

Adventist Review

General Organ of the Seventh-day Adventist Church

February 19, 1981

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multiplied

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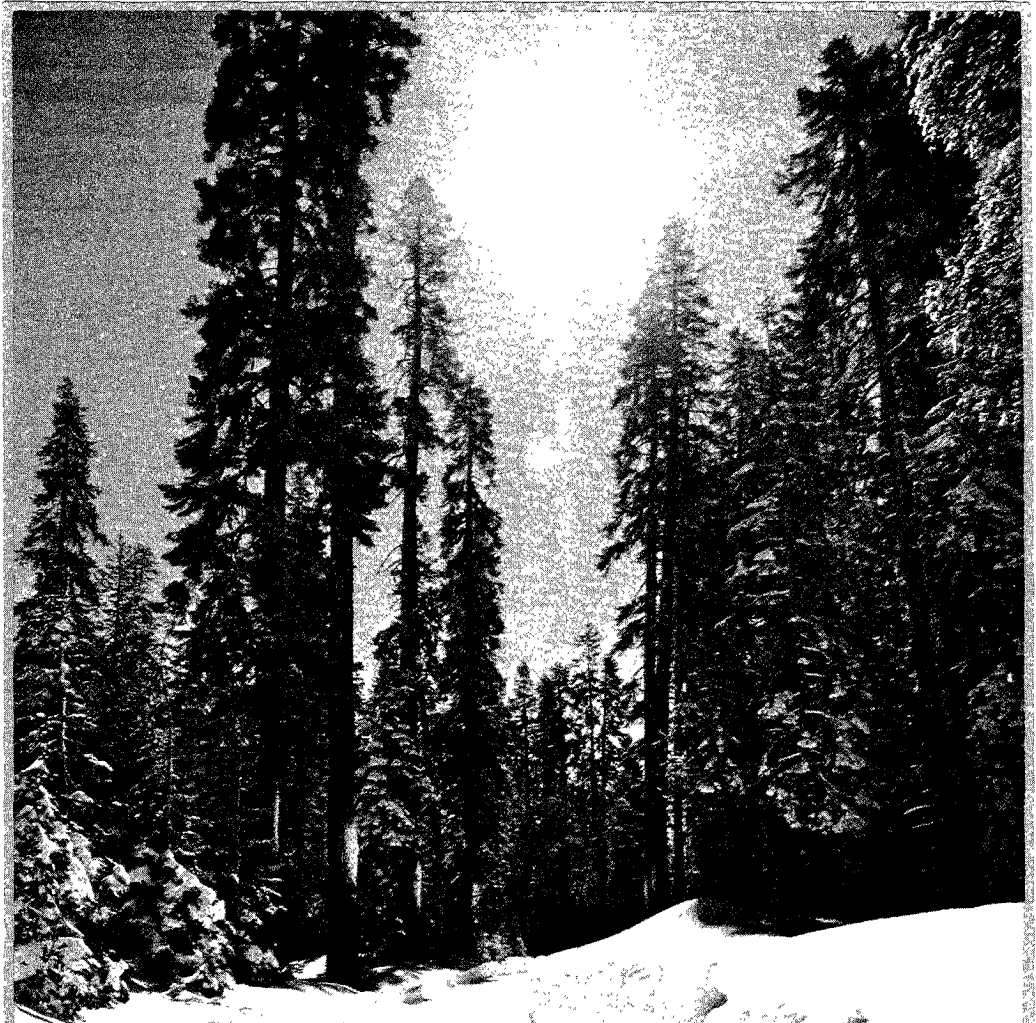
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Winter World

By HERMAN T. ROBERTS

*Come walk through winter woods with me
On pathways crystal-downed and white,
Where nature hung each barren tree
With shimmering chandeliers last night.
Come, let us see through frozen space
A winter world of jeweled grace.*

*And we shall go on silent feet
Through shafted sunlight's glistenglare,
Where winter sky and forest meet
And stillness hangs suspended there.
A winter world of ice and snow
With blue above and white below!*

The article "Waiting for the Light" (p. 7) describes a father's process of mourning and coming to understanding following the death of his son. It brings to mind an editorial written by the late Don F. Neufeld, "When Sickness Strikes" (April 24, 1975). Elder Neufeld wrote, in part:

"God does not like to see His children suffer. His great heart of love is grieved over their pain. He would remove it if the greater issues were not involved. And many times He has been able to thwart Satan's designs. This Jesus demonstrated in His earthly ministry of healing.

"We were deeply touched, recently, by the testimony of one who had just discovered that he was the victim of terminal disease with other complications. Writing to a close friend of the family, he said, 'On Tuesday afternoon . . . the original diagnosis . . . was confirmed. That was hard to take, as you can imagine, but everything is going to be all right, I know. God can still work miracles. That night my wife and I had a long talk together and really faced this whole thing for the first time together. Sometimes I believe God tests the fervency of our prayers and delays answering in order for our faith to be tested. No matter what happens, time is very short as far as this earth is concerned. We got to thinking about how it might be like a father telling his little boy that it was time to go to bed. The boy might argue and say he wants to stay up a little longer, but the father would be apt to say, "Son, there's a better day tomorrow, a new day in which to do the things you want so much to do."

"If that's what God is telling me, why should I question His wisdom?"

"Such faith is not born overnight. We share his testimony trusting that it may lift the many of our readers who, too, are victims of Satan's malicious blows. Like Paul this sufferer is praying that the messenger of Satan buffeting him might depart from him. At the same time he recognizes that in view of the issues involved in the great controversy, this may not be possible, and he is prepared to rest his case in the Lord's hands, knowing that God will work good out of the affliction and that He will supply the grace necessary to sustain him.

"Only in eternity will the complicated play and counterplay in the great controversy be

unveiled. There each of us will be able to see how they affected his life. What a sound of rejoicing will ascend from the host of the redeemed when at last the author of disease and suffering is annihilated!"

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LETTERS

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Being builders

I have appreciated the many articles that have been published recently in the REVIEW. They strengthen our members' belief and faith in the Advent message delivered to the saints after 1844.

Some of our members have been disturbed by adverse winds that have been blowing. Personally, I agree with the concept that Christ was a builder, and that anyone who is not building up this cause and His church should not have our confidence.

RALPH THOMPSON
Porterville, California

Prodigal

My heart cried for the young woman who wrote "No Time for Playing Prodigal" (Jan. 15). What a shame she can't forgive herself. I believe she is trying to bear the guilt of the married man, as well as her own.

Since we are close to the end of time, we especially must be sure to accept God's forgiveness as demonstrated on the cross.

JOYCE W. LIPOVSKY
Mission Viejo, California

Making money at home

In a recent Reader to Reader column (Jan. 8) a woman asked how a person could make money at home.

This is a concern of mine. I have one child at home who needs supervising during the afternoon and summer. But I do have uninterrupted blocks of time during the day, so I have begun a secretarial service in my home.

I do legal transcribing, writers'

manuscripts, students' papers, theses, and résumés. I have found that, while regular newspaper advertising is not effective, special advertising is. I place ads in college and university newspapers, for instance.

This work requires a late-model typewriter, a desk, and a chair. A cabinet to hold supplies and equipment and a small filing cabinet can be added later. A simple bookkeeping system will suffice.

The customer comes to me; he or she pays when the work is picked up. I base my charges on how much time it takes to edit, type, and proofread the material, which must be perfect when it leaves my hands.

Although the work is sometimes difficult and tedious, it is frequently interesting and fun to do. And I meet interesting people.

ELAINE JOHNSON
Citrus Heights, California

Beautiful!

The many lovely poems made the November 20 issue especially beautiful. I feel that poetry is not appreciated as it should be.

I am reminded of the following quotation: "The chief subjects of study in . . . [the schools of the prophets] were the law of God, with the instructions given to Moses, sacred history, sacred music, and poetry."—*Patriarchs and Prophets*, p. 593.

MRS. LEONARD M. LARSON
Glenwood, Minnesota

Felt God speak

"The Silence of the Soul" (Dec. 25) was especially pertinent for me. It was late when I read it. Since I was unable to sleep, I read the REVIEW. The quiet in our house was very peaceful, and I could "feel" God speaking to my heart.

LARRY M. POWELL
Redlands, California



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Vol. 158, No. 8.

Scanty resources multiplied

“All these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come” (1 Cor. 10:11).

The “happenings” referred to in this text are of two kinds—good and bad. The good happenings (as listed in verses 1 to 10) include Israel’s miraculous crossing of the Red Sea, the daily provision of manna, and the continual flow of water from the rock. The bad happenings include the worship of the golden calf at Sinai, immorality at Mount Peor, and the faithless murmuring in the wilderness of Edom.

According to the apostle Paul, these experiences are recorded for our admonition. The Greek word translated “admonition” also carries the meanings of warning, reproof, and instruction.

One Old Testament experience that seldom is recounted but which conveys important “admonition” for us is recorded in 2 Kings 4:42-44. Famine stalked the land of Israel. Food was so scarce that people were eating wild plants from the countryside. In one instance as the 100 young men at the school of the prophets in Gilgal were eating pottage made from wild gourds (perhaps wild cucumbers or a melonlike fruit from the colocynth plant), they discovered that there was “death in the pot.” Only through the miraculous intervention of the prophet Elisha was the problem solved (verses 38-41).

After this experience a man from Baal-shalisha brought to the school a sack of grain and 20 loaves of barley. If conditions had been normal, the man would have taken this food to the priests, as specified by the law of Moses, for it represented the firstfruits of his harvest. But the Levitical priests had withdrawn from the northern kingdom, hence were not available to receive the firstfruits. Likely this man, being pious and recognizing that the firstfruits belonged to God, decided that the best option under these abnormal circumstances was to present the food to the school of the prophets.

Elisha accepted the gift, then told his servant Gehazi to use it to feed the hungry young seminarians. Gehazi did a quick calculation and decided that the quantity of food was more suitable for hors d’oeuvres than for an entree. “What? . . . Feed one hundred men with only this?” he exclaimed. “Yes,” replied Elisha. “Go ahead, for the Lord says there will be plenty for all, and some will even be left over!”

Acting on the word of the prophet (which actually was the word of the Lord), Gehazi divided up the food and distributed it among the seminarians. How small each

portion looked! But after each man had eaten all he wanted, some was left over. Obviously, a miracle.

The story is similar to the New Testament miracle in which Jesus fed 5,000 men, besides women and children, using only five loaves and two fishes (Matt. 14:15-21). Under the blessing of God, the meager resources available were not merely adequate, they were superabundant. The people “did all eat, and were filled: and they took up of the fragments that remained twelve baskets full” (verse 20).

What lessons do these experiences teach? What “admonition” do they offer?

1. God is deeply interested in the needs of His earthly children. One hundred young seminarians were hungry. Did God care? Indeed! First He moved upon the heart of the man from Baal-shalisha to contribute the firstfruits of his harvest. From the human perspective the quantity was pathetically inadequate. But the man did what he could; he placed his resources in God’s hands. Then God did His part. He did what man could not do.

How reassuring it is that God is touched with human need, and condescends to meet that need, even to performing a miracle. When people are hungry, He cares. When they are sick, He cares. When they are destitute, He cares. When they are persecuted, He cares. When they are burdened with responsibilities, He cares.

God uses “natural” means

Usually God meets human need in “natural” ways. To provide food He blesses the farmer with sunshine and rain so he will harvest a good crop. To restore health, He gives physicians wisdom and skill, so the body can recover. To bring salvation to the lost, He uses gospel workers to bear messages of truth and hope. Through these “natural” agencies God shows His love and care. But occasionally, when “natural” means are inadequate, He condescends to perform a miracle. The important thing to remember—and that which the two stories we have recounted in this editorial teach us—is that God is compassionate. Whatever may be our needs, and however desperate our situation may appear, we have not been abandoned. God, our loving Father, is interested in us, and can help us.

2. By adding His blessing God can make scanty resources sufficient (more than sufficient) to meet the need.

3. Divine commands should be obeyed even if they seem unreasonable or without hope of successful fulfillment. Gehazi considered it nonsense to try to feed 100 hungry men with 20 small loaves of bread, but when he moved ahead in faith, through a miracle God made the program succeed. The disciples felt foolish attempting to feed thousands of people with five loaves and two fishes, but when they did their part God did His. What at first looked like an impossible undertaking turned out to be a glorious success.

Christians should apply to their daily lives the “admonition” found in these happenings. They also

Continued on page 13

The authority of the church

Condensed from a presentation to the North American Division presidents.

By C. E. BRADFORD

It is an awesome thing to be called to exercise authority. The prosperity of the church, to a large degree, is dependent upon wise use of authority. "When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn" (Prov. 29:2).

The one called to this responsibility is under obligation to understand as much as he can the dynamics of authority and its underlying principles, purposes, uses, and limits. Perhaps P. T. Forsyth was right when he said, "There is only one thing greater than liberty, and that is authority."

The basis for authority in the church is found in the words of Jesus, "And I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven" (Matt. 16:18, R.S.V.).

This statement, Ellen White says, "holds its force in all ages."—*Gospel Workers*, p. 501.

The alternative to authority is anarchy. No organization can long exist without some form of authority. It is the cohesive element in any social group.

Authority suggests prerogative, the right to rule, to exercise power, to command action or compliance, to adjudicate matters, and settle issues. Bernard Ramm divides authority into various species:

1. *Imperial authority*. That power possessed by persons or ruling bodies

by reason of superior position, as a king, a general of an army, the president of a firm, the principal of a school.

2. *Delegated authority* is related to imperial authority. Authority expresses itself through a chain of command. Delegated authority is imperial authority parceled out, handed down. It is effective only as its relationship to an imperial authority is seen.

3. *Stipulative authority* is determined by convention or stipulation. For example, a group may adopt Robert's rules of order or some other form of parliamentary procedure as guidelines for the conduct of business.

4. *Veracious authority* is the authority of truth. If a principle is true, then it must be given authority. To do otherwise would be illogical.

Ramm adds *functional authority* and the *authority of custom* to complete his divisions, and then concludes: "In a very real sense all authority is at root *personal*. Authority is the right and power of a person or persons to compel action, thought, or custom. It may be the autocratic power of a dictator or the idealized power of the people of a democracy. Authority is the exertion of power by persons upon persons."¹

If Ramm is right in his assertion that authority is essentially personal, affecting persons, exercised by persons, then the matter becomes all the more serious, for in the church we are dealing with people—precious and blood-bought.

Ramm's is not the only view of authority. Some would divide authority into two types, external and internal. The former derives from office, the latter from argument, example, or experience.

From its early dependence on internal authority the church moved with the passing of time toward external authority and its forms. "Fathers, Doctors, Popes, and the origin and extensive growth of a codified Canon Law assisted this development. By the end of the Middle Ages the church was supported by a vast system of external authority."²

The Biblical concept of authority is best expressed in the Greek word *exousia*. *Exousia* means the power to decide, to do something. It is primarily an attribute of deity. It denotes prerogatives, rights, or permission: "Whereas *dunamis* means physical power simply, *exousia* properly signifies power that is in some sense lawful. *Exousia* may be used with the stress on either the rightfulness of power held or the reality of power rightfully possessed."³

Exousia describes the position of Jesus as head of the church. To Him all power is given, and He gives it to His disciples. The *exousia* of Jesus and that of the apostles are of the same character. It is operative and active in ordered relationships, in a legally ordered whole. "In the varied use of *exousia* for the authority imparted to the community the outstanding characteristic is that the Church owes its existence and nature to Christ."⁴

In the Septuagint *exousia* first means right, authority, permission, or freedom in the legal or political sense. Then it is used for the right or permission given by God. It denotes the power of the king or of God, the power that decides in authoritarian relationships of everyday life. *Exousia* can also denote the freedom that is given the community to decide and act in Christ's stead. In New Testa-

C. E. Bradford is vice-president of the General Conference for the North American Division.

ment usage *exousia* came to mean more than freedom of choice and right to act—it includes the ability to perform, capability, might, and power exercised knowledgeably.

The prophets and apostles emphasized the great truth that absolute, unquestioned authority belongs to God. “In the first instance, then, *exousia* signifies the absolute possibility of action which is proper to God, who cannot be asked concerning the relationship of power and legality in this *exousia*, since He is the source of both.”⁵

Exousia harks back to Creation and God’s absolute freedom and redemption, His right to do as He wills, to act as He sees best. Bible scholars suggest several texts here for reference: “Has the potter no right over the clay, to make out of the same lump one vessel for beauty and another for menial use?” (Rom. 9:21, R.S.V.). “He said unto them, ‘It is not for you to know times or seasons which the Father has fixed by his own authority’” (Acts 1:7, R.S.V.).

Included here is the idea of both power and right. We should keep in mind that the *exousia* (authority) of God is carried out in ordered relationships both in the sphere of nature and in human history. “For there is no authority except from God” (Rom. 13:1, R.S.V.). Nothing that takes place in the space-time continuum is outside of the *exousia* of God. “Source, Guide, and Goal of all that is—to him be glory forever” (Rom. 11:36, N.E.B.).

This same *exousia*, this power to act, right to rule, freedom to decide, is the prerogative of Jesus Christ also. He is the plenipotentiary of God. As Son, His authority is unrestricted. In Him dwells all the fullness of the Godhead bodily. “‘All authority in heaven and on earth has been given to me’” (Matt. 28:18, R.S.V.). This Man-child, caught up to the throne of God, is entrusted with a responsibility to rule in God’s name over all times, spaces, and powers. “Christ unites all offices in his own person, and he is administrator of the whole will of God over

all creation.”⁶ His redemptive activity is the extension of His Father’s authority and of His own authority until “the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. For he must reign until he has put all enemies under his feet” (1 Cor. 15:24, 25, R.S.V.).

During His earthly ministry Jesus claimed this same power. “All things have been delivered to me by my Father” (Matt. 11:27, R.S.V.).

When the scribes questioned Him concerning His power to forgive sins,

“he spake, and it was done; he commanded, and it stood fast.” The centurion recognized His *exousia*—“only say the word, and my servant will be healed.” The voice of authority is in Christ’s word, both spoken and written. His word possesses authority, unqualified, not to be questioned. “We are to receive God’s word as supreme authority” (*Testimonies*, vol. 6, p. 402). The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will.

So we see the development of the principle: delegated authority does

The church of God on earth is an extension of the kingdom, a colony of heaven.

He answered, “The Son of man has *exousia*,” signifying both right and power, freedom to act and power to do. When He cast out devils it again was a manifestation of *exousia*. It was the power that decides and the authority based on a commissioning force. He spoke with authority, not citing rabbis or even prophets as His authority. He Himself was the embodiment of authority.

The purpose of miracle, exorcism, and sign was to establish unquestioned authority in His own person and ministry. His authority extends from Creation to redemption, from time to eternity. He has the keys of death and the grave, the supreme manifestation of His *exousia* being the resurrection. “I lay down my life, that I may take it again. No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it again” (John 10:17, R.S.V.).

Looking back on Jesus’ life, we can see His “game plan.” As God’s commissioned agent He established the *exousia* (authority) of Heaven whenever and wherever He taught and acted. The presence of Jesus was and is the presence of the kingdom and the presence of the kingdom was and is the *exousia* of God. With Him word and deed are the same. “He sent his word, and healed them”;

not mean authority diluted. The chain of authority and command is from God the Father, God the Son, and God the Holy Spirit, to the words of Scripture, which are inbreathed by the third Person of the Godhead:

Ramm’s pattern of authority, therefore, seems valid:

“1. *Christ*, who is the living, personal Word of God, the supreme revelation of God, the supreme depository of the knowledge of God (Col. 2:3).

“2. *The Holy Spirit*, who conveys revelation, who delegates its authority, and who witnesses to its divinity.

“3. *The Sacred Scriptures*, which are inspired by the Holy Spirit and therefore the document of revelation, which witnesses supremely to Jesus Christ, and which are the Spirit’s instrument in effecting illumination. The Holy Scripture is the delegated authority of God in the hands of the Holy Spirit.”⁷

The purpose of Christ’s coming was to reestablish the authority of God on a rebel planet: “Thy will be done on earth as it is in heaven.” The church of God on earth is simply an extension of the kingdom, a colony of heaven. As Ellen White says, it is “His own fortress, which He holds in a sin-stricken, revolted world; and He intended that no authority should be known in it, no laws be ac-

known by it, but His own.”—*Testimonies to Ministers*, p. 16. The Son demonstrates His power to act by establishing a community and endowing it with authority. “And on this rock I will build my church, and the powers of death shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatsoever you bind on earth shall be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven” (Matt. 16:18, 19, R.S.V.).

The church of God on earth, therefore, is the locus of spiritual authority. It is here that the supreme bearer of authority domiciles. “For where two or three are gathered in my name, there am I in the midst of them” (chap. 18:20, R.S.V.). What makes the church the church, to quote Forsyth, is not “Christ as its Founder, but as its tenant, as its life, as its power, the Christ living in the faith of its members in general, and of its ministers in particular.”⁸

The local congregation is the most visible manifestation of the body of Christ, and the church gathered in a specific place is the depository of authority. The local church is the basic unit, the building block, the vital cell. It is here that renewal takes place, the gifts are exercised and developed. The will of God is made known, the saints are nurtured, comforted, disciplined, corrected, and experience progressive sanctification as they make their way toward the consummation. “The local congregation is no less the church than the whole collection of congregations.”⁹ “On the church has been conferred the power to act in Christ’s stead.”—*Gospel Workers*, p. 501.

This authority is not given to individuals to be exercised privately; it is conferred on the total community. “For where two or three are gathered in my name, there am I in the midst of them” (Matt. 18:20, R.S.V.). This authority is derived from Jesus Christ. All authority is never exercised apart from Christ without reference to His person. “Without me ye can do nothing.” “For I have received of the Lord that which also I delivered unto you.”

This authority is exercised in preaching, teaching, and administering discipline in Christ’s name. “Whatever the church does that is in accordance with the directions given in God’s word, will be ratified in heaven.”—*Ibid.*, p. 502.

Great is the authority of the congregation—the church gathered. Saul’s conversion experience is the classic example. The future apostle to the world, already chosen to be the greatest teacher save the Master Himself, is told, “‘Rise and enter the city, and you will be told what you are to do’” (Acts 9:6, R.S.V.).

The church’s task

“The marvelous light that illumined the darkness of Saul was the work of the Lord; but there was also a work that was to be done for him by the disciples. Christ had performed the work of revelation and conviction; and now the penitent was in a condition to learn from those whom God had ordained to teach His truth. . . . Thus Jesus gave sanction to the authority of His organized church and placed Saul in connection with His appointed agencies on earth. Christ had now a church as His representative on earth, and to it belonged the work of directing the repentant sinner in the way of life.”—*The Acts of the Apostles*, pp. 121, 122.

The church on earth is port of entry into the kingdom of God. His rule is already established here. To be in harmony with the authority of Christ is, therefore, to submit to the authority of His church. “Connection with Christ, then, involves connection with His church.”—*Education*, p. 268.

In the New Testament the local churches exercised the highest ecclesiastical functions:

“1. *They had control of membership.*—In Matthew 18:17, our Lord, by anticipation, lodged His final action in the sphere of spiritual discipline with the church. When the church takes action, the matter is ended; there is no direction to take it to a higher court. In the church at Corinth, there was a man who was

guilty of an infamous offense against purity. With regard to his case Paul urged the most summary discipline (1 Cor. 5:5). If the church should act upon the judgment which he communicated to them they would act when ‘gathered together’; that is to say, action would be taken in a conference of the church. In 2 Corinthians 2, a reference to the case shows that they have acted upon his advice, and that the action was taken by the majority (verse 6). Then Paul counsels restoration of this excluded member now repented. Exclusion and restoration of members were to be effected by a church. This, of course, carried with it the reception of the members in the first instance.

“2. *They selected their officers and other servants.* This was true in case of the seven (Acts 6:3-13; see other cases in Acts 15:22; 1 Cor. 16:3; 2 Cor. 8:1; Phil. 2:25). Acts 14:23 and Titus 1:5 seem, at first, to offset the passages just given. In one of these, Paul and Barnabas are said to have ‘appointed’ elders in the churches that they had planted. But scholars of first quality, though themselves adhering to Presbyterian or Episcopal forms of church government, maintain that Paul and Barnabas ordained the elders whom the churches elected—that they ‘appointed’ them in the usual way by suffrage of the members of the churches concerned. The word translated *appoint* in Titus 1:5 is more easily understood as referring to ordination instead of selection. . . . The management of their business was in their own hands. Paul wrote the church at Corinth: ‘Let all things be done decently and in order’ (1 Cor. 14:40). In that comprehensive injunction, given to a church, is implied control of its affairs by the church.”¹⁰ □

To be concluded

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- ⁴ G. Kittel, ed., *Theological Dictionary of the New Testament*, vol. 2, p. 569.
- ⁵ *Ibid.*, pp. 566, 567.
- ⁶ *Anchor Bible*, vol. 34, p. 128.
- ⁷ Ramm, *op. cit.*, pp. 36, 37.
- ⁸ P. T. Forsyth, *Positive Preaching and the Modern Mind*, p. 63.
- ⁹ *The Westminster Dictionary of Church History*, p. 194.
- ¹⁰ *The International Bible Encyclopedia*, pp. 654, 655.

Waiting for the light

Our child's death has left a hole in the middle of our lives. It is a vacuum that sucks all meaning into itself.

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By GEORGE C. SPRATT

One afternoon 15 years ago, when I was the priest of a small church on the banks of the Mississippi, a man came to my study door and said that he would like to talk to me. I had never seen him before. He was agitated and I was apprehensive. His eight-year-old daughter had just died of peritonitis, caused by a ruptured appendix. He was angry with the doctor, who hadn't diagnosed the problem in time. He was angry with God, who had let it happen. He was angry with the church because it preached love and yet could do nothing to prevent a little girl's death. He was angry with me because I represented the church.

I talked with him about his family. He had two other children. He didn't care whether he lived or died. I sympathized with him, but I didn't understand him. I told him that he had to live for his two children. My words made him angrier. "What can the church say about this?" I didn't know what to say, and he left in despair.

I felt inadequate, and I *was* inadequate. My life had not been tested as his had been. I didn't know his anguish. My wife, Mary, and I had two small children. I didn't know the pain and sadness he was experiencing. I did not understand the anger and guilt he felt because he was supposed to protect his daughter, but couldn't.

I never saw the man again after he left my office. I did not even think about him for many years. But he came to mind as I was thinking about how the church has ministered to my own family since our six-year-old son, Kit, died a few months ago of the rare disease *moya-moya*. I felt angry with modern medicine and doctors. I was angry with God, the church's bishops and priests. Then I remembered this sad man who had visited me 15 years ago. I wanted to go back in time and talk to him. I wanted to say that I know how he felt. I wouldn't give him theological reflections now. I wouldn't tell him how lucky he was to have two healthy children, because I know he didn't feel lucky. I will never see this man again. I don't even know his name. But since our visit my life has been changed.

If someone had said before Kit died that my whole life was tied up in the life of this little boy, I would have

protested: "I have four lovely children, a loving wife, a good job, faith. Nothing could happen to me to make such an impact." But our child's death has left a hole in the middle of our lives. It is a vacuum that sucks all meaning into itself.

Since Kit's death my wife and I have attended the meetings of Compassionate Friends, a group founded by an Anglican priest to minister to parents who have lost a child. The parents express a great deal of anger toward priests, ministers and church people in general. They are angry because their child has died, but they are also angry because they have not been ministered to. The caring ministry of the church has to be strengthened. As members of the Body of Christ we have to join those who grieve in their pain and not turn away. We have to experience their despair and anger and not be frightened. Before Kit's death, I was glib about the caring ministry of the church. I thought it was important, but it didn't affect my actions or feelings. Now I see that if the church fails in this ministry, it has labored for nothing.

My understanding of and feelings about the sacramental ministry of the church have changed. About two months before Kit's short three-day illness, I attended a conference sponsored by the Kidney Foundation. It would be good for me to have information about organ donation for my parishioners, I thought. Perhaps I could even make a decision for myself about what my family, in the event of my own death, should do with my body. But I certainly was not thinking about my own children.

Waiting for a response

Kit came into the hospital Sunday night. For two days we sat by his bed waiting for a response. His condition worsened. Nothing the doctors did could help. He looked calm and peaceful. He had always been an active and happy child, ready to go out and play and meet people, to be our contact with the outside world. His body was part of this happy life he had experienced. Now he was on a respirator; his blood gases were monitored, his fluid intake and output carefully measured.

On Tuesday night the doctors said that he was dying. The unthinkable was about to happen. Mary and I talked about the possibility of donating his kidneys and corneas. It was a terrible decision for us to make. It meant that there was no more hope for his life. It meant that he would be sent to surgery still warm, looking as though he were asleep. It meant that after surgery his heart would have stopped beating and all life processes would have ceased. We decided to do it, because the body is sacred. It symbolizes the life of a person. We felt that because the body is so important, God would take this tragic event and bring something good out of it. . . .

Before he was taken to surgery, my wife held him once more. The nurses in the ICU ward manipulated the tubes and put Kit in Mary's lap. This was a sacrament. His body was the outward sign of all we knew about Kit. To donate parts of his body was not an easy decision to make, and as I think back on it, I don't see how we did it. And yet I am

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The doll from heaven

By A. F. JACKSON

Donna lived in Italy during World War II. Things cost a lot during that time, and her parents had to work hard just to make enough money to feed their family and have a home to live in. Although there wasn't enough money for a doll, Donna wanted one very much. However, she didn't complain because she knew that a doll would cost too much.

Next door to Donna's home was a tall building that was being used as a military hospital. Finally, the army moved away, and the hospital had to be closed. A janitor who was cleaning out one of the top floors found a knitted doll that had been made by a wounded soldier. Because the sick man had a lot of time, he had made a beautiful doll. The janitor decided that the doll shouldn't be thrown away. He wondered where he might find a little girl who would like to have such a beautiful doll to play with. While he was thinking he walked out onto the balcony.

Below him he saw Donna

playing in her back yard. He looked carefully but did not see a doll beside her. Making up his mind, he carefully dropped the doll so that it landed a few feet away from her.

When the doll dropped beside her, Donna was startled. But when she saw what it was, she eagerly grabbed it and ran into the house to show her mother.

The next day the janitor was walking outside when he saw Donna through a hole in the fence. She was playing with her new doll. He asked her, "Where did you get such a pretty doll?"

Donna looked up at him and said, "Jesus sent it."

You know, boys and girls, I have learned that Jesus' angels help us do kind things for others, just as the janitor did for Donna. It seems that the angels lead us to just the people that need our help. I think it would be a good idea for us to pray every morning that Jesus would send His angels to show us someone special who needs our help.



glad that we did. His body is a source of life and light for others.

My thoughts about prayer have changed. Mary and I knew there were countless people praying for Kit's healing. But he died. Why?

When I was in college, I read about a philosopher who had changed his whole outlook after the death of his wife. He came to say the whole universe is in a process of developing and becoming, that it is imperfect and moving toward fulfillment. I remember wondering how he could possibly change his whole philosophy. I understand why now. Because we live in a changing and developing world, there are areas where the healing power of God is thwarted. As Paul says, "The whole created universe groans in all its parts as if in childbirth." I believe that God grieves with Mary and me. I cannot say why Kit was taken, but I still believe that God is with us. Before the creation, the Spirit of God brooded over the chaos. I believe that God's Spirit still broods over the chaos we find in our lives. William Blake's poem "On Another Sorrow" expresses this idea:

He doth give his joy to all;
He becomes an infant small;
He becomes a man of woe;
He doth feel the sorrow too.

Think not thou canst sigh a sigh
And thy maker is not by;
Think not thou canst weep a tear
And thy maker is not near.

O he gives to us his joy,
That our grief he may destroy;
Till our grief is fled and gone
He doth sit by us and moan.

My understanding of the cross has changed. The center around which the Christian faith revolves is the cross. Suffering, pain and death are part of our faith. God's Son died on the cross. The pain and suffering of Kit's death are not an aberration in the faith; they are at the center of what we believe. In Mark, Jesus says, "If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it."

The cross I deal with is my attitude toward my son's death. Shortly after Kit died, someone said to me, "You'll be a better person because of his death." The words made me angry. Why did I need his death to be a better person? I shared this remark with a group of friends. I told them how angry it made me. One woman said to me, "Do you want to be worse?" I have been worse many times, but I don't want to be. Anger, pain and sorrow bring out the worst in people. But Jesus says I am to take up my cross. Though there are no apparent answers, Jesus tells me, in the midst of loss and despair, to take up the cross of hope and belief.

My thinking has changed about relationships. Before Kit died, my wife and I had been trained as a leader couple in marriage enrichment programs developed by David and Vera Mace. I believed then in the importance of

communication and commitment. Now I see their ultimate importance. Without them I would be lost. Our sharing of thoughts and feelings is a necessity. We are committed to one another in the midst of our pain.

A few years ago Mary and I made a trip to southern California. Mary wanted to see the Anzo-Borrego Desert. We started out late one afternoon and arrived shortly before twilight. We wanted especially to see the desert palms. To get to them, one had to take a half-hour walk through a rocky valley. The hills rose steeply about 300 or 400 feet on either side. One could not see the palms until one was right upon them. The rocky hillsides against which their green leaves were seen intensified their beauty. The sun found a crack in the hills to get through and shine on them. But it was almost dark, and I wanted to get back. As we made our way back through the valley, I

looked up on one of the shadowy hillsides, and there was a coyote staring down at me. I stood there for a minute or two and then continued on my way out of the valley. I wanted to get back even more quickly. The contrast between light and shadow seemed to get inside me. I feel this same way about Kit's death. I am in the shadow looking up at something that frightens me, and yet I know the light.

Mary and I had a similar experience the morning Kit died. We were standing by his bed early in the morning. The sun was just beginning to rise. I called Mary to the window to see it. The whole sky was covered with clouds except for a little space in the east. The sun appeared and filled the city with light. Then it quickly disappeared into the clouds. Mary and I are now living in the darkness of sorrow, and we wait for the reappearing of the light. □

HEALTH CAPSULES

Sponsored by the General Conference Department of Health and Temperance

“Seven Simple Rules for Longer Life”

By D. A. DELAFIELD

Trustee

Ellen G. White Estate

In the *Washington Post* for August 17, 1980, appeared an article by Victor Cohn titled “Seven Simple Rules for Longer Life Emerge From Ten-Year Survey.”

The survey referred to was a California study, a project of UCLA and the California Health Department's Human Population Laboratory. Several lessons seem to have emerged from this study in which nearly 7,000 Californians participated between 1965 and 1974. Among them were: Good health habits can pay; The more good habits, the better; Changing bad habits to good ones is productive of good health.

The following health rules were proposed to all who participated in the survey:

1. Do not smoke cigarettes.
2. Get some regular exercise.
3. Use alcohol moderately or not at all.
4. Get seven to eight hours of sleep nightly.
5. Maintain proper weight.
6. Eat breakfast.
7. Do not eat between meals.

People who followed these rules experienced longer life. “Men who followed no more than three of these rules died at nearly three times the rate of men who followed six or seven. Women who followed no more than three died at twice the rate of those who followed six or seven.”

One can never tell for sure how broadly or deeply the Ellen G. White counsels and the writings of other pioneer advocates of healthful living have extended. If Ellen White were alive she would not covet any credit for this, nor does the church desire any. The desire of every disciple of healthful living is that others may experience optimum health and length of days here and hereafter.

But it is significant that Ellen White was calling for adherence to these rules long years ago. Here are seven that correspond to the above:

1. “Tobacco is a slow, insidious, but most malignant poison. . . . The use of tobacco is inconvenient, expensive, uncleanly, defiling to the user, and offensive to others.” “No human being needs tobacco, but multitudes are perishing for want of the means that by its use is worse than wasted.”—*The Ministry of Healing*, pp. 327, 328, 330.

2. “When the weather will permit, exercise in the open air every day, summer or winter. Walking is preferable to riding or driving, for it brings more of the muscles into exercise. The lungs are forced into healthy action, since it is impossible to walk briskly without inflating them.”—*Ibid.*, p. 240.

3. “When drink is in, reason is out. . . . Moderate drinking is the school in which men are receiving an education for the drunkard's career.”—*Temperance*, p. 30.

4. “Since the work of building up the body takes place during the hours of rest, it is essential, especially in youth, that sleep should be regular and abundant.”—*My Life Today*, p. 143.

5. “You have flesh, but it is not good material. You are worse off for this amount of flesh. If you should each come down to a more spare diet, which would take from you twenty-five or thirty pounds of your gross flesh, you would be much less liable to disease. . . . You are liable to acute attacks of disease and to sudden death.”—*Testimonies*, vol. 2, p. 61.

6. “The habit of eating a sparing breakfast and a large dinner is wrong. Make your breakfast correspond more nearly to the heartiest meal of the day.”—*Counsels on Diet and Foods*, p. 173.

7. “If all would eat at regular periods, not tasting anything between meals, they would be ready for their meals, and would find a pleasure in eating that would repay them for their effort.”—*Ibid.*, p. 179.

The UCLA and California Health Department's survey did not list the importance of sunshine and fresh air, a well-balanced diet, the proper use of water, and trust in divine power (see *The Ministry of Healing*, p. 127). But these also are true preventives and may serve as remedies for disease.

Good health is not the product of accident, but of intelligent choice. Adventists have long held that this is not only a part of existence but an integral part of good religion.



Just as we look at a map to plan a trip by the most direct route, so we should look ahead at communication problems to avoid roadblocks.

Identifying and eliminating roadblocks in communication

We must learn what it means to be an effective listener and apply what we learn to home situations.

By JOSEPH J. BATTISTONE

Much is said today about the need to communicate in the home. Marital conflict and distress often arise from a failure to understand each other. Children feel estranged from their parents, and parents agonize over the barriers separating them from their children. Why are people having such difficulty understanding one another? Is there a formula one can follow that will lead to mutual acceptance and love?

I believe there is. Simply put, it is a matter of identifying the roadblocks in effective communication,

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and systematically eliminating them. To do this, of course, we must be willing to invest our time and ourselves. We must learn what it means to be an effective listener and apply what we learn to situations as they arise in our homes.

The experts have identified eight common roadblocks in communication. After examining these below, you may find it profitable to observe yourself the next time your husband or wife or child speaks to you. Are you setting up roadblocks? If you are, then perhaps you will discover that you are alienating the speaker. By removing the roadblocks you will enhance your opportunity to understand what is being said and to deepen the relationship with the person who is talking.

What then are these roadblocks? And how can we

eliminate them? First is the tendency to *interrupt* the speaker. Perhaps you are not guilty of doing this. But you must have been interrupted yourself or have observed someone else being interrupted, and can empathize with the speaker who feels frustrated, disappointed, and perhaps even annoyed. It is rude to interrupt the speaker, since interruption robs him of emotional energy and interest and usually detracts from his point or purpose in speaking. When we interrupt we send negative signals to the speaker that affect his own sense of worth or esteem.

Second is the problem of *probing*. We might think that asking questions shows that we are good listeners. But this is not always true. It is one thing to ask a question in order to clarify a point. The speaker will appreciate the opportunity to explain an obscure statement if he truly desires to be understood. But it is quite another thing to probe. When we probe we make the speaker defensive. He is no longer in control of the situation, but is subjected to penetrating questions. No child or adult, no man or woman, enjoys facing an inquisition, and will doubtless develop some resistance to the nagging questions. The father who listens patiently to his son's explanation is much wiser than the one who continually probes. Through patient listening he awakens confidence and trust in his son.

The third roadblock in communication is *interpreting*. Perhaps you have met someone who refuses to accept a simple explanation, and insists on some hidden reason. The child complains to her mother, "The *real* reason why you didn't buy me that dress is because you didn't want me to go to the party." The child refuses to accept mother's explanation that she did not have enough money.

The 16-year-old daughter who is thinking about dropping out of school and marrying her boyfriend is probably not ready to listen to her father's argument.

Closely related to interpreting is the act of *judging*, the fourth barrier in effective communication. Whenever we make value judgments against the speaker, we steal his enthusiasm and leave him almost empty of a desire to talk. "That was a dumb thing to say," a husband remarks to his wife. Is it any wonder that she brings her conversation to a screeching halt?

Fifth is the tendency to *confront* the speaker. Sometimes confrontation is necessary. We admire the person who takes the initiative and resolves the problem. A manufacturing company is faced with low production and high overhead costs. Instead of allowing the factory to go bankrupt, the manager of the plant brings in consultants and studies various ways to reduce the costs, increase production, and stimulate sales. This aggressive approach is essential in the world of business and industry. But it is

less desirable in personal relationships. We may confront problems, but should not confront people. The husband who constantly confronts his wife deprives her of the freedom to relax, be herself, and enjoy his companionship. The home atmosphere thus becomes chilly and tense, one poorly suited for love and marriage.

Advising, the sixth roadblock, seems innocent enough, but it can become a serious obstacle in effective communication. Unless a person specifically asks for an opinion or advice, he probably does not want it, and if offered it, probably will not accept it. The 16-year-old daughter who is thinking about dropping out of school and marrying her boyfriend is probably not ready to listen to her father's argument. She is emotionally involved in a romantic relationship and dismisses practical advice as irrelevant. How much wiser it would be for the father to listen carefully and sympathetically to his daughter, and choose another time and occasion to express his views. The possibility of convincing her of the practical value of marrying later would be much greater.

The seventh roadblock in communication is *dominating*. Most of us have met dominating people sometime in life. Whatever the topic, they always manage to get control and do most of the talking. And there seems to be no polite way for us to regain control. They permit us to sigh, smile, agree or disagree, but not to defend or elaborate on a point. Now, in a marital conflict a dominating person can cause considerable distress, and can do this without realizing it. The same is true in conflicts between parents and children. The parent who cannot communicate with a teen-age son may have alienated him several years earlier by constantly talking instead of listening. A child who has not learned to express himself by the time of adolescence will have enormous difficulties communicating with his parents. In such a case, parents should study ways to help the child understand himself and communicate his thoughts and feelings with them.

Finally, we come to the roadblock called "*putting down*." We might think it is cute, but calling a child "blockhead" or "dum-dum" is not at all humorous. Such names convey contempt and erect barriers in communication. An effective listener demonstrates a positive attitude toward the speaker. Can you imagine Jesus calling Nicodemus "a stupid idiot" because of his failure to grasp Christ's statements? Jesus drew the poor, the oppressed, and even the children to Him by a gentle manner and kindly spirit. He expressed no value judgments against sinners. He showed no contempt toward anyone. Instead, He listened to their complaints, ministered to their needs, and communicated God's love. In this way Christ became our Master and our Guide.

We all, therefore, would do well to study His life and by God's grace follow His example and overcome the roadblocks in communication. By so doing we will visualize the distress arising from conflicts and experience more harmony and peace in our home. □



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Mission to the cities

Oliver Goldsmith wrote: "God made the country, man made the town." That distinctly anti-city attitude is shared by many Seventh-day Adventists.

The Adventist life style is more suited to a rural environment. We advocate a basic simplicity of living, a closeness to nature and nature's God. We love clean air, sparkling water, the hills, the forests, and the sea. The Sabbath is best kept in a place where we can find peace, tranquillity, and natural beauty. Ellen White's counsels advocating the benefits of country living have exerted strong influence on our thinking.

And the cities are ugly. While they are centers for the gathering together of human achievement and creativity, they also embody the worst features of human corruption.

The *Washington Post* recently carried the story of Jimmy, a child drug addict. He was introduced at age 5 to heroin by his mother's live-in boyfriend; now 8, he lives for his periodic dose. His ambitions reach no higher than to become another drug pusher. But his chances of reaching adulthood are slim; Jimmy probably will become another statistic on the city's records, dead before manhood because of an overdose of heroin.

The news media daily remind us of the depravity of the city. Murder, rape, prostitution, corrupt politicians—we are casehardened to the grim litany. Country living seems ever more attractive.

But the masses now live in an urban environment. If the cities are ugly, they are preeminent places of human need. People are hurting in the city—many of them. Jimmy's is not an isolated case. People, young and old, are desperate, hungry for love, perhaps hungry also for food. They long for the touch of a hand that cares, for the good news that Jesus brings.

Adventists have a worldwide vision. We see our task, epitomized by the three angels of Revelation 14, as encompassing every nation, kindred, tongue, and people. So no area of the world, no religious segment, and no part of society is exempt. As much as we have a mission to non-Christian lands, we have a mission to the cities, which house the majority of the world's population.

Jesus and John the Baptist provide instructive examples as we contemplate our task. The latter was a man of the wilds, raised in the out-of-doors and choosing its solitude. When he began to preach, it is not surprising that he stayed in the desert. The people came out to hear him, and many were baptized by him (Matt. 3:5, 6).

Jesus also was a preacher. In fact, His initial message was identical with John's: "Repent: for the kingdom of heaven is at hand" (chap. 4:17; 3:2). But the method of Jesus was quite different from John's. Instead of having

the people come to Him, He went to the people: "And 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" (chap. 4:23).

In some respects Adventists follow in the footsteps of the Baptist. Like him we are raised up to announce the coming of the Lord (see *The Desire of Ages*, p. 101). But in our ministry we should take the example of Jesus rather than John's. Wherever there is a cry of need, wherever someone is hurting, that is where we must go. We must take the initiative; we must reach out in service; we must not withdraw from humanity.

That means we must minister to the urban communities of earth no matter how distasteful the prospect. So far we have had scant success. We need consecrated imagination, innovation, new methods. We need boldness, new approaches, courage. We need much earnest prayer and a willingness to be part of the answer to our prayers by venturing into the smoke, grime, and crime of the city.

Though God made the country, man today is in town. That is why we have a mission to the cities. w. G. J.

Scanty resources multiplied

Continued from page 3

should study the lessons applicable to their task of fulfilling Christ's commission: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). With a possible world population of 8 billion people soon after A.D. 2000, and a projected population of more than 12 billion (three times the present number) in A.D. 2075, how can a handful of Seventh-day Adventists "preach the gospel to every creature"?

The man from Baal-shalisha placed in God's hands all that belonged to him. And the little boy with five loaves and two fishes gave all he had to Jesus. Likewise, we today must dedicate our all to Christ and the task He has given us.

Beyond that, we must exercise faith. We must believe that if we do our part, God will add His blessing, and thus the resources will be adequate to the task.

Commenting on the two miraculous experiences of feeding the 100 seminarians and the five thousand, Ellen White has said: "A fuller sense of God's relationship to those whom He has purchased with the gift of His Son, a greater faith in the onward progress of His cause in the earth—*this is the great need of the church today*. Let none waste time in deploring the scantiness of their visible resources. The outward appearance may be unpromising, but energy and trust in God will develop resources. The gift brought to Him with thanksgiving and with prayer for His blessing, He will multiply as He multiplied the food given to the sons of the prophets and to the weary multitude."—*Prophets and Kings*, p. 243. (Italics supplied.)

How reassuring! Our means of carrying on God's work will never be exhausted.

K. H. W.

Cholesterol controversy continued

In a previous editorial (July 10, 1980) we called attention to the controversy then raging over the report released last May by the Food and Nutrition Board of the National Academy of Sciences. The report shook the health community by calling into question the position being taken by most health agencies, including the then Department of Health, Education, and Welfare, that Americans should eat less fat (especially less saturated or solidified fat) and less cholesterol.

The report, entitled "Toward Healthful Diets," states that its authors consider it "scientifically unsound to make single, all-inclusive recommendations to the public regarding intakes of energy, protein, fat, cholesterol, carbohydrates, fiber, and sodium."—Page 4. They add: "It appears that although high serum cholesterol and LDL (low density lipoprotein) levels are positive risk factors for coronary heart disease, it has not been proved that lowering these levels by dietary intervention will consistently affect the rate of new coronary events."—Page 10. Some who read the report concluded that meat, dairy products, and eggs were "healthful" again.

If any of our readers took this position seriously and

went back to free use of butter, eggs, cheese, and meat, a more recent scientific report may cause them to change their minds once more.

The January 8 issue of *The New England Journal of Medicine* contains a report that strongly reinforces the prior concept of a high-fat, high-cholesterol diet leading to clogging of the arteries and heart disease. In an article written by seven authors headed by Richard B. Shekelle, the results of a 20-year study of 1,900 Chicago men, aged 40-55, provide unique confirmation of the dangers of a diet high in cholesterol.

The study covers these men over the period 1957 to 1977. At the end of that period it was discovered that those whose diets were high in fat and cholesterol had more than a third more fatal heart attacks than did those whose diets were prudent.

The study was conducted by researchers from Chicago's Rush-Presbyterian-St. Luke's Medical Center and from Harvard, Michigan, and Northwestern universities, and supported by the American Heart Association.

Dr. Shekelle admits that no single study can prove a diet-heart disease link, but the results of the Chicago study join the now famous Framingham and other statistical, epidemiological, subcultural, and cross-cultural studies in placing the weight of evidence on the side of dietary cholesterol's being significantly associated with risk of death from coronary heart disease.

The Chicago study group concentrated their research on a group of men working at a Western Electric plant, dividing them into three groups based on an analysis of their fat and cholesterol intake. By 1977 approximately 13.5 percent of those in the group that ate foods containing the most saturated fat and cholesterol had died from heart attacks, compared with 9.5 percent in the group that used foods with the lowest amount of these substances.

Two "diet scores" were used. By one measure the "high" cholesterol and saturated fat eaters had a 44 percent greater chance of a fatal heart attack than did those with a "low" diet score. By the other measure their risk was about 39 percent greater. Dr. Shekelle and his colleagues also express their conviction that "it is reasonable to infer that the true associations between the lipid composition of the diet and serum cholesterol in this population were larger than the observed values reported."

So a new set of statistics has been added to those that come down on the side of decreased use of dietary lipids. But it probably will not silence the opposition in the cholesterol controversy or be considered a definitive answer.

This leads us once again to point out the advantage the gift of prophecy has given Seventh-day Adventists. When scientists disagree, where can we turn? To the messages and dietary provisions outlined by inspiration (see box). Rather than searching for the latest scientific excuse for not following God's instructions, we are far better off to take on faith what He has told us and to leave the arguments to the scientists.

L. R. V.

Ellen G. White—*Counsels on Diet and Foods*

- "Vegetables, fruits, and grains should compose our diet. Not an ounce of flesh meat should enter our stomachs. The eating of flesh is unnatural."—Page 380.
- "Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator."—Page 81.
- "The only safe course is to touch not, taste not, handle not, tea, coffee, wines, tobacco, opium, and alcoholic drinks."—Page 428.
- Overindulgence in eating is digging our graves with our teeth.—See page 141.
- "The Lord gave special directions that . . . [the blood and the fat of animals] should not be eaten."—Page 393.
- "The time has not yet come for sugar and milk to be wholly abolished from our tables."—Page 356. "The time will soon come when there will be no safety in using eggs, milk, cream, or butter."—*Ibid.*
- "Far too much sugar is ordinarily used in food."—Page 113.
- "Do not eat largely of salt, avoid the use of pickles and spiced foods."—Page 345.
- "Fine-flour bread is lacking in nutritive elements to be found in bread made from the whole wheat."—Page 320.
- "No extremes in health reform are to be advocated."—Page 353.

To Romania, with love: A trip back home

By PIETRO COPIZ

Church members who have visited Romania recently have been deeply impressed by church life in the largest Adventist union in Europe. They have brought back glowing reports praising our Romanian brothers and sisters for the intensity of their faith, the warmth of their friendship, and the positive witness of their lives.

In July, Neal C. Wilson, General Conference president, and Edwin Ludescher, Euro-Africa Division president, were among the distinguished visitors who participated in the celebration of the 110th anniversary of the beginning of the work in Romania. Moving ceremonies of remembrance and thanksgiving marked this important milestone. The two brethren could only confirm, in their own terms, what others had said before.

It was my privilege to visit Romania officially during the last week of September. My reactions were even more intense than those of most other visitors, for this was not an ordinary trip. I was going home, where uncles, aunts, cousins, and other relatives live, where my mother and my ancestors are buried, and where I first learned about Jesus and His near return. Except for a brief pilgrimage of love to see my relatives and the cemetery from which my mother will rise to life one day, I had been away from my country of birth for 37 years.

A number of things have changed, of course. First of all, my perspective, since I was a child when I left. Many

houses in the immediate neighborhood of my former home seemed small when compared with my childhood memories. But other transformations have actually taken place. I will mention a few.

Romania used to depend on a typically agricultural economy. During recent decades it has made gigantic steps toward becoming an industrialized nation. This shift in priorities does not come without a price, and some areas of everyday life are affected. But this unified effort toward progress should bring impor-

tant results, in spite of the hardships it generates along the way, or maybe because of them.

I had left the country in the midst of a terrible war. Since then, the Romanian people have been enjoying peace, and its leaders play an international role in maintaining it.

An even more important change has been experienced by our church. During the last years I spent in Romania, our "houses of prayer" had been closed, and persecution had become a way of life. At the present time the Adventist Church is among the 14 "cults" officially recognized by the government, and its rights are protected by the law.

If we were not limited by space, the list of comparisons could grow much longer. I should add, however, that some things have not changed at all; I will mention them in describing the worship atmosphere of our churches.

From my arrival at the

Bucharest-Otopeni airport late at night until my departure seven days later from the same place, I was accompanied by Nicolae Popescu, the new union secretary, and by Mihail Popa, union education director as well as principal of the Romanian Theological Seminary, who in June obtained a Doctor of Ministry degree from Andrews University. It seems that he is the only clergyman in Romania to have obtained a doctorate abroad in recent years.

My first visit was to the union offices and to the seminary located on the ground floor of the administrative building. The classrooms are used during religious services as auxiliary auditoriums of the church, through the use of loudspeakers. The furniture is old, and signs of the 1977 earthquake still are evident on walls and ceilings.

Only nine third-year students were scheduled to start the new academic year at the beginning of October. Permission for new first-year students had not yet been received at the time of the visit. Students are carefully screened by their churches (morality, church activities, scriptural knowledge, intellectual abilities, public speaking) and through an examination administered by the seminary. All of them have met the military-service requirements and have passed the Romanian university entrance examination. Some of them have university degrees. Openings are limited. For each student accepted, nine are turned down.

The seminary has neither a cafeteria nor a dormitory. Students live in the homes of church members. Adequate accommodations for students, as well as classrooms and offices, represent a clear and urgent need. Plans for replacing the present facilities with a new three-floor building on the same location have been ready for some time. It is expected that the authorities, who have manifested understanding for many areas of church life, will give the necessary authorization soon



The Adventist church in Brasov, central Romania, has a modern façade. Standing in front of it are M. Popa, N. Popescu, and a church elder.

Pietro Copiz is education director of the Euro-Africa Division.

so that a modern and efficient building may house this twentieth-century "school of the prophets."

Since pastors of the Bucharest district meet regularly for prayer and inspiration, I had the opportunity to speak to more than 40 of them during one of their regular meetings in the "upper room" of the Grand church. Some pastors fondly remember the meeting they had with Robert H. Pierson in the same room during the first visit of the former General Conference president. It was for them a new Pentecost experience. The spiritual fervor of the prayers I heard made me understand that this experience still is going on.

At that meeting, as well as during the entire trip, I learned many details concerning my family. Among the churches I visited, I was especially impressed by the imposing and functional sanctuary built in Brasov. Of course, the little church in Sinaia touched my heart, since I was born in that mountain resort. Near the gigantic cross that dominates Mount Caraiman, in the vicinity of Sinaia, several of the brethren and I ate one of our meals. How fitting, I thought, to share food with brethren at the foot of the cross! This powerful symbol impressed me each time I

shared the Word in our houses of prayer.

Over the weekend I was offered the privilege of preaching in three locations, which represented a cross section of the 525 churches we have in Romania. On Friday night I spoke in the Labirint church in Bucharest. Those who have preached from that pulpit know how one feels, closely surrounded by people not only in front but also from the balconies on both sides. My topic was "Homecoming and Going Home." I really felt that I had come back home, and I sensed that although I was the speaker, it was I who had received the most encouragement.

On Sabbath morning I participated in the inauguration of the remodeled church of Calarasi, near the Danube. Although it is modest outside, talented craftsmen from the church have tastefully adorned its interior with stucco decorations, an evident labor of love. The scaffolding had been removed only the day before. Dumitru Popa, union president, and other union leaders took part in the program. Ioan Ciuca, interim president of the Bucharest Conference, offered a moving prayer of dedication. I was reminded of another dedication in another "house of prayer," and I felt that the

presence of the Lord filled the house.

In the afternoon I visited the beautiful church of Gheorghe Doja, located in a typical rural community. The women were seated on one side, their heads covered with the traditional scarf. The men were seated on the other side, with the older people in front and the children in the balcony. The children were quiet and reverent, although they were sitting by themselves.

We heard heavenly choirs. In every church the choir sings from four to six times for each meeting. It is deeply inspiring to hear such beautiful voices wherever one worships. The singers practice many hours a week and are able to present sacred music on a simple nod from the choir leader. In one case the choir sang a hymn in response to what I had said, without knowing my subject in advance or rehearsing.

Among the persons in the audience was the district inspector from the Department of Cults. From the way he spoke with our church leaders, it was evident that a relationship of mutual understanding and appreciation exists between the church and the department he represents.

After the service, this distinguished guest told me about an experience that had taken place in his district a few years before when the country was plagued by a severe flood. It was Sabbath morning. The Adventist congregation was meeting as usual. Suddenly a neighbor came to ask for help. His farm and his domestic animals were being menaced by the flood. The men left the women and children in the church to sing and pray and rushed to the farm, with their Sabbath suits on. The farm and the animals were saved. Since then, the Adventist Church has been praised frequently by the authorities and is widely respected in that area.

The next day, all too soon, it was time for me to leave the country and the almost 100,000 Romanian church members, children, and friends who love Christ and wait eagerly for His return. Their

Christianity is alive and well because Christ dwells in them. I left Romania with a renewed confidence in the final triumph of God's cause, when we will go home together at last.

NEW YORK

Outreach is expanded

Since the beginning of the year blood-pressure tests have not been the only health-related service offered by Seventh-day Adventist Community Services in Greater New York. Five-Day Plans to Stop Smoking, nutrition classes, and stress-control programs, which previously had been offered periodically in local Adventist churches, now are coordinated by the organization, facilitating the preparation and distribution of materials for such classes. The new arrangement will aid in planning and announcing the classes to area residents and to the more than 50,000 persons who will receive a free blood-pressure check on the Community Services vans in the coming year.

An additional service begun in the new year is a sequence of free health-education material mailings to persons requesting it when boarding the vans to have their blood pressure tested. A recently prepared health-education flyer, "Marijuana—A Special Drug?" will be among the first of the new mailings going to approximately 4,000 persons each week in the Greater New York area. The regular mailing of material became possible with the acquisition of a computer, donated to the program late in 1979.

Persons in the metropolitan area wishing to have their blood pressure tested learn current van locations by dialing a number advertised on radio and television public-service announcements, and they may sign up for the health-education materials on the vans or by writing directly to the program office.

BETTY COONEY
Greater New York
Conference



The author enjoyed speaking at a Sabbath afternoon meeting for members of the church in Gheorghe Doja, a rural community in southern Romania.



Top: Shen Shu Mei, right, sells magazines on the streets of Hong Kong. Bottom: Randy Horning, publishing coordinator of the South China Island Union Mission, gives an award to Cheng Wai Ling for outstanding sales.

Young people follow La Rue footsteps

By RANDY HORNING

For ten weeks this past summer, amid the skyscrapers of bustling Hong Kong, young people followed in the footsteps of Abram La Rue, pioneer self-supporting missionary to the Orient. To the nearly 5.5 million people crowded into just a few square miles of today's Hong Kong came 163 dedicated youth from the Adventist college and middle schools there. Though oppo-

Randy Horning is publishing coordinator of the South China Island Union Mission.

sition confronted them, they went forth, leaving in their wake more than 6.5 million pages of literature. God blessed them as they left 170,000 magazines and 15,000 books, worth HK\$580,840 (US\$116,169) with the people of that city.

With a wealth of experience they returned, eager to share the thrills they found in street-side partnership with God, thrills that swallowed up defeat and turned their summer into beautiful memories.

The student leader, Lau

Swek Kwai, commented, "To me the summer was a great experience. We learned a lot and saw a lot of supernatural happenings!"

Morning by morning, as the students met for worship, the same spirit that motivated Abram La Rue in his literature ministry in 1888 filled and energized them for the day's service. Of this they were not unmindful. One day some students planning to work the next day in the New Territories, some distance away, were given the option to have their own morning worship instead of traveling into the city. They replied, "No! We must come meet with the group. That is our source of power and success!"

"The team spirit was important to bind the members together to work for the Lord. I'm afraid I might have dropped out had I been without my group members," said Samuel Huoung. "If I thought about people's attitudes and actions toward me or worried about the money I needed to make, I was afraid to go forward. But I received a totally different experience when I prayed and tried to remember always that I was working for the Lord," said Lai Hon Ming. Michael Lau commented further, "I liked our group because the members helped one another's weaknesses. We felt like a big family experiencing the love of Heaven!"

One day Chan Kwok Keoung met a woman who called the *Signs* her "old friend." She had been a subscriber many years ago in Shanghai. Cleaver Lee was asked by a merchant he had just canvassed whether he would be willing to work for his sales company. He replied, "I am not working for monetary purposes alone. I also am working for God!"

As Chee Seow Hong sold one of his journals, a woman said, "This is a very good magazine. I really enjoy reading it."

"How do you know?" queried Chee Seow Hong. The woman replied that last year she had bought one and had enjoyed it so much she

went to the bookstores to try and purchase more copies, but to no avail. She was elated to find the magazines again and promised to buy every year.

Sunny Yau had an unusual experience one day while working in an area he had been told had many illiterate people. "You might as well not waste your time," he was counseled. But he wanted to try.

At first no one seemed to buy. Almost as a challenge he bowed his head and prayed silently, "God, if You are a God for the illiterate, as well as the literate, then please help them to buy!" No sooner had he prayed than people began buying. With his faith greatly strengthened, he confidently concluded by saying, "That proved to me that God's message is also for the illiterate. But I believe it is hard for the rich. I continually found it hard to ask them, for only a few would buy."

Repeat buyers

Chan Kwok Keoung happily reported, "I met many people who said, 'We've bought many issues of your publications already,' and bought another." Though disappointments came, as they must have come to Abram La Rue, the young people felt a deep, inner peace as they experienced the joy of reaching countless numbers of people with millions of pages of truth.

Although, like Abram La Rue, the students operated on the premise that they were largely "seed sowers," an encouraging harvest already is beginning to be reaped from the summer's efforts. Lau Swek Kwai, the general student leader, reports that at least two student workers plan to be baptized this year as a result of their summer's work. All of the students experienced a new relationship with God. Lai Hon Ming expressed the sentiment of many when he said, "I understand now why God chose human beings as messengers of the gospel. I cannot express how happy I was when people accepted the magazine. Thank God that He shared this joy with me!"

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Southern Asia Division plans to double membership

By ROY F. WILLIAMS

At its 1980 year-end planning session held November 18-23 at division headquarters, Poona, India, the Southern Asia Division executive committee laid plans for doubling its present membership of 101,657 by the end of the present quinquennium, in 1985.

My introduction to the Southern Asia Division territory came at 2:30 A.M. on November 11, 1980, on touchdown at Bombay, India, after 18 hours of flying time from Kennedy Airport, New York. Although the taxi ride to the hotel took place in the dark hours of the night, I could sense the challenge that such cities as Bombay, with more than 8 million inhabitants, pose to the preaching of the gospel message. This impression was intensified during the daylight hours as I rode through the city and saw people, people, and more people. Visits to other cities of the division such as Colombo, Sri Lanka; Madras, Poona, Delhi, and Simla, India; Lahore and Karachi, Pakistan; Dacca, Bangladesh; and Rangoon, Burma, served to impress further upon my heart the challenge of reaching the millions of Southern Asia.

The concern of the leadership of the Southern Asia Division, beginning with G. J. Christo, division president, for fulfilling Christ's commission as given in Matthew 28:18-20 was indicated by the inclusion of approximately US\$475,000 earmarked for some form of evangelism during 1981 in the division and unions.

A highlight of the council was a special presentation by various members of the School of Religious Studies at Spicer College, in which W. G. Jenson led out, on the

subject "How to Evangelize the Cities of Southern Asia." In the two hours dedicated to this, 20 points were touched upon briefly, but will form the basis for an ongoing emphasis by the division leaders on the need of meeting this challenge in the power of the Holy Spirit. Elder Jenson also commented on statements by Ellen White in the book *The Acts of the Apostles* that focus on certain methods and approaches used by the apostle Paul and his associates as they preached in various cities of their time.

The council discussed areas of concern such as proper follow-up and pastoral instruction after new members join the church, the need for members to understand and practice the principles of stewardship, and the goal of self-support toward which our organizations should work. Attention was given to wage-scale problems, upgrading the work force, and strengthening the educational facilities for the youth of Southern Asia.

During the council a meeting of the Spicer College board was held on the campus of this division institution that continues to train workers for the cause of God. Currently its 875 students represent 59 language groups from Southern Asia, the Far East, and Africa.

Reports from the union presidents of the division were optimistic but realistic in recognizing the challenges. Special mention was made of encouraging evangelistic opportunities in certain areas where large baptisms have been experienced. The council was cheered by the presence of Kyaw Balay and Ba Hla Thein, president and treasurer, respectively, of the Burma Union, who were meeting for the first time with the division committee. The Burma Union secretary was not able to attend. All officers from the other unions and

heads of division institutions were present. Encouraging reports also were heard from the Oriental Watchman Publishing House, Spicer Memorial College, and the Karachi SDA Hospital.

As the last item considered by the council, a resolution was adopted in total support of the Prayer Offensive objectives set forth by the General Conference Annual Council, 1980, designating April 4, 1981, as a special day of prayer when the members of our church will join in earnest petition to God, focusing on specific objectives.

My itinerary through the division included visits to the headquarters of all the unions within the Southern Asia Divi-

sion except the South India Union. It was a privilege to attend the year-end meetings of the Northern Union in New Delhi, India, and the Pakistan Union meetings in Lahore, Pakistan; also the Bangladesh Union constituency meetings.

I also was able to visit the Burma Union and speak to workers and members at the close of its quadrennial session held in Rangoon, December 10-13. Gratifying was the opportunity to see the good work being done at the Simla Hospital and the Roorkee SDA High School in northern India; also the Karachi SDA Hospital in Karachi, Pakistan, and the Pakistan Adventist Seminary and College in Chuharkana Mandi, Pakistan.



SDA youth promote stewardship

Contests in art and music recently took place in South America, sponsored by the division stewardship department, directed by Roberto Roncarolo. Youth were invited to base their entries on the theme of faithfulness to God and returning to God that which belongs to Him—the body temple, time, talents, and treasure. The objective of the contest was to awaken the consciousness of the students to the importance of stewardship, both for the good of the church as a whole and for the good of each person.

The young people submitted 77 posters and 85 pieces of music, all considered by the panel of judges to be very good. Several teachers and public-relations directors participated in the evaluation, which took place in the Adventist Academy of Arts at Brazil College in São Paulo. The winners of the poster contest were Urias Pires Chagas, of São Paulo, Brazil; Manuel Vicente Urutia Santillan, of Lima, Peru; and Roando Hector Morelli, of Argentina. (Posters reproduced above.) In the music section, the following were winners: Hugo Benjamin Vergan, of Argentina, and Flavio Santos and Valdecir Simoes Lima, both of Brazil.

ARTHUR S. VALLE
Review Correspondent

Harvesttime in Tondano

These words are being written in a humble hotel in the Celebes, Indonesia. My morning run completed, I have just stepped out of a tingling cold splash bath.

This will surely be a wonderful day. At ten o'clock this morning a car will pick me up to take me to a village named Kaima. There I will meet with a congregation that four weeks ago totaled 15 persons. In a thrilling report presented yesterday afternoon I learned that this church now has a membership of 37, and 15 additional candidates are to be baptized this Sabbath. That will mean a growth rate of 246 percent. These excited brethren are following up several additional interests.

In March, 1980, the East Indonesia Union and the South Minahasa Mission conducted a rally to prepare for a major evangelistic campaign to be conducted in Tondano. During the rally a report of the Good News Crusade in Metro Manila was given. Would the brethren of Tondano, a town of 30,000 population, and the surrounding churches be willing to do evangelism in a similar way? Forty churches within a 20-kilometer radius of Tondano agreed to join the team.

On July 5 more than 800 laymen started a systematic door-to-door canvass for those who would be interested in studying a series of health lessons.

On August 20, 40 satellite evangelistic meetings were launched. Both laymen and pastors preached the Word. Because it was harvesttime for cloves, the main crop of the area, the attendance was smaller than it should have been. But the 40 teams moved ahead with courage.

Yesterday elders from the 40 churches gave their report. Six of the elders apologized for their limited report. Their reason was that they had just completed an evangelistic effort with from 5 to 20 baptisms, and it was a bit too

soon to work the same territory again.

When the baptisms from the 40 teams were totaled the report showed that 197 people had joined the family of God—all of this before the major campaign in Tondano got well under way. In addition, more than 100 candidates are still being prepared for baptism by the 40 teams.

The elder from Kaima gave his report. No pastor could be found to speak for the little company of 15 persons. What could they do? Brother Ephraim Piay, a farmer, agreed to speak. He had never done anything like this before, but with the help of God he would do his best. Then Brother William Kamasi agreed to alternate with him.

And God did help. Fifteen people, lacking experience and lacking an attractive church or hall, committed themselves to the service of God. By next Sabbath those 15 members will number 52, and the group continues to grow.

Today there is a work bee to get the new church building started. All will be there: the original members, new members, candidates, and some of the interests.

The Tondano meeting truly is a harvest campaign. There are daily decisions for baptism. Members have developed a close friendship with their interests during the past four months of personal work. The fruit is ready to be picked.

There are two mass baptisms planned for each of the coming Sabbaths of the crusade. Pastor Mamanua, president of the South Minahasa Mission, has urged the leaders to lead the people in fasting and prayer as they seek the power of the Holy Spirit in bringing interested people to decision. The 17 pastors of the crusade staff are ready to have a baptism at any hour of the day or night as transportation is available.

Note: As this report goes to press, baptisms from the Tondano meeting total 360.

J. H. ZACHARY
Secretary
FED Ministerial
Association

Inside Washington By VICTOR COOPER

People in the news: Conrad Visser is joining SAWS as an associate director. A former director of development for the Inter-American Division, he will be in charge of the East Coast warehouse in Baltimore, Maryland, now to be known as SAWS Material Resource Center. □ Kangalu B. Elineema, who has been assisting the dean of the faculty of arts and social sciences at the University of Dar-es-Salaam, Tanzania, is working at the General Conference Archives for two months on a Fulbright Scholarship. Pastor Elineema is engaged in a doctoral research program on the history, development, and impact on society of the Seventh-day Adventist Church in Tanzania. □ Maureen Luxton, formerly Sabbath school and education director of the British Union Conference, has arrived in Washington to take up her duties as an associate director in the GC Sabbath School Department. Mrs. Luxton, who has just helped establish a 3,000-pupil school in London, will have responsibility for the primary division, Vacation Bible Schools, and branch Sabbath schools. □ David Michael Brillhart recently became manager of studio services in the GC Communication Department. He is a 1980 graduate of Andrews University, with a Bachelor of Science degree in the field of mass media with emphasis in broadcasting.

Evaluations: A five-day conference on the Five-Day Plan to Stop Smoking was organized in Washington, D.C., by Milo Sawvel, of the Health and Temperance Department. Experts from across North America spent a week revising and updating the church's stop-smoking program, which was launched in 1962. While the basic Five-Day Plan will be unchanged, the council recommended a new director's manual, revised group-therapy lectures, and a public-relations kit. □ A Pathfinder evaluation committee has recommended the preparation of materials for Pathfinder Voyager—a new course for North American youth aged 14-16 before they begin a Master Guide course.



The originator of Smoking Sam, M. V. Jacobson, suggests a new model.

Advertising Adventism: Sligo Seventh-day Adventist church, of which a number of GC employees are members, placed full-page advertisements in the Washington editions of the January 12 issues of *U.S. News & World Report*, *Time*, *Sports Illustrated*, and the January 5 issue of *Newsweek*. Hundreds of responses are coming in for the free booklet that was advertised, *How You Can Live Longer and Better*, according to Tim Garrison, of the Sligo pastoral staff. The advertisement, which had a combined circulation of 130,000, was developed in New York by Doyle Dane and Bernbach. The booklet is a Concerned Communications production.

Daniel and Revelation study: An ad hoc committee has been appointed by the General Conference to study the books of Daniel and Revelation. The members are W. R. Lesher (chairman), Frank Holbrook (secretary), N. E. Andreasen, D. D. Baldwin, I. T. Blazen, R. F. Dederen, W. D. Eva, Madelyn Haldeman, G. F. Hasel, W. G. Johnsson, H. K. LaRondelle, C. M. Maxwell, James Melancon, Beatrice Neall, Enoch Oliveira, R. W. Olson, Jan Paulsen, Elbio Pereyra, W. L. Richards, K. A. Strand, and E. E. Zinke.

Afro-Mideast

• Five of the most needy paraplegics on the island of Cyprus were visited and given cash gifts by concerned Adventist Church members on New Year's Eve—the traditional gift-giving time on the island.

• During November, 1980, seven churches were organized in Kenya Lake Field, bringing the field's total to 173. Ministers made appeals at each of these services for those yet unconverted to accept Christ. Fifty-six indicated their wish to join a Bible study group.

• Misambi church (the only church in Kenya Lake Field with a second-floor office in the church tower) was dedicated recently by the East African Union Sabbath school director, A. J. Kutondo, assisted by Pastors S. O. Omulo, E. G. Oloo, and I. Okoth.

• The Mara Field in northwestern Tanzania has undertaken its largest building program ever, according to the field president, H. K. Mashigan. Twelve churches are under construction, with three others soon to be completed and dedicated. Most of these buildings have been financed by the local congregations, with some help from both field and union. Members have given cows, chickens, and crops from their farms to meet expenses.

• The spirit of "harambee" (working together) was in evidence when office workers from Addis Ababa, Ethiopia, with the help of teachers, mothers, and children, spent one day with paintbrushes and cleaning materials, rejuvenating Kabana Elementary School. Morale and enrollment had been low for some time. Now, however, with an increased enrollment of more than 300 and a bright-looking school, there is new optimism and a good school spirit.

Australasian

• Sydney Adventist Hospital graduated 40 nurses and four nurse's aides in December. According to James Cox, president of Avondale College, more than 88 applications have been received for the new nursing

course to be introduced at Avondale this year.

• A coordinated evangelistic campaign in Port Moresby, Papua New Guinea, has won 400 converts, and another 200 people are preparing for baptism, reports Chester Stanley, who has been directing the program.

• A total of 350 ministers attended pastoral-evangelism seminars held in New Zealand and at Avondale College, Australia.

Far Eastern

• The West Malaysia-Singapore Mission office and evangelistic center is expected to be completed soon. It has four apartments, a floor for the mission office, and a multipurpose hall.

• A new Adventist mission school opened in September on Moen, the capital of the state of Truk in the Federated States of Micronesia. School began with 54 students, including the two children of the president and three children of the vice-president of the new state.

• R. D. Strasdowsky, director of the Home Study Institute, Far East, reports that three years of preparation have produced 47 college and continuing-education courses that are available to workers and members in the division. Much remains to be done, especially in the area of translation.

• Pathfinder Clubs have been organized in 45 percent of all Adventist churches in Japan. There are 1,100 members in these clubs and 284 leaders and counselors, most of whom also are young people. Last year 20 Pathfinder camps were held, and about 600 youth participated.

• E. A. Jimeno, Guam-Micronesia Mission communication director, reports that General Conference vice-president Max C. Torkelsen was featured for a total of 20 minutes on Guam's two television stations during his recent visit to that mission. More than 100,000 viewed the telecasts, which told of the worldwide work of Seventh-day Adventists.

• The Far Eastern Division's Theological Seminary is to con-

duct a three-week Bible lands tour for evangelists of the Far East, July and August, 1981. Tour guide is to be Larry G. Herr, who has made nine previous visits to these lands of the Middle East.

• H. W. Miller Sanitarium and Hospital, Cebu City, Philippines, has just completed the erection of a new apartment building to house five medical-staff members and their families.

• Philippine Publishing House recently received a call from two leading hotels for the book *The Greatest Love* by Ellen White to be placed in 850 of their guest rooms.

• Senior citizens of a home for the aged in Rotterdam, Holland, have in the past four years sent cash gifts totaling US\$1,500 to the Adventist Home for the Aged in Ipoh, West Malaysia.

• Bothered about his ten long years as a backslider, Hernando Esolana, of the Philippines, decided to begin a branch Sabbath school in his remote village of Batong-Buang. Attendance grew, and Mr. Esolana soon had to build a small chapel on his estate to house the worshippers. Recently Mr. Esolana and more than 30 of his branch Sabbath school members were baptized.

• Japan Union's Dr. Mason Series, a Japanese television version of the Faith for Today program, has been voted the outstanding religious program for 1980. Already the series has been aired in Hokkaido, Okinawa, Tokyo, Kyoto, Osaka, and Kobe. As funds become available it is planned to enter new areas in 1981.

Northern European

• Four thousand members in the 55 SDA churches in Denmark have pledged, during the current year, to distribute 15,000 copies of the Danish *Signs of the Times* every other month, and 10,000 copies of the Danish health paper on alternate months. This special project has given new life to the two Danish magazines and has been of great help to the churches and members in their personal endeavor to let their light shine.

• Hayley West, of the Ipswich church in England, recently made an 11-mile bicycle trip and raised more than 10,000 pounds sterling (US\$24,000) for the Ipswich hospital. It was in that hospital that Hayley had her left leg amputated 18 months ago because of bone cancer.

Southern Asia

• The Northern Union's Ministerial Association has begun the production of a new magazine, the *Northern Union Messenger*.

• The E. D. Willmott English School of Seventh-day Adventists in Magacoil, in South India, recently conducted a temperance rally, a city march, and an oratorical contest.

• Several public programs have been conducted recently by the Lakeside Medical Centre in Kandy, Sri Lanka. There was a 13-mile "Run for Fun" in Kandy, which attracted 200 participants; a temperance rally at a large stadium in Colombo, which attracted 5,000 students; and a Christmas-carol program presented by the Lakeside choir.

Trans-Africa

• Daniel Butler, of Riverside Institute, Kafue, Zambia, reports advances being made. The Riverside church, organized in 1974, has branched out to ten locations, with an attendance of more than 500, and it is still growing. Their offset press, operated by Duane and Olive Dibble, prints Bible-based textbooks for use in their Bible schools. The farm is expanding and producing well, not only supplying the food requirements and funds for operating expenses at the Institute but also providing money for evangelism and the training of young people. The Quiet Hour, of Riverside, California, is raising funds to purchase a much-needed combine harvester for the Institute.

• Thirty-three persons made decisions to join the church during an evangelistic campaign held by J. H. Mambala, evangelist for the South-East Africa Union. The series was held in Likoma, an island in Lake Malawi.

• Helderberg College is laying plans to offer a new two-year diploma course in agriculture.

• Jerry Joubert, of Sedaven High School, Transvaal, South Africa, is the new youth pastor of the Helderberg College church.

• Eighty college and high school students escaped injury when the Helderberg College bus was stoned on the Cape Town highway near Modderdam, South Africa. Some damage was done to the bus.

• Officers of the South African Union, elected at the union ses-

sion in Anerley, South Coast, Natal, South Africa, are: Francis Campbell, president; C. D. Verwey, secretary; and H. J. van der Ness, treasurer.

● On Friday, January 16, D. Mutumbuka, Minister of Education for Zimbabwe, and N. G. G. Makura, Secretary of Education, along with three other government officials, were guests on the campus of Solusi College. Impressed with the total program at Solusi, they indicated that they will look with favor on some long-range plans the Trans-Africa Division education department and the administrator of Solusi will be presenting to the government for endorsement.

● C. D. Watson, an associate secretary of the General Conference, and W. L. Murrill, undertreasurer, were recent visitors to the campus of Solusi College. Both had attended the Trans-Africa Division Council and year-end committee and then were able to spend a couple of days at the school to gain some firsthand information as to the contribution this institution has made over the years.

● At the recent session of the Good Hope Conference in the South African Union, J. Human was elected president and C. Scout was elected secretary-treasurer.

● At the year-end meeting of the Trans-African Division executive committee it was decided to implement the General Conference recommendation for union auditors to become division employees under the direction of the division executive committee. The territory of the TAD has been divided into four audit districts, each of which will be under a district director. The four districts and directors are: Southern District, H. J. van der Ness; South Central District, M. W. Cuthbert; North Central District, J. P. Wilmot; and Northern District, E. Armer. E. A. Korff is the director of the Trans-Africa Division auditing service.

North American

Atlantic Union

● Shell Oil Company recently donated four 16-mm films to Atlantic Union College, South Lancaster, Massachusetts, for its engineering program. The four films, *Frontiers of Friction*, *High Speed Flight*, *The Revealing Eye*, and *Schlieren*, will be useful in the physics and engineering courses taught in the college.

● The New England States Holstein-Friesian Association awarded a production plaque to Farm Manager Richard A. Folger at AUC. Engraved plaques were awarded to farm managers whose milking herds showed the largest gain in milk production over the breeder's average for the three previous years. AUC received the award as one of the farms in the 50-cows-and-over category.

Lake Union

● The alcoholism-treatment unit of the Tri-County Community Hospital, Edmore, Michigan (an affiliate of Adventist Health System North), was recently awarded a one-year accreditation by the Joint Commission on Accreditation of Hospitals. The unit is the only such rehabilitation program within a 60-mile radius of Edmore.

● The Unionville, Michigan, church, organized in March, 1980, was dedicated recently. Purchased from another denomination through the efforts of Layman Leslie Neal, the building is brick and has adequate facilities for the congregation. Wayne Woodhams is the pastor.

● Five Gobles (Michigan) junior academy students were baptized in November, 1980, by the pastor, Neal Sherwin.

● Members of the Battle Creek Academy Student Association were hosts for a senior citizens' banquet recently. The students planned everything, from food to transportation.

● The first Five-Day Plan to Stop Smoking for the Korean community in Chicago was conducted by Gilbert Kim and Charles Moon, Chicago Korean church pastor, in November. About 30 Korean people attended the program.

Mid-America Union

● The Central States Conference has reorganized its youth federations. They now consist of the Eastern Adventist Youth, St. Louis; the Great Plains Adventist Youth, Omaha; Mexi-Colo Adventist Youth, Denver; and the Central Adventist Youth in Kansas City. Through these organizations a new emphasis on youth leadership and planning will be evident in 1981.

● Four persons were baptized into the Cortez and Dove Creek churches in Colorado as a result of a recent lay evangelistic series.

● The Rolla, Missouri, church has instituted a "work night" on the second Tuesday of every

month, when all the members—men, women, and young people—can become involved in the Community Services program.

● The Fort Collins, Colorado, Pathfinder Club recently learned about the preparation, operation, and aerodynamics of hot-air balloons. Included in the instruction was a ride in the air.

North Pacific Union

● The Tacoma, Washington, Adventist School Handbell Choir performed for the Northwest Musical Educators National Conference held at Jantzen Beach, near Portland, Oregon. While in Portland the choir also made a number of appearances at area churches, as well as a local college. The group is directed by Glenn Salisbury.

● The Bellevue, Washington, church has organized a food bank in cooperation with city and county authorities. The food bank supplements the emergency, one-time-only feeding program that has been previously available. Support has come for the food bank from other churches and members of the community.

● Ward Bruington, a student Taskforce worker from Walla Walla College, is spending a year on the campus of Oregon State University in Corvallis. In addition to his regular contacts with Adventist students on campus, he teaches two experimental college classes. These meet in the evening and are studying beginning Greek and the book of Matthew.

● Mrs. Edith Elisabeth Sims, Lewiston, Idaho, recently celebrated her one-hundredth birthday. The church honored her with a special program on her festive day. She worked in the local Dorcas Society for 58 years, until she turned 95.

● The Billings, Montana, church has been active for more than five years in providing various health ministries to the community. The church maintains a working list of 800 people who have had connection with the church and have a high regard for the work of the congregation. Several have been baptized from these contacts. The pastor's wife, Mrs. Jim Brackett, is experimenting with another outreach. She holds home workshops on various topics, including bread baking.

Pacific Union

● "Each One Win One in Eighty-One" is the slogan for Spanish ministries as this decade

continues and members in this union employ some of the soul-winning outreaches from other Spanish-speaking countries. During the first three quarters of 1980, there were 1,533 baptisms in the predominantly Spanish-speaking churches, bringing their membership to 14,411.

● Only five persons had planned for baptism in the Fort Bragg, California, congregation one Sabbath in the fall. But when the pastor, Stan Caylor, made a call, six more requested the rite—including a man who had been out of the church 40 years.

Southern Union

● Two churches in the South Central Conference, one in Memphis, Tennessee, and the other in Columbus, Mississippi, are under construction and will be opening soon. The newly purchased church in Birmingham, Alabama, was opened in November.

● On November 20, 30 students from Mount Pisgah Academy did their part in keeping the roadside areas of North Carolina clean and beautiful by participating in what they called "Earth Day." In five hours they collected four truck-loads of litter to be taken to the local dump.

Loma Linda University

● The Loma Linda University constituency met for its quinquennial session January 11. During the session, the constituency elected a new board of trustees for the university. Participating in the session's opening ceremonies were overseas students representing 90 countries, the Loma Linda Brass Society, the Little Orchestra of Loma Linda University, and the Loma Linda University church choir.

● The Loma Linda University board of trustees voted to recommend to the General Conference that plans for a new classroom and auditorium complex for the La Sierra campus and the new Alumni Hall for Basic Sciences for the Loma Linda campus be approved, and that construction be started as soon as feasible.

● The Board of Higher Education of North America approved a Doctor of Education degree in educational administration to be offered through the School of Health. In another action, the Board of Higher Education approved a Master's degree in business administration to be offered through the Graduate School.

Health Personnel Needs

NORTH AMERICA

Admit. superv.	Med. technol.
Baker	Med. transcrib.
Budget dir.	Nuclear-med. technol.
Carpenter	Nurses: CCU, CCU
Chaplain	head nurse, charge,
Controller	ICU, geriatric, head
Cook	nurse, LPN, med-surg., OR, staff,
Collections superv.	superv.
Dietitian	Nursing serv. dir.
Diet., adm.	Nursing serv. dir.,
Electrician	asst.
Food-prod. superv.	Occup. ther.
Food-serv. dir.	Patients accts. mgr.
Health educr.	Phs. dir.
Housekpr.	Pharm.
Housekpr., asst. exec.	Phys. ther.
Housekpr. cust.	Phys. ther., asst. dir.
Inhal. ther.	Radiol. technol.
Lab. tech.	Resp. ther.
Med.-elect. tech.	Secs.: exec., med.
Med.-rec. dir.	

For more information write or call Hospital Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., 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.

To New Posts

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

NORTH AMERICAN DIVISION

W. G. Ambler, assistant trust services director, Georgia-Cumberland Conference, formerly pastor, Des Moines, Iowa.

James A. Edgecombe, president, Southeastern Conference, formerly pastor, Bethany church, Miami, Florida.

Ira L. Harrell, Sabbath school, lay activities, and inner-city director, Southeastern Conference, formerly pastor, Ephesus church, Jacksonville, Florida.

Bob Read, ranger, Cohutta Springs Youth Camp, Georgia-Cumberland Conference, from Camp Kulaqua in the Florida Conference.

J. A. Simons, secretary-treasurer, South Atlantic Conference, formerly treasurer, Central States Conference.

George W. Timpson, youth and education director, Southeastern Conference, formerly departmental director, South Atlantic Conference.

Donald A. Walker, secretary-treasurer, Southeastern Conference, formerly secretary-treasurer, South Atlantic Conference.

Regular Missionary Service

Kojiro Matsunami (Japan Miss. Coll. '65), returning to serve as pastor, Lower Amazon Mission, Belem, Brazil, and **Shuko Matsunami** (Japan Miss. Coll. '63) and two children, left Miami, January 5, 1981.

Alvin Whitney Mottley (Howard Univ. '80), to serve as dentist, Adventist Medical and Dental Clinic, Arusha, Tanzania, and **Lois Lavon (Marshall) Mottley** (AU '72) and two children, of Adelphi, Maryland, left Montreal, December 29, 1980.

Ronald La Verne Myers, returning to serve as director, Voice of Hope broadcast, Lisbon, Portugal, and **Anne Laure R. (Martinez) Myers**, left New York, December 29, 1980.

Quintes Perry Nicola (LLU '69), to serve as dentist, Karachi SDA Hospital, Karachi, Pakistan, and **Norene Marie (Neal) Nicola** and two children, of Loma Linda, California, left Los Angeles, December 27, 1980.

L. G. Sibley (AU '80), returning to serve as teacher, Kamagambo High School and Teachers' College, Kisii, Kenya, and **Irene (Hecox) Sibley** (AU '80) left Washington, D.C., January 10, 1981.

Jerrold Robert Wentland (WWC '72), to serve as head nurse, Adventist Health Care Center, Ebeye Hospital, Ebeye Atoll, Marshall Islands, and **Janice Margaret (Schirmer) Wentland** (WWC '71) and son, of Albany, Oregon, left Portland, Oregon, January 6, 1981.

Volunteer Service

Walter F. Martin (Special Service), to serve as carpenter, Fulton College, Suva, Fiji, of Port Carling, Ontario, left Toronto, January 2, 1981.

Sally Anne Mashburn (Elective Service), to serve as medical assistant, Ottapalam Adventist Hospital, Ottapalam, India, of Loma Linda, California, left Los Angeles, December 1, 1980.

A. Wesley Olson (LLU '69) (Special Service), to serve as physician, Adventist Health Care Center, Majuro, Marshall Islands, and **Judy Kay (Hill) Olson** (LLU '68) and three children, of Summersville, West Virginia, left Los Angeles, January 7, 1981.

Nancy Ann Sperry (SMC '75) (AVSC), to serve as teacher, Greek Mission, Thessalonica, Greece, of Winter Haven, Florida, left Miami, December 18, 1980.

Janette Sue Turner (AVSC), to serve as music teacher, Franco-Haitian Seminary, Port-au-Prince, Haiti, of Colbert, Washington, left Miami, December 15, 1980.

Student Missionaries

Red Mateo Alinsod (PUC), of Angwin, California, to serve as teacher, SDA English Language Schools, Japan, left Los Angeles, January 3, 1981.

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

Samuel and Constance Dennis

(OC), of Huntsville, Alabama, to serve as teachers, SDA English Language Institutes, Seoul, Korea, left New York, January 2, 1981.

Jill Kristiane Hughes (LLU), of Loma Linda, California, to serve as teacher, SDA English Language Institutes, Seoul, Korea, left Los Angeles, December 29, 1980.

Vicki Maureen Pleasants (SMC), of Collegedale, Tennessee, to serve as teacher, English Conversation Schools, Jakarta, West Indonesia, left Chicago, December 28, 1980.

Deaths

BIAGGI, Gwendolyn Brooks—b. Aug. 19, 1923, Florida, Buenos Aires, Argentina; d. Aug. 24, 1980, Entre Rios, Argentina. A bilingual secretary, she was one of four secretaries seriously injured in an automobile accident in Brasilia in 1976. She died of complications resulting from that accident. Surviving are her children, Roberto, Margarita, Guillermo, and Carlos, and a brother, Roy E. Brooks.

CRABTREE, Lois Carol Christian—b. Nov. 26, 1910, Wayne, W. Va.; d. Nov. 12, 1980, Hendersonville, N.C. For 25 years Mrs. Crabtree was a secretary for the church, working at the Review and Herald Publishing Association, the General Conference, Lake Union Conference, Michigan Conference, Atlantic Union Confer-

ence, and Southern Union Conference. She is survived by her husband, James Crabtree, whom she married in 1935; two sisters; and a brother.

MICHAEL, Darren L.—b. Aug. 15, 1923, Simla, India; d. Jan. 7, 1981, Oshawa, Ontario, Canada. A graduate of Atlantic Union College in 1946, he began denominational work in the Ontario-Quebec Conference and pastored several churches before ordination in 1950. In 1952 he became Canadian Union Conference public-relations and religious-liberty secretary. After his graduation from Osgoode Hall Law School in Toronto in 1964 and his admission to the Ontario bar in 1966, he worked with a Toronto law firm and later became a partner. In 1977 he was one of the founding partners of a new law firm. He was responsible for the firm's Oshawa office and handled the legal problems of most of the organizations and institutions of the church in Canada. Survivors include his wife, Marilyn; six children, John, Joan, Janice, Jeannine, James, and Dale; seven grandchildren; a brother, Radner; and his father, T. J. Michael.

NICKEL, Elizabeth—b. March 4, 1884, Morden, Manitoba, Canada; d. Jan. 3, 1981, Loma Linda, Calif. Baptized in 1907, Miss Nickel was a charter member of the first Seventh-day Adventist church in Manitoba. She taught in the United States and Canada, was matron and German teacher at Canadian Junior College, and matron at Mount Ellis Academy, Bozeman, Montana. Among her survivors are her two sisters, Anna Nickel and Catherine Graf.

PYKE, Gertrude V. Blackburn—b. July 31, 1907, Hanford, Calif.; d. Sept. 23, 1980, Bella Vista, Chiapas, Mexico. A teacher and librarian, she received Bachelor's degrees from Walla Walla College in 1932 and 1941 and a Master's degree from the University of Washington in 1956. She taught in Gem State Academy; Auburn Academy; Vancouver, Washington, elementary school; and Columbia Academy. For nine years she was librarian and registrar at Walla Walla College's school of nursing in Portland, Oregon. Survivors include her three children, Nytta Norton, Ted, and Dick; ten grandchildren; and one great-grandchild.

SUNDIN, Carl—b. Oct. 25, 1909, Duluth, Minn.; d. Dec. 19, 1980, Loma Linda, Calif. Dr. Sundin was a pastor and evangelist in the Minnesota and Nebraska conferences and president of the Missouri Conference before joining the General Conference as associate health director in 1950. He retired from that position 26 years later in June, 1976. From 1950 to 1979 he also was chaplain of the National Society of Seventh-day Adventist Dentists, an organization he helped to form. Survivors include his wife, Laura; daughter, Sandra Pooley; two grandsons; four brothers, Alford, Robert, Paul, and Lloyd; and a sister, Ebba Mackey.

Coming

February

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)

Tune in to

VIEWPOINT

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

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

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

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

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

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

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

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

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

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

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

Two workers murdered in Africa

Tragedy struck in Zimbabwe on February 3 when two teachers at Inyazura Secondary School were murdered.

Two men came to the campus about 8:00 P.M. and forced an African at gunpoint to take them to the home of the two Europeans, Mr. and Mrs. Donald Lale.

Mrs. Lale, who taught home economics at the school, was shot and beaten in their home. Her husband, the history teacher, who ran to the school for help, was beaten to death in the headmaster's office as the staff helplessly looked on.

Police with dogs, who remained on the scene until early morning, were unable to

follow the scent, because of heavy rain. The campus was put under police protection as other Europeans were escorted to the school for their own safety. The school remains open.

Other overseas workers in the area feel that this was an isolated case and do not feel that their lives are in danger.

The Lales' two sons, Timothy John, 16, and Andrew Martin, 14, who were attending separate schools outside that area, were not hurt. They and their parents were scheduled to return to the United Kingdom for advanced studies and furlough next month. The Lales were laid to rest at Solusi College in Zimbabwe.

FRANKLIN W. HUDGINS

Conference call saves money

The North American executive committee of ASI (Adventist-Laymen's Services and Industries) on January 28 met for business on a nationwide conference telephone hookup. For the first time at the General Conference, 19 committee members worked for two and one-half hours from business offices and homes scattered across the United States. No one caught a plane for Washington, rented a car, or spent money on travel.

The agenda for this committee was sent to the participants ahead of time, along with documents for discussion. The ASI president, Harold Lance, chaired the meeting from Ontario, California, and James J. Aitken, executive secretary and treasurer, and six other members at General Conference headquarters handled the conference hookup from a committee room.

It is believed that by con-

ducting their business over the telephone, these ASI committee members saved the church between 3,000 and 4,000 dollars in travel expenses.

JAMES J. AITKEN

Unfilled mission posts

Several Trans-Africa Division mission institutions have vacancies for which the General Conference is seeking capable, well-qualified personnel:

1. Health educator, M.P.H.—Zimbabwe; to work in rural areas conducting health/agricultural programs.
2. Physician—Malawi; general practice in medical center, city of Blantyre.
3. Nurse—Yuka Hospital, Zambia.
4. Physician (OB/GYN preferred) and dentist—Malawi; to open a new health clinic and medical center in Lilongwe, the new capital of Malawi. (New union office and medical center being constructed.) Needed end of 1981 or early 1982.

Anyone interested in knowing more about the above positions or knowing someone who might be available should contact: Charles Watson, Secretariat, General Conference of SDA, 6856 Eastern Avenue NW., Washington, D.C. 20012. Telephone (202) 723-0800, extension 386.

1981 Yearbook incorporates GC session changes

Major changes in denominational organization and changes in workers' assignments, voted at the 1980 General Conference session, are recorded in the 1981 *Seventh-day Adventist Yearbook*. Among these are the new Africa-Indian Ocean Division, made up of territories formerly in the Euro-Africa, Northern Europe-West Africa, and Trans-Africa divisions. North America's new Mid-America Union is covered also.

Despite the hundreds of changes in personnel initiated by the 1980 GC session, this *Yearbook* has come from the press six weeks earlier than the 1980 edition.

All denominational organizations in North America should order the *Yearbook* directly from Central Departmental Services of the General Conference, as should overseas division offices. Interested members and organizations that do not have an account with the General Conference may secure copies from the Adventist Book Centers. Prices are expected to be about \$20 for the cloth and \$18.50 for the paperback.

F. DONALD YOST

For the record

Flood in South Africa: Barbara Mittleider, REVIEW correspondent for the Trans-Africa Division, reported on January 30 that what was possibly the worst flood in South African history had disrupted road, rail, radio, and

telephone communications throughout the country. Two hundred people were feared dead. The Trans-Africa Division sent approximately US\$16,000 to aid disaster victims. The Southern Union contributed \$2,600, and Ingathering funds totaling nearly \$24,000 were sent from the Transvaal, Oranje-Natal, Good Hope, and Cape conferences of the South African Union Conference.

New position: Derek Mustow, director of public relations and development, *It Is Written*; formerly associate periodical department manager, *Review and Herald*.

Baptisms are one result of Territorial Assignment: Solomon Wolde-Endreas, Afro-Mideast Division lay activities director, reports that 65 percent of the churches in the Ethiopian Union have adopted the Territorial Assignment Plan. The result has been the addition of more than 1,800 members to the church.

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