

# Adventist Review

General Organ of the Seventh-day Adventist Church

March 12, 1981

The IRS  
rumor, et al.

Page 3

Reconciliation

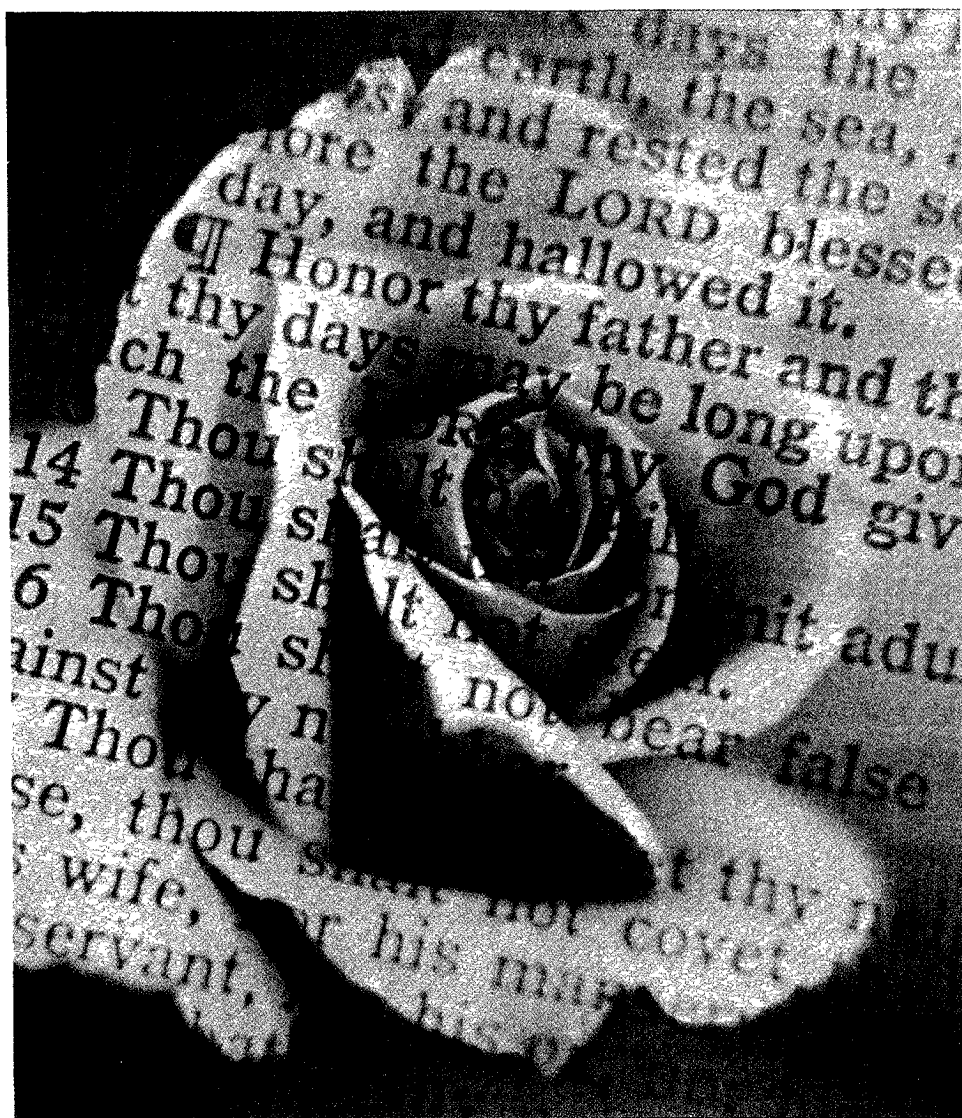
Page 4

Dreams

Page 7

You've chosen  
a lonely life

Page 10



## *That we might have joy*

"God has given us His holy precepts, because He loves mankind. To shield us from the results of transgression, He reveals the principles of righteousness. The law is an expression of the thought of God; when received in Christ, it becomes our thought. It lifts us above the power of natural desires and tendencies, above temptations that lead to sin. God desires us to be happy, and He gave us the precepts of the law that in obeying them we might have joy."—The Desire of Ages, p. 308.

**“God’s Way of Righting Wrong”** (p. 4) is a four-part series written by Steven P. Vitrano that begins in this issue. Dr. Vitrano, chairman of the church and ministry department at the SDA Theological Seminary in Berrien Springs, Michigan, began his denominational service in the Illinois Conference as a pastor-evangelist. He went to New Delhi, India, in 1952, as a pastor and ministerial secretary. Upon his return from India he began teaching at Andrews University as a Bible teacher. He taught in the college religion department from 1958 until 1973, when he moved across the campus to teach in the seminary.

Dr. Vitrano’s book *God’s Way of Righting Wrong*, published by Pacific Press, gives a more detailed study of the topics presented in this series.

Our cover quotation was one of several selected for possible use with the double exposure of the rose and Ten Commandments. Since the other quotations are lovely also, we will share them with you in this column:

“Through Satan’s temptations the whole human race have become transgressors of God’s law, but by the sacrifice of His Son a way is opened whereby they may return to God. Through the grace of Christ they may be enabled to render obedience to the Father’s law. Thus in every age, from the midst of apostasy and rebellion, God gathers out a people that are true to Him—a people ‘in whose heart is his law’ (Isaiah 51:7).” —*Patriarchs and Prophets*, p. 338.

“The great plan of redemption results in fully bringing back the world into God’s favor. All that

was lost by sin is restored. Not only man but the earth is redeemed, to be the eternal abode of the obedient.” —*Ibid.*, p. 342.

“Jesus, the express image of the Father’s person, the effulgence of His glory; the self-denying Redeemer, throughout His pilgrimage of love on earth was a living representation of the character of the law of God.” —*Thoughts From the Mount of Blessing*, p. 49.

“The love of God underlies every precept of His law.” —*Ibid.*, p. 52.

“‘God is love.’ His nature, His law, is love. It ever has been; it ever will be.” —*Patriarchs and Prophets*, p. 33.

**Art and photo credits:** Cover, Concerned Communications; p. 7, Elfred Lee; pp. 10, 11, Skip Baker; all other photos, courtesy of the respective authors.

LETTERS

Letters submitted for publication should contribute ideas and comments on articles or material printed in the ADVENTIST REVIEW. They should be brief, not exceeding 250 words, and must carry the writer’s name, address, and telephone number (although this number will not be printed). Letters must be legible, preferably typewritten, and double-spaced. All will be edited to meet space and literary requirements, but the author’s meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or of the denomination.

**Response to “Felt Rejected”**

I just read the letter from a person who felt rejected by his/her church (Feb. 12).

Please tell that person to please, please come to the DeKalb, Illinois, Seventh-day Adventist church. We would love to have the chance to simply love him/her right into our church family!

CHARLIE SWANSON  
Chana, Illinois

As I read the “Felt Rejected” letter, I was sad that no one at either church had welcomed the person into the house of God or helped him feel at home. But then I had to ask, Had “Felt Rejected” made an effort to smile at someone or speak a cheery word? Most Adventists mean well but are at a loss to know who is or is not a visitor, and the visitor himself can help by being a little outgoing and friendly enough to make the first move.

KRAID I. ASHBAUGH  
Loma Linda, California

► “Lonely in Church,” an upcoming article, will discuss this problem and possible solu-

tions. A number of recent letters commenting on this topic will be used in the article.

**Ethical people**

Thank you for the editorial on Adventists as “An Ethical People” (Jan. 22). I thought it was on target, lucid, stimulating.

THOMAS H. BLINCOE  
Berrien Springs, Michigan

**Abstain from alcohol!**

I am very much disturbed after reading “Seven Simple Rules for Longer Life” (Health Capsules, Feb. 19) because rule number three reads, “Use alcohol moderately or not at all.” Now when we tell our young people not to use alcohol, they can reply, “Why it says in the REVIEW that it is OK to use it moderately.”

I think this statement should be retracted in large print.

MYRTLE TIPTON  
Oklahoma City, Oklahoma

► We hasten to reassure Reader Tipton and others who may have received this impression that we were in no way advocating the use of alcohol when we reported the results of a California study on what makes people live longer. The seven rules were those discovered by the researchers—not our recommendations. We went on in the same article to quote the Ellen White statement that “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. In the same issue on page 14 appears this Ellen White counsel: “The only safe course is to touch not, taste not, handle not, tea, coffee, wines, tobacco, opium, and alcoholic drinks.”—Counsels on Diet and Foods, p. 428.

**Healed man writes**

“Health, Wholeness, and Healing” (Nov. 6), in which my miraculous healing was mentioned, brought back thoughts of long ago.

My wife Rose died in 1953. My present wife and I were married more than 20 years ago. The Lord has kept me alive nearly 88 years. I still speak at churches about my experience of healing.

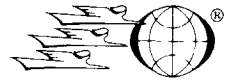
ROY SLAYBAUGH  
Dayton, Washington

**Student writes**

For several years I have appreciated the many articles published by the ADVENTIST REVIEW. Since I am a student, I don’t find time to read all the magazines, but I do read one or two articles a week. Every time I read an issue I get a blessing or feel I have gained something intellectually.

I enjoy the REVIEW because when I read an article, I don’t feel I am listening to a sermon with a lot of texts. I get the feeling that a good friend of mine is giving me some advice or sharing an experience with me.

CARLOS VILLASENOR  
Angwin, California



131st Year of Continuous Publication

EDITOR  
Kenneth H. Wood

ASSOCIATE EDITORS  
Leo R. Van Dolson, William G. Johnson

ASSISTANT EDITORS  
Jocelyn R. Fay, Aileen Andres Sox

ASSISTANT TO THE EDITOR  
Eugene F. Durand

ADMINISTRATIVE SECRETARY  
Corinne Russ

EDITORIAL SECRETARIES  
Chitra Barnabas, Celia Singer

ART  
Director, Byron Steele  
Designer, G. W. Busch

CONSULTING EDITORS  
Neal C. Wilson, Charles E. Bradford, L. L. Bock, L. L. Butler, Alf Lohne, Enoch Oliveira, G. Ralph Thompson, Max Torkelsen, Francis W. Wernick

SPECIAL CONTRIBUTORS  
R. R. Figuhr, Robert H. Pierson, George W. Brown, G. J. Christo, W. T. Clark, Bekke Heye, R. J. Kloosterhuis, Edwin Ludescher, Kenneth J. Mitteldeier, K. S. Parmenter, W. R. L. Scragg, Joao Wolff

EDITORS, NORTH AMERICAN UNION EDITIONS  
Columbia, Ernest N. Wendth  
Southwestern, Richard W. Bendall

AFRO-MIDEAST EDITION  
Editor, D. Jean Thomas

INTER-AMERICAN EDITIONS  
Editor, Wanda Sample  
Associate Editors, Simone Doleys, French, Humberto Rasi, Raul Villanueva, Spanish

SOUTH AMERICAN EDITIONS  
Editor, R. S. Lessa, Portuguese  
Editor, Jose Tabuenca, Spanish

CORRESPONDENTS, WORLD DIVISIONS  
Africa-Indian Ocean, J. B. Kio, Afro-Mulevat, D. Jean Thomas; Australasian, R. M. Kranz; Euro-Africa, Heinz Hopf, Far Eastern, M. G. Townend, Inter-American, Fred Hernandez; Northern European, H. J. Smit; South American, Arthur S. Valle; Southern Asia, A. M. Peterson; Trans-Africa, Barbara Mitteldeier

CORRESPONDENTS, NORTH AMERICA  
UNIONS: Atlantic, Geraldine I. Grout, Canadian, P. F. Lemon; Columbia, Ernest N. Wendth; Lake, Jere Wallack; Mid-America, Halle G. Crowson; North Pacific, Morten Juberg; Pacific, Shirley Burton; Southern, Oscar Heinrich; Southwestern, Richard W. Bendall

UNIVERSITIES, Andrews, Chris Robinson, Loma Linda, Richard Weismeyer

CIRCULATION  
Manager, Robert S. Smith  
Associate Manager, E. W. Moore  
Field Representative, Ron D. Spear  
Advertising and Marketing, Edmund M. Peterson

TO CONTRIBUTORS  
Unsolicited manuscripts are welcome, but notification as to acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope.

An index is published in the last Review of June and December. The Adventist Review is indexed in the Seventh-day Adventist Periodical Index.

The Adventist Review (ISSN 0161-1119) is published every Thursday. Copyright © 1981 Review and Herald Publishing Association, 6856 Eastern Avenue NW., Takoma Park, Washington, D.C. 20012, U.S.A. Second-class postage paid at Washington, D.C. Subscriptions one year, US\$21.95. Single copy, 70 cents U.S. currency. Prices subject to change without notice.

Vol. 158, No. 11.

# The IRS rumor, et al.

Some people thrive on rumor, mystery, and intrigue. They feel most alive and meaningful when they are passing on a story or rumor that supposedly is known by only a few, is secret, or is being suppressed. In some cases the "information" involves happenings within the denomination; in others, in the "world," perhaps as a fulfillment of prophecy. Denials by church leaders or government authorities make purveyors of rumors only more certain that they have stumbled onto something that must be exposed and reported widely.

A recent example of the kind of story we have in mind is entitled "IRS Mark," and has been circulated by various means throughout the United States. One version reads as follows:

"During the months of July and August, 1980, the Internal Revenue Service made a mistake that it wishes could be reversed. Reports from several States such as Kentucky, Indiana, Maryland, and Virginia confirm this startling news item.

"Scores of Social Security checks were accidentally mailed to recipients that required a special and unusual process for cashing. It was so unusual, that banks refused to even try to cash them. . . . Here's what made them different.

"As you know, government checks have a special printed paragraph on the back with instructions and requirements for cashing. Normally, it states that proper identification must be shown with the check being endorsed at the time of cashing.

"Well, that instructional paragraph on these checks was changed to read that the party cashing the check must have the proper identification 'mark on their right hand or forehead'! Without it, the check could not be cashed.

"Naturally, the banks as well as the receivers of the checks were surprised, confused, and frustrated! In spite of all demands (even threats), the banks refused to cash any of the checks.

"The IRS was contacted in each case. After much confusion, denials, and arguing, the IRS admitted the mistake. The checks were valid Social Security checks. However, they were not usable at this time. In fact, the only problem with them was that they were sent out too soon! These government checks, requiring a 'mark' in a person's 'right hand or forehead,' were not to be put into use until '1984'!

"Need I say more? Thank God, it can't be long till Jesus comes! If you are going to be faithful, if you are going to reach your lost friends and loved ones, you had better do it NOW! Compare to Rev. 13:16-18."

We hope that reprinting this story here will not give it

new life and vitality. That it is a "good" story and makes its point impressively, no one can deny. The only problem is, the story is false. When we first heard it, we contacted people who had received Social Security checks in the various States mentioned in the story and asked them whether their checks during July and August were unusual in any way. They assured us that they were not. We asked the General Conference Religious Liberty Department whether they could confirm the story. They had heard it but assured us that it was without substance, apparently the product of someone's fertile imagination.

After the deputy commissioner for operations, a Seventh-day Adventist in the Baltimore Social Security Administration office, had received a number of inquiries about the story (one version of which said that Social Security cards were being issued beginning with the number 666), he sent us a letter that said, in part:

"The current stories about Social Security checks being issued that cannot be cashed unless the bearer has a mark in the forehead or hand are entirely without foundation. No such checks have been issued, and neither the Social Security Administration nor the Treasury Department has any plans to issue such checks in the future.

"In addition, no Social Security numbers have ever been issued that begin with the number '666.' Social Security numbers are grouped into three segments: 000-00-0000. They are distributed nationally based on the first segment, which is called an area number. Each State is assigned one or more of these area numbers, depending on its population. It will be many years before enough additional areas are needed so that we will have to consider the use of 666."

We hope that everyone who has told or retold this story will now be zealous in retracting or killing it.

This rumor involved the Government. Some rumors involve the church and its leaders. Some involve fellow church members. But whatever the rumors, those who spread them are not doing God's work.

Nearly 100 years ago Ellen White declared that those who create or spread false rumors "are doing the devil's work with surprising fidelity. . . . If they would spend half the energy and zeal that is given to this unholy work in examining their own hearts, they would find so much to do to cleanse their souls from impurity that they would have no time or disposition to criticize their brethren, and they would not fall under the power of this temptation. The door of the mind should be closed against 'they say' or 'I have heard.'"—*The SDA Bible Commentary*, Ellen G. White Comments, on Prov. 26:20-22, p. 1163.

## What to do

What should a Christian do when he hears a sensational story such as the one about the Social Security checks? What should he do when he hears a damaging story about a fellow church member or church leader?

1. Check it out. Usually this is incredibly easy—as easy as writing a letter or placing a telephone call.

*Continued on page 14*

# Reconciliation

The gospel is the good news that God already has provided for our reconciliation.

By STEVEN P. VITRANO

In order to understand God's way of righting wrong, we must first comprehend the wrong that needs to be made right. To make this comprehension possible, the Bible records an account of the fall of the human race in Genesis 3, which closes with these words: "He drove out the man; and at the east of the garden of Eden he placed the cherubim, and a flaming sword which turned every way, to guard the way to the tree of life" (verse 24). \* Adam and Eve had been driven from Eden.

There are a number of questions that may be raised with respect to this account, but none is more critical than the following: If God is love, why did He not forgive Adam and Eve after they sinned, and give them another chance? Why could He not have said, "Well, that's too bad. You disobeyed, but try again. I'm sure you'll not do that again"? The Bible does not address such questions explicitly, but nevertheless points to the answer as we contemplate the total revelation of Scripture as it relates to God's plan for the redemption and restoration of fallen humanity.

The question of "another chance" is often raised because we are not as fully aware of the radical nature of sin as we should be. Adam and Eve's sin was not just a matter of dis-

obeying a divine command. Given the fact that they were created perfect in mind and body, that they were surrounded by a perfect environment, that they were created in the image of God with the freedom of choice that love bestows, that they had every reason to obey—everything to lose and nothing to gain—their sin was a revolt against the very character of God and a willful violation of their own sinless nature. Breaking an ideal, perfect relationship with God, they *chose* to separate themselves from Him and thus they brought upon themselves a fundamental change in nature.

The Biblical witness to this depravity in human nature is abundant. "God looks down from heaven upon the sons of men to see if there are any that are wise, that seek after God. They have all fallen away; they are all alike depraved; there is none that does good, no, not one" (Ps. 53:2, 3; see also Isa. 59:1, 2). In the New Testament, Paul quotes the fifty-third psalm in the following passage: "I have . . . charged that all men, both Jews and Greeks, are under the power of sin, as it is written: 'None is righteous, no, not one; no one understands, no one seeks for God. All have turned aside, together they have gone wrong; no one does good, not even one'" (Rom. 3:9-12). How could Adam and Eve, having lost their sinless nature, possessed of a depraved nature, be trusted not to sin again, even if given another chance?

The question of "another chance"

also is raised because we fail to understand the character of God. God is love (1 John 4:8), which means He always acts to support, sustain, and affirm life. This is the very nature of love as a principle. Moreover, love not only seeks to affirm life immediately but ultimately as well—for all eternity, and will never trade immediate for ultimate consequences; that is to say, love may surrender life immediately in order to affirm it ultimately, but will never affirm it immediately at the cost of denying it ultimately. This becomes significant when we consider the consequences of the original sin.

The children of Adam and Eve could inherit only their parents' nature, which was now depraved. How could Adam and Eve be given another chance (the immediate affirmation of life) in the light of the ultimate consequences (the depravity of their offspring)? What horror must have filled their souls when Cain murdered his brother! They had not taught him to murder. They had raised him in the knowledge of God and good. But murder was in Cain. He was a part of fallen humanity. This depravity affected not only their immediate offspring but the entire human family (see Rom. 5:12-19). How could God, in love, affirm life immediately to Adam and Eve when the ultimate consequences of their sin were so devastating?

## We fail to understand

The question of "another chance" is again raised because we fail to understand the nature of divine forgiveness and reconciliation. The popular and most universal understanding of forgiveness is that it is to be equated with unconditional pardon—no questions asked, no consequences suffered, no conditions imposed, especially if it involves the forgiveness of love. But God does not act in this fashion. Two Bible passages underline an important principle: God forgives iniquity and transgression and sin, but "will by no means clear the guilty" (Ex. 34:7),

\*All Bible texts in this article are from the Revised Standard Version.

---

Steven P. Vitrano is chairman of the church and ministry department at the SDA Theological Seminary at Andrews University, Berrien Springs, Michigan.

and "every transgression or disobedience received a just retribution" (Heb. 2:2).

Commenting on this principle, Ellen White has written: "Satan deceives many with the plausible theory that God's love for His people is so great that He will excuse sin in them; he represents that while the threatenings of God's word are to serve a certain purpose in His moral government, they are never to be literally fulfilled. But in all His dealings with His creatures God has manifested the principles of righteousness by revealing sin in its true character—by demonstrating that its sure result is misery and death. The unconditional pardon of sin never has been, and never will be. Such pardon would show the abandonment of the principles of righteousness, which are the very foundation of the government of God. . . . That so-called benevolence which would set aside justice is not benevolence but weakness."—*Patriarchs and Prophets*, p. 522.

### A just accounting

The principle developed here is that there can be no forgiveness or reconciliation with God unless there is a just accounting for sin. Forgiveness without justice is not love, but weakness. With God there can be no forgiveness without at least the assurance of obedience, in relationship as well as in deed. Without this assurance the entire universe is thrown into chaos, all law is dissolved, and in its place anarchy reigns.

It now becomes clear why God could not say to Adam and Eve, "All is forgiven," in the way we presume "love" would want to say it. Forgiveness without at least the assurance of obedience is not an act of love. But Adam and Eve could not give such assurance. They might have promised never to do it again, but the *never* in such promise would have to be for eternity. It is one thing to promise for a thousand years, or a million years, or a billion years, but for eternity? They had sinned once. Could there be any assurance that they would never sin again through-

out the ceaseless ages, with only their promise as warranty?

But there is further reason why they could not give such assurance. "After their sin Adam and Eve were no longer to dwell in Eden. . . .

They were told that their nature had become depraved by sin; they had lessened their strength to resist evil, and had opened the way for Satan to gain more ready access to them. In their innocence they had yielded to temptation; and now, in a state of conscious guilt, they would have less power to maintain their integrity."—*Ibid.*, p. 61.

This, then, is the wrong that must be made right. Fallen humanity, hopeless, helpless, depraved, is doomed for eternity. But a God of love did not leave our first parents in their hopeless predicament. While love cannot forgive without a just accounting for sin, love is characterized by a forgiving spirit. If there is a way of delivering His creatures from hopeless despair, if there is a way of providing the assurance of obedience required, God's love will find it. Thus it was that at the very time Adam and Eve were discovered in their transgression, God promised, "I will put enmity between you and the woman, and between your seed and her seed" (Gen. 3:15).

This was a promise of redemption because it contained enabling power. "When Satan heard the declaration that enmity should exist between himself and the woman, and between his seed and her seed, he knew that his efforts to deprave human nature would be interrupted; that by some means man was to be enabled to resist his power."—*The Great Controversy*, p. 506.

God did not offer unconditional pardon in Eden, but He did give a promise and create a capacity in human beings so that the promise could be fulfilled. He put "enmity" between them and Satan so that they could choose to believe and receive the promise, and because God cannot lie (Num. 23:19; Titus 1:2), the promise was a covenant that God acted to confirm at various times throughout the Old Testament.

The covenant was affirmed to Noah, Abraham, Jacob and his family, and to many others during Israel's history. But with the coming of Christ in the first advent, the covenant promise was ratified. It was God who had promised and it was God who fulfilled the promise. One of the most significant passages in Scripture on the subject of salvation is to be found in 2 Corinthians 5:17-19: "Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation."

### Assurance of forgiveness

What a revelation! The reconciliation that had been assured by promise for so long had become assurance by fact. The forgiveness that was not available to Adam and Eve and to their offspring because they could not provide the assurance of obedience was now available to the whole world through Jesus Christ.

However, an important issue is raised in 2 Corinthians 5. In verse 19 Paul states that "God was in Christ reconciling the world to himself." This is not intended to say that all persons were individually, personally, and automatically reconciled by the death of Christ, because in verse 20 he adds, "We beseech you on behalf of Christ, be reconciled to God." In other words, while God reconciled the world unto Himself in the death of Christ, each of us individually must be reconciled to God. But this sounds paradoxical if not completely incongruous. Why should the individual be reconciled to God if God through Christ reconciled the whole world unto Himself?

The answer is found in the doctrine of the two Adams set forth in Romans 5. Like Adam, Jesus was "created" (born) sinless ("The Holy Spirit will come upon you, and the power of the Most High will overshadow you;

therefore the child to be born will be called holy, the Son of God" [Luke 1:35]), and like Adam, Jesus was human—He was the seed of the woman, the child of Mary. But unlike Adam, He lived a perfect life, obedient unto death. Having successfully met the test where Adam failed, Christ became the second Adam. (See Rom. 5:18, 19.)

In Adam, all humanity is under such condemnation that no matter how good a life we lead, what sacred commitments we make, what relationships we establish, there is no salvation—all must suffer the penalty of eternal death. But in Christ that condemnation is removed.

A careful study of Hebrews 2:9-18 in the light of Hebrews 5:8, 9 and Philippians 2:5-11 makes it clear that it was Christ's obedience unto death that brought satisfaction to the Father, not Christ's death. This is the meaning of atonement. God does not take pleasure in, nor is He "satisfied" by, the death of any person or thing. Christ's obedience in the place of Adam's disobedience makes it

possible for Jesus as high priest to offer God the assurance of obedience for all who are in Christ so that forgiveness can be an act of love. This is how God reconciled the world unto Himself through the second Adam.

### Scripture speaks

It is to this great truth of justification and reconciliation by faith that so many of the great passages of Scripture speak: "Since all have sinned and fall short of the glory of God, they are justified by his grace as a gift, through the redemption which is in Christ Jesus, whom God put forward as an expiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins; it was to prove at the present time that he himself is righteous and that he justifies him who has faith in Jesus" (Rom. 3:23-26).

"For in him all the fulness of God was pleased to dwell, and through him to reconcile to himself all things,

whether on earth or in heaven, making peace by the blood of his cross. And you, who once were estranged and hostile in mind, doing evil deeds, he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and irreproachable before him, provided that you continue in the faith" (Col. 1:19-23; see also Rom. 5:1-5).

In the doctrine of reconciliation between God and man there is a marked difference between Christianity and other religious systems. Penance, pilgrimage, and sacrifice often come laden with the idea of "doing something" to win God's favor. The gospel, on the other hand, is the good news that God has already provided for our reconciliation—"While we were yet sinners Christ died for us" (Rom. 5:8). God already loves us, and no deeds of law, works of "goodness," or offerings of sacrifice are needed to win His affection. All that is needed is acceptance in faith. □

*To be continued*

## FOR THE YOUNGER SET

# The young visitor

By AUDREY LOGAN

Helen knew that her day was going to be a special one. She had been included in a group of young people from her church who planned to visit the local hospital. They were to present a short program of music and verse in one of the wards.

Mother cut some beautiful flowers from the garden so that each patient could receive one rose.

Mrs. Carson, one of the senior nurses, greeted the group warmly when they arrived. "The patients are looking forward to your visit," she said. "They always enjoy the singing and the items you present."

Then she lowered her voice: "However, I should warn you that Mrs. Howarth, the woman in the end bed, is not interested in religion at all. Perhaps it would be better to leave her alone. She can be rather difficult."

The service began with bright singing led by Ted. Paulene and June sang a duet. Martin offered prayer, and Barry gave a helpful short talk. The closing song was one of joy.

During the service Helen kept watching Mrs. Howarth. The woman carefully read each page of her newspaper, turning the pages deliberately. Never once

did she glance at the young people.

After the closing prayer, the group scattered among the patients, talking to them and leaving magazines. Helen went from bed to bed, smiling and offering each patient a rose. Each accepted and thanked her warmly.

When Helen got to Mrs. Howarth's bed, she wondered what to do. "I'll treat her just the same as everyone else," she decided.

Peering around the newspaper, Helen said, "Hello, would you like a rose? It's out of my garden and I'd like you to have it."

Mrs. Howarth looked, grunted, and went on reading the newspaper.

Helen hesitated, offered a silent prayer, and, leaving the rose on the bed, went on her way.

When the flowers had been distributed, the young people gathered their belongings and

prepared to leave the hospital.

"Goodbye," they called to the patients.

"Goodbye. Thank you and come again," they replied.

Just as they were walking out, a voice called, "Young girl, come here!"

As Helen was the youngest, she turned. Yes, Mrs. Howarth was calling her. She walked over to the bed.

"You wanted me?" she asked timidly.

"Yes," said the patient, tears glistening in her eyes. "It was nice of you to give me this rose. I have never had any time for religion, but I'm glad there are Christians who show kindness to the sick. I shall remember today. Thank you."

"I'm so glad you liked the flower," replied Helen, "and I hope you will soon be well again."

The girl returned to her friends. They went on their way happy to know that God had used them in His service.



# Dreams

From the family in Nazareth and the garden of bitterness come urgent messages to parents and children who dream today.

By SIGVE TONSTAD

Long before children have dreams of their own, parents have been dreaming about them and for them. Their parents' dreams are filled to the brim with happiness, success, and achievement, unmarred by the failures and obstacles they themselves have experienced.

No one dreams about visiting his son in jail one day. No Seventh-day Adventist mother could even remotely imagine seeing her baby girl turn into a wilted drug addict, spending her days sticking needles into scarred arms. It does not cross the mind of parents that one day they may hear that their daughter has left her husband and children because of her involvement with another man.

Such visions would not be dreams, but intolerable nightmares.

What will our children do? What are our ideals for them? Do we wish them to spend their lives the way we are spending ours? If we want them to do things differently, how much difference can we handle?

Will we be satisfied if our daughter owns a large home in the best area of town, with three full bathrooms and a

---

*Sigve Tonstad is a graduate of the Loma Linda School of Medicine and is currently finishing an internship in internal medicine.*

swimming pool? Do we dream of seeing our son become honor student and eventually a successful physician? Do we long to see our children return to settle in our area upon completing their education, enabling us to spend time together, to have the grandchildren close by, to enjoy their company on the beach and for our birthdays? Are we hoping to see them with us in the church, supporting it the way we have through the years, singing in the choir and helping take up the offering, and finally being admitted to heaven?

Long ago, amid the thunder and tremors of Sinai, God laid down the foundation of human relationships in the home and society: "Honor your father and your mother, so that you may live long in the land the Lord your God is giving you" (Ex. 20:12).<sup>\*</sup> Centuries later He who had spoken the words stepped into human history Himself to fulfill them and give them full meaning. The Son of God was born into the human family, a young virgin His mother, a poor carpenter the head of the home.

Jesus' mother was not an ambitious career woman or someone eager to hear the latest gossip in town. She was looking forward with longing to the coming of the Messiah when God sent her the news of how He planned to accomplish it. Although fully conscious that it might endanger her anticipated marriage, ruin her reputation, and disrupt her life forever, she held back nothing. "Behold, I am the handmaid of the Lord," she exclaimed; "let it be to me according to your word" (Luke 1:38, R.S.V.).

Joseph was of like mind. His religion was more than an external form. Quietly he accepted the working of God in his young wife-to-be and watched her carry to term a Child in which he had no part: "He took his wife, but knew her not until she had borne a son; and he called his name Jesus" (Matt. 1:24, 25, R.S.V.).

Even this godly couple fell short of grasping the character of the life to which their Son was called. The glory of God was paramount in their dreams for Him. They envisioned more than social acceptability: He was to be a great spiritual reformer. Yet when the reality of the divine plan for Him was brought out in all its simple splendor and radical beauty, it was too much even for them.

When Jesus was 12, the first sign of a parting of ways between parents and Son appeared. Jesus was nowhere to be found in the company on the way home from Jerusalem. Where was He? Joseph and Mary were full of anxiety and fear. Why had He not stayed close to them with the other children and their parents?

At last they found Him in the Temple, deeply involved in a conversation with the intellectuals and leaders of the nation, "listening to them and asking them questions" (Luke 2:46). Joseph and Mary were more offended than impressed; they had expected Him to be anxiously looking for them. Her voice filled with both relief and reproof,

---

\* Unless otherwise indicated, all Bible texts in this article are taken from *The Holy Bible: New International Version*. Copyright © 1978 by the New York International Bible Society. Used by permission of Zondervan Bible Publishers.

Mary burst out, " 'Son, why have you treated us like this? Your father and I have been anxiously searching for you' " (verse 48).

He could not reply, "I am sorry; I will not do it again. I should have been more concerned about how you would feel without Me. At least I should have asked for permission to stay here a little longer. I hope you will forgive Me." He realized that they felt wronged and hurt. But His conviction to remain in the Temple a few more days did not spring from idle curiosity. It came from a dawning sense of His mission in life and His relationship to the Father.

" 'Why were you searching for me?' he asked. 'Didn't you know I had to be in my Father's house?' " (verse 49). There was a gentle rebuke in His voice, not expressed in a tone of nervous self-defense, but in a spirit of surprised sadness over a conflict just discovered. Perhaps both parents and Son were caught by surprise. To

Him, it was clear that no human ideal or counselor could give Him the right understanding of what He was to do in life. To them, there was the struggle of not being able to help Him wrestle with ideals higher than their own.

During the following months Jesus' parents might have been tempted to think that the incident in the Temple had been merely a passing misunderstanding. "Then he went down to Nazareth with them and was obedient to them" (verse 51). For an additional 18 silent years He worked long hours at the carpenter's bench, sharing fully the burdens of the struggling family, without sighing impatiently, longing for something more exciting to do. He fulfilled their expectations without forgetting His ultimate calling.

It was not all applause when He began His public ministry. There was too much roaming, too much urgency, many observers felt. He was not content to build up a stable medical practice and live in a respectable

## FOR THIS GENERATION By MIRIAM WOOD

### "Stop, Thief!"

One of the most alarming aspects of late twentieth-century life is the lack of concern among many people regarding basic codes of ethical conduct. Even some of those who continue to hold high standards for themselves shrug their shoulders when it comes to monitoring the substandard conduct of others. "It's not my business." "Why should I care?" "Let every person look out for himself." Those expressions seem to sum up the prevailing attitude.

My attention was called to this problem by a newspaper story that I read recently. The reporter had become interested in the veritable plague of shoplifting that causes prices to rise and rise. No matter what security measures are taken, no matter how many plastic tags are fastened to garments, or how many surveillance systems are contrived, avalanches of products leave the stores unpaid for. The young girl reporter thought it over. Surely shoplifting must be observed by other shoppers, she reasoned. Even when store detectives could not

keep a close watch on everyone, it seemed reasonable to assume that other shoppers would "blow the whistle." Would they? She determined to find out.

First, she contacted the managers of a large discount department store and explained her plan. They were intrigued. Calling in the head of their security system, they contrived a written "license" for her to carry, so that even if the newest and lowliest young security officer pounced on her, she would still be "in the clear." In effect, she was given a license to steal.

It took quite a bit of mental shifting of gears and a few gulps on her part before she could start filling the shopping bag that she had provided for herself. When she started her foray, beginning at the book department, she was sure that cries of "Stop, Thief!" would reverberate throughout the store, for she made no effort to hide her stealing. On the contrary, she hustled one expensive book after another into her bag, and when she noticed other shop-

pers looking at her, she announced briskly that she surely would enjoy giving these books as gifts since she did not plan to pay for them.

The listeners simply turned on their heels and walked away. Nonplussed, she took her "stolen" books to the security office, and prepared for a second assault on the store. She told herself that perhaps the book situation wasn't typical and that this time she'd better go after things that were a little more in demand, such as watches. Courteously she explained to a clerk that she wanted to look at some very expensive watches in a case; the employee opened the case, set out a variety of watches, then disappeared to the other end of the counter to assist another customer. She began scooping up watches and in no time had eight in her bag. A couple of children ran to their mothers and asked in loud tones what was happening, but the mothers silenced them and hurried away.

Dazed and unbelieving, she headed for the record department, where she grabbed handfuls of albums and cassettes. In this department a young man casually asked her whether she was shoplifting, but he seemed intrigued by the whole idea. Not one of the store clerks seemed to pay attention to her. Next, she headed for the camera depart-

ment. Only when she attempted to help herself to a thousand-dollar camera did a clerk grab her and "blow the whistle."

In talking over the experience with the store managers and the security people, the reporter found them to be despondent over the lack of public concern. They had been watching the entire performance from a distance and were as astounded as she at the lack of interest other customers showed. "People just don't want to get involved" was the statement made over and over.

Even the people who are followers of Christ seem to feel that the whole thing is so massive they simply cross over to the other side of the street, figuratively speaking.

My concern as I think of young Christians is not that each one station himself in a store and become a self-appointed monitor for shoplifters, though certainly he has an obligation to other members of the human race to point out and correct wrongdoing wherever possible. My concern is that the lives of young Christians be totally free of such character erosions, and that their example cause others to "go and do likewise." Reform always has to begin somewhere. Even in a world of such passivity regarding commandment breaking "one little candle" of right doing can shine like a beacon.



neighborhood. His simple manner and desire to influence people's hearts and conscience earned Him the reputation of being an extremist. He especially fared poorly among the leaders of the church and the nation. Their verdict was harsh and severe, and they did not hesitate to advertise it widely: " 'He has an evil spirit' " (Mark 3:30).

Word of this criticism reached Nazareth, greatly disturbing Mary. She was told also that He was wearing Himself out—overworking, not getting sufficient food and sleep—receiving no salary, and spending much of His time with a small group without rank and class. "When his family heard about this, they went to take charge of him, for they said, 'He is out of his mind' " (verse 21).

He was surrounded by a crowd of eager listeners when His family arrived. "Standing outside, they sent someone in to call him. . . . And they told him, 'Your mother and brothers are outside looking for you' " (verses 31, 32). But he did not rush outside for a happy family reunion. He knew that they were embarrassed on His behalf and that they would be uncomfortable if He did not go out to meet them. Yet He had to stay. " 'Who are my mother and my brothers?' he asked. Then he looked at those seated in a circle around him and said, 'Here are my mother and my brothers! Whoever does God's will is my brother and sister and mother' " (verses 33, 34).

He could not acknowledge any obligation to change to a more acceptable style and profile as they might define it to Him. They wanted to move Him closer to home, help Him show moderation, and not spend Himself entirely in a work for which the reward was only reproach and criticism from those who mattered in society. Would it not be better for them and for Him if He just blended in a little more with the rest of the family in their activities?

But He moved on. It was His purpose to raise His own "family," to give people a true knowledge of His Father, to wean their affections from the passion of self-preservation and false dignity and expose them to the life of heaven.

If Jesus would not come home and settle down in their neighborhood, His brothers thought, He should at least take advantage of the possibilities before Him. They had advice for Him. "But when the Jewish Feast of Tabernacles was near, Jesus' brothers said to him, 'You ought to leave here and go to Judea, so that your disciples may see the miracles you do. No one who wants to become a public figure acts in secret. Since you are doing these things, show yourself to the world.' For even his own brothers did not believe in him" (John 7:2-5).

But Jesus did not operate on the principle of self-advancement. His goal was not a career for Himself, fame, or a large following. "Therefore Jesus told them, 'The right time for me has not yet come; for you any time is right' " (verse 6). They did not call Him a fool to His face, but in their hearts they considered Him one. Any time was right for them, because they were opportunists, whereas Jesus seemed to let golden moments slip by with indifference.

When He entered the final stretch of His lonely journey,

His mother and brothers were no longer in the center of the picture. But again there was a discussion of what He should do. In the Garden of Gethsemane He held onto life, engaged in a mysterious conversation with another Member of His family, His Father from eternity. In the cool night, nature wept over Him, while the world for whom He was struggling slept on unconcerned.

"Going a little farther, he fell with his face to the ground and prayed, 'My Father, if it is possible, may this cup be taken from me' " (Matt. 26:39). " 'This cup' " was not like the other ones. All through His previous service He had been in close communion with His Father. This time He would be alone. Before, He had disregarded the objections of those who wanted to modify His commitment to the Father's will. This time it was different. He was to stand in the place of sinners. He was to be treated as sin itself. It was more than a call to martyrdom. He was, in the eyes of His Father, "numbered with the transgressors" (Isa. 53:12).

He could see no hope on the horizon. The black night of despair engulfed the struggling Man. But He continued praying, expressing in words the ideal that He had lived by and for which He was willing to die: " 'Yet not as I will, but as you will' " (Matt. 26:39).

"Honor your father and your mother"—the words had resounded from Sinai. In the Garden of Gethsemane, Jesus shattered the notion of the extent of that obedience when He submitted to be the Substitute of sinners. " 'May your will be done' " (verse 42) were His final words to the Father as He rose from the ground, His clothes drenched, His face streaked with blood. In the Garden, He planted the fulfillment of that commandment in the heart of the gospel.

### **Had not forgotten His mother**

Mary had long since lost sight of Him as He set out on that last terrible journey alone. But He had not forgotten her. Even as He was hanging on the cross, His eyes found His mother among the mourners, and He told the disciple John to take care of her needs.

As Mary looked back on it in later years, there were only tears of joy and gratitude in her eyes. She was sorry that she and her family had tried to hold Him back and contain Him in their own mold, but could be happy that they had failed in their attempt. He had honored them by disobeying them, even at times making them feel that He was disloyal. He had broken their dreams, but only because they needed to be broken.

From that family in Nazareth and from that garden of bitterness and tears come urgent telegrams today to parents and children as we lie on our pillows, dreaming. The Father would like us to know what He gave up for our sake. As we lie there busily mapping out brilliant futures, there comes word from the Son that apart from Him our dreams are nothing but empty fantasies. But He is dreaming dreams for us—visions of the future glory that *will* be ours if we accept His will for us as He accepted His Father's will. □

# You've chosen a lonely life

I felt like a stranger. I always had been a stranger to these people.

By MARY MADDEN

Sitting in the sanctuary with my 4-year-old, I waited eagerly for the announcement of dedication of the children. Only recently had I come back to this church where my membership had been nearly 12 years before. I felt like a stranger. I always had been a stranger to these people. The void that I often feel when sitting in church began to suck me back again into time. I could hear John Rhodes, so many years ago, saying, "You've chosen a lonely life for yourself."

Sitting in my living room then, I had tried to explain to him how I wanted to work in some capacity in the church, possibly the Sabbath school division—or anything to help me feel a part. I heard myself telling him about feeling on the fringes, away from the people, away from the body of Christ, alone.

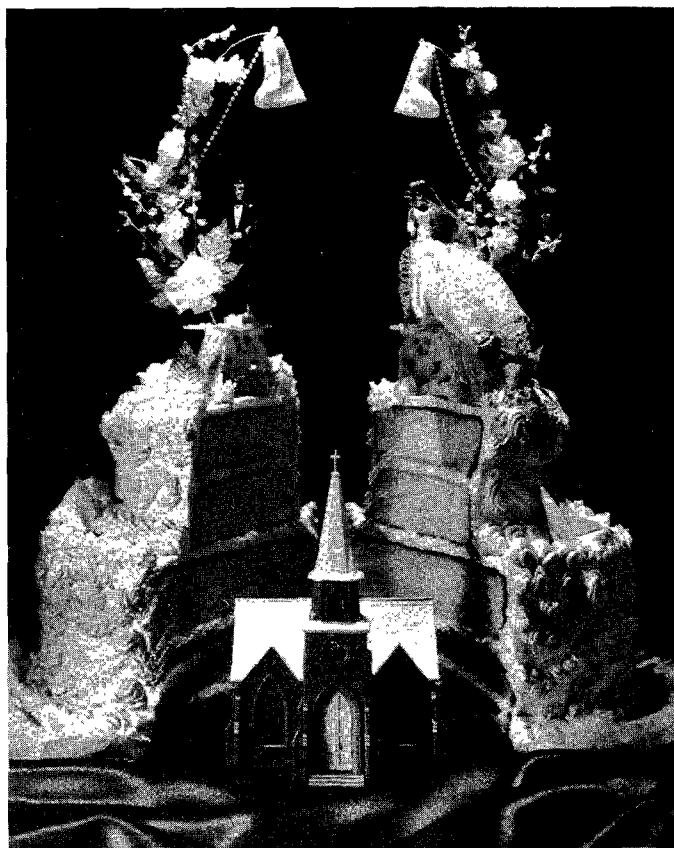
With compassion and understanding he talked to me about it. The fact remained, however, that I had separated myself from the mainstream of the people of God. I had married someone who did not share what should be the most important aspect of life, my spiritual commitment to God.

I remember as a child feeling the excitement of something new I had discovered. I had run home bubbling over. To what? To say, "Hi, Mom. How was your day?" No! To tell! To share the wonder, the excitement, with somebody, somebody special, who would enjoy with me the thrill of a polliwog growing legs.

But what if she did not share my excitement? What if she did not understand my discovery? What if she did not comprehend the importance of it? What if she just told me, "I don't care to hear about it"?

Well, I had chosen to marry someone who neither understood my excitement nor comprehended the importance of commitment to God. He was unable to share the discoveries I made along the way in my spiritual life. He brushed me off with, "Forget it!"

A minister who as a boy had a teacher who took a special interest in him told how she uplifted him spiritually. Decades later, when she was almost 82, she



came to visit him in his home. During their conversation the minister inquired, "Sister McKinney, all these years you've been married, and your husband has never shared your faith. Yet I've never heard you complain. Tell me, how has it been for you?"

With a sigh that came from deep inside, she replied, "Homer's taken very good care of me. He's given me all that I've asked for—all that I could want. A home, clothes, good food. Yes, he's taken good care of me."

Then, with another shuddering sigh she went on: "But no one can imagine the loneliness! There's no one in the morning to share my worship, no one to talk over the insights I obtain from Bible study. I go to church alone. No, no one can ever imagine the utter loneliness."

The loneliness that she spoke about comes from a lack of communication in an area vital to all of us. But how can there be communication when the signals we use have no meaning for the other party? The stimulus that creates excitement and joy for us produces only a blank look in the other person.

My friend Lenore put it another way: "For eight or ten hours a week you don't share. For those hours you cannot possibly be company to one another.

"And," she added, "there's something more. The division causes a barrier with friends. For your spouse to show friendship would mean a commitment—one he's not ready to make."

The real heartbreak for Lenore came as she watched each of her three children reach his own decision to stop attending church. They chose to stay home with their

---

*Mary Madden is a secretary living in Riverside, California. She is also a full-time student on the La Sierra campus of Loma Linda University and plans to graduate in June, 1981.*

father. "Oh, I know," she said as she shrugged her shoulders, "it happens to others, but it wouldn't have happened so early if Jack had been going to church with me."

What she left unsaid was that if Jack shared her faith, she would not have had to bear the grief alone.

You never know the real import of sharing until you are married. The wonderful moments, the sorrows, the little mistakes, the big ones—these are the materials that build a strong foundation. It is even stronger because you have built it together.

But if you live in close contact with someone whose views are not in tune with your own, friction occurs in your spiritual life. That friction can spread and vibrate through the whole fiber of the marital structure. It is as if an earthquake had passed through and crumbled the core of the foundation, leaving only a precarious perch for a marriage to sit on.

After my marriage I quickly learned that I could not share my thoughts on spiritual matters with Jim. What he had politely listened to before we were married suddenly made him prickly and defensive. Since we did not see eye to eye, he felt that I was infringing upon his personal views. He suspected that I had set out to change him.

He was right, of course, in that each person must make his own decision for personal salvation. But when you truly love someone can you stand by and let him drown? Do you stand by and wring your hands while he commits suicide? Is it enough to say, "Of course, that's your choice"? When you possess a faith that you are certain involves eternal life, how do you keep still? Does not something inside you have to die, a little at a time, as you

watch the one you love reject day by day the lifeline that might save him?

When you are in love, you think, "He's not perfect, but he'll change for me." Some things do change, for we influence each other continually as we live together. However, the basic character of a person can be changed only by the Spirit of God, and even then only if he so chooses.

## Unequally yoked

The Bible warns: "Be ye not unequally yoked together with unbelievers" (2 Cor. 6:14). In our times the example may seem obsolete. After all, how many people today have ever seen a yoke? But with a little thought we can picture two oxen held together by a wooden frame. The larger and more powerful of the oxen wants to pull to the left. He believes in greener pastures. The ox on the right, however, is the lead ox and receives instructions from the reins to bear to the right. He cannot obey. Instead he is dragged along by his stronger partner. Then the Master of the reins hears the bellowing of the lead ox and comes down from the wagon seat. Walking beside the lead ox, He gives it strength to pull in a straight line. His presence enables the animal to stand up under the strain of the heavy yoke.

Another thing about that yoke is that once you are in it, you do not have a chance to choose again. Whatever happens, the marks of the buffeting stay with you for life.

In contrast to this situation I look around me in church. I watch the couples. One husband always rests his hand on his wife's shoulders, his arm circling her on the back of the pew while they listen to their oldest son sing another solo for church. Their whole attitude says: "Together with God—yesterday, today, forever!"

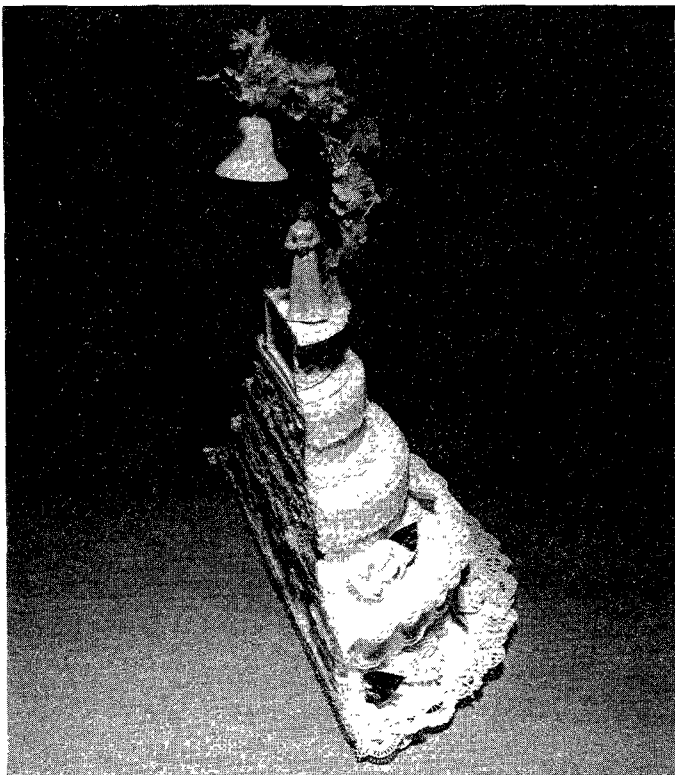
Or the young couple, hoping the new baby will stay quiet so Mother will not have to leave her husband and go to the nursery. But if it cries she will care for it, for her husband is an elder. He must stay to take care of his duties.

Then there is that large family with three children in Pathfinders. The parents naturally seem to take over leadership of the club together.

I remembered the many years of reading my Bible alone, avoiding the "family" socials of the church, boycotting anything where there would be couples, or even of avoiding other women who, like myself, sit in the sanctuary alone. I did not want to admit that I had their problem.

These thoughts came rushing over me as I sat in the church that day. And those words, "You've chosen a lonely life. You've chosen a lonely life," drummed with an endless beat inside my head.

I leaped up when the pastor announced that the time had come for the dedication. I went forward with little Jimmie, standing alone behind him, the only single parent in line. Alone, I promised to direct his path, secretly wondering how many temptations I personally had thrown in his way by marrying a man whose spiritual allegiance differed radically from mine. □



## READER TO READER

An exchange of views on a topic of current interest

### THE QUESTION:

**At 36 I am still single. Whenever I meet new Adventist friends they exclaim in shocked tones, "You're 36 and not married!" as if I were some kind of freak. How have other singles handled this problem?**

■ I am a single woman who has never married, and I am faced with the same situation. I would rather lead a happy single life than to be married and have my marriage end in divorce. If the Lord has someone for me, He will see that our paths cross.

In the meantime I adopted a baby girl when she was 4 months old. She is now 10 and in the fifth grade at our church school. She is musically talented and we receive numerous requests for her to sing. This allows us to witness for Jesus as she sings songs of His love.

Before I adopted my daughter I was a secretary-bookkeeper. When she was 3 years old I started baby-sitting in my home so that I could be home with her.

If and when the Lord brings that someone special into our lives, I will continue to make a loving home for my daughter and with His help prepare her for His kingdom.

LEONA THOMAS  
Brewster, Washington

■ I think the most important key to handling this type of question is to know and like yourself. This is a mandate made possible by understanding that God wants only the best for you as an individual. If you believe this, then you can believe that for now, singleness is as good and perfect a gift as you need. It is important that you see yourself as complete in Christ in this light. This is where your questioners are mistaken, because they cannot see you as a complete person while you are single. Of course, that's unfortunate, especially if your questioners are Christians. It seems that they are really implying that God has dealt you a "bad hand" and are tempting you to doubt His wisdom and goodness. Perhaps you can respond by asking them whether they believe that God was unfair to you to give you the gift of being single. This response will take you off the defensive.

Other people, although well-meaning, have some kind of

morbid desire to hear you respond with a soapy sob story, or sagas of broken hearts and dashed hopes. If you tell them of your past lost loves, you will only feed this form of "vegetarian soap opera" addiction.

BEVERLY M. CALKINS  
Baltimore, Maryland

■ When I was 36 and still single, I had plenty of company in the same category, and all of us experienced similar attitudes. Such attitudes actually are an absurd type of discrimination.

I, too, resented the implication that there must be something wrong with me since I couldn't seem to attract some available male. I gathered a flock of unattached females around me and found safety and solace in numbers. However, I would have preferred to feel accepted by everyone, because moving in a homogeneous group deprives one of balanced relationships with people in general.

I married a man who was not the type I would have preferred, and found out the hard way that there are far worse things than being single. Whatever you do, do not settle for second best, thinking that you are proving you do have what it takes.

Now that I am single again, I endeavor to overcome barriers by inviting mixed groups to my home and not clustering with females exclusively. Remember that behind many of those unfeeling remarks there is an unspoken envy.

The problem of those traditional attitudes remains within the church. They exclude and raise barriers that have caused many a frustrated single to seek companionship elsewhere. No child of God in our midst should be friendless, lonely, or ignored.

EVELYN MAYNARD  
Oakhurst, California

■ One of my friends responded to the question "You aren't married?" (which was asked in a surprised tone) with the remark:

"No. You can't have married bliss and single blessedness at the same time. I chose single blessedness."

GLADYS REID  
College Place, Washington

■ Although this situation may be embarrassing, you have support for your position from the Bible and from the Spirit of Prophecy. Ellen White speaks of unmarried persons being more suited for some types of work than those who have a family to support and give attention to (see *Testimonies*, vol. 5, p. 393).

We are living in a time when the wisdom and merit of getting married can be questioned. "As in the days of Noah, one of the signs of these times is a passion for injudicious and hasty marriages. Satan is in this. If Paul could remain single, and recommend the same to others, that he and they might be wholly the Lord's, why not those who would be wholly His, and wish to make a sure thing of avoiding the cares, trials, and bitter anguish, so frequent in the experiences of those who choose the married life, remain as he [Paul] was?"—James White and Ellen G. White, in *REVIEW AND HERALD*, March 24, 1868.

Paul advises: "Considering the present distress, I think it is better for a man to stay as he is. . . . Are you unmarried? Then don't look for a wife" (1 Cor. 7:26, 27, T.E.V.). "But if they cannot control themselves, they should marry" (verse 9, N.I.V.).

Are you single? Make the most of it in the Lord's work!

JOHN CLARK  
Moab, Utah

■ The best reaction to such comments is to demonstrate a sense of humor. Recently my niece, who is single, was responding to comments about her new job, and how often English teachers are doomed to be "old maids." With a smile she replied, "I realized from the start that it was a dangerous occupation, but a challenge has always fascinated me."

Being married does not necessarily stop people from making unkind comments. Try being married for a number of years without producing children and listen to the questions and advice. Even adopting children does not slow it down. See what comments and jokes you get when you become pregnant after 13 years of marriage! I feel that a sense of humor is definitely the only appropriate reaction.

ARLENE HARRIS  
Fairfield, Montana

■ When remarks are made to singles about their single state, I think it is well to point out something that may not have been thought of—the fact that many single women are single because they have had character enough to say No when to say Yes would have meant compromise.

I am thankful for my married friends who appreciate this fact and have treated me as if I am as important to their circle of friends as those who are married.

NAME WITHHELD

■ How unthoughtful and inconsiderate of the one who asks, "Why aren't you married?" I suggest you handle each situation separately, not using pat or rehearsed answers. If you are happy to be single and unmarried, say so. Some people simply enjoy and are cut out for the single life. Otherwise, confide honestly with new friends. Their ideas and encouragement may change your present circumstances.

DEBORAH P. SMITH  
Ontario, California

■ First of all, do not feel that you have anything to apologize for or explain. Not being married (or, as most people think, "normal") does not make you any less a valuable person or any less precious in God's sight.

As I see it, the problem is not yours, but that of the people who are amazed that you are not married. You have an opportunity to teach them that singles can be happy, productive people.

Friends will always try to marry you off, so take it with a grain of salt, be good-natured, and do not take them too seriously.

MARILYN REDMAN  
Salem, South Carolina

### Question for May

Response deadline April 10

**Our daughter is to be married to a newly converted Christian. The young couple would like their reception to witness to the better life. The groom's family is used to drinking and dancing on such occasions. How should they handle this situation and what types of entertainment are appropriate for an Adventist wedding reception?**

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

# Shrinking diamonds to fit our minds

Included among the potpourri from the editor's mailbag recently was a letter of unusual perceptiveness. One of our readers, critiquing a book manuscript she had just read, provided a thoughtful analysis of its theological approach. Her term for the writer's technique was "constructed antithesis."

"This technique," she wrote, "approaches a subject that has more than one facet, exalting the one as if it were the entire whole, while disparaging the counterpart into extinction." We may recognize this faulty method "whenever such facets are thus caused to compete with each other or placed 'versus' each other, when they ought to be complementary, supplementary, and balanced."

We think our correspondent has made an important point in this description. Her remarks apply beyond the particular book she mentioned and are apropos of the current theological discussions among Adventists. Truth is a whole, a unity; but that unity is complex. To take one aspect and make it stand for the whole, or to set one facet up in opposition to another, leads to confusion and distortion, even though the result may appear clearer and more decisive.

We may describe this approach in terms other than those used by our reader. The technique she identified is a theology of "either-or"—that is, it tends to dissect truth into opposing contrasts, selecting one side and denigrating

the other. Thus it becomes a polarization theology, at times even a confrontation theology.

Consider, for instance, the teaching of "the kingdom" in the Gospels. Did the kingdom of God (or of heaven) come with Jesus, or did it not? In fact, the Biblical data are almost evenly divided. Of the 50 or so "kingdom" references in Matthew's Gospel, about half refer to the present ("Blessed are the poor in spirit: for their's is the kingdom of heaven"; "The kingdom of God is come upon you" [chaps. 5:3; 12:28]) and the rest to the future ("Come, ye blessed of my Father, inherit the kingdom prepared for you" [chap. 25:34]).

To reduce these references to either the present or the future is false to the evidence. The truth is not an "either-or" but a "both-and"—the "kingdom" is *both* present *and* future. The kingdom of grace commenced with the first advent, but the fullness of the kingdom, the kingdom of glory, awaits the return of our Lord.

Other illustrations leap to mind. Some involve the very core of our belief. What about God—is He one or three? What about Christ—was He God or human? What about freedom—is God's will sovereign or are we free moral agents?

## Not "either-or"

Each of these foundations of Christianity cannot be reduced to "either-or." God is One, but in three persons. Christ is fully God and fully human. God is Lord of all, but human freedom is a reality.

Let us notice: in each case the "either-or" theology is simpler. It appears to make better sense. But it is a simplification that distorts the whole; it is error.

We hear echoes of the "either-or" theology among some Adventists. Whenever justification and sanctification are presented as though they opposed each other, when we read of the Bible *versus* the writings of Ellen

## HYMNSPIRATION

### "Soldiers of Christ, Arise"

By EDWARD E. WHITE

It is small wonder that the apostle Paul should use military metaphors when writing to fellow believers, for they lived under the domination of an extensive Roman empire, supported and guarded by their ubiquitous legions of soldiers. Not only so but the apostle had even closer contact with soldiers and their weapons as he was in their custody on many occasions. Writing to the believers at Ephesus, he launched into an extended description of the warfare that the Christian must undertake against the invisible forces of Satan (Eph. 6:11-18). Let not your weapons of defense and attack lie rusting idle, he said, but arm yourself with them—the girdle of truth, the breastplate of righteousness, the gospel sandals, the shield of faith, the helmet of salvation, and the sword of the Spirit.

Charles Wesley (1707-1788) the prolific hymn writer

and gospel preacher, amplified Paul's words into a long poem of 16 stanzas under the title "The Whole Armour of God." Indeed we sing this very title, but perhaps blithely and unwittingly, in the second line of the second stanza of Hymn No. 366—"But take, to arm you for the fight, The panoply of God."

Good counsel, but even more valuable when we know what the panoply is, and how to equip ourselves with it. It is simply a transliterated Greek word from the actual text used by Paul (Eph. 6:11) and means "the whole armor." In other words, leave no weapon behind, but use breastplate, girdle and helmet, sandals, shield and sword—every one of them—to fight successfully against the foe. Then, like the doughty apostle, we shall be able to say at the end of our pilgrimage, "I have fought a good fight."

White, when the once-for-all sacrifice of Calvary is made to negate the heavenly ministry of our great High Priest, when Christian assurance is made antithetical to the work of a pre-Advent judgment—in such cases, we suggest, truth is larger than either one of its various aspects for which proponents are arguing.

Not all theological statements are of the “both-and” type, however. There is only one way to God: salvation by grace cannot coexist with salvation by works. There is one—only one—Sacrifice for sin. God’s law is still binding, the unerring standard. The Sabbath is God’s day—and no other. Jesus will come again. There is a heavenly sanctuary. The year 1844 is a key date in the divine plan to end the great controversy between good and evil; it marks the commencement of the second and final phase of Christ’s heavenly ministry.

This is by no means an exhaustive list. The Statement of Fundamental Beliefs, adopted by the church in Dallas last April, contains many more doctrinal declarations. Most are presented as single, positive statements. Each of these statements may be seen as describing one facet of the sparkling diamond of truth.

It is when we attempt to relate these aspects that we face the possibility of the distortion that our correspondent so well pointed out. We run the risk of exalting one aspect over another, even of pitting one against another. Then we mar the diamond; we shrink it to the capacity of our own minds, our own little logic.

God’s truth is a whole. The Advent Movement was raised up to restore this truth, to protect it, to share it. Let us be faithful stewards!

W. G. J.

## Why don’t we?

Jesus was born in a manger that we might be born again to life eternal. He became human that we might become children of God. He lived in mud and squalor that we might live amidst riches beyond human description. He spent long nights in prayer that we might spend eternal days in the presence of God and the angels. He went homeless that we might live in the mansions He is preparing for us.

Our precious Saviour trod wearily the dusty trails of little Palestine that we might skip with tireless feet along the streets of gold. He accepted in our behalf the crown of thorns that we might receive in His behalf crowns of gold. He died the death that was ours that we might live forever the life that was His.

Why don’t we love Him more than we do?

L. R. V.

## The IRS rumor, et al.

*Continued from page 3*

2. If the story is untrue, do everything possible to kill it. Reprove those who circulate it.

3. If it is true, in prayer ask God how the information should be used. Should it be discussed with the parties involved? Should it be conveyed to responsible authorities? Should it be given wide circulation?

If the report involves the character of a fellow church member, react as you would if the gossip were about a member of your immediate family. Members of a family do not take delight in exposing to the general public the failings of one another; they keep to themselves unhappy incidents that can hurt the person and the family by exposure; they do what they can to quash misinformation.

It is inconceivable that Christ would have passed on the wild stories that doubtless circulated in Palestine from time to time during His ministry. It is inconceivable that He would have retold breathlessly scandals such as those involving the woman at Jacob’s well, Simon the Pharisee, or Zacchaeus the taxgatherer. It is inconceivable that He would have spread rumors or created suspicion and distrust among His followers.

Christians are to be like Christ. They will be deaf to rumors. They will oppose error. They will build confidence and trust. They will give their best energies to the search for truth and to the task of sharing with others the joy of knowing Him who is “the way, the *truth*, and the life.”

As for the future, we have no doubt that incidents like the one involving Social Security checks will take place as Bible prophecy fulfills, but why rush to meet trouble? And why weaken our credibility as did the young farmhand who as a joke cried “Wolf! Wolf!” so often that when a wolf actually appeared people paid no attention to his cries?

K. H. W.

### HEALTH CAPSULES

Sponsored by the General Conference Department of Health and Temperance

## Women over 50, take care

By RUTH M. WHITE, R.N., Dr.P.H.

A common location of cancer in women is the uterus, or womb. The regular pap-smear examination has helped with early detection of cancer of the cervix or mouth of the uterus, but is not the way to find early cancer of the upper end of the uterus unless it has spread down into the cervix. One of the current opinions among gynecologists is that the use of female hormones during and after menopause is a contributing factor to the development of this kind of cancer. Incidence is greatest among women who have taken a hormone such as Premarin for three years or more.

Women who are obese or who have diabetes have a greater risk of this type of cancer, and it is most common among women in their mid-50’s who have not borne children. When discovered early, surgical treatment and radiation give good results in preventing recurrence. At the first sign of any bleeding after menopause or any brownish discharge, the woman should see her doctor. At the time of the yearly pelvic examination any suspicious enlargement of the uterus can be detected, as well. Remember that the prognosis is good when this cancer is discovered early.

## Church leaders visit king of Sweden

By GÖSTA WIKLANDER

The secretary-treasurer of the Swedish Union, Olle Eriksson, and I were granted an audience with the king of Sweden, His Majesty Carl XVI Gustaf, on December 18. We were invited to the palace after requesting permission to present our centennial celebration book to the king and to inform him about our denomination's beliefs and activities in our own country and abroad.

On our arrival at 11:00 A.M., we were met by a courtier, who answered many of our questions while we waited for the king to receive us. Suddenly he interrupted our conversation to inform us that the queen was approaching. Queen Silvia, smiling graciously, greeted us and passed by. She was prevented from being present at the conference by conflicting engagements.

During our wait we also had an interesting conversation with the court chamberlain, who on the king's behalf had invited us to come to the palace. We had the opportunity to inform him about our denomination, our centennial celebration, and our work in Sweden and in the mission fields. He was interested in what he heard, and asked many questions. He was also impressed by our wide sphere of activity in spite of our rather small membership in Sweden. We were met with curiosity, interest, and great courtesy.

Finally the king's aide came to inform us that the king was ready to receive us. We were taken to his office, where we introduced ourselves and were invited to sit down. I asked the king whether he was

acquainted with our denomination or whether it was completely unknown to him. He answered with a smile that he had to admit he knew little about our church. I replied that we were happy to be able to inform him personally about a movement that had existed in Sweden for 100 years and I presented him with a bound copy of the book *Framåt i tro* ("Faith Alive"), which is our centennial celebration book. He thanked us and began at once to leaf through the book, but he soon laid it on the table in front of him and asked us to tell him about our church.

We told him about the origins of our denomination and how it had spread to the various countries of the world. We mentioned some of our basic doctrines such as the seventh-day Sabbath and our belief in the imminence of the

second coming of Christ. We informed him about our work in underdeveloped countries and about our health work, which has included the establishing of health institutions in many parts of the world, including Scandinavia.

The king asked whether we conduct work for young people and children, such as the Boy Scouts. We answered his questions by telling him about our youth work and mentioned that one form of this work is similar to the Scout organization.

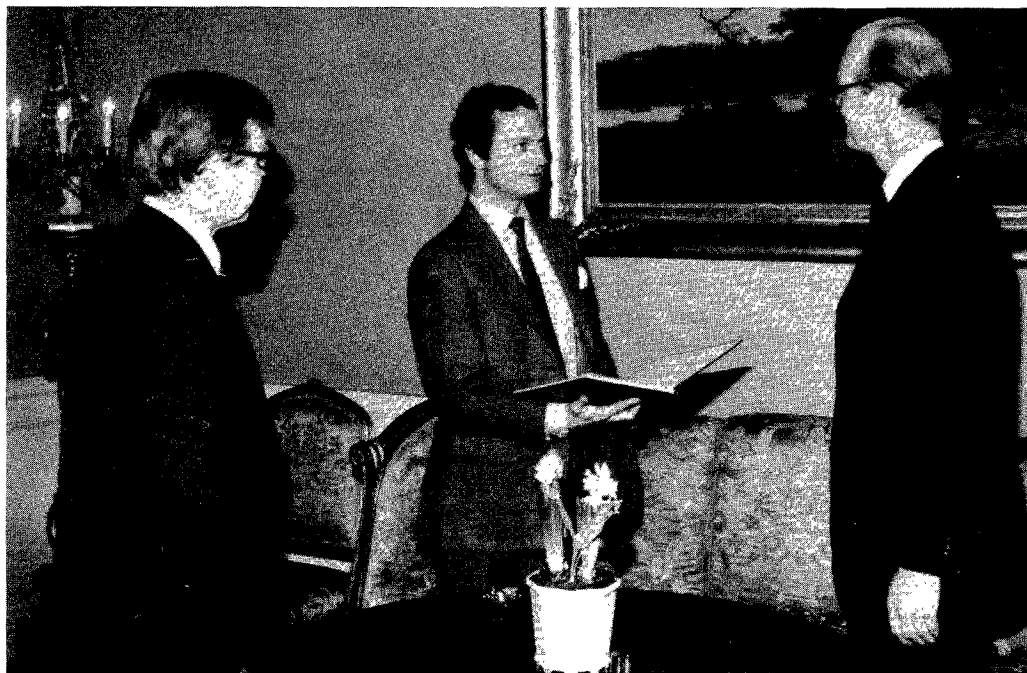
The king was kind and interested in what we told him. He asked us a great number of questions. We often forget that the leading men and women in the country—its king, ministers, and politicians—ought to have the same possibilities as others of hearing what we have to say. Ellen White wrote that witnessing to leaders in the government and to influential business people is a necessary part of our work. In an article that appeared in the *REVIEW AND HERALD*, April 26, 1892, she made an urgent appeal to us not to forget "kings, governors, and great men" in our work.

When the king heard the motto for our centennial year in Sweden—"Forward in

Faith"—he expressed the hope that it would not only apply to us as a denomination but would include the rest of Christendom in our land. Christian values and Christian religious institutions are limited in our society.

The king's observations led to a discussion of the importance of the schools in our country. Religious instruction in schools is practically nonexistent today. We told the king about our school at Ekebyholm and explained that we feel it important that the youth of our country learn Christian values. The king mentioned that there had been religious services at his school in Sigtuna. It seemed apparent that he regretted the development in Swedish schools that has resulted in the disappearance of Christian religious instruction. We emphasized that our own school makes an important contribution in giving our young people a Christian upbringing.

As we left the palace through its east gate, the king's dog Charlie wagged his tail to us in just as friendly a manner as he had done when we arrived. Outside in the courtyard, in the falling snow we took our last picture with a courtier and one of the palace guards.

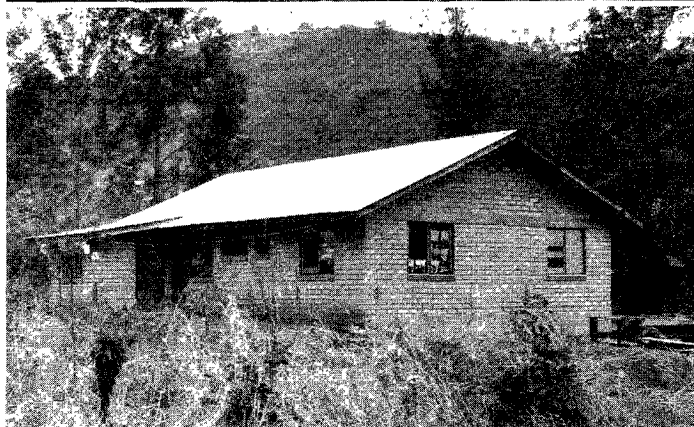
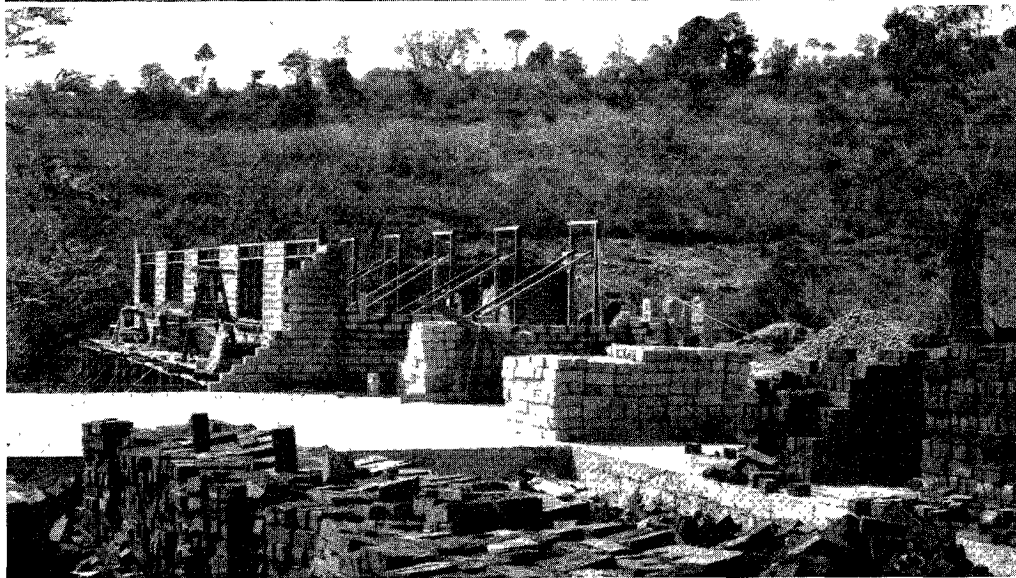


His Majesty Carl XVI Gustaf, of Sweden, thanks Gösta Wiklander, Swedish Union president, for the copy of *Faith Alive* (in Swedish) Pastor Wiklander gave him. At left is Olle Eriksson, Swedish Union secretary-treasurer.

Gösta Wiklander is president of the Swedish Union.

# Tanzania secondary school—bringing light into a new area

By JEAN THOMAS



Striking her daughter indiscriminately, without regard to where the cane was landing, she shouted, "That will teach you to keep Saturday holy!" Then, throwing hot water into Rose's face, she dragged her down the path to the *shamba*, hoping to force her to hoe weeds in the maize garden.

Recovering from the shock of this unkind treatment, Rose, with weakened voice, replied, "There is no way I will work on God's holy day, Mother. I'll work hard any other day but *not* on Saturday. The Bible teaches that we are to keep the seventh day holy."

The center of conflict between Rose and her mother was this new teaching Rose had brought back from school—a new school she had been attending near her home in the Pare Mountains of northeastern Tanzania.

When given to the Adventists by the Tanzanian Government five years ago, this had been a primary day school. It was rapidly developed into a much-needed secondary school with an enrollment of 160 students. With the help of locally donated funds and the Thirteenth Sabbath Special Projects Offering, Parane Secondary School now has several new buildings, a 20,000-gallon gravity-fed water supply, and a bridge across the river (much needed to keep communications open during the rainy season).

When the final results from the government examinations came out last year, the first graduating class of Form IV students were among those who received the highest marks in the country. Rose was one of these graduates.

Although still in its developmental stage, this school, situated in an area where Sundaykeepers predominate, is a witness to Bible truth. The dedicated Adventist staff and students have been active in

Top: High on the hillside near Parane Secondary School, in Tanzania, is the 10,000-gallon gravity-fed water tank built with part of the Thirteenth Sabbath Special Projects Offering in 1978. Center: The girls' dormitory is nearing completion. Builder is Paul Routhe, a volunteer. Bottom left: A staff house was completed just before the arrival of the new science teacher, Don Strauba, from Canada. Bottom right: Rose, a student, is baptized.

Jean Thomas is REVIEW correspondent for the Afro-Mideast Division.



witnessing to nonbelievers in the neighborhood as well as non-Adventist students. This is how Rose and others like her have joined the Adventist Church.

When at the close of the school year Rose approached the principal to tell of her decision to be baptized, he counseled her to get her parents' approval. But when

Rose told them of her decision, she became the object of hatred, a shame and disgrace to the family.

"I'll kill you if you join that church!" screamed her mother.

Since it was camp meeting time and one camp meeting was to be held in the vicinity of Rose's home, the principal and local church pastor

thought it wise to call on her mother. Upon learning that Rose actually was baptized, her mother became upset. Beating her fists on the table, she poured out a tirade of words. Hastily the principal dispatched a messenger to warn Rose.

"I must go home," Rose replied determinedly. It was at this homecoming that Rose

was so badly treated by her mother.

How good that this story can end on a happier note. Because of Rose's Christian attitude, her mother's feelings have changed. She has become tolerant of her daughter's faith, and that tolerance may be the beginning of an ever-widening circle of ripples on a large pond.

## Quadrennial session held in Singapore for FED

By D. A. ROTH

*Evangelism* was the key word during the quinquennial session of the Far Eastern Division held in Singapore's Equatorial Hotel. While soul winning was emphasized, the session also featured the election of division and union mission officers.

The session approved the establishment of a new college in the Philippines and the formation of a new conference in Hong Kong, a first in the history of the Far Eastern Division.

The week-long session was under the direction of the recently reelected division president, W. T. Clark, assisted by A. C. Segovia, secretary, and D. F. Gilbert, treasurer. The agenda materials were ably handled by Palmer Wick, assistant division secretary.

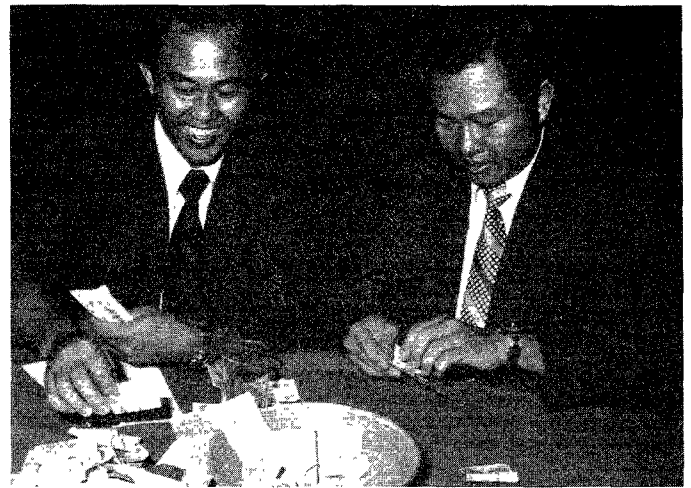
It was the first time in five years that I had had an opportunity to visit the Far Eastern Division, where I served for more than a decade until I took up my present work in the General Conference Secretariat. Many faces were new, yet there were enough familiar faces to make me feel at home during the preliminary meetings as well as during the session itself. Two presessions were held this year: education, under the leadership of O. C. Edwards, and

temperance, guided by Everet Witzel.

General Conference staff members who attended the session included M. C. Torkelson, vice-president; E. H. J. Steed, associate Health-Temperance director; George Babcock, associate Education director; and D. A. Roth, associate secretary.

Of unusual significance was the approval for the first mission unit to become a full conference organization. The Hong Kong-Macao Mission, having conducted a long study in accordance with the official guidelines, found that they were in a position to apply for this new status. The session approved the request made through the South China Island Union Mission, and the conference was organized formally in January during the first constituency meeting.

Because of the rapid growth of the church in the Republic of the Philippines, many young people in the Visayan Islands do not have opportunity to attend an Adventist institution of higher learning. Literally thousands are attending non-Adventist schools. A third college for this country has been approved, and plans are being readied to open the school within the next two years on property acquired recently near Bacolod, Negros Island. I had the opportunity to visit this new college site in the Philippines and was im-



**Top:** Edmund Ho, left, FED assistant treasurer, seems to be delighted with the precouncil Sabbath morning offering. Helping him count it is Jonathan Ng, Southeast Asia Union temperance and youth director. **Bottom:** Visiting between meetings are L. R. Colburn, South China Island Union president; A. C. Segovia, division secretary; Mrs. Segovia; and John Chow, temperance director of the Hong Kong-Macao Conference.

pressed by the possibilities for the future.

Several changes were made in the lineup of union mission officers. D. M. Niere was asked to become president of the Central Philippine Union Mission, as L. E. Montana resumes his "first love," public evangelism. Because of the illness of the incumbent president of the East Indonesia Union Mission, a new presi-

dent, B. L. Malingkas, was elected.

The Sabbath afternoon program was devoted to "Target 85" and the soul-winning objectives for the division in the new quinquennial period. Directing the program was J. H. Zachary, Ministerial Association secretary. It was apparent that the program has solid support from every facet of leadership.

*D. A. Roth is an associate secretary of the General Conference.*

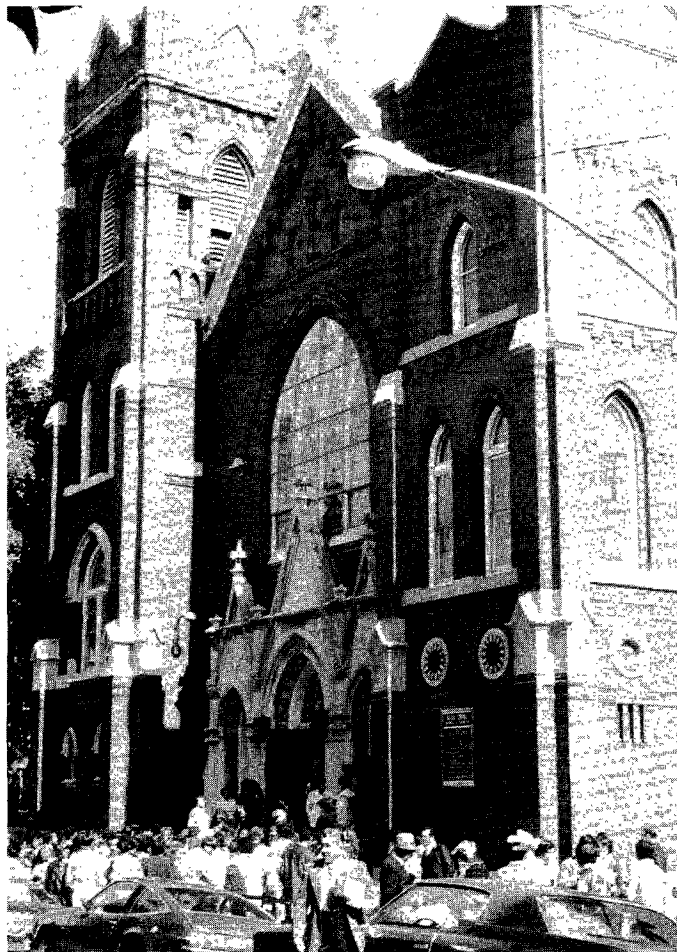
## Language school aids Japanese

Students from Buddhist or other non-Christian homes where the name of Jesus has never been uttered are attending an East-West Language School in southern California.

The students of the school are children of Japanese businessmen assigned by their companies to the area. Their average stay is from three to four years. These businessmen asked the faculty of the school at the Gardena SDA church to plan a curriculum similar to that of Japan's

educational system so that their children could come and go between the two countries without having their studies interrupted. This unique education program, implemented in 1969, is fully accredited by the Japanese Ministry of Education. There are presently 350 students attending the East-West Language School.

The students learn and sing of the Saviour of mankind—something they perhaps would have never known about had they remained in Japan. Someday seeds thus sown in southern California may blossom and bear fruit when the students return to their native Japan.



## Chicago church is dedicated

The Chicago Spanish Central church was dedicated on September 20. Illinois Conference president E. E. Cumbo spoke, as well as former pastors Max Martinez and John Robinson. Current membership stands at 378. The church operates an elementary school and a Community Services center. The present pastor is Cesar Funes. J. K. WILSON  
*Communication Director  
Illinois Conference*

## Books in Review

### Christ Our Salvation

Hans LaRondelle  
Review and Herald Publishing  
Association  
Washington, D.C.  
1980, 98 pages  
Price: \$4.95

Those reading this book that covers the basic areas of the plan of salvation will be impressed with the profound concepts that are taught. It is thoroughly documented by Bible and Spirit of Prophecy references. Written for Adventist adults, this volume is not designed to catch the interest of the surface reader by stories and illustrations, but presents, instead, a well-thought-out approach to the topics of divine election, justification, sanctification, and glorification.

Apparently the author's object is to bring about a unity of understanding concerning the plan of salvation. The book is well-timed to meet the need of a church in which a variety of opinions exist and unnecessary divisions have been created because of a lack of understanding of the unity of the Scripture on this topic. Faith, grace, and works compose an integral unity in Christ, in the author's thinking.

Dr. LaRondelle's enthusiasm can be felt by the reader as he sets forth the gospel in an appealing way to the reader. He emphasizes that it is not our faith or love for Christ, but the love and grace of Christ for us, that is most important. The sacrifice of Christ on the cross is sufficient for all. It is made more significant because of the permanent priesthood of Christ. Salvation is assured because "He has never lost a case that has been committed to Him."

Righteousness by faith is presented in the historical context of the Reformation as it developed in the mind and heart of Martin Luther. Justification and sanctification are nicely balanced. For instance, the author states, "We don't need to be good in order to be saved now. We must be saved in order to be good." Faith, then, is "the instrument and condition of salvation."

Sanctification is pictured as being in the midst of and encased by the faith experience; therefore, obedience is the consequence of redemption that is made possible through forgiveness. Sanctification is the redemptive state of belonging to God.

*Christ Our Salvation* is a theological book designed for the

more profound thinker. In my opinion the author's conclusions are well-developed.

VEL ERIC KOTTER  
Pastor

*Hampton Roads, Virginia*

### How to Say No to a Stubborn Habit

Erwin W. Lutzer  
Victor Books, Wheaton, Illinois  
1979, 143 pages  
Price: \$3.50  
**Leader's Guide**  
Price: \$2.50

From time to time a newly published book will strike a responsive chord in the thinking of its reader. This delightful and practical paperback does so. Erwin Lutzer is a former pastor who is now an associate professor at Moody Institute in Chicago.

*How to Say No to a Stubborn Habit Even When You Feel Like Saying Yes!* has thirteen chapters that overflow with twentieth-century help for the struggling, down-to-earth Christian. It is chock-full of sage advice that is Biblical, practical, spiritual, pastoral, and in some cases controversial. Thoughtful readers will be stimulated to rethink some of their concepts on a number of matters discussed by the author.

Perhaps you have wondered: Why temptation is so powerful and so attractive;

Or, why God doesn't control Satan;

Or, when a temptation turns into a sin;

Or, why God doesn't dull your passions.

Lutzer writes: "Every day you face the oldest human dilemma, the choice between good and evil. The good news is that you can say No to sin and Yes to God!"

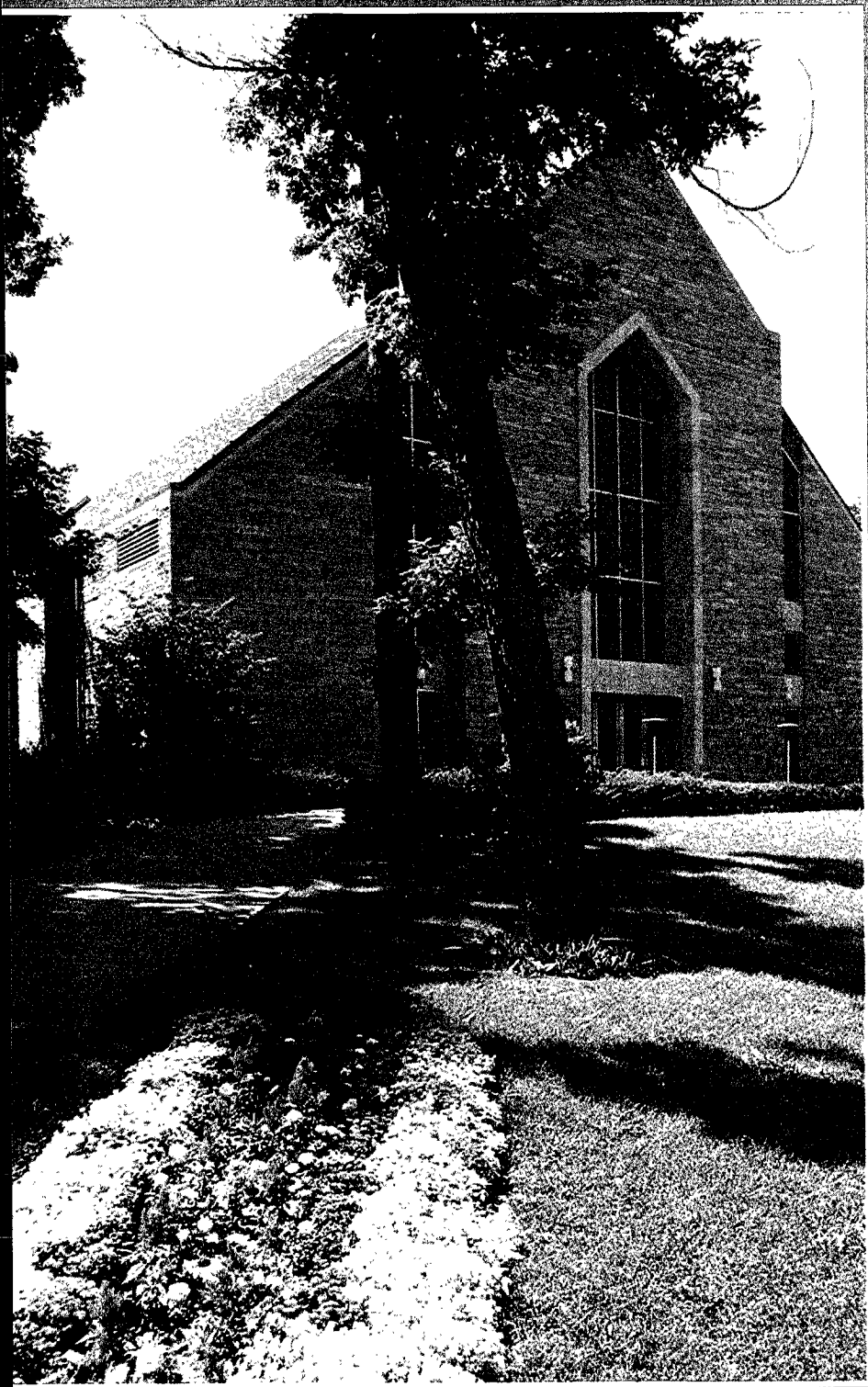
Chapter three, "Putting the Past Behind You," deals with the consequences of guilt and the principles for handling guilt. These gems of thought are, in themselves, worth many times the price of this relatively inexpensive book.

This paperback will clearly show you the royal road to freedom from that stubborn habit that is causing you so much trouble.

There is also a 41-page *Leader's Guide* for the book that contains 14 transparency masters for making overheads covering 13 class sessions in a local-church situation.

ERNIE VOYLES  
*Director of Research and  
Development  
Southeastern California  
Conference*

"I will instruct you and teach you  
in the way which you should go;  
I will counsel you with my eye  
upon you." Ps. 32:8



"I will instruct you..." The Lord came to teach us, and by His words and actions He would change our lives. His short years here on earth changed the very course of history.

We as individuals cannot change the course of history, but we can change the lives, in some small way, of everyone we meet. Through small acts of kindness, personal gestures of love, and our own God-given talents, we can make the world a little better place to live.

Your talents are important and needed. You can make the difference in someone else's life. Isn't that the real meaning of Christian living? The Adventist Health System North would like to help put your talents to work. We would like to help you start a new life of caring. There are openings in all specialties of medicine, dentistry, nursing, allied health, and health education. The Adventist Health System North will assist with site location, housing, legal counsel, management assistance, and more. Call collect today (312) 920-1100.

---

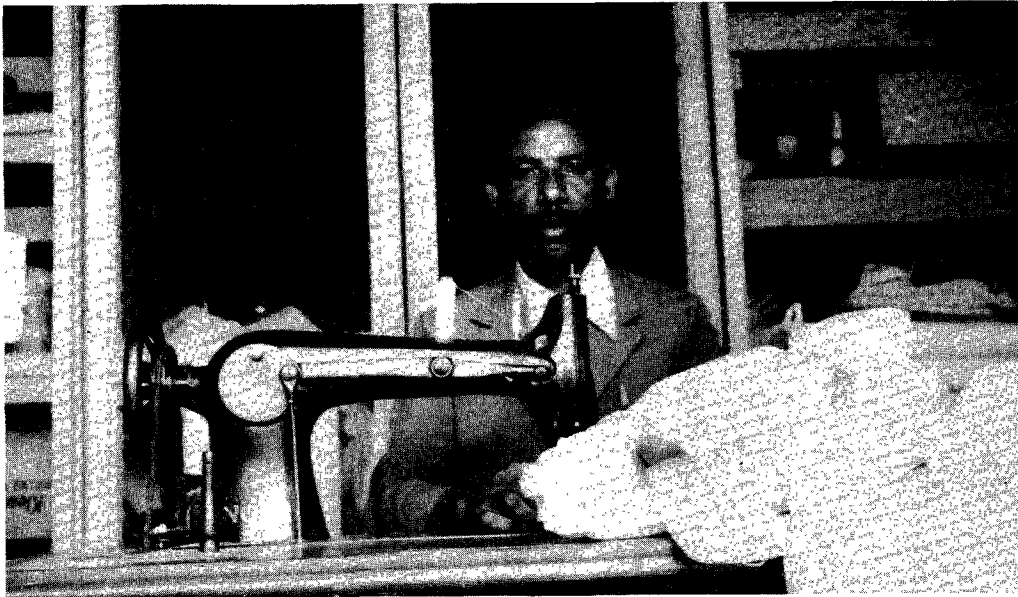
The **NORTH**  
is so **SPECIAL**,  
it must be  
**SHARED!**

---



**AHS NORTH**  
**ADVENTIST HEALTH SYSTEM NORTH**

100 SALLY GREEN LANE • HINSDALE, ILLINOIS 60141 • (312) 920-1100  
Serving the North Central and Northeastern States



BRAZIL

## Former prisoner witnesses to faith

Thirty-four-year-old Celso Hanik came to know his Saviour while serving a 90-year term in the penitentiary in Curitiba, Paraná, Brazil.

Celso was but a mere child when he started down the pathway that led to armed robbery and other crimes. He was the oldest of five children. His father, an alcoholic, never provided for his family, because all the money he earned was spent on drink. He would make Celso steal to help support the younger members of the family. It came to the point that he would punish the boy if he came home without bringing something he had stolen.

At the age of 14 Celso ran away from home. For several years he wandered the streets. When he reached 18 he was drafted into military service, but soon he was dishonorably discharged for disorderly con-

## Ethiopian tailor has major sideline—witnessing

Although Banti Amanu is busy all week in his tailor shop in Gimbie, 250 miles west of Addis Ababa, his major sideline is soul winning. Weekends find him in distant places witnessing for his Lord. Seven churches have been organized as a result of his persistent efforts. Through his ministry many, entangled by the snares of the evil one, have been set free

to enjoy the peace of God in their hearts.

There are 400 laymen in Ethiopia who like Banti Amanu are actively sharing their faith with others. They play a major part in the evangelization of Ethiopia.

GIRMA DAMTE  
*Communication Director  
 Ethiopian Union*

# 1ST PAN PACIFIC MEDICAL/DENTAL CONVENTION



SURFER'S PARADISE, AUSTRALIA

DATES: JULY 12-17, 1981

SPONSORED BY AUSTRALASIAN DIVISION

*Program components to include:*

- Clinical Medicine and Dentistry
- Preventive Medicine
- Spiritual
- Social

Cost: US\$120. for convention

Optional Tour available to Great Barrier Reef and Papua New Guinea

Deadline for Application: June 12, 1981

For more information write:

Australia Convention

11188 Anderson Street

Loma Linda, California 92354 USA

## NEW RELEASES

**Peter Sinks in the Water**, by Joyce Morse, US\$1.50

**Rainbow**, by Nancy Le Court, US\$1.50

**Toby's Gift**, by Melvin Northrup, US\$1.50

**Where Is Jesus?** by Joyce Morse, US\$1.50

Each of these little 32-page books has a controlled vocabulary for second-graders. Your boys and girls will profit by having every one of them. Paperback.

**The Angel Said Australia**, by S. Ross Goldstone, US\$4.95. Thrilling indeed is the story of Adventist advance on the continent of Australia. Pastor Goldstone traces it with historical accuracy and with a sensitive perception of destiny as regards the Spirit of Prophecy writings. The section of photographs included with the narrative will captivate those who appreciate church history. Paperback.

**They of Rome**, by Lois Parker, US\$4.95. As hostages in the city of Rome, Linus and Gilla first encounter then embrace the new religion spreading through the city. Accepting the lordship of Christ, they find themselves caught up in the struggle of the infant Roman church to survive persecution.

**Clean!** by William Johnsson, US\$4.95. The important Christian ceremony of baptism is put into its proper setting in easy-to-understand terms, discussing our persistent feelings of uncleanness, our search for cleansing, the origin of Christian baptism, the significance of baptism in the early church, and the importance of baptism in the church today. Paperback.

**Angels—Secret Agents of God and Satan**, by H. M. S. Richards, Jr., US\$4.95. In this modern age not many people believe in angels. Yet the Bible has much to say about them. Who are the angels? What is it they do? Are all angels "good"? If not, why are some evil? A discussion of the origin and mission of angels and their impact on our daily lives. Paperback.

**Batter My Heart**, by Robb Murray, US\$3.95. When Steve decides to take a year off before medical school to be with his wife, he takes a job teaching junior high school. But he is caught up in the lives of his students, and the time he devotes to them keeps him away from his wife, threatening their marriage. This is the story of Steve's acceptance of God's plan for his life. Paperback.

**Password to Heaven**, by Susan Davis, US\$1.50. In a beautiful way, Author Davis explains for small chil-

dren how salvation through the blood of Jesus is achieved. This important, fundamental doctrine is made meaningful to the boys and girls by the medium of a story told on their level. Paperback.

**Siege**, by Thurman C. Petty, US\$3.95. The life of Hezekiah has been one of the most inspiring of the Old Testament. Here, re-created for our understanding, is the story of this mighty man of the past. In his desire to show "that the God who lived and worked with them is the same God who lives today," the author researched and expanded the story of Hezekiah's life. Paperback.

**No Appointment Needed**, by Bernhard Aaen, US\$3.95. People are always fascinating, and never more so than in these pages. Throughout these gripping chapters, the reader senses that a godly man sits behind the counselor's desk and that he does not work alone in the delicate and demanding task of sorting the tangled threads of problem-filled lives. A WRITE NOW award-winning volume. Paperback.

**Getting Through to God**, by Glenn Coon, US\$4.95. It's a matter of attitude, Glenn Coon suggests. God is not reluctant to help, but our own attitude often becomes a barrier that is difficult to penetrate. In this book a well-known revivalist of the denomination describes how we may open the way for God to come into our daily lives and how we may help others in this same respect. Paperback.

**A Dutchman Bound for Paradise**, by Albertine Klingbeil Tilstra, US\$4.95. No matter what he was doing—hitchhiking alone across a foreign country, pioneering the message in the most primitive area in the world, or struggling to stay alive in a concentration camp, Klaas Tilstra had but one purpose in mind—to bring honor to the name of Jesus Christ. By the medium of this well-told biography, the reader can vicariously share the crises, victory, and adventures of a lifetime of mission service. Paperback.

Available at your ADVENTIST BOOK CENTER or ABC MAILING SERVICE

EAST:  
6856 Eastern Ave., NW,  
Washington, D.C. 20012  
WEST:  
1350 Villa Street  
Mountain View, California 94041  
CANADA:  
Box 398

Oshawa, Ontario L1H 7L5  
When ordering by mail please include sales tax as applicable and allow 10 percent or a minimum charge of \$1.00 for mailing.

duct. When he was 20 he stole a car and committed other serious crimes, for which he received a 2-year sentence. When he was released he found work as a mechanic. This lasted for just about eight months, for the police were still on his trail, remembering his past criminal record. He became rebellious when he discovered that he could not find anyone who would trust him.

In his frustration, Celso obtained a gun and began to hold up shopkeepers and rob banks. He was caught and sentenced to 15 years' imprisonment. Within a year he escaped and fled to other parts of Brazil. When he was again thrown into jail he escaped by jumping through a window. He was captured again and was given a 90-year sentence and incarcerated in the Piraquara penitentiary in Curitiba.

Later he was diagnosed as having leprosy and was sent to the leprosarium in São Roque, not far from the prison. Finding himself confined to the hospital and feeling desperately ill, Celso began to reflect upon his life. One night, feeling miserable and discouraged, he did something that he had never done before, something he did not know how to do, because he was never taught—he prayed, asking God to cure his leprosy.

Then he happened to remember that he had a book that he had not gotten around to reading yet. When he had stolen it he did not realize that it was a Bible. Opening it, he

came upon Psalm 23, and read, "The Lord is my shepherd; I shall not want." That message made him realize that he was not alone. He was led to believe that God would cure him—and three months later that is what happened. Then he was taken back to the prison to serve out his remaining term.

Dermeval Martins, pastor of Boqueirao in Curitiba, decided to seek permission from the authorities to carry on a Christian work among the convicts. He and his team of lay members were granted permission to conduct a branch Sabbath school every Sabbath afternoon. In one year's time three of the inmates had accepted Christ and were baptized.

Gradually the truth began to make an impression on Celso's heart and mind. At last he gave himself completely to the Lord and requested baptism.

When the warden saw the remarkable transformation that took place in this notorious criminal he urged the Adventists to continue their good work and provided them with a large meeting room accommodating about 120 people. Each Sabbath this hall is filled to capacity with those who want to hear more of the gospel story.

Celso, an intelligent and active church member, now gives his thrilling personal Christian testimony to the other prisoners. Eight men have now been baptized.

ARTHUR S. VALLE  
REVIEW Correspondent



Celso Hanik, second from left, accepted Christ and was baptized while serving a 90-year prison sentence. All eight of the men pictured have been baptized as a result of prison ministry carried on by Brazilian SDAs.

## Afro-Mideast

● With no parking space left outside or seating inside—with as many people standing as sitting—it was the largest crowd ever to attend a function at the Addis Ababa church in Ethiopia's capital city. The attraction was the Addis Ababa church choir's presentation of the story of redemption in song on the Ethiopian Christmas Eve, January 6. Beginning with "Away in a Manger" and ending with "Jesus Is Coming Again," the choir, directed by Veslemoy Hogganvik, sang of Jesus' love for humanity.

● Having spent several Sabbath afternoons singing at Mazamba, a village ten kilometers from Mara Field headquarters at Busegwe Mission, an Adventist Youth singing group made up of young people aged from 12 to 18 found a number of people interested in Adventism. The young people get up early Sabbath morning, pack a lunch, and walk to the village to hold meetings. Of the group of about 30 who meet regularly, three soon will be baptized.

● As a result of a regular Bible study class held each week by Layman Ato Kifilu Urgessa, at Wollega Adventist Academy, western Ethiopia, 18 persons, 13 of whom are students at the academy, were baptized on December 6.

● Pastors in the Middle East Union have planned to conduct 27 evangelistic series in 1981. These will be in Lebanon, Turkey, and Egypt, at centers where there is an interest in the Adventist message.

● Jerald Whitehouse, health director of the South Sudan project, has been appointed SAWS representative for Sudan.

● *The Keen Observer*, a tabloid-type evangelistic newspaper, is to be distributed in Tanzania's capital city, Dar-es-Salaam. Plans call for later use in other cities.

● Administrators of the fields in the Tanzania Union are being encouraged to schedule Weeks of Prayer for the Adventist students attending public schools within their territories.

● In July, K. A. Eliamani, Tanzania Union auditor, will be going to Andrews University for

further studies. He is one of the first to go on the newly initiated Afro-Mideast Division sponsored student policy, whereby eligible persons will be sent for one year's overseas study.

● Since the Sabbath school lesson quarterly is one publication that comes out on a regular basis in the local languages of the division, each field is being encouraged to make provision for every literate family in its territory to be provided with a lesson pamphlet each quarter.

● Enrollment at Wollega Adventist Academy, western Ethiopia, has reached an all-time high, with 659 students attending classes on campus.

## Inter-American

● The Ministerial Association of the Inter-American Division recently presented a plaque of appreciation to Evangelist Kenneth Cox and the Prophecy Crusade team for the seven evangelis-

tic crusades they conducted in Inter-America. These crusades were conducted in Port-au-Prince, Guadeloupe, Trinidad, Guatemala, Panama, San José, and Bogotá. They brought inspiration and spiritual strength to the church workers, members, and new believers, and resulted in 4,035 baptisms.

● Four hundred literature evangelists of the Colombia-Venezuela Union, 41 publishing leaders, and three presidents of local fields participated in a congress held at Colombia-Venezuela Union College, in Medellín, January 12-17, coordinated by the union publishing director, Mirto Presentacion. With visitors present from other areas, the colporteur congress had the flavor of an international event.

● Students at Antillian College in Mayaguez, Puerto Rico, experienced the joy of sending the first student missionary to go from a college in the Inter-American Division. He is Cesar Osiris, who will teach Spanish for one year at the Franco-Haitian Adventist Institute in Port-au-Prince, Haiti.

● R. E. Barron, associate director of the General Conference Youth Department, recently visited the Inter-American Divi-

sion. The emphasis of his itinerary was the organizing of Seventh-day Adventist students attending non-Adventist universities to witness for Christ on campus. At some campuses Elder Barron found Adventist youth already in action. On the Jamaica campus of West Indies University they were conducting a seminar on health; and at the Trinidad campus of the same university, a seminar on family life.

● One hundred handicapped persons recently attended a program in their honor in Cap Haitien, Haiti. A representative of SAWS, government officials, and union and mission administrators participated in the program. Crutches were distributed to those who needed them and recorders and cassettes were given to the blind. Both lunch and dinner were served to the handicapped guests, who each received a blanket and a bag of groceries.

● The Antillian College board and the Antillian Union committee have approved plans to initiate this summer a Master's degree in religion program, in combination with Andrews University.

● The pioneers of the Seventh-day Adventist work in the Bahamas were honored at a youth rally weekend conducted in the capital city of Nassau, December 12-14. Receiving honor at this celebration were three couples—the William Antonios, Oscar Johnsons, and Jack Deans—and Mrs. Paul Ward, of San Salvador.

## Sanctuary study suggestion

Those who have been stimulated by recent discussions and REVIEW articles to study deeper into the Biblical basis of the sanctuary doctrine should not overlook James White's early presentation of the subject. It is found in a book of his sermons titled *Bible Adventism*, originally printed in Battle Creek in 1870 and reprinted as a facsimile reproduction in 1972 by Southern Publishing Association. (The price at Adventist Book Centers is \$3.95.) Three of the chapters, "The Judgment," "The Time," and "The Sanctuary," cover the subject quite fully as James White set it forth 110 years ago.

The idea advanced by some that the sanctuary message as taught by Seventh-day Adventists is lacking in Biblical support, that it rests upon the writings of Ellen White, and that she took it from Uriah Smith can be judged in the light of these James White sermons and also by the fact that Smith's *Thoughts, Critical and Practical, on the Book of Daniel* appeared from the press in 1873.

In any study of the development of the sanctuary teaching among Adventists, it would be well to consult the invaluable article "Investigative Judgment" in the *SDA Encyclopedia*, which is Volume 10 in the Commentary Reference Series.

W. P. BRADLEY

## North American

### Columbia Union

● Reading Rehabilitation Hospital in Pennsylvania recently was awarded a two-year accreditation from the Joint Commission on Accreditation of Hospitals.

● Twenty-one denominations were represented at a PREACH seminar held on the Princeton University campus. Bob Boggess, New Jersey Conference Ministerial Association secretary, welcomed the ministers. David Adams, of Princeton, and Hans LaRondelle, of Andrews University, were the featured speakers.

● Kettering Medical Center in Ohio has implemented an employee-weight-loss program called HELP (Hospital Employees Losing Pounds). The HELP program pays \$3.00 for each pound lost during the first year. To qualify, an employee must lose a minimum of 15 pounds.

During the second year, KMC plans to pay \$2.00 per pound to those who keep off the weight they lost initially, plus \$3.00 a pound for any additional weight lost.

- The Sligo church in Takoma Park, Maryland, has voted to build a new youth center. The \$1,167,000 structure will house youth, earliten, junior, primary, and kindergarten II Sabbath schools. It also will provide space for wedding receptions, committee meetings, and fellowship dinners. Richard Hart is the architect.

- Students of Greater Philadelphia Junior Academy are wearing specially designed uniforms. This has made it easier for teachers to encourage modesty, neatness, and a sense of pride in appearance. In addition, parents' clothing costs have been lessened.

- A "painting company" and a "moving company" have been formed as an investment project by members of the Chestnut Hill, Pennsylvania, church. They can paint homes or move families in a short time because of their numbers and the way they are organized.

- James Chase, director of the General Conference Department of Communication, was guest speaker for the Hightstown, New Jersey, church's dedication services.

- Camel riding was a highlight of a fund-raising event for the Collingswood Park, New Jersey, church. The camel was loaned by a member who lives on an animal farm housing trained and exotic animals used on television and for other commercial purposes.

- A Revelation Seminar conducted by Mountain View Conference evangelist Wayne Coulter resulted in 15 Parkersburg, West Virginia, residents committing their lives to Christ. John Oddie, local pastor, assisted.

#### Lake Union

- Four persons were baptized in the Wausau, Wisconsin, church in December.

- Halvard B. Thomsen, pastor of the Milwaukee Central church, was recently elected secretary of the Greater Milwaukee Clergy Fellowship. Pastor Thomsen joined the organization about five years ago and has served on the executive committee. According to Pastor Thomsen, many of the pastors who participate in the organization have expressed to

him their appreciation for *Ministry* magazine.

- For the first time in history, Michigan Conference literature evangelists passed the million-dollar mark in sales, with a total of \$1,010,758 for 1980, according to Charles Davisson, conference publishing director.

- A teddy bear factory is burgeoning in the Berrien Springs, Michigan, Community Services Center. Chief teddy bear maker is Audrey Lamon, who is on the staff at the center. Children from the Berrien Springs Village school assist Mrs. Lamon in creating the bears from pile zip-in coat linings and other materials donated to the center. The main recipients of the bears are children whose homes have burned.

- Twenty-one persons joined the Kokomo, Indiana, church recently, on the final day of Evangelist Larry Cansler's Prophecy Crusade in that city. William Hawkes conducted the baptism.

- Several pastors in the Indianapolis area are conducting worship in the classrooms at Indianapolis Junior Academy on Mondays. The pastors feel this gives them an additional opportunity to get to know the children better.

- An Adventist pastor in Illinois is giving Bible studies in a local Congregational church. Peter Rampton, pastor of the Kewanee and Wyoming churches, has been

interim pastor at the local Congregational church, and members there recently asked him to begin a series of studies. Some of the early studies were about the Sabbath. In his own church in Kewanee, Pastor Rampton baptized two persons on December 20.

#### Pacific Union

- The Southern California Conference set a new record for baptisms during 1980—2,494. Previous high years in 1975 and 1976 saw 2,216 and 2,217 accessions. Seven churches added more than 50 members by baptism. George Rainey baptized 200 after a tent meeting, and Hugo Gambetta, newly ordained, baptized 131. Central Spanish and Spanish-American churches added more than 100.

- Kingman, Arizona, members have dedicated their sanctuary. Built to seat 200, the church now has a membership of 88.

- After 20 years of struggling on a sugar plantation camp at Opihikao, a company of 15 members has been organized on the Big Island of Hawaii. Lay Elder William Hua has kept the interest alive in this Pahoia area near Hilo, where Tom Adams is pastor.

#### Southern Union

- Florida Hospital experienced its busiest year ever in 1980, with more than 32,000 admissions during the fiscal year. On an

average day in 1980, 56 more patients were hospitalized than in 1971.

- Florida Hospital received nearly \$350,000 in gifts during 1980, according to Brooke Sadler, development director. Nearly \$200,000 came from foundations, corporations, physicians, and individuals, and about \$150,000 was received from the hospital auxiliary. The Florida Hospital development program began in June, 1980. Milton Murray has been working as fund development consultant.

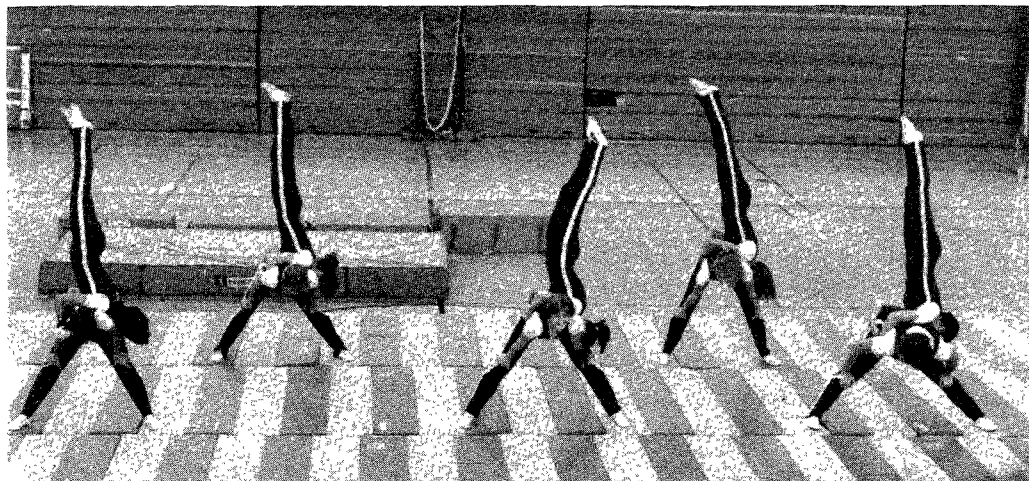
#### Southwestern Union

- Juan Chavez, pastor of the New Orleans Spanish church, has been holding meetings in Kenner, Louisiana, recently. One Spanish group from Morgan City, Louisiana, has been in attendance every night. Pastor Chavez planned to baptize 10-15 persons on March 7.

- Fifteen persons are meeting in a branch Sabbath school in Columbia, Louisiana, under the leadership of C. L. Richardson. Mr. Richardson is administrator of a new hospital in Columbia.

- Members of the Gentry, Arkansas, church have begun to construct a new elementary school. Hollis Scarbrough, a church member, is the construction superintendent.

- The small Weatherford, Oklahoma, congregation is making plans for building a new church.



## Mount Pisgah Academy plans family fitness program

Approximately 25 non-Seventh-day Adventists are involved on a regular basis in better-living activities at Mount Pisgah Academy, North Carolina. Stan Detweiler teaches community classes in gymnastics, tennis, and exercise. The plan is for this program to lead to

a vegetarian cooking class and a family-recreation-and-fitness program that can be attended only by total family units. There will be activities for children, a good workout for the parents, and a worship designed to draw together those attending.

## Review selects Maryland site

The Board of Trustees has voted a new location for the merged Review and Herald and Southern Publishing Association.

On March 20, 1980, the joint constituency concurred with a 1979 Annual Council recommendation to bring the two publishing houses together under one roof in a new location. A search committee spent several months investigating more than 50 sites in Maryland, Virginia, and West Virginia. All of these sites were within an hour and a half driving time of the General Conference headquarters. The committee reported to the board on October 15 their recommendations.

A site engineering firm studied three sites: one in Gainesville, Virginia, on Route 66; one in Frederick, Maryland, on Route 85; and one in Hagerstown, Maryland, on Interstate 70. The report indicated that the cost of site preparation at the Gainesville property would be prohibitive. Furthermore, it was determined that the tract of land in Frederick, Maryland, would not provide room for future growth.

After weighing all the factors set forth in the publishing house's objectives, the board decided that the Hagerstown site satisfied more of these than either of the other sites. The State of Maryland and Washington County, in which Hagerstown is situated, have given the project outstanding support. Therefore, the board voted that the Review and Herald administration should proceed in securing the Hagerstown site.

We eagerly look forward to developing this site during the next few months. We have felt God leading us every step of the way in the selection of this

beautiful 127 acres on Interstate 70, with its view of the Blue Ridge Mountains.

HAROLD F. OTIS, JR.

## Rwanda school to benefit from offering

The Adventist University of Central Africa, a new French educational institution in Rwanda, will benefit from the Spring Mission Offering to be received in all of our churches on March 28.

There is a desperate need for French workers in the new Africa-Indian Ocean Division. More than 250,000 of the division's members live in countries where the official language is French. The Government of Rwanda has not only given a charter authorizing degree-granting status but also has donated approximately 400 acres of rich agricultural land with an excellent water supply. A volunteer builder from North America is now at the university site, and the president of the university is recruiting a faculty for the first school year to begin January 1, 1983.

J. W. BOTHE

## Prayer offensive begins April 4

Prayer is one of those spiritual weapons of offense that Paul spoke of as being "mighty through God to the pulling down of strong holds" (2 Cor. 10:4). That we have such a powerful weapon at our disposal is marvelous. That it remains so underused is a wonder. To arouse and mobilize this latent power is the purpose and objective of the worldwide prayer offensive.

I like the term "offensive." It suggests, to me, that God's people are not proscribed by national or geographical boundaries, or cultural differ-

ences, or any other circumstance. Our prayers may focus on any place or person on Planet Earth. There is no barrier that prayer cannot penetrate.

So the call to prayer, which comes from the 1980 Annual Council, challenges every Seventh-day Adventist to "come boldly unto the throne of grace" with daring petitions for impossible situations. Our church leaders have challenged us to make our prayers specific, to write out a list, to keep record of answers granted, to break through the narrow, parochial interests and, in fact, to ultimately embrace the whole world.

The worldwide prayer offensive comes at the right time. The forces of evil have developed in titanic proportion. Huge walls of secularism, materialism, religious intolerance, and just plain indifference have hemmed up the way of the gospel. These barriers will yield to no ordinary effort. It is time to bring on the big weapons. It is time to mount the final attack on the strongholds of Satan, which have for so long kept multiplied millions enslaved.

C. E. BRADFORD

## Southwestern Union session

More than 300 delegates from the five conferences of the Southwestern Union met in Oklahoma City February 22 and 23. B. E. Leach, president, W. R. May, secretary, R. W. Bendall, associate secretary, and Max Trevino, treasurer, were reelected for the 1981-1985 quinquennium, along with the entire staff of departmental/services directors and associates.

Baptisms for the quinquennium totaled 12,365, and total membership increased from 32,991 in 1975 to 40,121 by December 31, 1980. The number of churches increased from 340 to 405.

A stewardship story reported at the session was the Argyle Plantation gift from Rex Callicott and his family, of which the multimillion dol-

lar value of the mineral rights cannot yet be estimated. Already a four-mile hole, costing \$16 million, has been drilled, and gas has been discovered with pressure so powerful that special pipe was ordered from Japan to handle it. Royalties will be divided among five areas of the Lord's work.

DON CHRISTMAN

## Notice

### Ohio Conference triennial session

The thirty-first session of the Ohio Conference of Seventh-day Adventists will convene at 9:00 A.M., Sunday, March 29, 1981, in the Mount Vernon Hill church, Mount Vernon, Ohio. This meeting is called for the election of officers and for the transaction of any other business that may come before the conference at that time. The large nominating committee will meet at Camp Mohaven at 7:00 P.M. on March 28, 1981.

JOHN W. FOWLER  
President  
RUSSELL G. LUCHT  
Secretary

If you're moving, please let us know six weeks before changing your address. Print your new address below, clip out this entire corner, including the label, and send it to us. If you have a question about your subscription, please clip this form to your letter.

Mail to: Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012.

To subscribe, check the appropriate boxes below, print your name and address clearly, and mail this form with your payment to your Adventist Book Center. Prices subject to change without notice.

- New subscription
- Renew my present subscription
- One year (US\$21.95)
- Single copy 70 cents

name (please print) \_\_\_\_\_  
 new address \_\_\_\_\_  
 city \_\_\_\_\_ state \_\_\_\_\_ zip code \_\_\_\_\_

Attach label here or print old address