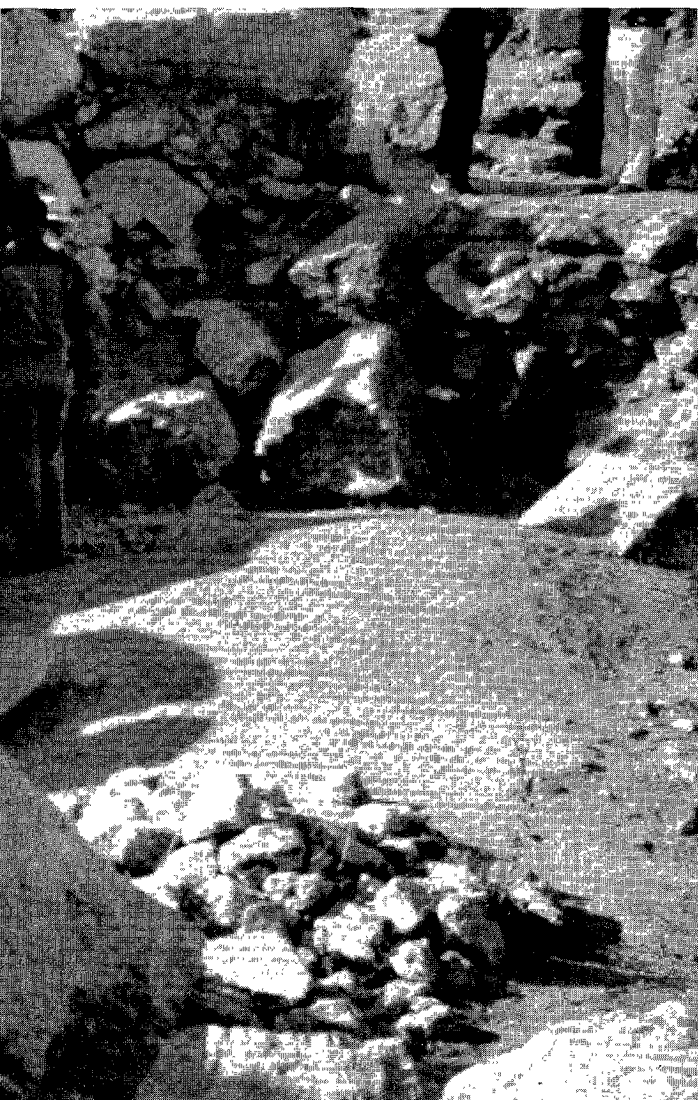
Whatever the importance of the role of the year-day principle in our system of interpretation, it should be pointed out that it was not the pioneers of the Advent Movement who invented the year-day method of exegeting apocalyptic chronological prophecies. Rather, they inherited a tradition that goes back more than a thousand years to the first centuries of our era.

It is generally thought that the year-day principle was applied by the Church Fathers in interpreting the 70 weeks of Daniel, from the end of the second century onward. We have every reason to believe that, instead, they followed the Jewish week-year tradition, as we shall point out in a subsequent article. However that may be, at least 14 Jewish authors are known to have applied the year-day principle to the 2300 evenings and mornings (see A. Vaucher, *Lacunziana*, vol. 1, pp. 54-56).

Many Catholic theologians in the Middle Ages and in modern times also admitted the year-day principle without question, as well as a large number of Protestant interpreters from the Reformation to our day. In *The Prophetic Faith of Our Fathers*, LeRoy E. Froom mentions nearly 200 authors who employed the year-day principle in their interpretation of the time prophecies of Daniel and Revelation. It cannot be doubted that we find ourselves in good company.

Nevertheless, the accuracy of a principle, as that of truth, does not depend on the number of its proponents. Ellen White expressed this point well: “The fact that certain doctrines have been held as truth for many years by our people is not a proof that our ideas are infallible. Age will not make error into truth.”—*Counsels to Writers and Editors*, p. 35. That is why Adventists have never attempted to justify the year-day principle by tradition, however ancient it might be. Right from the beginning our pioneers sought to found it on a Biblical basis. Today our increased knowledge should help us to consolidate it further.

According to opponents of the year-day principle, one of the major objections is that it rests on two texts alone in the Old Testament, Numbers 14:34 and Ezekiel 4:6. They readily point out, also, that in these texts the principle is



The massive stones pictured fell from the upper wall that surrounded the Temple area at the time of the destruction of Jerusalem in A.D. 70.

applied in opposite ways. In the first instance, it is a matter of a year for a day, whereas in the second text we have the reverse principle, a day for a year.

However valid these remarks may seem, they do not match up to reality. There are more Biblical examples of similar methods of calculation than is generally thought. Nor are they limited to prophetic language. We find evidence of this in Genesis 29:27. This verse contains an interesting concept: "Fulfil her *week*, and we will give thee this also for the service which thou shalt serve with me yet *seven other years*."

Perhaps in this connection we should also consider the interpretation of Pharaoh's dream by Joseph (Gen. 41:25-30). Admittedly, the seven years of plenty and the seven years of famine do not stand in relation to days or weeks. However, the same form of relationship exists between the seven cows, the seven ears of corn, and the seven years. Each individual symbol represents a year.

A Biblical principle

Although the year-day principle is not affirmed explicitly, the various examples quoted show that a principle of calculation was employed from the patriarchal period at least to the time of the Exile that established a day-year, year-day, or even a week-year relationship. There are yet other relationships based on the same principle. This makes it perfectly correct to state that there is a Biblical principle according to which "a day in prophecy stands for a year" (*The Great Controversy*, p. 324; *The Desire of Ages*, p. 233; *Prophets and Kings*, p. 698).

The same viewpoint was taken by the authors of the statement drawn up by the Sanctuary Review Committee: "The year-day relationship can be Biblically supported, although it is not explicitly identified as a principle of prophetic interpretation. . . . Furthermore, the Old Testament provides illustrations of the year-day interchangeability in symbolism (Gen. 29:27; Num. 14:34; Eze. 4:6; Dan. 9:24-27)."—ADVENTIST REVIEW, Sept. 4, 1980, p. 14; *Ministry*, October, 1980, p. 18.

We are left, then, with the principal objection: "Even if we could 'prove' that the year-day principle is a Biblical datum, there is no basis to apply the principle in Daniel 8:14 or 9:24." At first sight, this seems a well-founded argument. However, proper exegesis of Daniel 9:24-27 and then Daniel 8:14 and 7:25 reveals, under one form or another, either in the text or in the context, the well-known Biblical principle of calculation. Thus, the historic interpretations of the time prophecies of Daniel and Revelation that stand at the foundation of the Advent Movement will be seen to be confirmed.

For those who search the Scriptures, under the guidance of the Holy Spirit, the words of Jesus still hold abundant promises: "Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old" (Matt. 13:52). □

To be continued

FELLOWSHIP OF PRAYER

Ask, seek, knock

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matt. 7:7, 8).

"Take time to pray, and as you pray, believe that God hears you. Have faith mixed with your prayers. You may not at all times feel the immediate answer; but then it is that faith is tried. You are proved to see whether you will trust in God, whether you have living, abiding faith."—*Testimonies*, vol. 1, p. 167.

"Fervent and effectual prayer will be regarded in heaven. When the servants of Christ take the shield of faith for their defense, and the sword of the Spirit for war, there is danger in the enemy's camp, and something must be done."—*Ibid.*, p. 407.

"If Jesus manifested so much earnestness, so much energy and agony, how much more need for those whom He has called to be heirs of salvation, dependent upon God for all their strength, to have their whole souls stirred to wrestle with God and say: 'I will not let Thee go, except Thou bless me.'"—*Ibid.*, p. 151.

"Satan leads many to believe that prayer to God is useless and but a form. He well knows how needful are meditation and prayer to keep Christ's followers aroused to resist his cunning and deception. By his devices he would divert the mind from these important exercises, that the soul may not lean for help upon the Mighty One and obtain strength from Him to resist his attacks."—*Ibid.*, p. 295.

► "I feel it is my duty to let you know about the response I received to my prayer request sent to the Fellowship of Prayer 20 years ago. The last answer came just a few weeks ago. I am 92 years old and now expect to see my entire family reunited in God's kingdom. Thank God for the extra power of united prayer."—D. M., of Canada.

► "My granddaughter arrived safely, and I have now enrolled her in our SDA school. I thank those who remembered this matter in prayer, but most of all I thank God for His help."—E. P., of Arizona.

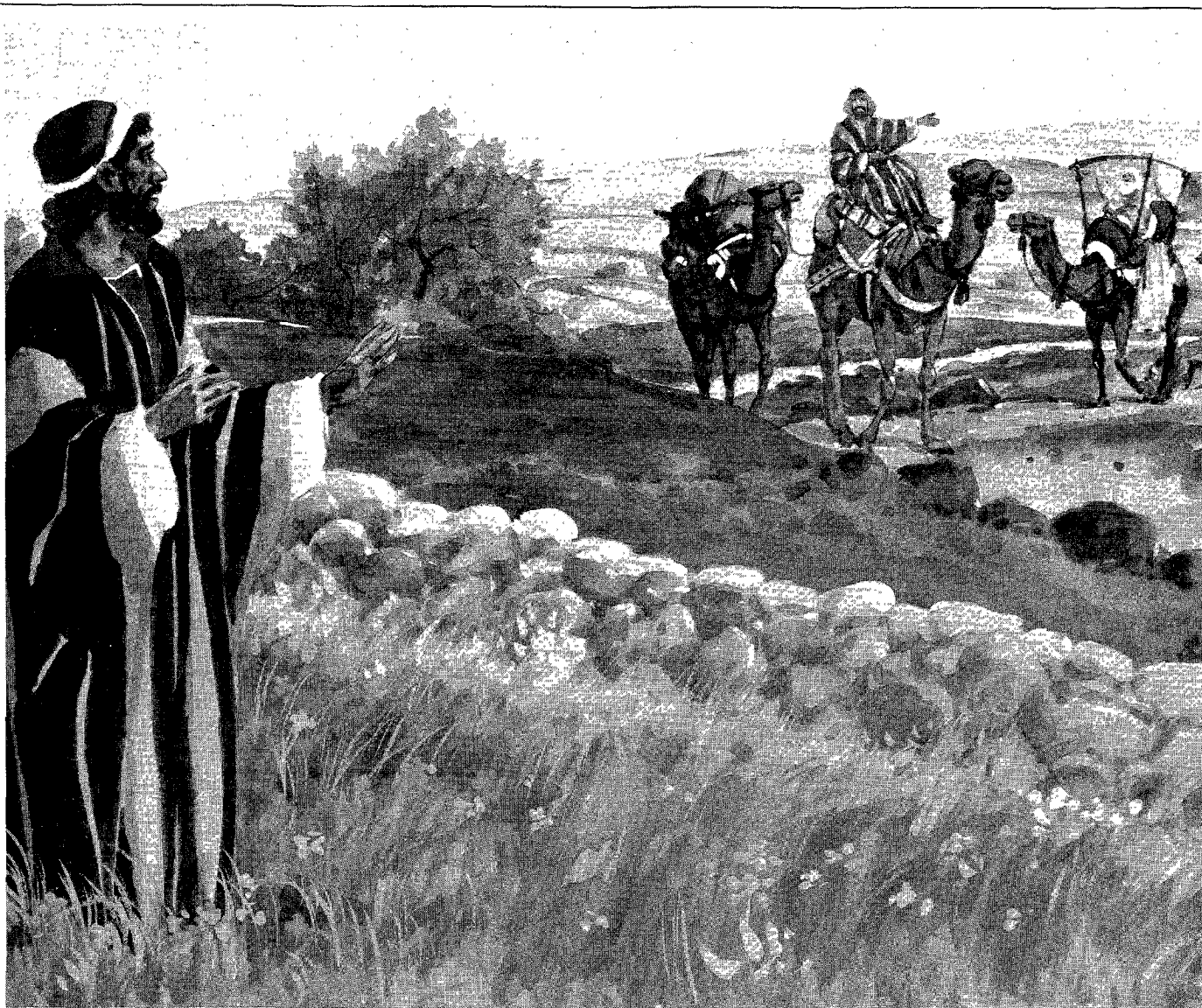
► "A while ago I sent you a request to pray that my friend would not have to undergo serious head surgery for a malignancy. Cancer had been found and an involved surgery was indicated. When he visited his doctor the other day, the doctor, after consultation with others, decided that radiation would be an acceptable alternative. God heard your prayers, and I am deeply grateful. My friend is a Catholic and knows that I asked you to pray for him. Please pray that he will come

into the truth. I have been praying for him for many years."—H. H., of California.

► "Quite a few years ago I wrote asking prayer for my daughter. Thanks be to God, she has been attending church, has given her heart to Jesus, and will be baptized in the near future. Please remember her children in your prayers."—R. S., of Idaho.

► "I requested prayer that my brother would stop dating non-Adventists and become interested in one of our faith. After three years, our prayers have been answered. He was married recently to a lovely Adventist girl, and they attend church regularly. The answer to this prayer has greatly increased my faith."—N. E., of California.

► "It is with great joy that I share the good news with you that the prayers offered for my husband have been answered. He had surgery, and they found that the polyp they had been concerned about had shrunk and that it was not cancerous. Praise the Lord."—N. A., of California.



Rebekah

Life is an up-and-down
experience for everyone—
a constant struggle.

By BETTY HOLBROOK

The Bible story of Rebekah starts out as a beautiful love story. As it progresses, though, beautiful, unselfish Rebekah seems to turn into dishonest, conniving Rebekah. How could the life of a woman chosen and blessed by God turn so sour? Could it be that the story of Rebekah and Isaac can tell us something about the ups and downs of everyone's experience? Life is a struggle for everyone regardless of how committed, how good, how bad.

It's a curious journey that Eliezer is going to make—at least by our standards. He is Abraham's oldest, most trusted, servant, leaving in search of a wife for 40-year-old Isaac. You might think that at 40 years of age Isaac would have been perfectly capable of choosing his own wife, but then, this is the same Isaac who voluntarily allowed his father to lead him up the mountain, place him on the altar they built together, and then raise his knife to kill him. Isaac knows he can trust his father and his father's God.

Eliezer starts out on his journey, deeply concerned.

Betty Holbrook is assistant director of the General Conference Home and Family Service.

How will he know which young woman to choose for Isaac? God's promise to Abraham depends now on Eliezer's good judgment. He asks for some very positive guidance.

Remembering the kindness and hospitality that are such a part of life in Abraham's own household, Eliezer decides that that will be the test. And at that moment Rebekah comes into the picture—"fair to look upon" and yet with a spontaneous courtesy and energy that makes her stand out among the other young women who have come to the well.

The arrangements are made, with Rebekah's full consent. She too knows she has been chosen by the Lord.

Was Isaac apprehensive?

I keep wondering what Isaac was doing during the time Eliezer was gone. Was he apprehensive? Impatient? Eager? Whatever his feelings were, there was no doubt about how he felt when he saw Rebekah. "And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her" (Gen. 24:67).

It wasn't until the twins were grown that any mention is made of unhappiness in the home of Isaac and Rebekah. Isaac dearly loved Esau. Being a quiet, peace-loving shepherd, Isaac found it exciting when Esau regaled him with his daring adventures of the hunt and the chase. It was a life Isaac had never known, and it delighted him.

Jacob, more like his father, was the thoughtful one, caring for the flocks, planting and harvesting, and planning for the future. His affections were deep and strong; he was gentle and attentive. And then Rebekah could never forget the promise before the boys were born that the younger would be the greater of the two. She could see clearly that Jacob was far more fitted for the birthright than was Esau.

How could she persuade Isaac? He was so determined, so stubbornly determined, to give Esau the blessing. Even when Esau rebelliously married two idol worshipers who openly flaunted their idolatry, it didn't change Isaac's mind. Nothing—not Rebekah's pleading reminders of the angel's promise, not Jacob's strong desire for the blessing, nor Esau's indifference—would convince Isaac.

That was when Rebekah's consistent faith in God failed, and instead of trusting Him to work the problem out, she resorted to strategy and dishonesty. In her own way she was going to help God carry out His plans.

It was a bitter experience for Rebekah. She was not a wicked woman, and when she saw the results of her wrong counsel to Jacob she was deeply repentant. But the lesson is obvious for all of us.

Regardless of where we are in life, regardless of how much trust and confidence, experience and satisfaction, we may have achieved, life's temptations can still slip in, bringing disappointments and tears. It's really an up-and-down experience for everyone—a constant struggle. To meet our challenges successfully we must commit our lives daily to Jesus. □

FOR THE YOUNGER SET

Joel gets the message

By AUDREY LOGAN

If there was one thing Joel really hated, it was potatoes, but there were other things he didn't like either—all vegetables, brown bread, and milk.

Life seemed to be a constant battle over what Joel liked and what was good for him.

One day he complained about everything. "I don't want this salad, and I don't like soup, and I never want to see another piece of brown bread," he grumbled. Then he added, "If only I could live on ice cream and cookies, I'd be happy."

"You know, Joel," his mother said, "you're very fortunate to have such good food. Many children in the world are very hungry. They would be so glad to eat your dinner today."

"Well," retorted the ungrateful boy, "send it to them."

Mother removed all the food from her son's plate and put it to one side. Joel was punished for being so rude and sent away from the table. He began to think how hungry he was.

Later he confided to his brother, Jeff, "One plate of food won't make much differ-

ence to a hungry child. I suppose Mother will just throw the food away."

But Mother didn't. At the next meal, back came the food.

"I'm not hungry for that sort of thing," complained Joel.

"Then I'm afraid there is nothing else for you," said Mother firmly. "It's either good food or nothing."

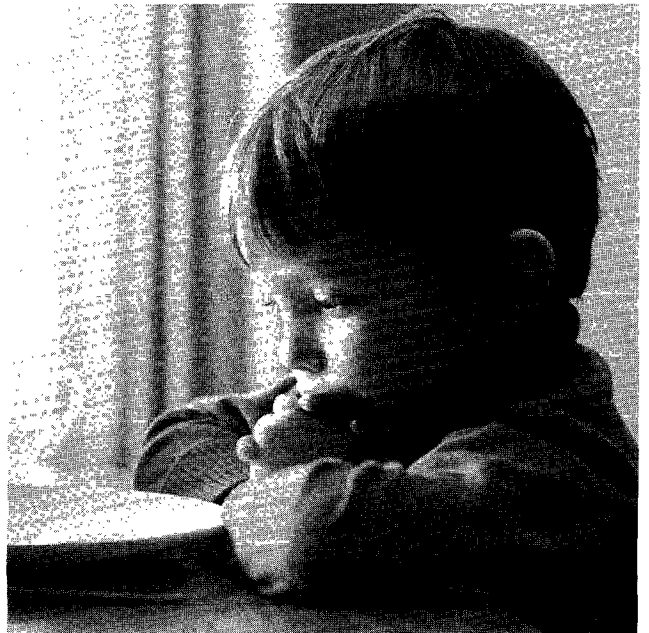
Joel gave in and ate it.

While he was munching on his salad, he thought about Mother's words.

"Mother, my one plate of food wouldn't really make much difference to children starving in another part of the world, would it?"

"No, I don't suppose it would," agreed Mother, "but if lots of people gave just a little—not necessarily food, but pocket money, clothing, blankets—then it would make a difference. It is up to us to do what we can and never to waste anything. We should always be grateful for the good things we have."

Joel smiled. He'd gotten the message.



Getting ready for Sabbath

It is much more satisfying to welcome the Sabbath with energy and enthusiasm than with a moan of exhaustion.

By CINDY TUTSCH

If you are one of those superorganized wonder-women this article is not for you. Surely there will be something for your edification in the editorials or news reports!

One Friday evening near sundown, when our twins were about 6 months old and our daughter 3 years of age, a neighbor dropped by and exclaimed, "How do you do it? Every Friday evening your house is sparkling, your candles are burning, and you seem ready to welcome the Sabbath." I basked in the glow of her compliment, not willing to spoil the rare positive comment on my housekeeping by describing the last-minute, frantic efforts to be ready at the precise moment the sun set.

My neighbor was right: most Fridays, as the great golden orb sank behind the Nebraska trees, I was more or less outwardly ready for Sabbath. No matter that I fell exhausted into the nearest chair at the stroke of sunset; no matter that the kitchen floor was still wet with wax and no one was allowed in the kitchen; no matter that I was cross and irritable from having crowded a week's work into three hours; *I was ready for Sabbath!*

I knew something was wrong, and as I sought to discover the "missing link" I made several discoveries. First, the goal of being completely ready for Sabbath before sundown was correct. If anything, my study of the subject confirmed, if not increased, my desire to have *all* preparations, including cooking, cleaning, and bathing entirely completed before Sabbath (see *Testimonies*, vol. 6, p. 355).

In the back of my mind a vague fear arose that one reason I was not experiencing the fullness of the Friday

evening blessing lay in the lack of organization. I wrote for advice to a friend for whom I have utmost admiration. (Not every woman can be a houseparent to six teen-aged boys, a mother, loving wife, and model homemaker, and still make bread without getting a speck of flour on her apron or on the floor.) She responded with several practical suggestions. From her ideas and my own tearful experiences the following suggestions that have worked for me emerged:

1. *Avoid major projects on Friday.* For me this means no sewing (except buttons or minor mending), no heavy cleaning such as waxing floors or washing drapes (I even change the sheets on Thursday), no article writing, no permanents, no housepainting or town trips. (Of course, there is no sin in going shopping on Friday, unless it keeps me from being ready for Sabbath.) Above all, don't even *touch* a new interesting book, and if reading is really a temptation have someone else in your family dust the bookcase!

2. *Begin getting ready for the next Sabbath on Saturday night.* I discovered that the probable impetus for my neighbor's compliment about my house sparkling on Friday night was the tremendous contrast with the effects of the usual week-day cyclone. I observe that the cleaner my house is during the week, the less hectic Fridays are. (Only the organized folks will think this observation was amazingly belated—and they do not need to read this article anyway.)

3. *Simplify the Sabbath menu.* I found this suggestion especially helpful when my sons were 2 years old. Make

Perhaps this suggestion should be first: Ask God to grant His blessing on your efforts to keep His law.

something special, but not elaborate. As a matter of fact, this is a good rule for the rest of the week, too. Probably nothing is as wholesome or pretty as a platter of fresh fruit—and all you have to do is wash it.

4. *Ask God to grant His blessing on your efforts to keep His law* (see *Patriarchs and Prophets*, pp. 248, 509; *Testimonies to Ministers*, p. 240). Perhaps this suggestion should be first. Often my problem was that I did not begin to appeal for divine assistance until about three o'clock Friday afternoon. I am learning to ask the Lord for His efficiency and inspiration every day.

I cannot say that we are always polished and shining an hour before sundown these days. However, by practicing these suggestions, Friday has become a happier day for the whole family. It is much more satisfying to welcome the Sabbath with energy and enthusiasm than with a moan of exhaustion. □

Cindy Tutsch is a homemaker and part-time literature evangelist living in New Braintree, Massachusetts.

Number one priority

A new President now sits in the Oval Office of the White House. What steps will he take to check inflation? What will he do about the hostage crisis? Will he be more successful in solving the nation's problems than was President Carter? No one knows. But in the opinion of Columnist Meg Greenfield the new President's number one task is to "take on and, to some extent, defeat that great decadent inertial force that characterizes so much of our governmental (and intellectual) life today."

We agree. Unless President Reagan can cut through the miles of red tape, or, to change the figure, unless he can break free from the quicksand of unnecessary surveys, meaningless conferences, lengthy, contradictory reports, and wordy policy statements, he will accomplish little.

In her usual forceful way, Ms. Greenfield wrote recently in *Newsweek* (Dec. 15, 1980): "There is a profound and pervasive commitment in this country today to not letting anything happen. It (whatever is the problem at hand) is routinely declared to be *much more complex* than that ('that' being whatever the proposed solution may be). So, instead, it is duly noted that the situation must be studied and made the subject of conferences and reports and hearings and pilot projects and citizens' lobbies and benefit galas and maybe, with a little luck, it will end up getting a Presidential commission or even a Cabinet department of its own. Then everyone can settle back and make the situation, whatever it was, a little worse, and get paid for it."

Ms. Greenfield deplors the fact that in large organizations, including government, it is difficult to make anything happen. "Presidents get lost in the complications, in the webs, in that whole huge, gluey obstacle to sense and clarity and forthright action that the public and private bureaucracies put in their way."

Regrettably, church organizations are not immune to some of the same kinds of problems that afflict governments and large businesses. Opportunities are lost because decisions cannot be made quickly. Surveys and pilot programs are substituted for action. Planning and brainstorming sessions become ends in themselves. Simple matters (such as acting on the word of the prophet) are declared to be so complex that they must be given "further study."

We are quite aware of the advantages of the "committee system." Likewise, we are aware of the dangers of unilateral decision making. But surely there must be a good way to make quick decisions to grasp opportunities and prevent Satan from obtaining the advantage. Careful thought needs to be given to this inspired counsel:

"The cause of God demands men who can see quickly

and act instantaneously at the right time and with power. . . . Long delays tire the angels. . . .

"I have been shown that the most signal victories and the most fearful defeats have been on the turn of minutes. God requires promptness of action. Delays, doubtings, hesitation, and indecision frequently give the enemy every advantage."—*Testimonies*, vol. 3, pp. 497, 498.

We wish for President Reagan maximum success as he faces Washington's "vast complex of wheel-spinners and complicators." It is time for the nation to "move ahead." Likewise, it is time for the church to "move ahead." God's church must act quickly and effectively to meet challenges both from within and from without. To help achieve this, let us cooperate fully with our leaders, giving them the trust and authority needed to "act instantaneously at the right time and with power."

K. H. W.

True value

A few days before Christmas the Trapp Family Lodge in Stowe, Vermont, burned to the ground, leaving only the chimneys standing. One guest was killed, and seven were injured.

The lodge was the home of the Baroness Maria von Trapp, 76, matriarch of the musically talented family featured in *The Sound of Music*. She lost all of her personal possessions in the fire—furniture, clothing, music, treasured programs, and photographs. According to her son Johannes, "She got out with her nightgown and slippers—that's all."

In a televised interview the day after the fire, the Baroness von Trapp was asked whether she was sad about losing the memorabilia of a lifetime. No, she said, her values suddenly had changed as she ran from the burning building, realizing that, although those precious things were gone, she was still alive. In that interview Baroness von Trapp, a wise and deeply religious woman, articulated a thought that many of us would do well to be reminded of more often.

How easy it is, even when we know better, to let the *things* around us become more important to us than they should. How tempting to think we need to keep buying—the newest, the best, the most stylish. How we love to surround ourselves with the treasures we have accumulated—family heirlooms, prized purchases, mementos of where we have been and what we have done. And how sharply we sometimes have to be brought back to reality and to the realization that true value lies, not in material things, but in spiritual ones.

"Since you became alive again, so to speak, when Christ arose from the dead, now set your sights on the rich treasures and joys of heaven where he sits beside God in the place of honor and power. Let heaven fill your thoughts; don't spend your time worrying about things down here. You should have as little desire for this world as a dead person does. Your real life is in heaven with Christ and God."—Col. 3:1-3, T.L.B. J. R. F.

COVER STORY

Advance '80 council makes history

By J. W. WILSON

A North American Division council made denominational history by being convened at the Takoma Academy chapel in Takoma Park, Maryland, on Sabbath, December 13, 1980. Except for a brief period from 1912 to 1916, when an organized North American Division conference functioned, the North American Division (NAD) has been administered directly by the General Conference, making the two organizations virtually one and the same. This plan served well when most Adventist members were resident in North America.

Now the situation has changed. At the present time more than 80 percent of Adventist membership resides in lands outside North America. Although it was voted at the 1979 Annual Council session to retain the "unique relationship" that has existed historically between the NAD and the General Conference, some changes in relationships were made in order to allow greater flexibility, responsibility, and accountability in the administration of the work in North America. For one thing, the departmental worker elected to serve the NAD in the General Conference offices is to have a line relationship to the NAD administration and a staff relationship to the General Conference department.

In an effort to implement this new relationship, the first annual NAD meeting, under the title "Advance '80,"

J. W. Wilson is assistant to the vice-president of the General Conference for North America.

brought together approximately 75 NAD staff members, other invitees, and members of their families to fellowship and share reports of progress in the NAD. The gathering also gave serious attention to the great challenge that faces North American Adventists in this decade of challenges.

Goal met for first time

It was reported that the accession-rate goal for the NAD of 6.25 percent of the membership had been met in 1980 for the first time since the goal was set in 1978 (see box accompanying article). Growth-rate statistics presented by GC Statistician Don Yost also indicate that there are more Adventists per one thousand population in the North Pacific Union than in any other union in North

America and that accessions in the two unions in the sunbelt section (Southern Union and Southwestern Union) are running well above the goal set.

The theme "The church is one organization" highlighted the emphasis on integrating all church activities to fulfill its mission and objectives. Each department, service, and institution is to view itself, not as a compartment, but as "doing business as" the church.

One of the NAD projects is to include outreach with nurture in Sabbath school programs. A practical illustration of how this can be achieved made the council Sabbath school service a particularly interesting one. Tom Ashlock, Don Crane, Norman Doss, Gil Bertochini, William Scales, and Rudy Klimes teamed up to present a program that focused, in sequence, on "the world family," "the community family," and "the church family." The intercessory prayers offered by each of the Sabbath school classes at the end of the Bible-study-and-search emphasis focused on an individual in need, on requests for "others," and on an unentered country chosen by the Sabbath school from a list of 27 countries where no organized work is yet established.

J. W. Bothe, secretary of the NAD, presented a call to the ministry of reconciliation at the morning worship hour. Fellowship continued during a potluck dinner prepared under the direction of Mrs. C. E. Bradford.

When the council reconvened at 2:00 p.m. the spectacular multimedia production "A Nation of Strangers" was presented by NAD Communication director Owen Troy. The multimedia program portrays graphically the challenge of the "ten nations" (the various cultures and regions) that make up the NAD. Following this, Don Christman, NAD associate secretary, assisted by Don Yost, gave a progress report of the work in the division.

C. E. Bradford, General Conference vice-president for the NAD, challenged those assembled to increased commitment to a finished task. He stated that the reason many Adventists are now going through an identity crisis is that they seem to have lost their sense of mission. "We cannot know *who* we are until we find out *why* we are here," he emphasized.

The NAD staff members left this historic council determined to implement a new and more productive outreach program during "Advance '81."

North American Division Membership Report For Four Quarters Ending September 30

| | 1978 <i>Goal</i> | 1978 <i>Actual</i> | 1979 <i>Goal</i> | 1979 <i>Actual</i> | 1980 <i>Goal</i> | 1980 <i>Actual</i> |
|-----------------------------|---------------------|-----------------------|---------------------|-----------------------|---------------------|-----------------------|
| Net Growth for Period | | | | | | |
| Amount | 19,156 | 14,409 | 19,660 | 17,630 | 20,277 | 19,617 |
| Rate | 3.50% | 2.63% | 3.50% | 3.14% | 3.50% | 3.39% |
| Accessions for Period | | | | | | |
| Amount | 34,207 | 30,542 | 35,107 | 33,448 | 36,209 | 36,226 |
| Rate | 6.25% | 5.58% | 6.25% | 5.95% | 6.25% | 6.25% |
| Losses for Period | | | | | | |
| Amount | 15,051 | 16,133 | 15,447 | 15,818 | 15,932 | 16,609 |
| Rate | 2.75% | 2.95% | 2.75% | 2.81% | 2.75% | 2.86% |
| Membership at End of Period | | 561,721 | | 579,351 | | 598,968 |

First worker in Sudan trusts God's guidance

By DAVID I. OGILLO

Whenever I read the story of Abraham, particularly how God called him, saying, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee" (Gen. 12:1), I feel a deep sense of duty and concern.

I love to talk about Abraham's experience and preach its message to others. Surprisingly, his story became mine also. In September, 1978, I received a call to go as a missionary to Sudan, an area previously unentered by our church.

Although the General Conference in 1892 resolved to send the Adventist message to the Sudan, no action was taken and no missionary was sent. The doors of that land remained closed for almost eight decades since that resolution.

On receiving my call, I brought the news home to my family and parents. They were hesitant. Their objection was, "We never have heard of a pastor sent from East Africa to open up a new station in a new field! Why go to a faraway land where you will not be able to return soon?"

Confident that my call was from God, I related to them an experience. Once I was called by the Tanzania Union to open our work in Zanzibar, but I did not accept the call. As a result, no missionary has been sent to Zanzibar.

I told my family, "God has a purpose for us. If we refuse to accept this second call, we are placing ourselves on dangerous ground. We will give full account for the souls of that land before the great Judge one day. This is our second call from God. We must obey it."

My family and my parents unanimously accepted the call, and we prayed that God

would prepare the way to our new place of work.

We then sat and waited. The waiting took almost a year! The door to this country was not yet opened; no visa or resident permit was granted to us.

During this long period of waiting and expectation we became discouraged. Relatives and friends who meant well made us question the wisdom of accepting our call, and we experienced Jacob's woe on that lonely night when he fled from his brother.

One morning during our family worship I presented to my family Jacob's experience and told them I felt that it corresponded to ours. Turning to Genesis 28:20-22, I read, "'And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.'"

I said, "Like Jacob, we will be leaving behind the familiar people and things we have known all our lives, and we are filled with fear and perplexity. Let us, like Jacob, make a vow, 'If God will take care of us in spite of all the rumors we hear from people, and if God will bless us and bless His work in the Sudan and then bring us safely home again, we will give a second tithe to our local church. This money will help to build a permanent church in our village of Manila in Shirati, Tanzania.'"

When at last the time came for us to leave our home and family, the experience of Abraham came to us vividly. It was one of the hardest experiences of my life to hear the call of God, "Get thee out

of thy country, and from thy kindred, and from thy father's house, unto the land that I will shew thee." Then my father, a retired evangelist who pastors a small church in our village, offered a touching prayer. He used to pray for me whenever I left home to conduct evangelistic series in other cities, but at this farewell, where he would not see us for a long time, he poured out his whole heart to God.

We left the Dar es Salaam airport with tourists' visas allowing us to stay in Sudan for only one month! And we arrived at our appointed place of work without a home in which to stay. But God had provided a home for us. A generous Egyptian, a Roman Catholic, offered us residence in his house. T. G. Staples, secretary-treasurer of the Middle East Union, and Youssif Farag, union publishing director, met us in Khartoum, and together we traveled to Juba, the regional capital of southern Sudan. We stayed in the house of this Egyptian for three months without being asked to pay rent. Then God provided us with our own house through the help of some Arab friends. Resident permits were granted us at last.

We began the work with house-to-house Bible studies, which after three months developed into a full evangelistic series. At this time we faced another difficulty—I had no one to translate English into Arabic. We asked God to send us a translator. Before long, He sent F. Okayo, a church member who was baptized in Uganda in 1977 and now is a teacher at a technical school in Torit, a town in the Sudan. A faithful Sabbath-keeper since his baptism, he had a group of students keeping the Sabbath with him. This young man told us that they had been fasting and praying for us on the first Sabbath of every month.

Through the help of this devout young man, whom God sent just in time of need, I was able to lead a successful evangelistic campaign. As a result, we have baptized 25 persons in the Sudan. More than ten are continuing with their Bible studies and awaiting the next baptism.

We have no doubt that God heard our prayers and that He will one day take us back home in peace. God is carrying forward His work in the Sudan. Our motto here is "Through God we shall do valiantly" (Ps. 60:12).



California members dedicate church

The Oceanside, California, church has grown from 100 members to 220 members since they built their new church five years ago. On November 22 a special thanksgiving service was conducted to dedicate the new church debt free. The present pastor, Norman Farley, led out in the service. Thomas J. Mostert, Jr., Southeastern California Conference president, preached the dedicatory sermon.

The church is moving forward, as evidenced by the unveiling of plans for additional Sabbath school rooms and a fellowship hall.

S. A. YAKUSH

Departmental Director
Southeastern California Conference

David I. Ogillo is a pastor and evangelist in Juba, Sudan.

Faith Alive brochure saves new sanctuary

You never know what a piece of literature will do if you hand it to somebody, even if you do not get a simple Thank you. But the Holy Spirit knows how to use it and how to impress hearts.

"Can you use 50,000 Austrian shillings for a special project?" the voice on the telephone asked. An Adventist brother who wished to express his gratitude toward the Lord was on the line.

After a short council meeting the division staff decided to use the gift for a unique outreach with the colorful book that introduces our religion, *Faith Alive*. Ordering one thousand copies, they sent them, along with a short letter of explanation and dedication, to three categories of people: high-ranking officials in the department of education, heads of religious denominations, and directors of the public mass media.

The response was interesting: 27 of the books were not accepted but immediately returned, all from Catholic clerical supervisors. Most of the recipients acknowledged the books by a letter of thanks. Some commented that they had differing convictions but a common desire to carry on God's work. Some expressed their surprise at the wide variety of Adventist activities around the world. Even the Cardinal and nearly all the Catholic archbishops responded with letters.

However, the archbishop of the city of Graz did not answer. When our Adventist church in Graz planned to build a new sanctuary the main Catholic pastor in that area tried to prevent the construction by initiating a public citizens' request against our plans. He started to collect signatures and doubtless would have found the required number that would have forced the community authorities to turn down our application. But just at that time he

was given *Faith Alive* by his archbishop. After reading it he at once stopped his campaign against our church. The legal permission for the construction of the sanctuary was received soon, and the new chapel was inaugurated last year.

HEINZ HOPF

REVIEW Correspondent

BRAZIL

Mute man speaks after baptism

Joao de Jesus Santiago spends many hours each week proclaiming the message of salvation to others in his fine, strong voice. He has not always been able to do this: he was mute for four years.

Adventist church members in Campinas, Goiania, in the Central Brazil Mission, were thrilled when 25-year-old Joao was able to talk again after his baptism on December 15, 1979. One may ask whether it was an emotional shock or a miracle. God alone knows.

This young man, who is now rejoicing in the third angel's message, had been jilted by his girlfriend, and as a result he lost his will to live. One day, in desperation, he took pills to end his life. Found unconscious, he was given first aid and taken to a hospital, where he had surgery. For 18 days he was in a coma. God must have had a plan for this young man, because He saved his life. But Joao had lost his power of speech. The doctors who cared for him, as well as speech specialists, were frank in telling him that he would never talk again.

Dismissed from the hospital, Joao wandered aimlessly along life's road, a young man destitute of faith and hope, preferring to die rather than go through life without being able to speak. He drowned his feelings in alcohol and walked the streets for four long years.

One early morning, while stretched out on a bench in the town square, he found himself thinking about God. He started to cry, overwhelmed as he considered his empty and



Joao de Jesus Santiago, mute for four years, speaks after his baptism.

aimless life. God must have been leading, for he got to his feet, went to the house of an acquaintance, and requested something to eat.

This friend was a member of one of the Adventist churches in Goiania. He gave him some food, and seeing the terrible condition he was in, he offered to let him stay in his house for a while. He also invited him to attend meetings in the church.

Joao began going to the Bible class and soon chose to give up his drinking and live a clean life in keeping with the light that was now shining on his pathway. Later he decided to be baptized, and communicated his desire by sign language to the church elder.

A few hours before his baptism, Joao went to see Edivaldo Correia da Silva, the pastor, and gave him a piece of paper on which he had written the following words: "Pastor, I have faith in God that when I come up out of the baptismal waters I will be able to speak."

The pastor, after reading the note, answered, "My dear young man, Joao, with God nothing is impossible."

Joao then wrote, "When I go into the water to be baptized and the pastor raises his hand over me, I would like to request that everyone in the audience pray that I will be cured, because I want to use my voice to teach others the

truth of salvation."

When Joao was baptized the whole congregation prayed. Immediately afterward one of the deacons said to him, "God bless you, Joao."

What a wonderful surprise it was for the deacon to hear Joao respond, "Thank you very much, brother."

The deacon ran to tell the pastor while Joao and eight others lined up in the front of the church to receive their baptismal certificates. When the pastor spoke to Joao, he asked, "What is your name?" Everyone had his eyes fixed on Joao.

The young man answered, "My name is Joao de Jesus Santiago."

"Amen!" was the spontaneous response of the congregation. Joao had spoken in a loud, clear voice—he now could talk normally!

Joao visited the places he used to frequent, and when people heard him speak, they all marveled. The doctor who had cared for him when he was sick was amazed. The nurses in the hospital wanted to see Joao and talk to him. The church recognized this as another demonstration of God's love. Joao, who is grateful to the Lord for restoring his speech after those four long years, now has a motive for living.

ARTHUR S. VALLE
REVIEW Correspondent

Afro-Mideast

• Mr. and Mrs. Jerome Lang, from Lincoln, Nebraska, and their friends the Carlsons, from Colorado—all experts in wheat harvesting—worked night and day for a week, bringing in 50 tons of wheat at Ethiopian Adventist College. Never had faculty and student body seen harvesting done in so short a time, saving them endless weeks of hard work.

• Staff of Kendu Adventist Hospital, led by the church pastor Elisha Panyako, and assisted by H. J. Matunga and four church elders, have established a new church in Seme Kadel, Karachuonyo District, Kenya Lake Field.

• Government officers and members of a number of other churches attended the dedication of Misambi church with its 260 members in Kenya Lake Field on September 4. A dedication was held in South Kenya Field on October 5 for the Nyansiongo church. In Ranen Field a dedication service was conducted October 21 at Nyabera church, built mostly by women of the congregation.

Far Eastern

• November 7-10, 42 delegates arriving from the far-flung fields of the Far Eastern Division gathered in Singapore for the 1980 Education Advisory Council. College presidents, academic deans, and union and mission education directors and superintendents, representing the 424 elementary schools, 66 junior academies, 50 senior academies, and 9 colleges of the division, exchanged ideas of common professional interest.

• The Far Eastern Division's Temperance Council was held November 7-10 in Singapore. As the 11 union temperance directors in attendance submitted their reports, it became evident that not only are the majority of countries in the Far Eastern Division willing to use the Seventh-day Adventists' expertise in temperance but many governmental officials are extending requests for the church's involvement in antismoking, antidrug abuse, and

alcoholic rehabilitation and educational programs.

• On October 7 the seventieth-anniversary ceremony of the publication of Korea's *Signs of the Times* was held at the Korean Union compound, with 350 in attendance.

• The Korean Publishing House has installed a new Roland Rekord two-color press, which is expected to cut production time by more than 50 percent.

Tune in to

VIEWPOINT

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

Topics for February

Feb. 7—Trustbusters—Leo R. Van Dolson
 Feb. 14—To Be Loved, Love!—Kenneth H. Wood
 Feb. 21—The Death of John Lennon—William G. Johnson
 Feb. 28—John Eliot's Promise—Leo R. Van Dolson

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

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

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

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

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

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

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

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

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

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

Southern Asia

• There are now 817 boarding and day students enrolled at the Kottarakara Adventist High School, Kerala, India. This is an increase of 23 over the previous year. The school employs nine full-time rubber tappers for its 66-acre rubber plantation.

• Twenty-two evangelistic series in the Goa-Belgaum area last year brought 331 converts into the church.

• Four new churches were constructed recently in the Bidar district, and another six are in the planning stages.

• Thirty-one of the 344 students attending the James Memorial High School in Bangalore were baptized in November.

• The Lowry Memorial High School and Junior College in Bangalore has an estate of 52 acres and an enrollment of 2,005 students.

• Recently 28 workers in the South India Union were ordained to the gospel ministry.

• Forty-five evangelistic series were conducted in the South Tamil field by evangelists, students, and members during the past year.

• The Government of Tamilnadu in South India has granted Sabbath exemptions for all Adventist students taking examinations during 1981.

North American

Canadian Union

• Every minister in the Maritime Conference will be involved in evangelism for six months during 1981. Glen Corkum and Grant Gunter will be doing full-time evangelism. Pastor Gunter recently has come to the Maritimes from the Chesapeake Conference.

• The Alberta government, through its Heritage Fund, has made available more than \$87,000 on a matching basis for various health-related projects sponsored by the Seventh-day Adventist Church in newly developing countries, largely in Africa. When this is matched by the church the total will be matched again by the Canadian Federal Government.

• Opening reports show a total enrollment of 4,307, including 239 full-time-equivalent college students, in Canadian Seventh-

day Adventist schools. The 4.1 percent increase in enrollment reflects gains on elementary, secondary, and college levels.

• Crawford Adventist Academy in Toronto began its first year as an approved senior secondary school with a total enrollment of 347, up 68 from last year.

• Conference boards of education are functioning in six of the seven conferences and missions of the Seventh-day Adventist Church in Canada. Near the beginning of the 1980-1981 school year, boards were established in the Quebec Association and the Maritime Conference.

Columbia Union

• Adventists living in St. Marys, Ohio, and members of the Lima church are establishing a congregation in St. Marys. A branch Sabbath school now meets on Sabbath mornings. Thirty-three or more people attend and stay for regular worship services. As a result, seven have joined the church, two more are planning baptism, and others are attending on a regular basis.

• Members of the Perth Amboy, New Jersey, Korean church recently raised \$27 per capita for Investment, a total of \$1,358.

• Galion, Ohio, pastor David Hoover is the speaker for Focus on Living, a five-minute broadcast over a local radio station on weekdays. Four persons are taking Bible studies as a result of these short radio messages. The local church district is sending *Signs* to 1,972 Galion rural-route boxholders to prepare people in the area for a March series of meetings by the pastor.

• The Mountain View Conference has purchased a traveling book center to serve the constituents of West Virginia and western Maryland. Eugene Remmers, treasurer, coordinates the work of the ABC.

• Members of the New Market, Virginia, church are participating in a home-care aid program sponsored by a local hospital. Members are helping approximately 50 elderly and disabled persons who need assistance but do not need to be in a nursing home.

• The membership of the New Jersey Conference jumped to 5,000 at the close of the third quarter of 1980. The 4.6 percent growth was the highest in the Columbia Union for the first three quarters of 1980. Don Schneider, president, and Bob Boggess, con-

ference Ministerial secretary, credit the blessing of God on the conference's strong evangelistic program.

North Pacific Union

• Construction has begun on an activities center for the Spokane, Washington, Valley Seventh-day Adventist church and school.

• A company of believers has been organized in Warden, Washington, in the Upper Columbia Conference as a result of several Adventists' living in the area. Adventists have been sending *Signs of the Times* to the 415 residents of the city. The new congregation in Warden is the twentieth such group to have been organized in the Upper Columbia Conference in the past four and a half years.

• In an unusual week-long series of meetings, the youth of the Puyallup, Washington, congregation conducted an evangelistic campaign. Pastor Dennis Carlson worked with the students in preparing for the series. All 100 students of the Nelson-Crane Elementary School were involved in the crusade. This included the

ushering, special music, praying, literature distribution, and preaching. A total of 60 people made decisions during the meetings, including those who chose to rededicate their lives to Christ and others who plan to join the Adventist Church. Twenty of these are preparing for baptism.

• When Glendive, Montana, pastor Dan Tworog asked his members whether they could arrange a spiritual emphasis for the local State school for mentally handicapped children, it sparked interest in many community-outreach projects. Three of the church members have been working at the State school for more than a year, using illustrated songs and Bible stories. Others conducted a six-week, round-table Bible study in the community room of a local bank, and another member leads out in a neighborhood Bible study on the book of Galatians. Others have taken part in cooking schools for the community. Still others have looked after the children of those who have been participating in community-outreach programs, as well as baby-sitting for those who attend the various community projects.

Southern Union

• On November 30, Pisgah Estates in Candler, North Carolina, dedicated and opened its new recreation building, where its owners can enjoy fellowship together. This center represents an investment of more than \$100,000.

• The 126 members of the Arcadia, Florida, congregation recently responded to the challenge of their pastor, John Osborne, to supply every home in DeSoto County with a year's subscription to *Signs of the Times*. The church members raised \$23,000 to send 12 issues of the journal to 7,650 homes on the seven mail routes of the county.

• The Southern Missionary College symphony orchestra has been invited to conduct a 25-day tour of Australia and the South Pacific, May 3-28, at the request of the Australasian Division. The conductor of the 74-member group is Orlo Gilbert.

• The Collegedale, Tennessee, church and the Southern Missionary College Religious Liberty

Club jointly sponsored a Religious Liberty Week in the Collegedale church November 30 to December 6. Meetings were held each evening and on Sabbath morning. Speakers were Roland Hegstad, Gioele Settembrini, Glenn McColpin, Samuele Bacchiocchi, Thor Hall, and Robert H. Pierson.

Southwestern Union

• Sandia View Academy, Corrales, New Mexico, held its Alumni Weekend October 17 and 18. Approximately 70 alumni were present.

• Whereas eight years ago there was only one Seventh-day Adventist family in the Tilly, Arkansas, area, now there are 14 families, with 27 children. These members opened the doors of a new church school August 25 with 14 students and one teacher, LaVon Smith.

• Willard D. Lewis and his family are busy with their new responsibilities at the Lone Star Camp in Texas. Willard is the new camp ranger, and his wife assists with the food service for the groups that conduct activities at the camp.



Book Editor Ray Woolsey presents a WRITE NOW award check to Alice Willsey for her winner, TOMBOY RANCH.

We can announce the winners!

From the 130 manuscripts submitted in the 1980 REVIEW AND HERALD WRITE NOW author award contest, 20 were selected for publication, and 6 of the writers were awarded prizes.

The winning manuscripts are:

COUNSELING YOUNG PEOPLE,
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by Louise Van Dyke

FEAR WAS THE PURSUER,
by Goldie Down

HERE I AM, EM B!
by Ivy Duffy Doherty

NO APPOINTMENT NEEDED,
by Bernhard Aaen

TOMBOY RANCH,
by Alice Willsey

Watch for announcement of these award winners at your ADVENTIST BOOK CENTER.



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Earthquake update

Adventist help to victims of the earthquake in Italy on November 23 has been rapid and effective. The SAWS office at the Euro-Africa Division in Berne, Switzerland, gave 80,000 Swiss francs (US\$50,000) for tents and blankets to its sister organization, Opera Sociale Avventista, in Rome. These supplies and 20 more tents that were stored in the church in Pisa (having been used after an earthquake in Frioul three years ago) were taken by six vans into the devastated area on November 25, only 48 hours after the earthquake.

Near the ruins of what once had been the village of Bella, a team of Adventist volunteers pitched the tents in which 800 persons found shelter from snow, rain, and icy winds. When the Italian army left a bulldozer with the Adventist team, they cleared debris from the ground and the streets.

The next Sabbath a collection in the Italian churches resulted in more than 20 million lira (US\$24,242) worth of clothing, blankets, food, and cash. A few days later this was delivered to Bella, Potenza, and Avellino, the three places the church was assigned to help.

Additional supplies, especially woolen blankets and tents, were flown to Italy from SAWS in the United States.

HEINZ HOPF

New warehouse in Baltimore

The denomination has moved two of its departmental operations from New York City to the Baltimore area, to a new warehouse at 6620 Amberton Drive, ElkrIDGE, Maryland. SAWS and the Transportation Department have moved into a 50,000-square-foot, one-story build-

ing, on a five-acre plot of ground in a business park on U.S. Highway 1.

According to G. O. Bruce, a General Conference assistant treasurer, SAWS will occupy 30,000 square feet of the warehouse, and the Transportation Department 20,000 square feet. The building was built to meet their specific needs and is located eight miles southwest of the Baltimore/Washington International airport. This location will make the operation of both organizations more efficient.

SAWS, the disaster-relief agency for the church, stores supplies to be sent overseas when disaster strikes.

The Transportation Department is responsible for crating missionary families' household goods and shipping them to the family's new post of labor. It processes some 600,000 pounds of such items annually.

FRANKLIN W. HUDGINS

Chinese SDAs see improvements

Good news has come to General Conference headquarters from several areas in the People's Republic of China. Although there are still many problems to be solved, the believers are happy for the improvements they have seen since the end of the Cultural Revolution.

A 75-year-old Adventist minister who has spent years in prison was released in 1979 and now enjoys freedom to work. He has no car or bicycle, so he walks five, eight, ten or more miles to his appointments. In the course of five months during 1980, he and his associates instructed and baptized 677 persons. The authorities did not try to hinder his work in any way.

The Government recently printed 100,000 Bibles that have been distributed and

sold, but many more are needed. A Chinese official stated that "where persecution is the heaviest, Christianity grows the quickest. Even if all the chapels should be thrown open for worship, they could not seat all the worshippers, for Christians have doubled in numbers."

ALF LOHNE

For the record

Insight announces plans and changes: Dan Fahrbach, a 1977 creative-writing graduate from Andrews University, will join *Insight* as editorial assistant on February 2. Mr. Fahrbach has been attending Western Washington University near Anacortes, Washington. He replaces Marquita Halstead, *Insight's* assistant editor since 1977, who is leaving in order to spend more time with her new daughter. Roger Dudley, author of *Why Teen-agers Reject Religion and What to Do About It*, is doing a survey of North American youth to better identify the needs and interests of *Insight's* readers. Special issues on the sanctuary and inspiration are being prepared, as well as four evangelistic numbers—designed to be shared with non-Adventist youth. The themes of these four numbers will be health, entertainment, identifying and dealing with guilt, last-day events and the concept of heaven.

N.A. Ingathering Report—9

One might expect happy news from a town named Friendsville. This Pennsylvania town is the home of David and Laura Bobenhausen, who tell of a woman named Rose and her family who bundled up against the chilly winter weather (as many of us have had to do this season) to go Ingathering. Making their friendly presentation and leaving their colorful Ingathering brochures with the Bible course enrollment cards tucked inside, they went from house to house.

A mother filled out one of the cards and soon began Bible studies. Then she attended stop-smoking clinics and took more Bible studies—the Encounter lessons. There was family pressure, but the mother, named Barbara, and one daughter were baptized. Other family members are studying, and now Barbara has her own Dukane projector unit and Encounter lessons.

Hundreds of thousands of such contacts have been made again this year, and eternity alone will reveal the results of the faithful second-mile effort church members have made in reaching out through Ingathering contacts.

To date, the North American Ingathering total is \$8,150,402. The final report will be available at the end of February. Faithfulness in making additional calls and return visits will yet swell the number of contacts for Christ and the funds for His work.

NORMAN L. DOSS

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