

Adventist Review

General Organ of the Seventh-day Adventist Church

April 16, 1981

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As we look at Calvary, we see three crosses—the cross of rebellion, the cross of repentance, and the cross of redemption. See page 4.

During April Christians around the world will remember Christ, His death, and resurrection. In connection with this commemoration, we recall the words of Ellen White: "Salvation is like the sunshine. It belongs to the whole world."—*The Desire of Ages*, p. 307.

This idea focuses on Christ's words wherein His listeners were called "the light of the world." That is, it was up to them, who had been given the light of truth, to share that truth with others. In fact, if they were truly recipients of the light of truth, they could not keep it to themselves any more than a lighted city on a hill could be hidden from view.

Let us look at the above quota-

tion in context: "The Jews thought to confine the benefits of salvation to their own nation; but Christ showed them that salvation is like the sunshine. It belongs to the whole world. The religion of the Bible is not to be confined between the covers of a book, nor within the walls of a church. It is not to be brought out occasionally for our own benefit, and then to be carefully laid aside again. It is to sanctify the daily life, to manifest itself in every business transaction and in all our social relations."—*Ibid.*, pp. 306, 307.

Salvation is offered to the whole world by "God our Savior, who desires all men to be saved" (1 Tim. 2:3, 4, R.S.V.). But not everyone enjoys the light; in fact,

many resist it and cover it up with many excuses. Jesus, from Bethlehem to Calvary, gave us the light we all need—light to cover our past; light to sustain us victoriously in the present; light to shine into a restful future.

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LETTERS

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Importance of the Bible

This is to let you know of the warm understanding that I received from reading "Where Is My Lord?" (Feb. 5).

This short editorial with its richness of truth and understanding refreshed my mind with the importance of the Bible in the Christian life. I agree strongly with the editor that "although much of this world is called Christian, it largely has abandoned the Book that speaks of Christ." The Bible is the foundation of truth to our faith. Too often we get caught up in our own understandings, our own self-dignity, and even our own doctrine, and forget about God's Word. It is God's Word that needs to be remembered, not our own words of knowledge. Only in the Bible can we find our Saviour.

SUSAN B. LOVINS
Collegedale, Tennessee

Correcting terms

I trust that you will not think it "picky" if I correct a small error on top of page 3 of the March 5 issue, in which mention is made of an Adventist "thoroughbred Arabian horse ranch."

The correct term to use is "purebred Arabian." The word *thoroughbred* refers to a separate

breed of horses, namely the common racing horses that are raced at the Kentucky Derby.

LLOYD ROSENVOLD
Hope, Idaho

Scanty resources

"Scanty Resources Multiplied" (editorial, Feb. 19) brought a tremendous blessing, especially now when the attempt to develop a health delivery system that functions in a secular society while meeting the standards and objectives of the church sometimes seems overwhelming.

IRWIN C. HANSEN
President
Adventist Health
System North, Inc.
Hinsdale, Illinois

Wrongful pride?

Re "Adventist—and Proud of It!" (editorial, Feb. 26).

All my life I have been a Seventh-day Adventist, and I am not ashamed of it. When the occasion arises, I am always glad to say that I am an Adventist. I rejoice in the progress of the Advent message.

However, I would like to rewrite one paragraph in the editorial as follows: "I am an Adventist and glad of it. I am pleased at the way the Lord has led this people in the past. I rejoice when I consider His work among us in the present. I am thrilled by the glorious future that awaits us."

While this may be only a matter of semantics, I feel that it is an unfortunate and harmful choice of words to use *proud* in this con-

nection. I am ashamed every time I hear or read it, and lose some of my pleasure in being an Adventist. More than that, it breaks my heart because some people who are very dear to me have left the Adventist Church because they feel Adventists are proud.

OLIVE WILLHELM
Havana, Illinois

Yes, I am an Adventist and very, very proud of it. I praise God every day for leading me to this church from another in such a way that makes me absolutely sure I made the right decision.

LILLIE LAMBERT
Kenova, West Virginia

In the past I have been afraid to even use the word *proud* in relation to spiritual things. But four months ago I moved to Luray, Virginia, and was happy to hear the Voice of Prophecy come on the air daily for 15 minutes. It sounded good, clear, and convincing. I said to myself as I listened, "I am so proud of this broadcast!" Elder Richards has been broadcasting the very news the world needs.

Yes, I too am proud—and thankful—to be an Adventist.

ISABEL WOOD
Luray, Virginia

Webster's Third New International Dictionary, unabridged, defines pride as "inordinate self-esteem" and "an unreasonable conceit of superiority." It also notes pride is "a sense of one's own worth and abhorrence of what is beneath . . . oneself." To put oneself *up* in this context is

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Vol. 158, No. 16.

Building on the past—2

The “bright light”

Last week we sketched the philosophy set forth by Harvard Historian Frederick J. Turner in his book *The Frontier in American History*. We did this to point up the fact that even a single element can have an enormous influence in shaping a nation. Against this background we now raise the question, If a person is to move beyond a superficial understanding of the Adventist Church and its beliefs, must he not identify with the pioneers of the movement and feel the impact of the great Disappointment of 1844 and related events?

Ellen White seemed to answer in the affirmative. In 1896, commenting on “Brother T,” who held views that she described as “a mixture of truth and error,” she said, “If he had passed through the experiences of God’s people as He has led them for the past forty years, he would be better prepared to make the correct application of Scripture. The great waymarks of truth, showing us our bearings in prophetic history, are to be carefully guarded, lest they be torn down, and replaced with theories that would bring confusion rather than genuine light.”—*Selected Messages*, book 2, p. 101.

Note that she emphasized the importance of interaction between experience and study of the Word. At another time she made this point even more decidedly. Commenting on people who had not been involved personally in the 1844 movement and related events, and consequently were misinterpreting Scripture, she wrote: “Many will honestly search the Word for light as those in the past have searched it; and they see light in the Word. But they did not pass over the ground in their experience, when these messages of warning were first proclaimed. Not having had this experience, some do not appreciate the value of the truths that have been to us as waymarks, and that have made us as a peculiar people what we are. They do not make a right application of the Scriptures, and thus they frame theories that are not correct. It is true that they quote an abundance of Scripture, and teach much that is true; but truth is so mixed with error as to lead to wrong conclusions.”—*Ibid.*, pp. 110, 111.

Why were some people in Mrs. White’s day led astray by Bible teachers who, though badly confused, dazzled their hearers by their apparent knowledge of Scripture? Because they had not been with the movement while the doctrines were being studied out and developed. “Many who did not have an experience in the rise of the messages, accept these erroneous theories, and are led into false paths, backward instead of forward. This is the enemy’s design.”—*Ibid.*, p. 111.

In an effort to encourage confidence in the interpretations of Daniel and the Revelation, as worked out by the pioneers of the Advent Movement, Mrs. White wrote: “These persons [“persons ready to catch up every new idea”] do not consider that the truth has been set forth at the appointed time by the very men whom God was leading to do this special work. These men followed on step by step in the very fulfillment of prophecy, and those who have not had a personal experience in this work, are to take the Word of God and believe on ‘their word’ who have been led by the Lord in the proclamation of the first, second, and third angels’ messages.”—*Ibid.*

The importance of the 1844 movement, and the far-reaching influence God intended it to have on His people was presented impressively to Ellen Harmon in her first vision. In that vision she was shown the Advent people traveling toward the New Jerusalem on a narrow path high above the dark world. A bright “light shone all along the path and gave light for their feet so that they might not stumble.”—*Early Writings*, p. 14. This bright light, which an angel told her was the midnight cry of 1844, was “set up behind them at the beginning of the path” (*ibid.*). Though their eyes were “fixed on Jesus, who was just before them, leading them to the city,” the light that illuminated their path was “*behind them*” (*italics supplied*). This was the Midnight Cry experience.

In her report of the vision Ellen Harmon said that some of the believers “rashly denied the light behind them and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below.”—*Ibid.*, p. 15.

A vision to answer the believers

The vision, coming as it did only a few months after the great Disappointment, was designed, at least in part, to assure the believers that God had been in the Midnight Cry and related events. The primary audience was the scattered group of earnest Christians who had had their hopes of seeing Jesus return in power and glory dashed as thoroughly as had the hopes of the early disciples when Jesus was crucified and placed in Joseph’s new tomb. But the vision is for us, too. As believers in the three angels’ messages, we today are to walk not merely by the light that shines from Jesus as He leads us toward our heavenly home but by the light behind us, the heavenly light that shone so brilliantly in the Millerite movement.

We return, then, to the question that we raised last week: Is it possible for a person to understand and appreciate fully the doctrines, genius, and mission of the Seventh-day Adventist Church if he knows nothing about the history of the church and the way its doctrines were developed? In our opinion the answer is No.

Next week we shall note the importance of keeping vividly in mind the way the Lord has led His people and the lessons He has taught.

K. H. W.

To be concluded

The three crosses

Throughout eternity the minds of the redeemed will revert to the scenes of Calvary.

By RALPH NICHOLS

In the middle of human history stands the cross of the Crucified One. He is both God and Creator. "And when they were come to the place, which is called Calvary, there they crucified him" (Luke 23:33). The cross was to heal the separation of God and humanity; the cross was the expression of the loneliness of God; the cross was to reach to the restlessness of the human race and bring peace.

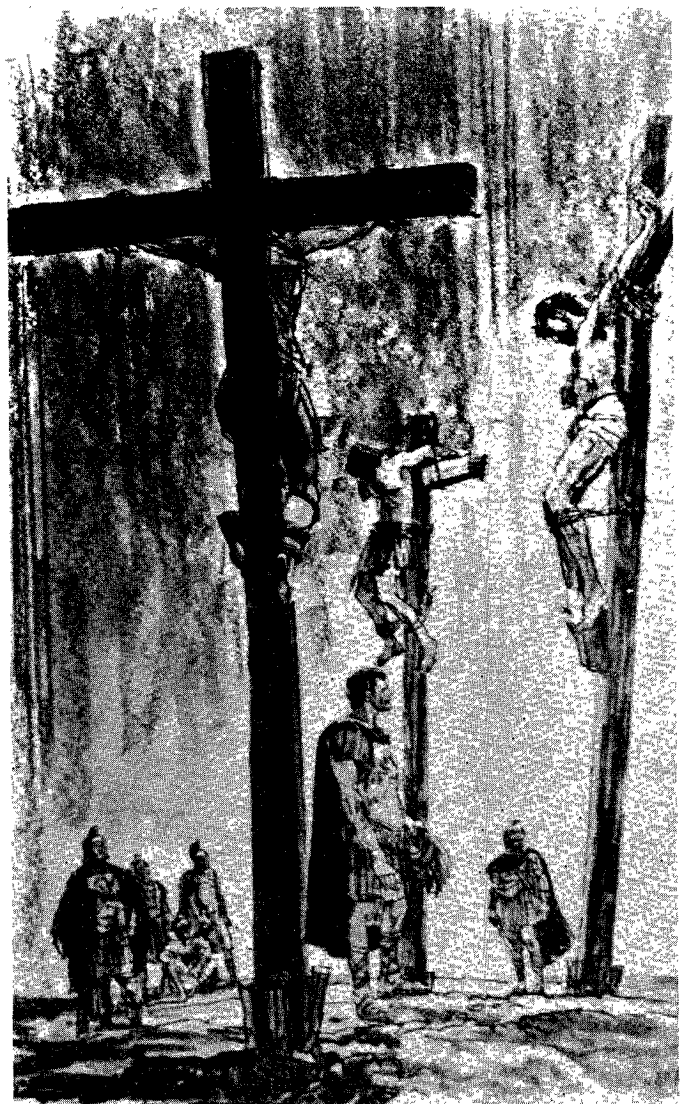
So God sent His Son. This lovely planet was touched by His presence—a unique Visitor crossed its threshold, Providence set foot on earth, God joined man! Now men and women must choose to serve Him, not out of haunting fear, but in response to that supreme manifestation of divine love that is Calvary. By each individual's relationship to that cross and to the Christ of that cross will his eternal destiny be determined. It was Paul who wrote, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

As we look at Calvary, we see three crosses—the cross of rebellion, the cross of repentance, and the cross of redemption.

The thief on the cross of rebellion cries out, "If thou be the Christ, save . . . us" (Luke 23:39). The cross was the same, but what a vast difference in the person. Dying with the Saviour, he had a chance to exchange the cross for a crown, but a stubborn heart is not worthy of a crown.

Then there is the cross of repentance. The thief on this cross was not a hardened criminal. He had been led astray by evil men, but he was less guilty than most of those who stood beside the cross reviling the Saviour. He had seen and heard Jesus and had been convicted by His teachings, but he had been turned away by the priests and rulers and had plunged deeper and deeper into sin until he was to die upon a cross (see *The Desire of Ages*, p. 749). This thief probably was reared in a good home. Sin had blotted out all sense of reasoning. Yet no one in whose soul some fear of God lingers is wholly evil.

To Jesus in His suffering on the cross there came one ray of comfort. It was the prayer of the penitent thief. Both the men who were dying with Jesus at first had railed upon



Him, and one under his suffering only became more hardened and defiant. But not so with his companion. He had heard Pilate declare, "I find no fault in him" (John 19:4). He had seen the religious leaders mocking the crucified Saviour. The conviction was confirmed to him that this was the Christ. He no longer questioned or doubted, no longer reproached.

When condemned for his crime, the thief had become despairing; now new thoughts of hope began to spring up. He remembered all he had heard of Jesus, how He had healed the sick and pardoned sin. The Holy Spirit quickened his mind. In Jesus, dying on the cross, he saw the Lamb of God that takes away the sins of the world. With mingled hope and anguish in his voice he cast himself upon the Lord Jesus: "Lord, remember me when thou comest into thy kingdom" (Luke 23:42). The answer came quickly in tones of love and compassion, "I say unto thee this day: With me shalt thou be in paradise" (verse 43, Rotherham).

Christ said, "I, if I be lifted up . . . , will draw all men unto me" (John 12:32). The thief came to Him that day, and people have been coming ever since. Christ's words

Ralph Nichols was living in Candler, North Carolina, when he wrote this article.

have been ringing down through the years to people of all ages in all walks of life. Jesus, crucified with the thieves, was placed in the midst of a world lying in sin, "and the words of pardon spoken to the penitent thief kindled a light that will shine to the earth's remotest bounds."—*The Desire of Ages*, p. 751.

The central figure represents the cross of redemption. That day was unlike any other day before or since. It was a day of betrayal, disappointment, and heartbreak. It was a day on which the sun darkened at noon and the earth shook as though it trembled before the awful scene of Calvary. It was a day on which Christ cried out in agony, "My God, my God, why hast thou forsaken me?" (Matt. 27:46); a day on which His own disciples forsook Him and fled. It was the day of Christ's atoning sacrifice for the world. It was the day on which men and women seemed to turn the face of hatred toward heaven and God turned the face of love toward the earth. It was the day of the cross, Christ dying for our sins according to the Scriptures.

Jesus wore a crown

Was there any mark of distinction between Jesus in the center and the other two? Yes, one distinction—Jesus wore a crown, a crown of thorns. This wreath of thorns was the final contemptuous fling of those who hated Him. And yet unknown to them, in mockery they were acting their own part in proclaiming the gospel of redemption. Do we not read in the Book of God that thorns were the evidence of the curse in the beginning, nature's own testimony to man's sin (Gen. 3:18)? Here on the cross the crown of thorns declared that He who now is King of kings and Lord of lords bore the curse for us. And as we stand on Calvary's hill and look at the cross in the fleeting light of that day so long ago, we remember that Calvary was foreshadowed from the beginning of time.

Only the cross of Christ is the cross of redemption. To the foot of the cross we must come. Without the cross, we could have no union with the Father. On it depends our every hope. From it shines the light of the Saviour's love. Through the cross we learn that the heavenly Father loves us with a love that is infinite. Kneeling in faith at the cross, we reach the highest place to which man can attain. In our folly we may know the cross of rebellion. In our wisdom we can know the cross of repentance. But only through Christ can we stand at the foot of the cross of redemption. Which cross is yours?

Throughout the ceaseless ages of eternity the mind of the redeemed will revert to the scene of Calvary. All hearts will thrill with love and gratitude toward the King of kings, the Lord of the whole earth. As all flesh come to worship Him upon the holy Sabbath, praise and thanksgiving will echo along the streets of gold because the work was finished that sixth day upon the cross of redemption. Since the Saviour finished His work of redemption on that Friday afternoon and rested in the tomb on the seventh day, the Sabbath has been doubly blessed. It means more to the Christian than it ever meant before. It not only commemorates the creation of a world, it also is a pledge

of the re-creation of a world sunken in sin and iniquity, and a race redeemed through the life offered upon the cross.

When Jesus died, we were all there. The whole family of mankind was represented by the three crosses. God drew each of us close to Himself and, as it were, whispered, "It's in the cross! It's in the cross! We are not redeemed with corruptible things such as silver and gold, but with the precious blood of Christ" (1 Peter 1:18, 19).

Whoever has come to the cross has found provision and power to bring peace and forgiveness. Sir John Bowring came and heard God whisper, "It's in the cross! It's in the cross!" His experience at the cross led him to pen the words:

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

The message of the Bible is "It's in the cross, it's in the cross." We hear God's whisper first in Genesis 3:15. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." We hear it again in the story of Abraham and Isaac. As they came to Mount Moriah, the inquisitive boy asked, "Where is the lamb for a burnt offering?" "My son, God will provide himself a lamb," Abraham answered (Gen. 22:7, 8). God did—on the cross He provided Christ, the Lamb of God. Isaiah the prophet spoke of Him, "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (chap. 53:5).

Jesus knew that His kingdom was to come through the cross, and alerted His followers to expect the cross. For "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19); in the cross God was justified and became the justifier of all who believe in Jesus (Rom. 3:26). So God and the sinner—every sinner—may meet in peace at the cross. God's legacy to you and me is in the cross.

"And now the Lord of glory was dying, a ransom for the race. . . . In that thick darkness God's presence was hidden. He makes darkness His pavilion, and conceals His glory from human eyes. God and His holy angels were beside the cross. The Father was with His Son. Yet His presence was not revealed. Had His glory flashed forth from the cloud, every human beholder would have been destroyed. And in that dreadful hour Christ was not to be comforted with the Father's presence. He trod the wine press alone, and of the people there was none with Him. . . . Suddenly the gloom lifted from the cross, and in clear, trumpetlike tones, that seemed to resound throughout creation, Jesus cried, 'It is finished.' 'Father, into thy hands I commend my spirit.' A light encircled the cross, and the face of the Saviour shone with a glory like the sun. He then bowed His head upon His breast, and died. . . . By faith He rested in Him whom it had ever been His joy to obey. . . . By faith, Christ was victor."—*The Desire of Ages*, pp. 752-756. □

When will God bring forth the tables of stone?

Should we embark on a search for the two tables of the law hidden in the ark of the testament?

By DONALD E. MANSELL

Will the two tables of stone given to Moses and placed in the ark be found before the second coming of Christ? Some think they will. An intriguing Ellen White statement on this subject reads as follows: “[Christ] gave unto Moses, when he had made an end of communicating with him upon Mount Sinai, two tables of testimony, tables of stone, written by the finger of God.” Nothing written on those tables could be blotted out. The precious record of the law was placed in the ark of the testament and is still there, safely hidden from the human family. But in God’s appointed time He will bring forth these tables of stone to be a testimony to all the world against the disregard of His commandments and against the idolatrous worship of a counterfeit Sabbath.”—Manuscript 122, 1901. (Quoted in *The SDA Bible Commentary*, vol. 1, p. 1109.)

Some believe that the tables of stone here referred to are the ones Ellen White describes as appearing in the sky soon after the voice of God delivers His beleaguered people, just before Christ descends from heaven at His second coming: “While these words of holy trust [Ps. 46:1-3] ascend to God, the clouds sweep back, and the starry heavens are seen, unspeakably glorious in contrast with the black and angry firmament on either side. The glory of the celestial city streams from the gates ajar. Then there appears against the sky a hand holding two tables of stone folded together. Says the prophet: ‘The heavens shall declare his righteousness: for God is judge himself.’ Psalm 50:6. That holy law, God’s righteousness, that amid thunder and flame was proclaimed from Sinai as the guide of life, is now revealed to men as the rule of judgment. The hand opens the tables, and there are seen the precepts of the Decalogue, traced as with a pen of fire. The words are so plain that all can read them. Memory is aroused, the darkness of superstition and heresy is swept from every mind, and God’s ten words, brief, comprehensive, and authoritative, are presented to the view of all the inhabitants of the earth.

“It is impossible to describe the horror and despair of those who have trampled upon God’s holy requirements.”—*The Great Controversy*, p. 639.

Donald E. Mansell is assistant secretary of the Ellen G. White Estate.

From whence do the tables of stone that appear in the sky come forth? Ellen White says: “When God’s temple in heaven is opened, what a triumphant time that will be for all who have been faithful and true! In the temple will be seen the ark of the testament in which were placed the two tables of stone, on which are written God’s law. These tables of stone will be brought forth from their hiding place, and on them will be seen the Ten Commandments engraved by the finger of God. . . . These tables of stone now lying in the ark of the testament will be a convincing testimony to the truth and binding claims of God’s law.”—Letter 47, 1902. (Quoted in *The SDA Bible Commentary*, vol. 7, p. 972.)

The tables of stone that appear after the saints are delivered by the voice of God are brought forth from the ark of the testament of the heavenly temple. Does this mean that the ark of the testament of the earthly sanctuary, together with the tables of stone that were given to Moses on Mount Sinai, has been transported to heaven?

Ellen White answers: “Among the righteous still in Jerusalem [at the time of Nebuchadnezzar’s siege in 587 B.C.], to whom had been made plain the divine purpose, were some who determined to place beyond the reach of ruthless hands the sacred ark containing the tables of stone on which had been traced the precepts of the Decalogue. This they did. With mourning and sadness they secreted the ark in a cave, where it was to be hidden from the people of Israel and Judah because of their sins, and was to be no more restored to them. That sacred ark is yet hidden. It has never been disturbed since it was secreted.”—*Prophets and Kings*, p. 453.

Still safely hidden

This statement is plain and unequivocal. Unless the ark, hidden in 587 B.C., has been disturbed by being taken to heaven, or unless the people who hid it secreted it in a cave in heaven, the ark containing the tables of stone that were given to Moses (see 1 Kings 8:9) is still safely hidden in a cave here on earth.

Does this mean that there are two sets of tables of stone on which are inscribed God’s law? Apparently it does. “The law is just as Jehovah wrote it, in the temple in heaven. Men may trample upon its copy here on earth, but

the original is kept in the ark of God in heaven.”—*Signs of the Times*, Dec. 22, 1887.

In Letter 15, 1895 (quoted in *Sons and Daughters of God*, p. 56), Ellen White confirms this conclusion: “There is not a moral precept enjoined in any part of the Bible which is not engraved with the finger of God in His holy law on the two tables of stone. A copy was given to Moses on Mount Sinai.”

Other similar statements might be quoted, but perhaps these are sufficient to establish the point that there are two sets of tables of God’s ten-commandment law. The original is kept in the ark of God in heaven, and the Mosaic copy is hidden in a cave and has never been disturbed since it was secreted.

How similar are these two sets of God’s law? “The law of God in the sanctuary in heaven is the great original, of which the precepts inscribed upon the tables of stone and recorded by Moses in the Pentateuch were an unerring transcript.”—*The Great Controversy*, p. 434.

What is meant by “an unerring transcript”? “The law deposited in the ark on earth was an exact transcript of the law in the ark in heaven.”—*Ibid.*, p. 435.

The foregoing statements make it clear that the tables of stone that appear in the sky just before Jesus comes are not the tables of stone that were given to Moses and hidden in a cave in 587 B.C. Why, then, does Ellen White seem to identify the tables that appear in the sky just before Jesus comes with “that holy law . . . that amid thunder and flame was proclaimed from Sinai” (*ibid.*, p. 639)? The answer is that by the word *law* she is referring not to the physical tables given to Moses, on which the Ten Commandments were inscribed, but to the legal statement of the Ten Commandments, which, as we have seen, is “an exact transcript of the law in the ark in heaven.”

Not the “appointed time”

There is no mention of the Mosaic tables being brought forth in connection with the appearance of the original tables in the sky. Therefore, the conclusion seems inescapable that that is not the “appointed time” for them to be brought forth. When we take into account that the wicked are dead during the millennium, when the bringing forth of the Mosaic tables could not be a “testimony [to them] . . . against the idolatrous worship of a counterfeit Sabbath,” it is evident that that is not the “appointed time” either. And because the vast majority of those who come up in the second resurrection at the end of the millennium know nothing about “the idolatrous worship of a counterfeit Sabbath,” it seems evident that that also cannot be the “appointed time.”

This leaves the period between the present and the time when the original tables appear in the sky as the only time when the “appointed time” logically can be located. In the light of the fact that the Mosaic tables are brought forth “as a testimony to all the world against the idolatrous worship of a counterfeit Sabbath,” the “appointed time” evidently coincides with the time when God’s commandments are being disregarded and the idolatrous worship of

a counterfeit sabbath has become a worldwide issue. The worship of a spurious sabbath is not a worldwide issue at present, but we believe it will become an issue in the future. Ellen White declares: “False religion will be exalted. The first day of the week, a common working day, possessing no sanctity whatever, will be set up as was the image at Babylon. All nations and tongues and people will be commanded to worship this spurious sabbath.”—*Signs of the Times*, May 6, 1897.

When does the question of worship on the Sunday sabbath become a worldwide issue? Ellen White wrote: “The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided. . . .

“This is the test that the people of God must have before they are sealed. All who prove their loyalty to God by observing His law, and refusing to accept a spurious sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin and accept the Sunday sabbath, will receive the mark of the beast.”—Letter 11, 1890. (Quoted in *The SDA Bible Commentary*, vol. 7, p. 976.)

The question of the worship of the Sunday sabbath becomes a worldwide issue before the close of probation, but it continues to be significant right up to the time when the voice of God is heard and the original tables appear in the sky. That portion of time that immediately precedes the close of probation usually is denominated the early time of trouble. The portion of time that follows the close of probation usually is called the great time of trouble. Were God to bring forth the Mosaic tables after the close of probation, the event would seem to be anticlimactic; hence it does not seem likely that they will be brought forth then.

On the other hand, were God to bring forth the Mosaic tables of His law before the close of probation, their appearance at a time when Sunday observance is being agitated on a worldwide scale would be a dramatic testimony against the idolatrous worship of a counterfeit sabbath. Therefore, although I cannot be dogmatic about it, it would appear more reasonable for God to bring forth the tables of the Mosaic law at that time than at any other time.

There are some who believe that they know precisely where the ark of the covenant is hidden and are willing to spend thousands of dollars to bring it forth. While I would not discourage interest in the ark, let us not forget that the ark will remain safely hidden from the human family until God’s appointed time. When that time comes, God will use His own means for bringing it forth. He may permit some man or woman to discover it, for often the inspired writings attribute to God that which He permits.

In the meantime Seventh-day Adventists can best serve the Lord not by investing their money in searching for the stone tablets, but in proclaiming the third angel’s message. □

Putting reserve funds to work

Careful investment and auditing procedures safeguard the funds brought into the Lord's treasury.

By W. P. BRADLEY

The money handlers in the General Conference consist of treasurer, undertreasurer, assistant treasurers, and controller. Each treasury officer is assigned specific functions having to do with fiscal matters.

One of the assistant treasurers gives a major portion of his time to the investment program. An important question arises immediately: How much money should be made available for investment? That is, at what point do the money handlers decide that a given amount should be taken out of the current of flowing funds and placed in invested reserves? Their decision will have to take into account the anticipated remittances that go out monthly to the divisions, unions, and institutions; the remittances coming from the divisions; and money projects that may be under way in the field calling for committed funds that the treasury is holding. The money handlers balance all considerations and decide upon an amount to be placed in the investment portfolio. In other words, there is present an apparatus that operates like a money valve to turn funds out to the field or to send some funds into the reserve pool. This apparatus is in operation continuously.

If, in the meantime, the receipts flowing in from the churches and conferences are above the budgeted expectations, the operation of any particular fund will show a surplus that can be channeled for the time being into the reserve pool. If this raises the reserve for that fund above its authorized percentage, it is an easy and pleasant matter to have the excess available at the next Annual

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Council for distribution as part of the annual special appropriations.

It is evident that cash funds that must be held as working capital, as reserve for emergencies or currency fluctuations (according to established policy), or as a reserve required by law in insurance business and in retirement plans should not be left lying idle in a bank account, sterile and unproductive. Good judgment requires that our money handlers will not be one-talent men and women (Matt. 25:15) but two-talent and five-talent people with a worthy record of return on money entrusted to their care.

The investment of money to gain a suitable return is no small task, and it is much more difficult during some periods than others. In putting the reserve funds to work one must keep in mind several desirable ends:

1. *Security.* This is to safeguard against diminution or loss of the investment.

2. *Rate of return.* We should keep in mind that while a high rate of return is desirable, reaching after the higher gain usually involves greater risk. It is a judgment that requires special skill and experience. In the world there are expert and dependable financial advisers who can be employed for a fee to help in these day-by-day decisions about the investment of money. The General Conference employs the service of an investment counseling firm reputed to be among the best.

In the General Conference system of managing the inactive money, decisions are guided by: (a) Basic policies adopted by the General Conference to govern such investments, (b) The advice of professionals in the handling of investments, (c) The conclusions reached in the offices of our money handlers as a result of their own research into the probable profitability of a given transaction, and (d) A standing committee on investments and securities (appointed by the General Conference Executive Committee) with broad powers to steer the ship of investments, whether through fair seas or stormy ones. All decisions are subject to final review and approval by this committee.

3. *Diversification and flexibility.* Not too much money should be tied up in long-term commitments so that funds will not be available for use on short notice. This has to do with the liquidity of the funds and is a factor always to be considered.

The presence of General Conference policy in the financial field has been mentioned, and there are about 100 pages of these guiding rules in the *Working Policy* book. These policies touch on a variety of significant topics, beginning with "Financial Responsibility" and providing rules and guidelines for the collecting and use of the tithe, Sabbath school and mission offerings, and Ingathering. They also deal with principles for the financial operation of church schools, publishing houses, health-care institutions, the financing of new buildings, the providing of insurance, and the exchange of foreign currencies.

The policy gives direction to the money handlers as to how funds set aside for investment are to be employed. Listed in this section are deposits in commercial banks and

in saving banks and associations; the purchase of short-term obligations of the Federal Government, such as treasury bills, notes, and bonds; corporate bonds and debentures; preferred and common stocks—all of the types normally found in the portfolios of conservatively managed organizations. The policy authorizes the investment of the resources up to 35 percent in first mortgages on real estate and in loans to denominational organizations and institutions where borrowing has been authorized in harmony with established denominational policy. This frequently results in a saving in interest rates, and happily it turns church funds around so that instead of interest and principal being paid out to commercial institutions, they come back into church channels.

Diversification is a principle followed by our money handlers in making church investments today. It simply means choosing the best, as nearly as human wisdom can determine it, but not getting our commitments of any one type too large. The aims of investment are to produce good yield, to reduce risk, and to remain flexible.

It gives me no small sense of satisfaction to be able to report that our money handlers of funds that have to be

held as a ready reserve to secure our world operations were able to bring into the 1981 budget a total of more than \$7 million.

To give added security and control over the flow of these moneys entrusted to the General Conference, the most up-to-date methods and procedures are used. Examples are computer accounting and analysis, fund accounting, and third-party auditing in which Adventist certified public accountants not in the employ of the organization supervise and guide the checking of accounts and the validity of the financial statements.

It should be a source of satisfaction to every church member that the activities and records of our money handlers, no matter how great our confidence in their wisdom and integrity, are under the scrutiny of auditors at every level. No treasurer presents an annual financial report to a constituency, board, or committee that is not accompanied by the certification of the auditor. This states that the cash, assets, and liabilities have been checked to the satisfaction of this auditor, and he vouches for the correctness of the statement. He also vouches for the fact that money has been spent for the purposes for which it was given and according to denominational policy. This auditing of the handling of money exists not only in the country where it originated but also follows the money to the farthest point where it is being sent.

Today the church operates with an auditing system quite independent, financially and administratively, of the church's direct control, and in the United States a large proportion of the auditors are certified public accountants. In other countries many are similarly qualified. No money handler operates outside the auditing system, from the local church treasurer to the General Conference treasurer. The same careful review of the handling of money extends to each of the denomination's publishing houses, hospitals, and educational institutions.

Has a custodian of the church's money ever fallen into temptation and misused or diverted to his personal benefit any of God's dedicated funds? Regrettably, it has happened, despite all efforts to make it difficult. As a final safeguard to avoid loss to the church, insurance in the form of fidelity bonds is carried on the employees who handle funds. This can replace lost funds, but it cannot wipe out the sense of disappointment that lingers over such a breakdown in confidence. The best safeguard is that relationship to our Lord that keeps people from sinning and provides strength to walk in the path of rectitude. Every one of us needs the saving grace and strength of our Lord to keep us from the path of spiritual failure.

Occasionally a church member, stimulated by something he reads in the REVIEW, hears in Sabbath school, or from a personal friendly link with an overseas worker, desires to make a gift of money to help with a specific work in a designated area. The General Conference stands ready to counsel with any prospective donor about the use and forwarding of such a special gift. The General Conference treasury has anticipated such a possibility by designating one of the money handlers (an assistant

HEALTH CAPSULES

Sponsored by the General Conference Department of Health and Temperance

Is alcohol abuse humorous?

By DON G. KING
Assistant Director

This year at least 4 million greeting cards containing humor about drinking will be sold throughout the United States. Used to mark occasions such as birthdays, anniversaries, and holidays—when drinking often occurs—these cards suggest that getting drunk is a “natural and desirable concomitant of celebrations and that drunkenness is humorous, enjoyable, and harmless.”

This conclusion resulted from a study done by Peter Finn, senior research analyst of ABT Associates, Incorporated, in which 129 greeting cards containing alcohol-related subject matter were grouped according to common motifs and analyzed for attitudes. With texts and illustrations taken into account, 62 percent of the cards that linked drinking and celebrating explicitly promoted getting drunk. The rest implied that drunkenness will occur naturally during celebrations. For example: “Ever wonder why Rudolph's nose is so red—Santa's sleigh isn't the only thing that's loaded!”

In agreement with previous research on this subject, the author points out that the view that drunkenness is humorous, pleasurable, and risk-free is to be criticized for sanctioning and reinforcing the longevity, entrenchment, and pervasiveness of the behavior, and in the process deflecting attention from the serious problems that may underlie and result from repeated drunken episodes.

A new name

By SHARON LANDIS CLARK

"Andy, stay with Kelley so you won't get lost," said mother.

"He can sit by me and I'll take good care of him." Kelley was acting very grown up.

A nice woman greeted Kelley and Andy. "Welcome to our Sabbath school. We're glad you came to visit today. If you tell me your names, I'll fix name tags for you."

Kelley said, "I'm Kelley Clark, and this is my little brother, Andy."

"Oh, how nice," said the lady, with a smile. "Today we have two Andys."

Andy smiled big. He liked the idea of meeting someone with the same name as his.

"I need some helpers!" The Sabbath school leader thought a moment. "How about Andy?" she said.

Andy jumped up and was going up front when the other Andy jumped up too. Both Andys looked at each other in surprise.

Later it was time to say the memory verse. When the teacher asked for Andy, both Andys answered.

Then the leader asked Kelley and Andy to come up front to get "Visitor" ribbons; the other Andy stood up too.

Mother was waiting for Kelley and Andy at the door when Sabbath school was over. Andy

looked happy to see her. He said, "I like my own Sabbath school better! I'm the only Andy!"

"Yes, Mother," said Kelley, "every time the teacher called for Andy, the other Andy answered too."

"We kept being mixed up," Andy said.

At home daddy helped Andy to understand about other people having the same names. Reaching for his Bible, daddy said, "I have some good news for you, Andy."

Andy always liked to hear daddy read from the Bible. Daddy explained the things to Andy that he did not understand.

"Here it is, Andy. In Revelation 2:17 it says, 'And will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.'"

Andy looked puzzled. He wrinkled his nose and asked, "Why is that good news, Daddy?"

"That means that when Jesus comes, He'll give everyone a new name. And everyone's name will be different. You are the only one who will have that name! There won't be any 'two Andy' mix-ups in heaven."

"Oh, that's good news," Andy said. "I hope Jesus comes soon."



treasurer) to give special attention to such gifts and to see that they are forwarded to the chosen destination.

Such a gift is receipted and comes immediately within the scrutiny of an official audit. Gifts sent to the General Conference have advantages over those sent directly to individual enterprises or to missionaries, for a receipt is always issued and, in the United States, the contribution is deductible for income-tax purposes. Funds sent through other channels may be handled in such a way as to be outside the local denominational audit.

We Seventh-day Adventists are prone to speak with pride of the excellence and efficiency of our church organization, and properly so. It was developed at a time of internal stress calling for reform, largely in 1901, under the supervision of divine counsels. We should not overlook the fact that the financial program is a vital part of the structure, and the organization could not prosper without the intelligent and precise handling of the sacred funds paid in without hesitation as tithes and offerings.

Centers of leadership

All of us come to look to the central church organization, the General Conference, and to the units that make it up, the union conferences, for stimulus and guidance. These are centers of leadership and financial strength. Beyond are the local conferences and the local churches, basic in our structure.

Stressful times may, in fact do, lie ahead of us in our journey to our heavenly home. More funds will be needed. Let us not conclude that it is only the voice of the money handlers in the church that we hear calling for adequate funds. Can we not recognize that it is our Leader, the Son of God, who beckons us forward to absolute personal dedication and to our surrender to Him in the use of our material means?

Ellen White, in an article on "The Enduring Treasure," wrote: "The things of temporal interest have power to engross the thoughts and affections, and it is important that we should be constantly educating and training our minds to dwell upon things of eternal interest."—*Review and Herald*, March 8, 1892.

In another article entitled "The Duty of Paying Tithes and Offerings," she pointed out: "God makes man His agent. He places bounties in his hands, not to do with as it suits his natural inclinations, but as shall best serve the cause of God and forward the truth in the earth. If man had cooperated with God as He directed, every part of the work of God would have moved on in perfect order; there would be no empty treasury. God has given to man the use of nine tenths of his income, but one tenth, with the addition of gifts and offerings, the Lord has reserved for Himself."—*Ibid.*, Dec. 17, 1889.

The Spirit of God, welcomed and obeyed, will teach us what to do; and as personal dedication of life and property are all linked together in the onward sweep of God's final message to the world, victory will come into our lives and into the church as it did before Pentecost. □

Concluded

The little pharisee

Duty, as such, never blossoms into love. Not in its most careful performance. Not in a million years.

By ELIZABETH BRANNON

She was a diminutive pharisee, and as she slipped into her place in the pew few noticed her. Surely no one blew a trumpet before her, and she wore no broad phylactery—only a few wrinkles that 40-odd years had inscribed upon her forehead. She gathered no rich robes about her either—just a skirt that covered her knees well and a white blouse buttoned neatly at the throat.

She had heard many and many a sermon, this pharisee. Sermons on brotherly love, sermons on Daniel 2. Sermons on personality, sermons on the Sabbath. She had sat through sermons that rambled anecdotally over hill and vale, and those that followed a level path of logic directly home.

And she had read religious books. Old books, new books, Spirit of Prophecy books, and then, of course, the Bible. But she felt guilty, even after reading them. There were so many “oughts” and “ought not.” Try as she might, she had never measured up to what she felt God required.

The “oughts” and the “ought nots” crowded her mind as the organ played and people sifted in from the vestibule.

Mary Baruch ought not to have so varied a wardrobe, the little pharisee mused. How could dress be anything short of a god to a woman who appeared with a new outfit every few weeks?

Glancing around, she noted how few middle-aged people—other than herself—had graying hair. Why, even many of the older women boasted blonde locks, or red. Perhaps it made them feel younger. But the *principle* of the thing . . .

The little pharisee made room for her teen-age daughter who, upon arriving, slumped in the pew beside her, frowning. She hated church.

“Sit up, honey,” the little pharisee whispered nicely. She must try to be patient with her children. It was one of the “oughts.”

Now the minister was beginning to speak, and the little pharisee *did* listen to sermons.

This sermon may have begun like many others—agreeable to the ear, fairly interesting. When was it that, somewhere along the way, she felt a *message* coming?

“When we come to Christ,” the preacher was saying, “we believe that He welcomes us as we are. We do not

have to make ourselves better in order to come.” He paused. “We do not do anything to earn acceptance with God.”

The little pharisee sat very still. “We choose Jesus—His love, His life, His salvation. Confessing our sin, we ask for a new heart. Then God chooses us—in Jesus. Not because *we’re* good, but because *He* is. Not because we have no problems, but because we do.”

The little pharisee could feel tears almost. These words were not new to her, but this time they seemed to filter right down through the “oughts” and the “ought nots.” She leaned forward.

“Some are afraid that the idea of free acceptance tends to make Christians careless and encourages them to sin,” the minister continued. “But I ask you: *What stronger motivation for rightdoing can we have than the grateful response of love?*” The little pharisee found herself nodding vigorously. Something she had read in a Spirit of Prophecy book seemed suddenly to fit into place: “When, as erring, sinful beings, we come to Christ and become partakers of His pardoning grace, love springs up in the heart. . . . Duty becomes a delight, and sacrifice a pleasure.”—*Steps to Christ*, p. 59.

Had duty been a delight to her these years? Aching muscles groaned No. Taut nerves shouted No. Her own heart sobbed No. What had happened to her?

Certainly in the beginning she had known that Jesus accepted and pardoned her freely. But something had changed somewhere along the way. As a seasoned Christian “in good and regular standing” she must have shifted emphasis from God’s grace to her duties. Her forehead puckered slightly. It occurred to her that duty, as such, never blossoms into love. Not in its most careful performance. Not in a million years.

But *love*—why, love budded out in hundreds of ways that are called “duty,” and stayed sweet the whole time!

Again the speaker’s voice came into focus. “When we understand God’s accepting love for us when we do not deserve it, we lose our disposition to judge our brothers and sisters.” The little pharisee nodded her head again. It was so. She already knew it was so! As she thought about it, how could she tell for sure which church members had asked Jesus to take over their lives and on what points His Spirit might even now be convicting them? She might see imperfections in their lives, but how could she judge their cases? Had some of the very ones she had criticized been closer to God than she?

It was not for her to know. But it was her privilege to love them unconditionally, just as Jesus loved her.

“Oh, Lord,” she prayed silently, “take me just as I am. Make me what I ought to be. Help me to serve You joyfully—because of love.” And then, wonderingly, “I do love You, Lord!”

The little pharisee took a full breath. The muscles of her face relaxed. She smiled at her teen-age daughter, who smiled back.

And when the service was over, that pharisee went down to her house justified. □

Elizabeth Brannon is a pseudonym.



Listen to the children

A 6-year-old boy leads the way in Christian outreach.

By EVLYNN WALCKER

"But I can't go to bed, Mom; I have to give a Bible study." Tucking his Bible under his arm, 6-year-old Chris bounced from one leg to the other, impatiently awaiting approval to visit the neighbors and give his Bible study.

What mother could resist *that* kind of appeal?

Pat Chastain smiled as she watched her little evangelist cross the street. She would soon learn that God was using him to open doors she had thought were closed.

Pat and her husband had recently moved from the city into a small logging town and were finding it difficult to become acquainted with their neighbors. Attempts to visit were met with an air of indifference.

Children find few barriers in communicating with one another. Chris, lonely and eager to make new friends, invited the neighbor boys, Nathan and Matthew, to spend the night in his back-yard play tent. Fruit juice and cookies made the party complete.

Friday night came. Chris explained he could not join the usual evening games because it was Sabbath.

Nathan was curious. "What's Sabbath?" he asked.

"Well," answered Chris, "why don't you come over for worship tonight and find out?"

After worship Nathan was invited to attend Sabbath school and church with the family the next morning. He could not decide which he liked best—worship on Friday night, Sabbath school, or a tasty dinner after church.

News travels fast in a neighborhood. The next Friday evening found Nathan, his sister Susan, and Matthew ready for worship.

Mother led in the singing, helping the new members learn the words to the songs. Father told exciting stories from the Bible. A recently purchased Dukane projector added to the evening's enjoyment with beautiful pictures and more Bible stories.

Kneeling and holding hands, everyone offered a short prayer. Worship was over. It was only the beginning for the three guests present that evening.

Sabbath morning carload

Sabbath morning found the family car spilling over with children. Jesus said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matt. 19:14).

Nathan, Susan, and Matthew have been attending Sabbath school and church for several weeks. They like to call it "their church." Nathan, the oldest, studies his papers from Sabbath school diligently; he has expressed a desire to be baptized.

Pat marks Bible stories for Chris to take into Nathan's home. Nathan reads from the Bible clearly and loudly. His father is eager to learn more about the Bible.

The children are inviting other neighborhood friends to join the Friday evening vespers. Six-year-old Chris has opened the doors. The parents of Nathan and Susan are viewing the Encounter lessons on the Dukane machine one evening each week in their home. They have accepted an invitation to attend an It Is Written Seminar.

Ellen G. White tells us: "Parents, help your children to fulfill God's purpose for them. In the home they are to be trained to do missionary work that will prepare them for wider spheres of usefulness. . . . Teach them that God has a part for them to act in His great work. The Lord will bless them as they work for Him. They can be His helping hand."—*Counsels to Parents and Teachers*, p. 130.

Walking into church last Sabbath, I noticed Chris, his parents, and his friends sitting together. The pew was full. All had open Bibles on their laps. Father and mother were reaching over to help the others find the Bible texts the pastor was reading.

As I took a seat I thought, What will happen when Chris learns how to read?

Churches and Sabbath schools are encouraging us to become involved in outreach programs. Sometimes we don't know where to start.

Perhaps we should learn from the children. □

Evlynn Walcker is a free-lance writer living in Sultan, Washington.

Fruits of righteousness

When Jesus cursed the fruitless fig tree (Matt. 21:19), He dramatized the fact that claiming righteousness without actually bearing the fruits of righteousness is nothing but empty pharisaic pretension. The Jews of His day claimed to have the "roots" of righteousness, but the "fruits" they exhibited belied their claims and demonstrated that their sense of assurance was ill-founded.

"They had been specially favored . . . and they laid claim to righteousness above every other people. . . . They boasted of their knowledge, but they were ignorant of the requirements of God, and were full of hypocrisy. . . . Jesus had come to the fig tree hungry, to find food. So He had come to Israel, hungering to find in them the fruits of righteousness. He had lavished on them His gifts, that they might bear fruit for the blessing of the world. Every opportunity and privilege had been granted them, and in return He sought their sympathy and cooperation in His work of grace. He longed to see in them self-sacrifice and compassion, zeal for God, and a deep yearning of soul for the salvation of their fellow men. Had they kept the law of God, they would have done the same unselfish work that Christ did. But love to God and man was eclipsed by pride and self-sufficiency."—*The Desire of Ages*, p. 583.

Righteousness encompasses rightdoing

Righteousness is not just right-being; it also encompasses rightdoing—rightdoing that comes only as the fruit of the Spirit. In Galatians 5, Paul contrasts the works of the flesh with the fruit of the Spirit (verses 19-23). Those who are Christ's, he states in verse 24, have crucified the flesh with the affections and lusts. The fruit of the Spirit—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance (self-control)—becomes evident in the life. Consequently, he states, those led by the Spirit are not under the law, because there is no law against what they are doing (verses 18, 23).

Knowing whose side people are on, then, is a simple matter—"Ye shall know them by their fruits" (Matt. 7:16). Pretensions to, or claims of, righteousness mean nothing. It is the *fruits* that demonstrate what the *roots* really are. Love that is patient and kind, envies not, is not conceited or proud or ill-mannered or selfish or irritable, and does not "keep a record of wrongs" (1 Cor. 13:4, 5, T.E.V.), tells us that the transforming power of the Holy Spirit is at work in the hearts of those who exhibit such traits.

Those who "fight," who "become jealous, angry, and ambitious," and who "separate into parties and groups" (Gal. 5:20, T.E.V.), whatever their profession, are not demonstrating the fruits of righteousness.

John the Baptist warned against false righteousness, proclaiming that all who became subjects of Christ's kingdom "would give evidence of faith and repentance. Kindness, honesty, and fidelity would be seen in their lives. They would minister to the needy, and bring their offerings to God. They would shield the defenseless, and give an example of virtue and compassion. So the followers of Christ will give evidence of the transforming power of the Holy Spirit. In the daily life, justice, mercy, and the love of God will be seen. Otherwise they are like the chaff that is given to the fire."—*Ibid.*, p. 107.

Contrary to the fig-tree illustration, every one of us *does* bear fruit. And that fruit, far more than our theories or claims, demonstrates whether or not we are rooted in righteousness.

L. R. V.

The two gardens

On a blustery November day my daughter and I stooped low over the ground, planting spring bulbs. Daffodils, tulips, hyacinths, crocuses—we consigned them to the keeping of the good earth. Our hands grew stiff, our cheeks tight and red. The snow flurries were flying when at last, the task complete, we dashed inside our home.

The snow fell—and fell. The ground froze. The face of nature became fixed, glazed in an arctic smile. Activity on the surface slowed down, almost ceased. Our spring bulbs lay buried beneath two feet of Michigan snow.

It was mid-March before the last snow melted from that part of the yard. But now the ground looked different from the cold morning in November. Where we had worked the bare earth were daffodils, tulips, hyacinths—and crocuses just a day away from bloom. The bulbs, hidden in the ground, covered by the snow, had brought forth new life.

There was a garden once. In it were heard only the sounds of laughter and joy, bliss and innocence. It was the garden of life, when our first parents had face-to-face fellowship with the Author of life.

But the shadow of death fell over that garden. When God came seeking, our first parents fled from Him, ashamed. Toil and heartache, sweat and tears, struggle and pain, drove out the laughter and the joy.

So God provided another garden. On a Thursday night when the moon was at the full, a Man knelt to pray. Agonizing, His sweat was like drops of blood falling to the earth.

As the horror of separation from the Father rolled upon Him, Jesus of Nazareth cried out, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26:39).

He had often gone to this garden for quiet communion with Heaven. It was a favorite place, a place of solace and encouragement. But now it became a place of darkness, a garden of death.

Christ tasted "death for every man" (Heb. 2:9). Here in the garden and then on Calvary He experienced the despair

of "the second death" (Rev. 21:8), the end of the sinner for whom all hope has been cut off. When he cried out, "My God, my God, why hast thou forsaken me?" (Matt. 27:46), He could not see beyond the portals of the tomb.

None of us has ever experienced the agony of the garden and the cross. In God's plan none of us ever should. Jesus went through it for us, in our behalf. By His death we have life; by His stripes we are healed (Isa. 53:5).

On that Friday afternoon He breathed His last. Friends took the body down from the cross and laid it in Joseph's new tomb. The Sabbath drew on, so they left the burial preparations and returned home. Jesus' enemies rolled a great stone across the mouth of the tomb.

It was dark in the tomb. And cold. The body of Jesus of Nazareth grew cold.

Sunday morning, when the women returned to the tomb, they found it empty. "Why seek ye the living among the dead?" said the angel. "He is not here, but is risen" (Luke 24:5, 6). Out of death had come forth life.

No wonder the ancient world crumbled before the proclamation of Christianity. A Saviour of the world who had died for its sins, a risen Lord who now reigned as head

of the church—the witness to Jesus was irresistible, bursting upon the pagan night like a lightning flash.

That is why I love the coming of spring each year. The very cycle of nature reminds me of the miracle of the God-man, He who brought life to us by dying for us. It reminds me of His own words: "Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit" (John 12:24, R.S.V.).

Adventists do not observe Easter as an annual festival, as do many other Christians. We are aware that many of its trappings such as the Easter bunny and eggs are of pagan origin. But at this season of the year we rejoice with all who confess the name of Jesus. We know that it was near this date that Jesus went to the garden—the second garden—for us. So we pause to wonder again at His self-sacrificing love for us.

But this good news of Easter—of His death that brings life—is too important to be celebrated at only one time of the year. It transforms every day. "Because I live, ye shall live also" (chap. 14:19) makes life a never-ending spring.

W. G. J.

LETTERS Continued from page 2

almost always associated with putting someone else down.

Most talk of self-pride is interpreted by hearers as boasting. We do not need to "toot our own horns." One of the unique aspects of the Christian is that he proclaims the glory of God in Christ and not in himself. The Christian is not committed to self-vindication. His commitment is to Christ and the gospel, with the church as the medium and Christ as the message.

Perhaps substituting the word *blessed* for the word *proud* would be a better way to express the thoughts of the editorial.

DAVID MANN

Silver Spring, Maryland

► *Some other definitions of pride in Webster's: "proper respect for oneself"; "delight or satisfaction in one's own or another's achievements."*

Limits

The author of "Limits" (editorial, March 5) has invited all persons with "deviant" views to leave the church—in his words, to take the "honorable course" of "disassociating themselves from us."

There is surface wisdom in this. Persons with no loyalty to the convictions we share had best get out. But in the present situation in the church, "deviance" is linked normally with those who,

though critical of certain key elements of conventional Adventist belief, remain strongly loyal to the basic body of our belief. Encouraging such persons to remember well the importance of unity would be an important service to our community. Asking them to get out—I put this in language as mild as I can think of—is on the one hand unfriendly and on the other fainthearted. Why must we be testy? Why must we reel before a challenge?

CHARLES SCRIVEN

Walla Walla, Washington

Re "Limits" and "Like Faithful Aaron" (editorials, March 5).

Amen and thank you for saying some of the things I have been saying. If our workers were out witnessing to others and trying with the Lord's help to become Christlike, they would not have time to spend trying to destroy the church that is paying their wages.

DELORES J. ADAMS

Gentry, Arkansas

I found the editorial "Limits" challenging.

However, the message came across somewhat like this: "If you don't like the way things are, get out." I know you probably did not intend it that way; nevertheless, the editorial portrays the church as authoritarian, nearly faultless, and not tolerant of "loyal" opposition.

The impression is given that the church is the supreme interpreter of Scripture. That sounds mighty close to Romanism. I did appreciate the suggestion that each of us should study Scripture and each one of us is responsible to follow personally the Holy Spirit's leading in our lives.

Apparently you take the position that if we find ourselves at variance with a church interpretation of Scripture, we should shut up or go start our own church. What does someone do who feels a church position is unscriptural and yet is very loyal to that church and its goals? How can you not speak when Scripture is apparently being disregarded? How can you leave the church in which you have seen God's leading?

Although I don't think you actually meant this, the impression was given that "if a person does not agree with the church, he or she can leave—this is the shaking, and good riddance to all that chaff."

ART CALHOUN

Smithburg, West Virginia

► *The editors of the REVIEW agree, as stated in the editorial, that there is to be a continual unfolding of truth, and they do not wish to stifle such development. But we insist that there is an orderly procedure to be followed in investigating and establishing*

new truth that will keep us from blunting the effectiveness of our united witness before the world. This procedure has been ordained by God through His inspired messenger (see the SDA Church Manual, pp. 270-274; note the Ellen White counsel quoted there). Such new truth will not tear down the foundations built by our Adventist pioneers, but will build on them. For instance, out of the current agitation surrounding the interpretation of Daniel 8:14 has come a new appreciation of the breadth of meaning involved in the cleansing of the sanctuary and the vindication of God and His people before the onlooking universe. However, some have been led to abandon the "firm platform" built by Adventist founders from careful Bible study and based on the message of the first angel of Revelation 14 that the "hour of . . . [God's] judgment is come." As sincere as such people may be in their convictions, they have been involved in undermining this foundational and unique Adventist understanding and have placed themselves outside the boundaries of the Adventist message, falsely representing the Seventh-day Adventist Church they claim to serve. As to our position being "mighty close to Romanism," please note the counsel given in Testimonies, volume 1, page 650.



Water carrier

By MAXINE BLOME

On my trip to Nigeria I met Isaac Nwaobia, a pastor who is on fire for God. When I learned that he was the only Adventist in his family, I asked him how he had joined the church.

Isaac's mother had died when he was born, which often happens in Africa. There was no medical care available.

When it was time for Isaac to go to primary school, his father sent him to a Catholic boarding school close by. He lived on the campus, where he learned many Bible verses,

including the Ten Commandments. Life became meaningful to him as he took the Bible to heart and was able to learn.

The turning point in his life occurred one day when he was 8 years old. It was on Sunday, which, as far as he knew, was the seventh-day Sabbath, because the people there kept referring to the day of worship as the "Lord's day" spoken of in the Bible. In fact, he believed fully that Sunday was the seventh day until he learned about Seventh-day Adventists.

After church on such a "seventh-day" Sunday the headmaster told him to fetch water. Fetching water meant more than getting a little drinking water; that was something Isaac did every day of the week. The chore meant going down to the river and bringing a bucket of water back on his head. Deeply

convinced that he should obey the commandment and not labor on the seventh day, Isaac said, "But, master, this is the Sabbath."

"I know that!" the headmaster replied sharply. "Now, go do your work. Get the water and fill up the containers."

"But the fourth commandment says, 'Thou shalt not do any work . . .,'" Isaac protested as he recited the commandment.

Suddenly the headmaster slapped him hard on the face. Isaac was shocked and hurt. It was a hard slap, but it wasn't so much the physical hurt but Isaac's sensitive spirit that was bruised. He could not understand why the headmaster struck him.

Finally, because Isaac had disobeyed, the headmaster sent him back to the village to be with his father. When he arrived home, his father let him do just about anything he wanted to do.

On a Saturday, a week or so after he had come home, Isaac heard the sound of singing in the village. He was told that it was the people who kept Saturday holy—the "sixth day" Sabbathkeepers, as they were known. Isaac decided to find out what they believed and why they lived differently from the ways he had learned. So he ran toward the sound of the singing and followed along with the singers as they moved through the village.

A man noticed Isaac and asked him if he would like to come to Sabbath school.

"Yes, I would like to come to visit and see what you are doing," Isaac replied. The singers were delighted to take him. He sat through Sabbath school and church, never really hearing any of the sermon. What he had come to do, actually, was to observe these strange Christians.

After church he stayed around the camp and ate there. When he saw someone get up, Isaac was sure that it was to draw water at the river. Isaac watched closely, because if the one who got up was going to carry water, he would know that these people were not true Sabbathkeepers either. He

continued to watch, and soon others got up. He ran to see where they were going. But not one of the worshipers went to the river that day.

At the end of the day, when Isaac went home, he already had been convinced that these must be real Sabbathkeepers because no one went to the river all day to draw water in his bucket.

On returning home that evening, Isaac told his father that he wanted to join those "sixth-day" Sabbathkeepers. When his father approved, Isaac went to talk to them and to find out about their school. Isaac enrolled, obtaining work as a houseboy. It wasn't long before he became a Seventh-day Adventist.

After Isaac completed his work in the Seventh-day Adventist schools he eventually became a youth leader. Later he was asked to be the president of that mission. When they asked him, he said, "Oh, not me, I'm just a poor boy. I can't lead the people."

The minister who asked him to be the president said, "I have checked. The people in these villages know you and say that they want you for their leader."

So Isaac accepted the call. Now, as president, he is carrying the water of life to the people of the East Nigeria Conference. He loves the Lord and feels that from a child he was called by God to lead his people to the truth of the seventh-day Sabbath. He enthusiastically is encouraging the churches to preach the Bible truths. The work is progressing well.

In Nigeria many people are joining the Seventh-day Adventist Church in the face of adverse situations and hardships. The government has nationalized Seventh-day Adventist hospitals. Adventist nurses are operating clinics, and laymen are going from village to village witnessing. There are now more than 100,000 Sabbath school members, and more are joining.

Nigerian Adventists are doing well with leaders such as Isaac helping to point the way of God in the villages and towns.

Inspired counsel leads to success in Australia

By ALF LOHNE

A century-old description of Australia refers to the "subtle charm of the fantastic land of monstrosities . . . trees without shade, flowers without perfume, birds that cannot fly and beasts which have not learned to walk on all fours." When Marcus Clarke wrote this he no doubt was thinking of a kind of gum tree that gives little shade, its leaves hanging parallel to its trunk to conserve moisture. He must have seen the emu, the world's second largest bird, that can't fly, and the platypus, with its ducklike bill, seallike fur, and snake-like eggs.

For Seventh-day Adventists this part of the world is as fascinating and out of the ordinary as it was for Marcus Clarke, but for very different reasons. Instead of the strange wildlife, it is the unique ratio of Adventists to the general population and the unmatched sales of its health-food products that arouse our interest. The members there even know how to reap benefits from the coffee bean and make fish work for them! But more about this later.

The territory of the Australasian Division takes in the continent of Australia, the Dominion of New Zealand, Papua New Guinea, and hundreds of islands in the South Pacific. In this vast area are more Adventists compared to the general population than in any other of the 11 functioning divisions the church operates. There are 140,000 Seventh-day Adventists in a population of 22 million people.

My first stop on the way to Sydney, Australia, was in the

Alf Lohne is a general vice-president of the General Conference.

French Polynesian island of Tahiti. There a generous Mother Nature provides the fortunate inhabitants with an abundant supply of coconuts, breadfruit, mangoes, paw-paws, oranges, avocados, guavas, bananas, and pineapples. Lush vegetation covers the hillsides, and an endless variety of flowers creates a riot of colors. Nestled between towering mountain ranges is a valley filled with orange trees, the fruit free for the picking.

It is not hard to understand why the mutineers aboard the *Bounty* wanted to settle in this Edenic island, with its ideal climate, delicious fruits, lovely flowers, and hospitable people. No wonder a retired American couple I met there is still prolonging a "visit" that began more than two years ago!

Friendly Tahitian Seventh-day Adventists both welcomed me and told me goodbye with warm smiles, gracious kisses, and leis of flowers and shells. On Sabbath morning the attractive, large church in Papeete was packed with an audience made up mostly of young people. Hundreds of youth and children dressed in Pathfinder uniforms returned for an afternoon meeting.

Owing to the mountainous nature of the island's terrain, building sites are both scarce and expensive in Tahiti. But the church was fortunate to be able to purchase an excellent piece of property a few miles from the capital city of Papeete. One of the attractive features of this site is the grand view it affords of the harbor with its reefs, the Pacific Ocean, and nearby islands. The high school for French-speaking students that is to be

built here will markedly strengthen the work in French Polynesia.

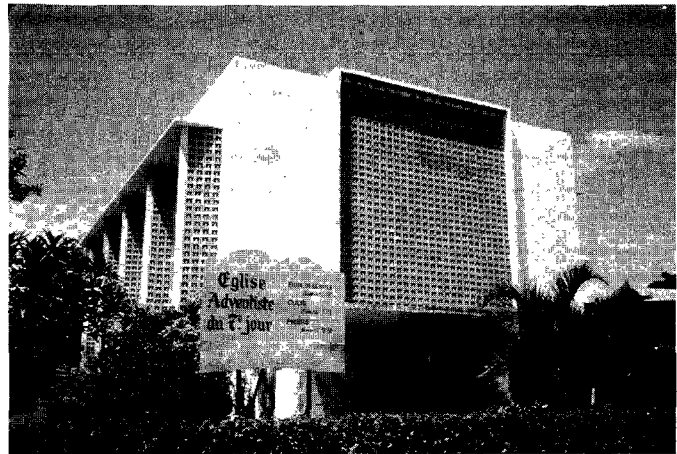
The division headquarters is situated in Wairoanga, a suburb of Sydney. The church acquired this desirable piece of property while following the guidance of Ellen G. White. The 300-bed Sydney Adventist Hospital next door also was built and is being operated according to specific instruction from the Spirit of Prophecy. The hospital runs a highly respected nursing school. With a staff of 96 percent Seventh-day Adventists, an extensive outreach program of health instruction is carried on every day of the week.

For nine years, from 1891 to 1900, Ellen White lived in Australia and New Zealand. The last five of these years she lived at Sunnyside, her home adjacent to Avondale College. Both the college and the

health-food factory were established under her direction. The many strong evangelists and Adventist leaders who have graduated from Avondale College and the phenomenal growth of the Sanitarium Health Food industry testify to the far-sightedness of that guidance.

Part of historic Sunnyside is occupied by Avondale students, and the rest has been made into a museum open to visitors. A walk through these rooms filled with some of the simple furniture Mrs. White used, as well as other items from the nineteenth century, is a silent reminder to today's Adventists of the sacrifices and dedication of those who laid the foundation of the church in this part of the world.

Division President K. S. Parmenter and his fellow officers, R. W. Taylor and W. T. Andrews, constantly empha-



Top: The modern Adventist church in Papeete, Tahiti, is filled every Sabbath morning with worshippers. Bottom: These happy, youthful singers are the children of F. K. Beranaliva, president of the Fiji Mission.

size the decided influence of the Spirit of Prophecy in the development of the work in the Australasian Division. They firmly believe that any good results the church has achieved there are the result of following principles outlined in the Bible and the writings of Ellen White.

Health-food industry

The Adventist health-food business in the division is nothing less than a modern miracle. Twelve factories, employing 1,400 workers, most of whom are Seventh-day Adventists, produce about 25,000 tons of health food every year. Not kilos or pounds but 25,000 tons! In New Zealand, where three of the factories are situated, these products have almost completely taken over the market. Every hotel I stayed in served the Sanitarium Health Food Company's Skippy cornflakes from kangaroo-decorated boxes. Nine out of ten people who use prepared breakfast cereals use this brand.

The success of the health-food factory in Christchurch, New Zealand, is not confined inside the walls of its building. One of the most popular places for taking wedding pictures in the city is in the parklike grounds of the Sanitarium Health Food factory. Some couples even have the ceremony there. Practically every year the gardens attached to the factory win first prize in the city-wide competition for the most beautiful factory grounds. When in full bloom the 20,000 plants and many shrubs form an attractive background for weddings.

Not only is this spot popular with brides and grooms but travel agencies in the city include the factory grounds in the sightseeing tours of Christchurch. They have learned to allow time for the photographs the tourists always want to take there. On some days up to 40 busloads of tourists visit the factory grounds.

One of the factories I visited packaged 30,000 boxes of cereal every working day, and

it is fortunate that the boxes are quickly whisked away for shipping, or the place would be drowned in breakfast food. The only time during the week that workers and machines get a break is during the Sabbath hours, from sunset on Friday to sunset on Saturday.

The factories employ highly qualified engineers who continually develop new machines—electronically controlled technical wonders. These speed up production even more. The factories operate their own printing plants, where they print the colorful packages for the cereal. One of these factory presses produces 12 million cartons per year.

An interesting bursarial plan is in effect in the factories. If a worker wishes to put aside a certain portion of his wages for later attendance at college, then the factory adds a similar amount to his savings. When the worker is ready to study, the money is paid to the college on his behalf.

Since 50 percent of the net gain from the health-food industry is put into the church, this has a remarkable effect on the division's mission program. It is no secret that the strong and rapidly growing educational work receives much of its support directly or indirectly from the health-food industry. The factory on the campus of Avondale College employs 65 students, who earn much of their school expenses by working part time there.

Another profitable project is the chain of 72 health-food stores. These stores serve 7.5 million customers per year.

Plans for new college

The Australasian Division spares no effort to stabilize and expand the work in Polynesia (*Polynesia* means "many islands"). One of the latest projects there is the building of a senior college for the Adventist population of the islands. Fifteen miles from Port Moresby, capital city of Papua New Guinea, 1,100 acres of land have been purchased, and construction is already under way. The South



Sydney Adventist Hospital has 300 beds, operates a nursing school, and conducts a strong outreach program for patients and neighbors.

Pacific Adventist College promises to be one of our finest. The property is located on a plateau, ideal for buildings and gardens. The view toward rugged mountains is inspiring. The rich soil produces good vegetables. A dam already has been built, and three sizable lakes will be formed near the buildings to add to the beauty of the surroundings and to be used for irrigation purposes.

Planners even have thought ahead to eliminating the mosquitoes they expect will be attracted by the water. In the lakes they plan to breed talapia fish. Experience has proved that these will eat the mosquito larvae.

Access to city water and electricity is available. The River Laoloki on one edge of the property will be the main source for the extensive irrigation needed in the dry season. A paved road passes near the property, and the international airport is only six miles away. The city of Port Moresby will provide a good market for the products of the gardens. All needed hot water and air conditioning will be provided by solar energy.

When finished, the college will accommodate 500 students. The plans call for a limited operation to begin in March of 1984. Theology, teacher training, agriculture, business, and building-construction courses will be offered. The first large building to go up will be the library.

Good common sense and practical knowledge of the division leadership is evident in many ways over this vast continental and island terri-

tory. The Kabiufa Adventist High School near Goroka in Papua New Guinea is a good example of this. Here church members have learned to benefit from the neighboring coffee plantations. From the big coffee mill in town they get tons of coffee bean husks. They make a mixture of two-thirds husks and one-third soil, which is an ideal porous mixture for young vegetable plants. Mr. Samson, the farm manager and a native son of that country, takes full advantage of it.

Kabiufa Adventist High School is known throughout Papua New Guinea as the biggest vegetable producer in the entire country. Not only does the school feed its 400 students from its garden products but it provides a plentiful supply of vegetables for local markets. In addition, the school hires a Fokker 27 airplane, fills it with cabbage, lettuce, broccoli, tomatoes, and other vegetables, and sends it to the markets of a nearby city every week. The day I arrived the plane was just taking off with a full load of 3.5 tons of fresh vegetables, while leaving behind another ton for a later trip.

In an article such as this only a few glimpses of the work in the fascinating Australasian Division can be given. The work that was launched in faith, under the Lord's guidance, is hastening on to a victorious conclusion. And someday soon, when the task is finished, no longer will it be said of the islands of the South Pacific that "the isles shall wait for his law" (Isa. 42:4).

Australian coroner comments on "dingo baby case"

Last August tragedy befell Pastor and Mrs. Michael Chamberlain and their family while they were holidaying at Ayers Rock, Central Australia—a dingo (wild native dog) took their 10-week-old baby girl, Azaria. Because of the widespread publicity given to the story throughout the world, REVIEW readers might be interested in the findings of the inquest announced by the coroner, Mr. Barret, at Alice Springs (Central Australia) on February 20.

In an unprecedented move to offset sensational media coverage, Mr. Barret insisted on giving his report live on television and radio throughout Australia. He spoke critically of the rumor-mongering and malicious gossip surrounding the case. He said that the name Azaria did not and never had meant "sacrifice in the wilderness." At all times, he said, he had found the Chamberlains to be honest, sincere people who unfortunately were subjected to cruel innuendos. Evidence showed that Mrs. Chamberlain was correct in her belief that a dingo had taken the child, possibly killing her immediately.

Mr. Barret said that forensic investigators in the Northern Territory Police Department had missed important clues that could have verified Lindy Chamberlain's account of the tragedy. Mr. Barret was severely critical of the way in which authorities had encouraged dingoes at Ayers Rock to frequent certain areas as a tourist attraction. These half-domesticated animals are more dangerous than dingoes entirely in the wild, he said, and must not be allowed to scavenge from tourists.

The coroner also concluded that a person or persons unknown, who may have known the particular dingo that took the child, possibly buried Azaria's remains in an unknown place and then deposited the clothes in the crevice where they were found.

The church supported Pastor and Mrs. Chamberlain throughout the proceedings, and the couple's own personal faith and fortitude have sustained them during this difficult experience.

RUSSELL KRANZ
*Communication Director
Australasian Division*

The Marshalls report

Readers following the news stories on the unique opportunity given to Adventists of assuming responsibility for health care in the Marshall Islands know that the task includes operating two hospitals and 67 clinics on little specks of land scattered over 375,000 square miles of ocean, just west of the international date line.

To describe the problems of supply, the logistics of establishing accounts, ordering, and getting the products from the supplier across 4,500 miles of water to the Marshalls would make a chapter in itself. Even at this writing the problem is far from solved, although some progress can be measured. Operating medical facilities without the basics—syringes, gauze pads, or simple medications for diarrhea, to name three—has

plagued the health care system here for years. Neither have we been immune to this frustration since the October 1, 1980, date when the church took over management of health care delivery. At times we have seriously questioned whether a total solution is possible.

However, two remarkable incidents taking place in quick succession clearly indicate the providence of God. One of the first orders of business in early October was to apply to the United States Justice Department for the essential Drug Enforcement Act (DEA) number that is required to order controlled substances. The days, weeks, and months passed without a response. It appeared that a number would not be issued. Yet during the waiting time orders were being placed to meet the urgent supply needs.

Then it happened! On January 29, 1981, the number was received in the mail. The following morning, January 30, a radio-relayed communication from a supplier requested the required DEA number to fill an order. Fortunately, we could give the number, which 24 hours earlier would not have been possible. Sunday, February 1, a cable from yet another supplier was received, requesting the same information before orders placed with them could be completed. At the very moment when it was needed, God provided the answer.

From the inception of the contract, the Majuro hospital had been under pressure to enter into an agreement to provide food for the senior citizens of the island. Social Services hoped for a December 1, 1980, target date to start the program, even though management saw this as virtually impossible. Considering the state of the kitchen, the limited equipment and supplies, lack of refrigeration, and the fact that there were no qualified personnel to prepare menus or food, we stalled for a January 1, 1981, initial date. Fortunately, in this case the process of government moved slowly. The catering contract was delayed in the cabinet, the kitchen manager/dietitian could not come until January 15, and the arrival time of the food ordered from the West Coast was anyone's guess. But January 15 passed with nothing accomplished.

Then it happened all at once! The dietitian arrived January 26, ready for a February 1 start; the cabinet approved the catering contract on January 29, designating February 2 as the starting date. On January 30 the bill of lading was received, confirming the arrival of the food order by vessel on January 31. Thursday and Friday of the same week the surplus Eniwetok kitchen items were delivered to the hospital. From a different source another bill of lading reached my desk, advising that the donated refrigeration unit from Glendale Adventist Hospital, and other items, were on board the *Enna G* and due in port on February 4. Just like that the tag ends came together.

Not too soon, not too late, but at the right time, God brought all the pieces of the puzzle together.

F. E. SCHLEHUBER
*Administrator
Adventist Health Services
Marshall Islands*

Growth in IAD makes good news

The closing report for 1980 shows that a modern book of Acts is being written in Inter-America. This division was organized in 1922 with 221 churches and 8,146 members. During the first year after its organization 1,208 new believers were baptized. At the close of 1980 there were 643,246 members in Inter-America, 2,663 churches, and almost 60,000 persons were baptized during the year.

The West Indies Union was organized in 1944 when the islands of Jamaica, Bahamas, and Cayman were taken from the Antillian Union to form a new union. At that time the West Indies Union had a membership of 11,058. Today that union has more than 111,000 members.

Presently the Antillian Union has a membership of more than 60,000. That union proved to be a good mother and surrendered the island of Haiti in 1957 to organize the Franco-Haitian Union with 15,927 members. Today the Franco-Haitian Union (which embraces Haiti, Martinique, Guadeloupe, and French Guiana) has a membership of more than 96,000.

Since the organization of the Franco-Haitian Union, the island of Haiti has been divided into two missions, each with more members than the entire island had when it separated from the Antillian Union.

When the West Indies Union was organized, the entire island of Jamaica was one conference. Since then there have been a number of changes. First it was divided to form two missions, which were eventually elevated to two conferences. Today we have three large conferences on the island of Jamaica, and it is quite possible that before long it will be necessary to have four conferences.

In the 1950s the challenging goal in the Inter-American Division was for 1,000 baptisms per month. Then our slogan was "Mil por Mes." In

the 1970s this was outdated, when we had a goal of 1,000 per week, "Mil por Semana." This too has been surpassed. Since 1977 more than 52,000 new believers have been baptized each year in the Inter-American Division, and in 1980 the total reached 59,742.

M. G. NEMBARD
Assistant Ministerial
Association Secretary
Inter-American Division

KENYA

Group makes literature plans

The all-Africa literature sales planning committee, possibly the most significant Adventist publishing meeting ever held on the continent of Africa, convened recently at the Methodist guest house in Nairobi, Kenya. Publishing house and field publishing representatives from the three African divisions and the General Conference, and the recently appointed all-Africa Adventist editorial consultant, Robert J. Wieland, spent two days planning the literature the church must produce to reach modern Africa.

In just a year's time Elder Wieland, working with a sense of urgency, completed or revised 11 manuscripts, a total of 1,000 pages. These, together with the attractive display of English (17 titles) and vernacular (44 titles) books provided by The Africa Herald Publishing House, were reviewed, and priorities were determined for future production. Among the most urgently needed literature requested and planned is a condensation of the Conflict of the Ages Series (the condensing of *Patriarchs and Prophets* has been completed) and a low-priced evangelistic journal to be produced simultaneously by the publishing houses of the three divisions. The first issue for which copy has been readied will be a clear Adventist presentation of the prophecies of Daniel.

J. N. HUNT
Associate Publishing
Director
General Conference

Inside Washington By VICTOR COOPER

• **Who's new:** Gary Ross, formerly of the Loma Linda University staff, associate director, Public Affairs and Religious Liberty.

James H. Harris, returning from Australasian Division, as an associate director, Youth Department.

Robert L. Woodfork, formerly president of South Atlantic Conference, general field secretary.

Irma Vyhmeister, D.P.H., of Loma Linda School of Health, associate director, Health and Temperance Department. She is the first registered dietitian to hold this office.

Arvid "Al" Jacobson, treasurer of Institutional Services/ESDA—formerly with the General Conference Auditing Service.

Eloy Martinez, associate director, Office of Human Relations—formerly youth director, Atlantic Union Conference. The story of his father and grandfather is told in the book *Three Angels Over Rancho Grande* (Review and Herald). Elder Martinez takes the place of Elias Gomez, who has accepted a call to serve as associate secretary and director of Spanish work in the Pacific Union Conference, where there are some 15,000 Spanish-speaking Adventists.

Frank Holbrook, of Southern Missionary College, associate director of the Biblical Research Institute.

• **Help for Takoma Park:** The General Conference Committee voted \$25,000 from contingency funds toward the cost of erecting a new Community Services center to be operated by the Adventist churches in the Greater Northwest Washington area, for the benefit of people in the multiethnic area around the General Conference office in Takoma Park.

• **In memoriam:** General Conference employees have contributed \$2,904 toward an educational fund for Timothy and Andrew Dale, sons of the British missionaries murdered in Zimbabwe.

• **Communication awards:** Marvin Reeder, associate director of the Communication Department, has been elected chairman of the Victor De Rose-Paul M. Hinkhouse Church Awards Committee by the Religious Public Relations Council. He has appointed 15 judges from the Washington, D.C., area, all professionals in the communication field, to assess public-relations materials submitted by RPRC members in five classes: audio-visual, broadcasting, writing, print, and public-relations campaigns. Judging took place at the General Conference headquarters. Awards were presented April 10 at the RPRC annual convention held at the Shoreham Hotel, Washington, D.C. The meeting was attended by some 200 members—Protestants, Catholics, and Jews. There are at least 12 Adventist members of RPRC.

• **"That's what my wife says . . .":** Some 450 local ministers and their wives—the largest group ever—attended a two-day Couples in the Ministry seminar in Gettysburg, Pennsylvania. The seminar was conducted by the General Conference Home and Family Service with the purpose of enriching pastoral family relationships and helping pastors to see what to do in their own churches. Each submitted to the Taylor-Johnson temperament analysis, which reveals nine dominant personality traits. When faced with his personality profile, one minister admitted, "This is what my wife has been telling me for years."

Betty Holbrook, who with her husband, Delmer, directs the Home and Family Service, said the seminars cover such topics as communication, conflict, family worship, family council, sexuality, finance, and recommended resources. The Holbrooks, along with Assistants Ron and Karen Flowers, are about to leave for five seven-day seminars in the Northern European and Euro-Africa divisions.

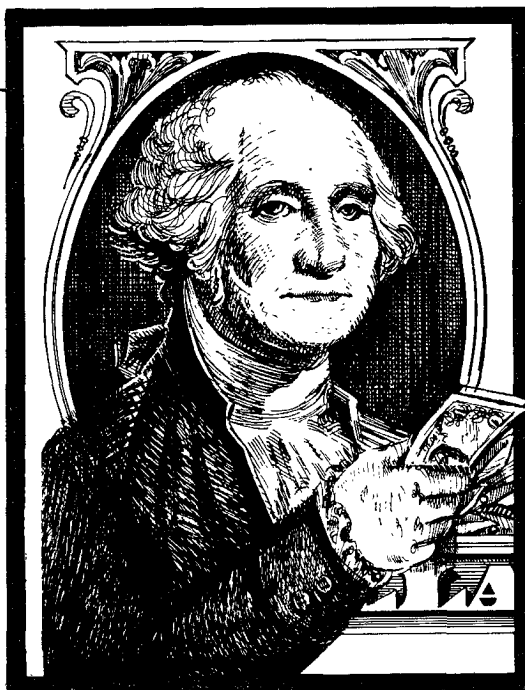
Your Gift Gives Twice!

Adventist education now needs your gift twice as much. Escalating inflation and energy costs are rapidly making quality higher education for this generation of students more difficult to obtain.

Adventist business executives and church leaders frequently turn to our colleges to find tomorrow's talent and skill.

When we seek the next generation of leaders, will we find them?

Typical of the concern expressed by alumni leaders is this comment by Dudley Tomblinson, a businessman who is currently the alumni association president for Southwestern Adventist College: "Since the tuition paid by the student is only a portion of the cost of operating, and since the college provided me with knowledge that helps me do my job today, I feel it a great privilege, indeed a responsibility, to give so the col-



lege can continue to prepare other students for their place in society."

BECA helps your gift give twice. When your alma mater surpasses last year's number of donors and dollars, then BECA (the Business Executives' Challenge to Alumni fund) will match your gift dollar-for-dollar. In addition, **BECA** will give your college a pre-determined amount just because you gave.

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BECA

Business Executives' Challenge to Alumni

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

Far Eastern

● The Japan Union conducted its second Voice of Prophecy camp for Bible correspondence course students recently at the foot of Asama Volcano in Karuizawa. Many of the young people and adults were introduced to vegetarian foods for the first time.

● The Thailand Mission recently held its first lay congress at the Baptist Camp in Pattaya. The 315 delegates in attendance represented 16 churches.

● "Each one sponsors one in 1981" is the slogan of Sabbath schools in the North Philippine Union. The plan aims at having each adult member of the Sabbath school financially sponsoring one child in a Vacation Bible School. Also, Adventist children are being encouraged to set aside five centavos each day over a period of several months for VBS support.

● B. Malingkas, president of the East Indonesia Union Mission, reports that in 60 years Adventist Church membership in his union has grown from 22 members in Ratahan to its present strength of 37,000 members.

● A recent evangelistic series resulted in the baptism of 122 persons in Catarman, North Samar, Philippines. Among those baptized were the city mayor and his family and many university students who had studied the Voice of Prophecy Bible correspondence lessons. A church soon will be erected in this new area of Adventist advance.

Trans-Africa

● Twenty women from the Trans-Oranje Conference graduated from a course in healthful cookery conducted at the Better Living center in Johannesburg.

● A union-wide senior youth camp recently was held at Bethel College, Transkei. One hundred and eighty-five campers were in attendance. D. H. Thomas, general manager of the Sentinel Publishing Association, spoke to the young people on "Youth Challenges."

● Youth leaders from Swaziland attended a youth leaders' council

at the Jwaluseni church January 30-February 1. D. Nhleko, youth director, presented plans and objectives for Mission '85.

● The Grahamstown and Umatae churches recently hosted youth leaders' councils in the Cape Field.

● E. C. Webster, Voice of Prophecy director for the Southern Union, recently completed a successful tour through Swaziland, Natal, and Lesotho fields, conducting VOP rallies. Hundreds of VOP students from churches all over these territories attended and eagerly voiced their appreciation for the Bible courses, and many took their stand for Christ.

North American

Atlantic Union

● An anonymous donor has given the Albany, New York, church \$2,000 to be used in evangelism and Tri-City Academy \$800 to be used as the operating committee directs.

● Leonard Tessier, pastor of the Perrysburg, New York, church, is speaking on radio station WDOE for a two-minute devotion six days a week, 6:05 A.M. and 11:45 P.M.

● Albany, New York, pastor Francis Scott offered prayer at the opening of the New York State Senate on February 24.

● Approximately 50 nonmembers are attending the Daniel Seminars being held by George Dudney in the Syracuse, New York, church. More than 20 are in the baptismal class.

Canadian Union

● Members of the Westminster church in the Greater Vancouver, British Columbia, area had more than the usual reasons to appreciate the value of Ingathering this year when two women were baptized as a result of contacts made during former campaigns.

● Elder and Mrs. Grant Gunter, from the Columbia Union, have arrived in the Maritime Conference to carry on their work for the Master in evangelism. Elder Gunter also will be the Sabbath school and communication director of the conference.

● About 30 people attended the parenting seminar conducted by Mrs. Chris Rice, of Lacombe, Alberta, in Hay River, Northwest Territories, recently.

● Not long ago Squamish was a "dark" section of British Columbia, but last June a branch Sabbath school group of five members began a house-to-house visitation program. Seven months later, after two Five-Day Plans to Stop Smoking, a Daniel Seminar, and a Bible crusade, the Sabbath attendance has tripled, and the midweek prayer meeting has an average of 20 to 25 nonmembers attending.

Columbia Union

● Waynesboro, Pennsylvania, Sabbath school members have raised funds for a rural chapel in the Trans-Africa Division. The \$1,116 was the largest offering ever raised by the church's 140 members, who were at the same time building an addition to their own church.

● West Wilmington, Delaware, church members saved \$21,000 of a \$33,000 contractor's bid by repairing the church's deteriorating roof. More than 30 members worked to complete the project, which cost only \$12,000.

● The Chesapeake and Potomac conferences are cosponsoring public meetings with Lynn Martell, union Ministerial Association secretary, as the guest evangelist. The series began April 4 in Potomac's territory but after two nights moved to Chesapeake's Spencerville, Maryland, church. Six churches, three from each conference, are involved in the outreach program.

● Members of the Toms River, New Jersey, church presented George Manry, also known as Mr. Ingatherer, with a gold watch for 61 years of Ingathering. Mr. Manry has collected an estimated \$32,000.

● The Southwestern Pennsylvania Health Council of Adventists sponsored a Five-Day Plan update as part of its continuing health outreach. Guest speakers included local professionals and representatives of the General Conference and local conference.

North Pacific Union

● A new company of Samoan believers has been organized in Tacoma, Washington. About 170 people attended the organizational services, the visitors coming from as far away as San Francisco and Los Angeles. The

self-supporting pastor, Ieti Falotogo, directs the work of the group, which first began to meet in January, 1977. Glenn Aufderhar, Washington Conference president, led out in the organizational program.

● Iral Ragenovich, a member of the Lewistown, Montana, church, and an entomologist with the U.S. Forest Service, dedicates her hazardous-duty pay to Investment. Her hazardous-duty pay is given for aerial surveys over mountain terrain, flying at low level. She does not pilot the plane, but maps the areas of insect damage in forests as she and her pilot fly as low as possible.

● Les Fowler, an evangelist in the Upper Columbia Conference, has added a fourth screen to his multimedia presentations for texts in Spanish to accompany his evangelistic sermons.

● After evangelistic meetings held in Yakima, Washington, by Gunnar Nelson, of the Texas Conference, 37 persons were baptized. Four churches in the area, Selah, Fairview, Terrace Heights, and Yakima, banded together for the crusade, which was held in the downtown convention center.

● The Upper Columbia Conference has held its first teen Pathfinder retreat. This is a series of special activities designed to fit the needs of Pathfinders who are leaving their junior years, preparing for adulthood. Wayne Hicks, conference associate youth director, led out in the weekend program held at Camp MiVoden.

Southwestern Union

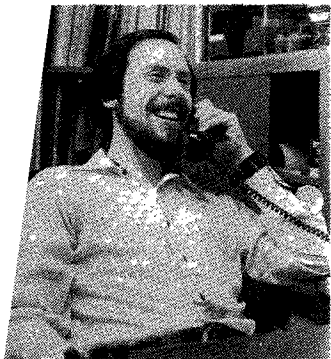
● Sandia View Academy held groundbreaking ceremonies for a new girls' dormitory on Sunday afternoon, March 22. This new building is being constructed by Denominational Services, under the direction of Tom Gott and Larry Vigil. It is being made possible through the generous donations of Roy and Grace Wharton, Blake and June Chanslor, the Southwestern Union Conference, and the members of the Texico Conference.

● Seventy-five people from St. Paul, Arkansas, which has a population of 145, attended a health-screening clinic held in the town community center by the Huntsville "Adventist Good Neighbors," Tuesday, February 17. The Adventists gave out 500 pieces of literature, and many of the people expressed a desire for Bible studies.

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To New Posts

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

NORTH AMERICAN DIVISION

Regular Missionary Service

David Manuel Adams (LLU '69), to serve as administrator, Seventh-day Adventist Health Services, East African Union, Nairobi, Kenya, **Bernea Joy (Crites) Adams** (Harvard U. '80), to serve as physician, and one daughter, of Brookline, Massachusetts, left New York City, January 27, 1981.

Steve Paul Bohr (AU '77), returning to serve as theology teacher, Colombia-Venezuela Union College, Medellin, Colombia, **Blanca Aurora (Becerra) Bohr**, and two children left Miami, January 8, 1981.

Roger E. Broyer (Western MI. U. '76), to serve as instructor, Kanye Hospital, Kanye, Botswana, and **Marjorie L. (Monroe) Broyer** (U. of OR. '80), of Portland, Oregon, left New York City, February 16, 1981.

Ronald Duane Miller, to serve as nurse, Mwami Adventist Hospital and Leprosarium, Chipata, Zambia, **Mary Patricia (Horwath) Miller** (SMC '67), to serve as sister/tutor, and one son, of Magalia, California, left New York City, February 25, 1981.

Bracita Joy North (WWC '80), to serve as home-economics teacher, Malamulo College, Makwasa, Malawi, of College Place, Washington, left New York City, February 17, 1981.

Francisco Ottati (AU '73), returning to serve as stewardship director/Ministerial secretary, Central American Union, Guatemala City, Guatemala, **Kathleen Louise (Elkins) Ottati**, and three children left Brownsville, Texas, March 2, 1981.

Glenda Shirley Rolfe (LLU '59), returning to serve as associate director, Department of Health, Far Eastern Division, Singapore, left Seattle, February 23, 1981.

Samuel Donald Schmidt (AU '78), returning to serve as theology professor, Montemorelos University, Montemorelos, Mexico, and **Olga (Hantsch) Schmidt** (NW.U.) left McAllen, Texas, February 27, 1981.

Robert Gordon Wearnar (AU '61), returning to serve as professor of theology, Northeast Brazil College, Belem de Maria, Pernambuco, Brazil, and **Frieda Marguerite (Ramsey) Wearnar** left Miami, February 23, 1981.

Leonard Alden Westermeyer (PUC '78), returning to serve as technical-studies director, Bolivia Training School, Cochabamba, Bolivia, **Linda Jeanette (Meier) Westermeyer** (UC '70), and two children left Miami, February 24, 1981.

Volunteer Service

James Claude Anderson (Special Service), to serve as nurse, Adventist Health Care Center, Majuro, Marshall Islands, **Diana (Sokolowski) Anderson**, and two children, of Hanford, California, left Los Angeles, February 22, 1981.

Walton J. Brown (USC '53) (Special Service), to serve as consultant for master plan, Colombia-Venezuela Union College, Medellin, Colombia, of Fulton, Maryland, left Miami, March 2, 1981.

Kathy Ann Holding (WWC '79) (Special Service), to serve as teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, of Burnaby, British Columbia, left Seattle, February 18, 1981.

Herbert Cecil McClure, Sr. (LLU '40) (Special Service), to serve as physician, Scheer Memorial Hospital, Kathmandu, Nepal, of Loma Linda, California, left Los Angeles, February 23, 1981.

Edward Niemann (SOS), to serve as chaplain/social worker, Cambodian refugees, Bangkok Adventist Hospital, Bangkok, Thailand, of Williamsburg, Kentucky, left Oakland, California, February 23, 1981.

Donald J. vonPohle (AZ. St. Tchrs. Coll. '46) (Special Service), to serve as consultant on master plan, Colombia-Venezuela Union College, Medellin, Colombia, of Apopka, Florida, left Miami, March 2, 1981.

Ordinations

F. Kuleng'wa, Geita District leader, South Nyanza Field, Tanzania, at a literature-evangelist rally at Musoma church.

Earl Labry, publishing director, Hawaiian Mission, and pastor, Waimanalo church, in December. Elder Labry worked in private business before joining the literature ministry 11 years ago.

Gabriel G. Mataro, Kuria district leader, Tanzania, on January 10 at Musoma Adventist church.

Stefano Waryoba, publishing director, Mara Field, Tanzania, on January 10 at Musoma Adventist church.

Deaths

BAUGHMAN, Leroy A.—b. Aug. 29, 1913, at Bridgeport, Nebr.; d. Feb. 20, 1980, at Sun City, Calif. After attending Intermountain and Platte Valley academies he graduated in 1934. Soon afterward he married Vera Layman and entered the literature-evangelism work in Nebraska. In 1939 they were called to Wyoming. He was ordained to the gospel ministry in 1942, and served as pastor and evangelist in Colorado, Upper Columbia, Northern California, and Florida conferences. In 1963 he joined the Christian Record Braille Foun-

ation and served as the Western division director until 1974, when he retired as a result of illness. Survivors include his wife, Vera; a son, Dwayne; two daughters, Carolyn Podboy and Jeanne Smith; one brother, B. Y. Baughman; two sisters, Hazel Rouse and Izora Perkins; and seven grandchildren.

DUERKSEN, Jack S.—b. Jan. 1, 1951, in Boulder, Colo.; d. Nov. 29, 1980, at Rancho Mirage, Calif. He received his B.A. degree in theology from Loma Linda University in 1973, then served as associate pastor of the Escondido church, after which he attended Andrews University where he received the M.Div. degree in 1976. At the time of his death he was pastor of the Indio-Oasis Palms church in Indio, California. He was ordained to the gospel ministry on April 5, 1980. Survivors include his wife, Deanna Howard Duerksen; his parents, Mr. and Mrs. Victor Duerksen; and his brother, Richard.

ELLIS, Cecil C.—b. Oct. 28, 1896, Logansport, Ind.; d. Feb. 15, 1981, Nashville, Mich. After completing the ministerial course at Emmanuel Missionary College (now Andrews University) and Washington Missionary College (now Columbia Union College), he served as a minister for 32 years. After serving as a minister in the Illinois and Southern California conferences, he accepted a call to the Inter-American Division as pastor and evangelist in Costa Rica, Panama, and the Colombian islands. Upon returning to the United States, he served in Georgia, West Virginia, Pennsylvania, and Virginia, retiring in 1961. Survivors include his wife, Marie; three daughters, Erma Jane Cook, Cecille Mooney, and Edwina Mae Hall; six grandchildren; and seven great-grandchildren.

KOLLING, Pauline H.—b. Jan. 21, 1890, Hamburg, Germany; d. Jan. 31, 1981, Deer Park, Calif. She was the wife of the late William Kolling. She served with him in Ethiopia until 1927, when they were transferred to the Celebes Dutch East Indies, now Indonesia. In 1938 they moved to Surabaya in East Java, where Elder Kolling was mission president. They were interned there during the Japanese occupation from 1940 to 1947. Survivors include one daughter, Elfrieda Carla Raunio, of Bulawayo, Zimbabwe, Africa.

MORTON, Edyth T.—b. Aug. 15, 1894, Alameda, Calif.; d. Jan. 9, 1981, Fresno, Calif. After graduating from the school of nursing at St. Helena, California, in 1915, she served the denomination in the following capacities: as instructor and director of nursing service for ten years at St. Helena Sanitarium, and in the same capacity at the Hinsdale Sanitarium and Hospital, Hinsdale, Illinois, from 1925 to 1927; as director of nursing at the Washington Sanitarium and Hospital, Takoma Park, Maryland; and as chairman of the department of nursing at Washington Missionary College (now Columbia Union College) until her retirement in 1960. Survivors include one daughter, Marilyn James Lohne; one sister, Ada C. McNaught; seven grandchildren; and seven great-grandchildren.

PELLOW, Ray A.—b. Jan. 21, 1909, in Santa Rosa, Calif.; d. Feb. 1, 1981, in Lone Pine, Calif. A graduate of Loma Linda College of Medical Evangelists in 1939, he practiced medicine for a total of 37 years, mostly in Spokane, Wash. In 1952 he spent some time assisting on a medical launch on the Amazon River in South America and later spent five more years in the hospital and mission work at Montemorelos, Mexico, using his private plane to fly patients in from the jungle for medical help. Survivors include his wife, Mamie; two daughters, Grace M. Mortensen and Ann K. Burke; two sons, Donald Ray and William Allen; three sisters, Nina Dunbar, Edith Henriksen, and Margaret Minor; a brother, Dr. Thomas Pellow; and 13 grandchildren.

ROWLAND, Gertrude S.—b. Feb. 24, 1886, at Culberston, Nebr.; d. Feb. 18, 1981, in Deer Park, Calif. She taught music

at Walla Walla College and Forest Home Academy, Mt. Vernon, Wash. After her marriage to James Wilson Rowland, they went as missionaries to Singapore and later to British North Borneo. Upon returning to the United States they served at Auburn Academy, Auburn, Washington; Canadian Junior College in Alberta, Canada; and Union College, Lincoln, Nebraska. They returned to the Far East to Philippine Union College, then back to Walla Walla College. Survivors include three daughters, Gretta Jean Mohr, Julia Joan Lickey, and Lola Jana Pogue; a son, Dr. Neil W. Rowland; nine grandchildren; and 18 great-grandchildren.

SCHAFFNER, Roy Gilbert—b. May 26, 1891, Spokane, Wash.; d. Dec. 20, 1980, Napa, Calif. He was a pastor in Riverside, California; Seattle, Washington; and Portland, Oregon. Survivors include his wife, Violet; a daughter, Nellie Hufnagel; a son, Martin; two brothers, Clifford and Leslie; three grandchildren; and one great-grandchild.

SHASKY, Clara Krassin—b. May 18, 1887, Waseca, Minn.; d. Dec. 23, 1980, Glendale, Calif. She graduated from Union College in 1906 and was a church school teacher and Bible worker in the Minnesota and Illinois conferences. She later worked as a Bible instructor for the Voice of Prophecy for 17 years. Survivors include a son, William; a daughter, Willara Riechel; two sisters, Stella Videen and LuZetta Bourdeau; two grandchildren; and three great-grandchildren.

SOMEILLAN, Elizabeth Scavella—d. Dec. 31, 1980, in California at the age of 90. A Bible instructor in the Bahamas for many years, she is survived by three brothers, Arthur, Edwin, and Fred Scavella; a sister, Burke McKinney; two grandchildren; and six great-grandchildren.

Notice

Andrews University Constituency Meeting

In harmony with the provisions of the bylaws of Andrews University, the Board of Trustees of the University has voted to call the regular session of the members of the Andrews University Corporation to meet at 9:00 A.M. on Sunday, May 10, 1981, in the Seminary chapel on the campus of Andrews University. The purpose of the meeting is to elect the members of the Board of Trustees for the ensuing term and to conduct such other business as may be necessary, including possible amendments to the Articles of Incorporation and the bylaws of Andrews University.

Article V of the Articles of Incorporation of Andrews University states: "The membership of the Association shall be comprised and made up of the following: the Board of Trustees, the members of the Executive Committee of the General Conference of Seventh-day Adventists, the members of the Executive Committee of the Lake Union Conference of Seventh-day Adventists, and the members of the Executive Committees of the member conferences of the Lake Union Conference of Seventh-day Adventists, and all the assistant professors, associate professors, and professors of Andrews University, the officers of the University and associates in administration, and the superintendents of major industrial departments of the University, and the members of the Board of Directors of the Alumni Association of the University."

All members of the association are requested to be present for this meeting at 9:00 A.M., May 10, 1981.

MAX C. TORKESEN
President
ROBERT H. CARTER
Vice-president
JOSEPH G. SMOOT
Secretary

Phantom FCC petition RM 2493

Since 1974, rumors have been circulating in the United States concerning a petition labeled RM 2493, erroneously credited to Madalyn Murray O'Hair, a well-known atheist, to the effect that she was trying to eliminate all religious broadcasting from the airwaves.

The Federal Communications Commission has received more than 12 million pieces of mail on the subject. As late as last fall they were still receiving 12,000 pieces of mail per week concerning a non-existent petition.

Although previous notices have appeared on the Back Page of the REVIEW in an effort to stamp out the hoax over the nonexistent petition, copies of petitions concerning RM 2493 continue to circulate among Adventist churches.

Members can help to lighten the burden of the Federal Communications Commission by throwing such petitions in the wastebasket. Before becoming agitated over any other types of similar petition drives, members should check first with their conference religious liberty director to see whether the issue is fact or phantom.

GORDON ENGEN

Baptisms result from VBS

The number of persons baptized through Vacation Bible School contacts increased 11 percent in 1980 over the previous year—1,154 adults and young people, compared with 1,028 in 1979. More than a quarter of a million boys and girls attended 5,800 Seventh-day Adventist Vacation Bible Schools this past year.

It is encouraging to note that 22,503 parents and children enrolled in a Bible corre-

spondence course as a result of VBS. Approximately 64 percent of the children enrolled in 1980 were from non-Adventist families.

Today, Jesus is still saying, "Suffer little children, and forbid them not, to come unto me" (Matt. 19:14). Children are responsive to the teachings of His Word. Their hearts are open to the influence of love and dedicated service given by the church's 28,664 Vacation Bible School leaders, teachers, and helpers.

The Sabbath School Department has appointed R. Maureen Luxton as world Vacation Bible School director, replacing G. J. Bertochini, who has become director for the junior, earliteen, and youth divisions.

Offering for education

On April 25 a significant offering will be received in the churches of North America. Each year members have the opportunity to support and foster elementary education on the Sabbath appointed as Educational Day.

On this special day of recognition the church has the privilege of investing in its children and youth—a great heritage to be loved and cherished.

F. R. STEPHAN

For the record

CRBF camps: For the second consecutive season, National Camps for Blind Children, a service of the Christian Record Braille Foundation, allowed visually impaired campers the opportunity to experience winter activities at the YWCA Camp of the Rockies in Colorado. Campers included four from the Hawaiian Islands, some of whom had never experienced snow before. The 1981 sum-

mer camping schedule has been finalized, with 34 camps planned throughout North America.

Bible contest winners: Gideon A. Durante, a Master of Divinity student at the SDA Theological Seminary (Far East) in Silang, won the first Philippine National Bible contest sponsored by the Government of Israel. The contest, which was televised live, lasted for two hours. Mr. Durante, who, before studying at the seminary, was a Bible teacher at Lipa Adventist Academy, will represent the Philippines in the World Bible Contest to be held in Jerusalem in September. Third prize went to another Adventist young man, Lemuel Niere. The other Adventists among the ten semifinalists were Philip Tan, Catalino Bautista, and Josue Diesto. All questions, flown directly from Israel by diplomatic pouch, were taken from the Old Testament.

New position: Edwin C. Beck, president, Oregon Conference, formerly president, Ontario Conference.

Baptisms in El Salvador: On March 14, 926 persons were baptized in the El Salvador Mission, bringing the total for the year to more than 2,000. Public evangelism in the country has been suspended, but members and pastors are doing personal work through house-to-house visitation, according to Juan Perla, El Salvador Mission president.

Presidential award: The North Philippine Union Mission has received a Presidential Recognition of Merit for its Vacation Bible School program. The bronze plaque, signed by President and Mrs. Ferdinand Marcos, states that the award is in recognition of the Adventist Church's contribution to the welfare and development of Filipino children and youth.

Plans for Listen: The editors of *Listen* magazine have designed especially interesting one-topic issues for April, May, and June. Topic of this month's *Listen* is drugs, with a feature on why a prominent

physician changed his mind about marijuana. May's magazine features the "Fetal Alcohol Syndrome" and answers the question, "Can a little drink now and then possibly affect my baby?" The June *Listen* is a special issue on the subject of tobacco, with focus on the smokeless variety that is today's fad. All three of these issues tell where a person with a problem can find help.

Notice

Correction

The second sentence of the article "BRI Initiates Two Studies" on the April 2 Back Page should have read, "The committee also decided to initiate two extensive studies, on (1) Ellen G. White and on (2) Seventh-day Adventist concepts of sexuality and marriage."

Also, the third paragraph of that article mistakenly stated that these two studies will be discussed at the European Bible conferences in 1982. The theme for those conferences will be "Prophecy in Eschatology."

In the sixth paragraph, the acronym for Biblical Research Institute Committee should have been given as BRICOM, not BRICO.

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