

# Adventist Review

General Organ of the Seventh-day Adventist Church

May 14, 1981

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Lorenzo Paypayal is known as Mr. Picture Roll in the Far Eastern Division. Read on page 17 the story of how he established 15 churches.

## THIS WEEK

In "Hands" (p. 3) Susan Parfitt Lucas remembers her mother in a unique and moving way. Her article brings to mind snatches of our own memories that project us, momentarily, to an earlier time:

Mother. The friendly aroma of supper cooking tantalizes senses now embedded in memory; we feel the hurts kissed away, the shared delight in the first robin of spring; we remember learning to love good books because mother read to us, learning to pray as we followed her lead; our first lessons in honesty, kindness, fair play came through her persistent correction; she took us to music and swimming lessons, made sure we kept up our practice; taught both brothers and sisters to make beds, wash dishes, and sew on buttons; kept our home running smoothly while teaching us the discipline of responsibility.

Mother. Close friend, adviser,

guide, and somehow more than all that. Short, tall, dark, blonde, pretty, or plain, she is still beautiful. If we are separated by space, death, or trouble, that absence leaves us painfully empty.

Mother. Gladden her years with kindness, sweeten her life with remembering. Our debt to her love cannot be repaid by any means if we do not repay with love.

One year ago, on May 18, Mount St. Helens erupted. Rick Lange, a pastor living in Rocklin, California, recalls his childhood adventures on the mountain, its catastrophic eruption, and the reminder it brought of the end of time in "Death of a Mountain" (p. 7).

Update. Since "Church Hires Health Program Coordinator" (p. 18) was set in type we have learned that the exercise classes at the Turlock, California, church have greatly increased. Classes

are now being held four days a week with some 100 to 150 persons attending nightly. The monthly class newsletter is sent to 1,000. As a result of the classes, one person has been baptized; a couple has started attending church; and various persons are attending Bible studies conducted by the associate pastor.

Hundreds of small-village or barrio chapels will be built throughout the Philippines with a portion of the Thirteenth Sabbath Special Projects Offering to be taken on June 27. At least one of these will be in a village where Lorenzo Paypayal (featured on our cover) has held a lay effort.

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## LETTERS

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

### Living Bible

I am dismayed by the large number of Adventists who use and quote *The Living Bible* as if it were a translation instead of a paraphrase.

Anyone who has never read a Bible and is using this paraphrased version for study prior to baptism would have a difficult time believing that our church has the truth.

Following are a few of the texts that we quote frequently as support for our doctrines and the gist of them as paraphrased in *The Living Bible*:

Mark 12:27 states that men who have been dead for hundreds of years are still very much alive.

Luke 23:56 applies the Sabbath only to the Jewish people. Adventists (and the King James Version) hold that the Sabbath was made for all humanity.

2 Corinthians 5:1-9 assures us that as soon as we die we are immediately made immortal. This was Satan's promise and deception to our first parents.

Revelation 12:17 reads "...

and confessing that they belong to Jesus," which does not identify the remnant church as those who "have the testimony of Jesus Christ."

These are just a few of the verses I studied again and again when I was preparing for baptism. What if I had used *The Living Bible*?

SHIRLEY MITCHELL

Joshua Tree, California

### On moving the R&H

"Review Selects Maryland Site" (March 12) raises pertinent questions. What will this projected resettlement of the two merged publishing plants cost the church? Is the estimated money needed available or is it none of our business?

In the same issue we read that the largest church in the Takoma Park area (some 3,000 members) will spend \$1,167,000 to enlarge its facilities. After all the Review employees and their families move to Hagerstown will this enlargement still be needed?

Will someone please explain?

FRED W. TOWNE

Chicago, Illinois

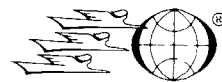
► In making the decision to relocate the publishing house, the Review and Herald board of directors set up a feasibility study committee to do an in-depth study. After hearing the report resulting from more than 700 hours of intensive study, the

constituency and the board voted to proceed.

Although final construction cost estimates are not completed, the plan is to apply Washington and Nashville assets to the construction costs. Thus, the new plant at Hagerstown should be dedicated nearly debt-free. Church tithe dollars are not given to the publishing house; publishing houses operate on the profits from their publications. With God's blessing, the new, energy-efficient, one-level plant should produce publications at a greatly reduced unit cost, which will mean better prices for church members.

The enlargement of Sligo church is a decision made independently of the Review and Herald. Although some publishing-house employees are Sligo members (as some are members in almost all of the more than 20 area churches), the number probably is not so significant that the loss of those members greatly changes the need for the addition or the church's ability to pay for that addition. There is almost no space in the church at present for Sabbath schools for children and young people. At present these divisions meet in classrooms and chapels in buildings belonging to Columbia Union College. The addition will make it possible for these divisions to be located in one place.

## Adventist Review



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# Hands

Those hands could not have been more dear if they had belonged to a movie star or a concert pianist.

By SUSAN PARFITT LUCAS



Rachel worked swiftly as she pinned the pattern pieces to the soft material. She noticed that her hands were beginning to show signs of age. There were wrinkles where there had been none a few years ago, and her skin was rough in places. She smiled as she thought of those television commercials urging people to try products that might improve the appearance of one's hands.

Looking at her own hands took her mind back to another pair of hands. Rachel wondered whether her hands would some day resemble the ones she was now thinking of. Those hands were not beautiful, to be sure. They were calloused and quite rough, with deep cracks here and there that sometimes bled when they were used too much. And yet the mental image of those hands brought back many memories.

Memories of small garments being fashioned with care. Of dirty diapers in bleach and clothes pure white because of much time spent on a washboard. Of a bed that felt so good to crawl into at the end of the day. Of tight sheets and fluffy pillows. Of heavy quilts with many colored pieces that had been put together with much love.

There were so many things those hands could do. They prepared meals each day for a growing family and packed innumerable school lunches. They could render a tune from the piano. Each spring they patted and formed neat rows in the garden where beautiful vegetables always grew. They could steer a tractor and yet soothe a

frightened baby chick that strayed from the brood hen. They could milk the cows and throw hay bales and yet fashion a beautiful sweater or a golden-brown piecrust.

Those hands worked long division and algebra that a boggled child's mind was having trouble comprehending and wrote letters to cheer a homesick youngster away at camp for a week. And when a back itched in a most peculiar spot they could give such pleasure. Those hands soothed many a fevered brow through measles and chicken pox, and guided a young girl's as she shakily learned how to give herself insulin shots. They wiped many a tear but also could deliver a smack that would quickly set a child on the straight and narrow path again.

Each evening those hands would fold in prayer. No matter how much noise erupted, they stayed motionless until all burdens were left at the foot of the cross.

A wedding dress and first apartment in disrepair did not defeat those hands. They were there to dry the tears when the first grandchild was laid in a dusty grave, and rallied to knit small articles of clothing for the second.

Through the years the hands had not become smoother or prettier. In fact, as Rachel thought about them, they seemed to be rougher and more lined than the last time she had seen them. And yet those hands could not have been more dear if they had belonged to a movie star or a concert pianist.

I know, because I am Rachel and those hands belong to my mother. God richly blessed me when He sent those hands to this earth. And if some day my hands resemble yours, Mother, I will feel highly honored. □

*Susan Parfitt Lucas was living in Holly, Michigan, when she wrote this article.*

# Odyssey for the Lord

Under God's guidance Ita's vacation cruise led to many surprises.

By KATHRYN AMUNDSON

Ita stood by the ship's railing, gazing out over the lonely sea. A breeze warmed by the September afternoon sun fanned her cheeks as she thought of her family in Jayapura, the major city of Irian Jaya. After two years away in college she would be seeing them soon.

A young man approached. Somewhat cautiously he introduced himself as Johan. As they conversed, he asked, "Where are you from, Ita?"

"I'm from Sekolah Tinggi Klabat [Mount Klabat College], but I'm going home for vacation to visit my family in Irian Jaya."

"Oh! The Adventist college. I've heard that students from STK are very good in English. Can you speak it well?"

"I'm still learning. I speak only a little," she replied.

"What do Adventists believe, and what books do they read and teach?"

Ita, somewhat taken aback by Johan's directness and enthusiasm, tried to answer his barrage of questions as well as she could, knowing that whatever she said would have an influence upon this new-found friend.

Still his earnest queries continued. He was a follower of a non-Christian religion, he said. In fact, he had been awarded a certificate from the captain of the ship because of his good standing in his religion. But he wished to know more about Ita's faith. He went on: "I'm from Sumatra, in training for the machinist's position on this ship. Do you have a Bible, Ita?"

"Yes. Would you like to see it?" She reached into her brown shoulder bag. With the close living conditions on board ship she had found it wise to carry her valuables with her.

"This is an interesting book!" Johan said, after glancing at several texts. "You know, I've never seen one up close. And what is that?" He pointed to a smaller book.

"This is *Steps to Christ*." She offered it for his inspection.

"This too seems interesting to me, Ita. Can you help me understand its meaning? My English is not very good."

"Certainly." She turned to the first chapter, praying that the Lord would give her the words she would need.

Apprehensively she began a running translation from her English copy of *Steps to Christ*. But to her amazement, her translation flowed freely, like water from a fountain, and she realized the Holy Spirit was speaking through her.

With the gentle breeze and constant drone of the ship's engine, the two new friends lost all track of time. Their discussion carried far into the early-morning hours before Johan noticed the time. His 2:30 A.M. shift would begin shortly. Reluctantly he turned to Ita. "I must go to work now. I have so many more questions to ask you. Would you be willing to teach me more about your religion?"

"Of course," Ita replied, with a smile.

"Good! Thank you very much. Have a good rest and I'll see you later today." He turned and walked away and seemed to melt into the darkness of the corridors.

A very tired girl made her way to her assigned bed. There were others sleeping nearby, so she tried as quietly as she could to ready herself for a short night's sleep. She read a chapter from her Bible, prayed, and stretched out on her cot in the most comfortable position she could find. As she closed her eyes, she heard someone calling in a whisper.

Ita raised up and peered through the half light into a young girl's friendly face.

"What is your name and where are you from?" asked the girl.

"My name is Ita. I'm from STK," Ita answered.

"Adventist?" questioned the girl.

"Yes."

"My grandmother is an Adventist and I have been very interested in that church. But my parents refuse to let me join it," said the girl in a disappointed tone.

"And what is your name?" inquired Ita.

**"Would you pray for me?"**

"Sherly. I live in the city of Menado. I saw you reading your Bible and praying. Ita, would you pray for me?" Her voice came in a shy whisper.

"I would be happy to," answered Ita.

"After we pray, would you please read to me from your Bible?"

"Certainly."

The two girls slipped quietly from their cots and knelt side by side. Ita prayed that the Lord would help Sherly in her dilemma, that He would make her strong and would

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*Kathryn Amundson was a missionary in Menado, Indonesia, when she wrote this article. She has recently returned to the United States.*

soften her parents' hearts through the work of the Holy Spirit. When they had finished, they sat on a cot, and Ita read John 3:16 for Sherly: "'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'" As Sherly listened intently, Ita continued to read several psalms.

"Ita, you rest now. But may I borrow your Bible and read to myself?"

Ita smiled as she handed the Bible to Sherly. Nearly 20 hours had passed since she had slept last, and it was now 4:00 A.M. Exhausted by the excitement of beginning her journey homeward, she lay down, listening to the rhythm of engines and becoming aware of the gentle rocking of the ship as she reflected back on her day's meetings. Johan was certainly curious about Adventists. And Sherly . . . she had never had complete strangers ask her to pray for them as fast as that! Obviously, the Lord had sent the Holy Spirit to open their hearts. How exciting to be an instrument for the Lord and to be able to witness so openly. "I didn't even have to seek them out," she pondered. It was almost too easy, she thought as she drifted off into a sound sleep.

The 7:00 A.M. breakfast bell sounded all too soon. Ita pulled herself to a sitting position. As she finished washing her face and combing her hair, Johan knocked to invite her to dine with the crew in the captain's dining room. She graciously accepted his invitation.

### **Johan's eyes were on Ita**

After the introductions had been made and the food had been served, the hungry young crew quickly began to devour the fluffy white rice, vegetables, and fish. But Ita noticed that Johan's eyes were upon her and that he had yet to touch even his eating utensils. They had discussed prayer and the blessing of the food the day before. When several of the crew members saw that Ita had not begun eating, they prodded her to start. She smiled politely and said that before she ate she always asked God's blessing upon the food, as He had been the provider and she was thankful. Johan beamed, and the two bowed their heads while Ita offered a simple blessing.

"Well, Ita, if that's the case, then you must ask the blessing on our behalf for each meal until your journey has ended," said the captain with a smile.

"I would feel honored to do so, Captain. Thank you for your generous hospitality."

During this first meal with the crew Ita's brown shoulder bag became the subject of conversation.

"What's in your bag that you guard so closely?" asked one of the crew members.

"Oh, just my Bible, one other small book, and my small traveling allowance," she said.

"A Bible? May I see it?"

"Yes."

The young man thumbed through the New Testament and looked up. "All I see here is Jesus, Jesus, Jesus. Is that all you read? Jesus, Jesus, Jesus?"

"Yes, most of the time."

"How can Jesus be so interesting? Don't you ever read any good novels?"

"No, she doesn't," chimed in Johan, "and, after reading her Bible and that other small book, I see why she doesn't. These are better than any novel!"

"Isn't it better that I read these books so I know about heaven and how to get there?" smiled Ita.

Laughter filled the room, but it was not sarcastic. They had an enjoyable meal, and Ita fielded questions left and right. She discovered the entire ship's crew was of a non-Christian faith. They knew very little about Jesus or the Bible and its teachings. Ita was to enjoy many more interesting conversations around the captain's table during her trip home.

After breakfast, Johan and Ita wandered to the back of the ship to their "study bench." When Johan asked Ita to read one of her favorite passages from the Bible, she read Psalm 34. He sat in quiet contemplation and then looked straight at Ita.

"How can I become an Adventist? What do I need to do?"

### **"Someone is working in my heart"**

"If you really believe with all your heart, becoming an Adventist is not a difficult thing. But, please, Johan, don't become one just because of me."

"I won't join just because of you, Ita, but I feel as though someone is working in my heart and leading me in this direction. I believe all that you have told me."

"Please take my Bible and study it, Johan. It's the only one I have, but I want you to study on your own so that you can be sure of your convictions. If you have any questions, please come, and I will try to answer them for you."

"Thank you so much, Ita. I'll take good care of your Bible. Let's study again after I get off work."

"Yes. This evening."

After a long afternoon nap, Ita woke to the sound of docking activities. A few moments later she was standing at the ship's rail, watching the crew busily casting lines and tying the ship down at the Ternate docks.

"Where have you been all day?"

Ita recognized Sherly's voice. "I've been studying with Johan most of the day."

"Well, if you're going to study with him, why don't you study with both of us at the same time?"

"If that's what you want, that would be fine with me."

Five o'clock was designated as the "study hour." Johan strolled up with a clipboard in hand. He was keeping tab on cases being unloaded from the ship. Just then a car drove by advertising the movie to be shown that night at the local theater.

"*African Karate Queen!*" said Johan enthusiastically. "That's supposed to be a really exciting film! Why don't we go together and see it tonight?"

Sherly thought it was a great idea, and she and Johan bantered back and forth. Ita remained quiet until asked whether she would accompany them that evening.



"No, thank you."

"Oh, come on, Ita! It's a very good film. Why don't you want to go?" Johan asked.

"I don't think it's good for us to see violence-filled films. It can ruin our morals," explained Ita.

"How can it ruin my morals? Seeing movies is my favorite hobby!" A big-eyed, wide grin spread over his face.

"Well, it's this way, Johan. You see one and it's not too bad, so you spend your money to see another and then another, until it becomes a habit. After a while, some people begin living in a fantasy world and have difficulties adjusting to problems that come up in everyday life. Most of the films are full of murder, sex, and violence. How can that help us to become better people?"

After a pause Johan said, "I see your point. Let's not go. Instead, let's stay on the ship and study together tonight."

It would take three weeks to accumulate the necessary cargo before the ship could continue its journey. After much study and prayer, Johan approached Ita on Tuesday of the second week.

"Let's find an Adventist church. I want to be baptized before we leave Ternate," he said confidently. "Do you think we can find a pastor?"

"If you're sure," said Ita, "I don't think it will be too difficult to find one. We can just ask around. People in such a small area will know where we can find him."

### Pastor examines Johan

It did not take long to find the church pastor. Ita sat quietly while the pastor carefully examined Johan on his beliefs. She had not told him what questions to expect, and when Johan answered them all affirmatively, her heart bubbled over with joy. The pastor seemed satisfied, and arranged for Johan's baptism the following Sabbath.

Sabbath dawned bright and clear, and Ita readied herself in her best dress. After the sermon, the company of believers made its way to the ocean shore where the baptism would be held. There Ita looked on as her first convert was buried in baptism with his Lord and Saviour.

One week later the ship departed from Ternate and headed for Sorong. There Ita would have to change ships in order to continue to Jayapura. It also was time for farewells, as Johan's ship would return to its original port of departure. The last evening on board, Johan came to Ita.

"I can't begin to tell you how much coming to know you and your Saviour has meant to me. It has changed my whole life, Ita. I'll never forget you, and I'll always offer prayers in your behalf. I also have arranged so that you won't have to pay for this part of your journey."

Ita thanked him timidly and reached into her shoulder bag. "Here, Johan. I want you to take this." She handed him her copy of *Steps to Christ*. "If you read it faithfully, you'll always keep your eyes upon Jesus, and His love will be in your heart. I'll never forget you either, Johan. God bless you always!"

The following morning was Sabbath. Ita and Sherly went to church together. There they met a former friend whose husband had been treasurer at Ita's academy in Irian Jaya. She quickly invited the girls to stay with her family while they awaited the ship that would take them to Jayapura. The time passed rapidly, and soon they were on the ship enjoying a beautiful sunset that graced the horizon. While they were discussing God's creation and its beauties, a man, who had been standing at a distance, moved closer and joined in the conversation. He was wearing civilian clothes, and the girls were surprised to learn that he was captain of their boat.

"Where are you from?" he asked Ita.

"I'm from STK in Menado," she replied.

"I have heard that students from there are very clever in English. Can you read this book to me?" he asked as he lifted a small conversational English book from his shirt pocket. Ita read several sentences for the captain until he seemed satisfied.

"You must be an Adventist. I have heard that Adventists could be compared to the coral of the sea in that it cannot be shaken from its foundation."

Ita smiled, and once again her heart was filled with joy.

"What are you studying at college?"

"Secretarial science."

"If you're studying secretarial science, then why do you know so much about the Bible?"

"We have Bible classes and worship services at our college. All of us are required to know what the Bible teaches." They sat down together and discussed the Bible. He asked about baptism and other subjects. Ita once again tried to answer the barrage of questions. During the remainder of the journey, the captain often paged Ita on the loudspeaker to ask her to come and answer a question regarding her beliefs.

Soon they were in Jayapura, and Ita had the joy of being reunited with her family. Sherly stayed with her aunt in the same city. Twice she came to see Ita, but unfortunately Ita was out both times. The girls did not meet again in Jayapura.

It was only after Ita returned to Menado that she saw Sherly again. Sherly came to Ita on a Sabbath afternoon to bring news that made Ita's heart leap for joy—she had been baptized that morning.

As soon as Sherly had come back to Menado, she had taken her stand. She vowed to her grandmother that she would be baptized the next Sabbath. In order not to arouse suspicion when she left home, she had left a change of clothes with her grandmother. She had arrived at the church just as her name was being announced for the examination of baptismal candidates. Her proud grandmother had taken her arm and led her to the front of the church to introduce her to the congregation. A few moments later, Sherly had entered officially into a new life with Jesus Christ.

First Johan, now Sherly—Ita's joy was great. Under God's power her loyalty and faithful witnessing had turned a vacation into an odyssey for the Lord. □

# Death of a mountain

One year has passed since peaceful Mount St. Helens became a giant machine of destruction.

By RICK LANGE

There is a place of refuge in my mind—a place so beautiful, so grand, so peaceful, it is almost too good to be real. But it is a real place—or rather it was in the time of my childhood fantasy. It was a paradise of towering mountains, a clear deep lake, and giant trees.

This place held mysteries, too—deep dark forests, and Indian legends about elusive giant apelike creatures. The lake itself was no small wonder. Several times my brother and I went scuba diving in its crystal-clear waters and gazed in awed silence over underwater precipices that plunged down, down, down to green, then blue, then

*Rick Lange is a pastor living in Rocklin, California.*

black. The water was so clear that we had the illusion that we were flying rather than swimming.

A magnificent snowcapped mountain towered imposingly over the lake like a mammoth hulk. Many a time we sat with binoculars and watched a tiny string of specks (mountain climbers) inching its way across snowy walls toward the top. One had to know the climbers' route in order to see them. Majestic almost to the point of intimidating, the mountain seemed a personal sentinel of eternity itself.

Often in the early morning I would quietly dress and slip out of the cabin. Picking dew-laden huckleberries along the way, I would walk down to a favorite log in the clearing to watch the first rays of early-morning sun play across the face of the mountain. Within a few minutes it would change from a brooding moonlike gray to glorious pinks and lavenders to dazzling white. Always it took my breath away, and in those quiet times of wonder, I caught something of the might of God.

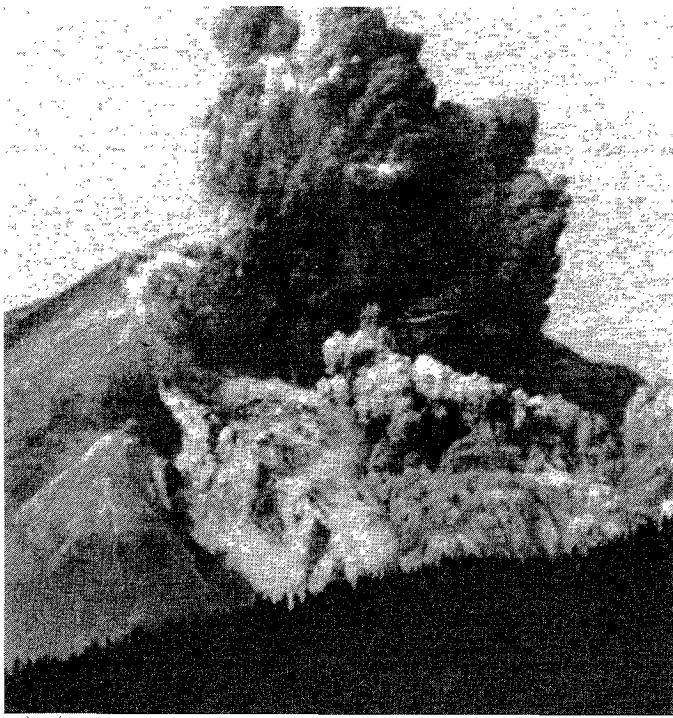
Spirit Lake was no new spot to our family. Beginning with great-grandpa, who had mined gold from nearby hills, four generations had worked or climbed or vacationed by it. Even now I can imagine smoke curling its way up into the crisp morning air as the wood stoves are lit and hashed brown potatoes and eggs and blueberry pancakes hit the grill. There is nothing like breakfast in the mountains.

Midmorning would find Uncle Jack, Cousin Gordon, and grandpa, along with visiting friends, rigging up their boats for a day of water-skiing. We usually crossed the lake and set up camp near Bear Creek on a small strip of white pumice beach. The brave ones would start skiing right away. Brave because the morning air up there is rather crisp and the water is always cold.

Sabbaths were fun too. We often had church in the

For many years the author and his family considered Spirit Lake and Mount St. Helens a beautiful, grand, peaceful place of refuge. Little did he dream, as a child, that the peaceful giant of a mountain would, in his lifetime, become a machine of destruction to obliterate every trace of that paradise.





When Mount St. Helens, sentinel of eternity, erupted on May 18, 1980, it gave many people a new perspective on the world's approaching end.

clearing. Other Adventist campers in the area would join in. On a few occasions we had as many as 80 people. At any rate, we children enjoyed church in the outdoors.

There were hikes in the afternoon on trails that did not disappoint. The world would drop away quickly and we would be hundreds, if not thousands, of feet above the valleys and lakes below. We would always seek the first vantage point where we could stop and gaze across vast expanses at the mountain.

One might think that having gained on the mountain, it would look a bit smaller, but that was never the case. In fact, it seemed that the higher the perch we found and the better the view, the higher and more grand the mountain seemed to appear.

Spirit Lake always seemed fairly large to me as a boy. After all, it was five miles long and about a mile across. But the lake did not look so big from Mount St. Helens. When we hiked up the base of the mountain, the lake seemed no bigger than a small blue puddle. Tiny white lines indicated where the boats were, but we rarely could see the boats themselves.

On a number of occasions we hiked halfway up the mountain to an outcropping of rocks known as the Dog's Head. We followed a route that many of the climbers took

**FOR THIS GENERATION** By MIRIAM WOOD

## Random thoughts

If human beings wanted only to be happy, that could be accomplished rather easily. The trouble comes in the fact that we want to be happier than others. And since we always consider other people happier than we are, we are caught in a never-ending self-defeating contest.

\* \* \*

On a recent television program, I saw a picture of a 2-month-old collie pup that had been thrown out with the garbage.

His faint, pitiful cries, as he lay buried under the mass of garbage that had accumulated on the truck, alerted the driver, who, to his credit, delved down into the odoriferous mess and rescued the little dog. I wonder what kind of people can be so callously cruel to God's little creatures? Our heavenly Father placed them on this earth in the care of the human family, to a

large extent. Since we'll be associating with animals in heaven (you know about the lion and the lamb socializing), it follows that we need to build a good foundation for that relationship while still here on earth.

\* \* \*

A young friend of mine dropped by for a brief visit the other day. This year he's attending a non-Adventist school. "The funny thing is, I'm standing up for my religion much more strongly than I did when I was in an Adventist school," he told me. "I guess I thought I didn't have to worry when I was there; but now I'm the only Adventist, and that's different." Well, I'm still sorry he's not in an Adventist school. But having heard other young people make similar observations, I wonder what is involved here. Perhaps it's something

that we ought to think about. If we defend our faith just as vigorously no matter where we find ourselves, we could witness for our Lord in a much more effective way.

\* \* \*

One of the strangest (to me) developments of the past decade has been the custom of young people carrying a transistor radio with them as they walk or jog, or of wearing radio earphones. The latter are much less annoying, since only the ears of the wearer are assaulted. But luckless fellow pedestrians cannot get away from the jungle noises of the mobile radios. In a world so full of noise and confusion, it would seem that the human being would welcome a brief respite during the length of time it takes to walk a few blocks.

I wonder whether the radio addicts have ever encountered the text "Be still, and know that I am God."

\* \* \*

In a previous column I mentioned that we should feel free to call the police for help when necessary, since we pay taxes for that protection. A reader

writes that "our police are the least paid or respected people I know who have to face the danger they do. There are good and bad among us all, and I hear so many Christian people judging all of them by a corrupt few. . . . We should think of policemen as human beings, and not as paid, unrespected servants."

I didn't mean to imply disrespect, only that certain kinds of problems seem to call for certain kinds of help. But I've been thinking about the fact that we really don't—in most cases—

give the police enough credit for the hazards they encounter in their daily lives. Each time there's a scandal regarding bribery or corruption, we assume that this is the way it is with all law-enforcement officers. Another generalization that should be discarded.

\* \* \*

Obviously human nature hasn't changed since the beginning of time. As proof, think of Proverbs 14:20: "The poor is hated even of his own neighbour: but the rich hath many friends." And thus it will ever be until Christ's kingdom is established on this earth on entirely different principles.



that was the jumping-off place for crossing the glacier to another rock formation. From there climbers would cross another snow patch to the Boot, and then the Upper Lizard would take them to the top of the mountain.

We used to go up far enough to gaze into a few blue crevasses. Then we would run down the mountain, taking giant leaps in the soft pumice and feeling the wind blowing water from our eyes.

In the years since I have at times been forced to live in the flatlands. There have been times when I have thought that I could not endure one more acre of barren land. At such times I retreat in thought to a sanctuary of inestimable beauty and relive the sights and sounds of Spirit Lake. Once again I hike memory's trails and dive into the clear, deep water.

## Reminder

Little did we dream as children that the peaceful giant of a mountain would, in our lifetime, become a machine of destruction to obliterate every trace of that paradise. We could not have known that that sentinel of eternity would become a reminder of the end of the world.

The cabins, the homestead, the trees, the lake, even the surrounding hills—all have been demolished and much of it buried under countless tons of mud and stone and ash. The mountain itself will never be the same. It lost 1,300 feet off its top, blowing ash all the way across the United States and into the Atlantic Ocean. Spirit Lake no longer exists except in a few pictures and postcards—and in our minds.

Through this catastrophe I have gained a new perspective on the end of the world. When the Bible tells us that mountains will be moved from their places, rivers will change their courses, islands will sink into the sea, and there will be earthquakes and pestilences (see Rev. 6:14; 16), I wonder whether we realize what we are in for?

It is easy to say, "I'll be glad when this old world is over and we can go home." How can we say that with such lack of emotion? When God's creation is destroyed there must be some weeping, just as I have silently wept for the serene memories of a place called Spirit Lake.

And when the end comes, God is not only going to have to say Goodbye to some of His masterpieces of nature, He will have to weep also over the loss of millions of people whom He loves and has loved, people who would not respond to His pleading. I think that before we can enter into the joy of eternity, we must first enter into God's urgency over the lost. We must enter into an understanding of the pain it causes God to see a whole world plunging into destruction. We must become His agents to seek out and save the lost and to preserve them against the final downfall.

Now I must busy myself with those whom God has planned to save through me. But if I have anything to say about it, when the new earth is being constructed, I am going to put in an order for a brand-new Spirit Lake and a brand-new Mount St. Helens. And once again I will hike the trails of my youth. □

## FOR THE YOUNGER SET

# Kandee and the borrowed horse

By GLADYS LIANE NEWMYER

Six-year-old Kandee Wilson watched as her big brother, Don, led Prince from the stable. Kandee loved the big, beautiful sorrel, and longed to have a ride on him all by herself. Don would only smile and pat her on the head when she begged to be allowed to ride his horse. "Be satisfied with your Shetland pony, sis, until you're big enough to handle Prince."

As she looked with envy at this beautiful animal, she hoped she could find a time when her brother wasn't watching and she could climb into Prince's saddle and have a ride.

Don led Prince to the machine shed and left him standing while he went to get a rope. Naughty though it was, Kandee decided this was her chance to ride Prince. She hurried to the shed and peeked in. Don did not look up, but worked away at coiling a long rope.

"Now's my chance," Kandee said almost aloud. Leading Prince to a wooden crate, she stepped onto it and climbed into the saddle. Then she turned Prince around and with a little shout of joy, snapped the reins as she did with her little pony. Prince started off on a fast trot toward the barn, nearly throwing her from the saddle.

Halfway between the machine shed and the barn, the saddle, not being tightly cinched, slid around. Kandee found herself under the belly of the horse, hanging onto the saddle horn for dear life. As she watched those flying hoofs, she felt terribly frightened.

Don came out of the shed in time to see Kandee hanging onto the saddle, her feet dangling, almost touching the ground. He called loudly, to the horse, "Whoa, Prince! Whoa, boy!" Prince stopped suddenly and Kandee fell to the ground,

gravel scraping her elbows. Prince then stepped gently over her and stood a few feet away.

Don hurried to his little sister and picked her up. "Are you hurt?"

"I don't think so." Kandee hung her head, too ashamed to look at her brother.

"What were you doing with my horse, Kandee?" he asked with a frown.

Raising her eyes a little, she answered, "I was really stupid to take your horse. I just wanted to ride him and I knew you wouldn't let me. I thought I was big enough. I won't do it again." Then she examined her bleeding elbows and dirty dress.

"Well, it turned out OK this time, but you could have been seriously hurt." Don smiled at her. "Now, you'd better get cleaned up. Those scratches on your elbows should be cleaned. Mother will help you."

"OK, Don. And I'm really sorry I disobeyed you and Mother," Kandee answered as she hurried toward the house.

Kandee tried not to cry or complain as Mother cleaned her scratches and then swabbed on some stinging medicine. She was sure she would never disobey again.



# Wonderful King

The ultimate triumph of Christ and the setting up of His kingdom is one of the certainties of the Bible.

By G. E. GARNE

George Frederick Handel's oratorio *The Messiah* was being performed for the first time. Among the celebrated guests who had been invited for the occasion was King George II. He sat spellbound as chorus after chorus extolled the world's Redeemer. But when the choir and orchestra reached the magnificent "Hallelujah Chorus" he could stay in his seat no longer. Reverently Britain's reigning monarch rose to his feet and listened with bowed head and moistened cheek to the inspired words:

The kingdom of this world is become  
The kingdom of our Lord, and of His Christ;  
And He shall reign for ever and ever.  
King of Kings, and Lord of Lords.  
Hallelujah!

Before long every person in the auditorium had followed the example of the king. Since that time it has become a custom to stand for the "Hallelujah Chorus."

Jesus made no apology for speaking of His kingship and kingdom. In answer to the question of Pilate, "Art thou a king then?" Jesus replied, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence" (John 18:37, 36).

The kingship of Jesus was foretold by patriarchs and prophets. Concerning the One who would be born of the seed of Judah, Jacob declared, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering ["obedience," margin] of the people be. . . . He washed his garments in wine, and his clothes in the blood of grapes" (Gen. 49:10, 11). In this prophecy Christ is depicted as King after having fulfilled His sacrificial role as Saviour. Balaam also prophesied: "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel. . . .

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

Out of Jacob shall come he that shall have dominion" (Num. 24:17-19).

Later Isaiah heralded the coming Redeemer and King in magnificent words: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it" (Isa. 9:6, 7).

One of the most precious assurances pointing forward to the day when Christ shall reign was given by the prophet Daniel: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away" (Dan. 7:13, 14).

The book of Revelation in the New Testament parallels the book of Daniel in the Old. Here we find the same confident certainty that the day *will* come when Christ will reign supreme: "And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. 5:11-13; see also chap. 14:14).

From these prophecies three facts emerge:

1. The ultimate triumph of Christ over His enemies and the setting up of His kingdom is one of the certainties of the Bible. The Bible writers speak unapologetically and in unqualified terms of the day when Christ will reign supreme. There is no suggestion that the day *may* come. Throughout there is the unequivocal certainty that the day *will* come.

2. When that day comes, His sovereignty will be absolute and universal.

3. The establishment of His kingdom will be accomplished when He comes again in power and great glory.

An important question doubtless now arises in the minds of some readers: But does not the Bible speak of *God* as king? It does, in many places. For instance, when the prophet Isaiah was given a vision of the glory of God, he "saw . . . the Lord sitting upon a throne, high and lifted up." He then describes his reaction to the unsurpassed glory he had seen: "Then said I, Woe is me! for I am undone; . . . for mine eyes have seen the King, the Lord of hosts" (Isa. 6:1, 5; see also Jer. 10:10; Rev. 4:2-4, 8-11; 5:6-8, 12-14).

In what sense, then, is Christ to become king? Is He to

replace God as king? The answer is found in Revelation 11:15-17: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned."

From this passage it is clear that it is "the kingdoms of this world" that are to become Christ's dominion. God is the king of the universe. This He will remain throughout eternity. When He "gave his only begotten Son" He gave Jesus to the human race, to be ours forever. Christ came to earth to be our Saviour. He took our humanity with Him to heaven, where He appears as our representative before His Father's throne. When His mediatorial work in heaven is completed He will come to earth again, and will be vested with complete and total dominion over all the earth. Originally God invested this dominion in Adam (Gen. 1:27, 28), but when man sinned he surrendered his dominion to Satan.

During sin's dark night, Satan, the impostor, has held dominion over this earth. He is called "the prince of this world" (John 12:31; 14:30; 16:11), and "the prince of the power of the air" (Eph. 2:2). Eventually the impostor prince will be conquered (John 12:31; Rev. 12:10-12), and Christ, the second Adam, who overcame where the first Adam failed, will take the kingdom. As man He will reign among men. As God He will eternally link God's kingdom on earth with God's throne in heaven.

### "Throne of God and of the Lamb"

Wherever reference is made to the throne of God in the closing chapters of the Bible, it is always as "the throne of God and of the Lamb" (chap. 22:1, 3). This does not imply a dually occupied throne or that God the Father and Christ are to share the throne as co-rulers. The force of the word *and* in the original Greek in these texts is what would be equivalent to *even* in English, so the text could read with equal accuracy, "the throne of God, even of the Lamb." The implication is that it is not two Persons who are here spoken of, but that the Lamb is, in very essence, God. It is God the Lamb—God the Son, the Lord's Christ (chap. 11:15)—who is to reign on this earth throughout eternity, among the people whose human nature He united with His own divine nature when He came among us as Emmanuel, "God with us" (Matt. 1:23). In Him will be fulfilled the declaration "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (Rev. 21:3).

No human language can adequately describe the bliss of that eternal kingdom when sin's night shall be forever ended. We are so accustomed to living on a planet where sin, vice, crime, greed, selfishness, war, disease, famine, pestilence, drought, storm, flood, heartache, and death

prevail that it is difficult to imagine what the world will be like when these heart-rending situations no longer exist. Yet it is true: the day will come when Christ's kingdom of everlasting righteousness will be ushered in, and the devastating winter of sin and sorrow will give way to eternal spring.

Eskimos are so accustomed to eking out an existence in a land of perpetual snow that it might be difficult for them to imagine what life would be like in the verdant tropics, with fruit-laden trees and sun-kissed flowers. Were an Eskimo in his incredulity to deny that such conditions could exist, his denial of the fact would not in one iota diminish the beauty of the tropics. Just so, the fact that earthbound little man is incapable of peering beyond the horizons of a sin-cursed earth to grasp the glory of God's tomorrow does not lessen in any way the certainty that what God has promised He is able to perform.

"And God shall wipe all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful" (verses 4, 5).

"The time came that the saints possessed the kingdom. . . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:22-27).

"And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. As Jesus opens before them the riches of redemption and the amazing achievements in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep the harps of gold; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise. . . .

"The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love."—*The Great Controversy*, p. 678.

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory" (Psalm 24:7-10).

Wonderful Jesus! Wonderful King! □

## READER TO READER

An exchange of views on a topic of current interest

### THE QUESTION:

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

■ For my daughter's wedding reception, which was a similar situation, I planned a copious buffet lunch with three kinds of hearty meatless sandwiches, relishes, chips, and punch, plus wedding cake, ice cream, nuts, and mints. Several of the bride's friends served at the nicely decorated table, with an older friend in charge of the whole reception.

After serving, the girls helped the wedding party open gifts. The guests seemed to enjoy examining the gifts and visiting.

Before serving the lunch, we had a program with an emcee who made people feel relaxed and welcome. Members of the wedding party and others rendered appropriate musical selections, a reading or two, and a short "this is your life" sketch of the bride and groom. (This could be accompanied with slides.)

The program was not tiresome, but was well organized and interesting. It was both sentimental and humorous. Part of the program filled the awkward gap while the wedding party were having their pictures taken after the service.

LORETTA HERR

Lambertville, Michigan

■ No alcoholic beverages should be served, and no dancing engaged in. A straightforward explanation should be offered to anyone who may ask questions about the absence of these and other worldly features, but no general explanation need be provided. Those in attendance should be able to recognize readily that the bride and her family set the standards of décor and decorum for the occasion. The respect for high standards firmly held will outweigh any slight criticisms.

The program should be simple: a receiving line; a prayer of

blessing on the food, which should be simple and tasty; a song or two of appropriate romantic nature that do not strain good taste; the cutting of the wedding cake; the tossing of the bridal bouquet; if desired, the opening and acknowledging of gifts before retiring to change into going-away clothing; and then—going away! Because the newlyweds are not expected to linger long after the wedding before beginning the honeymoon, a total reception time of an hour to an hour and a half should be adequate without including any of the objectionable features that would be out of harmony with our faith.

MICHAEL J. LAY

Brewer, Maine

■ The situation you are talking about is similar to what mine was. I was a Christian, although not an Adventist Christian at that time. My future husband and his family were Adventists. My family was used to elaborate weddings.

After talking it over, my future husband and I decided to have a simple wedding with vegetarian finger sandwiches and snacks such as peanuts, celery, and carrot sticks. No one seemed to mind the lack of liquor or dancing, and I believe that the lack of these things helped to set an atmosphere for our respective families and relatives to get to know one another better.

JENNIFER HYKES

Mt. Airy, Maryland

■ When we were married we decided not to use the traditional wedding marches. When I talked with our organist I suddenly realized the wide range of beautiful sacred music we have at our disposal. Many of these would make beautiful background music, if facilities are available. You do not have to have someone playing music the entire time.

You could record your selections and play them back during the reception if you desire.

We also had our pictures taken before the ceremony and weren't in a hurry to leave for our honeymoon. So after the receiving line, we were able to mingle with our guests and visit. We enjoyed this so much, because we were able to put new names and faces together and speak with old friends seldom seen. It has become a special memory to us now.

Many churches also have coordinators or committees to help plan their weddings. In a nearby church, when a newly converted couple were married recently, the women from the church helped to serve a luncheon that introduced many of the couple's non-Adventist friends to a healthful diet. Many of their friends were impressed and are now taking studies.

The groom's family probably will find it hard to dance to sacred music with salads in their hands and someone talking to them. As for the drinking, I feel you should let your daughter and her fiancé ask them tactfully to leave the liquor at home. If the family respects them, they will do just that. If the couple feels that someone might not comply with their wishes, they could ask someone to handle the situation tactfully and firmly if the groom is not available.

SUSAN HELFRICH

Baldwin City, Kansas

■ Lovingly share with the groom's parents your wishes not to have any form of wine, champagne, or other kinds of liquor served at your wedding, even though it is a tradition in many social and ethnic circles. You may wish to explain your health and religious views and/or present the thought that you would like to begin a new tradition among your family and friends and eliminate the alcohol. Also discuss the expense that can be saved in not providing liquor. According to the rules of etiquette, the bride's family pays for the reception, and you may know that your pocketbook is limited to begin with.

The cost of a small string quartet or musical talent for a wedding is somewhat expensive nowadays. Tell your parents of the cost and also explain that many of your guests would not be able to join in such festivities, even if the bride's family could afford such a luxury. If the groom's family offers to pay for the musicians (and the alcohol), you might suggest to them that you would rather use the money

in some other way at the wedding, on your honeymoon, or better yet, on some special item for your new home—showing them in a loving way that you have a different set of priorities.

JOSEPHINE JOHNSEN

Houston, Texas

■ Two and one-half years ago my wife-to-be and I encountered these exact circumstances. I so wanted to share my new-found joy with my family that the plans were timed to accommodate them. Debby and I planned our baptism and wedding together so that my family, who would be traveling 300 miles, could be present. We were baptized during a sundown vespers service with the wedding rehearsal following.

Our reception was held in the church social room. We made no apologies for not having dancing or liquor. I know there was disappointment, but since then they have come to accept our new way of life. We had simple sandwiches and some cold salads, nuts, punch, and, of course, wedding cake. The entertainment consisted of classical records played in the background and friendly conversation. I found I enjoyed this much more than the receptions I had been to before my conversion, when I was drunk and made a fool of myself.

One bit of advice—do not compromise one point! If you do not feel something is right, do not do it. Your family might not agree with you, but eventually they will come to respect you for standing up for what you believe.

GEORGE SHOUEY

St. Helena, California

### Question for July

Response deadline June 5

**The suggestion has been made that, in connection with the United Nations International Year of the Disabled Person, we invite readers with physical disabilities to write to Reader to Reader, letting us know: (1) how disabled members can contribute to the church; (2) the kinds of problems you encounter in using Adventist churches and other facilities; and (3) what can be done to help counteract such problems.**

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

# What the sanctuary doctrine means today

Does our historic sanctuary doctrine make any difference to Christian living in these times?

Some Adventists think it does not. When acquainted with recent discussions about 1844 and the heavenly work of Christ, their reaction is a "So what?" attitude. They express their concern to live a God-pleasing life here and now and fail to see how an event nearly 140 years ago that did not take place on earth can be significant for them.

That the pioneers of Adventism found deep meaning in the sanctuary teaching is beyond dispute. It was more than a mere theory for them; it was part of experience. It explained the great disappointment at the passing of the time on October 22, 1844. It invested the present with urgency and seriousness, for Christ had entered the Most Holy Place in heaven above to commence the final work—the investigative judgment. And that judgment soon must pass from the dead to the living.

Ellen Harmon's first vision vividly shows the intermingling of the sanctuary doctrine with pioneer experience. The light from God shone over the pathway of the Advent people of God, those who did not abandon belief in the leading of God in the 1844 message (see *Early Writings*, pp. 14, 15).

The church in General Conference session, meeting at Dallas last April, reaffirmed its confidence in this historic doctrine of the sanctuary as it voted the 27 statements of fundamental belief. In August, 1980, the doctrine received further confirmation and elaboration in the consensus statement "Christ in the Heavenly Sanctuary," voted by the members of the Sanctuary Review Committee at Glacier View, Colorado. Thus, the Adventist Church of the late twentieth century expresses its continuity with the beliefs of the pioneers.

To give mental assent to an idea is one thing; to incorporate the idea into life is quite another. Unless the sanctuary doctrine is seen as significant for Christian life here and now, it will become merely a relic—sacred, no doubt, but nonetheless a relic, of interest primarily to historians.

We believe that the sanctuary doctrine is still important for Adventists. We believe that it is a teaching that the world also deserves to hear. We believe that it has theological and pastoral implications that barely have been tapped. In succeeding editorials we shall attempt to explore the riches of this doctrine as we consider its meaning for Christian life in these times. We shall not lay again the Biblical base of the doctrine, nor shall we develop the pioneers' understanding of it. Instead we shall

build upon this base and their understanding as we reflect on what the sanctuary teaching means to us.

Before we embark on this effort, however, we may need to give some justification for doing so to two groups in the church—those who fail to see its necessity and those who have misgivings about it.

The former may claim that it is sufficient to repeat the words of the pioneers. They may fear that any going beyond, any "updating," runs the risk of corrupting the doctrine held by our spiritual forebears.

But we really have no choice. We did not go through the 1844 experience, and so unless we exert the effort to make the sanctuary doctrine *our own*, in *these* days, it will be mere words to us, not part of our life. Our witness to it, personally and in public proclamation, will be but feeble.

These remarks hold true for all doctrine. Each generation, receiving the truths from the pioneers, must find them anew for themselves. That is why the task of theology is never done; the foundations remain from age to age, but their application and personal appropriation have to be discovered fresh in each time and place.

The latter group—those with misgivings about the sanctuary doctrine—may fear that it leads us away from the gospel. Their concerns are focused in the cross and the Bible. Influenced perhaps by opposers of Adventism, they worry lest we put emphasis on ideas that originate in the writings of Ellen White rather than the Scriptures and that seem to weaken Christian assurance based on the all-sufficient sacrifice of Christ on Calvary.

If these concerns were accurately founded, there would be reason for misgiving. To set aside the Bible as the foundation of doctrine or to deny the centrality of the cross would lead in the direction of cultism. But the suggestion that our sanctuary doctrine originated in Ellen White's counsel or finds its chief support there is false. As the late Don F. Neufeld pointed out in a series of editorials (see "How SDAs Adopted the Sanctuary Doctrine," Jan. 3-Feb. 28, 1980), the pioneers of Adventism found the sanctuary doctrine in the Bible.

Nor does the doctrine nullify the cross. In fact, it is the cross alone that is the basis of our hope and assurance in the judgment; Jesus our mediator is at once high priest and sacrifice for us. At times we may have erred in our presentation, failing to give the cross its due emphasis; perhaps we have assumed that our hearers already accept the centrality of the cross. But the sanctuary doctrine *per se* rests on the cross: the teachings of Jesus as sacrifice and mediator mutually support each other.

In subsequent studies, then, we shall probe in outline fashion what the sanctuary doctrine means today. We shall consider how it centers in Christ, how it enlarges our understanding of His saving work, how it gives meaning to history, how it preserves the Biblical teaching of judgment, and what it implies for an understanding of the church. In continuity with the pioneers but in the light of our times, we hope to make the doctrine our own.

W. G. J.

*To be continued*



# A remarkable day

It had been a busy and exciting day. Jesus and His disciples had crossed the Sea of Galilee, hoping to spend some quiet time together and with God. But crowds of people, having observed the direction in which the ship sailed, had followed immediately, some by boat, others on foot. And Jesus, seeing the great multitude, "was moved with compassion toward them, and he healed their sick" (Matt. 14:14).

As the day ended, the disciples had suggested that the people, hungry though they were, be sent home. But Jesus, knowing by experience both hunger and exhaustion, had commanded the disciples, "Give ye them to eat" (verse 16). The command had stunned the disciples, but they cooperated with their Master, first placing in Jesus' hands the only food available—five loaves and two fishes—then organizing the multitude. After Jesus had blessed the food, He handed it to the disciples, who distributed it to the people. After all had eaten what they wanted, the disciples gathered up 12 basketfuls of fragments. A mighty miracle!

Then had come the experience of Peter walking on the stormy waters of Lake Galilee. Jesus had stayed behind to spend several hours in prayer. At first the disciples had thought they would wait for Him, but as night drew on they decided they should take the boat and start across the lake. Absorbed in their thoughts about the day's events, they had been oblivious to an approaching storm. But suddenly they were in the midst of strong winds and heavy seas. Though they rowed with all their might, they were swept steadily away from their destination. At last they gave up, certain that they not only were lost but soon would be drowned.

At this point Jesus had appeared, walking toward them on the water. At first they were terrified, mistaking Jesus for a "spirit." But then above the sound of the howling winds and the splashing waves had come Christ's melodious voice saying, "Be of good cheer; it is I; be not afraid" (verse 27). Impetuous Peter had asked that Jesus

prove His identity. "If it be thou, bid me come unto thee on the water" (verse 28). Back came the invitation, "Come." Peter had leaped over the edge of the boat and had begun to walk when suddenly he was more impressed by the natural dangers that he could see than by the supernatural powers that he could not see. As he began to sink he prayed, "Lord, save me." And immediately Jesus reached out and saved him. Together they walked to the boat and climbed in. The storm subsided, and all the disciples confessed, "Of a truth thou art the Son of God" (verse 33).

News travels fast, even by means of the grapevine, and by the time the disciples reached land at Gennesaret, word had been circulated of the miraculous feeding of the 5,000. Excitement prevailed not merely because of this miracle but because of Jesus' ability—and willingness—to heal the sick. As soon as it was known that Jesus was in town the people "sent out into all that country round about, and brought unto him all that were diseased; and besought him that they might only touch the hem of his garment" (verses 35, 36). Did Jesus disappoint the people? Did He send them away? Did He say that He was too busy to heal them? Did He say that they were not worthy?

No. "As many as touched were made perfectly whole" (verse 36).

## The day speaks volumes

This day in the life of our Lord speaks volumes to us by way of information and assurance. It says that Jesus feels deep compassion for us when we are sick, when we are weak, when we are faithless. It says that He has power to heal us, to supply food for us, to rescue us when we are "sinking." It says that even the physical elements are subject to His power. It says that when necessity demands, He will respond immediately.

It says that Jesus was the promised Messiah, the Son of God (for He did not correct the disciples for affirming this truth). It says that even in our darkest hours we may see the Master with the eye of faith, and hear Him say, "Be of good cheer; it is I; be not afraid." It says that Heaven's bounties should be conserved and not wasted (the disciples gathered up the fragments). It says that in general God ministers His blessings through human agents (the disciples carried the food to the people).

It says that when human beings act on God's word in faith, they can do the seemingly impossible (Peter walked on water!). It says that God expects human beings to do their part in every experience that calls for divine-human cooperation (human beings provided the five loaves and two fishes; human beings reached out to touch the hem of Christ's garment).

Even one day in the life of Jesus teaches important lessons, broadens our spiritual horizons, and encourages us to have greater faith. Truly "it would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ."—*The Desire of Ages*, p. 83.

K. H. W.

## God's flower language

By ALMA L. CAMPBELL

*Little faces looking up  
Showing wonder—  
Not enough—  
Colors, myriad besides,  
Of every depth and hue  
Speak out to the heart of you.*

*Little people in a throng  
Where all seems right  
And nothing wrong.  
Pansy faces looking real,  
As though they too  
Have hearts that feel.*

### The NAD faces the challenge of the '80s

By CHARLES E. BRADFORD

A people sobered, perplexed, and aware of limits on natural resources have emerged from the 1970s on the North American scene. Aware of limitations on their ability to solve every problem through technology and science, of the failures of most social and economic programs, confused about national purpose with no definition of role and place in a changing world, North Americans now look ahead to this new decade with unprecedented uncertainty.

The editors of *U.S. News & World Report* summed up the situation in a sentence: "What lies ahead is a decade unlike any in this century: Challenging in its opportunities for constructive change and immense progress, but lacking the promise of clear answers to the nation's basic concerns."—*U.S. News & World Report*, Oct. 15, 1979.

The sages see us becoming more conservative, more prosperous, more diverse culturally and racially—a people on the move south and west. They are calling it the revisionary decade. People searching for values, testing old ones, in serious pilgrimage to discover roots in a changing culture; a decade threatened by the growing specter of a mushroom-shaped sword that hangs precariously, the threat intensified by nuclear proliferation among nation states.

In spite of it all, the feeling persists that there are workable solutions somewhere, if only leadership for the times would assert itself.

Some see Adventism coming out of the seventies shaken and traumatized by internal upheaval. If that language seems too strong, then we must at least admit that we are faced with a new set of circumstances and challenges that are not described in the standard references. The basic presuppositions that undergird our message and mission have been called into question. The word *crisis* is heard upon the lips of many. The challenge of the 1980s should throw us back to our

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

roots. We must take our bearings from our past, our foundations, our beginnings. We take our bearings also from our destiny, the Biblical description of what we shall be as the people of God, and of course from our commission to finish the task that has been given to us.

We need a mission that will keep us alive. "As the fire exists by burning, so the church exists by mission," to employ Emil Brunner's well-known phrase. The church cannot afford to be fuzzy about its sense of mission.

The 1976 Annual Council action on evangelism and finishing God's work states the case with exceptional clarity: "A review of our history, our theology, and God's providential leadership can only deepen our conviction that the singular objective of this global organization, the Seventh-day Adventist Church, is to proclaim to the whole world the everlasting gospel of Jesus Christ in the context of the three angels' messages of Revelation 14. . . . The church exists for the purpose of touching lives with redemptive action." From this opening statement to the last word the document throbs with the spirit of mission and purpose. Of all past Annual Council actions that fill reams of paper, it stands by itself—one of the most articulate, carefully reasoned, burning appeals to Adventism ever sounded.

#### Problem with implementation

The problem with the Evangelism and Finishing the Work document does not center in the beautiful sentiments and truths it expresses so well, but in the fact that it has never been fully integrated by church leadership into the planning process on all levels. To say that the church has a mission is not enough. To describe and to define it in so many ways will not suffice. The reality of our mission must be infused into the bloodstream of Adventism. It is the first business of church leadership to hold before the community of faith the reason for our existence, which is mission. It provides the only reason for the huge organizational and institutional appa-

ratus that makes up Adventism today. It is the business of the church's organizations to infuse their target populations with this sense of mission.

Early in its experience the apostolic church established priorities. "And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers" (Acts 2:42, R.S.V.). When the rapid increase in membership threatened to make organizational and administrative activities paramount, the apostles reestablished the priorities, giving first rank to "prayer and to the ministry of the word" (chap. 6:4, R.S.V.). The result was that "the word of God increased; and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith" (verse 7, R.S.V.).

The finish-the-work document sets forth our priorities. "It is incumbent upon us as leaders to examine carefully the central objective of this church, the progress we are making in finishing God's work, and the degree to which we are keeping the church on course. . . . Our danger could well be that of proliferating secondary activities." I was particularly impressed when I first read the sentence "We are so busy doing the urgent that we have no time to do the important." The apostles have given us a good example. The emphasis must be placed on the things that really count—the essentials, the priorities, which include:

1. *The Word*. "The highest work of princes in Israel—of physicians, of teachers in our schools, as well as of ministers and those who are in positions of trust in the Lord's institutions—is to fulfill the responsibility resting upon them to fasten the Scriptures in the minds of the people as a nail in a sure place."—*The SDA Bible Commentary*, Ellen G. White Comments, vol. 2, p. 1039.

2. *Worship*—personal and corporate. "Nothing is more needed in our work than the practical results of communion with God."—*Gospel Workers*, p. 510.

3. *Fellowship*. "Believers are to associate together in Christian fellowship. . . . Thus they are constantly kept in spiritual nearness to God."—*Medical Ministry*, p. 316.

4. *Service*—all forms of evangelism and outreach. "Present truth, from the first letter of its alphabet to the last, means missionary effort."—*Counsels on Health*, p. 300.

During the sixties and early seventies there has been a definite swing away from evangelism among Seventh-day Adventists in North America. Many of us fell into the either/or trap, pitting evangelism in a straw-man fight against

various kinds of what the finish-the-work document called "preevangelism activities." As the document states: "Perhaps one of the errors many Christians make is to believe that evangelism is optional, that it is one of many equal functions of the church of Jesus Christ. This is a fatal deception. The lifeblood of the church is evangelism: without it the church cannot exist. . . . If we can permit the concept of the primacy and centrality of evangelism to penetrate every action made by the church, we will always keep priorities where God wants them to be."

### Targets/Goals/Objectives

Our ultimate goal is "to make ready for the Lord a people prepared" (Luke 1:17, R.S.V.). But there are steps along the way. We need to develop accurate and valid indicators of the health and well-being of the body. The sweeping concepts of mission and purpose need specificity and focus. Goals, objectives, and targets provide the means for measuring progress. Goals provide clarity of purpose, a sense of progress, and a standard for evaluation. Purposes serve maintenance functions. Objectives serve management functions.

Goal-setting, someone has said, brings out the best in our leaders and the best of our leaders. Teamwork, as necessary as it may be, is a threatening experience to some, but when goals are mutually developed, accepted, and owned, something happens. Group identity increases. Performance improves. Preoccupation with private concern lessens. Trust is

strengthened. And there is not as much strain in interpersonal relations. Joining heart and hand, stretching every muscle and fiber, bending every effort toward the attainment of worthy goals, has a marvelous effect on the community.

At a meeting of the North American Division union and local conference presidents just prior to the 1978 Annual Council, Neal Wilson, then vice-president of the General Conference for the North American Division, challenged his brethren to take a close look at recent church-growth patterns and trends in North America. The statistics starkly indicated a steady decline in the rate of growth in recent years. It was a sobering experience. The group was determined to do something about it. A summit conference on evangelism and church growth was planned for Glacier View, Colorado. Pastors, laymen, theologians, departmental leaders, administrators, and other resource personnel spent almost a week at Glacier View Ranch in Colorado during April, 1979, looking at the church, its purpose and mission. Dividing into small groups, they earnestly searched the Bible and the Spirit of Prophecy for guidance. At the end of the summit these leaders produced a document on evangelism and church growth. They wrote and adopted a statement of mission and purpose. They set goals and objectives and developed a stepwise procedure for implementation.

Later a *Faith Action Advance Manual* was prepared, detailing how to put the various pieces together that make up the

system. The Lord was evidently present at this gathering. It should be remembered that the finish-the-work document was restudied and is reflected in the message that comes from this summit conference. I fully accept the directives and recommendations of this meeting and feel bound to make them the charter for North American advance. North American Division administration and staff are committed to the implementation of these goals and objectives.

The service groups that go to make up the support system of our organization (various administrations and staffs) should be more interested in outcomes and results than in precise methods, programs, projects, and plans. Their concern should be with direction, thrust, and attitude. Administration on all levels should adopt and recommend objectives and broad targets that involve their target populations and urge leadership to relate positively toward their fulfillment.

We face the eighties with courage and even eagerness. There are challenges and obstacles, but as Paul says, "A great door and effectual is opened unto me" (1 Cor. 16:9). If we maintain the spirit of mission, firmly establish the priorities, and bend every effort toward the attainment of those worthy objectives and goals, we shall indeed overcome. The good ship Zion will turn around. But make no mistake about it. We must throw up every sail, every piece of canvas, to catch the wind of the Spirit, which even now blows across the community of faith—His church in North America. □

## Books in Review

### Of Course You Can Walk on Water

Thomas A. Davis  
Review and Herald Publishing Assn.  
Washington, D.C.  
1980, 92 pages  
Price \$4.50

If this book is intended to solve the dilemmas raised by the justification-sanctification issue, then to many readers it will be a disappointment. But as a devotional exercise targeted to the general Adventist audience, reading this book can be a rewarding experience. The Biblical episode upon which the book focuses is imaginatively handled, and one is awed as the miraculous enters the realm of the ordinary. As a challenge to trust and obey God, it speaks movingly in a confident tone.

"Walking on water" in the eyes of the author is living the sanctified life. It means to "fully overcome my sins," to "sin no

more" in contrast to sinning "as little as possible." It means to "keep the Ten Commandments." Through the provision of the omnipotent God, the Christian is to have "complete victory over all wrong feelings and attitudes." The one who does this "has experienced heartfelt repentance," has "confessed his sins, accepted Jesus Christ as his Saviour, surrendered to Him, and so has been justified." Now he is ready to obey every command of God.

Sin is seen as "selfishness, envy, jealousy, impatience, and so on." The author calls for complete victory over sin defined in this manner. He tells of the potentially damaging counsel from an "important person" who disillusioned one who was "walking on water" by telling him that "because of our sinful lower natures it is not possible to have complete victory over sin."

The author does not make clear

when total victory over sin occurs. There is some evidence that he means in the here and now.

He explains that to walk on water means to "fully overcome" sin. He tells of how he came to reject the view that sin "would be active in my life until Jesus came to sweep it all away." At the same time he points to a gradual growth in sanctification and thus implies ultimate victory at the close of probation. Thus "patience, resolution, endurance, humility, faith, forgiveness, self-distrust, self-control, submission, love, and a hundred other qualities needed so that the Christian may stand unmoved in the final, tumultuous tempest. . . are slowly but solidly added to the character of the willing, always cooperative, one."

The illustration of walking on water is abused to some extent when it is given in support of victory over every type of sin in

the life. Peter did indeed walk on water. It was a glorious testimony to the power of God. But Peter's own experience that followed his first few steps should make us hesitant in declaring too much regarding the character of the walker.

To urge obedience to God is certainly appropriate. Much is said in this book that will encourage us in this respect. What I object to is the suggestion that this miraculous incident be used to settle a theological issue that is considerably more complex than the book implies.

I have known the author of this book for many years. His personal life has always impressed me as a buoyant testimony to the goodness of God. This book can lead others to share the dedicated life evident in its author.

H. WARD HILL,  
Chairman, Department of  
Religion  
Union College

## COVER STORY

# Mr. Picture Roll continues winning souls

By CARROL GRADY

Although the stereotyped picture of a missionary holding a Picture Roll and preaching to a group of natives sitting under a palm tree is a thing of the past, the Picture Roll is definitely not passé. Mr. Picture Roll can prove it.

Mr. Picture Roll's real name is Lorenzo Paypayal and he lives on Zamboanga del Sur, one of the islands in the southern part of the Philippines. It was nearly 50 years ago that Lorenzo, a young man of 19, became involved in an argument with an Adventist friend about religion. Lorenzo studied to prove that the Adventist was wrong but instead found that he was right, so Lorenzo continued to study. He soon became the first member of his family to be baptized.

At first his parents were bitterly opposed to his new religion, but his changed life and his patient tactfulness as he shared his faith melted their opposition, until his father declared that when he died he wanted Lorenzo's church to conduct his burial service. "I believe Lorenzo has found the truth," he admitted. Eventually the whole family was baptized, and today three of his nephews are Adventist preachers, two more teach in Adventist academies, and a niece is a nurse at Bacolod Sanitarium and Hospital.

When Lorenzo, a goldsmith and farmer, was 35 years old he attended a lay preachers' training seminar in his church. He was challenged and inspired to be more active in

witnessing for Christ. As a special witnessing tool he was given a beautiful Sabbath school Picture Roll.

He began taking the Picture Roll to the homes of friends, where he used it to give Bible studies. Their interest in the beautiful pictures and the messages of truth was so great that soon he decided to hold a series of meetings in a nearby village. His evangelistic supplies consisted of his Bible and Picture Roll. At the end of the meetings 12 people were

baptized. Lorenzo helped them build a simple little chapel and continued to encourage them while he went on to interest others in the Adventist message.

Lorenzo's enthusiasm knew no bounds as he saw the results of his humble labors, combined with the blessing and guidance of God. Over the next 25 years he conducted a total of 15 series of meetings in surrounding villages. His methods are simple, he still uses only his Bible and Picture Roll. He has memorized the key texts for 28 Bible studies on Adventist doctrines. His manner is quiet and unassuming, but he bravely faces threats to his life from those who try to stop him.

A new church has been established in each of the 15 villages in which he conducted meetings, and Lorenzo has helped members build simple chapels to meet in. As a result of the original meetings 272 persons were baptized. But Lorenzo's sense of

responsibility does not end when his series is finished. He continues to shepherd the small new congregations and study with others who are interested. Every church has at least doubled its membership, and there are few backsliders. Today the membership of these 15 churches numbers more than 750—because of one man, dedicated to God, and his Picture Roll.

And what has become of that old Picture Roll? Naturally, over the years it has shown signs of wear and tear, although Lorenzo handles it with gentle respect. Each tear has been carefully mended with scotch tape, until some pages are almost completely covered with tape. But the more tattered and worn it has become, the more Lorenzo loves the dear old Picture Roll that God has used to win so many souls to Him.

At last, in 1979, Lorenzo was persuaded to surrender his Picture Roll to Robert B. Grady, the Far Eastern Division Sabbath school director, in exchange for a new one, which he now is busily breaking in. He plans to hold ten more series by the end of 1982 and to establish another ten churches. His old Picture Roll has become the property of the Far Eastern Division historical museum, where it is a constant reminder of God's love and power.



## Church inaugurated in Jababa, Dominican Republic

Six hundred persons attended the inauguration of a new church on January 17, 1981, in the rural community of Jababa. Visitors who participated in the ceremony included the administrators of the North Dominican Mission; Claudio Ingleton, of the Pacific Press; and Antonio Rodriguez, of the Antillian Union. The pastor, Mario Cabrera, coordinated both the construction campaign and the inauguration program. The Jababa church is well known in the Dominican Republic because many denominational workers received their first training in the church school that it operates.

ALFREDO GAONA  
President

North Dominican Mission

### ROMANIA

## AWR-Europe has faraway fans

Aurel Palasan, speaker for the Romanian programs broadcast over Adventist World Radio in Lisbon, Portugal, has received letters from as far away as Australia.

A group of Romanian Adventists in Australia contacted him last year requesting Romanian hymnbooks and confirming that they listen regularly to his shortwave broadcasts.

Unable to provide hymnbooks, he copied the songs on a cassette and sent it to them. They were so pleased with this solution that they asked him

*Carrol Grady is a secretary in the Far Eastern Division Sabbath school department.*

also to copy the sermons on cassettes. The messages on cassettes are being used for church services and for missionary purposes. Every quarter the production studio in Darmstadt, Germany, forwards a series of Romanian sermons, copied on cassette, to this group of about 40 members and friends in Australia.

Recently Pastor Palasan received a letter from a Romanian student who listened to his program while on a study leave in Tokyo, Japan.

HEINZ HOPF

REVIEW Correspondent

## CALIFORNIA

### Church hires health program coordinator

Health education is an exciting, growing concern of members of the Turlock, California, church, who have hired their own health program coordinator. Jayney Scandiff, of Santa Cruz, a Bible instructor for the Soquel church, spends two days each week in Turlock leading members in several areas of community health evangelism.

In March, 1980, Miss Scandiff began a small exercise class in one of the Sabbath school rooms of the church. Two weeks later the group had outgrown the church facilities and had to move to a local medical clinic lobby. When members put an advertisement in the newspaper describing the free aerobic exercise class taught by Miss Scandiff, a certified instructor with about ten years of experience in health clubs, more than 60 women attended.

Sixty to 80 women now attend the exercise class regularly, twice a week. Classes have been moved to the church's gymnasium, which was carpeted for that purpose. Church members keep attendance cards and send attendants a monthly newsletter called "Harvest Seeds," with articles on health, exercise, and cooking, and a pastor's corner. Members also show health films after classes.

In May, Turlock members presented a Five-Day Plan at the local hospital, and in July they conducted a stress seminar at the church. Three persons have been baptized after becoming interested in the church through the stress seminar.

In October, after thorough training under the direction of Miss Scandiff, six student leaders from Turlock High School and six from Modesto Adventist Academy showed high school students the film *The Feminine Mistake*. They demonstrated Smoking Sam to every class.

Also in October, Turlock members held a Heartbeat program at the hospital for six mornings and Diet for Health and Hypertension programs on two evenings.

In November they conducted the first annual Turlock Trek, attracting 100 runners from the area, and a holiday cooking school with "Stuffed Pumpkin Surprise" as the featured entree. At least half of the women who attended the cooking school were from the exercise class. The church plans a six-week cooking class this spring.

For every program the church has conducted, Miss

Scandiff has called the local radio station KCEY for interviews. Two Turlock physicians have been heard on KAMB, the Valley Christian radio station, in discussions on Adventists and health.

Miss Scandiff writes a weekly column on health and nutrition for the Turlock *Journal*. She has full freedom to use Ellen G. White quotations and to speak of God and His love. "I know this is an opportunity the Lord ordained to reach people in the community," says Miss Scandiff. "When I go into the town, people I meet say; 'Oh, you're from the Adventist Church—you teach that exercise class and write that column.'"

It has been a successful, program-packed year for Turlock members. The community knows more of Seventh-day Adventists now and respects the church.

"I would encourage other churches to hire someone to coordinate the health outreach programs," says Miss Scandiff. "It's not always easy to rely upon lay people, who are busy, to do all the background work to make health outreach as effective as it can be. The Lord has opened many doors for us."

WASHINGTON, D.C.

### GC staff attend colloquium

The elected staff of the General Conference and invitees met on the tenth floor of the North Building at church world headquarters for a three-day colloquium, March 18-21.

The colloquium began with a buffet supper held in the General Conference cafeteria. During the course of the meal, Neal C. Wilson, General Conference president, explained the purpose of the gathering, stating that the supper provided an opportunity to become better acquainted with one another, inasmuch as the staff is separated in the three office buildings of the complex.

The ensuing three days, he stated, would be "a loosely structured program," during which there would be dialogue and informal discussions on issues and topics designed to challenge the status quo. He and his fellow officers wished to discuss with the staff the goals and objectives agreed to at the General Conference session in Dallas. "It is mandatory," he said, "that we all contribute skills and service toward achieving these goals."

He emphasized that "those who cast themselves in the role of the status quo and are satisfied with past accomplishments are in the wrong position.

"We are living in changing times," Elder Wilson noted, "which require of us a dedication and proficiency commensurate to the position."

Devotional services were held prior to each day's discussion by speakers who called for a new evaluation and commitment of the staff's relationship to Christ and service for Him.

Elder Wilson introduced the discussion period on Thursday morning, after the devotional service, by reemphasizing the purpose of the colloquium and asking some penetrating questions that set the tone for discussion.

The presentation of the

### Letter commends Turlock, California, church

A recent letter to the editor of the Turlock, California, *Journal* complimented the local Seventh-day Adventist church for the programs it sponsors for the community. The letter, written by Carolyn Tompkins, said in part:

"The Turlock Seventh-day Adventist church should be commended by the citizens of Turlock for their missionary endeavors for the people in their community.

"I have been attending free exercise classes in their carpeted gym for almost a year. Besides making health literature available, they offer a free nutrition class on Tuesday evenings.

"Not only are these services offered but also seminars to help people cope with life and stop smoking. All classes and seminars are taught by professionals in these fields.

"What a lovely gift! Caring so much about their neighbors' health that they are willing to sacrifice time and money to see to it that we at least hear the good news.

"I would like to add a personal note of thanks to Jayney Scandiff, the exercise-and-nutrition teacher who drives from Santa Cruz weekly to direct the classes, and to the members of the SDA church for making it possible for me to enjoy life in a more healthful way."



subjects and the discussions that ensued gave evidence during the days that followed of an awareness of the issues and of the willingness of those attending to accept the challenge of measuring up to the Lord's expectations. Topics discussed were: "The Role of the General Conference," "The Image of the General Conference," "The Relationship Between Departmental Leaders and Administrators," "The North American Division Relationships," "More Effective Internal Organization," "Human Relations," and "The Uniqueness of Our Message."

One of the popular features of the colloquium was the "press conference" held by Elder Wilson.

The high point of the colloquium was the closing event, the celebration of the Lord's Supper conducted by Elder Wilson and his two fellow officers, G. Ralph Thompson and L. L. Butler.

M. L. MILLS  
General Field Secretary  
General Conference

#### EASTERN AFRICA

### Meetings draw large crowds

Two thousand people were in attendance on opening night, March 1, at a major evangelistic campaign being held in the town of Tarime, Tanzania, near the Kenya border. This response, in an area where the progress of the gospel has been sluggish until now, is heartwarming.

January 11 marked the beginning of a second major evangelistic campaign in the city of Juba, south Sudan. By approaching the Ministry of Health in Juba, David Ogillo, evangelist, was able to secure the help of two doctors who gave a lecture on healthful living (a most vital subject in this underdeveloped area) at the beginning of each of the five meetings held each week. One hundred and fifty adults attended the series, which was held in the city's largest hall, the Culture Center. As the campaign progressed, the

Bible Marking Plan was introduced. Since few people in this area own Bibles, for many in the audience it was their first experience in opening the Word of God. The campaign continued for eight weeks.

That 200 people already are keeping the Sabbath as a result of an evangelistic campaign in Uganda's second-largest town, Jinja, is additional encouraging news. S. A. Bushnell, East African Union evangelist, who is holding this campaign, reports that 86 already have been baptized in this town, which was the scene of much tension and trouble during Uganda's political struggles. Assisting Pastor Bushnell is a translator, E. Kayongo, 15 seminary students from Bugema College, 12 Uganda Field evangelists, and a young people's choir from Kampala.

JEAN THOMAS  
REVIEW Correspondent

#### AUSTRALIA

### Yugoslavian believers meet

Avondale College, Cooranbong, New South Wales, was the meeting place of some 800 Yugoslavian believers who came from all parts of Australia for their biennial convention, the ninth to be held in Australia. Relatives and friends from Yugoslavia, Germany, Canada, the United States, and even a visitor from Saudi Arabia were in attendance.

The motto of the convention was "Led by Holy Spirit." There was much singing and music. The messages by special visitors, Hinko Plesko, of Yugoslavia, and Arthur Duffy, of the Australasian Division, as well as local ministers, were well received.

One of the highlights of the convention was the report of

the progress of God's work among Yugoslavian believers in Australia. A special welcome was given to the members of the newest Yugoslavian church, St. Albans—the third Yugoslavian church in Melbourne and the seventh in Australia. Members of this new congregation have built a church costing some \$250,000.

Besides seven organized churches, there are groups of Yugoslavian believers in other towns and cities of this country.

In the two years since the last convention 90 persons joined one of the seven Yugoslavian churches. Members returned more than \$1.25 million in tithe and offerings. Every six months believers in Melbourne bring one week's wages for furtherance of God's work among the Yugoslavian people in Australia.

STEPHEN JAKOVAC  
Pastor



### Minas Mission illustrates challenge with banners

The Minas Mission, East Brazil Union, held its triennial session in Belo Horizonte, with more than 200 delegates in attendance to represent the 23,000 members of the mission's 65 churches and 267 companies.

A featured event at this assembly was the Presentation of the Flags—green flags representing areas entered during the past three years, and red ones indicating areas in which Adventist work has not yet been established. On the right side of the speakers were 67 green

banners. On the left, a challenging 130 red banners. Pictured at the microphone is Jose Silvio Ferreira, mission evangelist.

Paulo Stabenow, who was reelected mission president, opened the meetings with this challenge: "We are here to praise God for the victories achieved. Now we are on the march to win 10,000 new members during this coming triennium." The audience, 3,000 strong, responded with a hearty Amen.

ARTHUR S. VALLE

## Afro-Mideast

- Near the Sudan border of Ethiopia at Gambela, an Adventist evangelist, Peter Pal, has been working for a number of years. He reports that more than 50 persons are ready for baptism and many others are attending the baptismal classes. Three converts recently were baptized in Addis Ababa.
- In Dire Dawa, the main city in the largest administrative region of Ethiopia, is a newly completed Adventist Book Center. Tedjitu Abera, a successful literature evangelist, is in charge of the center.
- The president of Tanzania General Field, Z. Bina, as well as the field evangelist and lay activities and youth directors, all are to hold evangelistic series in which local church members will be involved. This method is being used to help train more lay workers. In addition, each district leader will be holding one series between May and October.
- SAWS recently donated to Ethiopia's Relief and Rehabilitation Commission 500 rolls of used clothes, 1,000 cartons of protein-rich food, and 20 cartons of emergency kits.
- While visiting Ethiopia for the first time, Afro-Mideast Division's health and temperance director, M. John Omwega, was able to see five of the seven clinics in the outlying districts. At Gimbie, headquarters for the West Ethiopia Field, Dr. Omwega led out in a Five-Day Plan to Stop Smoking. A number of other Five-Day Plans are being scheduled in this area, where they have not been held before.
- Thirty-three persons were baptized on March 21 at Shauri Moyo church in Nairobi, Kenya, by Central Kenya Field's newly elected lay activities director, Reuben Kamundi.

## Euro-Africa

- Three new churches were inaugurated recently in Italy, two in the north, Tirano and Cremona; and one far south in Sicily, Sciacca.
- During 1980 a total of ten new meeting places were put into use

by church members in Portugal. Four were newly constructed church buildings.

- "Life With Jesus," a musical outreach formed about two years ago by 21 students of Marienhoehe Seminary, Darmstadt, Germany, is well known among Adventist churches in Germany and Switzerland. The students' weekends are fully booked for months in advance.
- The newsletter of the Voice of Hope, the Adventist radio outreach in Germany, marked its thirtieth anniversary this year. In March, 1951, the first newsletter was printed by the late director, Max Busch. Monthly circulation is more than 100,000.
- Bogenhofen Seminary in Austria has received governmental acknowledgement of its commercial and administrative courses. The college offers two years' education in these subjects.

## Far Eastern

- Medical teams from Cagayan Valley Sanitarium and Hospital in the Philippines have begun a medical outreach program into the two nearby towns of Bulalacao and Roxas. During the first four weeks of the program they saw a total of 1,145 patients and gave lectures and demonstrations to groups in the two communities on health education, disease prevention, and simple home treatments.
- Adventist work is opening up in the Taoyuan district of Taiwan, some 20 kilometers from Taipei, as the result of personal evangelism with the Chinese *Signs of the Times*.
- The Far Eastern Division is supporting the Year of the Disabled Person with articles in church papers familiarizing church members with the problems and needs of the handicapped, and by adapting all denominationally owned buildings to the needs of the handicapped.
- Herman Reyes, visiting professor of the SDA Theological Seminary (Far East), recently was interviewed over the D2HH Philippine radio network about the Seventh-day Adventist Church. Seminary students presented sev-

eral spiritual songs during the hour-long broadcast.

- The South Minahasa Mission in the East Indonesia Union, with 147 churches and 17,357 members, is seeking conference status this year. The mission's 46 workers baptized 1,143 converts during 1980. Tithe amounted to US\$325,018.
- A plastic surgery team from Kettering Medical Center, Dayton, Ohio, performed reconstructive surgeries at Bacolod Sanitarium and Hospital, Bacolod City, Philippines, February 22-26.

## Inter-American

- Samuel Leonor, formerly secretary-treasurer of the Central American Union, is the administrator of Montemorelos Hospital. Jose Lizardo, former business manager of Central American Union College, is the new union secretary-treasurer. Oscar Santa Cruz, formerly manager of the Southern California Conference Adventist Book Center, will serve as college business manager.
- Eleodor Hust, who won 54 persons to Christ during 1980, was named Layman of the Year at the recent layman's congress of the Belize Mission. At the congress, 236 lay preachers studied to prepare for the crusades that were conducted during Easter week.
- One hundred and ten homes are being built by SAWS on the island of Dominica for families whose homes were destroyed by Hurricane David.

## Northern European

- A 72-hour Bible-reading marathon held in the Adventist church at Reykjavik, Iceland, ended with the annual meeting of the Icelandic Bible Society on Sunday, February 22.
- On April 4 a new church was founded in Lelystad, one of the towns in the New Polders, land reclaimed from the Zuider Zee. Where 30 years ago fishermen would drop their nets into the sea, now farmers are working, and entire towns have been built. The largest and most central town is the fast-growing Lelystad, which has 40,000 inhabitants at present. The Netherlands Union received a subsidy from the Northern European Division for an evangelistic campaign in this town by H. J. de Raad, in the autumn of

1980. Every Sabbath 20 to 25 people worship together in Lelystad.

- "I have come to take away your cigarettes," is the greeting used successfully by Willy Hugstmyr, a literature evangelist who sells *Sunnheitsbladet* (Health Journal) in Norway. His approach is effective because of the government's campaign to warn people against the hazards of smoking. Once inside people's homes, he makes friends easily and sells a whole range of Adventist books along with the health magazine. Last year Mr. Hugstmyr, who has been a literature evangelist for 12 years, sold nearly \$30,000 worth of literature and led one of his customers to baptism.
- Members of Koszalin church in Poland, near the Baltic seacoast, dedicated their new church on November 8. The service was conducted by S. Dabrowski, Polish Union Conference president, and H. Pilch, West Polish Conference president. The church of some 40 members is pastored by Daniel Sawczuk.

## Trans-Africa

- Paul Smith, an associate in the Ministerial Association and Stewardship Department of the General Conference, joined his brother, Glenn, stewardship director of the Trans-Africa Division, in conducting a series of stewardship councils for administrators in the division. Their itinerary included Blantyre (Malawi), Lusaka (Zambia), and Bloemfontein (South Africa) in the Southern Union; and Cape Town in the South African Union Conference. The council scheduled for Bulawayo, Zimbabwe, was canceled due to the recent unrest in that city.
- Jay North is the new home economics teacher at Malamulo College, Makwasa, Malawi.
- Anderson School in Gwelo, Zimbabwe, reports that classroom space is at a premium as nearly 130 students occupy rooms built for the 50 to 60 students who made up the total enrollment four years ago. Dormitories also are full.
- John Evert, division Sabbath school and lay activities director, has been conducting the lay evangelistic program in the Highlands church in Salisbury. He has used a ten-part slide presentation called "No Limit" as a guide to help members witness more effectively.

# North American

## Atlantic Union

- The It Is Written Teleseminar held on March 1 drew 600 persons in Greater New York. Kenneth Harding, conference evangelist coordinator, directed the local planning and implementation for the White Plains and Manhattan Teleseminars.
- On March 7 the Hispanic congregation in Utica, New York, became the newest organized church in the New York Conference. The church, under the leadership of Pastor Jose Barrios and Local Elder Valentine Colon, was organized with 31 charter members. It is the culmination of the work among Utica's Spanish population by Pastor Barrios and Hearley Roscher, Metropolitan Ministries evangelist, who recently held a series of meetings in the city.
- Staff members from Island Terrace Health Enhancement Center in Lakeville, Massachusetts, provided a free hypertensive screening service during the New England spring garden and flower show held March 14 to 22 in Boston. More than 1,200 persons took advantage of the service and took literature away with them.

## Canadian Union

- C. B. VanDieman is one of a number of people in Canada who are becoming more and more involved in work with the native Canadian people. He and his wife have been visiting and giving Bible studies at the Six Nations Indian Reserve, Brantford, Ontario, where just a handful of Adventists attend church. During their first few months of work on the reserve they have seen five adults baptized. A local community camp meeting is being planned for June 19-21 to attract many local Indian people. In addition, a special committee met April 28 in Red Deer, Alberta, where reports were made of work already in progress among native Canadians and plans were laid for a greater work.
- D. D. Devnich, Alberta Conference Ministerial Association secretary, has been elected Canadian Union Conference director of public affairs and religious liberty.
- Young adults from the Alberta Conference gathered at the Foot-hills SDA Camp on March 13 for a retreat sponsored by the Youth Council of the Calgary Central

church. Discussions on choosing life priorities, the quest for self-confidence, and finding and developing spiritual gifts were led by D. D. Devnich.

- The Filipino Canadian church in Toronto, Ontario, which was organized about a year ago with 55 members, has grown to 188. Members have formed three choirs, the Little Singers (the youngest member is 3 years old), the Sanctuary Choir, and the Golden Age Choir (over 50).
- Two baptisms resulted from a Better Living Seminar conducted in Chilliwack, British Columbia, by G. E. Maxson, British Columbia Conference president, and R. E. Ruskjer, conference director of health and family life ministries.
- The French-speaking church members of the Montreal, Quebec, area sponsor the Montreal East School, where more than 60 lively and enthusiastic students in grades 1 to 6 study under the direction of dedicated teachers.

## Lake Union

- Seven persons recently were baptized in the Chicago Spanish South church as a result of the work of a literature evangelist and pastor. In addition, a branch Sabbath school has been organized with four to five families attending every Sabbath afternoon.
- The Wolf Lake, Indiana, church recently received a check for \$3,420.48—the annual distribution of income from the Howard Wood estate. The 38-member church was named a beneficiary of the estate because the Wood family admired the consistent witness of several of its members.
- Two young people recently were baptized at the Wausau, Wisconsin, church by Paul Scofield.
- Three persons were baptized in the Collinsville, Illinois, church on March 14, and one young man was baptized in the West Central church in Chicago on February 28.
- In Wisconsin, seven young people were baptized in Clear Lake on February 28 by Jim Morris, and two persons were baptized by Jim Mamanua in Appleton.
- Twenty-six persons were baptized recently in the Coloma, Michigan, church by J. D. Westfall after a prophecy lecture series by Evangelists Leighton Holley and Sam Woods.

● Seven persons have been baptized in West Frankfort, Illinois, by Don Philpott as a result of evangelistic meetings held in January and February by Dan Schiffbauer, Illinois Conference evangelist.

## North Pacific Union

- Many activities with a wide appeal were featured at the Walla Walla College Alumni Weekend, April 16-19. Highlighting the weekend program was the dedication of the college's new Alumni Center. Seminars were held in the areas of hydropower, nursing, sociology, and estate-planning during the weekend for guests in attendance.
- The North Pacific Union Conference has instituted a union-wide church sign program similar to that which has been fostered in the Columbia and Southern unions. Donald Harvey, of St. Maries, Idaho, a retired layman, will head the program.
- Groundbreaking ceremonies for a new school for the Brewster, Washington, church featured the launching of amateur rockets by schoolchildren and their parents. The new facility will include three classrooms, library, shop, kitchen, and a full basement.
- The younger members of the Bonney Lake, Washington, company are carrying on a strong program of local visitation. Teen-agers began the year with a resolution to have an impact on their community. This is being done through Bible studies, visitation in a nursing home, and personal study and growth.

● The South Side Tacoma, Washington, church has been conducting a series of community service classes entitled "Abundant Life." These have included physical fitness, meatless cooking, weight-control classes, and a Five-Day Plan to Stop Smoking. Concluding the series was a Daniel Prophecy Seminar conducted by the pastor, Dennis Smith. The church plans to repeat many of the programs this autumn.

● Members of the Cathlamet, Washington, church in the Oregon Conference recently moved into their new sanctuary. On the first Sabbath, the pastor, Steve Gillham, baptized his oldest child. The church is planning for dedication services in May.

● Twenty-two persons joined the Hermiston, Oregon, church during meetings last fall conducted by David Parks, Ministerial secretary of the Upper Columbia

Conference. This was the fifth evangelistic outreach during a five-year period, in a town with less than 10,000 people. During this time 176 have been baptized, of whom 19 joined the Irrigon church. In addition, many have returned to the church and have been rebaptized. Hermiston membership at the end of 1980 was 563. Gunnar Sjoren, pastor, says a strong medical work and a dedicated core of lay workers have contributed to this church growth.

## Southern Union

● For the first time in history, the Florida Adventist Book Center surpassed \$1 million in annual sales during the fiscal year that ended March 31.

● Evangelistic meetings in the Tampa, Florida, First church, with Dan and Gloria Bentzinger and Ron Bentzinger, concluded February 28. Twenty-one were baptized. On the same date, 32 were baptized in the Miami church, following a crusade by Lester Pratt, Roy and Amy Pauley, and Charles Klatt.

● The Rogersville, Tennessee, congregation became the 107th church in the Georgia-Cumberland Conference on February 28. The 44 members already operate a church school and have purchased property. Warren Ruf is the pastor.

● Baptisms in the Southern Union Conference for the first two months of 1981 ran slightly ahead of the same period in 1980. Of the 727 added in the union, 284 were reported by the Florida Conference, which also led the field in the percentage of baptisms to membership. Second in both categories was the Alabama-Mississippi Conference.

● A 3,300-square-foot emergency center was opened March 1 at Smyrna Hospital, located in northwest metropolitan Atlanta. Included is a four-bed trauma room, a cardiac-care room, a pediatric room, an orthopedic treatment room, and three general examination areas, as well as areas for minor accident victims. The hospital expects to treat 14,000 patients during the first year of operation.

● Open-house ceremonies were held March 1 for the Adventist Health Center located on the campus of Bass Memorial Academy, Lumberton, Mississippi. The 120-bed skilled- and intermediate-care facility will employ some 40 students. Administrator of the center is Pauline Dunn.

**To New Posts**

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

**NORTH AMERICAN DIVISION**

**Paul Smith, Jr.**, pastor, Winchester, Virginia, church; from Andrews University.

**Bill Wood**, director of youth ministries and health department for the Arkansas-Louisiana Conference; from the South Dakota Conference.

**Regular Missionary Service**

**David Bruce Ekkens** (LLU '74), to serve as biology and chemistry instructor, University College of Eastern Africa, Eldoret, Kenya, **Sharon (Uloth) Ekkens** (AU '65), and three children, of Hendersonville, North Carolina, left New York City, March 24, 1981.

**Samuel Charles Jackson** (Col. U. '54), returning to serve as teacher/head of music department, University College of Eastern Africa, Eldoret, Kenya, left New York City, March 30, 1981.

**Philip Steinweg** (LLU '77), returning to serve as teacher, Inca Union College, Lima, Peru. **Lonnita Marlene (Lindbeck) Steinweg**, and four children left Los Angeles, March 24, 1981.

**Earl Walter Witzel**, returning to serve as farm manager, Northeast Brazil College, Cachoeira, Brazil, and **Merna Lenore (Yeatts) Witzel** (LLU '62) left Miami, March 16, 1981.

**Nationals Returning**

**Weng-Fong (David) Hor** (LLU '80), to serve as dentist, Kaohsiung Adventist Clinic, Kaohsiung, Taiwan, **Linda Hui-Lang (Tan) Hor**, and one child left Los Angeles, March 22, 1981.

**Abraham Akambi Kuranga** (AU '79), to serve as French/church history teacher, Adventist Seminary of West Africa, Ikeja, Lagos, Nigeria, and **Eulin Maria (Pullar) Kuranga** (U. of Ill. '78) left New York City, January 13, 1981.

**Benford Leonard Panulo**, to serve as laboratory technician, Malamulo Hospital, Makwasa, Malawi, left New York City, March 29, 1981.

**Volunteer Service**

**James Alfred Bryan** (U. of Tenn. '69) (Special Service), to serve as physician, Adventist Health Services, Ebeye Hospital, Kwajalein, Majuro, of Ringgold, Georgia, left San Francisco, March 31, 1981.

**Jennifer Leigh Cotton** (Senior Medical Clerkship), to serve as nurse, Sopa Adventist Hospital, Wabag, Papua New Guinea, of Redlands, California, left Los Angeles, January 2, 1981.

**Charles Morris Crawford** (Special Service), to serve as corporation accountant, East Indonesia Union of Seventh-day Adventists, Manado, Sulawesi Utara, Indonesia, and **May-Belle (Redfield) Crawford**, of Willets, California, left San Francisco, April 1, 1981.

**James Merlin Crawford** (LLU '60) (Special Service), to serve as dentist, Cambodia-Thailand Relief Team No. 16, Bangkok Adventist Hospital, Bangkok, Thailand, and **Frances Lorraine (Berry) Crawford**, of Loma Linda, California, left Los Angeles, March 10, 1981.

**Mike Curry** (Special Service), to serve as a blocklayer, Adventist Health Services, Majuro, Marshall Islands, of Walla Walla, Washington, left Portland, Oregon, March 13, 1981.

**Byron Harlie Eller** (LLU '52) (Special Service), to serve as physician, and **Dorothy June (Lashier) Eller**, to serve as nurse, Cambodia-Thailand Relief Team No. 16, Bangkok Adventist Hospital, Bangkok, Thailand, of Colton, California, left Los Angeles, March 10, 1981.

**Manly Richard Hyde** (LLU '76) (Special Service), to serve as physician, Cambodia-Thailand Relief Team No. 16, Bangkok Adventist Hospital, Bangkok, Thailand, of Pontiac, Michigan, left Los Angeles, March 10, 1981.

**John Mervin Jewkes** (Special Service), to serve as a builder, Mwami Hospital, Chipata, Zambia, and **Elizabeth Cameron (Holman) Jewkes**, of Sidney, British Columbia, left Seattle, March 16, 1981.

**Lowell Wayne King** (Special Service), to serve as construction worker, Adventist Health Services, Majuro, Marshall Islands, **Nelda King**, and two children, of Milton-Freewater, Oregon, left Portland, Oregon, March 13, 1981.

**Irma B. Lidner** (NW. U. '38) (SOS), to serve as research assistant, E. G. White Centre, Newbold College, Bracknell, Berkshire, England, of Downers Grove, Illinois, left Chicago, March 11, 1981.

**John O. Neufeld** (U. of Oreg. '47) (Special Service), to serve as dentist, Cambodia-Thailand Relief Team No. 16, Bangkok Adventist Hospital, Bangkok, Thailand, and **Theresa Neufeld**, to serve as dental assistant, of Winfield, British Columbia, left Los Angeles, March 10, 1981.

**Jack C. Penner** (Special Service), to serve as builder, Adventist Health Services, Majuro, Marshall Islands, of College Place, Washington, left Portland, Oregon, March 13, 1981.

**Elmer Peters** (Special Service), to serve as builder, Adventist Health Services, Majuro, Marshall Islands, of Fletcher, North Carolina, left Portland, Oregon, March 13, 1981.

**Eric Ragnar Peterson** (SOS), to serve as cabinetmaker, Penfigo Adventist Hospital, Campo Grande, Brazil, and **Signe Johanna (Nelson)**

**Peterson**, of Jacksonville, Oregon, left New York City, March 18, 1981.

**Hazel M. (Weber) Rippey** (PUC '56) (SOS), to serve as dietitian, Valley of the Angels Hospital, Valle de Angeles, Honduras, of Berrien Springs, Michigan, left Miami, January 4, 1981.

**Robert M. Shrewsbury** (Boulder U. '43) (Special Service), to serve as physician, Adventist Health Services, Majuro, Marshall Islands, of Yucaipa, California, left Los Angeles, March 31, 1981.

**William Duncan White** (Special Service), to serve as builder, Mwami Hospital, Chipata, Zambia, and **Edythe Mary (Vatcher) White**, of Sidney, British Columbia, left Seattle, March 16, 1981.

**Robert Lee Workman** (Special Service), to serve as builder, Adventist Health Services, Majuro, Marshall Islands, and **Berneita Louise (Miner) Workman**, of Greeley, Colorado, left Los Angeles, March 30, 1981.

**Terry Lee Workman** (Special Service), to serve as construction worker, Adventist Health Services, Majuro, Marshall Islands, of Greeley, Colorado, left Los Angeles, March 30, 1981.

**Deaths**

**BAASCH, Henry E.**—b. Dec. 15, 1883, Hamburg, Germany; d. March 12, 1981, Silver Spring, Md. He started a lifetime of denominational work as a colporteur in Burma and India. He was trained for the ministry at Stanborough Park Missionary College in England. In 1919 he married Margaret Bacon and was called to serve in the Inter-American Division as a pastor in the Porto Rican Mission. Later he became president of that field and eventually the first president of the Colombia-Venezuela Union. In North America he served as pastor of several Spanish churches in California for ten years. The major focus of his ministry was in the field of education. He helped develop the forerunners of Antillian College and Colombia-Venezuela Union College in the Inter-American Division. In the later years of his ministry and after retirement he taught in the religion departments of Antillian College, Southern Missionary College, and Montemorelos Vocational and Professional College. In 1968, at age 85, he became one of the first persons to be assigned by the General Conference under the Adventist Volunteer Service Corps plan, going as a volunteer to teach religion at Colombia-Venezuela Union College. Survivors include his son, David H.; four grandchildren; and two great-grandchildren.

**EDEBURN, Edna E.**—b. Oct. 6, 1898, Akron, Ohio; d. March 7, 1981, Los Gatos, Calif. She served the denomination for 42 years as an office secretary in the following locations: the Southern and Northern California conferences, the Review and Herald Publishing Association, the South American Division, and the General Conference. Survivors include a sister, Ruth Bowen, and a brother, Arthur Edeburn.

**FOSTER, Florence E.**—b. Feb. 21, 1885, Lena, Ill.; d. Feb. 27, 1981, Mariposa, Calif. She and her husband, Charles, were self-supporting workers at Madison, Tennessee, and Huntsville, Alabama. Then they served the denomination as missionaries for about 20 years in the following places: Argentina and Chile, where she taught in the mission schools; Cuba, where they helped establish Antillian Union College; and in Panama and

Colombia. Recently, at 80 years of age, she was a volunteer Spanish teacher at the Grants Pass, Oregon, Adventist church school. Survivors include four daughters, Clara Hernandez, Alicia Werner, Alfreda Dennis, and Hazel Lovitt; two sons, Vernon W. Foster, M.D., and Charles G. Foster, M.D.; a sister, Mrs. Fern DeCamp; 12 grandchildren; and 19 great-grandchildren.

**MATTISON, Zora L.**—b. Feb. 13, 1898, Cotton Gin, Tex.; d. Feb. 28, 1981, La Sierra, Calif. In 1920, after graduating from the academy in Keene, Texas, she became engaged to Ole O. Mattison. They were married June 3, 1921, and within a month sailed to India to begin 46 years of service to the denomination. During these years in India she served at the Chuharkana Boys School, the girls' school at Chichoki Mallian, and at the Hapur coeducational school, sometimes as principal and at other times as food matron. After serving as president of several missions and unions, Ole became president of the Southern Asia Division and served in that capacity from 1954 to 1962. During this time Zora ably handled the Dorcas and welfare work for the division. In 1962 they left India and Ole became a field secretary for the General Conference and served in this capacity until 1967. Survivors include her husband, Ole; three children, Weldon, Eleene, and Irena; 12 grandchildren; and five great-grandchildren.

**SCHULTZ, James Harold**—b. July 25, 1905, Mt. Vernon, Ohio; d. March 8, 1981, Loma Linda, Calif. His grandfather, Hafford, was one of three faculty members who founded Battle Creek College and also helped found Healdsburg College in California, which later became Pacific Union College. At the age of 11 Harold learned to set type while his father was editor of the Chinese *Signs of the Times*. Later, while in Philadelphia at the age of 17, a kind church member gave Harold and his brother, Gerald, a small print shop so that they could print church bulletins. When Harold enrolled at Atlantic Union College, he took the equipment with him. With the help of this equipment, together with the Kelly press given to him by the Review and Herald Publishing Association, the Atlantic Union College press was started. In 1928, Harold and his wife, Dorothy, sailed for China, where he worked at the conference office. Harold had always had a desire to work with the Tibetan people, so he was happy to accompany Dr. Harry Miller, who needed someone to help drive the car to Lanchow. That was the first automobile to go from Thailand to Lanchow, which is situated at the southern end of the Gobi Desert. While in Lanchow, he was invited by a lama to go to Choni, on the borderland of Tibet. When Harold visited the home of the prince of Choni, he found that no one was interested in Christianity; but the prince had a great deal of expensive radio equipment that no one could operate. Harold had it running in no time, and the prince rewarded him with land suitable for a clinic and school for his people. Thus, the Seventh-day Adventist Church was able to start work in Tibet. Upon Harold's return to the United States, he completed college at Walla Walla, received an M.A. from the University of Southern California, and worked in the printing department of the Voice of Prophecy for 29 years. In 1970 his wife, Dorothy, died. Two years later he married Betty Quinn. Survivors include his wife, Betty; sons, James Harold, Jr., Leland, Marvin, and an adopted son, James Sung; a daughter, Elizabeth Dalton; three brothers, Gerald, Leland, and Lawrence; a sister, Loma Thompson; 22 grandchildren; and three great-grandchildren.

**SMITH, Joyce G.**—b. Jan. 18, 1923, Purvis, Miss.; d. Jan. 26, 1981, Hamburg, Pa. He worked at the Harris Pine Mills in Hamburg, Pennsylvania, and was in an automobile accident while on his way to work. Survivors include two sons, Donald and Douglas; three brothers, Roland, Ernest, and Doyle; and a sister, Jewel G. Boggan.

## GC releases parenting guide

*Bible Families*, an individual and small-group study and discussion guide for parents, is now ready for release from the General Conference Department of Education.

This cooperative venture between the Department of Education and Home and Family Service is designed to bring principles distilled from the parenting experiences of 12 Bible families to meaningful application for parents today.

The material is divided into two parts: (1) a study guide with thought questions and Bible and Spirit of Prophecy resources for parent preparation at home and (2) a packet of additional discussion ideas and strategies for use in a small group where parents can come together to share.

*Bible Families* focuses on a broad range of topics such as building self-worth in children, family worship, family togetherness, shepherd leadership, favoritism, values transmission, teaching responsibility, dealing with wayward children, Christian service, and country versus city living.

These materials are widely adaptable for use by Sabbath school leaders, pastors, teachers, Home and School leaders, chaplains, family-life educators, and concerned parents to provide a stimulus for discussion and growth, as well as outreach in the community.

"God Himself established the family relations. His word is the only safe guide in the management of children. Human philosophy has not discovered more than God knows or devised a wiser plan of dealing with children than that given by our Lord."—*The Adventist Home*, p. 306. Believing this, and wishing to share this philosophy with others, the Education Department and Home and Family

Service are pleased to offer *Bible Families* to the church.

*Bible Families* may be ordered through the General Conference Central Departmental Services, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Total cost, including postage, is \$4.25.

GEORGE P. BABCOCK  
KAREN FLOWERS

## Workshops in health ministry

Andrews University Lifelong Learning, in cooperation with North American Health/Temperance Ministries, is offering four summer workshops of interest to educators, health professionals, ministers, and concerned lay persons.

Creative Lifestyling will be offered June 7-11 and may be taken concurrently with the companion workshop on Alcohol and Drug Treatment and Prevention, June 8-11. The Food Service workshop will run from July 5 to 23, and the Home Nutrition Institute's workshop from July 27 to 30.

For more information and registration, contact Andrews University Lifelong Learning, Andrews University, Berrien Springs, Michigan 49104, or telephone (616) 471-3286.

RUDOLF E. KLIMES

## Atlantic Union session

Delegates from five conferences and the Bermuda Mission met in Springfield, Massachusetts, April 26 and 27, for the twenty-third session of the Atlantic Union Conference. The three officers, E. W. Amundson, president, A. N. Brogden, secretary, and L. W. Crooker, treasurer, were reelected.

All departmental directors were asked to continue in their respective leadership positions. Eloy Martinez, youth,

temperance, and health director, has accepted a call to serve in the General Conference Office of Human Relations. Max Martinez is being called to fill this vacancy. Two new departmental associates were added—Raymond Saunders, associate Ministerial Association secretary, and E. C. Whidbee, associate education director. An executive committee of 33 members also was elected.

Membership of the union at the close of 1980 was 48,478, a net increase of 4,835 members over the past five-year period.

Facing the challenge of reaching 35 million people living along the Atlantic corridor, leaders and pastors remained for a Ministerial Institute after the session ended.

DON R. CHRISTMAN

## Publishing sales report

The annual retail sales report of the church's 50 publishing houses around the world for 1980 showed record sales of \$134,693,433. This includes literature distributed by literature evangelists, Adventist Book Centers, and other outreaches of the church. Included in this figure are sales by the Center Graphics of the Adventist Media Center and school printing plants that print small books and pamphlets containing the Adventist message.

The above figure represents a 12.79 percent gain (\$15,275,236) over sales in 1979. Literature evangelists' deliveries of \$89,749,017 represent a gain over 1979 of 16.5 percent.

These message-filled pages are placed into millions of homes, leading people who are searching for truth to accept Jesus Christ as their personal Saviour. Literature evangelists alone reported 19,992 persons baptized in 1980 as a result of their ministry. Many other converts first became acquainted with the Adventist message through a book or a magazine.

Seventh-day Adventist

publishing houses presently employ 2,513 full-time workers, 55 fewer than in 1979. Modernization of the publishing houses is the reason for this decrease. Price increases because of higher labor and raw materials costs have been kept as low as possible.

The number of magazines published in 1980 was 370, four more than in 1979.

R. H. HENNING

## Potomac session

On April 12, 450 constituents of the Potomac Conference met at Shenandoah Valley Academy, New Market, Virginia, and reelected Ron M. Wisbey, president; Herbert Broeckel, secretary; and Hubert Moog, treasurer.

Also reelected were all of the departmental directors and associates. Don Anderson, publishing director of the Nebraska-Kansas Conference, was elected publishing director, replacing Eugene Juhl, who recently became associate publishing director of the Columbia Union Conference.

Delegates voted to enlarge the executive committee from 19 to 21 members, ten of whom are laymen. Newly elected to the committee were Ray Manuel, of Sligo church, Takoma Park, Maryland; Ann Duke, of the Ford, Virginia, church; and James North, of Vienna, Virginia.

W. O. COE

## For the record

**Puerto Rico crusade:** Salim Japas, professor of theology at Antillian College, recently concluded a ten-week evangelistic series in Mayaguez, Puerto Rico. Ninety-four persons were baptized, and 200 still are receiving studies. Dr. Japas was assisted by pastors and members of area churches and by Antillian College faculty and students.

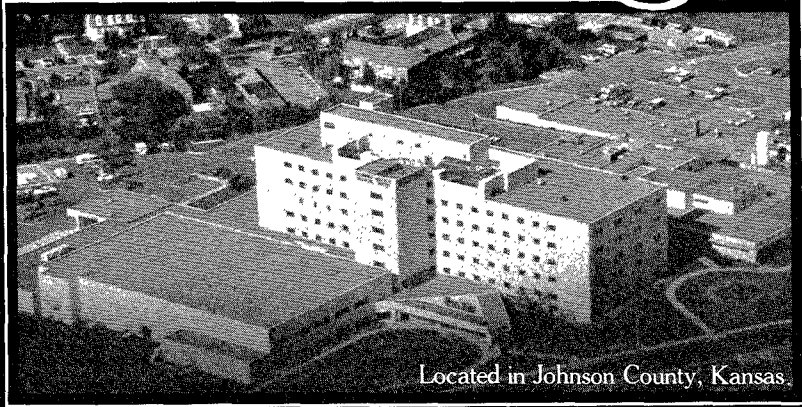
**Died:** Lylon Harold Lindbeck, 70, on March 29 in Pauma Valley, California. He was a radio secretary of the South American and Inter-American divisions and temperance secretary of the General Conference.



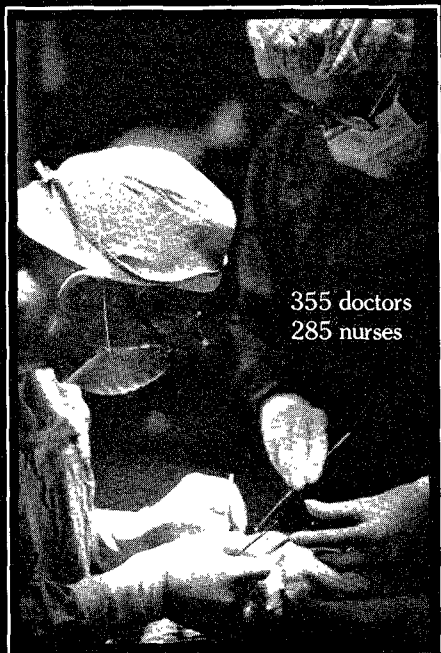
# We've Been a Well-Kept Secret Too Long...

... And we're much too good to keep quiet about.

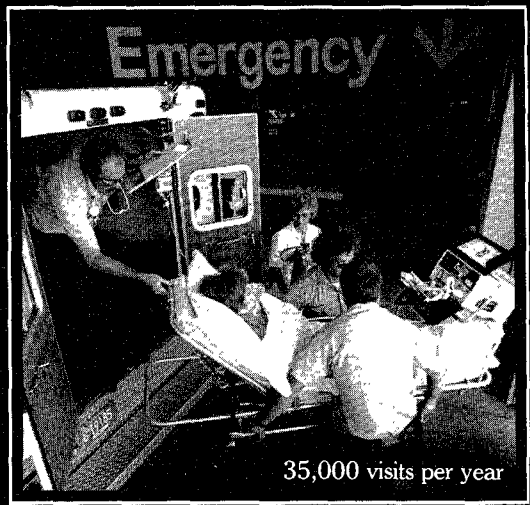
We're Shawnee Mission Medical Center — a modern, 373 bed, suburban hospital, with a community reputation for quality health care and Christian service.



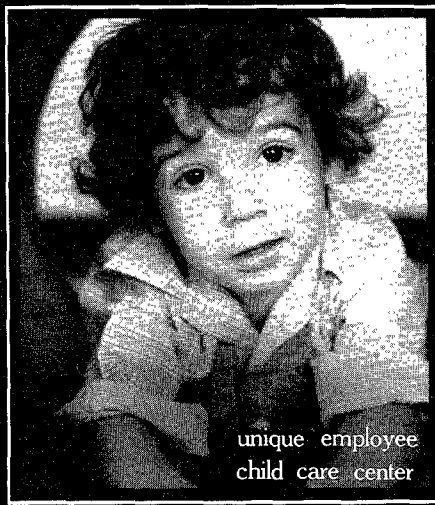
Located in Johnson County, Kansas.



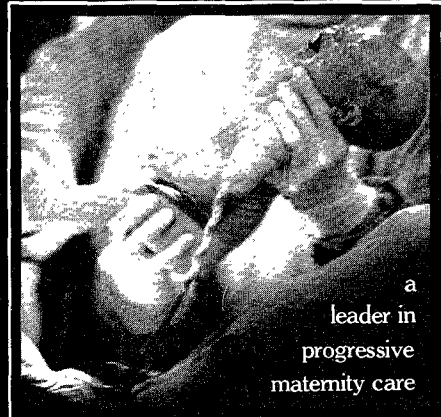
355 doctors  
285 nurses



35,000 visits per year



unique employee  
child care center



a  
leader in  
progressive  
maternity care

We're located in America's heartland, just 12 miles from exciting Kansas City and minutes from rustic countryside.

If you're a health care professional, you really should find out more about us. And, pssst . . . . . pass it on.

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MEDICAL CENTER**

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Shawnee Mission, Kansas 66201  
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