

Adventist Review

General Organ of the Seventh-day Adventist Church

February 5, 1981

A prayer offensive

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Wonderful Healer

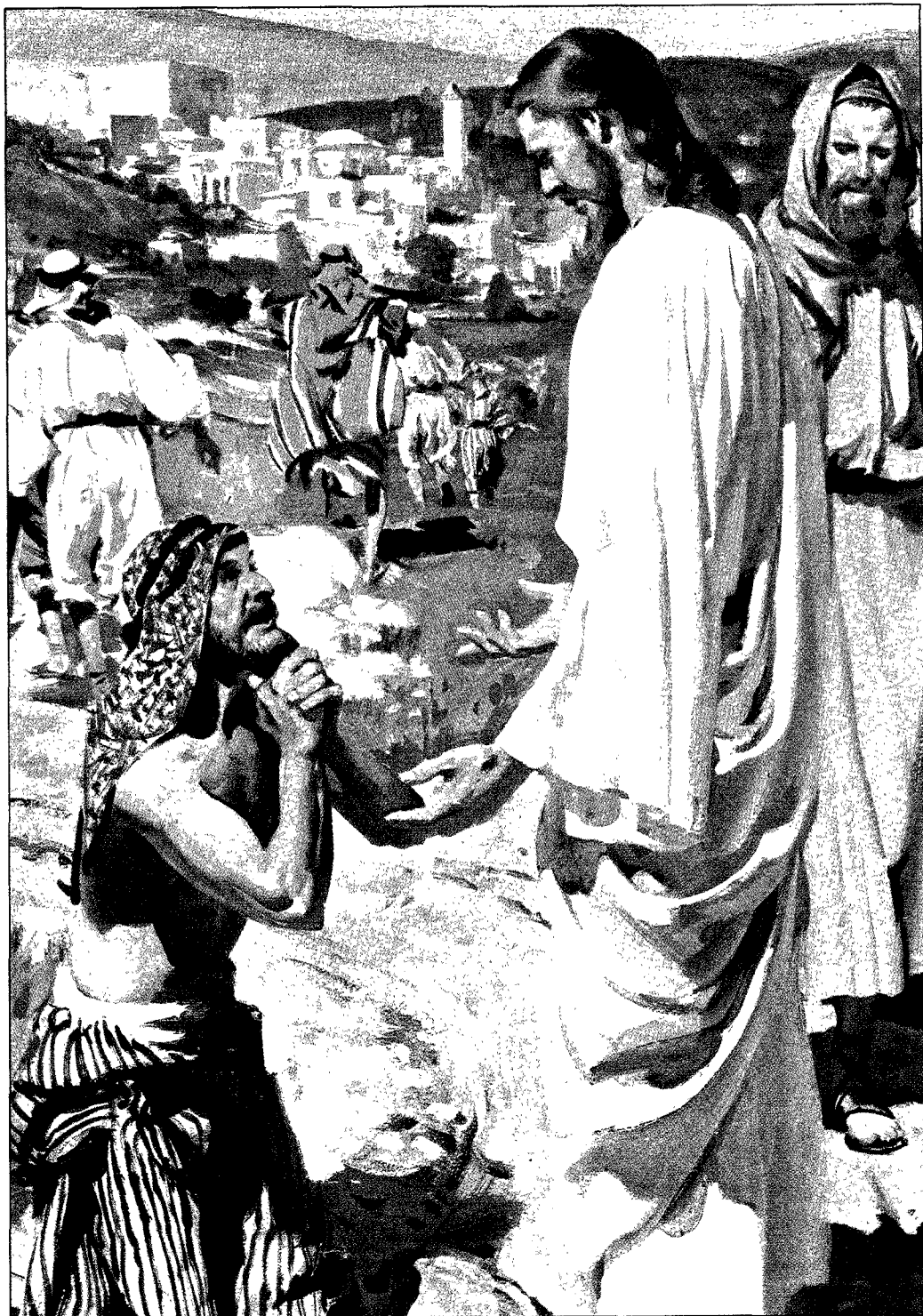
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Harry Anderson's portrayal of Christ and the grateful leper who had been healed illustrates the article beginning on page 4, "Wonderful Healer."

THIS WEEK

In the January 22 issue we announced that a new feature, Windows on the Word, would appear in this issue (p. 6). "Like the popular Bible Questions Answered feature written by the late Don F. Neufeld, Windows on the Word will take up queries about the Bible and its teachings. It will range wider, however, at times not answering a specific question but explaining a Biblical passage and showing its significance for Christian life in these times."

We invite readers with questions or passages to be explained

to direct correspondence to: The Editors, ADVENTIST REVIEW, 6856 Eastern Avenue NW., Washington, D.C. 20012.

The picture illustrating "Work Intemperance" (p. 7) comes from one of the slide programs prepared by the REVIEW staff for showing in our booth at the 1980 General Conference session. The model portrays James White when he became ill through overwork, an incident mentioned in the article.

The man posing as James White is Tony Futcher, associate

professor of biology at Columbia Union College.

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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.

Glad for advice from letter

Since becoming Adventists in July, 1979, my wife and I have received many blessings from the REVIEW.

It is wonderful how the Holy Spirit finds ways to reach into each of our lives. It is my habit on receiving the REVIEW to first read the "letters" column, then skip through and read those articles that "catch my eye," as one letter writer reported doing in the December 11 issue. I had noticed that because of this, I often miss articles others find to be especially rewarding.

When I picked up the December 4 issue, I skimmed through as usual and bypassed what appeared to be another article to women readers entitled "The Tacky Black Dress." But, remembering the comment in the "letters" section, I decided to read it anyway, just in case.

I am so glad that I did, as I received a great blessing from the "Let go—Let God" lesson embodied in the article.

FRANK BURTON
Cranbrook, British Columbia
"Love" or "like"?

Regarding "Love Can Be Learned" (Nov. 27), the author takes issue with someone "stern and serious" who believed "that we should never love anything that cannot love back." In its highest definition, love is a principle (see *Thoughts From the*

Mount of Blessing, p. 46) and as such can be taught (and learned). However, teaching and learning require an intelligence that such things as sunsets, robes, good food, and the sound of the sea do not possess. Love also has emotional definitions that, as I understood them, cannot be taught. It may be that the writer meant to say that "Jesus *liked* the beauty of the sunset, the sound of the sea, a nice robe, and good food."

I know that in our everyday conversations we interchange *love* and *like*, but I believe that in magazine articles such as this, more care should be taken.

F. JOHN ADAMS
Diamond Springs, California

Happy reader

I cannot remember when we did not receive the REVIEW in my home. My father, J. H. Dortch, was one of the early Adventists, perhaps the first, in Tennessee, and he always subscribed to the REVIEW.

I will be 96 next July and plan to subscribe as long as I can see to read it at all. (I use a reading glass now and get along fairly well.)

The REVIEW is part of our home. We could not get along without it.

FLORA MOYERS
Keene, Texas

Good questions

Only time will tell whether the author of "The Alpha and Omega" (Another Viewpoint, Dec. 4) is correct in his suggestion of what the omega of apostasy will be.

But the issues he raised are real ones. To emphasize one aspect of truth above others (namely justification; God's work outside of us only) has always been dangerous. The history of theology and Bibli-

cal interpretation is strewn with the litter of one-sided theories that have had to be discarded as distortions of Scripture.

With his article in mind, it was with interest that I came across the following statement in my daily reading of Ellen White's *Review and Herald Articles* [the six-volume set]:

"The easy position so pleasing to the carnal heart is, that Christ has done all, that personal striving is unnecessary, and would be an evidence of unbelief. But the Bible tells us to work out our own salvation with fear and trembling. Self-complacency will never save us. Those who imagine that because Christ has done all that is necessary in the way of merit, there remains nothing for them to do in the way of complying with the conditions, are deceiving their own souls."—*Review and Herald*, Dec. 22, 1885.

MARCUS C. SIQUEIRA
Olathe, Kansas

Appreciated on Pitcairn

The extreme isolation of Pitcairn Island makes our REVIEW reading even more enjoyable. Mail comes by ship about every three months. The first delivery after our arrival was passed out in the evening, so we hurried home with two big mailbags full. By the time we had it sorted and began to read, it was time for the island's electricity to go off. We tried going to bed to sleep, but were far too excited. So by kerosene lamp we sat on the living-room floor and read until the wee hours, hungrily devouring all the news we could find in that nice stack of REVIEWS and other church papers. After rereading them, we share them with the Pitcairn

Continued on page 14

Adventist Review



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A prayer offensive



Neal C. Wilson, president,
General Conference

In response to a report given by Timothy, the apostle Paul wrote a letter from Corinth to the believers in Thessalonica. In it he commended the believers for their faith, defended his apostleship, and exhorted them to watchfulness. Paul's special letters to the Thessalonians were important not only because they were among the apostle's first letters but because they contain so much admonition,

exhortation, loving entreaty, and teaching concerning the second coming of Christ. In one of these letters he wrote: "Rejoice always, pray constantly . . . ; for this is the will of God in Christ Jesus for you" (1 Thess. 5:16-18, R.S.V.).

In harmony with this injunction, I would like to challenge this church worldwide to mount a massive intercessory prayer offensive. About 14 years ago Robert H. Pierson, our former General Conference president, initiated a Worldwide Circle of Prayer. This has been a source of blessing and comfort to many denominational employees and leaders, knowing that on a particular day fellow workers somewhere in the world family would be praying for them.

The recommendation from the 1980 Annual Council calling for a prayer offensive, however, is different. It is an *outrreach* rather than an *inreach*. For the past few years we have talked about the necessity of territorial assignment as a means of carrying the gospel to every person's door on Planet Earth. A number of leaders estimate that only about 10 percent of our membership are actively involved in personal witnessing. This confronts us with a serious question: How can we motivate or involve the other 90 percent in some type of soul-winning ministry?

George Knowles, director of the General Conference Lay Activities Department, who gave me this idea about a year ago, believes that a prayer offensive is the place to begin. Have you ever stopped to calculate the potential blessing and unifying power that an intercessory prayer offensive would provide? A prayer offensive would make it possible for everyone to think in terms of a specific target and to be praying for unentered countries and territories. If our lay leaders and pastors would subdivide territory, then these specific geographical areas, large or small, could become the prayer objective of some Adventist member or family. This is an activity in which every member could participate. It could provide the spiritual incentive for members to devise ways of

witnessing to people or areas for which they have been praying.

Could such a plan also provide the impetus necessary for ongoing evangelistic and soul-winning endeavors? To do anything less at this time in the world's history would, in my judgment, condone the lethargic status quo of a selfish and disobedient church.

General inspiration is not enough. There must be a call to specific action. On April 4 our church will launch a worldwide prayer offensive that we believe will become an ongoing blessing and strength to our collective witnessing for Christ. We also believe that this could mean much in the spiritual growth and development of each individual church member, young and old. As I have discussed the possibilities with elected leaders of the church, with college students, with my brothers and sisters in Christ in different countries on several continents, I have found an overwhelming positive response.

Consider some of the areas that might constitute the focus of our prayer offensive: the intervention of the Holy Spirit so that we could reach the influential and wealthy; discovery of methods and approaches for presenting the gospel to the secular and non-Christian world; success of student missionaries and the Youth Taskforce; preserving undefiled the simplicity and purity of the Seventh-day Adventist faith; beseeching God in behalf of peace among nations, in behalf of human rights, and a cessation of war and hegemony.

Intercessory prayer brings blessings to those who pray, as well as to those for whom prayers are offered. Scripture reveals that as a result of prayer offensives God spared cities; He prevented locusts from destroying crops; He saved homes and individuals; national crises and natural disasters were averted; famine was relieved; disease and epidemics were suddenly no longer a threat; hearts of rulers were softened and miraculous conversions took place. What God has done before, He can do again!

A verse from God's answer to the famous prayer of Solomon at the time of the dedication of the Temple is appropriate at this point: "If my people who are called by my name humble themselves, and pray and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land" (2 Chron. 7:14, R.S.V.).

The more I have considered the potential in the proposed prayer offensive, the more I like it. *I like it* because I believe it is something achievable. *I like it* because it is something that God has told us to do. *I like it* because we are told that, although Satan laughs at our feeble efforts and mocks at our self-righteousness, he and his whole host tremble when God's people pray. *I like it* because miraculous results are promised in response to the intercession of God's people.

Let us unitedly make April 4 the beginning of a great wave of spiritual power, witnessing, and soul winning in preparation for the soon coming of our Lord.



Another in the series *Wonderful Jesus*

Wonderful Healer

If we would experience the healing, saving power of Jesus, we must kneel at His feet and look up.

By G. E. GARNE

On the grounds of the Johns Hopkins Hospital in Baltimore, Maryland, stands a statue of "Jesus, the Divine Healer." As He extends His hands in tender entreaty, the likeness is so true to life that one can almost hear Him say, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). Many visitors come to Johns Hopkins Hospital every year just to see this famous representation of the Great Physician, and leave feeling as though they have been in His very presence.

An infidel, hearing about the statue, decided to see it.

Until recently G. E. Garne was editor of the Sentinel Publishing Association, Kenilworth, Cape Town, South Africa. Now he holds the same position at the Signs Publishing Company, Warburton, Australia.

Although he never would have admitted it, he secretly hoped that he would experience the feeling of exhilaration he had heard others speak about. But he was disappointed. As he gazed at the kind face of the Saviour he felt not so much as a ripple of emotion. His heart was as cold as the marble from which the statue was carved.

Just as he was turning to leave he felt a tiny hand slip into his. Looking down, he was surprised to see a small boy standing next to him. Impatiently he tried to release his hand from the grip of its tiny captor, but the lad clung to it, and in a pleading tone said: "Mister, please wait. You haven't seen Him from the right position. You must kneel at His feet and look up!"

If we would experience the saving, healing power of the Great Physician we too must kneel before Him and look up.

Jesus was a healer

The ministry of Jesus was a healing ministry. He "went about doing good, and healing all that were oppressed of the devil: for God was with him" (Acts 10:38). Matthew tells us that "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. . . . And they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them" (chap. 4:23, 24).

A large portion of the Gospel record is devoted to Christ's miracles of healing. Two aspects of this healing ministry call for our attention.

1. It demonstrated that He was the God-man, the Creator of life. "God . . . created all things by Jesus Christ" (Eph. 3:9). "His dear Son: in whom we have redemption through his blood . . . : by him were all things created, that are in heaven, and that are in earth, visible and invisible . . . : all things were created by him, and for him: and he is before all things, and by him all things consist" (Col. 1:13-17).

He who had formed the human body in the first place could restore that body when it was mutilated by disease. To the manufacturer of a machine it is a small thing to repair the machine he has made when it is broken. Christ had created the human eye; it was a simple thing for Him to restore sight to the blind. He had given to man the gift of hearing; it was a small thing for Him to heal the deaf. He had created man's limbs; it was a little thing for Him to restore crippled legs and paralyzed arms. He had created the human brain; it was an easy matter for Him to heal a deranged mind. By healing these diseases Christ gave to the world a demonstration of the fact that He was indeed the Sent of God, the Messiah; that God had visited our planet in person and identified Himself with the human race by adding our humanity to His divinity and dwelling among us as the God-man, the Word made flesh. All manner of disease responded to His healing touch because it was the touch of the Creator. The power that flowed

from Him in restoring life was the power that originally had brought the universe into existence.

2. In His acts of healing Christ emphasized that disease was the result of sin and that sin was the work of Satan. In healing people's diseases He thus demonstrated His power over the devil and gave us the assurance that ultimately He will triumph over sin, sorrow, sickness, and Satan. His ministry of healing during His brief earthly sojourn was but a tiny glimpse of the completeness of humanity's restoration when sin is finally destroyed. It must be emphasized that Christ did not teach that the diseases He healed were necessarily the result of the individual sins of the sufferers concerned (see John 9:1-3). He did teach, however, that because of the existence of the universal problem of sin, mankind had fallen prey to the universal results of sin, namely disease and death.

However, it must be stressed that miracles of healing, or the claim to possess healing power, do not in themselves constitute the test of truth. Jesus Himself warned, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:21-23).

The healing ministry of the Great Physician still is real today. His touch has lost none of its power. He is able miraculously to raise up the sick. As the poet Whittier expressed it:

*But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee.*

*The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.*

We need Jesus every day as the healer of our lives, because it is not only the diseases of the body that respond to His touch but also those of the soul. Psalm 41:4 makes it clear that David realized his need of spiritual healing. He said: "Lord, be merciful unto me: heal my soul; for I have sinned against thee." When we sin we need not only *forgiveness* but also *healing*; we need Jesus not only as a *Saviour* but as a *physician*. This truth is repeated by many Bible writers. To backslidden Israel God said through the prophet Jeremiah, "Return, ye backsliding children, and I will heal your backslidings" (chap. 3:22). Through Hosea He promised, "I will love them freely; for mine anger is turned away from him" (chap. 14:4). This is why we are healed by the stripes of Jesus (Isa. 53:5; 1 Peter 2:24).

The concept that sin in all its forms is a spiritual disease that needs the touch of the Divine Healer is succinctly expressed by Leonard Griffiths in his book *The Crucial Encounter*: "Disease can be of the soul, as well as of the body. There are many people walking around with

soundness of limb who yet carry within themselves a deep-rooted malady that no earthly physician can cure. . . . We know that the world is sick and needs to be made whole. Is it not remarkable that so many secular writers, who have their finger on the pulse of our common life and who sense that something is radically wrong with the social organism, talk of it in terms of a 'malaise' or a sickness?"

But healing is there for all who will avail themselves of it. Any soul who ever came to Christ for healing could exclaim with Jeremiah: "Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for thou art my praise" (chap. 17:14); and with David, "O Lord my God, I cried unto thee, and thou hast healed me" (Ps. 30:2).

"He healeth the broken in heart"

Another area of our lives in which Christ offers healing, full and free, is presented to us in Psalm 147:3: "He healeth the broken in heart, and bindeth up their wounds."

All of us suffer at times from broken hearts because of bereavement, loss, and disappointment. We feel hurt when our feelings are wounded by unkind deeds and words. But we do not need to stay hurt. We need not cherish rancor or become embittered, because it is our privilege to kneel at His feet and look up. We can bring our crushed spirits to the Healer of broken hearts. He heals completely.

What about "faith healers"? Should we go to them in time of physical affliction? The New Testament gives us pointed counsel on the procedure to be followed when seeking direct divine healing. It is found in James 5:14-16: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed."

Three important principles are outlined here:

1. "Call for *the elders* of the church"—plural, not singular; not by name, but by virtue of office. Christ has invested His power *in His church*, not in an individual or individuals. His church is the depository of His divine resources. The praise and credit for healing are to go to Christ the Healer, working through the officers of His church. Christ is the Healer, His church the agency.

2. "Call for the elders," not *go to* the elders. The picture here presented is that of the elders as a group visiting the home of the afflicted one and of the prayer for healing taking place quietly, without fanfare or ostentation. There is no provision in this portrayal for a public performance or for spectacular exhibitionism. Such do not comply with the Biblical blueprint provided here. Those who advertise themselves as healers, and who attract the sick *to them* instead of going unostentatiously to the sick without a public audience to applaud them, do not bear the divine credentials and are not healing in Christ's stead. It is small wonder that their so-called "healing crusades"

often are accompanied by a great deal of excitement, commotion, and counterfeit fervor to cover up the fact that many of their healings are spurious. We should trust Christ instead of such "healers." When His instructions in James 5:14-16 are carried out in simplicity, He works as marvelously as in days of old. He moves into the sickroom to bless the petitioner—with healing when He so wills, or with the blessing of peace and complete resignation to God's will.

3. The prayer for healing is to be accompanied by a putting away of sin. God recognizes how often our physical afflictions stem from the torments of a violated conscience. It is accepted by medical science today that a large percentage of humanity's ills have a psychological source. When wrongs are righted and the weight of guilt lifted from the sufferer's heart complete physical restoration often results. Jesus recognized this when He said to many of those whom He healed, "Go and sin no more," or simply, "Thy sins be forgiven thee." He realized that in these cases the afflicted ones were incapacitated as a result of the weight of the self-condemnation.

Specific confession and restitution

The confessing of our faults one to another spoken of in James 5:16 does not mean a general statement of our wrongs to all and sundry, or to a third party, but specific confession and restitution to those we have wronged.

Medical science has established that, besides remorse, other negative feelings such as hatred, resentment, jealousy, anger, and an unforgiving spirit can be important causal factors in disease. Christ heals by moving into our lives and delivering us from these body- and soul-destroying forces.

How can I experience Christ the Healer in my personal life? The answer is to be found in the Gospel story of the sick woman who pressed through the throng and in simple faith reached out to touch the hem of His garment (Matt. 9:20-22). The healing power did not reside in Christ's garment. Many thousands brushed against His robe without experiencing healing. Healing came as the result of her simple act of faith in reaching out to Christ. Her act was an outcry of her heart that could not be expressed in words.

Sometimes we may feel too helpless even to pray; so confused that we cannot express our longing for healing of body, mind, and soul in words. In the quietness of the night as the conflict rages in the soul we may simply stretch out our hand in the darkness. God will see it and accept it as the outreach and the upreach of our soul to Him. He will make us whole in body, if He so wills, and always in mind and soul. This is Christ's real work, and it is what He desires for us most. The healing of the body is only of secondary importance.

In the last chapter of the Old Testament the coming Messiah was heralded as the Great Physician. In Malachi 4:2 we read, "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." Wonderful Jesus! Wonderful Healer! □

Miracle at Corinth

Know ye not that the unrighteous shall not inherit the kingdom of God? . . . And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God (1 Cor. 6:9-11).

This is one of the most startling passages of Scripture. Its impact is twofold—practical and theological.

Paul's "and such were some of you" lands us with a jolt among the Christians of first-century Corinth. He has just given a list of the sins of the city (verses 9, 10), and the picture is an ugly one. His summation of sexual depravity, dissipation, and vice is one of the grimmest in the Bible.

Corinth was a notorious city. Strategically situated between two seas, with the harbors of Cenchreae on the east and Lechaenum on the west, it was a cosmopolitan, roisterous, wealthy place. Center for the worship of the goddess Aphrodite, it had been known for its sacred prostitutes and even had given rise to a new word—*Corinthianize*, meaning to cast off all constraint, to abandon oneself to reckless living.

But Christianity did win converts in Corinth! Not merely from among Jews: "and such were some of you" opens a window on the marvelous vitality, the transforming power of the good news brought by Paul. Dissolute Corinthians had become "saints" (1 Cor. 1:2).

Paul's reference to the power of New Testament Christianity to change men and women is exciting; his description of that change is likewise surprising theologically.

"Ye are washed . . . ye are sanctified . . . ye are justified," he reminds the Corinthians. What has happened to the terminology of justification and sanctification? Here sanctification is mentioned *before* justification;

further, it is described as something *already* accomplished.

Paul's statement in this passage shows us that we tend to narrow the term *sanctification* in an un-Biblical manner. Whereas we often use it to describe a goal, in the New Testament it describes a state (as in 1 Cor. 6:10), and a process (as in Rom. 6:19) as well as a goal (1 Thess. 5:23).

More than this, however, 1 Corinthians 6:10 opens a window on the Biblical models of salvation. Paul's listing of washing, sanctification, and justification illustrates the richness and variety of the Biblical descriptions of our salvation in Jesus Christ. There are many such models or metaphors—at least a dozen in the New Testament (others include reconciliation, redemption, forgiveness).

The justification model is drawn from the law court: although guilty at God's bar of justice, through the cross we are acquitted. The sanctification metaphor derives from the sanctuary: although unfit to approach a holy God, through Jesus Christ we are set apart for divine service and worship (i.e., "dedicated" or "consecrated").

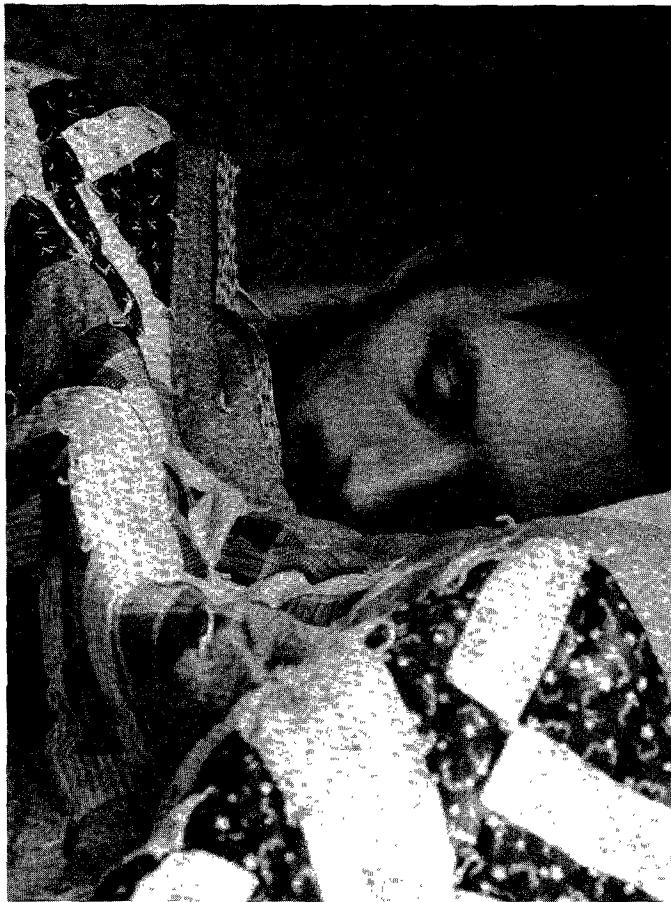
We would do well to meditate on the message and meaning of 1 Corinthians 6:9-11. The world today is one vast Corinth, with sexual perversions and vices of every kind rampant. But the miracle at Corinth tells us that Christ can save men and women out of even the vilest practices.

In the church today we often hear arguments that center in "justification" and "sanctification." We need to study carefully the Biblical meanings of these terms and also recognize their place in the Biblical vocabulary of salvation.

Thus, 1 Corinthians 6:9-11 both encourages and informs. It is a window that lets in the power of the Word of God, inviting us to experience afresh the miracle at Corinth.

Work intemperance

Without adequate rest,
breakdown of mind and body
is inevitable.



By DAVID C. NIEMAN

On June 6, 1863, Ellen White received a vision that outlined the principles of health reform. She was shown that the great foe to good health is intemperance—in eating, drinking, drugging, and working. Many Adventists made drastic changes with regard to the first three, but unfortunately intemperance in working was largely ignored. The result was that within two years of the vision James White, John Loughborough, Uriah Smith, Hiram Edson, and others were tottering on the brink of the grave because of physical breakdowns brought on by overwork. Critics questioned the value of a way of life without meat, tea, coffee, and drugs when these leading adherents were unable to avoid physical sickness and collapse.

James White, who took several years to recover from

David C. Nieman teaches health and physical education at Pacific Union College, Angwin, California.

his physical collapse and resulting weakened condition, explained that it was his neglect to secure proper rest that had brought on the stroke. Mrs. White, who had given testimony after testimony to her husband and other leaders, urging greater moderation in their labors, explained the situation:

“The reform my husband had made in his diet, previous to his sickness, had a very beneficial influence upon his health. His head was generally free from pain and never felt clearer. By eating no meat, but grains, fruits and vegetables, simply cooked, his appetite was good, and he partook of his food with a keen relish. His brain felt so clear that he thought it safe for him to labor on, trusting much to the beneficial influence of his simple diet; and in addition to the labors and burdens he had hitherto borne, he added the Health Reform—making extra efforts to teach Sabbath-keeping Adventists how to live to preserve health and enjoy the blessing of God.”—*Review and Herald*, Feb. 27, 1866.

Only delay a breakdown

In other words, James White felt so much better, with the improvement brought on by the change in his diet, that he overworked even more. But a good diet without rest could only delay the inevitable breakdown when mind and body called a halt to the intemperance of overwork.

We should be industrious in the cause of God—“not slothful in business; fervent in spirit; serving the Lord” (Rom. 12:11). We should have zeal in our service to fellow men and women. We should be willing to spend and be spent—but too much of even a good thing will cause ruin. “True temperance teaches us to abstain entirely from that which is injurious, and to use judiciously only healthful and nutritious articles of food.”—*The Health Reformer*, April, 1877. In other words, we should avoid the bad and use wisely the good. In our work we need to keep this concept in mind. We need more to keep “within ourselves,” a term marathoners use to demonstrate the need to run the 26.2 mile race at an even pace, especially in the early miles, expending only a planned proportionate amount of energy so that vitality can be reserved for a strong finish.

Solomon maintained that a nervous, anxious rushing around and about in the endeavor to get a multiplicity of things done each day is foolish: “Better one handful with tranquillity than two handfuls with toil and chasing after the wind” (Eccl. 4:6, N.I.V.). God condemns the anxiety this produces, especially in the pursuit of material gain (Phil. 4:6, 7; Matt. 6:34). Solomon points out the reason: “What does a man get for all the toil and anxious striving . . . ? All his days his work is pain and grief; even at night his mind does not rest. This too is meaningless” (Eccl. 2:22, 23, N.I.V.). Instead, Solomon counsels that persons “be happy and do good while they live. That every man may eat and drink, and find satisfaction in all his toil—this is the gift of God” (chap. 3:12, 13, N.I.V.). Blessed counsel for overworked, overanxious persons!

□

The time prophecies of Daniel 9

Israel's sabbatical and jubilee years shed light on the prophecies of the 70 years and the 70 weeks.

By JEAN ZURCHER

The prophetic periods in Daniel and Revelation are given to us in symbolic figures, each representing literal years. However, I do not believe that the year-day principle is an absolute imperative in calculating each of these prophetic time periods. Daniel 9 presents two examples of particular interest: The 70-year prophecy of Jeremiah and Daniel's 70-week prophecy.

In referring to Jeremiah's prophecy, Daniel is careful to note: "I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem" (Dan. 9:2). Probably Daniel was alluding to the scrolls on which Jeremiah recorded his prophecies. On at least two occasions, the prophet proclaimed the prophecy of the 70-year exile—first before all the people in Jerusalem (Jer. 25:11), and later by letter to the captives in Babylon (chap. 29:10). It may also be that this prophecy was written into "the book of the kings of Israel and Judah" to which the author of Chronicles often refers (2 Chron. 35:27; 36:8).

Besides, the second book of Chronicles ends precisely with a commentary of the events predicted by Jeremiah. At this time, the prophecy of the 70-year exile is repeated for the third time, along with several details of major importance to our study. The record states that these things happened "to fulfil the word of the Lord by the mouth of Jeremiah, *until the land had enjoyed her sabbaths*: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years" (chap. 36:21).

In other words, the destruction and desolation that fell upon the country, as predicted by Jeremiah (Jer. 25:11 and 29:10), are here considered a consequence of Israel's unfaithfulness and an application of the curses pronounced by Moses (Lev. 26:14-45). That is most certainly what is indicated in Leviticus 26:34: "Then shall the land enjoy her sabbaths, as long as it lieth desolate." Because "the statutes and judgments and laws, which the Lord made between him and the children of Israel in mount Sinai by the hand of Moses" (verse 46) had not been

observed, the Lord executed the judgment repeated four times in the same chapter: "I will punish you seven times more for your sins." "Even then shall the land rest, and enjoy her sabbaths" (verses 18, 34; cf. verses 21, 28, 43).

What are the sabbaths referred to here? Those during which Israel should have let the earth lie fallow, in harmony with the Lord's instructions regarding the sabbatical and jubilee years (Ex. 23:10, 11; Lev. 25:1-17). From this, we see that the threescore and ten years of Jeremiah's prophecy are the result of a calculation similar to that of Ezekiel 4:4-6. However, instead of being based on a day for a year, the reckoning is on the basis of a year of exile for every sabbatical year during which the land was deprived of its rest. In other words, if each of the 70 years of exile represents one sabbatical year, there must have been 490 years of rebellion during which the children of Israel failed to observe God's laws and statutes.

It is interesting to note that the similarity between these two prophecies is not restricted to the method of calculation alone. Both have their roots in Israel's unfaithfulness and cover the same period of her history. The prophet Ezekiel is required to illustrate in a symbolic manner the 430 years of unfaithfulness on the part of the children of Israel under the monarchy, from Saul to Zedekiah (Eze. 4:5, 6). Jeremiah is told to announce 70 years of exile for the 490 years of Israel's rebellion, from the time of Samuel to the fall of Jerusalem. Daniel alludes precisely to this period in the history of Israel in his intercessory prayer: "Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land" (Dan. 9:6).

Obviously, the year-day principle cannot be applied to the 70-year prophecy of Jeremiah. However, as we have seen, this does not mean that the Biblical key to interpretation does not apply to this prophecy. On the contrary, the 70 years of exile turn out to be the result of a calculation outlined in the prophetic text itself. The same is true of Daniel's 70-week prophecy (verses 24-27).

Calculation of the 70 weeks

It is certainly no coincidence that the 70 years of Jeremiah's prophecy are mentioned in the same chapter as Daniel's 70-week prophecy. The two are linked closely by cause and effect. Daniel prayed in regard to Jeremiah's prophecy, and the angel Gabriel came immediately to his side in response to his petition.

It goes without saying that Daniel knew the deep reasons behind Israel's tragedy. He avowed them constantly in his intercessory prayer, as he confessed the sins of his people. Like the author of the book of Chronicles, Daniel probably also knew the other aspect of Jeremiah's prophecy that represented the 70 years of exile as a result of the sabbaths during which the land had been deprived of its rest. His allusions to the curses pronounced by Moses refer back to the same text in Leviticus 26 (Dan. 9:10-13).

Yet Daniel also had a knowledge of the God of Israel,

his God, who is long-suffering, slow to anger, and rich in mercy. That is why he pleaded with Him to forgive and “cause thy face to shine upon thy sanctuary that is desolate” (verse 17)—all the more so since the 70 years of exile predicted by Jeremiah were nearing completion. “O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God” (verse 19).

Daniel was still speaking when Gabriel suddenly appeared in response to his prayer, at the hour of the evening sacrifice (verses 20, 21). Following the 70 years of exile, the result of Israel’s transgressions, the Lord now proclaimed, through the mouth of Gabriel, 70 weeks of grace, the end of which would see the fulfillment of the hope of God’s people. “Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy” (verse 24).

The interpretation of the 70 weeks depends on the meaning ascribed to the “weeks” referred to here. In the original Hebrew, the word *shabûa’* designates a group of

seven, which we call *heptad* or *hebdomade*, after the corresponding Greek word. The Jews counted the hebdomades in three ways: (1) as a week, made up of seven days; (2) as the sabbatical year, made up of seven years (Lev. 25:1-7); and finally (3) as the jubilee year, made up of seven times seven sabbatical years—that is, 49 years (verse 8).

Thus the word *shabûa’*—week—which is used here and elsewhere, may designate a period of seven days, seven years, or 49 years, depending on whether we are dealing with the week, the sabbatical year, or the jubilee year. The meaning can be determined only by the context. In Daniel 10:2, for example, we read of a fast of three weeks. Clearly, this can mean only 21 days. But what about the 70 weeks of Daniel 9:24?

Everything in the text and the context refers to the message of the sabbatical and jubilee years. Jewish tradition, the Talmudists, the author of the *Seder-‘Olam*, and Jewish interpreters in general have estimated that the weeks in Daniel’s prophecy can only be weeks of years. There is evidence that the Church Fathers used the same basis to interpret the 70 weeks.

FOR THIS GENERATION By MIRIAM WOOD

When parents aren’t perfect

Nearly every young person growing up in what we think of as “civilization” is, at one time or another, embarrassed by his parents. His embarrassment may be a mild, fleeting emotion; on the other hand, it may be so acute that he wishes he could dissolve into thin air, his mortification and chagrin along with him, never to reappear at the scene of his discomfiture.

Stories in the nineteenth century that “pointed a moral” were frequently based on this scenario, the theme being that selfless, sacrificing parents gave their all to their offspring, and then when the latter became better educated than the former, and more “with it” in every way, they coldly and callously rejected the two people who had made their own advancement possible. In these stories, the young people came out looking pretty bad all the way around and certainly there was justification for this conclusion, if

we’re talking about total repudiation of those who love us.

However, there’s another aspect to this whole matter that I think should come into consideration: Parents, from time to time, really *do* put their children in awkward positions.

Some specific examples might make the point clearer. Shopping, for instance. When you’re young and financially dependent upon your parents, there are few situations more guaranteed to produce temporary (I hope) bitterness than a foray into the shops. A parent, determined to get the most for his hard-earned dollars, is likely to become (in the opinion of the younger person) loud, insistent, and totally obnoxious in his/her insistence that “I know very well you won’t wear this once you get it home” or “If I’m paying for it, you’ll jolly well get something I can like” or “If you’d just hold your shoulders up . . .” or “I don’t care what

the rest of the kids are wearing.”

I’ve been the unwilling observer in many a fitting room of the red-faced, anguished rage of a shrinking young person, and heard that universal plea: “Everyone is looking at us. Please don’t talk so loud!”

Restaurants can pose similar tensions, in that to a young person not really sure of himself, or sure of what is expected of him, the sight and sound of his parent conferring loudly with the waiter as to the freshness of the salad, the greasiness of the potatoes, or the availability of a vegetable plate can produce near-shock.

Then, of course, there are personal habits that really should not exist with anyone, such as a lack of meticulousness about brushing teeth after eating, or repeating the same stories and anecdotes dozens of times to the same people. Those are probably weak examples, but you get the point.

What is to be done? Not much, I am sorry to say. The thing is that when people are young, they are terribly, terribly self-conscious; they are insecure; they are sure that people are looking and laughing at them. When we grow older, we

lack self-consciousness, we attain (I hope) a measure of security, and we know that to the large, faceless mass of humanity, we couldn’t matter less; our actions are totally our own concern.

For the young Christian, I think prayer is a good panacea, plus a determined effort to see things in their proper perspective. A sense of humor doesn’t hurt; in fact, it may be the very best “weapon” that can be employed. A clearheaded approach to the matter, a summation of the “pros” where parents are concerned, and a look at the fewer “cons” certainly ought to go a long way toward arriving at a coping mechanism.

When you’re young and really want to live up to Christ’s standard for you, you might think of those days in Nazareth long ago when Jesus may not always have been totally satisfied with the way Mary visited with her neighbors in His hearing, or with the way Joseph negotiated with customers in the carpenter shop. But He didn’t let his momentary discomfiture (if it existed) change His love for His parents and the totality of His relationship with them.

You can follow His example.

The blessing called Mother

By AUDREY LOGAN

Daddy looked solemn. Dr. Crosby had been talking to him after visiting Mother. Now Daddy had come to tell the children the news.

"I'm afraid Mother has to go into the hospital," Father said. "She'll need some treatment, but she will soon be well again. You can go upstairs to see her now."

Mavis, Gwen, and Larry all hurried upstairs. Mother looked rather pale as she lay back on her pillow.

"You'll be on your own for a little while, darlings," she said, "but I'll soon be home. I know I can rely on you to do your best for Daddy while I am away."

"Of course," chorused the family.

After Mother was settled in the hospital, Daddy decided to organize the children and himself; then all the essential jobs would be done.

"Mavis, you can be in charge of the cooking," he said. "You are 13 and the eldest, and have helped Mother many times."

"Ooh, I'd like that," replied the girl.

"Gwen, how do you feel about doing some washing and ironing?"

"Well, I hope there isn't too much," commented Gwen doubtfully.

Larry hoped Dad wouldn't notice he was hiding, but Father soon found him.

"Larry, my boy," he said, "how about doing the dusting, vacuuming, and any other odd jobs? I'll do the shopping and help in all other departments when I can."

And so the chores began. Mavis didn't realize how long it took to peel potatoes, cut up vegetables, make sauces, and grind nuts. There seemed to be mountains of pots and pans every mealtime.

Gwen decided she would be more careful in the future not to

dirty her clothes unnecessarily. And she wasn't going to bang the dishes down on the table; the contents might spill and she would have to wash the tablecloth! Oh, yes, Gwen was much more particular now about keeping things clean.

And Larry. What about Larry? No longer did he throw down his books, shoes, and cap wherever he happened to be. If he did, he had to pick them up again when he was tidying and dusting. He now made sure that all the pencil shavings went into the wastebasket and not onto the floor. He did not want to sweep twice!

One particularly hectic day, when they all seemed to be going mad together, Gwen stopped, wrinkled her brow, and commented, "You know, you two (meaning her brother and sister, of course), what puzzles me is how our mother ever copes. How can she do all these jobs herself *and* look after us? I never realized how hard she worked. We really must help more in the future."

Soon Mother came home feeling much better and took over the housekeeping.

"We're so glad you're back, Mother," the children told her. "We've decided to help much more than we did before. Thank you a lot for all you do for us."

Mother smiled and said, "What dear children I have. We will all enjoy working together."



Thus, we have two means of calculating the 70 weeks, on the basis of either the sabbatical year or the jubilee year. The calculation on the basis of the sabbatical year is certainly the simplest: 70 weeks of seven sabbatical years equal 490 years, which are arrived at without having recourse to the year-day principle. This method has the advantage of harmonizing with the mode of calculating the 70 years of Jeremiah's prophecy. Moreover, the phrase expresses the fullness of the spirit of forgiveness as Jesus was later to define it before His disciples: "seventy times seven" (Matt. 18:22), a concept that corresponds perfectly to this time prophecy representing the totality of the period of grace allotted to the people of Israel.

The second means of calculation, based on the jubilee year, also can be justified. Besides, there are few interpreters who do not recognize in Daniel 9:24 the message of the year of grace par excellence, the jubilee year. According to the law of Moses, this truly was the holy year, during which the people were to be freed from all forms of servitude. It was the symbol of the year of abundant grace and pardon that should be inaugurated by the promised Messiah. Moreover, the year of grace announced by Jesus in His sermon at Nazareth is a perfect echo of the jubilee message (Luke 4:16-19; *The SDA Bible Commentary*, vol. 5, p. 729).

Why, then, should we not apply the jubilee method of calculation to the 70 weeks, as set forth in Leviticus 25:8? "And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years."

The figure seven and its multiple, seven times seven, occur in this prophecy exactly as in the jubilee text. The first period of seven weeks, at the end of which the restoration of Jerusalem was to be completed, corresponds to the first jubilee—seven times seven years of sabbaths equals 49 years (Dan. 9:25). The remaining 63 weeks (62 + 1) are also a multiple of seven, that is, seven times nine jubilees. Therefore, the 70 weeks can be considered as ten jubilees each of 49 years' duration, that is, $7 \times 7 \times 10 = 490$ years. Together they make up the grand Messianic jubilee of 490 years.

We have historical proof in the Gospels that the fulfillment of the prophecy in Daniel 9:24-27 came at the end of the 70 weeks—that is, after 490 years. This prophecy was well known in Jesus' time, and everyone in Israel had the possibility of being aware that the time of the Messiah had arrived. "And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not" (Luke 3:15). The rulers of the Jews even sent a delegation to John the Baptist to ask whether or not he was the "prophet," in other words, the Messiah who was to come (John 1:19-27). More important, at the beginning of His ministry Jesus Himself affirmed that "the time is fulfilled" (Mark 1:15). Furthermore, in His prophetic discourse, He applied the prophecy to His generation, specifically naming the prophet Daniel. □

To be concluded

What is a Christian home?

Though Christian homes come in all sizes and contain people of all colors, they have one thing in common—God's presence.

By DALORES BROOME WINGET

A Christian home is a house made of bricks and stone, wood and nails, mortared with God's love.

Christian homes come in all sizes—small, medium, and large. They contain people of all colors—red, black, white, and yellow. But they all have one thing in common—God's presence.

A Christian home is a refuge to the weary husband who daily battles to earn a living. It is a haven for the housewife, and a sanctuary where young ones are protected and nurtured.

A Christian home is made up of rooms.

It is a kitchen with its spicy smell of baking cookies mingled with the aroma of freshly baked bread and nutritious meals prepared with love.

It is a nursery that has known the sweet smell of baby powder, has heard a tiny voice lisp its first prayer, and has felt the presence of angels.

It is a girl's bedroom—frilly and bright, sprinkled with dolls—a room that has watched tiny feet waddle in Mother's old shoes, and has seen old dresses transformed into lovely gowns and tattered hats become beautiful bonnets in a world of make-believe. It is a room that has shared the heartaches of an 8-year-old and the trauma of a

teen-ager, a room that has heard laughter, seen joy, and watched a youth growing in Christian maturity.

It is a boy's bedroom—not always neat, but always warm and friendly—a launching pad for missiles, an ocean for seagoing ships, a castle for a king, and a battlefield where the conflicts of life are fought and won daily. It has known lizards and snakes, toads and frogs, an occasional hamster, a few cricket visitors, and even a bird with a broken wing. Its closets and chests hold pieces of string, a bottle-cap collection, a few rocks and seashells, and a myriad of odds and ends—all the secrets and treasures of a young lad. Its book-lined walls have echoed fervent prayers ascending to heaven—prayers for a sick pet, a dead cat (that it might live again in heaven), sick relatives, prayers for forgiveness, prayers for help, prayers of thanksgiving.

It is a warm family room

It is a family room that has been filled with the warm glow of a fireplace on cold nights, that has shared the special treat of roasting marshmallows, that has held a deep and abiding love. A family room that has known quiet times—the family gathered for worship, kneeling in prayer before their heavenly Father; Mother's soft voice reading *Uncle Arthur's Bedtime Stories* to sleepy-eyed children cuddled close; parents holding hands, lights dimmed, soft music playing, communicating without speaking. A family room that has known noisy times—boisterous laughter and squeals of delight as Dad and children wrestle, tumbling over one another in glee. It has known the soar of airplanes flying high above the couch, the clatter of dishes at a party, the shrieks of excitement on Christmas morning.

It is a hallway whose walls are smeared with tiny handprints, and a stairway where a little would-be preacher ascends to deliver his sermon to an audience of attentive young friends.

A Christian home is made up of feelings—the lump in Mother's throat on Johnny's first day of school, the gripping fear of sending Mary off to academy to face life for the first time without parents, the peace of knowing that God goes with her.

A Christian home knows the contentment of Friday evenings, the bustle of Sabbath mornings, the togetherness of Sabbath afternoons.

A Christian home is people.

It is a father—priest and pillar of the home, laborer and lawgiver, friend and partner.

It is a mother—cook and caretaker, trainer and teacher, and today often a partner in the support of the home.

It is a little girl—soft and cuddly, frilly and giggly, the sugar and spice of life.

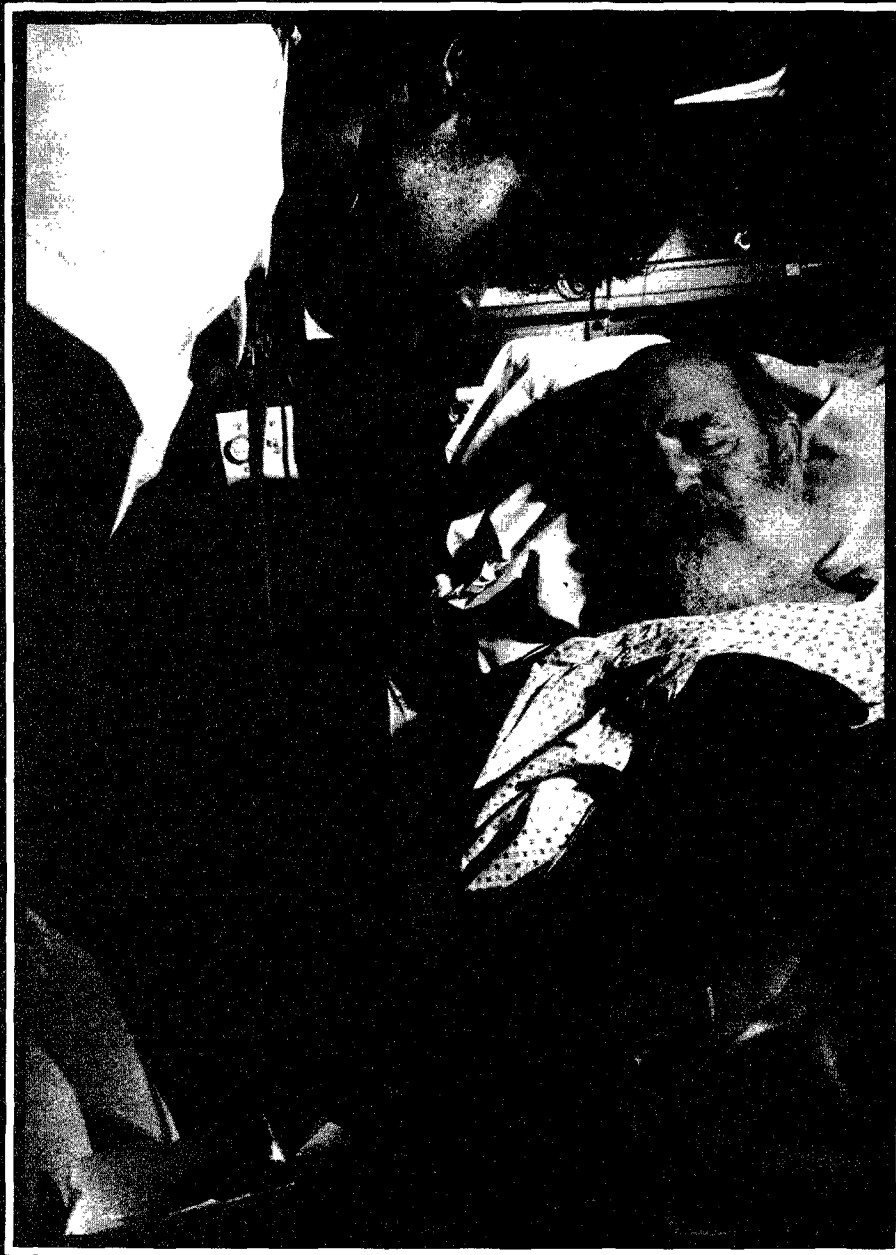
It is a little boy—scuffed shoes and tattered trousers, dreamer and doer, today's tyrant, tomorrow's leader.

A Christian home has experienced trauma and tears, joy and laughter, devotion and affection.

A Christian home is a house made of bricks and stones, wood and nails, mortared with God's love! □

Dalores Broome Winget, a former elementary teacher, is a free-lance writer living in Baton Rouge, Louisiana.

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Understanding inspiration

Writing to Timothy, Paul urges, "The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments" (2 Tim. 4:13). Paul's concern for obtaining his books and cloak give an insight into his loneliness in prison, and the fact that winter was coming. This last observation is borne out by his plea in verse 21, "Do thy diligence to come before winter."

These instructions to faithful Timothy are preserved for us in what is considered to be Paul's last letter before his execution at Rome. The inspired instruction contained in this letter has been treasured by the church, and was intended by the Holy Spirit to be a blessing to the followers of Christ through the ages.

However, Bible scholars recognize that the last 14 verses of this Epistle contain largely personal messages and greetings that provide historical insights yet basically are more statements of fact and desire than they are inspired commentary.

How do we reconcile such reports and statements of personal need and interest with the position Paul takes in chapter 3:16 that "all scripture is given by inspiration of God"? Obviously there is no contradiction if we recognize that not *every* word written by the prophets is dictated by the Holy Spirit. Seventh-day Adventists as a church have *never* taken the position that the words of the Bible are inspired. That position is held by some churches, but our position has been one of thought inspiration—that God is the author of the entire Bible, and that the truths contained in the Bible are inspired, but that "they are expressed in the words of men."—*The Great Controversy*, p. v. God guided the prophets' minds "in the selection of what to . . . write" but their "testimony is

conveyed through the imperfect expression of human language."—*Ibid.*, pp. vi, vii. This statement on methodology of inspiration is in no way intended to lessen our position on the total inspiration of the Scriptures. They are "God-breathed"—God's messages.

Such a position is entirely consistent with the prophetic gift manifested through Ellen White. For instance, when she writes, "This morning, or rather at twelve o'clock, I rose to adjust my blinds, which were being blown by the wind; and I found the manuscript which I was to read before leaving on the six o'clock train for San Francisco" (*This Day With God*, p. 363), she is not conveying to us, under the inspiration of the Holy Spirit, the suggestion that if we are planning to leave for San Francisco in the morning we *must* do as she did. She is merely giving us the background for the testimony that followed.

"Let nothing be lost"

She stayed up that night and read some of the material referred to. As she did so, she was impressed to write to Brother and Sister Druillard, who labored in Africa and were being invited to join her staff at Elmshaven. Not everything she wrote in that letter is pertinent to the church in general, but she does tell us through the letter to the Druillards that "I do not count upon many years now, and I have a great desire to accomplish a work in preparing my writings so that, if I am suddenly removed, they will be in a proper shape for others to handle them, and thus carry out the oft-repeated instructions to me, 'Gather up the fragments; let nothing be lost.'"

This last bit of information, in what might appear to be entirely a personal letter, contains a significant and inspired statement concerning the church's use of Ellen White materials, and the fact that it has been preserved and published in this form demonstrates that the church has been careful to follow the instruction given to "gather up the fragments."

Judging by some of the letters we have been receiving lately, there have been misconceptions concerning inspiration that have been shared by some Seventh-day Adventists in spite of the church's historical position and the clear teachings of Ellen White on this matter. Seemingly, there has been a fairly wide acceptance of a position akin to that of verbal inspiration—a feeling that the words are inspired, not just the thoughts.

As a church, we have never claimed verbal inspiration for either the Bible or the modern gift of prophecy. The attention being given to Ellen White's use of other sources in many of her writings does not bother those who have never believed in a narrow verbal inspiration, but apparently it has been disturbing to those who have, perhaps unconsciously, held to word inspiration.

Probably it is a good thing for this challenge to have come at this time. At least it will have beneficial consequences if we clarify our thinking on the nature of inspiration and come to realize, more fully than we have, the distinction between verbal (word) and thought or plenary (full) inspiration.

L. R. V.

Benediction By BARBARA STURGES

*They were here, but now they're gone.
I miss them!*

*'Tis the time to tuck them in,
And kiss them.*

*They have left the house so still,
Children, climbing up life's hill,*

*Each a destiny to fill,
God, bless them!*

Where is my Lord?

Although much of this world is called Christian, it largely has abandoned the Book that speaks of Christ. Sinners look for a Saviour, of whom they still have some remembrance, and with the desperation of Mary Magdalene they exclaim, "They have taken away my Lord, and I know not where they have laid him" (John 20:13). The anxieties of life, errant doctrines, superficiality, speculation, pride, indifference—all have left sinners feeling completely alone.

The remedy for their despair and lostness is to return to the Bible. There, in each page, the Lord illuminates the mind and helps the reader to obtain an ardent and pure faith, a constant joy, a living hope. The very marrow of Christianity consists in the confrontation of the person with Christ, the Lord of the Scriptures.

Upon coming into intimate, personal contact with the Bible, questions about God will surface. But in wrestling with such fathomless facets of truth, we discover treasures that both invite and compel us to a closer walk with God.

Our God clearly instructs us to "search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (chap. 5:39).

When Mary, without comprehending all that had occurred, felt that her Lord had been removed from her, she began to search for Him. She cried out bitterly in her anguish, not knowing where He was. Angels are commissioned to comfort us and to help us find Jesus. When Mary looked into the empty tomb, the angels inquired, "Woman, why weepest thou?" "Because they have taken away my Lord, and I know not where they have laid him," she replied. Then Mary turned away and was asked the same question by someone she did not recognize at first through her tear-dimmed eyes. But when His familiar voice called out, "Mary," she turned and saw before her the living Christ. After speaking to Him, she went and "told the disciples that she had seen the Lord" (chap. 20:18).

When Mary found the disciples they were filled with sadness. But she imparted the joyful news that she had found Jesus.

In the same way today there are those around us filled with sadness. Our first duty consists in discovering for ourselves a new relationship with Christ through His Holy Word. Later we must move among both disciples and sinners to share the enthusiasm of our relationship with Jesus. In that way alone can we lead them gently and certainly toward their own encounter with Christ.

J. T.

LETTERS Continued from page 2

folks. We thank the dear Lord for our wonderful Adventist literature.

OLIVER and VON STIMPSON
Pitcairn Island

Will not be forgotten

Thank you so much for J. H. Apigian's article "When Dreams Seem Shattered" (Dec. 25). I am the current pastor of the last congregation that Elder Apigian served just prior to his death, and I want you to know how much the people loved and supported him.

In my opinion, one of his most noteworthy achievements was his redecorating program briefly mentioned in the article. The beauty and warmth of our sanctuary's décor has to be seen to be really appreciated. It is truly a fitting monument to the many years of successful, dedicated service that this fine man gave to our denomination.

Time will pass; pastors will come and go, but I assure you that Elder Apigian will never be forgotten here at Burbank.

HOWARD FLYNN
Burbank, California

I was well acquainted with J. H. Apigian when he labored in Oregon where I practiced dentistry. I heard him deliver many

soul-searching messages in his unique way.

I was pleased to learn some of the details of his early experiences in America, both as to physical labor and his early ministerial efforts. They present an example of overcoming obstacles that is well worth emulation.

It was also my privilege to visit him in the hospital in Loma Linda. I recall his telling me that the physicians had informed him that unless God intervened, he could not survive more than six months. However, he was spared nearly two years.

His life of self-sacrificing labor is indeed an example, like that of Abel, who "being dead yet speaketh" (Heb. 11:4).

HAROLD J. REITH
Loma Linda, California

Sure to alienate

Articles that promote family unity are good, and Patricia Peterson's solution to her mother-in-law's problem may well help others ("The Tacky Black Dress," Dec. 4). But is there any law or rule to keep a daughter-in-law or son-in-law from calling the new parent-in-law "Mother" or "Mom"? Once the new bride (or groom) gets over the idea that her or his

mother is the only one entitled to be called "Mother" or "Mom," it will help smooth these new relationships. Patricia's calling her mother-in-law "Emma" seems almost sure to have alienated her.

VERONICA ELLIS
Oregon City, Oregon

More on E.G.W.

Regardless of how much Ellen White may have used the works of other authors in her writings—either quoting directly or merely using a few of their words—her books are simply fantastic! How can any Seventh-day Adventist feel anything but genuine gratefulness for having the privilege of reading the information she received in vision from God?

DORIS L. ASHTON
Austin, Texas

Six reasons we need the writings of the Spirit of Prophecy as God has given them through Ellen White to the remnant church:

1. To show us our true condition before God.
2. To warn us of Satan's snares and devices.
3. To create unity and harmony in the church.
4. To give us Christ's special instruction on how to carry the

last gospel invitation to the world.

5. To tell us Christ's final instruction on what we must do to get ready for His second coming.

6. To help us to understand the Bible better, especially the part that deals with last-day events.

TED MARTSCH
Payette, Idaho

Regarding the current discussion within the church over the gift of prophecy, we should not be surprised that some people are uncertain and confused about Ellen White. I attend church 50 weeks per year and have for 44 years, having heard many excellent sermons by various talented ministers. Yet I have no recollection of ever hearing a persuasive sermon attempting to prove the "prophethood" of Ellen White. Making an occasional reference to her while preaching about another topic does not prove her to be inspired. Vital issues within the church, such as the demonstration of prophetic office, surely are deserving of at least one forceful sermon per year. It is unrealistic to expect people to believe in anything that is not persuasively proclaimed from the pulpit with a semblance of regularity.

STEVE RIEHLE
Santa Maria, California

Golden broadcast openings in Australia

By VICTOR COOPER

After completing an itinerary in Southern Asia, with its vast population, I was impressed that Australia has a small population—a mere 14 million people! There are quite a few kangaroos, as well as wombats, koalas, kookaburras, parrots, and sparrows. There are 9,000 indigenous plants, 520 varieties of eucalyptus, and 142 million sheep.

Sydney has many immigrants, and Melbourne has the largest Greek population (250,000) of any city outside Greece. An hour's drive from the airport with Russell Kranz, division communication director, brought us to Wahroonga, which provides a base for the Australasian Division offices, Adventist Radio-Television Productions (ARTP), and Sydney Adventist Hospital on the highest site in the city.

It was at ARTP that we held the first of seven communication workshops in the Australasian Division, with radio speakers from the islands of the Pacific (see REVIEW, Jan. 1, 1981, pp. 17, 18).

Our second workshop was organized for Victoria workers at the Adventist youth camp The Basin, near Melbourne, by the Trans-Australian Union communication director, Reg Brown. Royce Williams, of *It Is Written*, participated.

At most of our seminars we outlined the goals of the communication department, discussed information about the principles of a sound public relations practice, and shared opportunities for using a vari-

ety of radio and television formats. Samples of radio and television spots were played.

At the seven workshops—six in Australia and one in Auckland, New Zealand—the workers and communication secretaries who attended all showed keen interest in broadcasting. The as-yet-unused opportunities were surprising.

Pastor Brown clearly sees the need for and value of the Adventist Church's corporate identification. Currently we have no approved symbol, logo, or house style for the church. Each division, union, and conference, each hospital and college, produces its own letterhead, unrelated to others. Pastor Brown urged the preparation and acceptance of a corporate symbol

for the worldwide church.

In Perth, enthusiastic Ron Thomas, director of the West Australian Conference's departments of communication and health and temperance, pastor of two churches, and choir leader, was typical of many communication directors. Elected to direct several departments, they are unable to give adequate time to the training of church communication secretaries. Study of the responsibilities of a communication secretary in the local church revealed that there is more than any one person can do. The same is true at conference and union conference levels.

Quick learners

Workshop attendees learned quickly when they were given opportunity to present prepared 60-second spots and interviews in front of a video camera and examine the result on the screen.

As Larry Laredo (an Adventist sales representative on radio station 6KY) said, "You can't be in business today, use yesterday's tools, and hope to be in front tomorrow." Mr. Laredo is involved with a lay-operated campaign that for two years has been

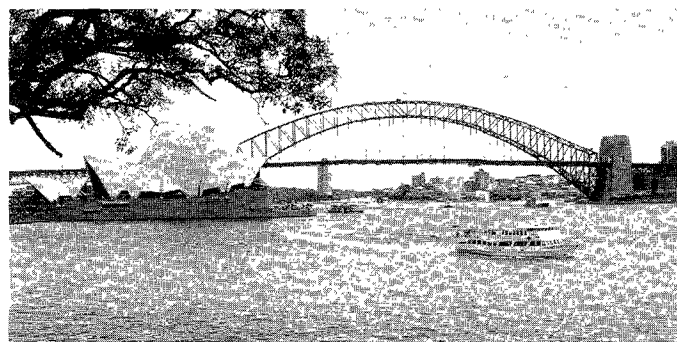
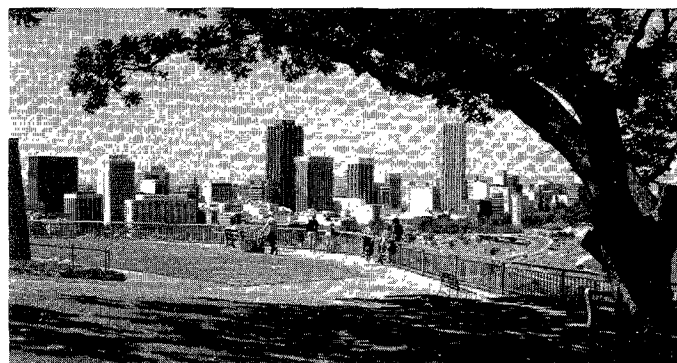
presenting Perth with the Adventist message. There have been 150 persons baptized. Geoffrey Youlden speaks three times on Sundays in Piccadilly Theatre. Laymen take care of all the other responsibilities. Mr. Laredo, who was responsible for public relations and promotion through the media, said, "In Western Australia, members are invited to do more than pray for campaigns. They are trusted to think, plan, and operate programs." They planned the advertising, which brought 5,500 people the first week and 6,000 the second. Their professionalism was visible in the operation of eight slide projectors (without one upside-down slide). Gordon Lee, former division communication director, is the conference president. He was present every minute of the workshop and urged each of his ministers to make use of the media.

During a visit to the channel 9 TV station in Perth, we saw on the TV monitor Bernard Brandstater, head of anesthesiology at Loma Linda Medical Center. He was answering medical questions on the Mike Walsh Show, an example of a good TV interview.

In Sydney we found that some 160 commercial radio stations are operational in Australia or will be soon. Church member Graham Duffin told us that community licenses are being granted to local congregations. He was given a choice of time on one such station—2 SER-FM—and chose 9:00 P.M. Sundays. His program is the Good News Forum. Listeners are invited to the studio to read the Scriptures in a 30-minute program that includes a talk, interviews, and music.

"Already I am in touch with more people than I can handle the rest of this year," said the enthusiastic member. He told the seminar group that "the station, which can be heard all over Sydney, has enough time for sale for all of you to buy and operate your own programs. There are only three religious programs on during the entire week."

Mr. Duffin pays \$50 for his



Broadcasters in the Australasian Division are studying ways to reach people in the division's large cities, such as Perth, top, and Sydney.

Victor Cooper is associate director of the General Conference Communication Department.

30-minute broadcast—his sponsors are lay people. The costs are going up 20 percent, but he is not fearful, believing that the Lord will provide.

“The first few programs terrified me,” he said. “I’d never been in front of a mike before.”

Mr. Duffin urged the ministers in the Sydney area to take a course in radiobroadcasting and told them of a ten-week course that costs only A\$40. “Cable TV also is coming,” he said. “We must prepare. Five years ago we had no opportunities, but today the ball is at our feet.”

As in Italy, where Adventists operate stations in Florence, Rome, and Milan, said Trans-Tasman Union communication director John Trim, “It may be time to set up our own radio station.” The opportunity exists and could be grasped by the church and by members.

Headmaster

A Sydney school headmaster, David Gibbons, produces two programs for a local station—Family Focus and Sunday Story. The programs are recorded at ARTP and include interview, discussion, and music.

The community radio stations are appearing—2 MBS-FM, 2 SER-AM, 2 NBS-FM, 2 CT-AM, 2 WS-AM, 2 GO-AM. Some 50 new licenses for FM stations are expected to be granted in the next few years.

To take advantage of these and other communication opportunities, John Trim and others were quick to value the need for regular monthly meetings for all workers and lay people who are involved in communication in Sydney and perhaps other cities. As no health-related broadcasts are currently being produced, our institutional public relations officers from Sydney Adventist Hospital and the Sanitarium Health Food Company could usefully join in such planning sessions.

In South Queensland there are people like Ken Vogel, who each week produces Sunday Story (8:30 A.M.) for station 2 WEB. The stories for

children are of many types—but Jungle Story, which comes on at 8:50 A.M., is a favorite.

Then there’s Lorna Harrison, an active retired missionary who puts on a sparkling, magazine-type program, Life

SDA elected president of Brazil Bible Society

By CHARLES A. RENTFRO

In what may be a first in the history of a national Bible society a Seventh-day Adventist was elected president of the Brazil Bible Society.

Clayton Rossi, attorney general of Brazil, was elected to the society post. He is an Adventist lay elder.

Dr. Rossi also is a law professor in the national university. One of his Adventist students who is active in local church work became chief of federal immigration in Pará State and Amapá, with headquarters in Belém.

When House Representative Aldo Fagundes, a Methodist, completed his term of office Dr. Rossi succeeded to the society presidency. Two other Adventists who are Bible Society leaders are Igo Losso, a director, and Ruy Vieira, another director and executive-committee member.

While my wife and I were touring Brazil early in January of 1980 we attended services in the Brasilia Central Adventist church. Dr. Clayton Rossi was the speaker. His sister-in-law, married to a dentist, is a daughter of two of our former Brazil College students, Joao Linhares and his wife.

My wife and I were Dr. Rossi’s guests that Sabbath afternoon along with a group of 16 relatives and friends. His wife is the daughter of Alfredo Mendes, a retired Brazil Publishing House plant manager. The Rossis’ spacious condominium, in one of the apart-

Charles A. Rentfro is retired and lives in Rail Road Flat, California.

at Its Best, on 2 NRC-FM, at Northern Rivers.

In Australia and New Zealand, there are scores of radio opportunities. A handful of Adventists already are into broadcasting, but there’s room for many more!

ment-block units in Brazil’s national capital, is reached by private elevator.

We related highlights of our trip to Portugal and elsewhere in Europe. We also related experiences from our term of mission service that began 50 years before in a locality not more than 100 air miles from the then-nonexistent new capital. We served among the Caraja Indians along the Araguaia River, which divides Goiaz from Mato Grosso State.

Dr. Rossi told us about his previous role as vice-president of the Brazil Bible Society. He and his colleagues had been instrumental in publishing an updated Brazilian revision of the Bible that has been accepted for use in other Protestant churches. Doctrinal study helps have been edited and added to the back of the Maranatha Bibles by leaders of the South American Division.

When other members of the Bible Society directorate raised questions as to the propriety of such a move, the Methodist who then was president of the society displayed graphs depicting the tremendous growth in Bible sales during recent years.

Brazilian Adventists had embarked upon a Bible-in-the-hand method of presenting studies in evangelistic programs. They had purchased Bibles by the hundreds of thousands for their outreach. Now churches of other faiths are exposed to Bibles with Adventist-oriented study helps. Conference addresses also are included.

God has honored the

Adventist president of the Brazil Bible Society in his efforts to spread the Word throughout his homeland of 125 million Brazilians, as well as in high Federal Government circles.

In a recent public ceremony Dr. Rossi was decorated with the Santos-Dumont Medal of Merit, named for the pioneer Brazilian pilot in France, patron of the Brazil Air Force. Another Adventist, Eurides Brito da Silva, also was given the same medal. Dr. da Silva is the Federal District educational and cultural secretary and a member of the Federal Educational Council.

Before Mrs. Rentfro and I left his apartment that interesting Sabbath afternoon, Dr. Rossi autographed a copy of his favorite Maranatha Bible for us.

CALIFORNIA

IIV plans Teleseminar

Los Angeles Mayor Tom Bradley has been invited to introduce It Is Written’s Teleseminar ’81 live from Los Angeles, welcoming attendees from New York City all the way across the country to the West Coast. News Commentator Paul Harvey will participate in the March 1 Teleseminar live from Phoenix, Arizona, world events permitting. H. M. S. Richards, H. M. S. Richards, Jr., and W. A. Fagal will join George Vandeman, Lonnie Melashenko, and the teaching team; and Loma Linda University will provide the services of Richard Neil, a health authority, for this historic occasion.

Seven hundred churches cooperating nationwide plan for 25,000 people in 40 locations to attend this live-via-satellite seminar. Cultivating friends and interests has been number one priority among these churches for the past three months, and excitement and enthusiasm mount daily.

DEREK MUSTOW
Public Relations and
Development Director
It Is Written



During a recent visit to the Faith for Today headquarters in California, Bert Regoso, host of the Good News telecast in the Philippines, met with Pastor and Mrs. W. A. Fagal, who gave him a copy of *This Is Our Story*.

PHILIPPINES

FFT programs on TV in Manila

He had never seen a TV script or been inside a TV station until one year ago, but today 36-year-old Bert Regoso, of the Philippines, is host of his own telecast aired from Manila. On alternate weeks he features the Faith for Today series Westbrook Hospital.

The program is produced at a TV station in the capital city, then aired nationwide on 11 channels. In terms of potential audience, Regoso reports that the population of the Philippines is 48 million, with 9 million alone located in Metropolitan Manila. It is difficult to estimate the number of television sets in the country, but he says that 60 percent of the Metro Manila homes have TV.

Regoso calls his program Good News. It has been coordinated with a Metro Manila evangelistic crusade and with the *Good News Bible*, which he sends to viewers who write in to the broadcast. As host of the program, Regoso introduces the Faith for Today film of the day and then comes back on the TV screen at the close of the broadcast.

During a recent visit to Faith for Today headquarters in Thousand Oaks, California, Regoso said he finds the Faith for Today drama format is well accepted in his country. Presently Good News comes

on the air at four o'clock Sunday afternoon, and according to Regoso, there are no other "really good programs" on the other channels at that time.

Television time in Manila is not cheap. It costs \$500 to put on the Good News program each week. At present the program is funded by a special appropriation from the Far Eastern Division. But as Regoso told Faith for Today staff members, the appropriation is a temporary arrangement, and he must begin looking elsewhere for funds to support the program. To save money he does all of the scripting, editing, and production himself. This is in addition to producing a radio-broadcast and doing public-relations work for the North Philippine Union Mission.

Many nights after midnight Bert Regoso can be found at the TV station, putting together his weekly program. He must work around the station's production schedule, and with his heavy workload, late night is often the best time for him to produce the Good News telecast.

While he works alone on production, there are a number of Bible school instructors who assist in handling the lessons of about 500 students who are enrolled in the Good News Bible course.

In addition to using Faith for Today films in his program, Regoso has featured a cooking school demonstration and health talks with U. D.

Register, of Loma Linda University. During a national observance of Stop Smoking Month, he showed films and featured guests who are experts in the field of smoking and health.

Response to the program has been encouraging. On an average he receives between 20 and 50 letters per week. They come from a cross section of society and from various age groups. Mr. Santos, for example, said he is an avid viewer of religious and Bible talk shows on TV, and he rated Good News as one of the best. A 17-year-old man wrote telling how he used to be fearful about the end of the world and that he appreciated the program called "Doomsday Ward." A Catholic seminarian sent his wishes that Regoso's program might "reach out to many unbelievers." And a freshman dental student said he was really impressed with the program "because it deals with life." There was also a letter from a 16-year-old who said, "More power to your show. Jesus must be happy about it!"

That is a pretty good response for a young man who has accepted the challenge of producing a Christian television program in the Philippines. He had not been formally trained in broadcasting (he holds a Bachelor's degree in history), but it is evident that the Lord is blessing Bert Regoso in this important ministry.

JANE ALLEN
Assistant Public
Relations Director
Faith for Today

NIGERIA

Judge rules private schools are legal

Late last summer a justice of the Lagos, Nigeria, High Court ruled that the Lagos State Government "has no right to abolish private primary schools."

The justice declared that such abolition of schools was "not only illegal and unconstitutional" but also

"infringed on the rights of school proprietors, parents and pupils" (*The National Concord*, August 23, 1980).

While the constitution grants the states power to provide equal education, said the judge, it allows the individual personal rights, including the right to own and run a school and the right to send children to schools of his or her choice. The judge also said that he had read through the Nigerian education law and that in his opinion "it allows for the existence of private schools."

More than 50 primary schools and ten postprimary schools of the Seventh-day Adventist Church had been taken over by the Government, along with other privately owned schools in the country, immediately after the civil war. It is expected that this court suit and judgment by the Lagos High Court will add a new perspective to the question of takeover of schools in the country.

JAMES KIO
Communication Director
Africa-Indian
Ocean Division

SPAIN

Ex-addicts are baptized in penitentiary

After overcoming his own addiction to alcohol, Antolin Diestre has had a part in converting two other former addicts. Having gone through a serious alcoholism crisis in 1962, Mr. Diestre, then 16, felt the ardent desire to help other alcohol and drug addicts. A year later he joined the Seventh-day Adventist Church, and since then he has been working with addicts, telling them that God will not turn away from them, but loves them and will rescue them from their habits.

In 1969, Mr. Diestre, by this time a church pastor, began conducting evangelistic campaigns, always emphasizing health. After conducting a Five-Day Plan to Stop Smoking in the penitentiary of Dueso, Spain, he conducted a

religious program. Ten persons regularly attended the Bible studies, one of them Sebastian Pazos Pereira, of the town of Vigo. He read all the Adventist literature available and studied the Bible correspondence course. He started paying tithe on his small income in the prison and finally asked for baptism. He also talked with his fellow prisoners and succeeded in recruiting another three for the baptismal class. He himself was baptized on May 24, 1980, in the penitentiary.

The newspaper in Vigo featured this event and the rehabilitation of an addict through the work of the

Adventist pastor. Telmo Soares, a 25-year-old Portuguese, not only was a drug addict himself but was fined for being a dealer, also. As a result of his Bible studies he removed his jewelry, cut his hair, and cleaned his clothes in order to look clean and neat. He also accepted the church's health principles, although it is difficult for him to be a vegetarian in the prison. His baptismal ceremony in the penitentiary was attended by about 40 persons—the supervisors, nine fellow prisoners, a news reporter, and members of the local Adventist church. A reporter from the newspaper *Faro de Vigo* interviewed him

and reported that Mr. Soares no longer is the same person he was before his conversion.

BRAZIL

Young people accept Christ

It was a thrilling occasion when 111 persons, the great majority of whom were youth between the ages of 11 and 15, were baptized in a beautiful spot by a tributary of the Tocantins River in north Brazil. This was one of the many baptisms held in the North Coast Mission and throughout the South American Division on the annual Spring Baptism Day—a Sabbath in September especially dedicated to the young people.

During the impressive ceremony by the river, the happy *juvenis*, as they are called in Portuguese, sang and prayed, asking the Lord to keep them faithful until the end. Dorvalino Ribeiro, president of the mission; Eugenio Rodriguez, lay activities director of the North Brazil Union, of which the North Coast Mission is a part; and director Elioenai Serpa, of the mission, led out during this joyous event.

The young candidates were thoroughly instructed in the message in a baptismal class that lasted three months. Upon completing the course they were asked to respond individually to a printed questionnaire that covered the most important of the Bible doctrines. No one is permitted to be baptized who has not taken the class and written out the answers to the 35 questions. Special care is taken to avoid the possibility of an "impulse of the moment" decision for baptism, and all the candidates are given instruction about the importance and solemnity of this sacred rite.

Church members are actively at work in the North Coast Mission, and the above-mentioned pastors have carried on an extensive lay training program in the churches to help the members improve their witness. Ten field schools have been con-

ducted in the mission during 1980, and a total of 1,500 members have taken the training and are eagerly putting into practice what they have learned in order to help hasten the second coming of Christ.

ARTHUR S. VALLE
Review Correspondent

GUATEMALA

300 prisoners regularly attend Sabbath school

Two laymen of the Adventist Central church in Guatemala City, Luis Feldman and Arturo Orozco, asked for and received permission from the National Director of Guatemalan Prisons to hold religious meetings in one of the halls of the central prison in Guatemala City.

Mr. Feldman and Dr. Orozco then formed a team of Adventist youth to assist with this missionary project. They distributed 1,000 *Sentinel* magazines each month and enrolled 805 prisoners in the Voice of Youth course "God Loves Everybody."

After one year we can report that 500 prisoners have graduated from the Bible course, 300 are attending Sabbath school regularly, and 18 have been baptized. One of the prisoners who was baptized has been released and is now serving as an elder in one of the churches in Guatemala City.

The Minister of Interior of the country acknowledged the beneficial program of the Adventist laymen for the prison inmates by securing the donation of 500 square meters of land inside the prison walls for the construction of an Adventist chapel. This ministry can now be extended to others of the 10,000 inmates, many of whom have never known of the love of God. Luis Feldman continues to serve as the lay preacher for the 300 who meet as a church group, and he is assisted by a well-organized team of youth.

LUIS ALAÑA
*Communication Director
 Central American Union*



Great American Smokeout sparks interest at New York City colleges

"You mean that's what's in a cigarette?" asked a college student as he heard a member of the Adventist Youth for Better Living team from Greater New York Academy enumerate the lethal poisons contained in tobacco. He threw away the cigarette that had been dangling from his mouth after he and other college students had viewed graphic portrayals of the damage smoking does.

The GNYA students, such as Maria Rodriguez, above, were working with the Greater New York Conference van program on four college campuses. They were participating in the Great American Smokeout, sponsored nationally each year by the American Cancer Society to encourage smokers to go for 24 hours or more without smoking. This year the academy students and vans went to Bronx Community College, Queens College, Columbia University in Manhattan, and New York City Technical College in Brooklyn.

"How to Have a Good Day Without Smoking," a brochure that they handed out, listed things to do and places to go in New York City while trying to stop smoking. Additional material was available on how to break the habit.

The colleges were helpful in promoting the vans and A. Y. B. L. teams through their newspapers and other advertising resources, and students on each campus expressed enthusiastic appreciation for both the free blood-pressure tests and the stop-smoking demonstrations and information.

BETTY COONEY
Greater New York Conference



**Meatless Sizzle Burger.
Its taste has earned
it a faithful
following.**



LOMA LINDA FOODS

Our Church's Own Company

IAD looks toward million-member mark

By FRANCIS W. WERNICK

Sixty thousand new members were baptized in the Inter-American Division during 1980, a number equal to the entire membership of the division just 33 years ago. This inspiring report was presented by the union presidents at the annual Inter-American Division committee, which was held in the division office in Miami, Florida, from October 31 to November 6. The division membership at the present time is more than 600,000, and it could rise to one million by 1986 if present growth rates continue.

George W. Brown, president, and his associate officers—Jose H. Figueroa, secretary; Ramon Maury, treasurer; and Robert Folkenberg, field secretary—are determined to continue the present growth trends through every possible avenue of activity. At the same time they sounded a theme of unity, evangelism, and consolidation. The plan is to integrate the growing numbers of new members into the activity and life of the church. Every department that reported focused on these goals.

There are a surprising number of young people in this division, which is divided into seven unions (plus Cuba, which was not represented at the committee). More than one half of the church members can be claimed by the youth department.

This large youth membership can be seen in school enrollments. The 473 primary schools have 48,140 students, the 81 secondary schools have enrolled 16,653 students, and the eight colleges have an enrollment of 4,765 students.

A new board of higher education was appointed by the division committee to give the guidance needed in the

college programs. Montemorelos University alone has approximately 1,700 students in kindergarten through the university level.

The expansion of this college into a university, plus a medical school, has been accompanied by many growth problems, including the need for funds to construct new buildings, many of which already are completed, and an organizational structure that will make it possible to administer effectively both an educational institution and a hospital within the same framework. A new hospital building is under construction, though still unfinished for lack of funds. It is desperately needed in order to provide clinical experience for the medical students. The present older hospital has a daily census of 25 to 30 patients, whereas the new facility will have a capacity of 120 when completed.

A great asset at this institution is the spirit of dedication among its students and staff. The rector of the institution, Jaime Castrejon, is of good courage as he seeks to guide this university. The 200 medical school students come from many countries, including the United States and Canada, and most of them wish to find a place of service within the church framework. Of the 125 theology graduates, 106 have found employment in the Mexican Union.

Two new institutions have taken their places among the soul-winning agencies of the division. One is the Pacific Press branch at Montemorelos, managed by Neal Scott. The new building for the press has been built on an ample lot adjoining the university and has been equipped for modern printing. It already is producing lesson quarterlies for the division and paperback books for literature evangelists.

The other soul-winning institution is the Inter-American Division Food Company, which has five branches at present: Alimentos Colpac in Navojoa, Mexico; Industrias COVAC, S. A., in Costa Rica; Westico Foods in Jamaica; Productos Icolpan in Colombia; and a new branch in Montemorelos. The progress of this new company, managed by Alejo Pizarro, has been excellent.

For a division that has suffered so much from political unrest, earthquakes, and hurricanes, the growth in membership and institutions is remarkable. The enthusiasm and cooperation of church members with church leaders, coupled with the blessing of God, has brought Inter-America to a position of world leadership in membership. The division committee recognized God's hand in all of this, and in humility before Him committed themselves to the completion of an unfinished task in their fields, as well as around the world.

BOTSWANA

Leader credits life to SDA hospital

Q. K. J. Masire, newly elected president of the Republic of Botswana, recently expressed his appreciation to Kanye Hospital for what that institution has done for him personally. Not only was President Masire born at Kanye Hospital, but a few years ago he suffered a serious illness that threatened his life, and the kind, competent ministry of the physicians and nurses at Kanye Hospital pulled him through this serious event.

President Masire appreciates deeply the work of Christian medical institutions in Africa, especially that of the Seventh-day Adventist hospital at Kanye. Rollin F. Snide, director of Kanye Hospital, has developed a personal friendship with President Masire. VERNON FOSTER
Health Director
Trans-Africa Division

FLORIDA

700 baptized through SDA services

Mildred Norris was one of thousands of persons throughout Florida who received a free blood-pressure test at an Adventist health-screening van in 1978. This was her first contact with the Adventist Church, but it would not be her last.

Upon returning home Mildred leafed through several pieces of literature that she had received at the van, including a Bible-study-enrollment card. The card was mailed to the conference office and then to the Adventist pastor in Jupiter, where Mrs. Norris lived. It wasn't long before Gary Tolbert, pastor of the Jupiter church, and Mrs. Norris began studying the Bible. During the spring of 1979 this former Methodist was baptized into the Adventist Church.

This year the Adventist health-screening program is marking ten years of service to hundreds of thousands of people from Jacksonville to Key West, and throughout the Sunshine State.

Since the van program began in 1970 more than 700 people have been baptized as a result of the Community Services program in the Florida Conference, according to Stan Dombrosky, conference Community Services director and one of the pioneers of the van program.

Nearly 1,600 volunteers are involved in the Community Services outreach in the State. Each week this corps of ambitious workers stations vans at shopping centers, retirement communities, and business centers and provides a series of medical tests at no charge to the public. In 1979 some 90,000 blood-pressure tests were administered, and approximately 3,600 people were advised to consult their physician because of hypertension, or high blood pressure. In addition, 48,000 diabetes, 48,000 hemoglobin, and 41,000 glaucoma tests

Francis W. Wernick is a general vice-president of the General Conference.

were administered, all free.

Each person who receives a medical test is given an issue of *Life & Health* magazine, two brochures, which include "Your Heart Health" and "Coming," a brochure that briefly explains basic doctrines of the church, the reason for its existence, significant facts about the worldwide health and disaster-relief program conducted by Adventists, and information-request forms for those who desire to know more about the Bible, health, nutrition, vegetarian

cooking, the Five-Day Plan to Stop Smoking, and Seventh-day Adventists. A Bible enrollment card also is enclosed. Newspapers and radio and television stations by the scores have given extensive news coverage and promotion to this Community Services project over the years.

In conjunction with the mobile screening program, Community Services workers also staff 41 better-living centers, with headquarters at churches throughout Florida.



Top, Mildred Norris, one of more than 700 people who have been baptized through the Florida Conference Community Services program, receives a baptismal certificate from Gary Tolbert. Bottom, conference Community Services workers take blood pressures at one of Florida's shopping malls.

A third-generation atheist, Russell Beal, was one of those who visited a better-living center at the Tampa First church. He and his wife soon became acquainted with the associate pastor, Jan Marcusen, who began studying the

Bible with the couple. In August, 1978, both husband and wife confessed Jesus Christ as their Creator and Redeemer and joined the church through baptism.

PAT M. BATTO
Press Secretary

Books in Review

Fully Alive

John L. Shuler
Pacific Press Publishing
Association
Mountain View, California
1980, 112 pages
Price: \$3.50

This most recent book by the prolific author John Shuler attempts to outline what is involved in righteousness by faith. In fact its 15 chapters and 112 pages have been given the subtitle *How We Become Righteous by Faith*. The author finds the content of righteousness by faith in what Christ has done and will do for us, and sees human beings as receiving the application of these acts of Christ through union with Him—as a branch to the Vine (e.g., as in John 15).

Righteousness by faith is, therefore, not limited to justification, but also includes sanctification, in that justification must be maintained and continued concurrently with sanctification (Christ works, through the Spirit, in the Christian). Thus, righteousness by faith includes not only forgiveness of sin but victory over sin. It is both our title to and our fitness for heaven.

Elder Shuler indicates that there has been a progressive unfolding of righteousness by faith, with the great finale still to come when the glory of Christ will be seen in a victorious church, with the character of Christ perfectly reproduced in its members, so that the latter rain can fall, the gospel commission conclude, and Christ come.

He focuses on 1844 as the time when the truths of righteousness by faith were restored. He considers that only a correct understanding of what is happening in the heavenly sanctuary and of the end-time truths can bring us to a full realization of what is involved in righteousness by faith. Therefore, it is inadequate, in his opinion, to go back to the Reformers to understand the fullness of righteousness by faith.

I believe that Shuler's position would be stronger if the cross

were portrayed throughout the book as the greatest revelation of righteousness by faith, with all other manifestations rooted and grounded in it.

Shuler never tells us what nature Christ took in becoming man (e.g., page 43), but seems to lean to a sinful fallen nature, for He "was to be sin for us by being 'in all points tempted like as we are'" and was "made to be sin for us as our High Priest" (page 9). The latter sentence would seem to imply the present tense. Both, however, need to be corrected by *The Desire of Ages* (see pages 685-687), which says that Christ became sin for us only in connection with the cross, when He became our sin-sacrifice.

Although Christ is ministering for us in the heavenly sanctuary today, His ministry will never put the cross in the shadow. The cross will forever remain the central act of God for man.

Shuler's stress on the delay of the Second Advent (last chapter)—even though based upon Ellen White statements—needs to be balanced with Christ's own statement that the Father already knew the time of the Second Advent at the time Jesus was on earth (Matt. 24:36). God has set the date and known of it from eternity, setting it with our delaying it in mind. He is in control. He will cut short the work in righteousness. This balance gives a better picture of the situation, it seems to me. The delay does not take place in a vacuum as if there were no foreknowledge of the delay. Also, perfection would be better understood as perfect dependence rather than perfect performance.

This book by Shuler contains some excellent material. He is correct in viewing the gospel as embracing both justification and sanctification, but his argument would rest on more solid ground and would cohere better if the cross were presented as central, and the rest as unfolding from it.

NORMAN R. GULLEY, Ph.D.
Professor of Systematic
Theology
Southern Missionary College

Afro-Mideast

● *Desire of Ages* has been translated into Farsi (Persian) by Kenneth Oster, and will be printed at Middle East Press, Beirut, Lebanon. *Cosmic Perspective*, written in Farsi by Dr. Oster, and printed at Middle East Press, is now being translated into Arabic. Written especially with the Moslem in mind, it presents the basics of Christianity in a way that will appeal to his way of thinking.

● R. J. Wieland, the Adventist all-Africa editorial consultant, has been very active in his office in Nairobi, Kenya. During the past year he has written two books, *Will Marriage Work in Today's World?* and *Can Man Believe the Bible?*; he has prepared two issues of a full-message magazine for Africa called *Listen*; and has prepared Ellen White's book *True Secrets of a Happy Marriage* to meet the needs of Africa.

● Tithe giving in the Afro-Mideast Division has increased by 86.6 percent over the past five-year period, from US\$3,535,875 in 1975 to US\$6,604,646 in 1980.

● A priest in Lebanon has purchased 300 *Steps to Christ* and distributed them among his parishioners.

● Because many complimentary letters are received regarding the correspondence courses sent from the Voice of Prophecy Bible School in Nairobi, Kenya, it comes as a shock to receive a complaint—and there have been several—about the neglect to follow up interests created. Seventy-nine persons were baptized in 1980 after taking one of these courses.

Far Eastern

● Howard M. Lee, 100, and his 68-year-old son, James M. Lee, arrived in Korea September 29 at the invitation of Korean Union College. Howard M. Lee first went to Korea in 1910, and served until 1936 as school teacher and principal. His son went to Korea in 1938 as successor to his father. Thus both father and son are pioneers of Adventist education in Korea. The Lees, who still speak Korean fluently, were

invited by the college to attend its seventy-fourth anniversary. During their stay of more than a month they visited institutions and churches throughout Korea, and encouraged church members with inspiring messages in Korean.

● Although in its infancy, the Far Eastern Division's health-food ministry, headed by Masao Uruma, is proving to be a soul-winning agency. Last year Japan's San-iku Foods produced a variety of 40 health-food products, with sales totaling US\$3 million. Most of the colleges are operating their own food industries, catering to local needs.

● Three former Pentecostal pastors recently joined the SDA Church in Toraja, East Indonesia, through the ministry of Retired Minister J. Manembu. They themselves are preparing more than 200 persons to be baptized soon.

● Two former Kampuchean army lieutenants have accepted the Adventist message as a result of translating the Voice of Prophecy Way of Life course into the Khmer language. They both are proclaiming the Sabbath truth with zeal. One, who proofread the course, prayed that he would finish this work before he left the refugee camp. The day after the job was completed he was transferred.

● Seven men were ordained to the ministry at camp meeting in Hong Kong, October 17.

Inter-American

● The Nicaragua Mission is giving emphasis to Christian education, with a program of improving the curriculum and adding classroom space. Twelve new church schools, each with two or three classrooms, have been constructed in the past few months. It is the goal of the education director, Enrique Guzman, to have a church school near every church in the mission.

● The Central American branch of SAWS has sent 90,000 pieces of clothing to Nicaragua for distribution by the Adventist Community Services centers there.

● Francisco Ramos, president of the East Puerto Rico Conference, presented a plaque to Jorge L.

Quinones in recognition of his outstanding work as a literature evangelist. Mr. Quinones recently sold more than \$5,000 worth of books and magazines to a private school on the island.

● Three churches were dedicated in the Franco-Haitian Union in September: a small chapel at L'Habitue, Guadeloupe; the large Salem church at Basse-Terre, Guadeloupe, with seating capacity for 1,000; and the Galilee church at Fonds Saint Jacques, Martinique.

● Land has been purchased for moving Colombia-Venezuela Union College out of the city of Medellin. Topographical studies are being made of the terrain in order to develop plans for construction.

● David Lizardo, a literature evangelist of the East Puerto Rico Conference, recently delivered more than \$6,000 worth of books and Bibles in a single week.

Trans-Africa

● Vernon Foster, health and temperance director of the Trans-Africa Division, reports that dentists in Africa have organized an overseas chapter of the National Association of Seventh-day Adventist Dentists. They elected Howard Munson president and George Wonnemberg secretary.

● Seminars were held recently in Chingola and Rusangu, Zambia, by P. J. Salhany, division youth director. Seventy-six young people received Youth Ministry Training Course certificates during these seminars.

● H. C. Currie, president of the Zambesi Union, led out in the union session held December 14-18 in Bulawayo, Zimbabwe. Because the Matabeleland-Midlands Field is too large geographically, with 32,000 members in 42 districts, it has become more and more difficult to administer. It was voted to divide the field into West Zimbabwe Field and Central Zimbabwe Field. A third field, Mashonaland, was renamed East Zimbabwe Field. Field presidents include J. M. Dube, Botswana; M. R. Mayo, West Zimbabwe; Z. Neube, Central Zimbabwe; and L. N. Moyo, East Zimbabwe.

● Jacob Mittleider, internationally known agricultural specialist, has arrived in Bulawayo, Zimbabwe, to direct an agricultural project for the Zambesi Union. Six locations have been designated: Solusi College in

Bulawayo, Lower Gwelo College in Gwelo, Hanke Junior Secondary School in Selukwe, Daure in Maranke, Inyazura Secondary School in Makoni, and Chuncu in Urungwe. Each area will have a clinic, where health care will be the prime objective, as well as a model vegetable garden. The program will help people grow sufficient food to become self-supporting.

North American

Atlantic Union

● A Greater New York Academy senior, Norman Harrison, has been commended for his performance on the 1979 PSAT/NMSQT examinations by the National Achievement Scholarship Program for Outstanding Negro Students. His scores placed him among the top 7 percent of some 70,000 black students who took the tests.

● The GATE-way (Geer Assistance to the Elderly) program at Geer Memorial Hospital, Canaan, Connecticut, has completed its first year with good growth. The pilot program was founded on the concept that a sheltered environment during the day for elderly people of frail health would help prevent their early admittance to an institution. It started three days a week with two staff and four patients, and finished the year operating five days a week, with 25 elderly people and six staff members.

● On November 29 eight new members were added to the New Bedford, Massachusetts, district—three in New Bedford and five in Fall River—through baptism or profession of faith.

Columbia Union

● The Bell Branch church, of Bowie, Maryland, was dedicated recently. Beginning as a branch Sabbath school in 1968, it was organized as a church 14 months later. Three evangelistic crusades helped the church grow to a congregation of 100.

● The women's auxiliary of the Hackettstown-Tranquility, New Jersey, area raised \$2,400 for educational help with its annual festival. The local church school and Garden State Academy benefited from this help.

● A new church sign has been erected for Cincinnati, Ohio's, Maranatha church. Pastor J. C. Smith and his congregation have been renovating and refurbishing the 114-year-old church, which is

isted in the National Registry of Historical Buildings.

• In the Lancaster, Pennsylvania, Spanish church, 88 persons were baptized as the result of evangelistic series by Murillo Diaz, evangelist, and Pedro Clausell, pastor.

• Ninety Community Services workers of the Ohio Conference met November 9 to learn ways to make Community Services an expanded outreach and not merely an organization to give food and clothing to those in need.

• Three pastors of the Potomac Conference are experimenting with radio outreach in their soul-winning activities. Richard Cathell, of Leesburg, is having his Sabbath-morning sermon aired on Sundays, while Lester Keizer, of Charlottesville, and Marlyn Kurtz, of Waynesboro, are utilizing one-minute spots. These approaches are being well received.

• An old-fashioned auction, bake sale, and flea market raised \$800 for a new elementary school being planned by members of the Slocum, Drums, and Kingston, Ohio, churches.

North Pacific Union

• The Eagle, Idaho, church school choir presented a cantata twice on a Sunday morning recently for 150 inmates, their families, and friends at the Idaho State Correctional Institution. They presented "Stranger in the Straw," which combines songs and a play about the birth of Christ.

• Investment in the Quincy, Washington, church began with a \$50 donation from a member of another Adventist congregation. Each church member was given \$2 from this donation as seed money for investment. The 26 members of the Quincy church brought in \$1,514 for their investment program.

• Work is being completed on a new Community Services center for the Caldwell, Idaho, church. With a total of 3,600 square feet of space, the center includes a large multipurpose room, a kitchen, and storage facilities. Because of a great deal of donated labor, the costs have been kept down to about \$15 per square foot.

• According to the director, Ron Whitney, attendance at the Walla Walla, Washington, General Hospital's health-education programs passed the 11,000 mark in

1980. Fifty-nine community-outreach programs were offered by the institution during the year.

• The National Science Foundation has awarded a \$30,000 grant to Walla Walla College's biology department to publish the results of a five-year study conducted by the department on decomposition of marine sediments. The grant is the third in a series for research that began in 1975 at the school's Rosario Beach Marine Biology Station, near Anacortes, Washington.

• Two retired couples from the Twin Falls, Idaho, area will be spending some time on building projects overseas. Mr. and Mrs. Norm Tarter plan to spend two years in Zimbabwe, where they will organize the building of six clinics and schools. Mr. and Mrs. Don Oltman will be located in Mount Akagi, Japan, 60 miles from Tokyo. They will lead out in the construction of a building to house young people training for medical welfare work.

Pacific Union

• Members of the Ogden, Utah, church family hosted a vegetarian banquet for their community before Thanksgiving in the church-operated Institute of Health. The banquet marked the second year of the Institute's operation, headed by Marcia Trott.

• Two elders of the Temple Spanish church conducted their first Daniel seminar before the holidays and report one family attending church. The pastor, Daniel Escamilla, praises the efforts of Art Baca and Daniel Parra.

• Paul J. Landa, chairman of the department of historical studies in the Division of Religion at Loma Linda University, delivered the keynote address at a congress for Reformation scholars from Europe, England, and the United States. The meeting was held in Switzerland.

• La Sierra Campus staff of Loma Linda University filled a need for San Bernardino, California, fire victims by donating canned goods and bedding, as well as \$255.

Southern Union

• Recent evangelistic meetings in the Florida Conference have included: Avon Park, conducted by the Brownlow-Moldrik team and Pastors Ralph LaFave and Ron Honeycutt, with 25 baptisms; Dan Bentzinger and the

pastoral staff of the Forest Lake church, 27; the Pratt-Pauley team, assisted by Kress Memorial (Winter Park) pastors Dick Shepard and Ken Bryant, 20; and Pastors Jose Hernandez and Candido Enriquez at the Miami Spanish church, 23.

• The Stone Mountain, Georgia, church conducted a Health-Emphasis Week November 30-December 6. Members offered blood-pressure readings and/or weight checks at seven locations, with a total of ten screening sessions.

• Mike Lombardo reports that telephone evangelism began in Natchez, Mississippi, on December 4. Responding to newspaper or radio ads, residents call for a 60-second spiritual message. Records show the calls increasing daily.

• Lin Powell, Kentucky-Tennessee Conference evangelist, has concluded a series of meetings in White House, Tennessee. Eleven were baptized, and Dale Hoover is studying with others.

• Members of the Ephesus church in Greenville, Mississippi, held a ribbon-cutting ceremony for their new church building on December 20.

Andrews University

• A check for \$26,521 was presented to Andrews Controller Kendall Hill on December 11 by Leon Spears, risk manager for Gencon Risk Management Services, the General Conference workers'-compensation insurer. The money was a rebate for dividends paid in a past year and was returned because of a low loss ratio among Andrews employees. The university received the most money among several denominational institutions eligible for the rebates.

• Andrews Academy named its library the Edith C. Davis Instructional Media Center (IMC) during its recent alumni convocation. The IMC was named after Miss Davis because of the community's high regard for her as a teacher and because of the emphasis she places upon research and scholarship in her classes, according to Richard T. Orsson, academy principal. Miss Davis has taught at the academy for 18 years and, although retired, still continues to teach nearly full time.

• The 1981 edition of *Who's Who Among Students in American Universities and Colleges* has listed 35 Andrews students among its members.

Health Personnel Needs

NORTH AMERICA

Admit. superv.	Med. technol.
Baker	Med. transcrib.
Budget dir.	Nuclear-med. technol.
Carpenter	Nurses: CCU, CCU
Chaplain	head, charge, ICU,
Collect. superv.	geriatric, head,
Controller	LPN, med.-surg.,
Cook	OR, staff, superv.
Dietitian	Nursing-serv. dir.
Diet., admin.	Nursing-serv. asst. dir.
Electrician	Occup. ther.
Food-prod. superv.	Patient-accts. mgr.
Food-serv. dir.	Pers. dir.
Health educr.	Pharmacist
Housekpr.	Phys. ther.
Housekpr., asst. exec.	Phys. ther., asst. dir.
Housekpr. cust.	Radiol. technol.
Inhal. ther.	Resp. ther.
Lab. tech.	Secretaries: exec.,
Med.-electr. tech.	med.
Med.-rec. dir.	

For more information write or call Hospital Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Avenue N.W., Washington, D.C. 20012. Telephone (202) 723-0800, ext. 489.

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

Coming

February

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

March

7	Tract Evangelism
7	Church Lay Activities Offering
14-21	Adventist Youth Week of Prayer
14	Adventist Youth Day
21	Sabbath School Community Guest
	Day
28	Spring Mission Offering
28	Thirteenth Sabbath Offering (Afro-Mideast Division)

April

4	Missionary Magazine Campaign
4	Church Lay Activities Offering
11	Literature Evangelism Rally Day
18	Loma Linda University Offering
25	Educational Day and Elementary School Offering (Local Conference)

May

2	Community Services Evangelism
2	Church Lay Activities Offering
9	Disaster and Famine Relief Offering
16	Spirit of Prophecy Day

June

6	Bible Correspondence School Emphasis
6	Church Lay Activities Offering
13	Inner City Offering
20	North American Missions Offering
27	Thirteenth Sabbath Offering (Far Eastern Division)

July

4	Vacation Witnessing
4	Church Lay Activities Offering
11	Christian Record Braille Foundation Offering

August

1	Unentered Territory Evangelism
1	Church Lay Activities Offering
8	Oakwood College Offering

September

5	Lay Preacher's Day
5	Church Lay Activities Offering
12	Mission Extension Offering
12-	Adventist Review, Guide.
Oct 3	Insight Campaign
19	Bible Emphasis Day
26	Pathfinders Day
26	Thirteenth Sabbath Offering (South American Division)

SDAs take part in Inauguration

Charles D. Brooks, Thompson Kay, and the Heritage Singers represented the Seventh-day Adventist Church at Inauguration activities of United States President Ronald Reagan.

Elder Brooks, speaker-director of Breath of Life, gave a 15-minute address at a religious inaugural celebration on Tuesday evening, January 20, in the D.C. Starplex Armory. Talks also were given by a Jewish rabbi and a Roman Catholic priest. Elder Brooks spoke about the need for both individual concern and national unity as Americans support the nation's fortieth President.

After Elder Brooks spoke, the Heritage Singers—eight singers and four technicians—presented 15 minutes of music in their "soft, easy" style. They sang "Gentle Shepherd," "Rise Again," and "God Bless America" for the nearly 8,000 people who attended the prayer service.

Thompson Kay, of the Christian Record Braille Foundation in Lincoln, Nebraska, was a "sign" translator for the deaf during the inaugural ceremony.

FRANKLIN HUDGINS

Hospital support act passes

Seventh-day Adventist hospitals in the United States will benefit from the Hospital Philanthropic Support Act that U.S. President Jimmy Carter signed into law before leaving office. This act protects the value of unrestricted gifts to nonprofit hospitals.

Members of the governmental affairs committee of the National Association of Hospital Development (NAHD) first approached congressmen about the encroach-

ment of regulations on individual incentives to contribute to private hospitals.

Milton Murray, director of the office of Philanthropic Service for Institutions at the General Conference, chaired this committee last year. He says, "This welcome law reaffirms the American tradition of encouraging people to support their community hospital—a tradition that has been threatened in recent years by third-party payers. The hospital is the one Adventist institution that interests every segment of the community regardless of race, nationality, religion, or economic or educational status, thereby offering Adventist hospitals a unique opportunity to bring people into genuine interaction with Adventists."

VIVECA BLACK

Faith for Today plans

Through the years God has richly blessed Elder and Mrs. W. A. Fagal and their staff in reaching the hearts of millions of people with Faith for Today, the church's first religious telecast.

Faith for Today differs in format from It Is Written, Breath of Life, and the Voice of Prophecy in that it features programs especially designed to attract the attention and response of that large and growing class of people whose interests are along secular lines. Rarely are these people interested in a direct Bible approach.

In recent months the new director of Faith for Today, D. G. Matthews, has led in the development of exciting new programs designed to make a strong impact upon this special class. To implement plans and reach the largest possible number of people, Faith for Today needs an especially liberal offering on February 14.

LOWELL BOCK

La Chapelle wins youth in France

La Chapelle, a self-supporting farm where young people are witnessing for Christ through a better way of life, is an ASI Worldwide International member in Sigonce, southern France.

Young people from Norway, Germany, Belgium, Switzerland, England, and the United States who have lost the joy of living have gone to La Chapelle seeking contact with nature, nutritional food, and spiritual guidance.

Recently Colette Pinet, director of La Chapelle, and a group of young people, visited the United States, to share some soul-winning experiences and the objectives of the farm. Their visit included stops at Wildwood Sanitarium in Georgia, as well as the General Conference. One of the young people told how he had been attracted to the farm and decided to stay a few days. He has been there for seven years now, is an enthusiastic member, and has married Mrs. Pinet's daughter.

Nino Bulzis, Euro-Africa Division youth director, reports of La Chapelle: "Many young people have had a positive experience there and have been converted to Adventism. There has been an average of ten youth baptisms a year."

The farm, founded ten years ago by two families, has become a center for youth evangelism and rehabilitation. Not only have these young people found a new experience in their own lives but they have also reached out and shared this joy with many troubled youth in Europe.

LEO RANZOLIN

LIGA report

A recent visitor to Washington, D.C., John Baerg, executive secretary of LIGA International, Inc., of California, told members of the General Conference Committee about the organization's work

for underprivileged people. Their members—many are physicians and dentists—conduct monthly clinics in Mexico. Members fly in for a day or two to remove skin cancer and cataracts and to conduct other small operations, leaving a nurse behind to care for the patients.

Members of LIGA (Spanish for "league"), in harmony with their motto, "The Helping Hand," have assisted hurricane victims in Honduras provided \$40,000 for an orphanage in Guatemala; \$100,000 for a school of nutrition at Montemorelos University, and \$50,000 worth of equipment and training to start an artificial insemination program at the River Plate College dairy in Argentina.

LIGA International is a member of Adventist-Laymen's Services and Industries. VICTOR COOPER

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